Indian Hemp Drugs Commission.

VOL. V.

EVIDENCE OF WITNESSES

FROM

NORTH-WESTERN PROVINCES AND OUDH AND PUNJAB

TAKEN BEFORE THE

INDIAN HEMP DRUGS COMMISSION.

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QUESTIONS FRAMED BY THE COMMISSION.

Evidence before the Indian Hemp Drugs Commission, 1893-94.

CHAPTER I.

Introductory.

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

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

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

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

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

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

CHAPTER II.

Cultivation or Growth of Hemp.

(*Cannabis sativa.*)

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

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

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

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

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

(*a*) for production of ganja;

(*b*) for production of charas;

(*c*) for use as bhang;

(*d*) for its fibre or seeds;

If so, where and to what extent?

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

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

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

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

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

13. (*a*) Is the cultivation of hemp plant for ganja restricted in your province? If so, to what districts? Why were they selected? If not restricted, is the cultivation common to all districts?

(*b*) Are there any special conditions of climate, soil, rainfall, elevation above sea-level, etc., which are necessary for the cultivation of hemp for producing ganja?

(*c*) Is there any part of your province where its cultivation would be impossible?

CHAPTER III.

Preparation or Manufacture.

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

(*a*) ganja,

(*b*) charas,

(*c*) bhang?

If so, where and to what extent?

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

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

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

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

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

18. Does any of these three drugs (ganja, charas, and bhang) deteriorate by keeping? Does

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

CHAPTER IV.

TRADE.

(Statistics to be obtained from Government offices.)

CHAPTER V.

CONSUMPTION OR USE.

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

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

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

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

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

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

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

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

Give any reasons you are able.

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

(*a*) Habitual moderate consumers,

(*b*) Habitual excessive consumers,

(*c*) Occasional moderate consumers,

(*d*) Occasional excessive consumers.

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

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

(*a*) Habitual moderate consumers,

(*b*) Habitual excessive consumers?

29. What ingredients are (*a*) ordinarily or (*b*) exceptionally mixed with any of these drugs by the different classes of consumers? Is dhatura so used? What is the object of these admixtures?

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

30. (*a*) To what extent is the consumption of each of these three drugs practised in solitude or in company?

(*b*) Is it mainly confined to the male sex or to any time of life?

(*c*) Is it usual for children to consume any of these drugs?

31. (*a*) Is the habit of consuming any of these drugs easily formed?

(*b*) Is it difficult to break off?

(*c*) Is there a tendency in the case of any of these drugs for the moderate habit to develop into the excessive?

32. (*a*) Mention any customs, social or religious, in regard to the consumption of any of these drugs. Give an account of every such custom.

(*b*) Is the use of the drug in connection with such custom regarded as essential?

(*c*) Is it generally temperate or excessive?

(*d*) Is it likely to lead to the formation of the habit, or otherwise injurious?

33. (*a*) How is the consumption of each of these drugs generally regarded?

(*b*) Can it be said that there is any public opinion (social or religious) in regard to the practice? If so, what? If you think that the use of any form of the narcotic is generally in disrepute, to what do you attribute that sentiment?

(*c*) Is there any custom of worshipping the hemp plant on certain occasions by certain sects of the people?

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

35. (*a*) Would it be feasible to prohibit the use of any or all of these drugs?

(*b*) Would the drug be consumed illicitly?

(*c*) How could the prohibition be enforced?

(*d*) Would the prohibition occasion serious discontent among the consumers?

(*e*) Would such discontent amount to a political danger?

(*f*) Would the prohibition be followed by recourse to (*a*) alcoholic stimulants or (*b*) other drugs?

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

CHAPTER VI.

EFFECTS.

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

37. Are the effects of charas smoking different in any particular from those resulting from ganja smoking? If so, state the difference.

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

39. Is the smoking of any preparation of the hemp plant in any way a less injurious form of consumption than drinking or eating the same or any other preparation? Give reasons for your answer.

40. (*a*) Is the use of any of these drugs prescribed on account of its medicinal qualities by any school of Native Doctors?

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

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

(*a*) as a food accessory or digestive;

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

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

(*d*) in any other way.

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

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

43. Are moderate consumers inoffensive to their neighbours?

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

(*b*) Is it refreshing?

(*c*) Does it produce intoxication?

(*d*) Does it allay hunger?

(*e*) Does it create appetite?

(*f*) How long does the effect last?

(*g*) Are there any after-effects?

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

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

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

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

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

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

(*f*) Does it deaden the intellect or produce insanity?

If it produces insanity, then of what type, and is it temporary or permanent?

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

Are there any typical symptoms?

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

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

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

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

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

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

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

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

(*b*) Is it so used by prostitutes?

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER VII.

Administration—Taxation: Control.

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

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

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

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

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

63. Have you any objection to the present system of $\frac{a \text{ wholesale}}{b \text{ retail}}$ vend of $\frac{1 \text{ ganja}}{2 \text{ charas}}{3 \text{ bhang}}$ or preparations of them? If you have any objections, state them at length, and indicate the improvements you suggest.

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

65. In your opinion is the taxation of $\frac{1 \text{ ganja}}{2 \text{ charas}}{3 \text{ bhang}}$ reasonable with reference (*a*) to each other, (*b*) to alcoholic or other intoxicants? Give reasons for any alterations in the amount of taxation of any of these articles which you may suggest.

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

67. Having regard to the ultimate incidence of the tax on the consumer, have you any objections to the present method of taxing $\frac{1 \text{ ganja}}{2 \text{ charas}}{3 \text{ bhang}}$?

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

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

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

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EVIDENCE OF NORTH-WESTERN PROVINCES & OUDH WITNESSES.

1. *Evidence of the* Hon'ble A. Cadell, *Member, Board of Revenue.*

Oral evidence.

I am Member of the Board of Revenue in charge of Excise and Member of the Provincial Council. I was eighteen months Commissioner of Excise in 1883-84. My experience has been largely in settlement work: about fourteen years in various districts, chiefly Allahabad, Muzaffarnagar, Banda and Hamirpur. I have also been Collector in three districts and Commissioner in two divisions.

I think our information regarding the extent of consumption is very defective owing to our system; and I am generally prepared to accept the figures given in Mr. Stoker's memorandum, paragraphs 37 to 39. But I think that his estimate of the average consumption per man is high, and that the number of consumers is probably much higher than he puts it. When ten years ago I made inquiries about opium-smoking, one of the great objections to the vice urged was that it was so expensive that it almost drove its votaries into crime. I have never heard that urged against hemp drugs. I think then that Rs. 11-6-6 per annum is a figure far above the average of expenditure on these drugs by consumers.

I do not think our statistics are sufficient to enable us accurately to estimate the increase in consumption. But it is generally felt that when there is restriction in one intoxicant, it leads to increase in another. That is admitted in the Bengal report, and has been again and again admitted in this province. I think, therefore, that since the great increase in still-head duty there has probably been considerable increase in hemp-drug consumption, just as there was said to be decrease when the extension of the out-still system gave increased facilities for obtaining liquor. I think that the two habits are to some extent interchangeable. The raising of the still-head duty, more careful excise, and the abandonment of the out-still system except in frontier and jungle tracts are all causes pointing to the probability of increase in the consumption of drugs. I may mention in this connection that in 1882-83 the total excise on spirits was Re. 1-8-6 per gallon, and in 1890-91 Re. 1-13-11 per gallon, and in 1891-92, after the increase in still-head duty Rs. 2-13-8 per gallon on London proof. The first two were on unascertained strength, but it was to the advantage of the contractor to take out as high strength as possible, as the duty was irrespective of strength. The districts of most consumption were the districts of greatest skill, and there the strength was generally well above proof. Perhaps the figure for 1891-92 may be abnormal, owing to the bids for contracts being sometimes made under mistake as to the system, but the permanent increase is doubtless enormous.

The statistics have been defective, because there was no revenue reason for having them, only statistical reasons. We have only statistics of revenue, not of consumption. There is a very great increase in revenue, *vide* Mr. Stoker's memorandum, paragraph 42; but my opinion is that this is more due to improved administration than to increased consumption, especially in Oudh.

Apart from the above considerations, I have no opinion based on actual observation regarding the increase. Drugs do not obtrude themselves on observation. I should say that if there has been increase at all, it is probably among the poor classes principally, as prices affect them most.

I have said that the effects of drugs obtrude themselves very little on observation. As I said ten years ago, bhang is practically harmless. As to charas and ganja, I think the only harm observable is the apparent tendency to insanity from excessive consumption. Moderate consumption is less hurtful than opium-smoking or (in regard to the people of this country) English spirits. I specify English spirits, because the people who use them can more readily go to excess than those who use native spirits. I would add that the great indictment against hemp drugs is the asylum statistics which were quoted at page 6 of the Board's last review of the Excise Report. These figures were quoted not so much with a view to advocate restriction of drugs as to show that spirit as used in India is a comparatively harmless intoxicant, and that to make it too dear for general consumption and to drive people to the use of drugs is in the interests of the people a very undesirable change in our excise administration. I do not think I have ever come across the evil effects of the drugs in any form, except as visitor of lunatic asylums. In regard to lunacy, I am not prepared to say that the effects of the drugs have been accurately gauged. I am in hopes that the labours of the Commission may help us in this matter. My only knowledge of the matter at present is based on the statistics of the asylums. I did not form opinion as to cause in any special cases. I may add that ten years ago I endeavoured to conduct an inquiry into this question, but I found the statistics so vague that I could arrive at no satisfactory conclusion. Since then the statistics have been compiled in the form in which we now have them. They are clearer and more intelligible; but I cannot say anything as to their basis. I know nothing of that.

As to crime, I do not think that any intoxicant

has among the Indian people any serious connection with crime. I have never come across a case of running amuck in my experience; from whatever cause, such cases are hardly ever heard or read of in these provinces I have heard that people are sometimes primed to commit offences; but their minds are made up beforehand. I have no recollection of such a case. I speak here of all intoxicants generally. I do not think there is any such connection between intoxicants and crime in this part of India as there is in England.

The consumption of charas and ganja is looked upon as a more or less disreputable practice. It is natural then that the proportion of bad characters who use these drugs should be large. That is the only connection I see between them and crime.

I certainly do not recommend prohibition. It is not required. I think it would be a most tyrannical measure and would lead to a great deal of artificial crime. I think our object should be not to make intoxicants unnecessarily cheap and not afford inducements to indulgence. And I think it is extremely likely that the system at present in force is capable of very great improvement with a view to acting up to these principles and also to getting increased revenue. Thus in 1882-83 there were 4,799 shops, or one to every 9,191 of population: now there are 3,673, or one for every 12,770 of population; and I think that even allowing for necessary extension of shops in certain districts, the total number may be considerably decreased. Extension is necessary in such a case as Bahraich, where there are only 19 shops to a million of inhabitants and where consumption is known to be great. The legal facilities for obtaining the drug are insufficient in such a case.

In towns, on the other hand, the number of shops is capable of reduction. In Jalaun there are 170 shops to under 400,000 inhabitants: this is a case where the number of shops in the district might be reduced. This is the policy on which we have been generally proceeding of late years. The matter is now under special consideration, and special inquiries are being conducted this cold weather.

Then in regard to taxation I agree with Mr. Stoker that the present system, though it has worked moderately well, is not worthy of maintenance. We ought to be authorised to levy either directly ourselves or through other Governments a direct tax on all ganja and charas that comes into the provinces. I also think that there should be inter-provincial agreement with other provinces in this matter. I object to the system under which the alteration of rates of taxation in Bengal affects this province *ipso facto* without our having anything to say regarding that which is consumed here. The result is that Bengal ganja is being excluded, while the other kinds of ganja are still practically untaxed. The last Bengal report refers to this. I think that we should be empowered to levy import duty on ganja coming from the south and charas coming from the west, either ourselves or through other Governments. I also think that the revenue on drugs should go to the province where they are consumed. It is a better and more equitable principle, and saves a lot of discussion. Rates require often also to be arranged in discussion between Governments so as to secure something like uniformity on the borders and to prevent conflict of interests. I think generally that Provincial Governments should not alter rates of taxation where other Governments are affected without consulting these other Governments. But the most important point for us is to have the right to tax the Pathar ganja and other imported hemp drugs I do not think that the duty should be too high at first. There is a considerable margin in the comparative prices of Baluchar and Pathar to allow of taxing the latter.

At present the local production of charas is so small that we should be able to ignore it; but if the production were greatly to increase, we should have to reconsider this. I cannot say what the amount of local production is, but I think that even in Garhwal it is very small indeed. It need give us no anxiety at present in connection with taxing imported charas. It would be easy to tax charas-growing as poppy-growing is taxed in the Punjab. Of course, we must leave the wild plant and bhang. The production in Garhwal is from the cultivated plant.

I think we may have to license and tax bhang cultivation, because it may lead to the manufacture of ganja; but the question is at present unimportant. There is at present no prohibition of cultivation. Before the hill districts are thus taxed, full enquiry would have to be made. I may say that I generally endorse the proposals made by Mr. Stoker in paragraph 48 of his memorandum.

The bonded warehouses would be of advantage in making the trade accessible to small capitalists and so increasing revenue, and also in systematising distribution. I therefore support this proposal.

I also support the proposal to dissociate different forms of the drug. I made this proposal in the Excise Report of 1882-83, paragraph 86.

In regard to local option, I may say that I have never heard of any objections to drug shops. I have heard such objections regarding spirit shops. The wishes of the community should be consulted. Hitherto the objection to drug shops has always come from above, *viz.*, from the Board, the Commissioner or the Collector.

I was asked to inquire into the matter of smuggling from Native States of Bundelkhand into the neighbouring districts. The result of the enquiry is that there is some petty smuggling, but not on any large scale. Of course, if there were a direct duty, the smuggling might increase, and we might have to employ special preventive establishment. We have none at present. I do not think the smuggled stuff gets beyond the border districts.

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2. *Evidence of* Mr. J. B. Thomson, *Magistrate and Collector, Allahabad.*

Oral evidence.

Question 1.—I am twenty-three years in service. All my service has been passed in the North-Western Provinces. I have been in charge of districts pretty continuously since 1889. As an assistant I had to work in the districts, and had charge of excise. I have served for the most part in the two eastern divisions.

Question 25.—I am not in a position to state with any confidence to what extent the drugs are

consumed by the people. I think, however, that the consumption must be on the increase, judging from the rise of the price of the monopoly, and the general information I have gathered as Collector. I think the rise of the price of liquors has had the effect of stimulating the consumption of the drugs. I do not regard the habits of hemp and liquor consumption as impossible of interchange. I do not think the rise of revenue can be accounted for solely by the improvements in administration which have taken place in recent years. Religious restrictions also, I believe, favour the consumption of drugs as compared with liquor. I have heard of Kayasthhs abandoning liquor, but cannot say definitely that they have taken to drugs.

Question 45.—The excessive use of drugs or any stimulant is necessarily injurious, but I do not believe that in the case of the hemp drugs, bhang, ganja and charas, the use is generally excessive, or that taking them all round they are prejudicial physically, mentally or morally. For physical effects take the Chowbes of Muttra or the fakirs at the Magh Mela in Allahabad, and you have only to look at them to see how robust and stout they are; and these people are large consumers. I have never had any case before me as a Magistrate that I can recollect at this moment—and I have had considerable experience as Magistrate of the district and in subordinate positions—to which I could point as one in which the drugs have injured the consumer mentally. I have had to deal with cases of insanity in which medical evidence pointed to excessive use of the drugs having induced or aggravated the insanity. Apart from these I can remember none, and these were cases in which I necessarily acted upon the medical evidence before me without forming an independent opinion as to the use of the drugs and their effects. Regarding moral effects I am not prepared to give any instance which would disclose any definite bad result from the use of the drugs.

Regarding the effects of the hemp drugs and country liquor on the people of this country there are certainly no such evil effects upon the population as there undoubtedly are in England from the use of alcohol: and I should put drugs and liquor much on a par regarding their effects on the people. I do not incline to the opinion that the drugs are more injurious than liquor.

The previous history in enquiries relating to cases of insanity is ascertained through the police, and as a rule is not supplemented. It is not customary for the Magistrate to make personal enquiry in such matters. Though the information required in the case of criminal lunatics is more detailed than in the case of non-criminals, the previous history is worked up by the police in the same way in both cases. As to the procedure in cases of criminal lunatics I refer to G. O. No. $\frac{98-99}{VI-274-B.}$, dated 15th January 1890, printed at page 248, Part VI, of the Manual of Government Orders, Volume I, and in regard to civil lunatics, Circular No. 55, dated 6th October 1851, printed at page 132 of the same volume of orders.

Question 53.—I remember no case from which I could deduce the theory that the use of the drugs is in any way connected with crime, that is to say from my own personal experience. I cannot say the same regarding alcohol even among natives of this country. A few days ago a native under the influence of drink interfered with a Ramlila procession by throwing stones at the image of Ramchandra. He also hit about him with a stick. There is no parallel in this country to the violent crime which is attributed in England to alcohol, and it is a rare thing to see a drunken native in the streets. I would not say that even alcohol is to any extent connected with the commission of crime by the natives of this country.

Question 59.—I am certainly of opinion that there is no ground for Government interference in the direction of prohibiting or further restricting the use of the drugs by reason of their effect on the people. I think the present system of excise administration of the drugs works fairly well, but am inclined to prefer the system of direct duty combined with license fees, and, as at present, auction of the monopoly I should like to see a stricter control over the import and storage of the drugs. This would check certain unfair and illicit practices in which the contractors are apt to indulge towards the expiration of their farm. These practices have the effect of flooding the market with cheap drugs to the detriment of the people and injury to the revenue and the new contractor. In introducing any change in the administration I should deprecate any very great and sudden enhancement of the price. I do not think that there is at present consumption on the premises of the shops to such an extent as to call for prohibition of that practice. Charas smokers are, I believe, more given to it than the consumers of other forms of the drugs. The views of the people are consulted about the opening of shops, and I know of a case in which a shop was closed on the representations of the people. I wish it to be recorded that having been suddenly summoned to give evidence, I am not prepared to go into further detail regarding the administration.

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3. *Evidence of* Mr. C. W. Whish, *Magistrate and Collector, Jaunpur.*

2. These definitions may be accepted for the united provinces.

3. Basti, Gorakhpur, etc. I know none in which it is abundant.

4. Bhang is called sabzi or bhuti.

5. A damp climate seems to be necessary to the growth of the wild hemp.

7. Hemp is not cultivated in the plains of India for manufacturing purposes.

18. All three drugs deteriorate by being kept more than two years. Damp is specially detrimental to the drugs.

19. Ganja and charas are almost exclusively used for smoking. It is said that ganja is occasionally consumed by fakirs.

20. Kahars are particularly partial to ganja, and Thakurs to charas; and fakirs use everything of the kind.

21. Flat ganja is preferred for smoking.

22. Charas is principally imported from Yarkand and Bokhara.

23. Bhang is practically never used for smoking.

24. All higher classes of Hindus consume

bhang. Mathura is the great home of bhang consumption.

25. The consumption of all drugs is on the increase owing to dearness and badness of liquor.

29. Pepper, cardamoms, and aniseed are ordinarily mixed with bhang. Dhatura is sometimes used for the sake of strength. In large cities, such as Delhi and Agra, a special preparation is sold; melon and cucumber seeds are stated to be among its ingredients.

30. All three drugs are consumed in company. Consumption is ordinarily confined to male adults.

31. The consumption of these drugs is a habit not very difficult to give up. There is little danger of excess in bhang, but in the other drugs there may be.

32. Bhang is offered to the god Shiva.

33. The consumption of bhang is not looked upon with disapproval; that of the other drugs is. The hemp plant is worshipped in Mauranipur in the Jhansi district.

34. It would be a most serious grievance to deprive the people of bhang. It would be equivalent to depriving sailors of tobacco.

35. Total prohibition of any of these drugs would be impossible: a possible consequence would be the use of dhatura.

37. Charas is the stronger drug.

38. All kinds of ganja are very much the same in effect.

41. Bhang is very useful as an appetizer, to give staying-power, and also as a febrifuge.

42. The moderate use of bhang is certainly harmless. There is a consensus of medical opinion that no illness or bad effects of any kind have ever been traced, either directly or indirectly, to the use of this drug.

47. There is no proof of hereditary effect produced by these drugs.

59. What is wanted in excise administration is differential taxation, the duty on the more deleterious drugs being made higher.

60 and 61. The hemp plant not being cultivated for trade in the plains of India, might be usefully subjected to restriction.

69. Local public opinion ought to be generally considered.

4. *Evidence of* Mr. D. F. Addis, *Magistrate and Collector of Muzaffarnagar.*

1. My experience is in the Muzaffarnagar district.

3. The hemp plant grows wild in all parts of the district, particularly in the low lands near the rivers and near the canals.

7. There is no cultivation.

19. Charas and bhang only are used in this district. Charas is smoked.

20. Drugs are consumed chiefly by Brahmins and fakirs.

22. Charas is imported from Yarkand through the Punjab.

23. Bhang is not smoked. It is pounded up and mixed with black pepper and drunk with water.

25. I do not think that the consumption of bhang and charas is on the increase. The average amount sold in the district by the drug contractor is 60 maunds of bhang and 34 maunds charas. This amount does not tend to increase, and the revenue is stationary.

33. Public opinion is strongly against the use of hemp drugs, because they are thought to be hurtful. Drugs have no connection with religion.

35. It probably would be feasible to prohibit the use of all these drugs. Public opinion is against their use, and the people are very obedient to authority. The prohibition would certainly lead to an increased use of alcohol and opium.

39. Bhang is considered much less hurtful than charas. Bhang in moderation is supposed to promote appetite.

51. I do not think that there is any necessary connection between the use of hemp drugs and crime.

54. I have known of no case in which a criminal has fortified himself with hemp drugs in order to commit a crime. Men about to commit a crime need all their wits about them.

5. *Evidence of* Mr. A. W. Cruickshank, *Magistrate and Collector, Agra.*

51. I have no reason to think so. Moderate use of drugs has not (that I have any knowledge of) connection with any crime.

52. The excessive use of all or any of the hemp drugs produces mental alienation. Ganja used in excess is particularly likely to produce utterly reasonless violence, and even homicidal mania.

53. Yes. I cannot recall any particular case within my own experience. N. Chevers, Medical Jurisprudence, quotes instances, and Superintendents of jails and lunatic asylums could quote many cases.

54. I have no personal knowledge of any such case, but have read of persons acquiring Dutch courage from bhang.

55. I have no personal knowledge of any such case. The question as to complete stupefaction is one which I cannot answer from experience. It seems a question for a medical expert.

6. *Evidence of* MR. T. STOKER, I.C.S., *Excise Commissioner.*

Oral evidence.

I was twelve years an Assistant Magistrate and Joint Magistrate and Collector, and constantly in charge of the district excise. I was three and a half-years in settlement work. I have been two years in charge of the Excise Department. I have served in most parts of the North-Western Provinces and have travelled through Oudh. I have held charge of districts for short periods; but my settlement work took me away from that line.

I am not prepared to say that any such injury has been or is being done by hemp drugs as to necessitate any serious change. I think our system is, perhaps, capable of improvement, but more especially from a revenue point of view. I say this because the people have been using the drugs for centuries; and there is no national deterioration generally or among the people who particularly use the drug. I understand that the plant was not indigenous in India, but was imported. Now it is practically indigenous. It is, however, a matter of centuries in any case. It is alleged, I know, that insanity is due to these drugs. I was a visitor in the Bareilly Lunatic Asylum. I think there is a general tendency to set down insanity to the use of hemp without ascertaining fully whether the drug was the cause or a concomitant. I do not know a case myself, and I believe that there is great exaggeration. I think that, perhaps, the similarity between the effects of excessive doses of hemp and insanity may account for this in some degree. I also think that prolonged excessive use may weaken the mind. I think that any mental derangement or weakness caused by hemp would be of a temporary character, unless there were constitutional weakness. It would pass away on the cessation of use of the drug. I have seen in cases of excessive consumers a slowness of intelligence and defect in memory; but I am not prepared to say that this state would have continued had the drugs been abandoned. I did not observe them long enough. I think that hemp drugs may be the exciting cause of insanity where constitutional tendency exists. I speak, however, as an unscientific observer. I can hardly say whether hemp drugs or alcohol would be more potent in this way. I cannot form an opinion. I also think that bhang would probably have no such effect; but charas or ganja might; charas more readily, perhaps, than ganja, which is weaker. In all this I refer to the excessive use. The moderate use is what prevails. The excessive use is quite exceptional. The moderate use has, as far as my experience goes, no tendency to produce insanity.

In regard to crime, my belief and experience as a Magistrate and Excise Officer is that the use of hemp drugs is not a direct cause of crime. In cases where persons are going to commit a crime of violence already arranged and determined, I believe they undoubtedly use hemp drugs as they might any other stimulant to fortify themselves. I have known such cases. It is also a common belief that the Bandelkhand dacoits do so fortify themselves with either liquor or bhang. Those who use hemp drugs on such occasions belong to the classes who ordinarily consume the drug, and are probably ordinary consumers. They would probably fortify themselves for any arduous work in the same way. Unpremeditated crime resulting from the use of hemp drugs has not come within my experience. I have never heard of a case of a man under the influence of intoxicants committing a murder or any crime of violence without motive. In all my thousands of cases I have never had such a case. Of course those who fortify themselves as above indicated do not stupefy themselves. I remember catching dacoits red-handed who were said to have used hemp drugs. They were all in their senses. I think too that, as in the case of alcohol in England, a man might go much further in crime under the influence of drugs than he would have done had he not been excited by their use. But such effects of the drug have never come before me.

I have observed no evil effects of a physical character from the moderate use. I cannot distinguish the moderate consumer (either habitual or occasional) of ganja or charas from the non-consumer. The occasional smoker is rare. I have sat for hours at drug shops watching the people who came to buy, and questioned them as to use, and have come to the conclusion that the moderate consumer is not injuriously affected. I think that in certain cases I have observed the appearance of physical deterioration from excessive use of these drugs. I am not prepared to say that this may not have been due to other causes or other vicious practices; but my opinion, based on such observations, is that they were due, in some of these cases at least, to the use of these drugs, specially charas. By physical deterioration I mean weakness, emaciation, absence of healthy colour, etc. Such cases, I should add, are extremely few. Of course these characteristics are present also among moderate consumers as well as in the body of the people. But they are present to a greater extent among the excessive consumers, so far as my observation goes. These observations, of course, were mainly in towns and larger villages.

As a District Officer and Settlement Officer I got into intimate contact with all classes. I believe that these drugs are comparatively little used among the agricultural classes as compared with the town population, and that excess is still rarer. I have observed no ill-effect at all. And I think that there may be physical advantage. I think the drugs do give additional physical power, and also afford refreshment under conditions where food cannot be taken. In this I include ganja and charas. In respect to bhang, any evil effects that it produces are, as I have already said, less than those which may be produced by ganja or charas. Under ideal diet, the use of drugs might be excluded like any other stimulant; but under the system under which we actually live I see no reason to regard the moderate use of these drugs as injurious or to treat them as poisons. If I were asked whether the man who did not take hemp drugs is better off physically, morally, and pecuniarily, I say yes. I should say the same in regard to all intoxicants. But I should not answer in the affirmative if I were asked whether he should be interfered with and refused the use of drugs or other similar intoxicants.

Memorandum. Paragraph 7.—I think that charas, as now ordinarily sold in the bazars, which is, I believe, largely adulterated, is stronger than ganja. My idea that the consumption of charas is increasing is based on observation rather than statistics. I have explained how difficult it is to get accurate figures. The consumption is generally believed to be increasing in the eastern districts.

I believe that to be undoubted. I would advocate the imposition of a duty. I should not regret the restriction of charas as compared with ganja. I should advocate it. As shown in paragraph 32 of my memorandum, I fear that any attempt to impose a very heavy duty would be thwarted in a greater or less degree by the manufacture of charas locally. I put in specimens of charas made in Gwalior. I believe it can be made anywhere where the plant grows. If the demand increased, if a scarcity price prevailed, the local supply would greatly increase. The only figures as to local production, on which I can really rely, are contained in paragraph 31. The contractors admit that five or six maunds of British Himalayan charas annually pass into their hands. It is probably more. Any how, the mass of the stuff produced does not pass into their hands, but passes from hand to hand among consumers. I should say that not less than about twenty-five maunds are manufactured at present in the hill districts; and that is pure. It represents more charas, weight for weight, than the imported charas. The Himalayan charas could only be taxed on import to other districts with very great difficulty.

Paragraph 11.—Oil is made and is used for culinary purposes. It is believed to have no narcotic quality. The seed also is used for diet, curries, etc., and is said to be fattening. The fibre we have from the hemp plant is the best we produce.

Paragraph 12.—I am sure that ganja could be produced locally to a large extent, and that local measures would be necessary in connection with any measures as to restrictions on import. I have good specimens of this local ganja which I tender.

Paragraph 13.—I have not made any proposal to change the maximum of possession in any case I think that the maximum is reasonable in each case, the object being (I understand) to prevent illicit traffic.

Paragraph 21.—I do not think that the matter of crediting the Bengal license fee receipts affects the administration at all. I think, however, that it would be better to levy it here, as we should control the matter, whereas Bengal changes sometimes (as last year) affect our contracts. I therefore propose this in paragraph 48 (6).

Paragraph 22.—Here the Khandwa and Gwalior ganja must be distinguished. I think a duty should be imposed on both of these (paragraph 48 (6)). It may perhaps lead at first to loss of revenue. It would in the end lead to increase of revenue, I believe; and in any case the same revenue is collected in a better way. The best system is the direct duty combined with the indirect (or contract) duty, *cf.* paragraph 34. I do not mean to advocate in that paragraph the monopoly system by itself as against the mixed system. I only mean to vindicate the contract system from the charge made by persons unacquainted with the facts that it stimulates consumption. I may add that the direct duty would prevent the evil indicated in paragraph 33 of flooding the market with cheap drugs at the end of a contract.

Paragraph 41.—The fact is important that the restrictions on liquor have tended to the increased consumption of ganja and hemp drugs. I put these drugs above liquor and opium in their injurious tendencies; and the policy adopted has, I think, tended to increase their consumption. If restriction were further extended to hemp drugs, I believe it would tend to the use of still worse forms of intoxicants, such as dhatura, strychnine, aconite, etc. I have not met myself cases of the use of these drugs; but I have heard of their consumption. I believe it to be rare.

Paragraph 48 (2).—The prohibition of manufacture would be difficult to carry out effectively; but, provided the duty were not pushed up too high, the prohibition would have considerable effect. We could much more easily control the business if we had only to deal with imports; so I am anxious to have prohibition in the case of ganja and charas.

Paragraph 48 (7).—I do not think that this proposal to have bonded warehouses could be said to bring Government into the business. It would be a purely restrictive measure. It would be similar to the Khandwa system. One of its main advantages would be to deprive contractors of the inducement to lower the price and push the sale of deteriorating drugs on which they had paid duty. If duty were levied, this inducement would be strong unless there were bonded warehouses.

Paragraph 48.—In the last sentence of my memorandum, I had in my mind the practice of Bengal, where the system of licensing separate drugs is reported to have worked well. It would enable us to provide for the sale of the more harmless forms of the drugs without the others, and to meet the demand for one form without allowing the sale of other forms of the drug.

7. *Evidence of* Mr. H. M. Bird, *Magistrate and Collector, Cawnpore.*

51. (*a*) No.

(*b*) None.

52. I don't think any large proportion of bad characters use these drugs to excess.

53(*a*). Yes.

(*b*) I can't recall to my memory any special case of temporary homicidal frenzy, but I have a recollection of such cases having occurred.

54. I don't think so.

55. Not as a rule; sometimes dhatura is mixed with the drugs.

8. *Evidence of* Mr. Hugh Fraser, *Magistrate and Collector, Bijnor.*

3. It grows abundantly in Gorakhpur and Bijnor districts of those which I have seen.

6. It grows in dense patches often; but often one finds a few scattered plants. The patches, however, are widely scattered. It grows in forests and near village sites equally.

16. Bhang can be prepared from the hemp plant wherever grown, and by any person; ganja and charas cannot.

25. As to bhang, which grows spontaneously, it is impossible to give any figures. Ganja is not used in this district. The use of charas is, I be-

lieve, largely increasing, as shown by the following figures of imports :—

1890-91.	1891-92.	1892-93.
M. S. C.	M. S. C.	M. S. C.
79 35 1 ...	100 27 1 ...	111 31 10

There may be other factors working, but I am convinced that the chief cause of the increase is the enhanced cost of liquor due to raising the duty to Re. 1-8 from Re. 1, while at the same time the strength was reduced. Gallon for gallon, and not allowing for increased strength in 1890-91, the license-fees and still-head duty on liquor were as follows :—

	1890-91.	1891-92.	1892-93.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
License fees .	0 15 10	1 2 4	0 12 5
Duty . .	1 0 0	1 8 0	1 8 0
Total .	1 15 10	2 10 4	2 4 5

I find that the increase in imports of charas has been very small in Tahsils Nagina and Dhampur, which contain, or are bordered by, out-still tracts which were not affected by the change in still-head duty; is large in Bijnor and Chandpur, which are out of the zone affected by outstills; and is large in Najibabad, a large portion of which has recently been brought under the distillery system. It therefore seems probable that the increase in the use of charas is due to the increase in the cost of liquor.

36. Just the contrary here (see question 25). I wish it were, as I believe alcohol to be very harmless in comparison.

53. I believe it does. In my experience as a Magistrate I have had many cases before me, in which acts, chiefly of violence, but also acts such as theft and burglaries, were committed while under the influence of ganja. I cannot give figures, but I may have had 20 or 30 such cases come before me in the eastern districts of Gorakhpur and Benares. I cannot remember any particular case of temporary homicidal frenzy, but I believe the excess use of ganja does sometimes lead to such frenzy.

54. Possibly; but I do not think so. The effect of ganja is too strong. In cases which have come to my notice the effect of the drug was still apparent when the act was committed, and it is impossible to say whether the act was due to its influence, and whether it had been taken to screw up courage for the act. I think alcohol is more commonly used to give Dutch courage. In Benares bad characters constantly used to say they had committed thefts or burglaries unconsciously under the effects of alcohol; but in nearly every case it was clear from their behaviour that they had their senses all about them; and if they had taken any liquor, it was merely to fortify themselves. In ganja cases the offender nearly always seemed under the effect of the drug when the act was committed.

59. Whether it is feasible or not to prohibit ganja and charas is a question which can only be answered by those in whose districts these drugs are produced and by those who know more about the conditions of their use than I do. If feasible, I should be glad to see them prohibited, as I believe them to be the most deleterious form of stimulant in use in India. Short of prohibition, I think Government has done all it can as regards the drugs themselves by imposing heavy duties and making the sale a monopoly, to prevent excessive use.

But, whether from external pressure or financial or other reasons, there has been a tendency of late to enhance largely the cost to the consumer of spirits and even opium. These stimulants are, as far as I have seen, exceedingly harmless, or rather do exceedingly little harm; and I think the greatest watchfulness is necessary to prevent excessive cost of these articles driving consumers to the use of the cheaper hemp drug. Every opportunity should be given to the people to obtain liquor and opium at prices just short of what will lead to smuggling or recourse to drugs.

62. In these parts the plant is not *cultivated* for the production of bhang. Bhang is made from the wild plant. It would be utterly impossible to prohibit the *growth* of the bhang plant. One might as well prohibit the growth of dandelions in England.

Oral evidence.

Question 1.—I have served mostly in Gorakhpur and Benares. I have only had a year in Bijnor, and was a very short time in Agra.

Question 25.—The consumption of liquor in gallon measurement has actually decreased in Bijnor. Up to 1890-91 the still-head duty was Re. 1 per gallon, and the strength was not fixed. From 1891 onward the still-head duty was Re. 1-8 per gallon of liquor from 25° to 50° underproof, the maximum strength allowed to be issued being 25°. The consumption of liquor has also decreased if calculated by the strength of liquor issued. The consumption of liquor is so small that the decrease is not observable in the habits of the people. The Bijnor ganja is not used. I have not observed whether the retail price of charas has fallen. I think it has not, judging from the records. The outstill system is maintained in tahsils which are backward and border in Garhwal, whence it is difficult to check the smuggling. I do not think that the absence of increase in consumption of charas in this tahsils is due to smuggling. Charas comes in through the Punjab and not from Garhwal. I think Re. 1-8 is high duty for weak liquor among a poor population. I produce* a statement showing fluctuation of import of charas and issue of liquor in the five tahsils of the Bijnor district, between 1890-91, the last year of the old rate of liquor duty, and 1892-93, the second year in which the new rate of duty was current. The large increase of liquor in Najibabad is to be explained by special reasons, but the simultaneous increase of charas importation in this tahsil does conflict somewhat with the position I have taken up. I cannot explain this increase of charas. An important case of charas smuggling was detected in Najibabad. It is possible that there might be irregular exportation from Najibabad into other tahsils or districts. This would account to some extent for the increase, but the evidence was against the smuggled charas having come from the Najibabad shop. No special cause beyond the change of system can be alleged for the great decrease of issue of liquor in the Bijnor tahsil.

Question 36.—I have never seen a native of the middle class ruined by liquor. On the other hand, I have seen some criminal lunatics whose condition was attributed to ganja or charas and bhang. Men have actually appeared before me who seemed to be still under the influence of the drug. The people whom I have known to be

* Appended.

ruined by liquor are people of the higher classes, and that by European liquor. I have stated in a later answer that in my opinion liquor does exceedingly little harm in explanation of the phrase that it is harmless.

Lunatics whose insanity has arisen from hemp drugs are not necessarily criminal. I am not aware of the duration of intoxication from the hemp drugs. When people appeared before me apparently under the influence of the hemp drugs, I accepted the explanations given me at the time as to the cause of their condition. I could not myself distinguish between alcoholic and ganja intoxication. I cannot say if a hemp drug consumer is more looked down upon than a drunkard or the reverse.

Question 53.—I never considered in connection with the cases mentioned that other drugs might possibly have been mixed with the ganja. I noticed that when a man stated he had done an act under the influence of ganja, he was frequently corroborated by the witnesses. On the other hand, when alcohol was alleged by the prisoner, the evidence did not support him. In the cases I have in mind I don't think ganja was used to screw up the prisoner's courage for the commission of the offence. In my answer I should have said that the thefts and burglaries were committed while under the influence of ganja. I do not attribute the crime to the consumption of the drug. I cannot recall the details of any of these cases.

Question 59.—In saying that Government has done enough to check the consumption of the hemp drugs I have the arrangements of the North-Western Provinces in mind. I am diffident of offering an opinion as to the feasibility of raising the price of charas by imposition of duty. If feasible, I think it ought to be raised, but not to such a pitch as to encourage smuggling. I think it is quite unnecessary to check the use of bhang. I have never known it to do any harm. Referring to the last sentence of my answer No. 59, I think that the present duty on liquor is sufficiently high. I should think the smoking of ganja was more deleterious than the smoking of madak. The opinion which I have expressed regarding the bad effects of the hemp drugs is based on the cases which have come before me. In these cases there was apparently excessive use. I know nothing of the effects of the habitual moderate use by working people. When I speak of the exceeding harmlessness of spirits and opium, I mean that in my experience I have seen very little harm caused by them. Madak and chandu smoking are the more harmful uses of opium, but even these I regard as causing less harm than ganja smoking.

Statement.

Tahsil.	Bijnor.	Chandpur.	Najibabad.	Nagina.	Dhampur.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
Importation of charas, 1890-91	17 34 3	9 37 0	15 33 14	23 15 13	12 34 3
Importation of charas, 1892-93	29 3 12	15 3 14	28 16 4	24 10 12	14 37 0
Percentage of increase	+69 per cent.	+52 per cent.	+79 per cent.	+4 per cent.	+16 per cent.
Liquor issued in 1890-91 reduced to 25 under-proof	6,098 gallons	2,420 gallons	1,493 gallons	1,608 gallons	1,647 gallons
Liquor issued in 1892-93	3,409 „	1,633 „	4,793 „	1,051 „	1,425 „
Percentage of decrease or increase	—44 per cent.	—32 per cent.	+222 per cent.	—35 per cent.	—13 per cent.
	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.
Incidence of license fees *plus* duty, 1890-91	1 10 11	1 15 8	2 0 0	2 0 5	2 0 2
Incidence of license fees *plus* duty, 1892-93	2 5 8	2 4 8	1 15 10	2 10 10	2 11 8
Increase or decrease per gallon	+0 10 9	+6 5 0	—0 0 2	+0 10 5	+0 11 6

9. *Evidence of* Mr. W. Grierson Jackson, *Magistrate and Collector, Jhansi.*

1. Such as are afforded by nineteen years' service in various parts of the country.

2. Yes; the definitions are sufficient. There are, I believe, local pseudonyms for the various hemp drugs, as is usual in the case of all intoxicants; but the names given are those generally used and universally understood.

3. It will grow spontaneously in all parts of Bundelkhand. It is fairly abundant in Lalitpur.

7. Not ostensibly; but I believe a good deal is grown in a quiet way for domestic use. For instance, I discovered a patch which the mali had put down for his own delectation in a secluded portion of my own garden. The local product is almost entirely bhang, though charas can be extracted: and this is done to some extent in the neighbouring State of Gwalior, where the hemp plant is extensively grown.

10. No.

14. No; not ostensibly.

16. This can be done, and I believe is done. There is no local preparation of ganja or charas, the people not understanding the methods.

18. I am informed that with care, that is, under conditions which preserve them from exposure to the sun or the air, all hemp products can be kept for some three or four years in fair condition, though deterioration and ultimate loss of their peculiar properties do take place.

19. I am not aware of any other use except that of smoking.

20. Ganja and charas are in effect the poor man's stimulants. They are used chiefly by the labouring classes, probably by the majority of such people in this district, though rarely in any

but the most moderate amount. Some prefer ganja and some charas. Both drugs are occasionally, but rarely, mixed.

21. The flat ganja only is used here.

22. Foreign, imported from the Punjab. The local variety made in Gwalior does not appear to be exported.

23. Not to my knowledge.

24. Bhang-eating is said to be confined to fakirs. Bhang-drinking is confined to no caste. Every Bundela Thakur uses his bhang with the same regularity as an Englishman his alcohol. The habit appears to be less pronounced among other castes, but is still widely spread, though, as I said before, the immoderate use of the drug is the exception.

25. My impression is that it tends to increase, as the price of alcoholic stimulants is forced up by excise measures.

26. I can give no definite statistics, but in this district, where the habitual moderate use of hemp drugs may be regarded as universal, I have met singularly few examples of excessive consumption, at any rate of such excess, as leads to distinct and recognisable physical or mental deterioration.

27. The habitual moderate consumers comprise representatives of all classes, the Bundela Thakurs preponderating. Habitual excess is chiefly seen, on the one hand, among nobles and wealthy zamindars, who are in other respects evil livers, and on the other hand, amongst the dregs of the town population, such as the keepers and hangers on of prostitutes. In both cases the excessive use of hemp drugs seems to be an attempt to counteract the effects upon the system of other vices.

28. An habitual moderate consumer may use about a pice weight, say ¼ of a tola, of ganja daily, for which he will pay one pice or its weight in copper. An excessive consumer may use 20 times as much. I should regard anything over a tola per diem as distinctly excessive. I cannot speak as to bhang or charas.

29. Tobacco may be added to ganja and charas. Pepper and other spices are used with bhang. The admixture of dhatura is rare, and is confined to persons who are habituated to excess, and find it necessary to increase the potency of the drug. There are various kinds of bhang massala. Cardamoms, aniseed, almonds, dried rose leaves, and other ingredients are used according to the flavour required.

30. Ganja and charas are used socially much after the manner of tobacco. Bhang is more usually drunk in private. I am not aware of any cases in which respectable women use any of these drugs, and children certainly do not. The habit, like that of tobacco smoking, appears to be acquired at adolescence. Prostitutes, I am informed, both smoke and drink hemp products.

31. I am informed that the habit is easily formed, but that it is not nearly so difficult to break off as the opium habit. From my own observation, I am of opinion that the moderate use of the drug does not tend to develop into the excessive unless the habit is associated with other forms of self-indulgence.

33. Practically there is no public opinion against it in Bundelkhand. The Arya Samaj people, however, forbid the use of all intoxicants; but, with this exception, there is no religious propaganda on the subject locally.

34. Yes. From enquiries I have made through one of the native Magistrates here, I think it may be said that the loss of his pipe of ganja or charas would be as keen a deprivation to the labouring man here as the stoppage of his tobacco or his beer would be to a European accustomed to them. My native informant thinks that about 60 per cent. of the male population of the district use hemp in one form or another. In spite of recent large reductions, there is still a drug shop to every 8,250 of the population.

35. I do not believe it would be possible, unless possibly in the case of imported charas. Ganja, and eventually bhang, could and would be illicitly made all over the country. The prohibition could only be enforced by a most vexatious system of espionage, and the temptation on the part of the police to corruption would be irresistible. I believe that prohibition would be resented by the people as an unwarrantable interference with their liberties, and that this resentment, together with the friction which preventive action would cause, might, and probably would, amount to a political danger. Men will have their intoxicants in one form or another, and recourse would certainly be had to alcohol or some other substitute.

36. Not here. Hemp is at present the cheaper stimulant, and among most classes the more popular.

40. They are said to form an important item in the kabiraj's materia medica. They do not appear to treat cattle disease at all in Bundelkhand.

41. They are universally regarded by their users as valuable in the direction of points (*a*), (*b*), and (*c*).

42. I have come across no instances of harm from the moderate use of hemp. The Bundela Thakurs, who use it habitually, are a race distinguished by much physical vigour and power of endurance. The jail population, amongst whom one would be disposed to think a larger portion of excessive consumers would be found, affords at present no example of the ill-effects of hemp, though there are several opium ruins there. The sudden cessation of the indulgence on entering jail does not appear to have any ill-effect.

43. Perfectly so; there is nothing in their appearance or habits to distinguish them from those who abstain.

45. I have seen repeatedly cases of insanity which are attributed to over-indulgence in hemp drugs, but I have no means of knowing whether this was the true cause. But I have observed that in the majority of cases of excessive use which have come under my notice, the hemp habit has been associated with other forms of debauchery, and I am disposed to think that the excess in hemp results from an attempt to stimulate the already weakened vitality rather than that it is itself the cause and incentive to other vices. And when a man gets so far as to mix dhatura with his ganja, he is bound to ruin himself mentally as well as physically.

47. No; there is no evidence to that effect.

49. It is said that this is the case, and that this particular use of hemp is, as would be supposed, particularly injurious.

51. I have observed no facts tending to show any connection between the ordinary use of hemp drugs and crime.

53. It is said that the *eating* of bhang to excess may have these results, but no case has come under my experience.

55. I have not met with any such case in my experience. Dhatura is the universal drug for this work.

56. Dhatura, as I have said before, renders anything it is mixed with intensely noxious. None of the other admixtures appears to act except as flavourers or condiments.

58. The present system works smoothly and well from a district officer's point of view.

59. I have no improvements to suggest.

63. No objections occur to me.

64. No. A defect observed in the Excise Act, which provided no penalty for petty smuggling of hemp drugs, is about to be rectified.

65. I am disposed to think that in comparison with alcohol, hemp would bear a somewhat higher rate of taxation. Eight annas a month will at present keep a moderate ganja smoker very well supplied—that is, hemp is considerably cheaper to the consumer than alcohol.

69. No; but any objection made is carefully considered. It would in the present backward state of Bundelkhand be impossible to introduce any system of consulting public opinion.

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10. *Evidence of* Mr. G. A. Tweedy, *Superintendent (Collector), Dehra Dun.*

16. No. By drug contractors as a rule, but it is also made by private persons in their houses. There is nothing more necessary than to dry the leaves. It can be prepared from the wild hemp wherever grown.

I cannot speak from my own knowledge as to ganja, but the real charas is made only in Central Asia, and I have always understood that a cold climate is necessary for it.

But in the hills in some places, I know in Rampur-Bisahr, which is one of the Simla Hill States, and I think in Tihri Garhwal, the people make a kind of charas by rubbing the hemp plant in their hands, and then scraping off their hands the resinous substance which adheres to them.

22. In this district charas is used entirely and not ganja. It is imported from Yarkand and Central Asia through the Panjab, Hoshiarpur being the chief depôt.

25. I think their use is stationary; there is no reason to believe the consumption of drugs to be on the increase, but I cannot say. I think they are decreasing except chandu. In this district, however, I am bound to say that the consumption has undoubtedly increased during the past year, but I attribute this to the exceptionally cold and wet year. During such seasons drugs are more largely consumed than in ordinary years.

31. In my experience as far as I have been able to discover, the habit of consuming ganja and charas is easily formed and is difficult to break off. No doubt there is a tendency for the moderate habit to develop into the excessive.

32. It is undoubtedly a religious custom for certain fakirs to smoke ganja and charas. I believe their use of the drug is repudiated by other sects of fakirs.

33. The use of bhang is *not reprobated.* The use of ganja and charas by fakirs and other holy men is certainly not reprobated by the general public, but by other sects of fakirs. The moderate use of ganja and charas meets with very slight reprobation, if not with toleration. Excessive use of ganja and charas is no doubt reprobated, but I think the feeling is one rather of pity for the unfortunate victim than of *moral indignation.* These remarks must be read with reference to the *lower* classes, among whom the habit of smoking hemp drugs obtains. Among the *higher* classes the use of ganja and charas *is generally reprobated.* The use of chandu is certainly more reprobated than that of other drugs. This I attribute to the evil effects which it produces.

35. (*a*) Most emphatically not.

(*b*) Yes, certainly.

(*c*) to (*f*) The prohibition could not be enforced without the strictest enforcement of penal provisions. Such prohibition would undoubtedly occasion serious discontent among the consumers. I should doubt this discontent amounting to a political danger, but this is a difficult point on which to form an opinion. Other drugs would assuredly be resorted to and probably alcohol. I think the only feasible improvement in our policy is to raise the *price* of charas and ganja. I am informed that large numbers of the Gurkhas smoke charas. The prohibition of this drug might lead to serious trouble with *them.*

36. No. If any change at all takes place, it is in the other direction. Scarcity and consequent dearness of provisions occasionally drives liquor-consumers to drugs, but not often. I have never come across drug-consumers taking to liquor, but I believe there *are* instances, though rare. Instances of alcohol-consumers taking to drugs are common.

41. Charas is largely used in this district as (*a*), (*b*) and (*c*), but chiefly as (*c*). It undoubtedly acts in these ways when moderately used. I am informed that the people in this district who used charas during the year which is drawing to a close (an exceptionally cold and wet year) have enjoyed better health than those who abstained. These drugs seemed to warm the system and give people the power to withstand cold and keep off fever.

42. This is a difficult question. The Gurkhas who smoke charas a good deal are physically very strong and sturdy. As far as I am able to form an opinion, I think the moderate use of these drugs is *for the time being beneficial in cold and malarious localities, but in the end* a habitual consumer generally suffers in health, and his brain is certain to suffer in the long run.

43. Yes. I never heard of immoderate consumers being anything else either. These drugs when taken in excess do not excite, but stupefy.

51 and 52. I think not. Low Muhammadans consume these drugs, and no doubt among badmashes would be found a good many drug-smokers, but it is not correct to say that a large proportion of bad characters are habitual consumers. I believe neither the moderate nor excessive use of these drugs has any connection with crime. At least the *crime* is the cause not the effect of the use of the drugs. Thieves take to drugs because their moral sense is weakened by their crime. They don't take to crime in consequence of being drug-smokers.

58 and 59. I consider the present system to be working well, and I cannot see where improve-

ments are possible unless by raising the price of drugs. There are only two possible courses to adopt: (i) absolute prohibition, (ii) the present system, which represses consumption as far as practicable by high duties. No. (i) I consider absolutely impossible. Such a prohibition would not carry along with it the sympathy of the people, but on the contrary persons who broke the law would certainly have the aid and protection of the lower classes. When it is possible in England to make the *excessive use of alcohol* a criminal offence, it may be possible to forbid the use of drugs in this country. It would be a real mistake to take any action in this direction. If thought desirable, the existing duties may be enhanced on ganja and charas.

62. It is absolutely impossible in my opinion to control the production of bhang.

63. No objections. The present duties might be raised, but the system is unexceptionable.

64. No objections.

69. I do not think there is any need for consulting local public opinion, nor do I know if it is done anywhere. I always consult local public opinion as far as possible before opening a liquor shop, for objections to this are often rife, but I never come across such objections to a *drug shop*. Drugs are used openly and with popular approval by the holiest of devotees and temple attendants, and their use stands on a wholly different footing from that of alcohol.

The use of drugs does not lead to scenes of riot and disorder as does *liquor*, and hence the people make no objection to a drug shop while they oppose a *liquor* shop which disturbs the village.

Oral evidence.

Question 1.—I have served fourteen years in India and in many districts. I was four years in Bijnor and have been two-and-half in the Dun. My experience is chiefly in the Dun. I have done the excise work myself in the Dun.

Question 3.—In the Dun jungles the wild-hemp grows in great profusion. I have recently visited the Eastern Dun and passed through fields of wild bhang enough to supply bhang to several districts. The wild bhang grows in the Government closed forests.

Question 7.—The plant is not, as far as I know, cultivated in the Dun at all.

Question 14.—I have heard that a fakir used to get some charas from the wild plant by rubbing it in his hands, but I have not heard of ganja being got from the wild plant, nor is charas made as a practice.

Question 35.—I am of opinion that restriction of the drugs is impossible both on account of the impossibility of stopping production and illicit consumption, and on account of the discontent that would be caused. I think the stoppage of charas would be very unpopular. Ganja is not known in the Dun. Charas is consumed almost universally. The Gurkhas use charas. It is not unlikely that they smuggle some of it though shops are available. I have not consulted the officers of Gurkha Regiments. There is a large colony of Gurkhas, pensioners and others, settled in the Dun. The other drug that would be consumed if charas was prohibited would be opium; but my answer was not perhaps very carefully framed. I know nothing of dhatura. I don't know if it is used in the Dun. I don't think drug-consumers would take to liquor if the drugs were stopped. There are some people, such as sweepers, who take both alcohol and liquor. It is possible that the consumption of alcohol would increase if the drugs were restricted. I should oppose restriction of the hemp drugs on the ground, among others, that the evil effects are not apparent.

Question 36.—It is among the lower orders that alcohol-drinkers have taken to drugs. There has been increase of drug-consumption in the Dun in recent years. There has been extraordinary consumption of both liquor and drugs during the past year, due to heavy rain, good season, fall of price of liquor. I have not noticed that drug-consumers of the better classes are taking to liquor instead.

Question 42.—I think the habitual moderate consumers are apt to get dull and stupid. I should think the class of occasional consumers was very large, probably larger than the habitual moderate or habitual excessive class. I cannot mention any instance of an habitual charas-consumer having suffered in intellect. I cannot remember having heard of any one having become actually insane from the drugs.

Question 45.—I remember sending lunatics to the asylum where madness was alleged to be caused by ganja. This was before I came to the Dun. I have never had to do with a lunatic whose condition was due to charas as far as I know.

Question 51.—In course of my magisterial duties I have not heard a single prisoner described as a charas-smoker. There would be no reason for so describing him. I have had no cases in which criminals have been shewn to have taken drugs to prepare for the commission of crime, or in which crimes have been committed under drug intoxication.

Question 58.—I think that looking to the narcotic properties of charas, the price might be raised. The drug is a far cheaper intoxicant than liquor. The price of charas would have to be raised enormously to bring the drug on a level with liquor. If Punjab charas was subjected to duty, I don't think the people would make greater effort to get charas from the wild plant. Very little can be got, and that with great labour. I am aware that a little charas is prepared in the Himalayas. I can give no idea of the amount of charas that can be extracted from the wild plant.

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11. *Evidence of* Mr. J. A. Broun, *Officiating Magistrate and Collector, Etawah.*

1. Fourteen years' experience as Assistant Collector and Collector in the North-Western Provinces

2. Yes; as above.

3. Districts under the Himalayas adjoining the Terai, Basti Gorakpur, also Hill Districts Naini Tal, etc.

6. Dense, where I have seen it.

7. I have only seen it cultivated for its fibre (*san*) in all districts where I have been, and to a fair amount.

10. No special class, as far as I know.

11. Yes; I think so.

12. I believe permission to cut the wild hemp plant is leased out in the submontane tracts.

14. Yes; all these I believe.

16. Not generally prepared in houses.

18. Yes; all deteriorate.

19. Only for smoking.

20. Kahars, chamars, etc., smoke ganja extensively. It is smoked in malarious places.

22. Foreign, Afghanistan.

23. Not as far as I know.

24. All classes as far as I know.

25. Increase; in some places have a tendency to supersede liquor.

30. (*a*) In company.

(*b*) Mainly male sex.

(*c*) No.

31. I am told easily formed. Tendency is to become excessive only in special cases. In fact, people who become excessive consumers would probably, if there were no drugs, be drunkards.

34. Yes.

35. It would not be feasible. If prohibited, illicit consumption would be common. Serious discontent would be occasioned. The prohibition would be followed by recourse to alcoholic stimulants and to opium drugs.

36. No; the contrary, I think.

51. No; not as far as my experience goes.

52. No.

53. It causes insanity in some cases.

54. No; I have not heard of any such cases.

55. *These* drugs are not used as a rule by criminals for stupefying their victims.

58. I consider the present system to be working well, and that there is no necessity whatsoever for any interference.

63. No objection.

64. No.

65. Reasonable.

67. No.

69. Objections are always considered when made.

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12. *Evidence of* Mr. F. W. Brownrigg, *Officiating Deputy Commissioner, Sultanpur.*

1. The experience of nearly twelve years in district work.

In submitting these answers I have consulted—P. Shiunath, an experienced Deputy Collector; M. Daya Shankar, Excise Naib Tahsildar; and the Drugs Contractor of this district.

2. [The correct word is "bang" not "bhang," which is a corruption, in the same way as "bhâng" is.]

In the North-Western Provinces and Oudh the words used are—

I.—Bhang, sabzi (corrupted into subji by the common people), and buti (a Hindi word, meaning *root*, or medicine, *viz.*, dawa). Patti, I believe, is more used down east, towards Calcutta. Siddhi, up Punjab way.

II.—Charas is the term universally employed in these provinces.

III.—Ganja is the term universally employed in these provinces.

(*a*) Flat ganja is uniformly known as baluchar.

(*b*) Round ganja, no local name known.

(*c*) Broken ganja is known as pathar, or patiara.

3. P. Shiunath, Deputy Collector, tells me that hemp grows abundantly in Gonda and Bahraich. It grows quasi-spontaneously anywhere in this district, for example, generally near fakirs' huts. When ganja is smoked the seeds are separated and thrown away and hence stray plants. The Drugs Contractor complains that the casual cultivation of the wild plant is spreading, and in parts tending to oust his trade in a way.

4. None here.

5. Said to grow most in damp land—Tarai.

6. Dense.

7. Not to m knowledge; practically spontaneous.

14. Bhang is exported from Gonda and Bahraich.

Chiefly from Balrampur and Tulsipur in Gonda, and Nanpara, Charda, and Bhoundi in Bahraich.

18. Ganja and bhang will keep good, if not affected by moisture, for four years. They are said to lose all intoxicating effect in six or seven years. Charas on the other hand has to be kept moist. The Drugs Contractor here has found it go bad after a year, but cannot say how long it had been in stock before then.

19. Only for smoking.

20. Inferior castes rarely use charas. Superior castes use it as well as ganja.

Ganja is used by the following castes:—chamar, kahar, nai, bari, lodhe, lunia, thakur, Hindu and Muhammadan fakirs, khattri, saraogi. Charas by khattris, saraogis, and brahmans who will use the huka, banias; say 5 per cent.

Thakurs, to the extent of about 20 or 25 per cent., smoke ganja or charas in the following districts:—Gonda, Bahraich, Sultanpur, Unao, Barabanki, Rai Bareli.

Charas is said to be smoked extensively in Lucknow and Cawnpore cities.

Of the cultivating castes noted above about 25 or 30 per cent. consume ganja.

21. Baluchar is *preferred*. The poorer folk take patiyara, from necessity, not from choice.

22. *Yarkhandi* charas alone is used in this district, imported from Hoshiarpur. *Saljahan* from Nepal is largely used in Lucknow, Cawnpore and Benares. *Garda Kashmir* is also used in Lucknow and elsewhere. The best is *Saljahan; next* best *Garda Kashmir;* cheapest and worst *Yarkhandi*.

23. No.

24. Bhang is eaten or drunk by brahmans, chattris, Hindu and Muhammadan fakirs, banias, kayasths, khattris, gangaputrs, and pragwals

Inferior castes are said to prefer ganja, and not resort much to bhang. The following usually eat it: Gangaputrs, the Chaubes of Mathra, about 20 per cent.; perhaps 10 per cent. of them drink it.

Bhang is said to be consumed extensively in the following districts: Benares, Muttra, Allahabad Cawnpore, Unao, Rai Bareli.

25. On the increase. In recent years Kayasths have almost everywhere banned liquor. Those who used to drink liquor have accordingly begun to take bhang instead. The high price of liquor has driven the drinking castes to ganja and bhang. The imports indicate larger sales than formerly.

26.

	Bhang.	Ganja.	Charas.
(*a*)	75 per cent.	75 per cent.	30 per cent.
(*b*)	10 per cent.	15 per cent.	2 per cent.
(*c*)	15 per cent.	10 per cent.	68 per cent.
(*d*)	Blank for all.		

27. *Nanakshahi* and *Udasi* fakirs and in large cities like Lucknow and Benares *Shuhdas* (*viz.*, debauchees, a separate recognized class including people of different religions and castes) usually drink to excess.

28.

	Bhang.	Ganja.	Charas.
(*a*)	1 pice worth.	2 pice worth.	1 anna worth.
(*b*)	2 pice worth.	1½ annas worth.	2 annas worth.

29. Bhang—Ordinarily by all consumers: Black pepper (kali mirch), aniseed (sonf), cardamoms (elaichi). Exceptionally: Almonds (badam), cucumber seeds (kire, kakri ke bij), parsley (khurfa), "shoe flower" flowers * (gurhal ka phul), milk (dudh), saffron (zafaran), sugar (shakar), rose water (gulab ka arq).

Ganja—Ordinarily with tobacco.

Charas—Ordinarily with tobacco.

30. Mostly in solitude, say 75 per cent., and 25 per cent. in company. Mainly confined to the male sex. Habit seems to be formed between 15 and 25 if at all, and is then not broken off. If not formed before 25, it is not often contracted afterwards.

31. Easily. Bhang easily broken off; ganja and charas not. There is no tendency in the use of these drugs to any excessive consumption, as in the case of liquor and, may be, opium.

32. At marriages these drugs are all three used regularly, for servants chiefly. At the Holi festival. When visits are paid amongst the Hindus at this festival, it is customary to offer the visitor one or other of these drugs, chiefly bhang in the form of majum (*viz.*, bhang mixed with sugar, ghi, etc.). At the Shiuratri ceremony, bhang mixed with milk usually is offered to Mahadeo, and visitors liberally treated to the same. The use of drugs on the above occasions is essential. It is universally moderate. It is not likely to lead to the formation of the habit, nor is it injurious in other ways.

33. The use of bhang in moderation is regarded with favour. Ganja and charas, except by the fakirs, are regarded with disfavour from the social point of view. From the religious point of view amongst fakirs all three are good. No worship of the hemp plant is known here.

34. Certainly. The poorer classes, such as kahars and agriculturists, would feel it keenly. In the cold weather it helps them in their work, giving warmth and encouragement. Fakirs would also feel the deprivation most of all.

35. No. Illicit consumption would be the order of the day. The prohibition *could not possibly* be enforced in any way. The discontent caused would be extreme, and we have quite enough already. The political danger that would be created is too transparent to need assertion. The prohibition would be followed by recourse to a great many other things besides alcoholic stimulants or other drugs.

36. No; decidedly not; in these provinces quite the reverse.

37. Not appreciably.

38. Baluchar is stronger and its intoxicating effects greater than those of patiyara. Patiyara is weaker and occasionally induces coughing.

40. Bhang for external use and internal, also in the case of piles. Ganja seed oil for rheumatism. Bhang is commonly used for cattle disease.

41. Bhang is useful as a digestive and appetizer. Also as noted in (*b*). Ganja and charas are useful as (*c*). Ganja is much taken in Gonda and Bahraich, as it is believed to keep off swellings in the throat, which are very prevalent there. This refers to all, mainly Thakurs perhaps. Kahars who have to carry dhulis and cultivators who have to undergo great extremes of temperature frequently resort to ganja for (*b*). I refer to the moderate use only.

43. Most certainly.

44. Bhang is refreshing and comparatively unintoxicating; it creates appetite; does not allay hunger. Its effect lasts say five or six hours. No after-effects.

Ganja and charas produce intoxication at once; that is to say, insensibility to external influences, less of course in the case of the excessive consumer. They do not allay hunger, but are said to excite appetite. The effects last two or three hours or less. Regular consumers feel longing and uneasiness if not able to procure their ordinary supply.

45. (*a*) Bhang—no. Ganja and charas produce impotence after about twelve years. This is said to be the reason why fakirs habitually take these drugs.

(*b*) Ganja and charas reputedly do impair the constitution; (*c*) and cause loss of appetite and injury to the digestion; (*d*) induce asthma; (*e*) impair the moral sense, induce laziness, and conduce to habits of immorality, etc.

47. No.

49. As far I can ascertain, not. *Vide* answer to question 45.

51. There seems no reason to connect the use of any of these drugs with crime in general or particular.

53. No. I have never come across such a case to my recollection.

54. Possibly. I remember no such cases. Liquor would be more probable.

55. Bhang—without admixture intoxication comes very slowly; with this it would be impossible.

Ganja and charas—to one who had never taken them before, stupefaction might ensue without admixture, but the usual way is to mix them with dhatura.

58. I consider our system works well, and personally am not prepared to suggest any improvements.

60. The ganja that is produced in these provinces is for the most part the result of casual growth and consumed locally and by stealth. It is not exported. The present Excise Act meets all emergencies in connection with it.

62. No. Not feasible.

63. None.

64. No.

65. I think so.

67. No.

* Hibiscus Syriacus.

68. There is no prohibition to consumption on the premises that I am aware of, nor is any necessary.

69. The wishes of the people are not consulted. They would not be slow to object if they had reason to do so; and if they objected, the matter would be enquired into. There is no need to consider public opinion in such a matter. It does not exist; and such shops are practically never a nuisance.

Oral evidence.

Question 1.—I have twelve years' service, and have had settlement work for four or five years off and on.

Question 3.—There is a tendency, the contractor said, to keep stray plants for consumption. I ordered the police to send up such cases. From 5th to 23rd November we had 23 cases. They were just cases of three or four wild plants being grown in baris or near houses. I only fined (small fines) for being in possession of more than the parties were entitled to. I understood that it was wild hemp. It may have been grown from seeds thrown away. I understand that that is generally said to be the way. I stopped the prosecutions as the cases were so frequent. We had given a sufficient warning. The thing could not be stopped altogether. The matter was unimportant; and time was being wasted. I took it up to leave the contractor no ground of complaint, and because it was interesting to see how far the cultivation was carried on. There is a good deal of stray growth of the plant in a casual way in Sultanpur. That is the only district in which I have considered the matter attentively.

Question 20.—The percentage at the end of this answer is 25 or 30 per cent. of the adult males. Women do not smoke, so far as I know. The percentage is mainly based on Pundit Sheonath's information (*vide* answer 1).

Question 22.—I do not know why Kashmir charas is called *garda*. It was called so by Pundit Sheonath, who told me about it. He had had much excise experience in Lucknow.

Question 25.—My views on the increase are not based on statistics. I do not think they are kept. It is a general impression based on intercourse with the people, and inquiry from officials, and the tendency in contract prices to increase. It is not very marked.

Kayasths have begun to have anti-liquor societies; and some kayasths have taken to bhang. The societies have not been aimed at all at hemp drugs so far as I know. The high price of liquor is a stronger factor than these societies in producing increase in hemp consumption; for that affects the people generally. The Sultanpur statistics show the effect of price of liquor on liquor consumption and indirectly on drugs consumption. The remark in my answer is, however, of general application, and represents what I believe to be a general impression. The increase of duty and the reduction of maximum strength have raised the price of liquor, and have (the impression is) led to increased consumption of ganja. I think that to leave liquor for hemp drugs is a change for the better if the people take to bhang, which is what drinkers would naturally take. I cannot say whether liquor drinkers have taken much to smoking: as habits, the impression is that liquor and ganja are not interchangeable. My impression is that ganja is worse than liquor. There is, however, no such strong habit in respect to these drugs as in respect to liquor; no such difficulty in breaking off the habit.

Question 35.—I think that the prohibition of the drugs would not be impossible in regard to charas which is imported. I was not thinking of it. As to bhang and ganja the prohibition is difficult owing to cultivation. I think that if the people wished ganja and bhang, they could get, they could produce it, not of course to the same extent to which they get it now. It would be comparatively little. But it could, I believe, be greatly increased as compared with the present private cultivation. It could be secretly cultivated easily to a greater extent than at present if licit ganja became impossible.

In the last sentence of the last paragraph what I mean is that the people (an ignorant people) might have recourse to violence and give trouble if they were deprived of the stimulant they wanted.

Question 44.—By "*comparatively*," I mean compared with alcohol or ganja or charas.

Question 45.—The period of "about twelve years" was mentioned by Pundit Sheonath. I have no other source of information on this point.

Question 59.—I do not think that consumption on the premises would lead people to think that the consumption was under the Government protection but under Government supervision. I cannot tell what other people—the ignorant people—might think. I think there is no harm in locating smoking. It might be useful sometimes to know who the excessive and recognised smokers are, because any one who cannot afford it running to excess is likely to seek to acquire the means of getting the intoxicant illegally if he has not the means properly. I have settlement experience which takes me out among the villages, and also magisterial experience; my general impression is that there is no call for repression in respect to hemp drugs. I have not made special enquiries, of course; but my impression is that the people in the villages use the drug in moderation. One never sees a man intoxicated from it. I have no recollection of any case of excess in my magisterial experience. There is no evil that calls for interference. I have had occasionally—rarely—cases of liquor intoxication, only (I think) as City Magistrate in Lucknow, both Natives and Europeans; but I recollect no hemp drugs case.

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13. *Evidence of* Mr. R. H. Brereton, *Offg. Magistrate and Collector, Benares.*

51. I should say not; but drugs are occasionally taken before starting on an expedition. Wine is, however, generally preferred on such occasions. Bhars, pasis, etc., always take native liquor. Thakurs, brahmans, malis, etc., will take bhang, but not ganja or charas. I should say the moderate use of the drugs has no connection with crime at all, except that, as indicated above, criminals may occasionally take a dose to keep up their courage.

52 and 53. Excessive use of these drugs, when it leads to insanity, incites to unpremeditated crime. The lunatic asylums must be full of such cases. I cannot quote any particular case.

54. Yes; bhang particularly is often taken by bad characters to fortify their courage to commit acts of violence; but liquor is generally preferred. I have known instances of men about to commit murder fortifying themselves with ganja.

55. No; not ordinarily; charas is the only drug that would be likely to have a stupefying effect. There is a preparation called majun, which is sometimes used, and has strong intoxicating qualities; but this is a very strong extract of bhang. Dhatura is generally mixed with the drug when it is intended to induce stupefaction. In conclusion, I am of opinion that drugs have nothing whatever to do with furthering crime, but are simply used by criminals to keep up their courage, just as liquor is used in England for a similar purpose.

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14. *Evidence of* Mr. J. S. Campbell, *Officia ting Magistrate and Collector, Saharanpur.*

1. I have been an Excise Officer or Officiating Collector during the greater part of my ten years' service.

2. Yes, for bhang and charas. I know nothing about ganja.

3. Garhwal, Kumaon, Naini Tal, Bareilly, Moradabad, Bijnor and Saharanpur.

4. Bhang.

6. Scattered.

7. There was considerable cultivation of the hemp plant in Garhwal from 1886 to 1890, when I was there, mainly for the fibre; but a little inferior charas was also produced.

9. In Garhwal it was grown in the rains, always near the village site, as it needs heavy manuring.

10. The cultivators used to extract charas, when it was extracted at all.

16.(*a*) Yes.

(*b*) Yes.

(*c*) I think not.

19. In Garhwal charas was sometimes used as a condiment.

25. I believe the use of these drugs to be on the increase. The license fees have risen considerably, and the natives also usually say that more drugs are now consumed. It is to a certain extent due to restrictions in the liquor trade.

29. I have not heard of such admixtures.

31. Like any other stimulant, even tobacco, it is difficult to discontinue even a moderate consumption, and this difficulty increases with excess.

35. It would not be feasible to prohibit the use of bhang in the submontane districts. As charas is not a bulky article, it would probably be smuggled. The prohibition would in my opinion be followed by recourse to other drugs. The consumer of these drugs has as a rule no taste for alcohol.

36. No: drugs are supplacing alcohol, owing to recent alterations in the liquor trade. The drug consumer is said to derive no pleasure from the stimulation of alcohol.

41. I belive charas among moderate consumers is used as a pick-me-up after a hard day's work. Bhang is certainly largely consumed as a febrifuge all through the Tarai and Bhabar.

43. Yes; I think so.

46. There can be no doubt that the excessive use of charas produces insanity. The Bareilly Lunatic Asylum was full of charas-smokers. They were in many cases discharged as cured in a few months, but unfortunately the lesson seems to have but little effect, and as often as not the same men turn up again having brought on a fresh attack of insanity by another debauch on their favourite and irresistible drug.

55. I never knew of such a case.

58. The contract for drugs is generally farmed to one man for the whole district, and he makes his own arrangements for sub-contracts, a limit usually being put on the number of shops he may open. I think more might be done to supervise his arrangements, to see that the sub-contractors are respectable men, and that the excise rules are not infringed. I think the contractor often has too much of a free hand.

62. I believe it to be impossible. Bhang is one of the commonest weeds in the sub-montane tracts.

68. I believe that as a rule charas is bought from the licensed vendors, and taken away for home consumption.

69. I think this is as a rule left to the discretion of the contractor who opens a shop where he finds a demand. I have never heard objections to the opening of a drug shop, except from a rival contractor, who thought his business might be injured by its propinquity.

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15. *Evidence of* Mr. H. C. Ferard, *Officiating Collector and Magistrate, Banda.*

1. I have been brought into contact with the subject of hemp drugs in my capacity of Civil Officer, but have made no special study of the question.

10. I am told that they are of the same classes as other agricultural cultivators.

12. I am told that in the Sultanpur districts ganja and bhang grow spontaneously in villages near the river Goomti, and that although police supervision is kept close, nevertheless the people continue to keep some plants and leaves and prepare drugs from them. In such cases the male and female plants are kept separate. The male plant, I am told, is cut down when young and dried, and its leaves form "bhang." Ganja is made from the female flower and petals when almost ripe. The plants can grow together until the period of fertilization.

16. Ganja, at any rate, can be prepared from the wild plant wherever grown, but is reported of inferior quality.

17. The local dealers state there is no class of

people who make a speciality of preparing the respective classes of drugs in the districts from which the said local dealers export, *viz.*, Khandwa, Bahraich, etc.

18. The best quality of ganja is here known as baluchar. It is said not to spoil by keeping. Other varieties are said to be useless after three years. With care they keep their quality for one year. The cause of deterioration is moisture. Any measures for keeping the drug dry will prevent deterioration.

The amount of ganja, charas and bhang imported into this district last year was—

M.	s.	c.	M.	s.	c.	M.	s.	c.
129	15	0	3	38	12	222	39	12

respectively.

19. Ganja and charas are used only for smoking.

20. Brahmans avoid charas and ganja. The use of these drugs in places is held in disrepute among other high castes, *e.g.*, Chhatri; but the consumer of them does not lose caste. In this district all classes use charas and bhang; Goshains and fakirs almost invariably. Thakurs are said to be the most numerous smoking class in Banda. Perhaps some 20 per cent. of these are smokers.

21. Baluchar is preferred, but is very expensive; *chur* is principally used here.

22. Foreign charas, imported from Kabul, is used here.

24. Brahmans use bhang largely. They drink it. The local contractors say other classes rarely take it.

25. The drug contract at the district excise auction has fetched Rs. 5,281, Rs. 5,913, and Rs. 6,000, respectively, in the last three years.

26. By far the greater number are habitual moderate consumers.

27. Natives prefer to smoke in company. I have ascertained specific instances in which a smoker of ganja has started the same habit in others who come to sit and smoke with him.

28. Ganja—(*a*) 1 anna worth (2 tolas).

(*b*) 2 to 3 annas worth.

Bhang—(*a*) One pice worth (2 tolas).

(*b*) 2 pice worth.

Charas—(*a*) 1 anna worth ($\frac{1}{2}$ tola).

(*b*) 2 annas worth.

But charas is not very much in use here.

29. *Bhang.*—Excessive consumers always mix seeds of dhatura to increase the intoxication produced; in some localities it is boiled in copper vessels for the same purpose; but bhang is not largely consumed here. The local spice sellers sell bhang massala by the name of *thandai*. It contains lettuce, rose flower, cucumber seeds, black pepper, cardamom, water lily flower, fennel, khurfa seeds, kasni seeds, almonds, coriander, and gulkharia or gushal flowers.

30. The drugs are usually consumed in company, except perhaps by beginners. Ganja and charas are never used by females. Bhang very rarely is given to children; it is sometimes used as a digestive and on festivals.

31. I am told the habit is easily formed and difficult to leave.

32. Bhang is used on the occasion of the Shivratri festival in the month of Phagun (February). Bhang is offered to Shiva on this occasion, and the worshippers partake temperately. Like other customs, this appears to be regarded as essential, and even children present taste the drug; but the use of it on this occasion is temperate, and not likely to lead to the formation of the habit. Excessive consumers, of course, employ the occasion to exceed.

33. The moderate use of bhang is not held in disrepute; the use of charas and ganja is. The prejudice in the latter case is social and not religious.

34. Prohibition of the drug would be a serious privation to the habitual consumers.

35. The success of a measure prohibiting the use of these drugs depends on whether the spontaneous growth of the plants can be stamped out thoroughly, and whether the prohibition can be extended to Native States within the area of British India. Without this the drugs would certainly be consumed illicitly. The best method would be the infliction of rigorous penalties on the zamindars of villages within whose area plants are discovered, and who have not reported the same. The prohibition would cause serious discontent among consumers; but would not amount to a political danger. It would be followed almost certainly by a recourse to alcoholic stimulants or other drugs, such as dhatura.

36. I do not think there are good grounds for considering that alcohol is being substituted for these drugs.

37. Charas is said to be stronger than ganja, but the effects *cæteris paribus* are the same.

38. No, it depends on the strength and the amount taken only.

39. Ganja and charas, as above mentioned, are smoked only; but sometimes ganja leaves and seeds are mixed with bhang as an adulteration, and these, when drunk with the bhang, produce headache.

41. (*a*) All three drugs are occasionally used to stimulate the appetite like other intoxicants. Whether or not intoxicants so taken do harm or good is a question for experts.

(*b*) Kahars use ganja and charas to increase their nerve power under fatigue. Their use in this way is temporarily beneficial only.

(*c*) Many natives regard bhang as a useful febrifuge. I allude to the moderate occasional use.

42. Bhang is a mild stimulant, and the moderate use of it is harmless.

43. Yes.

44. Ganja and charas have an immediate effect on the habitual consumers. It is refreshing; it produces slight intoxication. It does not allay hunger but the reverse; it creates appetite; the effect lasts about half an hour; the want of subsequent gratification is felt.

47 and 48. I am told not.

49. Bhang is used as an aphrodisiac. It is used by prostitutes. It is not more injurious as such than ordinarily. It is not said to lead to impotence.

50. The same applies.

51. I am told not.

53. I know of no special cases; but am told ganja and charas lead to quarrels and violence. Bhang is slower in its action.

54. Bhang, I am told, is used as such.

55. I am told not, unless dhatura is admixed.

55. Bhang massala is used to moderate the action of bhang. Dhatura is used to increase the intoxicating effect of bhang.

58. The drug contracts are now sold to the highest trustworthy bidder. Thus it may be taken that the present price of the drugs is the highest which a consumer will pay in the open market; if it be raised higher, then he will go elsewhere, *i. e.*, will purchase or otherwise obtain illicitly. This being so, I can propose no alteration of the present excise administration as regards hemp drugs only. Experience shows that intoxicants are a necessary evil. I am not aware that hemp drugs are worse in their effects than other intoxicants, and their total prohibition will only direct present and future consumers of intoxicants to other drugs—very likely to drugs still worse in their effects. If it be medically proved that hemp drugs are specially injurious, total prohibition of the growth of the plant by penal clauses against land owners and with the co-operation of Native States will alone be really effective; for anything short of this will simply lead to illicit growth and consumption.

63 and 64. No.

69. Objections are received and considered.

70. In districts contiguous with Native States, smuggling is undoubted, *e. g.*, in the district of Banda where I now serve; but I believe it to be in small quantity only by persons residing close to the border or who go over into Native States on business. Such persons bring over small quantities, but in excess of the licit quantity for personal use. The total prevention of this without unwarrantable espionage is impossible. The extent of this smuggling I believe to be not sufficiently material as to affect the general question.

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16. *Evidence of* Mr. P. Allen, *Officiating Magistrate and Collector, Meerut.*

1. I have been Excise Officer for 18 months in Allahabad, and 6 months in Meerut.

7. It is not cultivated in the districts of which I have had experience.

25. I think the use of these drugs is slightly on the increase. I have known a case where a chandu smoker took to charas when the 'madak chandu' shops were closed. This may be one of many such.

35. The drugs, if prohibited, would, I think, be consumed to some extent illicitly. There would be serious discontent, but not such as to amount to a political danger, as the consumers are not confined to particular castes, or likely to act together. Prohibition would be followed by recourse to (*a*) alcoholic stimulants, (*b*) and other drugs.

36. I think not. The contract for drugs appears to be as lucrative as ever, which would hardly be the case if alcohol were substituted for any of these drugs.

41. I believe the moderate use of charas and bhang gives staying-power under severe exertion or exposure, and so far is beneficial.

42. I believe it to be harmless, as if it were harmful, the effects would be much more ostensible than they are at present.

51 and 52. In my experience as a Magistrate, the consumption of hemp drugs has no connection with crime in general, or of any special character. I have never known a case in which a crime was committed under the influence of bhang.

54. Not in my experience.

55. I have known no such cases.

58. The present system appears to me to bring in a large income to Government, and to involve no expenditure. The evil effects resulting from consumption are, to judge from what come to light, so rare that they can be neglected.

59. I would merely recommend a closer supervision of retail shops, and greater control as to their locality and management by District Officers. There should be some organised system of inspection and returns of sales by contractor and retail vendors, as at present exists in regard to opium and liquor; at present nothing whatever is known by District or Excise Officers beyond the natural conclusions to be drawn by a rise or fall in price offered at the annual settlement sales.

63. See answer to No. 59 above.

65. (*b*) In my opinion excessive consumption of all hemp drugs is more injurious than of alcohol, and if I considered that consumption was on the increase, I should lighten taxation on liquor; I believe that increased consumption of the one would be accompanied by decreased consumption of the other, and that drunkenness will be, in any case, practically non-existent among the classes which ordinarily consume liquor.

67. No. I think the 'monopoly' method the most satisfactory.

69. The wishes of the people are not consulted. The contractor is practically allowed to open what shops he pleases. I do not think there is any need of considering local public opinion. The contractor having a monopoly, is able to charge a high price, which is the best protection against encouragement of consumption. As he is looking after his own interests, he naturally chooses his shops where there will be the best market.

Oral evidence.

Question 1.—I have been five years in the country.

Question 35. My general idea was to include madak and chandu among the other drugs that would be resorted to if the hemp drugs were prohibited. I have no other drugs to mention.

Question 59.—I think that the administration of hemp drugs does not receive sufficient attention in this province as compared with other branches of excise. We have no returns of sales of liquor in outstill tracts, because no direct duty is levied. Though no duty were levied on the hemp drugs, the contractors could nevertheless be made to furnish returns of sales.

Question 65.—I think the hemp drugs are taxed highly enough. Extra duty would encourage smuggling. Charas is already smuggled into the Meerut district. A great deal of illicit charas is used in Meerut. I suppose it comes in from Punjab. I have not heard of smuggling through

Garhwal. I have not examined the relative cost of intoxication by liquor and drugs. I quote the general opinion regarding the bad effects of the drugs. My experience is that alcohol is not productive of much harm in this district. I contrast the intoxicants on these grounds. My service since I came out has been principally that of a City Magistrate, and I have not had a single case come before me in which intoxicants were concerned, except one of alcohol. I don't think the cheapening of liquor would do harm. Drinking is against the feelings and habits of the mass of the people.

Question 69.—I have known no case in which a protest by the people against the opening of a shop was disregarded. It depends on the Collector whether a contractor is controlled or allowed to have his own way.

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17. *Evidence of* Mr. H. Spencer, *Officiating Magistrate and Collector, Shahjehanpur.*

1. Five years' service, and Excise Officer in Aligarh, Bareilly, and this district, and Officiating Collector here.

2. Yes; they are known as bhang, charas, and ganja.

3. It grows wild in the Powayan tehsil of this district.

6 and 7. No, not as far as I know.

16. Bhang is occasionally prepared from the wild plants, but the use is very restricted, the quality of the drug so produced being inferior.

20. Fakirs appear to invariably use these drugs; otherwise no class, as a class, is addicted to them.

22. Foreign only, brought down by "Vilayeti," *i.e.*, Kabuli, traders.

30. I have never known a case of a woman willingly using any of these drugs, but have had a case before me where a woman was alleged to have been drugged by a man with bhang. The facts were not proved.

33. Respectable natives appear to look on the use of these drugs, especially charas and ganja, with disfavour, but the feeling is not a strong one.

35. The drug would certainly be used illicitly, and the prohibition would cause serious discontent. The prohibition could not be completely enforced, and an army of underlings would be necessary to partially enforce it. A fresh door would be opened to oppression and false charges.

36. No, I should say the tendency was the other way about, owing to the action of kulwars in watering their liquor and asking high prices for it.

41. Kahars who have to stand long in water looking after 'singhara' use charas to obviate ill-effects.

53. and 54. I have had no such case before me.

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18. *Evidence of* Lt.-Col. W. P. Harrison, *Deputy Commissioner, Kheri.*

1. I was for over three years Deputy Commissioner of Bahraich, where a great deal of bhang grows spontaneously, and have been two years in this, the Kheri, district, where it also grows to a great extent spontaneously.

2. The bhang plant when cut is called 'subji,' 'bejeah,' when growing the yellow plant is supposed to be the male plant. The green plant is called *madur*, the female plant.

Bhang is made into (*a*) majoon, (*b*) churan, to eat; (*c*) thundahi, to drink.

Charas is known by two names—saljahir that is said to come from the hills in Nepal, to be of a dark colour. Momeah or horah is said to come from the Punjab of an inferior quality; people who smoke it, call it Urkun or Yarkand. Ganja is sometimes mixed with it.

Ganja has four names: Patar from Punjab; Gwalior not the best; Balochur from Patna, the best kind; Pulwar, that is cultivated.

Common ganja spontaneous; smokers call it Kuli sulfa. The seed is made into oil used for rheumatism.

3. In the districts of Bahraich and Kheri.

4. Given in answer to question 2.

5. Damp seems to suit it best, as it is found in and near the Terai part of the districts.

6. Near the villages and ghoris (or cattle-yards) it is dense.

7. None.

14. (*a*) Ganja of an inferior quality and to a small extent.

(*b*) Charas not at all.

(*c*.) Bhang to a considerable extent. It is drunk by Brahmins and low caste men. Is used largely in medicines to ward off fever in malarious places and as a stimulant. It is given to cattle.

15. Wild bhang is made into majoon by boiling it down with ghi and then mixing the ghi with sugar to eat for intoxication. Churan is made by crushing the dry leaves and mixing with salt and eaten for pain in stomach and indigestion.

16. (*a*) Yes.

(*b*) Yes.

(*c*) As ganja of spontaneous growth is very inferior, it is not prepared, or charas.

17. Bhang is used largely by Brahmins and low castes.

18. It is said to deteriorate from damp and lose its effect. It must be kept in a dry place.

19. Ganja and charas are only used for smoking.

20. Lower castes principally, in no particular localities.

21. Balochur is preferred; it is said to come from Patna. Pathar said to come from the Punjab. Pulwar grows wild in the province or near.

22. Replied to in last.

23. Bhang is not smoked.

25. I have not been able to ascertain that the use of these drugs is on the increase.

Though it is probably it is owing to increase of population whether or not, is not known without further inquiry.

30. The consumption is usually in solitude. It is confined principally to grown up males.

31. I have not known of much excess.

32. It is the custom among many classes who do not drink liquor, to take and offer bhang made into majoon to their friends at the Holi. This is generally taken in moderation and does not appear to lead to a habit of taking it in excess.

33. In small quantities on occasions specially bhang is not discountenanced by the public, but in excess it is.

34. I do not think the privation in most cases would be serious.

35. It would not be feasible to prohibit the use of bhang and ganja. That of charas might be more restricted as it is in this district. If prohibited, the drugs would be got illicitly, and where it grows spontaneously it would be impossible to prohibit its use. It would cause serious discontent and other stimulants would be taken.

36. I have no reason to think so.

40. Bhang is given to cattle.

41. (*a*) It is said to be so.

(*b*) There is no doubt bhang is good fo. thirst.

(*c*) It is largely used by lower classes for this purpose in malarious tracts.

42. The moderate use of bhang would appear to be harmless, as one never hears of bad results in consequence.

43. Yes.

53. It does no doubt sometimes, as liquor would. I am unable to cite a case at present.

57. Only smoked in this district.

58. Yes. It works well. I am unable to suggest any improvement.

63. Can suggest no improvement.

65. Reasonable.

66 and 67. No.

68. In this district drugs are not consumed at the shops.

69. If an objection is raised, it is duly considered and measures taken to prevent the shops being objectionable to any one as far as possible.

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19. *Evidence of* Lieutenant-Colonel F. Barrow,* *Deputy Commissioner, Gonda, Oudh*

1. The experience of a District Officer since 1869.

3. Gonda district in Oudh.

4. Bhang.

6. Scattered.

7. In the north of the Gonda district the plant called here "bhang" is often allowed to grow in large patches, and especially around the sites of villages. Villagers say they have no use for the plant, and that they treat it as a weed and burn it. There can be no doubt that the plant so grown is sold as bhang to bhang contractors.

10. No special class.

12. No.

14. The wild bhang plants are collected and sold.

23. Yes.

27. The wandering "fakir" is the most habitual consumer.

33. Public opinion is against the consumption.

34. No.

35. The bhang plant is useful as a tonic for horses and cattle according to native opinion, and is said to be often used for cattle. I do not know how far this is true. The drug would certainly be consumed illicitly, and could easily be obtained from Nepal for this district. No political danger if use prohibited, but of course prohibition would be followed by recourse to alcoholic stimulants or other drugs.

51. I have no experience of moderate consumers, but I have seen persons intoxicated with bhang, and the effect of such intoxication has been to render them unable to understand what was going on around them or to answer questions intelligibly.

53. It is popularly supposed to do so.

54. It is often said that this is done.

58. I think the hemp plant should only be grown or cultivated under a license.

59. See under 58.

62. It should be controlled by compelling persons, who allow the plant to grow spontaneously, or who cultivate it, to take out licenses. These persons should then only be allowed to sell to licensed purchasers and for consumption of cattle only.

63. Sales should be allowed for use of cattle only.

64. I would not allow import of ganja and charas into provinces where these do not grow.

68. None, and none such should be allowed.

69. No to first part of question. The Collector of the district usually restricts the number of shops under orders of the Commissioner of Excise and the Board of Revenue.

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20. *Evidence of* Mr. W. R. Partridge, *Deputy Commissioner of Garhwal District.*

1. I have been ten years in the Civil Service in the North-Western Provinces and Oudh, and have held charge of the Excise Department in three Districts—Gorakhpur, Benares and Garhwal.

2. I believe so, but I have never seen ganja manufactured, and will not answer for the correctness of the processes described. Bhang, charas (or sulfa), ganja.

3. The hemp plant grows spontaneously and in abundance in Garhwal District, of which I have been Deputy Commissioner for close on three years past. I have seen it growing wild in Gorakhpur district.

4. Jangli bhang is the only name that I have heard it called by.

5. That I cannot say, not having studied this point closely; but I have seen wild hemp growing in this district, at elevations from a little over 3,000 to some 6,000 feet above sea level.

6. I do not know precisely what sense to attach to the terms "dense" and "scattered." I have not come upon it growing over several acres without a break. Patches of a few square yards in extent are what I have commonly seen.

7. I answer the question as corrected. Yes;

* Summoned to attend at a meeting of the Commission for oral examination, but was unable to appear.

the hemp plant is grown in Garhwal district for the fibre, which is used chiefly for making hemp-cloth (vernacular name bhangela). A little charas is made from the female hemp plant, but this is a purely subsidiary product; the seeds are said to be sometimes fried and eaten. Oil is said to be extracted from them, which is used in cooking. In the central tracts of this district hemp is cultivated more commonly than elsewhere. It is impossible to give the area under cultivation, no figures being available.

8. The area under hemp cultivation in this district is probably very constant, neither increasing nor decreasing to any perceptible extent.

9. The description of the mode of cultivation given on the lower part of page 800, Volume X, North-Western Provinces Gazetteer, is, I believe, correct, so far as Garhwal district is concerned.

10. Khasia Rajputs, *i.e.*, Rajputs in whose lineage there is supposed to be some flaw and who are therefore somewhat looked down upon by Rajputs of higher degree, and Doms (a collective term embracing all the lower castes) are the only castes in this district who grow hemp that I am aware of; they do not grow hemp for its narcotic properties, but as remarked above (answer 7) for the fibre.

11. Ganja is not manufactured in this district from either the cultivated or the wild hemp, so far as my knowledge goes.

12. It is certainly not specially cultivated in this district for the production of ganja.

13. (*a*) Not that I am aware of. I cannot say whether the cultivation is common to all districts as I only know four or five districts.

(*b*) and (*c*) I cannot answer this.

14. I have altered the question, as I cannot answer for the North-Western Provinces and Oudh as a whole. In the Garhwal district no ganja is produced that I am aware of. A little charas is produced in those tracts where hemp is cultivated. The annual production is not large. Exact figures are out of the question. Only a very vague guess is possible. If I had to make a guess, I should say that a few maunds of charas were produced every year. A little bhang is made and consumed locally. Any figures cannot be given.

15. In this district neither ganja, nor charas, nor bhang is prepared from the wild plant. From the female cultivated plants charas is produced by rubbing between the hands the leaves at the end of the twigs and the stalk to which the leaves are attached. A sticky substance adheres to the hands which is scraped off. This is charas. It is smoked in a chillam. Bhang is simply the leaves and stalk of the hemp plant. They are simply dried, nothing else. Pounded up, they are mixed with water and the infusion drunk.

16. (*a*) In this district, those of the growers of hemp who prepare bhang prepare it in their own houses.

(*b*) In this district it is only prepared from the leaves of cultivated hemp, but in other districts it is prepared from wild hemp.

(*c*) What can be done I don't know. Nothing of the sort is done in this district.

17. By the growers of the plant in this district.

18. Cannot answer this.

No ganja or bhang imported into Garhwal District in 1890-91 or 1891-92.

	Mds.	Secrs.	
In 1890-91 ...	23	18	charas imported into Garhwal.
In 1891-92 ...	21	21	Ditto ditto.

This was Yarkand charas.

No figures for other years available.

19. I never heard of them being used in any other way.

20. This is a very large question. I imagine that an enormous number of people in these provinces smoke ganja and charas, but I am not able to give any figures.

21. Don't know; never inquired.

22. In the North-Western Provinces and Oudh generally. I believe almost all the charas consumed comes from Yarkand or regions in that direction. But little charas is consumed in Garhwal district, and the bulk of that comes from Yarkand or that region. The charas produced from hemp plants grown in Garhwal is said to be dearer and less intoxicating than Yarkand charas.

23. I never heard so.

24. This question, like No. 20, is one which I do not feel in a position to answer. I should say generally that in these provinces a very large number of persons drink bhang.

25. In these provinces, I believe the use of these drugs, and specially of ganja and charas, to be on the increase owing to the dearness of country liquor, and to the fact that the liquor being distilled generally at comparatively high strength and watered down very considerably afterwards is not palatable. In Benares I have had these reasons given to me by men who stated that they had taken to ganja smoking only of late years.

26. Any answer I give would only be a guess, and therefore worth nothing.

27. I imagine that all classes of the people in these provinces consume hemp drugs. Bhang is probably most widely consumed. Kahars notoriously take ganja as a stimulant when they have a long journey before them. Others no doubt take one or other of these drugs as a stimulant or to get a little exhilaration. Others no doubt get into the way of taking them because their friends take them. Some again no doubt take them simply to get intoxicated.

28. I have no time, I regret to say, to enter into elaborate calculations so as to answer this question completely. Moreover, everything depends upon what you call "excessive" and what "moderate." In this district a man could get a little 'nasha' on one pice worth of charas daily=about 8 annas a month. He might be called an habitual moderate consumer. An habitual excessive consumer ordinarily might take four or five times as much.

29. Tobacco with charas and ganja; occasionally spices of various sorts, I believe, with bhang. Never heard whether dhatura is used. Charas and ganja would, I presume, be too potent to smoke unless mixed with some thing, and tobacco would naturally be the thing chosen, as everybody smokes it.

I know of no preparation such as bhang massala.

30. (*a*) Nearly always consumed in company, I should say.

(*b*) In my opinion mainly confined to the male sex and to men of over 20 or so.

(*c*) Not in my experience.

31. (*a*) Yes; I think so; especially with bhang.

(*b*) It probably is when the habit is thoroughly formed.

(*c*) I fear that there is with ganja and charas.

32. I understand that at convivial meetings among lower castes in the plains bhang is occasionally provided or a pipe of ganja. But I am not in a position to describe in detail any custom. On such occasions the use of the drug is probably generally temperate, but I should say it was likely to lead to the formation of the habit where not already acquired.

33. (*a*) Without any disapproval by a man's equals, so far as I know.

(*b*) I know of nothing of the sort.

(*c*) Never heard of it.

34. I think it would be too many, and I don't see why we should inflict the privation on them. Bhang is very harmless, I believe.

35. (*a*) I think not.

(*b*) Yes; I think so.

(*c*) Only by an army of informers and spies.

(*d*) I should think so.

(*e*) Very possibly.

(*f*) Yes; this would be probably the result in very many cases.

36. No; on the contrary, I believe the reverse to be the case in these provinces—*vide* answer to question 25.

37. I have understood that charas smoking is more likely to lead to bad results than ganja smoking; but I am not prepared to state on my own knowledge that this is a fact.

38. I cannot say.

39. The preparations which are smoked are not drunk or eaten, so far as I know of.

40. (*a*) I never enquired into this question.

(*b*) Yes; in this district charas is occasionally administered to buffaloes, and possibly to other animals. When charas is not available, the juice squeezed out of leaves of the hemp plant is given.

41. (*a*) Bhang acts in this way, I believe.

(*b*) Ganja certainly acts in this way.

(*c*) Very possibly, but I have no knowledge on the point.

Bhang is used, I believe, by all classes of the population, but I cannot say exactly what proportion of the consumers take it as a food accessory or digestive: probably a large proportion take it in that way. Kahars certainly often take ganja for (*b*). I refer to the moderate occasional use of ganja and bhang, though I daresay bhang is habitually used in moderate quantities for (*a*).

42. I consider the *moderate* use of bhang to be beneficial, of ganja to be often beneficial and, where not positively beneficial, harmless in very many cases.

As far as I know, the moderate occasional use of charas is often harmless; but I hesitate to go beyond this—see answer to Question 37 above. I have seen men of middle age who have said that they have taken bhang and ganja in moderate quantities since they were 20 or 25, and felt all the better for it. They certainly seemed in thoroughly good health.

43. I never heard anything to the contrary.

44. Habitual consumers can best answer this question. I am not prepared to give more details than I gave in my answer to question 37.

45. This is a question for medical experts. I should very much doubt whether the habitual moderate use of bhang produced any noxious effects. With the habitual moderate consumer of ganja or charas I should say that the chief risk was that he might soon indulge habitually to excess.

46. I should say that the habitual excessive use of any of these drugs is no doubt harmful.

47. I never heard so.

48. No doubt the offspring of a man whose constitution has been broken down or is fast breaking down through excessive indulgence in a hemp drug suffer from the failing of their father, but I am not in a position to examine the question minutely.

49. (*a*) Yes; I believe that all three are often used as aphrodisiacs.

(*b*) Don't know; extremely probable.

(*c*) I should certainly think that its use as an aphrodisiac was more harmful than its use simply to produce a little *nasha*.

(*d*) If used continually as an aphrodisiac, I understand that the user becomes, before very long, impotent.

50. I can add nothing to answer 49.

51. (*a*) I expect that a large number of bad characters take hemp drugs, but I should doubt their moderation.

(*b*) None, I should say, provided the use was strictly "moderate."

52. See last answer. To the excessive use of ganja and charas many crimes of violence are probably ascribable.

53. Yes; I should think it certainly tended to have that effect. Yes; in Srinagar (Garhwal) some 8 or 10 years ago, a fakir who consumed charas in considerable quantities took a boy and deliberately chopped off his head. When kept out of the way of any hemp drug, this man seems to behave fairly like a rational being; but whenever he gets charas, he gets violent and dangerous.

54. I don't know. Very possibly, I should say, on occasion.

55. Cannot say; very possible however that it so happens occasionally.

56. Never heard of the admixture of other substances

57. I never heard of this.

58 and 59. I consider that it works well; but I agree with the remarks of the Commissioner of Excise, North-Western Provinces and Oudh, in paragraph 50 of his report for the year ending 30th September 1892, that in "leaves too much of the revenue at the mercy of competition," and that it would be well if a larger portion of the revenue could be collected as fixed duty.

60. I don't know to what extent it is produced in the North-Western Provinces and Oudh. If it is produced to any appreciable extent, then I think that the cultivation of hemp for the purpose and the process of its preparation should be more controlled than they are, for I don't think that at present any steps are taken to see that the ganja produced is sold only to a licensed vendor, *i. e.*, person duly authorised to purchase the same.

61. Charas is produced, as stated in my answer to question 7, in the district (Garhwal) in which I am writing. But the extent to which it is produced is not accurately known. Unless it is very much more than I believe to be the case, I do not think that the people need be bothered about accounting for all that they have produced. Enquiries at Ramnagar (Naini Tal district) might show the quantity approximately exported there from Garhwal every year.

62. No; because, though it is not done in this district, bhang can apparently be produced from the leaves and small stalks of the wild plant, which grows more or less all over the provinces I

believe, and in very large quantities in the hills and along the foot of the hills. I think it would not be feasible to control cultivation.

63. I have no such objections.

64. No; the present regulations seem to me to work well enough.

65. I would certainly not reduce the taxation on hemp drugs, but I think that country liquor in these provinces is too expensive under the present distillery system, and that the rate of taxation on country liquor should be reduced so as to check the strong tendency for liquor consumers to turn to these hemp drugs owing to the enormous difference between the cost of, say, half a bottle of country liquor (say 4 annas) and a pipe of ganja or charas (a pice, say, at the outside).

66. I don't know enough about the extent to which these three kinds are at present produced, or the reasons why three sorts are produced, to be able to answer this question.

67. No; beyond what I have said in my answer to questions 58 and 59.

68. I am not aware that in the licenses issued in these provinces for retail vend of hemp drugs there is any condition that they are not to be consumed on the premises. At the same time I know numbers of shops where none is consumed on the premises. I see no harm in the absence of any restriction to the effect that they are not to be consumed on the premises.

69. I have never been in a district so far as I remember when a new drug shop has been opened, so have no personal experience. But I do not expect that the people of the neighbourhood are consulted very often as to whether they would like a drug shop established in their midst. If they formally petitioned against it, no doubt their arguments would be duly considered. I think that local public opinion should be considered before a new shop is opened. If the people objected and their objections seemed reasonable, they would be allowed: if their objections were worthless, they could be overruled.

70. There are no facts regarding smuggling or importation of hemp drugs from Native States to which I wish to draw attention. I expect duty is really paid. Doubtless a good deal of bhang is used which has been made at home and paid no duty. This seems unavoidable. A little charas is very likely used in this district which has paid no duty, being consumed by the producers, over whom no check is exercised as to how much they produce or what they do with it.

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21. *Evidence of* Mr. R. W. Gillan, *Officiating Deputy Commissioner, Moradabad.*

1. I have been Excise Officer in this district for three years.

2. Ganja is practically unknown in this district.

The definition of charas is correct. The only other name I know for it is sulfa.

Bhang is also called, chiefly by brahmans and fakirs, buti and sabzi, and in medicine warq-ul-kheyal. There is no cultivation of the hemp plant here: of the wild form there are two very distinct forms, which I believe to be male and female. The first is a plant with slender and lightish green leaves, with flowers, which, after inspection, I have no doubt are male. The second or female is a stronger growing plant with stouter and darker leaves. The natives here call the first or male plant, bhang: the second or female, they call ganja. It is from the first only that bhang is here prepared.

3. In Bijnor and the Terai abundantly, in Saharanpur, parts of Rampur and here and there in this district. Though it is not cultivated, there are special plots of waste land which are always reserved for its production.

4. The only names used in this district are bhang and ganja, for the difference between which see (2) above.

5. These must differ for the different preparations of the plant. For charas apparently a considerable altitude and cold atmosphere is required. For bhang a low damp situation is necessary, *e.g.*, alluvial tracts near rivers and the Terai. Bhang growing on higher and dryer ground is nearly useless, and though the plant grows here and there about Moradabad city, it is never cut. The bhang used here comes from the damp tracts of Bijnor and Terai.

6. In suitable soil the growth is very dense.

7. For the production of bhang no cultivation is required. The plant is cultivated for charas in Garhwal and Kumaon, but only to an extent sufficient to supply the local demand. The seeds are eaten as a relish with pulse or vegetables, and the bark is extensively used in making sacks, etc.

8. I believe there has been a considerable increase, and that this is due to the higher prices now paid for the charas.

10. They are of no special class.

12. Nowhere in this neighbourhood.

14. Charas is prepared in Kumaon and Garhwal sufficient for local purposes. Bhang in Saharanpur, Bijnor, and the Terai, sufficient for the supply of Rohilkhand.

15. (*a*) From the cultivated plant charas is manufactured in Kumaon by rubbing the leaves between the hands, or even, it is said, by running through the fields in the early morning. The exudations adhering to the skin are rubbed off and made into little balls or rolls.

(*b*) From the wild plant bhang. The plants are cut and allowed to dry, when the leaves are simply stripped off. If dried in the open, the colour is green: if in straw or some similar covering, yellow.

16. Bhang can be prepared from the hemp plant wherever grown. It is, as a matter of fact, generally prepared in the jungle where it grows, not at any house.

17. The preparation is not confined to any class.

18. Bhang, if left open, spoils in a year, being affected by damp; if kept shut up, it lasts two years.

Bokhara charas keeps good for three or four years. Yarkand charas loses half its intoxicating properties in a year, and after that rapidly becomes absolutely worthless. In this climate, nothing can preserve it; it keeps much better in a colder atmosphere, *e. g.*, in the hills.

19. So far as I know, they are only smoked. I have heard that fakirs sometimes, though very rarely, eat charas, but I have no confidence in the truth of this statement.

20. Ganja is practically unknown here. Charas is smoked (1) by fakirs, (2) by the lower hard-working castes, kahars, mullahs, pasis, malis, barwals, chauhans, jats; among other castes its use is exceptional. With regard to locality, it can only be said that in the city the castes named

smoke it to a man, while in the country its consumption is much less general. The total of the charas-consuming castes in this district is 1,60,000 (men and children, not women).

21. Not used here.

22. Previously Bokhara charas was much used, but it has now been almost entirely superseded by Yarkand, which is imported through Hoshiarpur and Amritsar. The Kumaon charas (called hattu or chauwarqa) is preferred by the hill people, but is not known here.

23. Never.

24. By far the largest consumers of bhang are the chaube brahmans (*e.g.*, in Muttra); after them, Khatris, banniyas, Rajputs, chauhans. Lower castes use it much less, and it is much more frequently drunk than eaten. The total of the bhang-consuming castes in this district is 81,000 (including men and children, not women); quite a half of this must be consumers.

25. The answer to this is two-fold. The drug habit may be said to be confined to Hindus. It is certain that many of the higher Hindu castes, though it is lawful for them to drink bhang and unlawful to drink spirit, are taking to English wines and spirits, and amongst them the consumption of drugs has diminished.

Among the lower castes, on the other hand, many of them spirit-consuming, the greatly increased price of native liquor has certainly given an impetus to drug consumption. The prices paid in this district for the drug contract would show that, on the whole, there has been an increase.

26. For bhang I should say—(*a*) 28 per cent.
(*b*) 5 ,,
(*c*) 56 ,,
(*d*) 11 ,,

For charas—
(*a*) 33 per cent.
(*b*) 16 ,,
(*c*) 39 ,,
(*d*) 12 ,,

27. Bhang.—For the general reply see No. 24, *i.e.*, both the habitual and occasional consumers are drawn from the same classes. But the largest proportion of habitual consumers is among chaubes (of Muttra), who take it to increase hunger, and jogis. Others take it as an aphrodisiac.

Charas.—The habitual consumers are kahars and similar labouring castes, who take it to alleviate fatigue, etc.; fakirs who take it as a non-aphrodisiac. Other castes, as chauhans, jats, take it only occasionally.

28. For bhang—(*a*) 2 tolas utmost, average 6 mashas, price 6 pies.

(*b*) 4 tolas, 9 pies to 1 anna.

For charas—(*a*) 1 to 1½ mashas (1½ mashas for 3 pies).

(*b*) Utmost 1 tola = 2 annas.

29. Bhang.—Some of the following ingredients are always used:—Milk and sugar (when it is called dudhiya), and cucumber seeds, anise seed, by better class people, to improve the taste; black pepper, gur, etc., by the poorer to prevent flatulence; ghumchi leaves, to increase the effect. Dhatura is sometimes used by fakirs for the last-mentioned purpose.

Charas is used with tobacco.

No preparation is sold here under the name of bhang massala.

30. Bhang as a rule is consumed in solitude. Charas almost without exception in company. The use of both is mainly confined to the male sex (but see 49), but not to any time of life. Their use, however, is most unusual among children, except among kahars and mullahs, whose children learn to smoke charas with their parents before they reach adolescence.

31. The charas habit is difficult to form; but once formed, it is with difficulty broken off. That of bhang, on the other hand, is much easier both to form and to relinquish. I do not think the tendency of the habit to develop into the excessive is very strong.

32. It cannot properly be said that there are any such customs. Bhang intoxication certainly being supposed to be pleasing to Shiva, is most general among followers of Shiva, and bhang is universally used during Sheovart. This use is not excessive or injurious, nor is it essential.

33. I would not say that there is any well-formed or definite public opinion about the use of drugs. There is, however, a great difference in the way in which bhang and charas are generally regarded. The use of charas is associated with the lower castes; by the higher, it is looked upon as low and degrading. Bhang consumers, on the contrary, abound among the rich Hindus, and its use in moderation is considered no reason for reproach.

There is no worship of the hemp plant.

34. It would, especially to charas consumers (see No. 31), because the habit is very hard to break off. Besides, the use of charas, though it produces certain diseases, is also the means of alleviating them. The number of charas consumers may be 10 per cent. of the population.

35. Such prohibition would check consumption very largely. I do not think that charas, for example, could be smuggled in very large quantities; nor do I think that drug consumers are numerous or strong enough to cause trouble. But the discontent would certainly be serious and the prohibition would be most impolitic. Among the richer Hindus it would give an impetus to the use of spirits, the poorer classes, kahars, etc., would have to try and get illicit country liquor.

36. See No. 25.

37. So far as I know, the difference is chiefly in degree, charas being the stronger.

39. Practically bhang is only eaten or drunk, and charas only smoked: from this point of view, smoking is the more harmful form of consumption, as charas is more injurious than bhang. Bhang smoked is said to be more deleterious than bhang eaten or drunk.

40. Bhang is frequently prescribed both for men and cattle. It is used for diarrhœa; the pounded leaves are used as a snuff in catarrh, the bark for wounds, poultice of leaves for pains and swelling of the testicles; the seed is used for nausea. The smoke or a poultice of the leaves is excellent for piles. Charas is never prescribed.

41. Bhang has a temporarily beneficial effect as a digestive, and is more or less used to alleviate fatigue. It is used to increase hunger by the chaubes of Muttra. It is used in other ways as medicine (see 40). Charas is universally used by kahars, mullahs, etc., to alleviate fatigue or the effects of cold. It is undoubtedly of use in malarious tracts, and is used therefore to an extraordinary extent in the Terai.

42. The moderate use of charas is harmful, as it is bound in the end to produce certain diseases. The moderate use of bhang I do not consider to be injurious, as it has no such effect.

43. Bhang consumers certainly are ; charas consumers may to some extent be offensive, as they sit two or three together and their conversation is unpleasant.

44. Bhang produces exhilaration, not intoxication, 15 or 20 minutes after it is drunk, and the effect lasts one to two hours. It is not followed by any longing or uneasiness.

Charas produces an immediate and powerful intoxication, which lasts perhaps an hour. It allays hunger. It is followed by a certain desire for more, but not so strong as in the case of opium.

45. The habitual moderate use of charas impairs the constitution, injures the digestion, infallibly causes asthma, and induces laziness and immorality.

Insanity is generally due to immoderate use. Up to 20 such insanity can be cured ; after 30, with difficulty ; and after 50, not at all. Charas is undoubtedly used to obtain relief from mental anxiety, etc. I know a man suffering from occasional insanity (hereditary, not due to use of the drug) who smokes charas only when insane and leaves it off as soon as he recovers.

46. The habitual excessive use of charas produces effects which differ only in intensity from those given above. The habitual excessive use of bhang has similar effects ; at first it is an aphrodisiac and increases hunger : in the end it is injurious to the very powers which it began by stimulating. It produces asthma, bronchitis, dropsy, cholic, injures the eyesight and the brain, and induces cowardice and laziness. The effect it has on the disposition may be gathered from the word "bhangur."

47. The habit does not appear hereditary, but it may affect the children, especially in the case of excessive charas consumers.

49. Bhang is frequently so used ; for its effect see No. 46 ; in the end it tends to produce impotence. Charas has the same effect and more rapidly, but it is largely used by prostitutes.

51. The proportion of charas consumers is certainly larger among bad characters than among the general population, but I do not think there is any necessary connection between the charas habit and crime.

53. No. The natives say "Sharab ka nasha bahadur, bhang ka nasha hiz."

54. No.

55. Both charas and bhang are so used : even fakirs are said to rob people by giving them charas. Charas is certainly sufficient without admixture to stupefy a person unaccustomed to its use, but bhang is scarcely sufficient.

56. See No. 29.

57. Charas is said sometimes to be eaten by fakirs. In medicinal works it is said to produce flatulence and grumbling of the bowels.

58. I know of no improvement necessary, unless it is proposed to check the consumption by raising the price. Bhang is not in general injurious ; its growth is so widely diffused that I think any control of its production would be as impossible as it is unnecessary.

59. Charas is certainly injurious, and it comes from only one or two places. Its control is more necessary and easier. I have heard that it was already in contemplation to impose some duty on it in the Punjab. I am not in a position to judge if this is feasible ; but if it could be done, it would most probably lead to a decrease in the consumption, while not causing any pecuniary loss to Government.

65. The only tax is the amount paid by the contractor for his license ; and as this includes bhang and charas, it seems impossible to differentiate the taxation of one from the other. The taxation of drugs is, I think, light compared with that of spirits.

68. There are no such houses or shops in this district.

69. No new shop has been opened here for years. Generally it is the contractor who applies for a license to open a shop, and he will apply only where there is a sufficient demand. Local public opinion in favour of or against the setting up of a new shop simply does not exist.

70. The only tax is the amount paid by the drug contractor for his license. The only drugs untaxed, therefore, are those brought in and sold by others than the contractor ; and as this is against his interest, it is pretty certain that no very large quantity is brought in this way. I should point out, however, that if any steps were taken to enhance the price of charas in British territory, while leaving it unchanged in Native States, an immense impetus would be given to smuggling, and nothing could stop its import in large quantities from Rampur to this district.

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22. *Evidence of* Mr. C. W. W. Hope, *Settlement Officer, Bara Banki, Oudh.*

1. Was Excise Officer at Meerut for a year in 1889-90, and at Bulandshahr for six months in 1892-93. Have served 7½ years as Assistant and Joint Magistrate in Allahabad, Mirzapur, Benares, Meerut, Lucknow, Unao, and Bulandshahr. Was in charge of Benares City for a year, and was City Magistrate at Lucknow for about four months.

2. The definitions of bhang and charas may be accepted for the North-Western Provinces and Oudh. The first product is known in these provinces as bhang, not siddhi.

14. No.

18. Charas deteriorates by keeping.

20. In Meerut and Bulandshahr charas is smoked, not ganja.

22. In Meerut and Bulandshahr charas is imported from Native States in the Punjab.

25. As regards Meerut and Bulandshahr, the use of charas and bhang is, I think, not on the increase or on the decrease, as there is little difference in the amount consumed from year to year.

30. I have never come across a case of consumption of any of these drugs by children.

33. I think that public opinion (social) is decidely against the practice of consumption of ganja, charas, and bhang, owing to the fact that intoxication is caused thereby. I think that a

man who indulges in drugs is looked on much as a drunkard would be in England.

68. No; in my opinion such shops should not be allowed.

69. Yes; a local enquiry is made through the Tahsildar. Local public opinion ought most certainly to be considered.

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23. *Evidence of* Raja Chhitpal Singh, *Assistant Commissioner and Excise Officer, Fyzabad.*

1. My information is derived as an excise officer as well as from the experience of persons who use hemp drugs, and partly from my own personal experience of the use of bhang.

2. Yes; bhang is locally known by its own name; but its preparations are called by the consumers thandai, dodhia, majum, etc. Ganja is also known by its own name. Consumers call it *sulpha* sometimes. Charas is known as charas.

3. In Bahraich, Gonda, Fyzabad, Gorakhpur and Basti. In Gonda it is found in abundance, especially in the Bulrampur Estate.

4. The names are everywhere the same, and the plants also the same.

5. The soil must be wet and the climate moist.

6. It grows very dense.

7. No.

8. No cultivation of hemp drugs in Oudh province.

9. Unknown.

10. Hemp is not cultivated at all in the province of Oudh. Landholders on whose land it grows spontaneously sell it to drug contractors without regard to race or religion.

11. No.

12. Not in this province.

13. There is no cultivation of ganja at all in this province.

Where bhang grows spontaneously, ganja can there be cultivated; the soil must be wet and the climate moist.

14. (*c*) Refer to answer to question No. 3.

16. Yes.

17. By none in this province.

18. Yes, they deteriorate after three years. They do not quite loss their effect in time, but intoxication becomes less. They keep good for a year. Exposure, moisture, and length of time cause deterioration. No special measures can be adopted.

19. Yes; in this province for smoking only. Sometimes they are used for external application in gout, rheumatism, etc.

20. They are not confined to any particular class of people. Persons who smoke *huka* can smoke ganja and charas. Muhammadans and Christians as a rule avoid them. The labouring class of people use them most. Charas is used more than ganja in places which are in the west of this province, and ganja is used more than charas in places to the east. For example, Lucknow being to the west of Fyzabad, charas is consumed more there than in Fyzabad itself; while in Jaunpur, which is to the east of Fyzabad, ganja is consumed in larger quantities than in Fyzabad it self.

21. Flat ganja (*halachar*) is generally used in this province.

22. Foreign charas is used. Charas is imported in this province from Hoshiarpur, Amritsar and Mian Mir (in the Punjab).

23. Bhang is never used for smoking.

24. Fakirs, bairagis, and Hindus generally drink bhang, and sometimes eat it, everywhere.

25. On an average the same as before.

27. Ganja and charas consumers are labourers; bhang eaters are fakirs, etc., who lead a monotonous life.

28. (*a*) Bhang, 6 mashas, half a pice. Charas 6 rutties, one pice. Ganja, 5 rutties, one pice.

(*b*) Bhang, 3½ tolas, one pice worth. Charas, 24 rutties, one anna. Ganja, 20 rutties, one anna.

29. The ingredients mixed with bhang are cardamoms, almonds, pepper, milk, and sonf, etc., to flavour it. Ganja and charas are mixed with tobacco leaves or prepared tobacco, to last long. Dhatura is very seldom used. Black pepper is the only *bhang massala*, without which it is very rarely used.

30. (*a*) Sometimes alone and sometimes with friends.

(*b*) Some women also use them. It is not confined to any particular age.

(*c*) No; on very rare occasions.

31. Continual use of these for a fortnight or so would bring on the habit. Bhang can easily be given up, but not charas or ganja. Yes, ganja and charas consumers, and not bhang consumers, contract the excessive use of these drugs.

32. (*a*) Bhang is offered to Shiva generally on the Shivaratri festival. These are also largely used in the Holi festival.

(*b*) It is very essential that bhang should be offered and drunk on these festivals.

(*c*) Temperate.

(*d*) No; not necessarily. Not injurious.

33. (*a*) Those who do not take it regard it in a bad light.

(*b*) None, as far as religion is concerned. Socially, it is not considered as an evil by the Hindus. It is not in disrepute, except among Muhammadans and Christians.

(*c*) No such custom exists in this province.

34. Yes; it would. It would be in fact taking away the liberty of the people as far as eating or drinking is concerned. Labourers and fakirs would suffer the most, who have no money to spend on liquor.

35. (*a*) No.

(*b*) Yes; if procurable.

(*c*) Not necessary.

(*d*) Yes.

(*e*) If not danger, the mind of the people

(*f*) Yes; most naturally.

36. No. On the contrary, those who used alcohol have now recourse to these drugs because of their cheapness.

37. Yes; charas is milder than ganja.

38. Flat ganja is milder than round ganja, which produces heat and headache.

39. Ganja and charas are more injurious than bhang, which is drunk or eaten. Smoking affects sometimes the lungs.

40. Bhang is generally prescribed for piles, etc., and is given to cattle in general after a day's hard labour.

41. (*a*) Yes.

(*b*) Yes.

(*c*) Yes; ganja and charas especially.

(*d*) Bhang is used in hot weather as *thandai*, to keep one cool and comfortable.

Bhang is used by all classes of Hindus, while ganja and charas are mostly used by the labouring class of people. I refer to the moderate habitual use in all cases, but to occasional consumers in cases (*a*), (*b*) and (*c*) alone.

42. If taken moderately, each of these drugs is harmless for reasons given in answer to question No. 41.

43. Yes.

44. (*a*) Bhang produces hilarious effect, and concentrates the attention and produces and engenders appetite. Ganja and charas increase the appetite and incline one to eat sweet things.

(*b*) Bhang is refreshing when used with milk.

(*c*) Yes.

(*d*) When excessively used it allays hunger.

(*f*) The effect of intoxication from taking bhang lasts for nearly six hours, and that from ganja and charas for one hour.

(*g*) Yes; bhang produces, when taken excessively, slothfulness: the eyes get red and tongue remains parched. Ganja and charas produce headache.

(*h*) It does to those who are in the habit of taking these drugs every day.

45. (*a*) None whatever.

(*b*) and (*c*) No.

(*d*) Bhang produces dysentery, and ganja and charas bronchitis and asthma in old age.

(*e*) It makes one slothful.

(*f*) The use of these drugs weakens the intellect.

47. It is not hereditary. The children are in no way affected.

48. As above. Ganja and charas consumers beget weak children.

49. (*a*) It is not used as aphrodisiac.

(*b*) No.

(*d*) No.

50. The excessive use prostrates one down and creates impotency, or makes the semen thin.

51 and 52. No.

53. No none.

54. No.

55. Complete stupefaction cannot be had unless dhatura or arsenic is mixed.

56. Dhatura is administered to others in betel leaf and other edibles, and not with hemp drugs.

57. Ganja and charas are always smoked.

58. The present system works well and meets the wants and requirements of the people in general.

68. None.

69. No. Not necessary.

70. Duty is always paid.

24. *Evidence of* Mr. E. Rogers, *Assistant Commissioner, Sitapur.*

1. I have been Excise Officer in Hamirpur, Meerut district, and for a short time in this district.

2. The definitions in Dr. Prain's report are correct.

18. Ganja and bhang deteriorate by keeping. Damp is the chief cause of deterioration.

19. Ganja and charas are used for smoking only.

20. Ganja is used more extensively than charas, but I am unable to state in what proportion.

21. Flat ganja is preferred by those who can afford it, but the poorer classes smoke 'chur,' because it is cheaper.

22. Chiefly imported. The greater part comes from the Central Provinces.

23. Not to my knowledge.

25. The use of these drugs is affected by the seasons. Intoxication by drugs is cheaper than intoxication by liquor, and hence in bad seasons there is a tendency towards increased consumption of these drugs.

27. The practice is more common among the lower classes.

29. Dhatura is sometimes mixed with ganja to increase its intoxicating properties. I know of no such preparation as 'bhang massala.'

30. These drugs are generally consumed in company. It is mainly confined to the male sex. Children rarely consume these drugs, with the exception of bhang, which is sometimes administered medicinally.

31. The habit of consuming these drugs is easily formed and difficult to break off. The habit of excessive consumption is naturally developed from the habit of moderate consumption, but the proportion of excessive consumers to moderate consumers is small.

33. The consumption of these drugs is condemned by the higher classes. Among the lower classes the consumption of these drugs is not approved of, but the feeling against their consumption is not very strong.

34. It would be a serious privation for habitual consumers of any of these drugs to forego the consumption of the drug they use, but the privation would be most felt among the poorer classes.

35. I do not consider that it would be feasible to prohibit the use of any of these drugs. The hemp plant grows wild in many places, and the

preparation of these drugs is not a difficult process A very large preventive establishment would have to be entertained, and even then I do not believe that the consumption could be stopped. Any attempt at prohibition would lead to a good deal of oppression on the part of corrupt underlings, and would cause very considerable discontent. Prohibition would certainly be followed by increased consumption of alcoholic stimulants and other drugs.

36. None that I know of.

40. Bhang is sometimes prescribed medicinally.

41. All these drugs have the effect of giving staying-power and alleviating fatigue, but bhang is the least injurious.

42. I consider the moderate use of bhang to be beneficial. The moderate use of ganja and charas is not quite harmless, but the harm done is small.

43. Yes.

44. The moderate use of any of these drugs on a habitual consumer does not produce intoxication. It allays hunger, but does not create appetite.

47. Not hereditary.

49. Not that I know of.

51. As far as my observations go, I have not detected any connection between moderate use of any of these drugs and crime.

52. Intoxication from these drugs, and more especially from ganja, raises a man to a high pitch of excitement; at times leads him to commit violent crimes that he would shrink from committing in his saner moments.

53. Unpremeditated crimes are often committed by men while under the influence of these drugs, but such crimes are generally of the nature of revenge for some slight or injury. I know of no case in which it has led to temporary homicidal mania.

54. Not that I know of.

55. No. Dhatura is more commonly used, but this is sometimes used mixed with ganja.

57. I know of no case.

58. The location of shops on the borders of districts might receive more attention. I have known of cases of rival contractors in adjoining districts trying to undersell each other, and to attract customers from the neighbouring district, thus tending to unnecessarily increase the consumption.

59. I have no other suggestion to make under this head.

60 and 61. Yes; I think the present system is sufficient.

62. I don't think any further control is required.

63. I consider that the best method is to sell the drug contract for the whole district to one man. If the contract is split up, the contractors endeavour to unduly foster their own sales, and the consumption of these drugs tends to increase.

64. No.

68. Consumption of these drugs on the premises should be forbidden.

69. Not as a rule. The contractors' wishes are more usually consulted than those of the consumers. I have not much faith in local public opinion.

70. No.

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25. *Evidence of* Syed Habibullah, *Joint Magistrate, Orai, Jalaun.*

19. Only for smoking in the districts where I have been (Aligarh, Jaunpur, Basti and Jalaun). Oil is made of ganja seeds, which is good for rheumatism.

20. Nearly all classes of people smoke ganja and charas. Possibly the higher classes of Muhammadans do not use them. Nearly all the Hindu fakirs (sadhus) use ganja and charas.

21. In Jalaun district only Pathar ganja is used.

22. Foreign charas is used in this district. The contractor gets it from Amritsar.

23. I have never heard of bhang being used for smoking.

24. All classes of Hindu community use bhang.

25. It is on the increase. Ganja and charas are always used by the excessive consumers of tobacco. The use of tobacco is admittedly on the increase, and therefore the use of charas and ganja must also be on the increase.

27. Habitual excessive consumers of ganja, charas, and bhang are sadhus (Hindu fakirs).

28. Bhang, charas, ganja :—

(*a*) ½ tola, ⅛ tola, ½ tola.

(*b*) ½ chittack, ½ tola, 2 tolas.

29. Tobacco is generally mixed with ganja and charas. I have some recollection of a case in Basti district where a fakir was said to mix dhatura with ganja. There is a very common preparation called "majum," which is prepared in nearly every Hindu house in the "Holi," and it is considered a great delicacy and is offered to the visitors on that occasion. The ingredients are the essence of bhang, sugar and ghee.

30. The consumption of these drugs is mainly confined to male sex, and as far as I know it is not usual for children to consume any of these drugs.

31. The habit of consuming the ganja and charas is not easily formed, but it is difficult to break off. There is a tendency in the case of ganja and charas for the moderate habit to develop into the excessive.

32. There are no customs, social or religious, in regard to the consumption of any of these drugs, at least in this district (Jalaun).

34. I do not think it would be a serious privation to any class of consumers to forego the consumption of the drug they use.

35. It would not be feasible to prohibit the use of any of these drugs. The drugs would be consumed illicitly. The prohibtion would cause serious discontent, but it would not amount to political danger. The prohibition might be followed by recourse to other drugs and alcoholic stimulants, but in the latter case only the lower castes of Hindus would take to liquor. The Brahmins, sadhus, and Musalmans would not touch liquor on religious principles.

36. I think the case is just the reverse. The drugs are now being substituted to a certain extent for alcohol, the patent reason being that drugs are cheaper than liquor.

37. Yes, charas is much more intoxicating than ganja.

40. Bhang is sometimes prescribed by Baids on account of its medicinal qualities. I do not think any of these drugs is used in the treatment of cattle disease.

41. The moderate use of bhang is beneficial, as it gives appetite and is digestive. It keeps off the cold and keeps the body warm. The moderate use of ganja and charas gives staying-power under severe exertion or exposure. They keep off the sleep, and for this reason the chowkidars who have to be up all night and the fakirs who want to pray all night use these drugs.

42. The moderate use of these drugs is harmless. The reason for my saying so is simply this, that I have not yet come across a single moderate consumer of these drugs who had in any way suffered on account of the consumption of these drugs.

43. Yes, they are inoffensive to their neighbours, because they never make any row and always keep quiet.

44. Bhang is refreshing and slightly intoxicating. Ganja and charas are not refreshing, and more intoxicating than bhang. The use of these drugs creates appetite. The effect of bhang lasts for about 8 or 10 hours, while the effects of ganja and charas only last for about one hour.

45. The moderate consumption of these drugs does not in any way injure the digestion or impair the constitution or moral sense. It does not induce laziness. On the other hand, it makes a person more active. It does not cause dysentery, bronchitis, or asthma. It never deadens the intellect or produces insanity.

46. The excessive use of these drugs is most injurious. It causes dysentery, bronchitis, and asthma. It encourages habits of immorality and weakens a person and deadens intellect. It makes a person absent-minded, and in some cases produces insanity.

47. The habitual moderate use of any of these drugs is not hereditary, and does not in any way affect the children.

48. The same of No. 47.

49. The moderate use of hemp does not tend to produce impotence.

50. The excessive use of hemp tends to produce impotence.

51. The greater number of bad characters are habitual moderate consumers of these drugs. The use of these drugs enlivens them and makes them more active. They can exert themselves more in their pursuits and can keep off the sleep and fatigue.

52. The habitual bad characters are never excessive consumers, as the excessive use produces cough, which would interfere with the commission of those offences which are committed secretly.

53. I do not know of any case in which the excessive use has led to homicidal frenzy.

54. Ganja and charas are invariably used by dacoits before they commit dacoities. These drugs make them more active and enable them to walk long distances.

55. I have not heard of a single case where any criminal induced his victims to partake of these drugs and stupefied him. I remember a case where a criminal gave some ganja mixed with dhatura to two or three persons who became insensible.

58. The excise administration in these Provinces is working well, but is capable of slight improvement.

59. In my opinion there should be a clause in the License Form for the retail vend of intoxicating drugs to the effect: "That in no case drugs shall be sold to any person below the age of 16."

The bad habits of smoking are generally formed when a person is between 12 and 16, and if in this period of life a person does not take a liking to drugs, it is very likely that he would not take them in after-life.

63. The present system is working well, and there is no objection of any kind.

64. There is no objection to the existing regulations. I have been in charge of the Excise Department for over five years in three districts, and I never experienced any difficulty or heard any complaint in this connection.

69. The wishes of the people are not consulted before a shop is opened in any locality. There is no necessity to consult the local public opinion in this matter. The sale of drugs is not offensive to any class of the community, and I do not remember a single instance where the local public opinion was against the opening of a drug shop.

Oral evidence.

Question 7.—I was appointed to the Statutory Civil Service in February 1887. I have served in Aligarh for nearly a year, in Jaunpur for eighteen months, in Basti for two years, and in Jalaun. I was educated in the Muhammadan College, Aligarh, and Balliol College, Oxford. I have been called to the Bar.

Question 19.—I have not seen the manufacture of oil from hemp seed. I have inspected hemp drugs shops, but have no other experience of the subject.

Question 25.—A boy starts tobacco-smoking at a very early age, and easily falls into the hemp habit. Tobacco smokers are 75 per cent. of the adult male population, and one-third of them take to ganja and charas. These are for the most part people of the lower classes. I mean that the tobacco smokers who take ganja and charas are one-third of the number of the lower classes who smoke tobacco. The lower classes are three or four times as numerous as the higher classes. The higher classes do not take to ganja and charas so commonly. In the result 20 per cent. of the adult male population become ganja and charas smokers. This estimate would be true for Bandelkhand, but it would probably be too high in some other parts of the province. I attribute the increase of hemp smoking to the increase of tobacco smoking and to the dearness of liquor. My statement that hemp is being substituted for liquor is based on general observation and not on statistics. It is literally the case that liquor is becoming more expensive. The material for manufacturing liquor is rising in price.

Question 29.—The fakir told me he always mixed dhatura with his ganja. The case was one in which the fakir was accused of having administered stupefying drugs to others. He pleaded in defence that he always mixed dhatura with ganja for his own smoking, and that he had warned the others that the mixture was in the pipe. My experience is that majum is made up at home by the Hindus. My statement that it is made in nearly every Hindu house in the Holi may be a little exaggerated.

Question 35.— The other drugs that might be used if hemp was prohibited would be dhatura for one. That was the drug I had in my mind. I can mention no other. I might have heard from some one else about other drugs, but I can recall none except dhatura.

Question 46.—I have heard of people losing their senses from use of the drugs, but I am not prepared with any case. My statement was based on hearsay, and relates only to ganja and charas. I have never had any case of insanity before me in my magisterial capacity.

Question 51.—Men in the lock-up often ask for ganja, saying they are accustomed to it. They ask for it sometimes in court. When prisoners are brought up we enquire if they have been well treated or have any complaint, and they then complain of want of ganja. Such enquiries are generally made when I am on tour. Habitual bad characters are among those who make this request. There is no bad repute attaching to the smoking of ganja among the lower classes. The request for ganja by prisoners is of course refused. In visiting the jail also I have often received complaints about the deprivation of ganja. Ganja and charas consumers of the lower classes have no shame whatever about asking for the drugs. With reference to my answer under question 34, I am of opinion that the privation would not be serious, as the feeling would not be lasting. Prisoners in lock-ups are not allowed to provide their own food.

Question 54.— Ganja and charas are said to be used by dacoits. To say that they use it invariably is hardly accurate. The word "invariably" should be omitted from my answer. I know nothing about it personally, and only repeat what I have been told by different people on different occasions. The question turns up in conversation. I have never heard of liquor in this connection, the reason being that the Thakurs do not take liquor, and they are the people who commit dacoities for the most part in Bundelkhand.

Question 59.—It is my belief that every ganja and charas smoker begins by learning to smoke tobacco at an early age. I have seen many boys between the ages of 12 and 16 who use the drugs, and they must have begun by smoking tobacco. I do not mean to say that the smoking of the drugs is generally begun between the ages of 12 and 16, but that the habit of tobacco-smoking is, and that leads to hemp-smoking at an early age. The restriction I propose would at least prevent youths taking to the hemp habit before 16.

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26. *Evidence of Pandit* RAMA SHUNKAR, *Brahmin, Assistant Collector, Agra.*

1. Since 1885 I have been Excise Officer in various districts.

2. Yes. The names commonly given to these three narcotics are the same as given here. In some places bhang is also called as *bootee*.

16. Bhang is generally prepared at home; but in some big cities there are shops where bhang is made and diluted in *sherbet* and rose water, and then is sold to the public. This, however, proves a costly luxury, and the poorer classes have to content themselves with the home preparation. Bhang can be prepared from the hemp plant wherever grown.

19. Ganja and charas used only for smoking.

20. Mendicants and weight carriers are the men who chiefly smoke ganja and charas; but their use is not specially restricted to any class or creed in particular; nor is their use restricted solely to one locality. I am unable to say what proportion of people are addicted to ganja and charas.

24. All classes of Hindus drink bhang. Bhang is eaten only by the very poorer classes, who cannot afford materials to paste it, or by travellers who find it more convenient to chew it with some gur. These practices are more or less prevalent throughout these provinces. It is very difficult to give the proportion asked for in this question.

31. Yes, very easily. It is very difficult to break off a habit once formed. The habit has a tendency to increase the consumption.

32. In *Holi* bhang is drunk freely by all classes of the Hindu community. On *Shivratri* day, too, the idol of Mahadeo has a libation of liquid bhang poured on it, and then people drink it. In *Holi* it is customary for all to drink bhang; but on the *Shivratri* day only those need drink who worship the *Lingam* of Sheo (Mahadeo). At *Holi* the use of bhang is over excessive; but on *Shivratri* it is nothing, if not moderate. The use of the bhang *only* on *Holi* and *Shivratri* can never degenerate into habit; nor is it in any way injurious otherwise.

35. It is hopeless to think that the consumption of the drugs can be successfully prohibited. The drugs would surely be used illicitly. Roving mendicants and homeless Fakirs will find it easy enough to bring in these drugs illicitly. Prohibition of the drugs by Government will, of course, cause serious discontent, just as the prohibition of beer in England will cause. This discontent in itself will not be a political danger, but it may be a source of such danger in future. Alcohol and other drugs may be replaced by bhang, charas, and ganja; but these latter cannot be replaced, insomuch that their effect is reported to be unique in more ways than one.

36. No.

40. Yes; bhang is often used in case of piles, intermittent fever, and nervous depression. Horses and cattle, whenever over-worked, are given bhang, which, in fact, is the principal ingredient in Hindustani pharmacopœia for all condition powders.

42. Moderate use is harmless. The only reason I can give is that I have seen hundreds of moderate consumers in no way inferior to total abstainers either in point of clearness of intellect, vigour of body, or chastity and purity of moral thoughts.

43. Yes.

51. No; moderate use has no connection with crime.

54. No, not as a rule. I have heard only of alcohol as being used to give Dutch courage.

55. No; whatever is the stupefying drug used by criminals.

58. The system is practically working well. Too many contractors have the tendency of lowering prices so ridiculously low that people who otherwise would not consume these drugs are

tempted to do so by their cheapness. With a few contractors, dividing the province between them, the equilibrium in prices is generally maintained.

63 and 64. No.

65. Yes.

69. Yes. Enquiry is made through the Tahsildar to ascertain the wishes of the people. In the camping season the sub-divisional officers also, when an objection is raised, enquire into the actual state of people's wishes and feelings.

27. *Evidence of* Mr. W. H. Moreland, *Assistant Collector, Agra.*

1. About three years' experience as Excise officer in various districts.

2. These definitions may be generally accepted. I have, however, found that the hemp plant is commonly spoken of as "ganja" and the same name is applied to the leaves of the plant when roughly prepared for consumption, *i.e.*, to "bhang" made for home use from plants which have grown spontaneously.

3. The only district in which I have found it is Fyzabad. It cannot be said to grow abundantly there.

4. I only saw one species of the plant in Fyzabad. It was generally spoken of as "ganja."

5. In Fyzabad it was generally found growing in the margins of water-holes near village sites, on waste patches of ground, near the outlet of house drains, etc.

16. In Fyzabad I found it was common to prepare the drug at home. I may be permitted to refer to the half-yearly excise report of the Fyzabad district for March 1893, which contains the results of my observations on this point.

35. Where the plant grows spontaneously, it would be impossible to prohibit the consumption of bhang; and the bulk of the various drugs is so small that in any case smuggling must ensue, and would be almost impossible to detect. Where the contractors of adjoining districts are hostile, they constantly smuggle drugs for sale into their enemy's district, though the enemy be much more vigilant than Government preventive agencies are likely to prove.

36. There is undoubtedly a class who will take either hemp drugs or alcohol, whichever is more easily to be had. At present it is argued, in the last provincial excise reports, that this class is moving towards drugs. There is no reason here to suppose that a contrary tendency exists.

40. I have heard this asserted. Cattle are often given a branch of the wild plant when special exertion is required of them.

58 and 59. I do not think the system works altogether well. The province is really divided between three or four large contractors, and consequently the revenue (derived entirely from license fees) is diminished by lack of competition. If convenience of consumers is considered, the system works well, as I have never heard complaints that persons were unable to get a good supply.

Until it is decided whether the consumption is harmless or not it is difficult to say whether the system works well, this depending on the object in view; but the improvement I should desire to see is one to raise more revenue from fixed duties and less from license fees. An import duty might be imposed on charas, the duty being deposited before the pass is issued. The production of ganja is already heavily taxed in lower Bengal; and I am unable to say whether it would bear any import duty here in addition. This proposal is in accord with the prevailing tendency in excise administration, as shown by the recent rise of still-head duty and sale-price of opium.

63 and 64. None.

68. Consumption on the premises is not prohibited by the terms of the license; but so far as I know, is not a common practice. Where it obtains I have heard no complaints against it, except that it tends to collect bad characters. In the particular instance this complaint was quite unfounded.

69. It is a rule to consult landowners and the principal residents before permission is given to open a new shop or to move an existing one. I believe that in general this enquiry, made through the Tahsildar, is nominal, but any one can object, especially in the camping season; and such objections are always considered. Those which I have enquired into myself were generally found to have been brought out of spite, or in order to blackmail. I think the power of raising objection is quite sufficient safeguard for the public.

28. *Evidence of* Mr. A. B. Bruce, *Joint Magistrate, Ghazipur.*

1. As Excise Officer, etc.

2. These definitions may be accepted for the North-Western Provinces. The usual local names are ganja, charas and bhang. The usual method of preparing ganja is to apply pressure by weights. *Sabji*—generic for vegetables; *patti*—leaves.

3. I have never come across it growing wild. It is certainly not common in the eastern districts of these provinces. It is said to grow spontaneously in the submontane districts.

7. In the district of Ghazipur the hemp plant is cultivated for the production of bhang and ganja. The cultivation is carried on secretly, because there is an erroneous impression that its cultivation is unlawful. This is probably traceable to the fact that in the adjoining districts of Bengal free cultivation is not allowed.

The cultivation is very limited in this district. Said to be common in the Brahmin and Rajput villages of Reotipur, Sherpur, and Gahmar.

8. Under local orders the cultivation was formerly prohibited in this district. It is said that the removal of the prohibition four or five years ago has led to increased cultivation.

9. As the cultivation is not carried on openly, it is difficult to obtain any particulars. The seed is sown broadcast in good soil. The plants are afterwards transplanted to some inclosed place (*e.g.*, courtyard of houses), and carfully tended. For the preparation of bhang no special care of the

plant is needed. For ganja the female plants are used. It is probable that the inferior quality of the illicit ganja made here is due to ignorance of the proper mode of weeding out the male plant —a task which, according to the account in Dr. Watt's dictionary, is entrusted to skilled men in Bengal.

10. No special caste of cultivators.

12. See answer to No. 9.

13. The cultivation is not nominally restricted. In some districts, however, orders seem to have been issued at various times prohibiting it.

14. See answer to No. 9.

15. Ganja is prepared from the flowering heads of the female plant. These are cut and pressed after exposure to the night dews. Bhang is prepared from the dried leaves of the plant either male or female.

16. Bhang is generally bought as required, but can be prepared from hemp plant wherever grown. Ganja cannot be so prepared.

18. Said to deteriorate if kept for more than one year. No special means are taken to prevent this.

19. For smoking only.

20. The chief users of ganja are the castes prohibited from touching liquor, *viz.*, Brahmins and Rajputs (Thakurs, Chattris, Bhuinhars, etc.). After them come the lower classes, labourers, etc. Ekka drivers are much addicted to the habit; also fakirs. Charas is not used to any great extent here. It has a greater intoxicating effect, but is said to be too "warm," (*i.e.*, thirst producing).

21. In eastern districts of North-Western Provinces the round ganja is said to be preferred; in western, the flat.

22. The charas used here comes from Amritsar in the Punjab. Nothing is known of the process of manufacture.

23. Never so used.

24. Nearly all Hindus drink a decoction of bhang. It is said to have a cooling effect in the hot weather.

25. Generally on the increase owing to the increased price of liquor. This can be supported by statistics. See Excise Administration Report for the district of Etawah, North-Western Provinces, for the years 1890-91 and 1891-92.

27. See answer to No. 20.

28. (*a*) Ganja 4 to 5 pipefuls; total weight one masha=15 grains.

(*b*) 10 to 12 pipefuls; 2 to 3 mashas=30 to 45 grains.

29. (*a*) With ganja powdered tobacco (surti) is used; with bhang, sugar, milk, or vegetables. Dhatura is sometimes used by habitual consumers mixed with bhang. Bhang massala is made of rose leaves, cucumber, almonds, black pepper, sugar, etc.

30. Ganja-smoking is confined to males.

31. The habit of ganja-smoking is difficult to acquire and not easily stopped. The habit of ganja-smoking tends to increase.

32. It is said that bhang was introduced by Mahadev Shiva. It is therefore often drunk on the Shivratri festival day (15 days before the Holi in Phagun).

33. The use of hemp drugs is not in disrepute.

34. The Brahmins and Rajputs who cannot resort to other stimulants would feel the loss of the drugs a serious privation.

35. The prohibition could not be enforced, at any rate in the case of bhang. Ganja could be stopped if a special establishment was maintained. Great discontent would certainly result, for the use of these drugs is more wide-spread than that of all other stimulants or narcotics put together. The prohibition would probably result in the use of dhatura.

36. See answer to No. 25.

37. Charas is more concentrated, therefore intoxicating. In the vernacular it is said to be "warmer," *i.e.*, produces greater thirst.

39. The smoking is the most injurious form. The decoction is very mildly intoxicating.

40. Bhang is prescribed for piles, dysentery and indigestion. Sometimes given to cattle.

41. Bhang—

(*a*) increases appetite;

(*b*) gives relief from fatigue.

Used by sanyasis and other devotees to produce religious frenzy, also (it is said) to produce impotence.

43. Yes.

44. Intoxicating. Ganja allays hunger.

45 and 46. The excessive use of ganja produces insanity. Ganja (not bhang) impairs the digestion. The insanity always disappears with the withdrawal of the drug. Bhang is said to produce none of these effects.

49. On the contrary.

58. It is capable of improvement.

59. A heavier tax should be put on ganja and charas by levying import duties. Nothing can be done with bhang, as it is obtainable wild.

60. The cultivation of the hemp plant should be prohibited. This would put a stop to the illicit manufacture of ganja.

62. Is not feasible, and further not necessary, as bhang is comparatively harmless.

63. Considerable capital is required to carry on the trade in ganja. The present system of giving a contract for a whole district is the best. The number of shops which the contractor is allowed to open should be carefully controlled.

64. As the law at present stands with regard to the cultivation of the hemp plant, it is impossible to regulate the transport of these drugs.

65. The taxation is at present too light in view of the comparative intoxicating effect to be obtained from an equal expenditure on liquor or drugs.

68. There is in this province no restriction as to the consumption of these drugs in any place.

69. The contractor will not open a shop if the "local public opinion" does not want it.

29. *Evidence of* S. MAHOMED ALI, *Joint Magistrate and Excise Officer, Fatehgarh.*

1. I have been in charge of the Excise administration for several years.

2. The definitions may be accepted for this part of the province. The drugs are known by the names of ganja, bhang, and charas.

7. Hemp plant is cultivated for production of bhang in this district. The approximate area under cultivation is—

	1891-92. Bighas.	1892-93. Bighas.
Chibramau Tahsil .	311	182
Kanauj Tahsil . .	380	379

Approximate Produce.

	1891-92. Maunds.	1892-93. Maunds.
Chibramau Tahsil .	373	174
Kanauj Tahsil . .	191	191

9. Bhang is sown along with rabi crops, but does not ripen until after the rabi crops are reaped.

10. No special class. The common agriculturist cultivates bhang.

13. No ganja cultivation in this district.

14. (*a*) Ganja and (*b*) charas are not prepared.

(*c*) Bhang is prepared in this district in Katri Chandapur (Kanauj tahsil) and Behta Chibramau tahsil. The approximate area under bhang cultivation is as follows:—(See answer to question No. 7.)

15. Only bhang is prepared from the plants cultivated for this purpose. Leaves are gathered and dried and then stored. No special process of preparation. Bhang is generally drunk. On certain occasions a kind of confectionery, known as "majun," is prepared from bhang.

19. Ganja and charas are only smoked.

22. No local charas. Only foreign charas is used. It comes from Central Asia.

23. No.

35. It would be almost impracticable to prohibit the use of the drugs. In case of prohibition the drugs would be consumed illicitly.

The prohibition is sure to be followed by recourse to alcoholic stimulants.

53. No such case has come before me.

58. The present administration appears to be working well.

63. No.

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30. *Evidence of* M. HASHMATULLAH, *Sayad, Joint Magistrate, Fatehpur.*

1. I have been in charge of Excise in this district for the last two years. I was at Lakhimpur Khiri, where bhang grows spontaneously. As a native of this land, I have had ample opportunity of coming in contact with those who either deal in such drugs or have been using it.

2. The definitions of these drugs given by Dr. Prain in his report of 21st June 1893, as detailed in the questions, may be accepted as correct for these provinces. The terms siddhi and patti are unknown in these parts of the province. Charas and ganja, with its three varieties, and bhang or sabji are the popular terms.

The word charas is a metonomy, because in gathering charas they put on cloaks made of *charsa* (hide vessel for pulling water from well) leather. Ganja is so called because it means muffling and huddling together, and ganja bundles are covered and huddled together. Bhang is so named because this drug is the dry leaves of the hemp plant incapable of yielding ganja and bhang; radically means barren.

3. Hemp plant grows spontaneously and in abundance in Lakhimpur, Pilibhit, Bahraich, Partabgarh, Basti, and Tarai of Nepal.

4. Do not know of different names.

5. Charas and bhang have only one name. So has ganja; but its varieties are gola, pathar, chura and baluchar. They refer to one and the same plant. Hemp plant grows luxuriantly in damp climates, and hence abundant in low tracts. Originally wild hemp was a plant of warm climate; but it has been naturalized in districts of diverse climate and soil. Moist alluvial soil is necessary to the growth of wild hemp. Heat of a brief summer is sufficient to make it an annual plant.

6. The growth of wild and hemp plant is ordinarily dense. It is scattered only in cases where seeds are carried afar by wind or current of water.

7. I cannot give an exhaustive list of the places where it is cultivated, but I can name a few districts, such as Basti, Partabgarh, Rivan, and Bahraich. Cannot say for certain the purposes of its produce.

8. Cannot reply.

9. For cultivation of hemp it is necessary to have soil so rich and to sow seed at such a distance that plants may grow rapidly at first so as to form long fibres, short scrubby crops being useless. Hemp sown thin produces coarser fibre than when it is sown thick. Something depends on the time of pulling, for crops are pulled by the hands. When fine fibre is required the crop is pulled down at once, regardless of the seed, after flowering. It is usual to pull males as soon as they shed their pollen, and to leave females to ripen their seeds.

10. Cultivation is confined to no particular class of cultivator.

11. Plants cultivated are not known to have been raised from wild seeds, though it is quite possible.

12. *Nil.*

13. Cultivation of the hemp plant is not common to all districts, nor has there been any restriction on any principle. It is brought under cultivation in Tarai places. A certain amount of dampness is the requisite condition. It grows in rainy season and flourishes at the end of that season. In places that are dry and wanting in moisture its cultivation would be unproductive, if not impossible.

14 and 15. *Nil.*

16. Bhang is generally prepared by the people in their houses. By preparation I mean mixing

with other things. As regards the question "if it can be prepared on the spot of its growth," it depends on the facilities at hand, though it is seldom done. I do not know if ganja or charas can be prepared from the wild plants wherever they grow.

17. There is no restriction for the classes that prepare hemp drug.

18. Yes, ganja, charas and bhang deteriorate by keeping; so much so that after three or four years it is practically of no worth. It loses its effects in the course of time after full chemical decomposition. Ordinary care can preserve it for three years. As established in botany, every vegetable life begins to decay and decompose after its separation from nourishing soil. This drug being a preparation of flower and leaves is no exception. It begins to lose its molecular cohesion, and hence medical efficacy. As soon as the external supply of moisture and carbon ceases, the internal vital energy goes on losing its hold till it becomes dead rubbish.

Deterioration can be prevented as far as it results from climatic exposure by careful deposit in some pucca and safe places beyond the approach of rain and moisture; but there is no help to elementary decay and decomposition.

19. Ganja and charas are used for purposes other than smoking. Oil is obtained from ganja for cattle and rheumatic complaints; charas is mixed up with other medicines for medical purposes as well as to be used as an aphrodisiac, such uses are not confined to any particular place, but in marshy places it is more in use.

20. Ganja and charas find no favour with Islamic communities. Hindu lower labouring classes alone take ganja and charas as a rule. It is used in no district as a rule or as an exception.

21. Baluchar is the best ganja for smoking; flat and round is a common thing, and chur the cheapest. No locality is an exception to this rule.

22. Yarkand, from Amritsar, and Bengal charas are chiefly used.

23. Bhang is never used for smoking.

24. Higher classes of Hindus generally drink bhang and eat it with sweets. Very few Muhammadans. No distinction of locality can be made.

25. The use of ganja and charas increases with population and rises with the duty on liquor. Poverty is the only check. Reasons are self-evident.

26. No precise proportion can be given of the consumers, but so much can be safely advanced, that what habitual excessive consumers are to habitual moderate consumers so occasional excessive consumers are to moderate consumers.

27. All the above four varieties are traceable in the same low labouring classes of Chamars, Passis, Ahirs, etc. Rich men in the beginning take them as a luxury, and their offspring inherit the tendency, and learn it from the example of their forefathers. Poor men are tempted to their use by false tradition and encouragement of bad companions.

28. The average allowance and cost per diem of habitual moderate consumers in the case of charas is about two pice, and of ganja one pice, and in the case of habitual excessive consumers it amounts to several annas.

Bhang is generally taken by well-to-do men as cooling draught in summer and warming one in winter with necessary changes in the ingredients. It is taken in company, and the limit is co-extensive with means, but it is not very expensive as a rule.

29. Nothing is added to charas. Tobacco is added to ganja. To bhang are added almonds, zafiran, sweets in winter, and cardamom (*illachi*), seeds of cucumber, and kakri in summer. Dhatura is never so used.

Bhang massala is often sold in the bazar. It contains the aforesaid ingredients.

30. Labourers take these drugs in their fields after fatigue; rich men generally in their company at home. Loafers always in company. It is mainly confined to the male sex, and to a period from 25 to 60. Children are not allowed to consume these drugs.

31. The habit of consuming any of these drugs depends on the constitution of the consumer. However, it may be safely advanced that it is not a very strong drug. The habit takes some time to be formed, say a month; so an attempt to give it up. Those who have an equable constitution and tenacious will can easily give it up.

Every drug, every stimulant, and every sedative has a tendency to develop into extremes, for by constant use one gets used to a fixed quantity, and the same quantity, which produces a certain effect in the beginning cannot produce an equal effect after a certain time.

32. No custom, social or religious, may be mentioned in regard to the consumption of any of these drugs. High prices of liquor of course have driven people to resort to the use of bhang and gur. Use of the drug is in no way essential in regard to any custom. The use of such drug on occasions such as panchayats or marriages is not excessive nor sufficient to form the habit, but is liable to initiate one into the way. Such occasional use is decidedly demoralizing, if not palpably injurious.

33. Consumption of such drug is always held an abomination among sober classes. There is a strong current of public opinion against the practice. A bhangari or charasi is a watchword for low and stupid characters. The use of narcotic drugs is held in disrepute because of its stupefying effect and demoralizing results. No custom of hemp worship.

34. To forego the consumption of the drug would be decidedly a serious, though temporary, privation. No idea of the probable number of each class can be given. The reason of privation is evident enough. Habits formed in early age cannot be easily given up.

35. It is feasible to prohibit the use of all these drugs, but not suddenly and absolutely. If prohibition is absolute and sudden, illicit use of it is certain. Prohibition may be enforced by making it clear to all those who already use it, and making it criminal for young men under 25 to use it or to be sold to or for them. By this means old men shall be obliged to diminish the use and young men afraid to use it. Sudden prohibition would undoubtedly occasion serious privation, but no discontent. Of political danger there would be none. Prohibition would reasonably be followed by recourse to alcoholic stimulants or other drugs, if no such difficulties yawn them in the face in that case.

36. This is a fact, that poor men, in their social gatherings, are driven to the use of bhang on account of the dearness of spirits. I have made personal enquiries from those who have given up one for the other.

37. Charas is a stronger intoxicant narcotic than ganja.

38. Round, flat, and chur are mentioned in descending degrees of effects.

39. The effects of smoking of any of these drugs affects lungs, heart, brain and eyesight owing to the direct effect of the smoke. Such is not the effect of eating and drinking. In the latter case the drug stays for a longer time in the stomach and affects it directly and is not so much injurious, because it is eaten or drunk generally with antidote.

40. The schools of native doctors are unanimous in attributing to them hypnotic, anodyne, and antispasmodic properties, less certain than opium, but involving no constipation, nausea, or headache.

They are used in the treatment of cattle-diseases, such as horses and oxen, for malarious fever and rheumatism. When taken moderately these drugs are to some extent beneficial as digestive, bracing and preventive in malarious tracts.

41. Charas and ganja are generally used for the above purpose by villagers of low class, and bhang by well-to-do men. Some use it moderately and habitually; others moderately but occasionally.

42. Answered above.

43. Moderate consumers are inoffensive to their neighbours.

44. Moderate use of these drugs is refreshing, intoxicant, and creative of appetite. The effect lasts for two or three hours. Want of subsequent gratification produces longing and uneasiness.

45. It impairs constitution in various ways. Ganja and charas lead to unpleasant dryness in the system, which makes a man thin and lean and often fretful. All the senses get blunt. Sound, distance and time are perceived indistinctly. Both lead to chronic bronchitis and dryness in brain. Bhang, when mixed with other antidotes, brings fatness and gives appetite. It produces causeless merriment, and subjects the user to mental hallucinations. In the beginning they help digestion and appetite, but subsequently they act otherwise.

These things, when taken unmixed, bring about bronchitis and asthma.

In the inception they excite passions, but afterwards weaken the vital energy.

It is difficult to restrain one to moderate use of these drugs, and excess naturally deadens intellect and produces mental derangement. They have, when taken moderately, no injurious effect on phlegmatic constitutions, but produce mania and cowardice on melancholy constitutions. Their victims are subject to reverie, and as distemper is the result of long established habits, the malady is generally of a permanent nature.

In cases where it is temporary, reinducement of symptoms depends on the strength of the sufferer. They may not return if he is sufficiently strong, otherwise relapse is more probable. There are three typical symptoms, constant and causeless smiling or weeping, and thirdly a dull impenetrable indifference. As insanity in such cases is the consequence of dryness of brain and want of normal energy, such insane persons are not prone to revert to the use of such drugs, so contrary to insanes from drinking.

I had no opportunity of considering as to what happens in cases detailed further in the question.

46. In the case of excessive use the difference is of degree.

47. The habitual moderate use leads to hereditary habit and affects the children. I have had personal experience of seeing children of those who were habitual drinkers or opium eaters or these drug users immediately restored to full energy with the administration of a moderate dose of these drugs in cases of general debility or indisposition, while the children of parents who are not habitual users get nausea and headache.

48. The same rule holds good in the case of excessive habitual users in a more marked manner.

49. These drugs are used very often as aphrodisiacs. Prostitutes of lower classes learn to use them by dint of company, but regardless of any effect.

Their use for this purpose is more injurious than its use as an ordinary narcotic. In the first place, because it brings about impotence; in the second place, the longer a man is busy in sexual intercourse the more he loses in muscular strength subsequently; in the third place, the brain in such a case is subject to double heat,—one the result of animal passions, and the other the result of inebriation; in the fourth place, co-operation of abnormal heat in heart and lungs generates either consumption, phthisis, or both.

50. The same rule holds good in the case of excess with difference of degree and violence.

In the case of using these drugs as a simple narcotic the evils are the result of the bare drugs, but when they are taken as an aphrodisiac, the evils are the result of a complicated nature.

51. The use of these drugs has nothing directly to do with a criminal tendency. What happens is this, that offenders, if they happen to be users of any of these drugs, they do take a large quantity of them to put them in full energy and brace them up against chilling winds of night and fatigue of hard work.

There is another aspect of the question to look at. Habitual criminals are generally men of strong calibre and loose character.

Their frequent company of prostitutes puts them to the use of stimulants in the course of time, and after a time, when they get used to it, a longing for these drugs compels them to commit crimes for the sake of obtaining means. I have been an eye-witness to the fact that hard-labouring men of good conduct and character have been moderate consumers in the beginning; but the charm of the company of drug consumers has drawn them away from their daily work, and a yearning for these nasty things has made them petty offenders, and then hardened them into serious offenders, regardless of children and families. Bhang has a curious peculiarity. It makes the timid more cowardly and the brave more daring. Gangs of thieves resort to this test before going out on their nocturnal forays. After this test only such daring rogues are taken in the company as are deemed desperate and reckless of their life as well as of those of others.

52. Excessive habitual consumers are generally unfit for any such work, because their impaired constitution is not capable of any sustained energy. They generally shake in their voice and limbs.

53. Bhang in the case of daring young men incites to unpremeditated crimes and violence. I

do not personally know of a case in which any of these drugs has led to homicidal frenzy; but it is quite possible.

54. Criminals who are habitual consumers very often fortify themselves to commit a premeditated act of violence and other crimes, because timely use of these drugs puts them in full swing of energy. An example may be found among wrestlers. When they have to go in against a very strong adversary, they fortify themselves by the use of bhang for an extraordinary exercise of energy to a desperate extent.

55. Victims are now and then administered these drugs to stupefy them, where dhatura is not available. Complete stupefaction can be induced by these drugs barely in the case where the victim does not happen to have been using them.

56. The injurious effects of these drugs, when taken moderately and in an admixed state, are nearly neutralized, but excess works in debility and injurious effects, because these drugs are poisonous in the fourth degree. Nothing can nullify their chronic effects in the long run. Dhatura is often admixed with these drugs for their personal use by the asthmatic patients and with tobacco for the use of those unfortunate victims that are intended to be looted or killed.

57. I have heard Madrasis eating heated ganja and charas with ghee and with no harm. It must be noted that ghee is an antidote for these drugs. I cannot say for certain what is the full effect of these two drugs when eaten or drunk.

58. I am acquainted with the present system of excise administration, and have only to suggest that the present system can be improved. In the first place I do not see any reason why the import and export of these drugs should be left to mustagers. The precautions may be taken in reference to it as in the case of liquor with necessary change. It is never safe to leave things in the full control of selfish thekadars, where it is intended not to encourage a free use of any injurious thing. No community allows young men under 25 to use these drugs, but they secretly learn to use them. Sale to or for such persons should be made criminal. This restriction cannot altogether put a stop to it; but it would be a great block in the way of future increase. Sepoys, who are generally enlisted under 25 years of age should be distinctly told not to get into the habit. During my experience of two years, I found that in nearly each case of illicit possession of these drugs some sepoy was concerned, and the little they could save after years of honest toil was forfeited in the shape of fines. This was very hard, but could not be helped. This is an open stain on discipline and morality.

It is a mistaken policy to expect extraordinary work from an intoxicated person, and still more to think that it is in the power of every man to keep to moderation. It is against the very nature of drugs in general. Those that are addicted to their use difficulties should be thrown in their way, so that they may not jump or slip into extremes. Those that are not initiated should not be allowed to get into the way with as much ease as now. After 25 or 30 men get their habits generally confirmed, and when they are served up to this age, their future temptation is improbable. It must be borne in mind that this, like other bad habits, is contracted in tender age, and bad company, and then in advanced age excuses are sought and found for indulging in it.

59. These drugs should be taken directly in hand as liquor, and sold at high prices in the same way as liquor. They should not be sold to or for young men under 25, except under prescribed conditions. None but regularly constituted license-holders should be allowed to sell them.

60 and 61. Cannot answer.

62. Cannot answer for want of adequate information as to the extent and places of groves.

63. I object to these drugs being dealt freely by thekadars to their sub-lessees. These drugs should be deposited in abkari like liquor and subjected to the same procedure. Hitherto sub-lessees think themselves as mere agents of thekadars or mustagers, and are subject to no control.

64. No objection.

65. Taxation in such cases is always more or less on an arbitrary scale, and it is difficult to lay hands on a fixed ratio, but there are always two things to be kept in view: (1) if the taxation is for the encouragement or discouragement of the traffic; (2) if it is feasible. As regards the relative propriety of taxing these drugs and alcohol there are two things to be borne in mind: (1) comparative means of the classes that use each of the two things; (2) comparative worth of a dose. Not less than two annas worth liquor can satisfy a drinking man, while two pice worth drug is enough to satisfy an ordinary consumer. It must be noted that none of these things is an absolute necessary of life.

66. It stands to reason that taxation of things of different value and worth should be separately and differently made; but if there is not much difference, there is no use complicating the machinery and putting the people to unnecessary trouble.

There may be some political necessity for separate taxation; but, as far as traffic is concerned, it matters very little whether a thing comes from one province or another, for a thing is taxed for permission of import or export only. There are various questions concerning it; but they arise only in the case of severality of States, and are hence of international importance, take, for instance, the length of way prepared by the State over which a merchant has to travel; one traveller may have to travel a few miles and another a hundred fold. Over the preparation one Government has spent a few hundred only, while on the other thousands. As the chief traffic of these drugs is by rail, this element, should be discarded. Now remains only the question of duty on export and on leases or licenses. If it is intended to put down the use of these drugs, either duty should be raised.

67. The present system of taxation was formulated in time when the use of these drugs was not deemed objectionable, and would hold good if the same policy goes on, but it is certainly low in the other case. As regards a poor labourer's income, each incidence is high when it is not for necessaries of life.

68. There are shops licensed for sales of these drugs in each city and town, and they are consumed now and then on the premises. Crowds in such places are always objectionable. As the use of a stimulant or sedative in a company gives always a peculiar acceleration to the evils, which cannot be generated in solitude.

69. Nothing but convenience of sale and of people is considered by a thekadar when a shop is opened. The local public are generally indifferent on such questions, excepting those who are inconvenienced in any way by a crowd of filthy or

tumultuous men who come round now and then, or when their females are vexed by their obscene songs or passing jokes. Such crowds are seldom seen without men of questionable characters.

70. There is no doubt that, owing to absence of due restrictions or laxity of superintendence, there is constant smuggling, but to what extent and by whom, it is difficult to point out. I have personal knowledge of individual cases, but cannot hazard a general guess.

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31. *Evidence of* Mr. P. Harrison, *Joint Magistrate and Officiating Collector, Pilibhit.*

1. Have been Excise Officer in various districts, and have frequently had conversations with drug contractors and consumers.

2. I think these definitions may be accepted.

3. Spontaneous growth in Pilibhit. It is, I believe, also abundant in Kheri, a neighbouring district.

4. I know of no other names but the ganja or bhang plant.

5. Damp gravelly soil appears to be most suitable.

6. Scattered as far as I have seen.

7. I have heard of none.

14. Ganja and bhang are prepared in this province. In this district and in some of the eastern districts.

16. I believe ganja and bhang can be prepared from the wild plant wherever grown. As to charas, if the process of manufacture were generally known, which it is not, I believe it might be universally prepared.

18. Age does not improve any of the drugs. Charas becomes valueless after four or five years.

19. I know of no other use.

20. Mendicants and low caste Hindus are the principal consumers. No particular locality.

21. Flat ganja I believe to be most appreciated. It is however more expensive than the other kinds, and is not always obtainable in rural shops.

22. Afghans and the like are said to import charas from Bokhara and Yarkhand. I know of no native charas wherever I have made enquiries. I believe the charas to have come as above stated through the Punjab.

23. Not to my knowledge.

24. The moderate use of bhang is almost universal, in the sense of not being confined to particular classes.

25. I believe the use of charas to be on the increase.

29. Nobody with whom I have talked on this subject has heard of dhatura being used. I know of no preparation such as bhang massala.

30. Among the poorer classes consumption is generally practised in company (ganja and charas). Bhang is not to so great an extent consumed in company.

31. I do not think the habit very difficult to break.

33. The consumption of ganja and charas is generally looked down upon as somewhat disreputable. Bhang-consumers are not despised to the same extent.

34. I think only temporarily.

35. I think it is not possible to prohibit the use of drugs. The consumption of charas might be reduced by Government taking over the sale of it, as in the case of opium, and prohibiting sale by other persons. I do not think any danger need be apprehended from the small amount of discontent likely to be caused. I should say that neither alcohol nor other drugs would be resorted to.

36. I know of no such reason.

37. The effect of either drug is apparent in the dryness of the lips and a peculiar voice. The effect of ganja is more pronounced in this respect than that of charas. Ganja produces asthmatic cough too.

38. Not to my knowledge. The best of the three kinds may have a quicker effect.

40. Bhang is occasionally prescribed by native doctors. Bullocks, goats and horses are also treated with it for certain ailments.

42. Moderate use of bhang is harmless.

43. Not in the least except in so far as smoking in company is likely to collect bad characters of low castes.

44. Bhang is said to produce appetite.

45. The effects of ganja and charas, as far as I know them, are described in my reply to question 37. I cannot say whether the moderate use of the drugs would induce those effects.

49. Fakirs are supposed to use these drugs to induce impotence.

51. I have never heard of the drugs being used by criminals except at gambling parties.

53. No instance has come under my observation.

54. Probably not. The effect is more to deaden the intellect than to increase courage or allay fear.

55. No instance known to me.

58. It works fairly well.

59. Charas might be taken under Government control like opium. Great trouble would be saved when the present large contracts changed hands.

60. I think cultivated ganja is comparatively rare and does not require control.

63 and 64. None.

65. Taxation does not appear excessive. There is no fixed taxation. It regulates itself with regard to demand and the minimum profit which satisfies contractors.

66. I think varying rates would be unworkable and give rise to endless disputes.

67. None.

68. There are none such.

69. Objections to the situation of an established or proposed shop are sometimes considered.

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32. *Evidence of* Mr. H. O. W. Robarts, *Officiating Joint Magistrate and Excise Officer, Jhansi.*

1. I have been in charge of the Excise administration of the Jhansi district for upwards of two years, during which time I have made enquiries regarding the hemp drugs from dealers and others.

2. These definitions may be accepted. I am not aware of any other local name beyond those quoted.

7. There is none in this district. It is possible there may be a few plants grown by temples, etc., but I have never seen the hemp plant growing within this district, though it is abundant in some of the neighbouring Native States. Thus in Gwalior it is grown (*a*) for ganja, (*b*) for production of a spurious form of charas, (*c*) for bhang; it is grown for production of ganja at Chatarpur State, also in Rewa, in the Central Provinces, particularly near Khandwa. (*d*) The village of Antri in Gwalior grows the plant almost entirely for its seeds, and almost the whole of the seed for ganja used in Gwalior State is said to come from this village.

10. They are mostly "Kachhis," but this only because the other cultivating classes in this neighbourhood are all too lazy to give the attention required for the successful production of ganja. For bhang, all castes grow it. There is certainly no special class.

14. No.

16. Bhang can be prepared by any one. Ganja and charas cannot. Ordinary people are unable to distinguish between the male and female plants, hence it is impossible for them to produce ganja. Charas also requires special manufacture.

18. The three drugs can with proper care be kept in good condition for three or four years. If left lying about exposed to sun and air, they will lose their qualities more rapidly. After three or four years the drugs lose their colour and intoxicating power gradually. Probably after five or six years they would entirely lose this power. The contractors who have been at times my informants on this point have not been able to assign any special reason. The only measures to be taken to prevent deterioration are to keep the drug shut up and not expose it. The most usual method is to keep some pressure on the drug by weights.

19. As far as I can gather they are never used in any other manner.

20. Ganja and charas are smoked by the labouring classes, rarely by the higher castes or well-to-do people. The poorer classes of labourers like to smoke a whiff or two of ganja or charas. There is nothing to show that any particular class confines its attention to ganja or to charas. It is unusual for a smoker to change from one to the other. Charas, however, is frequently smoked in the middle of a pipe of ganja to add a piquancy to it.

21. The only ganja used here is flat. No ganja is imported from Bengal as it is too expensive, and the round ganja is not manufactured in the Native States from which the drugs for this district are imported.

22. The charas used is imported through Gwalior and from the Punjab. It is the Himalayan charas. An inferior quality is manufactured in Gwalior, but is not exported.

23. No; bhang is never smoked.

24. (*a*) It is mostly eaten by fakirs; other classes rarely eat it.

(*b*) Bhang is drunk by all classes, Brahmans, Thakurs and lower castes. Its use is very common in this district. It would not, I think, be going too far to say that its consumption is universal amongst the Thakurs of this district. Among other classes it is undoubtedly less common, but it is not possible to give exact proportions.

28. (*a*) The consumption for moderate consumers is about ¼ tola.

(*b*) Excessive consumers take up to as much as five tolas per diem.

The cost of the former would be one pice, of the latter five pice, the drugs in this district being, as a rule, sold retail against equal weights of copper coin.

The above details have been furnished to me by vendors of the drug at different times. They have not been checked by enquiry from consumers themselves, but I give them for what they may be worth.

30. Ganja and charas are more usually smoked in company. Bhang in private. It is chiefly confined to the male sex. I am not aware of any instance where a woman has become a consumer of these drugs. It is not usual for children to consume them, at any rate under the age of about 14 years. Many appear to take up the habit at the age of 16 or 17.

31. There does not, so far as I am aware, appear to be any tendency for moderate consumers to become excessive. Considering the very large numbers of moderate consumers of bhang in this district, if there were such a tendency it would probably be well marked. The very large majority, however, of consumers appear to smoke their ¼ or ½ tola to the end of their lives without increasing the amount.

33. I do not think that in this district there can be said to be any public opinion upon the matter. The consumption is common, and is certainly not looked upon with disfavour.

34. It would, I think, be a privation to the very large numbers of the poorer labouring classes who consume the drugs. The hemp drugs are mostly cheaper, value for value, than country spirit. The poorer labouring classes who cannot well afford liquor often like to take a few whiffs of ganja after a hard day's work. If the consumption were prohibited and liquor remained at its present price, the poorer classes would undoubtedly be seriously affected. It is impossible in the short time at my disposal for answering these questions to give the numbers, but they undoubtedly are large. The richer classes would not be affected as they could afford liquor.

35. It would in my opinion be absolutely futile to prohibit the consumption of the drugs in this district. They would undoubtedly be consumed illicitly, and such consumption could not be prevented without a degree of interference with the liberty of the subject which would be absolutely incommensurate with the benefits to be obtained thereby. Surrounded as this district is by Native States smuggling would become universal. Even at the present there is no question, but that smug-

gling in small quantities at a time is extremely common. Any further prohibition would only lead to further smuggling, and it would be impossible to stop it. Such smuggling would probably not be in large quantities at a time, but in small quantities, brought in by practically every person who had occasion to go into any of the adjoining Native States. As probably all the residents of this district have relatives in some of these Native States, they would have the greatest facilities for smuggling the drugs. Quadrupling the police force of the district would be unavailing for the suppression of such smuggling.

Serious discontent would undoubtedly be caused, but not in this district sufficient to amount to a political danger.

Among the more well-to-do classes such a prohibition would probably be followed by recourse to alcoholic stimulants; among the lower classes it would undoubtedly be followed by recourse to alcohol as far as consistent with their means. Unless, however, the price of liquor was lowered, they could not afford to take so much stimulant in the form of alcohol as they can in the form of hemp drugs. The simplest way of lessening the consumption of these drugs would be to lower the price and improve the quality of country spirit. In this district, it being under outstills and not under the distillery system, the liquor is fairly cheap and of good strength; there has therefore been no tendency to replace country spirit by hemp drugs. There is, however, I think, very little doubt that such a tendency has appeared in other districts where liquor is dearer and weaker. Cheapening the country spirit would no doubt put an end to this tendency, and would in my opinion considerably lessen the consumption of hemp drugs.

36. The tendency, if anything, is the reverse. The cost of liquor being far more in comparison with its intoxicating power than that of the drugs, the tendency, if anything, is for drugs to replace liquor. Lower the price of alcoholic liquor and the consumption of hemp drugs will be reduced.

51. I have seen no such connection. A large proportion of bad characters in the slums of larger towns undoubtedly consume madak and chandu. There is nothing, however, to show any such connection between the hemp drugs and crime.

53. I have met with one case in which a police constable under the influence of bhang threw small stones at his comrades who were drilling, and sat at the door of his quarters with his rifle threatening to shoot any one who tried to take it from him. The rifle was, however, got away from him without difficulty or accident.

58. On the whole it works well.

59. There is one point, which has, I believe, been amended or will shortly be so. There is (or perhaps was) no provision in the Excise Act awarding a penalty for importing these drugs in quantities below that which a person is entitled legally to possess. This has been pointed out, and, I believe, the Excise Act is being amended so as to cover such cases.

63. None.

64. See answer to question 59.

65. (*a*) I think the taxation is reasonable with regard to one another.

(*b*) I should like to see the taxation higher in comparison with alcoholic liquors; at present the incidence of taxation encourages the consumption of hemp drugs at the expense of alcohol; and as the former are undoubtdly the more harmful, such an incidence is mischievous.

69. The shops have mostly been open for years and no new ones are now being licensed. There is nothing to show what measures were taken when they were first opened. Occasionally a shop is transferred from one village to another. If any inhabitant of the new village were to object (I have not yet met with such a case) the transfer would not be permitted. I should say it would not be of the least value to consult local opinion. If it were suggested to open a shop in any locality, local opinion would invariably say there was no objection. The consumption of hemp drugs not being looked down upon in any way, and consumers not being harmful to their neighbours, it can hardly be expected that local opinion should oppose the opening of a shop.

70. No import duty is paid on drugs brought from Native States, the revenue being raised by letting the right of sale by auction. Smuggling is undoubtedly extremely common throughout this and the neighbouring districts. The quantities smuggled at a time are small, and it is quite impossible to prevent it. The district is so cut up by Native States that it would be absolutely impossible to guard the borders adequately. Such cases as are brought up are usually more the result of accident than of anything else. This is casting no reflection on the police; it is simply due to the irregularity and extent of the border line. All classes bring over small quantities of the drug when they happen to pay a visit to Native States and consume it in private. It is to the interest of the lessees to stop this practice, but even they rarely succeed in getting information on the subject.

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33. *Evidence of* PANDIT SRILAL, *Offg. Joint Magistrate, Bareilly.*

1. As Secretary to the Bijnour Agricultural Society from 1880 to 1884 and as a student of the Royal Agricultural College, Cirencester, from 1885 to 1887, I had opportunities to study the hemp plant agriculturally, while as an Excise officer off and on for about a year, I had to deal with the hemp drugs in the Etah and Bareilly districts.

2. These definitions may be accepted for this province. Bhang is also locally known as sabzi, patti, zarda, bijiya, and bunti. Charas also goes by the name of sulfa. Ganja has no other local name.

3. The hemp plant grows spontaneously and abundantly along the Himalayan Terai. It is also found here and there in those portions of the districts of Pilibhit and Bareilly which lie immediately adjacent to the Terai.

4. The plant is locally known by the name of bhang.

5. The plant is grown in the Himalayas on elevations between 3,000 and 7,000 feet. It requires moist climate and rich soil for its growth.

6. The growth of the wild hemp is ordinarily dense. It forms, as a rule, small patches at the

corner of villages in the inner valleys of the Himalayas, which the daily offices of the people provide with a plentiful supply of manure.

7. The hemp plant is cultivated for its fibre and seeds in the inner valleys of the Himalayas.

9. The seed is sown in May at the rate of 30 seers to the acre, and the plants are kept carefully weeded. By September they usually attain a height of 12 to 14 feet. In the hemp the male and female organs are contained in separate flowers and borne on separate plants. The male plants, called phul bhang, yield the best fibre, and they are cut a month or six weeks before the female plants (gul bhang), which are allowed to stand until their seed ripens. The stalks are laid in water to promote fermentation, which allows the bark to strip easily. On being taken out they are beaten with mallets to loosen the bark, which is then detached by hand in strips, and after a second beating breaks up into a fibre, which is made up into hanks for sale. In some places the fibre is boiled in potash and bleached before spinning.

10. The cultivation of hemp is confined to the lowest class of cultivators. The higher castes consider it beneath their dignity to grow hemp. It is this prejudice which has made the phrase "May hemp be sown in thy house" as one of the commonest abusive imprecations.. See "Kamaun Gazetteer," Volume I, page 801.

11. The plants cultivated for the production of ganja are seldom raised from the seed of the wild hemp.

12. I am not aware that the wild hemp is anywhere specially cultivated for the production of ganja.

14. Charas is preparad from the hemp plant grown in the Himalayas in the locality where its fibre is found to repay extraction. In the plains of India the plant will not produce charas, and in order to obtain its intoxicating secretion it is necessary to gather the parts of the plant which contain it. When these are immature female flowers and floral envelopes the product is known as ganja; when they are the leaves, it is the bhang. A gummy exudation appears on the flowers and the leaves, which, when rubbed or scraped off, forms the drug known as charas.

15. The method of preparation from the cultivated and wild plant are practically the same.

16. Bhang is not generally prepared by the people in their houses. Ganja as well as bhang can, however, be prepared from the hemp plant wherever grown. Charas cannot be prepared from the wild plants in the plains of India.

17. The preparations of the hemp drugs are made by the lowest classes of cultivators for excise contractors.

18. All the three drugs deteriorate by keeping, and quite lose their effects after some time. Ganja and bhang keep good with ordinary care for two years, and charas for four or five years. Damp atmosphere causes deterioration. To prevent this the drugs should be kept in a warm and dry place.

19. Ganja and charas are used only for smoking.

20. Generally speaking it is only the lowest classes of people and religious mendicants that smoke ganja and charas. Labouring classes and boatmen also consume them. The consumption is not confined to any particular localities. Roughly speaking, 5 per cent. of the male population smoke ganja and charas.

21. Chur ganja is the most favourite variety.

22. Foreign charas is chiefly used. It is imported from Central Asia, Yarkand, and Bokhara.

23. To the best of my knowledge bhang is never used for smoking.

24. Generally speaking the Brahmins (pandas) and religious mendicants use bhang, but it is consumed more or less by all castes of the Hindus. The proportion of consumers may be roughly put down as 5 per cent. of the male population, *viz.*:—

(*a*) people who eat—·50 per cent.

(*b*) people who drink—4·50 per cent.

25. The use of ganja, charas and bhang is on the increase, which may be attributed to the increase of population.

26. Roughly speaking the proportion of the consumers may be put down as follows:—

(1) Ganja and charas—	(2) Bhang—
(*a*)—75 per cent.	(*a*) 65 per cent.
(*b*)—25. ,,	(*b*) 25 ,,
(*c*) } Almost *nil.*	(*c*) 10 ,,
(*d*) }	(*d*) *Nil.*

27. Habitual moderate consumers of ganja and charas are, generally speaking, restricted to labouring classes. Habitual excessive consumers are generally religious mendicants and idlers. Occasional moderate consumers also belong to the lower classes of people. Habitual and occasional moderate consumers of bhang are not drawn from any particular class of the people; but habitual excessive consumers are generally religious mendicants and priests. Leisure, want of active occupation and low society are the circumstances which mainly lead to the practice.

	Average allowance.	Cost per diem.
28. (1) Charas—(*a*)	⅛ tola	1 pice.
(*b*)	½ ,,	1 anna.
(2) Ganja—(*a*)	6 mashas	1 pice.
(*b*)	12 ,,	2 pice.
(3) Bhang—(*a*)	⅛ chittack	¼ pice.
(*b*)	¼ ,,	½ pice.

29. The ingredients mixed with bhang are:—(*a*) Ordinarily pepper, sonf, kasini, mulahti, and cucumber seed. (*b*) Exceptionally almonds, rose leaves and cardamoms. These ingredients go by the name of bhang massala, and the object of these admixtures is partly to neutralize the injurious effects of the bhang and partly to make the preparation tasteful. Habitual excessive drinkers, such as religious mendicants and bad characters, also sometimes mix dhatura with bhang to increase its intoxicating properties.

30. The consumption of bhang is practised in solitude or in company, but that of ganja and charas is generally resorted to in company. The consumption in each case is mainly confined to the male sex between the age of 20 and 50. It is not usual for children to consume any of these drugs.

31. The habit of consuming any of the three drugs is easily formed, and it is difficult to break off. There is a tendency in the case of each of these drugs for the moderate habit to develop into the excessive.

32. Bhang is regarded as the favourite drink of the god Shiva, and is drunk by the worshippers of that deity on the occasion of the festivals over which he is supposed to preside, *viz.* Shivratri (the

anniversary of the marriage of Shiva), and the four Mondays in the month of Shravan, when Hindus keep fast in honour of Shiva. It is also a social custom among the Hindus to drink bhang or eat majun (a sweetmeat containing bhang) on the occasion of the Holi festival. The use of the drug in connection with these customs is, however, not regarded as essential. It is generally temperate and is not likely to lead to the formation of the habit nor is otherwise injurious. There is no custom, social or religious, in regard to the consumption of ganja and charas.

33. The consumption of each of these drugs is generally regarded with disfavour by the respectable portion of the community, but it is really the use of ganja and charas that is held in most disrepute. This is due partly to the more injurious effects of these drugs and partly to the fact that their use is chiefly confined to the low classes of people. I am not aware that the hemp plant is anywhere worshipped.

34. It would, in my opinion, be a serious privation to the religious mendicants, boatmen and labouring classes to forego the consumption of the three drugs, as these people use them because they are supposed to give staying-power under severe exertion or exposure, and to alleviate fatigue, and also regarded as a preventive of disease in malarious and unhealthy parts. I should say that at least 50 per cent. of the above classes of people consume these drugs.

35. I do not think that it would be feasible to prohibit the use of any of these drugs Even under the most stringent measures, which would be needed to enforce prohibition, the drugs are likely to be consumed illicitly. To enforce prohibition it would be necessary (1) to put a stop to the importation of charas from Central Asia; (2) to render penal the cultivation of hemp plant in India, except for its fibre. The prohibition would occasion serious discontent among the consumers, which will assuredly amount to a political danger. Even at present there is a notion prevalent among the consumers that the Hemp Drugs Commission is appointed in the interests of wine merchants and brewers of England, and that its object is to provide increased facilities for the sale of foreign liquor. In my opinion the prohibition would be followed by recourse to (*a*) alcoholic stimulants in the case of lower castes and (*b*) by strychnia and arsenic in the case of religious mendicants.

36. No.

37. Charas is a more deleterious drug than ganja.

38. The effects of flat, round, and chur ganja vary in degree. Chur is the strongest kind, round comes next in order, and flat is the weakest variety.

40. Charas and bhang are prescribed by hakims in cases of dysentery and diarrhœa. Bhang is also used in cases of cattle disease.

41. The moderate use of bhang is regarded as a food accessory or digestive, and that of charas and ganja as giving staying-power under severe exertion or exposure or to alleviate fatigue, and as a febrifuge or preventive of disease in malarious and unhealthy tracts. It is only the labouring classes and religious mendicants that use the drugs for the above purposes. Fifty per cent. of such classes use them. In such cases the people are moderate habitual consumers.

42. Under the circumstances mentioned in question 41, the use of the drugs in moderate quantities appears to be beneficial.

43. No.

44. The immediate effects of the moderate use of each of these drugs on the habitual consumer is said to be refreshing. Charas and ganja produce immediate intoxication. Bhang takes about an hour or so to produce its intoxicating effects. Ganja and charas allay hunger, but bhang creates appetite. The effect lasts from an hour to three. The after-effects are low spirits and uneasiness. The want of subsequent gratification does produce longing or uneasiness.

45. I am unable to give any definite answer to these questions, which only a medical man can fully deal with; but from what little I know, I am inclined to think that the habitual moderate use of these drugs does not produce any noxious effects. It is the habitual excessive use of charas and ganja that impairs constitution, injures digestion, causes loss of appetite, impairs moral sense, and induces laziness. The excessive use of ganja and charas also causes dysentery, bronchitis and asthma. It is also said to deaden the intellect, and in some cases to produce insanity.

47. No.

48. Where the parents are habitual excessive consumers of any of these drugs, their children are likely to contract a habit for their use.

49. I am not aware that the use of any of these drugs is practised as an aphrodisiac. The continual excessive use of bhang is believed to produce impotency.

51. A large proportion of bad characters are habitual moderate consumers of charas and ganja. They use it to keep themselves in cheerful spirits, oblivious of their evil habits; but I am not prepared to say that the use of any of these drugs has any special connection with crime in general or with crime of any special character.

52. A limited proportion of bad characters are also habitual excessive consumers of charas or ganja. The remarks made in question 51 are applicable to this class of consumers as well.

53. I don't think so. I am not aware of any such case.

54. I don't think so.

55. Criminals do sometimes, in order to further their designs, induce their victims to partake of charas or ganja with or without dhatura and so stupefy them. Complete stupefaction is said to be produced by charas without admixture if administered in a large quantity to persons who are strangers to its use.

57. I am not aware that ganja or charas are ever eaten or drunk.

58. The excise administration in these provinces is working on the whole satisfactorily.

60. The cultivation of the hemp plant in these provinces is free to all parties. The possession of the drugs, ganja and bhang, is permitted to cultivators. This, in my opinion, facilitates smuggling. I would suggest that none should be allowed to cultivate the hemp plant without a license.

61. Charas is not produced in these provinces. It is imported from Central Asia.

62. The only further controlling that seems necessary in connection with the cultivation of the hemp plant for the production of bhang is what I have stated above in question 60, *viz.*, that the cultivation of the hemp plant should only be permitted under a license.

63 and 64. I have no objection.

65. I have no alteration to suggest The taxation is reasonable.

66. I understand that different rates of taxation are levied in Bengal on all ganja exported thence to the North-Western Provinces, namely:—

On flat ganja	.	Rs. 4-8 per seer.
On round ganja	.	„ 6-4 „
On chur ganja	.	„ 6-8 „

These rates vary according to the strength of the ganja, and are, in my opinion, fair enough.

67. The ultimate incidence of the tax on the consumer is practically imperceptible, and I have no objections to urge to the present method of taxing the drugs.

68. There are no such houses or shops.

69. An official local enquiry through the Tehsildar is invariably made before a new shop is opened in any locality.

70. Smuggling of hemp drugs from Native States into British provinces does, no doubt, exist to a certain extent, especially in those parts of the British territory which border upon Native States. The excise rules and regulations check smuggling so far as it is possible; but even the most perfect system of codes cannot altogether stop smuggling or contraband traffic in these drugs.

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34. *Evidence of* Mr. J. Cockburn, *Assistant Sub-Deputy Opium Agent, Meja Road, Allahabad District.*

1. Have travelled across India from the far North-West to Sadyia in Assam. Am also a trained Naturalist and Anthropologist; belong to the undermentioned Scientific Societies—Asiatic Society, Bengal; Anthropological Society, London; Anthropological Society, Bombay; Microscopical Society, Calcutta; and have written various papers on scientific subjects for these Societies. Have served in 12 districts of the North-Western Provinces and Oudh. Have inspected 1,500 rural villages. Take a deep interest in the people.

2. Yes; bhang is called bhang, siddhi, and subji; charas is called charas and momea; ganja is called Bengalia or baluchur and Dukunee or pathar. It must also be borne in mind that the narcotic principle *cannabin* can be obtained from any of the three. Chur is called chur, rora, and gurda; ganja buds are called kulee.

3. The Gangetic valley in the North-Western Provinces is a plain 480 miles long and 200 miles wide on an average. Ganja, bhang, and charas are produced in nearly every village along the mountains forming the northern boundary. As regards the southern, bhang and ganja are produced along the entire southern border. It is produced in quantities in the Native States which intersect and interlace the border. In the plains of the North-Western Provinces and Oudh pathar ganja is produced in the Haidargarh tahsil, Barabanki, in Fyzabad, and Pertabgarh. The best bhang comes from Gonda in Oudh; it also grows largely spontaneously in Kheri, Bahraich, Gonda, Basti, and Gorakpur. It is abundant in all these eastern districts, covering hundreds of square miles of waste. In Kumaon, Garhwal, and the Terai *Cannabis sativa ferus* forms the dominant weed to the exclusion of every other over hundreds of square miles. It is cultivated in the interior for charas, fibre and seed.

4. Yes, *Cannabis indica* is now considered only a variety of *Cannabis sativa;* the wild hemp, carefully grown and well manured, passes into the cultivated variety. The cultivated variety grown in the Himalayas attains from 10 to 14 feet in height. Both the cultivated and wild hemp plants are called "bhang" over all India. In the Himalayas the male and female plants are known as ♀ gul bhang and phul bhang ♂.

5. Grows everywhere from 20 feet above the level of the sea in Lower Bengal, with a rainfall of 80 inches, to 700 feet in the Himalayas and in the desert and arid regions of Rajputana and Sind, with a rainfall of 10 inches. Is a most hardy plant, and even in the wildest places yields large quantities of cannabin.

6. Ordinarily very dense for a wild plant. No other weed succeeds alongside it—that is, it kills out any other. Looks as if artificially sown when perfectly wild. The wild hemp is usually from 3½ to 5 feet high according to the soil. It is very partial to the sandy soil covering boulder stone in the Bhabur. When it is said the growth is dense, it must be understood that it is not so dense as if thickly sown for fibre as in the Himalayas. I suspect that the Indian wild hemp is protected from the attacks of herbivorous animals and birds by its narcotic juices. I saw nothing eat it when in the Terai last year. The seed, if eaten, should be a valuable source of food to seed-eating wild birds.

7. Yes; (*a*) in Barabanki, Fyzabad, and Partabgarh; (*b*) in Kumaon, Garhwal, and Nepal; but any ganja, if dusted, will yield charas; (*c*) everywhere in small plots or independent plants in the waste land behind cultivators' houses; (*d*) in Kumaon and Garhwal and Nepal, where the fibre is so important that the cultivators could not do without it. The seed is an important article of food in these barren regions, being roasted and eaten, and is also used for extracting the oil, the oil-cake being given to the cattle. Blankets and clothing made of hemp are worn by the entire population. The rope made of it is also indispensable for making rope bridges.

8. Difficult to answer. I should say a decrease of the cultivated variety owing to the pressure of population on the soil. The wild variety which grows on waste land is more in demand. But our knowledge of what goes on in Native States is very small, and in them population has not increased in the same ratio. I have travelled in the Native States of Punnah, Rewah, and Chota Nagpur, etc., etc.

9. These have been fully given by various authorities, such as, Watt, Hem Chunder Kerr, etc. But little is known of the methods employed in the Native States of Bundelkhand and Indore.

A full account of the hemp grown in Kumaon for resin and fibre will be found in "Field and Garden Crops." It is a common habit to prune down the hemp plant when grown for narcotics, to prevent it becoming high and running to wood, and also to gain numerous flowering shoots.

10. In Kumaon the lower castes chiefly; in Bundelkhand, Kachis and Koeries. Any cultivator who likes grows a few plants in an *arhar* field or close to his hut. There are no means of preventing this. See Excise Report, 1883, report from Fyzabad by C. L. M. Eales, Esq., C.S., where it is stated that a considerable quantity of both ganja and bhang is got from this source.

11. Yes; in the Gonda district the wild hemp yields ganja (Excise Report, 1892). It only needs manure and a rich soil and the elimination of the male plant to become ganja-yielding. Indeed, the upper foliage of the wild plant contains large quantities of the resin, and yields the best bhang.

12 Gonda, Gorakhpur, Fyzabad, Barabanki, and Pertabgarh. See above reply. It is easy to extract the resinous principle from the wild hemp—1st, by expressing and concentrating the juice of the green wild plant; and, 2ndly, by boiling down the entire plant and evaporating water. The product resembles charas more than ganja, but charas and ganja are identical drugs in different forms.

13. It is supposed to be restricted, *i.e.*, on a large scale, but the law is easily evaded. It is impossible to prevent ganja being smuggled from across the southern border of the province, which is intersected and interlaced with Native States, all of which grow ganja. It is not even possible at present to levy a duty on this ganja. There is no part of the province where ganja could not be produced. The law restricting the growth of hemp is practically a dead letter. No means of enforcing it exist.

14. Yes; all three to a very large extent.

15. Yes; bhang in the North-Western Provinces is solely the product of the wild plant. The best comes from the banks of the Rapti in Gonda (the Bulrampur estate). People commonly grow a few plants near their houses for personal consumption. Solitary plants are sown, and as soon as the sex is discovered, the males are destroyed. These plants undoubtedly do yield ganja, but the knowledge of the process with regard to ganja does not seem to be general; with regard to the bhang-producing qualities, it is. A substance resembling charas can be prepared from the wild plant, and ganja certainly.

18. Bhang and ganja markedly deteriorate in the rains by the formation of mould (fungus), which preys on their active principles and leaves them comparatively inert. If kept dry in close tin boxes, both keep well for years. The tincture has been known to be as active as the day it was made after twenty years. Majum keeps well; charas does not spoil readily. A good sample of ganja is always sticky to the feel owing to resin.

19. No; they are used for a variety of purposes, chiefly medical. All tinctures (alcoholic) of hemp are obtained from ganja; and charas is used largely medicinally for dysentery after child-birth to procure sleep, to break up a cold, and to allay pain; in fact, much as Dover's powder is used among ourselves. All over India.

20. Ganja is smoked by the subordinate sacerdotal class of mendicants, gosains, bairagis, sadhus, etc., as well as all the lower classes of Hindus and Muhammadans. Charas smoking is merely a milder form of taking ganja, and a better class of people use it—musicians, dancing girls, athletes, acrobats, and native gentry, who do not care for a very heavy intoxicant. Kaiths and Bengalis of all castes smoke charas and ganja.

21. Baluchur or Bengal ganja is most valued, but it is nearly always adulterated with pathar. Round ganja is not procurable anywhere near where I live.

22. Some is imported from Bokhara, Yarkand, and Afghanistan, through the Povindas or Kabuli traders who visit India in the cold weather with dried fruits, asafœtida, santonine, and other drugs. But charas is produced in enormous quantities right through the Himalayas; also imported and manufactured in Sind and the Punjab. Considerable quantities of goorda or charas dust is made by beating ganja under a cloth. This can be made anywhere, and when kneaded up and compressed does not differ from charas. An imitation of charas is also made in the form of an extract from the wild hemp. Charas is also imported from Nepal in the form of sticks, like thin candles, and is called "Saljehan."

23. Not generally, but were the use of ganja and charas interdicted, it would be generally so used by being mixed with native tobacco. It would be nearly impossible to detect it there by sight or smell, as native tobacco consists of equal parts of tobacco leaf and treacle, very finely pounded and mixed. As previously stated, an extract of considerable strength is made from the wild hemp, which does not differ in its properties from ganja and charas, and this is sometimes mixed with tobacco.

24. I believe that 80 per cent. of the upper classes of the Hindus, who remain orthodox, and do not use alcohol, use bhang. This everywhere. Its use has the sanction of religion, and is generally beneficial unless taken to excess. Vaishnaivas are said not to use intoxicants or narcotics of any kind. But they undoubtedly use pan supari often to excess, and areca nut has intoxicating properties of a very mild kind. Shaivites use bhang largely.

Bhang: it is the special drug of the Hindu hierarchy, Mahabrahmins,* equivalent to our bishops and archbishops. The Chaubeys of Muttra the Pragwals and Ghatwals of Allahabad, the Gangaputras of Benares all use bhang to excess. These men are in charge of the holy shrines at the places named.

25. I do not consider that the increase in the use of these drugs (which I admit is the case as far as the bulk imported goes) is beyond the increase that might be expected along with the increase of population and general spread of wealth and prosperity since the establishment of British rule The methods employed in census operations are more reliable, and the population of Oudh has doubled in the last 50 years. Hemp drugs are cheaper; one pice worth of hemp will produce the same degree of intoxication as 4 annas worth of alcohol. The price of mahua alcohol, in the Native States bordering the Allahabad district, is one anna a quart. The high price of alcohol is due to the duty. The use of hemp drugs have the sanction of religion. The use of alcohol is forbidden the upper castes of the Hindus and the Muhammadans *in toto*.

26. (*a*) For bhang, about 1 seer per mensem to 10 tolas.

(*b*) Ganja, about 20 grains will suffice for one smoke to 6 men, and 8 oz. form a month's supply to a moderate smoker (of pathar ganja). I don't think a poor labourer in India smokes more than 3 or 4 pipes a day. It is impossible to strictly define moderation in smoking. I consider that any man who smokes more than two cigarettes a day does not use tobacco in moderation. Most Anglo-Indian gentlemen smoke about a dozen cheroots a day, and this is excess in my opinion. Others might consider smoking half a dozen cheroots a day moderation.

27. "Man being rational, must get drunk." Some take hemp to subdue physical energy; others

* NOTE.—Mahabrahmins are rather an inferior class, as they accept funeral gifts from all castes.

to support them under intense physical exertions, as Kahars and Bandanis. Some take hemp for the pleasurable sensations it excites; some to drown care; others because they have got into the habit. Hemp is only smoked with tobacco, and the question cannot be considered apart from the tobacco habit. Who could say why 75 per cent. of modern Englishmen smoke tobacco? "Because they like it" is the most rational answer. A number of people who suffer from painful diseases, such as stone in the bladder, hernia, etc., eat or smoke hemp to relieve their pain. Hemp is the most wonderful anodyne in existence.

29. Bhang is only mixed with water, sugar, and spices. Majum, a preparation of bhang, with flour, butter, sugar, and spices. Occasionally dhatura is mixed with majum by special order. But then, according to the first authority on "Hindu Materia Medica," U. C. Dutt, confections of bhang are used as a vehicle for a great number of drugs. Dhatura is used with ganja to allay cough or an asthmatic tendency; also to add to the strength of hemp drugs. Smoking dhatura could be substituted for hemp smoking. Aconite (root of *Aconitum ferox*) and the seeds of strychnos, *nux-vomica*, are sometimes mixed with hemp drugs as nervine tonics.

30. Hemp smoking is a social habit, the pipe being passed round a group of people. Bhang is taken in company at wedding feasts, etc. On the whole the hemp habit is practised in company, though there are exceptions. Hemp smoking is of great antiquity, and was practised in India long before the introduction of tobacco. Ganja and charas are largely smoked by the Dards in Kashmir and right through Afghanistan. The Afghans, who smoke hemp, are in point of physique second to no race in the world, and this shows that the habit can be generally adopted with impunity.

31. No easier than any other habit—the tobacco habit, the spirit habit, the cocaine habit, the tea habit. Bhang does not establish the same craving for repetition as alcohol, and is an infinitely more æsthetic, cleaner, and less injurious habit both with regard to person and property than alcohol. Both bhang and ganja to the credit of the people of India are generally used in moderation.

32. The use of hemp is intimately associated with the Hindu religion. It is one of the five sacred plants mentioned in the Vedas as liberators of sin. In fact, it has been supposed to be the Soma itself; the Soma was possibly, as indicated by Dr. Watt, an *ephidra*. Bhang is by some Brahmins considered necessary to obtain mental abstraction. Dutt says it is incumbent on the last day of the Durga Puja to offer visitors a cup of bhang. The popular Hindu deity, Krishna, was reputed to be constantly intoxicated with bhang, and its use has the sanction of religion. Its prohibition would be resented as far as possible. Hemp is used instead of alcohol for fifteen days at Pithar paksh (worship of the Manes of ancestors) and on the Shivratri festival.

33. There is no odium whatever attached to the use of bhang even in excess. Hemp smoking, though not considered right in a Brahman, is not considered to be disreputable or inconsistent in an ascetic. In fact, hemp smoking is considered necessary to the formation of his character. It must, however, be admitted that hemp smoking is not generally held in the same repute among churchmen as the use of bhang. No more was the use of tobacco among our own clergy. In fact, the pious Brahmin sets an example of self-denial in abstaining from tobacco and all liquor, which it would be well for our clergy to imitate. But the Brahman uses bhang largely at wedding feasts, particularly where it is fashionable to try and kill a Brahmin by over-feeding him. Under the influence of bhang he will, after a full meal, eat cakes and sweets at 8 annas or 1 rupee each. Death from rupture of the stomach has been known to occur in these cases, but nature generally relieves the holy man.

34. Certainly mendicants who constantly visit Native States would smuggle the drug, and it is doubtful if more than 10 per cent. would really abandon the habit. The law could be easily evaded. This would be about as reasonable or as practicable as to prohibit the Anglo-Saxon race from indulging in beer. In each case the populace would defy the law, and Native States would form *foci* for the use, growth, and illicit trade in the drug.

35. Quite impossible without a preventive army like the old salt customs line on the northern and southern borders of the province, and a special staff in every district of the North-Western Provinces to prevent the illicit growth of the drug. As regards political danger, the present time is the most unfortunate that could be selected for such an experiment. The sacerdotal class to a man are opposed to British rule, and secretly plot to subvert it. They would be discontented at the measure. Finally, it would certainly lead to an increased use of alcohol and dhatura smoking. it would further lead to a loss of revenue, and possibly a decrease in the efficiency and numbers of the British troops in India, which at the present time should be doubled in the opinion of all loyal and patriotic subjects. Hemp when grown in "arhar" or cotton in small quantities can rarely or never be detected. *Cajanus arhar*, *Gossypium herbaceum*, and, lastly, *Hibiscus canabinus* resemble it closely. The last derives its name from its resemblance to the hemp plant. I have detected it (hemp) in this situation in many districts.

36. Yes; among English educated natives, who soon learn to appreciate the superior comfort of the English style of living, but I only know two such men in the Allahabad district (out of the town of Allahabad). The change to alcohol is due to the essentially different idea of physical comfort and gentility possessed by Europeans and Natives, and the gradual adoption of the European idea by natives. A native's ideal of physical bliss and gentility is to remain seated passively without moving a feature or a muscle, and wrapt in contemplation the livelong day. Hemp induces this condition. The hardy descendants of the old Norsemen love beef, marrow bones, and the cleaver, the wine cup and beer barrel; violent physical exertion in all shapes, hunting, boating, skating and shooting, and tennis are his ideal of earthly bliss and the vigour and rapidity of his movements, and bustle in business are secretly envied by the educated native, who wisely, I think, tries to copy them. The use of alcoholic stimulants favours bodily activity; the use of hemp drugs and opium, mental activity. Though equal to Europeans in the conception of abstract ideas, natives are as a rule much inferior to Englishmen and their descendants of mixed race in their knowledge of things. If proofs are needed as to the substitution of alcohol, I may mention that some of the best and ablest native officers I know are given to drinking a bottle of brandy or whiskey a day (English imported spirit). Some of the leading native gentlemen in the capital of the

North-Western Provinces are given to using alcohol to excess. They never use country spirits.

37. Rather milder; it is also more expensive, and resorted to by native gentlemen. Both are inhaled by the hooka through water. Charas does not cause a tendency to cough in the smoker. The acridity of ganja in this respect is due to the crude tobacco leaf with which it is mixed in the opinion of many smokers.

38. The pathar ganja has a bitter taste, and is not so strong as the baluchur. Baluchur will consequently go four times as far. The effects are the same. In fact baluchur is rarely to be obtained pure. Pathar ganja has an inferior aroma to baluchur. In fact there is as much difference between them in quality and price, as between a coarse and cheap Burma cheroot, which sells at R1-8 a hundred and a box of Havanahs, which would cost R75 a hundred.

39. Drinking and eating bhang are, in moderation, positively beneficial; so is the use of wine The same cannot be said for smoking either tobacco or hemp. The hemp smoker invariably smokes a mixture of hemp and tobacco. He further inhales the smoke into his lungs, as European cigarette smokers are learning to do. This causes a direct absorption of the active principles of hemp and tobacco into the blood. At the same time I see no more marked physical deterioration in hemp-smokers than in the tobacco smokers. I believe that tobacco has produced physical degeneracy in England among poor males in manufacturing towns. This is greater than in the case of the Indian hemp smoker, who lives in the open air, has plenty of coarse food, and drinks water. It would be vain to prohibit the use of hemp drugs in India without at the same time prohibiting the use of tobacco.

40. Yes, largely. See U. Dutt, Materia Medica of the Hindus, and elsewhere. Hemp is used in cholera, dysentery, and malarious fever,—the three scourges of India. It is the most valuable constituent of chlorodyne, a most useful drug in the early stages of cholera. It is almost a specific for dysentery, useful in diarrhœa, and dyspepsia, is a valuable diuretic, and is used in dysuria and dysmenorrhœa. It is largely used in the latter painful and common disorder by all classes of native females. It is the most valuable stomach sedative known to medical science, and there is no other drug known that has similar tonic effects in loss of appetite. It is far more useful than chloral or opium in producing sleep, and is used largely in mania, tetanus, and hydrophobia. Is largely used by English dentists as an anodyne. These are only a few of the medical uses to which it is put.

41. I have already replied to this question fully. To the tired devotee on a walk across India, say, from Hurdwar to Puri, bhang acts as a pick-me-up when food becomes distasteful. This food would be, say, half a pound of coarse millet flour and a handful of parched gram; drink water. To the Kahar, who often in these provinces will carry a heavy palki 25 miles a day, bhang and ganja are invaluable, as these classes assert that it enables them to support fatigue. People with weak digestions smoke ganja to excite a feeling of hunger. It is used as a febrifuge and in insomnia.

I tried an experiment on myself with ganja, and was assisted by a young lady aged 22. One hundred grains of baluchur and two grains of charas were macerated in three ounces of whiskey, and we took an ounce each of the decoction. The effects came on slowly in about 30 minutes.

The most marked symptom was anæsthesia over the entire frame and a numbness of the lips and face. Gradually a feeling of languor stole over the body, accompanied by a sense of lightness, both of us feeling as if we could soar in the air. It was easy to fall into a dreamy condition, in which sights and sounds did not distract you.

The young lady laughed more than she usually does. A contraction of the brow and ocular muscles was a marked symptom in both cases. An increased feeling of hunger, while under the influence of the drug and the next day was also noticed. Both the ganja and charas used were of very poor quality. The effects of the first dose of hemp are certainly not so depressing or so unpleasant or so poisonous as the first dose of tobacco smoke.

42. I consider the use of bhang in moderation beneficial, and in excess less injurious than alcohol. With regard to the smoking of ganja and charas, these are always smoked with tobacco, and I know scores of people who use them in moderation with impunity. Smoking hemp in excess is no more injurious than smoking tobacco in excess, and many of my friends have lost their health through the tobacco habit. Tobacco commonly produces heart disease and blindness, diminishes energy, and causes a trembling of the hands; and tobacco smokers are quite as much slaves to the habit as hemp smokers.

43. They are quite inoffensive, and I have had much difficulty in finding them out, though the habit is common.

44. Produces a flow of thought always of a happy nature; also laughter and a remarkable feeling of exhilaration. With gloomy natures profound meditation and reveries. In smoking the effects are almost immediate, in eating the drug, come on more slowly, but last longer. The after-effects of smoking are depression, but this is one of the most marked symptoms of tobacco smoking in the beginner, till the system becomes tolerant to the narcotic. After-effects in the case of bhang, a sharp feeling of hunger. Bhang induces sleep; ganja and charas, when smoked have a tendency to cause insomnia, and are used for this purpose by musicians, nautch girls, etc.

45. Reply. Bhang in moderation and even excess is less injurious than alcohol. It produces neither moral nor physical degeneracy; on the contrary it is a valuable tonic, sedative, and appetiser. Smoking a mixture of ganja and tobacco in moderation is not more injurious than tobacco smoking alone, *as practised in India*, though it would be absurd to argue that it can be *beneficial*. It would not be justifiable to prohibit it in the present state of civilization. With regard to its producing insanity; insanity in 90. per cent. of cases is a brain disease, and people with diseased brains naturally fly to drugs for relief. It would be interesting to know what proportion of female to male insanes there are in Indian lunatic asylums, as females in India do not use hemp drugs as a rule.

I know many European insanes who used both tea and tobacco to excess, but do not believe that their insanity was caused by these two undoubtedly noxious drugs. In one of these cases the patient was relieved by the bursting of an abscess on his brain, recovered perfectly, and continues to use tea and tobacco to excess without any marked injury. I am convinced that tea does quite as much injury to females in England as ganja in India. Particularly in the case of the poor, who lay out a portion of their scanty funds in the purchase of a drug that has no nutritive value, banishes sleep and destroys the nerves, causes

dyspepsia, and tends to lower physical courage and muscular power. Tea drinkers suffer from a form of delirium trèmens. Tea is commonly said to produce insanity in Ireland.

46. In this connection I repeat that I believe that syphilis, tea, and tobacco have done more mischief in England than hemp drugs in India. If British legislators are unable to stamp out these vices in their own country, it is much more improbable that they will be able in a foreign country to stamp out the use of a drug that grows at the doors of the people, the use of which is partly beneficial. It is often lost sight of that we owe our ascendency and existence in this country to 65,000 British bayonets and the volunteer forces of 80,000 men.

47. No. I know many children of ganja smokers who do not use hemp, and have quite as good a physique as their fathers. None of these drugs affect posterity to the same extent as the habit of wearing corsets among our females affects the rising generation in England; and if we are reverting to an age of sumptuary laws and interference with the private habits of individuals, I believe a Commission composed of Indians would be most usefully employed in England in enquiring into the extent to which females suffer from the effects of tight-lacing. They would be less prejudiced than certain doctors who use tobacco themselves to excess, and will not admit that the habit is injurious, though they condemn the habit of hemp smoking from its apparent results among habitual criminals and lunatics. Statistics as to the abuse of tea and tobacco among similar classes in England would lead to startling and most erroneous conclusions.

49. Bhang and ganja have the reputation of being aphrodisiacs. I question their being any more aphrodisiacs than other intoxicants. Alcohol is largely used in European brothels by Europeans who desire repetition of the sexual act, and when we see that such opposite drugs as alcohol, opium, and hemp are all said to be used for the same purpose, I contend that I am right. Natives are very much addicted to inordinate sexual intercourse, whether they take hemp drugs or not, and it is excessive venery, not hemp, that causes their sexual powers to decay early in life. Alcohol has no special aphrodisiac qualities, yet is used as an aphrodisiac. It is credited by many with the reverse property (*i.e.*, alcohol).

50. With regard to females, puberty is attained at the age of 9 or 10 in India. Maturity is therefore earlier reached than in Europe, and decay is also more rapid. A native woman of 25 is considered quite old among them, and no one would think of marrying a woman of this age. Orientals (the Ottomans particularly) generally believe that coffee has the effect of weakening the generative power in man. Tea certainly has this effect.

51. There are burglars in India who are largely given to smoking hemp and tobacco mixed, but English burglars are also tobacco smokers to a man, and mostly addicted to the use of alcohol. Has no connection with crime beyond that indicated above.

53. It is a fact that a man is occasionally frenzied by excessive indulgence in hemp, but this hardly occurs so often as it does under the influence of alcohol. Quite recently two English planters in Assam for pure fun cleared out a railway station by assaulting the railway servants, and they also broke all the glass and plate in the refreshment room. They were both gentlemen by birth, "such nice men too," and it was not under the influence of water that they acted thus.

54. Dutch courage is proverbial, and I believe Asiatics do use bhang in this way to fortify themselves. Perhaps they require to fortify themselves this way oftener than Englishmen, and I don't see why they should not use hemp. Alcohol is commonly used for the same purpose.

55. Not that I am aware of. Dhatura is cheaper, more easily obtained, and more effective, as the victim is not so liable to resist as when under the influence of hemp. Complete stupefaction can be induced by hemp, but the after-effects on mind and body are not so disastrous as the effects of being dead drunk on alcohol. There is hardly a village in the Allahabad district where the dhatura *D-alba* is not to be found, and I often see it growing so close to certain huts as to look as if it had been planted.

57. I have no doubt that both ganja and charas are now largely used dissolved in alcohol. A concentrated tincture is by far the easiest way of extracting the full strength of the drug. I have no precise information on the subject. Charas clearly can be taken internally in the form of a pill and produces the characteristic intoxication of hemp.

58. Works well, but, like all human institutions, is capable of improvement.

59. In the direction of yielding a larger and perfectly legitimate revenue to the State were it not for external interference, which, coming as it does from a country that mainly derives its revenues from alcohol and tobacco and tea, is by no means relished by Indians. All these commodities establish a craving or habit in a certain proportion of people, and when taken in excess do much harm.

60. A tax might be levied on pathar ganja, but owing to the very intricate nature of the boundary, this has hitherto been found impracticable. Arrangements might be made with the Gwalior Raj, which itself derives a considerable revenue by taxing the ganja exported into British territory. European agency should be employed.

61. Charas is produced largely in Kumaon and Garhwal; but as the entire sacking used for exporting produce is made from the fibre of the same plants from which the charas is extracted, and the seeds are a valuable food stuff, any further rules would be vexatious and unnecessary and injurious.

62. No. Bhang is the sole produce of the wild plant, though it can be obtained from the cultivated plant also. For economic reasons this is not done. The wild hemp is the dominant weed over thousands of square miles of country, and grows spontaneously on waste land unfit to to produce anything else.

63. None whatever.

64. None whatever, though I think a tax might be fairly levied on the import of pathar ganja from Bundelkhand and Indore with the object of giving Bengal ganja a chance of competing with it.

65. The tax on baluchur ganja is excessive, as the article costs about twice as much as abkari opium, and there is a large amount of waste leaf and woody fibre in the flowering tops. But then the professed object of this heavy tax has been to prevent, if not crush out, the use of the drug. On the other hand, one pice worth of bhang will produce an equivalent amount of intoxication to 4 annas worth of spirit, and this is how an Asiatic gauges the virtues of an intoxicant. Charas might yield a considerable revenue. A tax might be put on it so as to equalize its value with ganja,

but then it would be necessary to tax pathar ganja heavily.

66. Round and broken ganja should be more heavily taxed than flat ganja, as they contain more resin, are from picked plants, and command a higher price in the market.

67. I am inclined to think that a tax on charas would yield a decent revenue; but I am against the theory that the object of this tax should be the repression of the article. I think it should be honestly looked upon as a source of revenue. If a person in the British Empire is free to contract syphilis and communicate it to others, I do not think it logical to interfere with his using a drug which is only at the most slightly harmful to himself and not at all to posterity, while the unfortunate victim of syphilis transmits the disease to his children.

68. There are, I believe, only 15 shops for the sale of hemp drugs in Mirzapur town and 25 liquor shops. Their number is limited by the Commissioner of Excise.

69. If the wishes of the people were consulted, the number of liquor shops would be at once doubled, and ganja and bhang obtained at every bania's. I am afraid a paternal Government, urged by philanthropic motives, restricts the numbers of these shops very much to the inconvenience of the public. If there were but one public house in a small town in the manufacturing districts in England, the outcry would be tremendous. When the British people are prepared to forswear the use of tobacco and forego the taxes derived therefrom, it will be time enough to question the disposition of the Indian to forego bhang and ganja.

70. Bengal ganja is undoubtedly smuggled (*vide* Excise Report for 1890, District Report for Gorakhpur, by W. B. Cockburn, Esq). No duty is paid on pathar ganja. Baluchur pays a duty of R5 a seer or R200 a maund. Hemp drugs are smuggled from one district to another—if this can be profitably done—owing to the rates paid by the contractor being heavier in one district than another.

Further paper put in by MR. COCKBURN.

Cannabis sativa var. *indica* is very locally cultivated in the North-Western Provinces. I have seen small patches in the Native States bordering on Bundelkhand, and occasionally half a dozen plants growing in a patch in front of a cultivator's hut. At other times I have come across individual plants which had evidently been planted in fields of *arhar dhal* (*Cajanus arhar*) which the hemp plant so closely resembles in foliage and habit that it required an expert to be able to discriminate them in that position. As this was in the British district of Banda, there can be no doubt that these plants were thus intentionally hidden away. The habit of these plants was quite unlike that of the wild hemp, and evidently was a highly cultivated variety of the plant from 4½ to 5 feet high.

It would, in my opinion, be impossible to prohibit the growth of the hemp plant. This will be realized when it is stated that it forms the dominant weed to the exclusion of every other over thousands of square miles of country.

Hemp will be found to be the chief weed in the station yards at Haldwani and Lal Kooan on the Rohilkhand-Kumaon Railway. Similarly it grows wild all through the Oudh and Nepal Terai, or for a distance of, say, 800 miles. I also found the waste country about Bhinga and Nanpara overgrown with wild hemp, and particularly noticed it in the sandy wastes about the bed of the river Raptee near Bhinga.

The product.—As an experiment I have sent for a pice worth of each of the three products of the hemp plant from the local bania at Meja Road, bhang, ganja and charas, and obtained 330 grains of bhang, 10 grains of ganja, and 12 grains of charas.

Bhang somewhat resembles in appearance coarse green tea, though longer in staple. It seems to consist of the crushed leaves, petioles, stalks of the smaller branches, seeds, and a few buds of the plant. My sample is adulterated with dried cow-dung and paddy husk, and is, moreover, decidedly mouldy and musty.

It seems to the taste to be adulterated with dried powdered ginger.

Bhang is taken by all classes as a stimulant and food adjunct.

It is, in my opinion, a most valuable tonic, and perfectly harmless unless taken in excess. It seems to take the place of claret or beer among the natives of Northern India, and one of their favourite gods is represented as constantly under its influence. Taken in moderation with sugar, its nutritive value is far higher than that of claret, while the exhilarating effects of the intoxication it produces far surpass the stimulation caused by alcohol. It, moreover, leaves no unpleasant after-effects and is a valuable tonic, and has the remarkable effects of sharpening the appetite.

Taken to excess, it renders the individual insensible to pain and privation, and it was generally under its influence that Sikh and Hindustani soldier fanatics threw away their lives in desperate attacks on our soldiers during the Sikh Campaigns and the Mutiny.

There is no more reprobation attached to drinking a cup of it than to taking a glass of beer among ourselves.

Further paper put in by MR. COCKBURN.

2. In cutting up a really good fresh sample of baluchar, I obtained over two dozen good seeds, highly charged with oil, so that it is evident that the fact of few flowers setting in seed does not prevent the exudation of resin in the remaining flowers on a stalk. Charas is the basis or type of all hemp preparations, and is a similar drug to ganja in another form.

6. The wild hemp is said to sometimes attain a height of ten feet, and is called bun bhanga.

10. The objection to growing hemp and *sun* (*Crotolaria juncea*) among the higher castes of Hindus is due to fear of ceremonial impurity contracted in washing the fibre after maceration. The ultimate products of vegetable and animal decomposition are not unlike in odour, and the process is a dirty and laborious one and very evil smelling, and therefore avoided by the higher castes.

11. The wild hemp certainly also yields charas—see "Punjab Products," page 9—and the leaves can also be smoked in the same way as ganja. It will also yield pathar ganja, and, according to the Excise Report, North-Western Provinces, for 1883, a considerable quantity of ganja is got from the source.

12. The wild hemp, which grows at the base of the Himalaya and also in the interior, is called gunara bhang or bun bhanga, and a little charas is extracted from the flowering portion—Baden-Powell, "Punjab Products," page 505. The dried

leaves of the wild hemp are sometimes smoked alone and oftener mixed with tobacco—"Punjab Products," page 292. The Bengal Excise Manual, page 153, also states that bhang is sometimes smoked.

13. With regard to ganja, Sir W. Hunter in the "Indian Empire" states :—"The cultivation of hemp for this purpose is almost confined to a limited area in Rajshahi district, Bengal, and to the inner valleys of the Himalaya.' 'This statement is not accurate, and misleading somewhat. A small area in the Rajshahi district is celebrated for the production of the best baluchee; but good ganja is also produced along the entire southern border of the Gangetic Valley, and charas largely in the Punjab.

15. In smoking ganja the following procedure was employed in one of the cases where I took notes. Eleven grains of ganja were rubbed up in the palm of the hand with five grains of tobacco leaf. A narrow chillum (or pipe) was then produced, and a small stone plug was placed in the orifice at the base. Six grains of hooka tobacco were sprinkled round this stone, and the powered charas and tobacco leaf above all. A bright little fire of small bits of lighted charcoal was then carefully arranged over the mass, and lighted by a few whiffs, which were followed by a long inspiration, after which the chillum was handed to the next man. The same procedure and implements were employed for charas-smoking, and only differed from the ganja-smoking in the method. The charas was mingled with the tobacco leaf. A pill of eight grains of charas was taken and wrapped up with a quantity of dried tobacco leaf (I regret it was too late to weigh the tobacco). The ball of tobacco was then held over a small charcoal fire, when the charas partially melted or rather broke up, and was then rubbed up with the tobacco leaf and used as the ganja was. The odour of the smoke did not differ from the ganja smoke. Four men smoked these quantities.

16. The best bhang procurable in Allahabad comes from Chupra and Mhow in the Fattehgurh district. It is used chiefly by the rich. It is semi-wild, like *Lathryus sativus*, the wild rice, etc., but receives a certain share of cultivation. Charas can certainly be procured from the wild plant everywhere, and also an inferior kind of ganja.

18. Charas is said to lose its aroma and qualities in two years by evaporation: ganja after four years.

19. They are also drunk, mixed or dissolved, in wine or spirits by Muhammadans of the upper classes.

23. That bhang can be used for smoking is admitted in the Excise Manual for Bengal, page 153. Bhang is also smoked in the Himalayas, and the "Punjab Products," page 292,—see question 12, where it is stated that bhang leaves are smoked alone and also mixed with tobacco.

24. I hear on good authority that Brahmans of all sects smoke ganja and charas in secret.

25. A wave of fanaticism seems also to be passing over the Hindus, which has taken the direction of causing some of them to revert to old Hindu customs. These were gradually going out till the revival of Sanscrit learning by the opening of Government Sanscrit Colleges at Benares and elsewhere showed the Hindus that their religion had something good in it and was worth retaining.

32. I think commentators on the Vedas have gone out of their way in search for the soma plant. There can be no reasonable doubt that soma was bhang.

First, admitting that the use of bhang is permitted to Brahmans, there is no mention of bhang as such in the ordinances of Manu, though there are references to the use of soma. As the use of hemp as an intoxicant is very ancient, and was known to the Scythians, it is quite incredible that such an omission would have been made by Manu, who distinctly allows the use of soma, and at verse 150 says: "Now a soma-drinking Brahman, on snuffing the odour of a spirit-drinking man, is purified by drinking ghi whilst thrice suppressing his breath in water," page 345. Soma is described in the Rig Veda as a drink free from alcohol, and it was clearly not a fermented drink like beer.

The second point is that the preparation of soma did not differ at all from the preparation of bhang. According to the Rig Veda soma was a plant that was pounded in a mortar with a stone pestle, was then mingled in water by the priests, and then filtered through a woollen filter. Bhang is prepared exactly in the same way, except that it is filtered now through a cotton cloth. It (soma) was drunk, mixed with milk, butter-milk, or taken pure; so is bhang. The third point is that the intoxicating effects of soma were identical with the characterestic intoxication of hemp. Soma is described as the inebriating soma, as "that sweet, exhilarating, inspiring, celestial plant, yielding soma." The remarkable power that soma is said to have possessed of elevating the spirits and producing a temporary frenzy, under which the individual was capable of deeds beyond his natural powers, is also a common property of bhang.

It is said that the Aryans latterly ceased to import the soma plant into the plains of India. It would surprise me less to learn that the hemp was introduced by them into the plains of India from the Himalayas. The *Urticaceæ* or nettle family to which hemp belongs are almost all natives of the palæarctic or temperate zone, and its present wide distribution would not be more remarkable than the spread of the Mexican horned poppy *Argemone mexicana* which is to be found over nearly every square mile of country from the Himalaya to Cape Comorin, and yet was introduced by Europeans from America within the century. Lastly, I consider it incredible that any people in the state of civilization the ancient Indians were in, would lose so valuable a stimulant as soma was said to be, without substituting something better instead.

Alcohol co-existed with soma, as we see from Manu. Beer has supplanted mead in England, but then beer is more potent and better drink.

The ordinances of Manu, which date between the 2nd century B.C. and 500 A.D., brings the use of soma down to the mesohistorical period. With regard to the statement that the British found the Hindus a sober race and left them a drunken one, it may be mentioned that early Hinduism has been succinctly described "As a system of animal sacrifices mingled with the use of a sacred intoxicant (soma)."

It would appear that as the Brahmans shrank from killing animals and eating their flesh, they also gradually dropped the use of soma as an indispensable part of their ritual, though they still use it in large quantities in private and at feasts. The kusa grass, which was generally used for religious ceremonials with soma, is yet one of the most common grasses in India.

37. According to one of the first authorities on the subject, charas is the basis or type of all hemp preparations. As sold in the bazars of Allahabad, it is sticky resin which feels and looks like dirty bees' wax with a greenish tinge. When pure it is greyish with a steely feature. Its effects do not differ markedly from the effects of smoking good balucher ganja, and it has the same odour and taste as good ganja. It is, however, so subject to adulteration that it is hardly possible to find a pure sample outside a museum, hence the contradictory nature of the replies as to its potency. If pure, bulk for bulk, it should be five times stronger than ganja. By the poorer classes a narrow chillum alone, without the hukka, is used in smoking both ganja and charas, and I have seen alternate chillumfuls of both smoked. The smokers declared there was no difference to their taste. Some smokers use a greasy looking rag to the naked end of the chillum to filter the smoke and prevent ashes entering the mouth. Both ganja and charas are mixed with crude tobacco and also prepared hukka tobacco. Charas smoking in the Allahabad district is cheaper than ganja. A chillum of charas costs one pice. Moosahirs and aboriginal tribe here smoke it.

52. My denunciation of tobacco-smoking and its comparison with hemp-smoking might, by some, be considered extravagant, so it may be perhaps as well to point out that the comparison was made as early as 1839 by Sir William O'Shaughnessy, who emphatically states in his memoir on hemp that the sequelæ of hemp smoking, dwelt on by other writers, did not appear to him to be so numerous, so immediate, or so formidable as many which may be clearly traced to over-indulgence in other powerful stimulants and narcotics, such as alcohol and tobacco. It may not generally be known that tobacco juice, after being masticated and mixed with saliva in the human mouth, is a more certain and virulent poison to the puff adder than the poison of the puff adder to man. Human beings can swallow the poison of the puff adder with impunity and often even survive its bite, but there is no known instance of a puff adder having survived after tobacco juice was squirted into its mouth. Tobacco has been nearly as highly lauded by an eminent English divine, as soma or bhang by the Vedantist Hindus. The following quotation is from the Revd. Chas. Kingsley's Westward Ho: "When all things were made, none were made better than tobacco. To be a lone man's companion, a bachelor's friend, a hungry man's food, a sad man's cordial, a waked man's sleep, and a chilly man's fire. There is no herb like it under the canopy of Heaven."

The admission that tobacco is the bachelor's friend is noteworthy, and I have often heard tobacco praised for its chastening effects on mind and body.

This (anaphrodisiac) quality is probably due to the poisonous effect tobacco has on the lower forms of life among which the human blood corpuscules must be included.

It would certainly be safer for a man to swallow ten grains of ordinary ganja than to swallow ten grains of tobacco. And it is this noxious weed that it is proposed to raise a revenue from in India, and which largely contributes to the revenues of England and France. I must here repeat that hemp is only smoked with tobacco, and the tobacco habit and hemp habit are not only analogous, but indissolubly connected.

57. A tincture of hemp leaf (*i.e.*, bhang) in wine or spirits was the celebrated stimulant in which Sheikh Haidar indulged, and I have since found that most educated Muhammadan gentlemen are acquainted with this method of using hemp.

Oral evidence.

Question 12.—The substance that would be extracted in this way would be an intoxicating principle, not the resin. My information is got from Dr. Watt's article in the Dictionary of Economic Products, or some other source. I have no personal experience on the subject.

Question 16.—The substance resembling charas can be most easily got by rubbing the flower heads with the hands. I have got my information from the works of Dr. Honiburgher and Dr. O'Shaughnessy and Baden-Powell.

Question 20.—I have, since answering these questions, found out by personal enquiry that charas is stronger than ganja.

Question 22.—A bigha of hemp grown in Kumaon and Garhwal produces 3 seers of charas. It sells at Rs. 2 a seer. I conclude from this that the amount produced in Kumaon and Garhwal cannot be less than 500 maunds. I think there must be between 5,000 and 10,000 acres of cultivation in Kumaon and Garhwal. The plant is grown for fibre; but it would hardly pay to grow it for that purpose alone, or to turn the charas to no use, which is an extremely valuable product and untaxed. Baden-Powell says in his Punjab Products that the hemp plant is very extensively cultivated in nearly every village, and charas is made in large quantities.

Question 29.—Dhatura is largely smoked by sadhus. O'Shaughnessy mentions that use. I have had a sadhu smoke the seeds before me.

Question 35.—I do not think there is much to choose as regards effects between bhang and alcohol. All smoking is, in my opinion, injurious, and the use of ganja and charas in that way is not comparable with the drinking of liquor. In my answer, stating that the prohibition of the drugs would lead to an increased use of alcohol, I refer to bhang alone of the hemp drugs. I do not think the prohibition of bhang is feasible.

Question 38.—In saying that balucher can hardly be obtained pure, I was speaking from my examination of the drugs in the shops in smaller towns. I found that it was always mouldly and bad, and generally mixed with pathar. I only found a good sample in Allahabad, and even there I had reason to suspect that adulteration was practised.

Question 45.—My statement that people with diseased brain seek relief in the drugs is based on personal experience. It relates to intoxicants and narcotics generally and to the hemp drugs. I cannot give a case in which a native of the country or a European has taken hemp drugs for this purpose, except to the extent that extract of hemp may enter into the composition of chlorodyne.

Question 57.—The instance I have in my mind in saying that both ganja and charas are now largely used dissolved in alcohol is that of Sheikh Haidar mentioned by O'Shaughnessy. I have been told that it is done, but I have no personal knowledge on the subject. I never heard of ganja and charas being used to adulterate country spirit.

Question 65.—I think that the cost of balucher ganja is about the same to the consumer as that of opium.

35. *Evidence of* KHAN BAHADUR SYED ALI HUSEN, *Revenue Member, Rampur Council of Regency.*

2. The definitions given may be accepted for Rohilkhand. The three products in question are called bhang, charas, and ganja.

3. The hemp plant grows spontaneously in the Terai (now known as the Naini Tal district) and in north and north-eastern part of this State, but at the former locality (the Terai) it is abundant.

5. Hemp plant generally grows wild in country lying at the foot of the hills. It germinates in March ; requires damp climate and moist soil. It does not require much rain for nourishment ; an elevated ground or a level plot hardly makes any great difference, except that on elevated grounds it grows better.

6. The growth of the hemp plant is generally dense.

7. So far as is known, the hemp plant is not cultivated in Rohilkhand.

14. Bhang is prepared in this State and neighbourhood generally by consumers themselves, but the preparation is limited to local consumption.

15. Charas and ganja are not generally prepared here. Occasionally, however, a common peasant would make "chur" ganja for his use. Bhang is usually powdered very fine, mixed with water and sugar, and sometimes with milk, strained and drunk. To make it further flavoury and palatable, cardamom and other spices are added to the dose. For eating purposes the process is simple enough : it is made into large pills and swallowed.

16. Bhang is generally manufactured by the people in their homes. It can be prepared from hemp plant wherever grown. Ganja and charas can also be similarly prepared from the wild plant.

17. Bhang is made by all classes who consume it. Charas and ganja are not known to be made here, but are imported.

18. Ganja and charas deteriorate easily after the rains, but they do not quite lose their properties after one year. With ordinary care, charas and ganja will retain their value for a couple of years, but the longer they are kept the more they will deteriorate in quality. Damp contributes much towards deterioration, and if kept in closely-sewn bags, covered with bhusa (straw), the deterioration can be checked a good deal.

Bhang holds on longer, and with ordinary precautions will keep good for three or four years, although, as in the case of charas, it will gradually lose its quality : causes of deterioration being very much similar to the other preparations.

19. Ganja and charas are used for smoking only.

20. Everywhere in the North-Western Provinces and this State, people smoke ganja and charas. Lower classes generally do so, such as kahars, dhobies, malis, kombars, and Hindu mendicants. Ganja and charas are not so much in use among Muhammadans as amongst the Hindus. Religion forbids the former from a free use of it.

The percentage in total population of people smoking ganja and charas is between 2 and 3 per cent. In eastern districts of the united Provinces it may perhaps be higher—say, from 3 to 4 per cent., or even more.

Women use it very seldom.

22. Foreign charas is chiefly used here, and it is brought from the direction of the Punjab, where it is said to be imported from Turkistan.

23. So far as is known, bhang is never used for smoking.

24. The use of bhang is prevalent throughout the provinces, including this State. It is not restricted to the lower classes, but Brahmins, baniahs, khattris, and kayesths also indulge in bhang. The lower classes do not consume bhang so much as charas and ganja. Bhang is very often drunk and seldom eaten. Sadhus, mahants, bairagis, and priests of temples—in short, almost all the Hindu devotees or fakirs—are the greatest consumers of bhang, charas, and ganja. Bhang and charas are not much in use among Muhammadans.

25. The use of ganja, charas, and bhang is on the increase,—firstly, because these drugs do not appear to be forbidden by the Hindu law, Muhammadan law being of course against the use of anything that is either intoxicating or stupefying; secondly, they are so cheap. Bhang is said to contain appetizing properties, and is more popular than opium with the general public.

26. The following is an estimate of the proportions of habitual and occasional consumers of charas, ganja, and bhang :—

	Charas.	Ganja.	Bhang.
(*a*)	50	50	40
(*b*)	10	10	15
(*c*)	35	35	40
(*d*)	5	5	5

27. The habitual moderate consumers of charas and ganja come from working classes, those of bhang from amongst Brahmins and baniahs, excluding the "Choubey" clan of Brahmins, who rank among habitual excessive consumers of bhang. Religious mendicants, both Hindus and Muhammadans, are among habitual excessive consumers of charas and ganja.

The occasional moderate or excessive consumers also come from the classes of habitual consumers enumerated above. Habits of indolence and disreputable society lead to excessive consumption of these drugs, while moderate consumers are principally those who toil hard during the day, and drown all their fatigue in the evening in a "chillum" of charas.

28. The average allowance and cost of each of these drugs is approximately as below :—

	Charas.		Ganja.		Bhang.	
	Quantity.	Cost.	Quantity.	Cost.	Quantity.	Cost.
Habitual moderate consumers .	½ tola.	6 pies.	½ tola.	6 pies.	1½ tolas.	3 pies.
Habitual excessive consumers .	2 tolas.	1½ annas.	2 tolas.	1½ annas.	4 tolas.	6 pies.

29. Charas and ganja are used without mixing anything except tobacco. No cases of admixture of dhatura have come to notice.

As regards bhang, also, nothing is mixed to increase its narcotic effects, but, as stated above, several spices and milk are added by way of luxury.

30. The consumption of these drugs is mainly practised in company, and is mainly confined to the male sex, but not to any time of life. Children, however, do not use these drugs.

31. The habit is easily formed and is rather difficult to break off—not so difficult, however, as that of eating opium There is certainly a tendency for the moderate habit to develop into the excessive.

32. So far as is known, there is no social or religious custom in regard to charas or ganja, although charas is considered to be sacred to Hindu god Siva, and his votaries consume it in large quantities on that account. Bhang is, however, regarded as the favourite beverage of the god, and on the festival of Sivaratri, an offering of it is made. About the time of this festival the worshippers of Siva drink bhang more than ordinarily, and sometimes form the habit.

33. Charas and ganja are in disrepute, but not bhang to such an extent. The principal reason why charas and ganja are in disrepute is that the lower orders use them, and they are considered as fit for lower orders only. Any one using them is naturally regarded as likely to associate with low men.

So far as is known, hemp plant is not worshipped.

34. Yes; particularly to the class of religious mendicants who consume these drugs immoderately. Their number is, however, not very large, being about 2 or 3 per mille of population.

35. It does not seem quite feasible to prohibit the use of these drugs, but it can be diminished by raising Government duty. The population will surely feel discontent, and it may become serious, since the consumers are generally ignorant and uneducated people, and may lead to the greater consumption of alcoholic stimulants. The discontent will not, however, amount to political danger.

36. No. On the contrary, these drugs are being substituted for alcohol.

37. The effects of ganja and charas smoking are similar in main. Ganja, however, is said to produce thirst.

40. Bhang is generally prescribed to help digestion, and is regarded as a remedy for piles. It is also given to cattle to alleviate fatigue, as well as in diseases.

41. The moderate occasional use of bhang may be beneficial as digestive, and that of charas to alleviate fatigue. The moderate use is to be preferred to excessive use, and the use of the drugs in moderate quantities as digestive or alleviating fatigue is not restricted to any class of people.

42. The use of these drugs may be harmless in the beginning, but it is injurious to health in the long run. This opinion is based on observations.

43. Yes.

44. The immediate effect of the moderate use of these drugs on the habitual consumer is refreshing. It produces intoxication, but does not allay hunger or create appetite. The effect is sometimes different in individual cases. Charas and ganja produce intoxication immediately, and bhang about an hour after, and the effect lasts for about two hours. The after-effects are languor and sometimes headache. The want of subsequent gratification produces both longing and uneasiness.

45. The habitual moderate use of these drugs injures digestion in the long run, and produces asthma except in strong constitutions. It induces laziness and deadens intellect. The moderate use does not ordinarily produce insanity.

46. The habitual excessive use causes loss of appetite, produces asthma, and sometimes dysentery. It impairs the moral sense and induces habits of immorality. The effects of charas and ganja are much worse than those of bhang, which does not impair appetite. Insanity is not unfrequently produced, which is often permanent. Mental anxiety or brain disease may in several cases have been the primary cause of insanity, but the habit of immoderate use of charas has certainly fed the flame and accelerated and intensified the disease.

47. It is not a hereditary habit, and does not seem to affect the children of the moderate consumer.

48. The excessive use also is not a hereditary habit, but it affects the children of the consumer by producing a naturally weak constitution.

50. Cannot be ascertained.

51. Charas and ganja are consumed by bad characters. The moderate use of these drugs is not a material factor in promoting crime.

52. The excessive use of these drugs is the habit of the depraved and immoral. It promotes crime.

53. Yes. No such case has, however, come under personal observation.

54. Yes, sometimes.

55. Yes, but more powerful drugs, such as dhatura, etc., are generally used. Complete stupefaction is caused for a time to people not used to them.

58 and 59. The system is working well; only to prevent excessive use, the duty should be raised.

60. Whenever ganja is produced in a wild state or under cultivation, it should not be left to the owner or cultivator to sell it on his own account. The whole should be purchased by Government, as in the case of poppy, and then sold to persons authorised to purchase it. This will prevent the sale of the drug by the owner or cultivator to others, and serve as a check on excessive consumption.

61. As above.

62. Not necessary, as bhang is not so injurious as either charas or ganja; but, if similarity of system is desired, it may be treated like ganja—*vide* answer to question 60.

63. The present system of wholesale partially induces excessive use of drugs. It should be abolished except for purchase by licensed vendors from one another.

64. No.

65. The taxation of these drugs is rather low with reference to alcoholic intoxicants. The tax may be raised with advantage.

66. Not necessary.

67. No; only that the tax should be raised.

68. None that are known. These should not be allowed if the excessive consumption is to be checked.

69. People, as a rule, do not object to the opening of a shop; on the contrary, they sometimes clamour when one is closed. Shops should be as few as possible, and the local authorities should be directed to consider well, and consult experienced men before opening a new shop, whether it will increase the consumption.

Oral evidence.

Question 1.—My experience is gained as Revenue Officer of the Rampur State. I was a Deputy Collector in Government service, and have been lent to Rampur. I have been six years in Rampur. I have made enquiries, and on some points I speak from personal observation.

Question 15.—My remarks are restricted to Rampur territory. The wild plant grows in the jungles. I have seen none in the yards of houses. The material prepared for smoking from the wild plant is not made in any quantity. The ganja plant is somewhat different from the bhang plant. I don't think bhang can be made from the ganja plant. I don't know the difference between the male and female plants, but I have nevertheless accepted Dr. Prain's definitions. The ganja plant has darker leaves. The bhang plant is lighter in colour and taller. The ganja leaves are smaller. Charas is not prepared in Rampur. The whole of the ganja plant is used for ganja, and the bhang plant for bhang alone.

Question 25.—My statement that the consumption of the drugs is onthe increase is based on information I have acquired in a general way, not on statistics. My general impression is that the consumption is on the increase everywhere. The drugs have not fallen in price. The increase may partly be due to a general lowering of the moral tone among the poorer classes. Such classes are not affected by education.

Question 36.—I am not sure of my answers. It was made on information furnished by a medical officer. The hemp drugs are cheaper intoxicants than liquor. I am not prepared to say that looking to the classes who consume them the drugs are too cheap.

Question 42.—To be harmful, the use of the drugs must be more than moderate.

Question 45.—I do not think the moderate use is injurious. I do not endorse the information given to me by a medical officer on which my answer in regard to the injurious character of the drugs was based. Some years ago a zamindar near Millak, who said he had consumed bhang and other hemp drugs moderately, became insane. His estate was put under the Court of Wards. I don't know if any of his family have been insane. He was between 30 and 40 years of age. He said he had never taken liquor. The man owned an estate in the Rampur State. I am convinced his insanity was due to the hemp drugs. He was insane for a year or 18 months. He was insane in 1889-90, and became sane in 1891. His estate has now been restored to him. I know him well. From the fact that the medical treatment and deprivation of the drugs cured him, I conclude the insanity was due to hemp drugs. He believes his insanity was due to the hemp drugs. He gave up the drugs on that account. He admitted he was insane. He was a Rajput. I am not sure he did not take opium. He said he took nothing but charas and bhang. I think many people take both these drugs. The insanity came on by degrees—during a month. I don't know how long he had used the drugs. The case was never reported to the British authorities. The Assistant Surgeon at Rampur treated him. His name is Sham Chander Das, and he has left Rampur and is now in Calcutta. The insane's name is Ram Sahai. I can send him to be examined if required.

Question 46.—I have no instances of insanity caused by excessive use of the drugs, but I am told it occurs. I have heard of no such case of insanity. I have described the only case I know of. In the last six years of my service in Rampur, some six cases of insanity have come before the Council. In none of these was insanity caused by the drugs. I do not remember the cause of insanity in these six cases. The concluding part of my answer No. 46 is derived from the medical officer I have named.

Question 59.—No duty is levied on the drugs in Rampur. The dealer has to pay a license fee. In recommending raising of duty, I refer to bhang, charas, and ganja as sold in Rampur. Ganja is little used. The license fee is levied by selling the farm in public auction. Government should warehouse the drugs and levy duty on issue. Bhang grows so commonly in the wild state, that this arrangement would be extremely difficult in connection with that drug. If Government put a tax on the import of charas, the Rampur State would approve that policy. If reduction of consumption is desired, the raising of duty is a good way to do it. I am not quite inclined to discourage the use of the drugs. I do not notice that they are doing much harm in Rampur. Interference would make Government unpopular, and it would cause discontent. I would not recommend any change of the present system in Rampur. A consumer can buy large quantities at once in the retail shop. The quantity of charas or bhang that may be so bought is not restricted in Rampur. I would recommend that a consumer should not be allowed to buy an unlimited amount of charas. If the amount purchasable in British territory is 5 tolas, it might be fixed at 10 tolas in Rampur.

Question 63.—In my written answer, by the system of wholesale, I mean the system I have described by which a consumer can purchase any quantity he likes. I have no recommendations whatever to make regarding the excise arrangements in British territory. As far as the Rampur State is concerned, I do not regard the question as one of any importance.

Question 36.—I have not come to any definite conclusions regarding the effects of use of hemp drugs, as compared with the effect of drinking liquor.

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36. *Evidence of* Sirdar Gunpat Rae, *Khatri (Talwar), Deputy Collector, Unao.*

1. I am a servant of thirty-eight years' standing, and had opportunities of obtaining information regarding the matters connected with hemp drugs, in regard to which these answers are framed.

2. The definitions are correct; but ganja is of two kinds, baluchur, which is superior to pattar.

3. Hemp grows spontaneously in Kheri and Bahraich.

4. It is called bhang.

5. It requires damp climate.

6. It is ordinarily dense.

7. It is not cultivated, but grows spontaneously.

14. Bhang alone is prepared in Bahraich and Kheri. Ganja and charas are not prepared anywhere in this province.

18. Charas never deteriorates unless it is buried under ground. Ganja and bhang, if kept in damp, deteriorate in one year and lose their effects. If kept in safe place, where they are protected from damp and air, they do not lose their effects for two years.

19. Ganja and charas are used for smoking only.

20. All Hindus, save Brahmins, smoke ganja and charas. Bairagis, gosains, Hindus, Muhammadan fakirs, and low class Muhammadans generally smoke charas and ganja.

21. Round ganja is preferred for smoking.

22. Yarkand charas is used in these provinces. It comes from Amritsar, Punjab.

23. Bhang is never smoked. It is eaten or drunk.

24. People of all castes eat and drink bhang. I cannot say in what proportion. It is drunk in hot season and eaten in cold season.

25. There is no increase or decrease.

27. Gosains, fakirs, and Gangaputra Choubays of Muthra are excessive consumers of bhang, and high class Hindus, who do not drink, are moderate consumers of bhang.

28. Charas worth half anna to three annas ganja from three pies to two annas, and bhang from half pice to seven pies can be consumed in one day.

29. Dhatura seeds are mixed up with bhang to make it strong. It is done by consumers and not by sellers. Bhang is also fried to make it strong. Souf, pepper, cardamom, almond, sugarcandy, milk, rose water, and keora water are also mixed up.

30. Ganja and charas are used in company, and bhang is used in solitude as well as in company.

31. The habit is easily formed. It can easily break off. The moderate use of it often leads to excess.

32. The use of the drugs is prohibited by Shastras and Shivahs; but the Hindus who drink bhang called it bijiar, and use it at Holi and *Shivratri* and offer it to Mahadev.

33. The use of all intoxicating things is in disrepute. The use of bhang according to custom is not now so much held in disrepute as the use of drugs and liquors.

34. The Choubays of Muthra, the gosains, the bairagis, the Muhammadan fakirs, and the Hindus who do not drink would feel it seriously if they are not allowed to use bhang. The numbers of each cannot be given.

35. The people are bound to obey Government, but the masses will be dissatisfied if the Government prohibits the use of these drugs. The prohibition to use these drugs will make them drink liquors, which are very costly.

36. Alcohol is not used in place of these drugs.

58. It is working well, and is not capable of improvement.

68. Sakins and license-holders of these drugs have shops where these drugs are consumed on the premises. It is bad to have these shops, and is full of evil consequences to the public.

69. No.

70. None.

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37. *Evidence of* Babu Chandu Lal, *Khatri, Deputy Collector, Orai, Jalaun District.*

1. My answers are framed from my own personal experience and observations, supplemented by a study of certain publications and enquiry from experts. I saw ganja and bhang plants growing wild at Naini Tal. I was an excise officer for a few months in the Jaunpur district. I have frequently seen ganja and charas being smoked and I myself have occasionally used a cup of bhang beverage and majum.

2. Yes. These definitions may be accepted for the North-Western Provinces and Oudh. Ganja consists of the young tops and unfertilized female flowers, and older leaves and fruit vessels bhang, and the resin charas.

Bhang is also known by the name of sabzi, buti, vijia, harshni (the delight-giver), and kamalapati. The following is a proverb in this connection :—

Translation.—Those who call it vijia are mad, and those who call it bhang are ignorant. Its name is kamalapati, as it keeps the eyes full and brilliant.

Charas is also known by the name of momea or Sahrjahan (prepared in Nepal) and garda (prepared in Punjab). Of this garda there are three sorts—"lurkhai," "bhangra," and "khaki."

Ganja is known by the name of puthar ganja (imported from the Holkar's territory), baluchur (broken), gol (round), and chapta (flat) imported from Bengal.

3. It grows wild in Bengal, also at Naini Tal, Kumaon, Garhwal, Kashipur, Nagina (Bijnor district), and Kashmir. It is acclimatized on the plains of India generally.

4. In the North-Western Provinces and Oudh it is known by the following names :—

Gulbhanga (female) and phulbhanga male) fibre plant, bhang, ganja, and charas-ké-pér.

6. Dense, so far as I am aware.

7. Yes. In Garhwal and Kumaon I am told there are two varieties common there—the wild and the cultivated. The former is practically useless either for the fibre or the drug. The cultivated form is for production of ganja, bhang; and also for charas. The ganja produced here is considered of little value, and is probably not exported. The people of Kumaon and Garhwal also grow the plant on account of its fibre. The female plant yields fibre, from which Bhungela cloth of Garhwal is manufactured, also called Kothla, Bora Gajia, and ropes for bridges. Bhang is also prepared in Oudh, in Terai, Parganas Gonda, Bahraich, etc., and in Nagina in the Bijnor district, where the hemp plant in its wild state flourishes abundantly. Kashipur also furnishes supplies.

9. It is grown on high land which is manured and freed from weeds and ploughed up, and seeds sown in May and June, and the plants are thinned out if they come up too closely. It is mature from September to November.

10. They do not form a special class, so far as I am aware.

11. No, so far as I am aware.

12. It is cultivated. Antri, Gwalior, Sitapur, Dutea, Garhwal, Kumaon, and Khandwa.

14. See answer to question 7.

Puthar ganja—Is cut by a sickle and made

into bundles, which are placed one over the other, and when dried are ready for use.

Flat ganja.—Stems are tied together by their ends and placed across a bamboo, and exposed to the sun in the afternoon. The non-flower-bearing portions are cut off and rejected; at night the flowering heads are laid on grass, and left in the night to the influence of dew. A number of men then tread, stamp, and press them down with their feet. Mats are then placed over the stock, on which one or two men sit down and remain about half an hour. After this each twig is trodden. When the resin and flowers are firmly consolidated into flat patches near apex of the twigs, they are then dried.

Round ganja.—The twigs are placed in a straight line and trodden, and below a bamboo bar on which the men rest their arms to support them while treading. They then roll twig by twig so as to force the resinous matter into the form of a thin sausage shape; when loose, the resin is pressed into the desired form by fingers.

Baluchur ganja.—When the flat and round ganja are baled, some loose particles of resinous matter fall off. These particles are called chur or baluchur ganja.

Charas.—The resinous substance collected from the leaves and flowers of ganja is called charas. In Nepal and Sind charas is said to be collected by means of leather coats worn by men who run about among the plants. The charas thus collected is scraped off and made into cakes in which it is sold. The garda charas is obtained from bhang in Punjab.

Bhang.—Consists of the mature leaves of the plant, which is cut by the sickle, dried, and trodden by bullocks and threshed and seeds separated, though not completely.

16. No, not in houses. It can be prepared largely from the wild plant in Terai, but such is generally not the case with ganja and charas.

17. By cultivators.

18. Bahraich bhang and Khandwa ganja deteriorate by keeping after two years, and charas after three years, and Sitapur and Antri ganja after a year, when the red *romas* fall off Bhang leaves become like dust and lose their effect after a year. Dampness is said to be the cause.

19. Yes, only for smoking.

20. Ganja and charas are smoked by (1) mendicants, say 90 per cent.; (2) by their followers, 55 per cent.; and (3) low classes, kunbis, katchis, kahars, dhobis, kumhars, chamars, barbers, Beldars, etc., 10 per cent.; (4) other Hindus and Muhammadans, 5 per cent., all over the North-Western Provinces and Oudh.

21. Baluchur ganja is considered more powerful than the round, flat, and puthar ganja, and is preferred for smoking. Puthar ganja is inferior in quality. In Jalaun district only puthar ganja is imported from Antri, Sitapur, and Khandwa, and is used.

22. Foreign charas is chiefly used. It is imported by Cabuli merchants or a group of Afghans from Yarkand or Ladak, Kashmir or Bokhara There is also a kind of charas, known as Sahrjahan or Momea, and is imported from Nepal.

23. No; it is not used for smoking. Its poultice is used in piles.

24. In the North-Western Provinces and Oudh bhang is drunk especially by the high caste Hindus, Brahmins, Chattris, Khatris, Bunnias, say 10 per cent. (but 90 per cent. during the Holi and Shivburt festivals, and in Bengal during the Durga Puja festival). It is not much eaten in the shape of majum (sweetmeat) except during the Holi festival. The Chaubes of the Muthra district drink it much, say 90 per cent.

25. Decrease, because some of the people have taken to drink liquor.

26. *Ganja.*—(*a*) say 10 per cent.
(*b*) say 10 per cent.
(*c*) say 7 per cent.
(*d*) say 3 per cent.
Charas.—(*a*) 3 per cent.
(*b*) 3 per cent.
(*c*) 2 per cent.
(*d*) 2 per cent.
Bhang.—(*a*) 2 per cent.
(*b*) 2 per cent.
(*c*) 5 per cent.
(*d*) 1 per cent.

27. See answers to questions 20 and 24.

28. *Charas.*—(*a*) 3 pies per diem.
(*b*) 6 pies do.
Ganja.—(*a*) 6 pies per diem.
(*b*) 1 anna do.
Bhang, including ingredients,—
(*a*) 3 pies.
(*b*) 6 pies.

29. *Charas.*—Smoking and dry tobacco are ordinarily mixed, and ganja exceptionally, when the quantity of charas is considered less by the smoker. This is called ganja-jamni.

Ganja.—Dry and smoking tobacco are ordinarily mixed. In both cases dry tobacco is mixed to make the dose strong, and smoking tobacco partly for the taste and partly to keep the dry tobacco and ganja intact. No dhatura is mixed.

Bhang.—As a drink (*a*) pepper, almonds, cardamom (to remove flatulency), aniseed and rose leaves (to make it laxative), and sugar (for taste) are ordinarily mixed, and well-to-do people mix milk, and in the cold weather also musk, zafran (saffron) and jawtri, and in rainy season parched mango juice, salt, zera (cummin) according to the drinker's taste. Poor classes add only pepper and aniseed; dhatura is rarely mixed.

Bhang massala is sold in the bazar in the hot season, and it consists of the under-mentioned ingredients:—Khira and kukri (cucumber) seeds, kahú, kulfa, kaddu, rose flower leaves, aniseed, ilachies.

The bhang as a drink is prepared in the following way:—The leaves are rinsed in three or four waters to remove impurities and seeds, and are then mixed with the above-mentioned ingredients. They are ground fine and steeped in water. The liquor is then strained off and drunk. I know the following proverbs which are often recited by some of the drinkers at the time of drinking the beverage:—

Translation.—Having purchased buti worth ½ a pice, pepper valued at ⅛ of a pice, and ingredients worth a pice, rubbed them well and made into a ball. Bring a new piece of cloth and strain it carefully and patiently. Whoever will drink it will repeat the name of Har in intoxication.

Translation—May it produce such intoxication

that I may sing the praises of Har and view the elephant rider as a mosquito.

Another preparation of the bhang is majum. To make this, the leaves are well washed and boiled in ghi and then strained. The juice is then mixed with curds (khoa), sugar, black pepper, pistas, badams (almonds) ilachies (cardamoms), etc., so as to make a sort of sweetmeat.

30. Ganja and charas are smoked in company, and bhang consumed generally in company on Holi, Shivburt and Durga Puja festivals, and also in marriages (in phul, which usually takes place on the second or third day of the marriage) among certain castes, such as Brahmins, Khatris, Bunnias, etc.

Confined to male sex. Not usual for children. They do take bhang in the shape of drink and sweets in Holi, Shivratri, and Durga Puja festivals in small quantities.

31. Yes, if used for a month or two, not difficult to break the habit. Yes, in ganja and charas, but not much.

32. *Ganja and charas.*—It is a custom to a certain extent in low class of Hindu communities—such as kahars, dhobis, kunbis, mullahs, kewats, barbers, and baildars, etc.,—in marriages and Shivratri to smoke these.

Bhang.—After the last day of Durga Puja and Holi festival in the month of Phagun, it is incumbent on the owner of the house to offer his visitor a cup of bhang beverage or majum. On Shivburt, too, the bhang is drunk in almost every high caste Hindu house and offered to the god Shiva, as stated in answer to question 30. After second or third day of a marriage the bridegroom and his caste fellows proceed at night to the house of the bride. There each man is entertained with a glass of bhang, and his clothes are sprinkled over with red colour, and a garland put round his neck. Use of bhang, in connection with these customs, is regarded essential. The use is generally temperate, and is not likely to lead to the formation of a habit.

33. Among the mendicants and religious men, the hemp plant is regarded in the shape of nectar. It is said to have been produced while the gods were churning the ocean with the mountain called Mandara. Bhang is a favourite drink of Indra, the king of gods, and is called vijia, because it gives success to its votaries, and the gods, through compassion on the human race, sent it to the earth.

Among the enlightened classes ganja and charas are in disrepute probably because they are used by low castes, and their effects to a certain extent are considered injurious. Bhang is not in disrepute as far as I know. There is no custom of worshipping the plant. A chillum of ganja and charas is generally offered to tombs.

34. Yes. Ganja and charas to mendicants to whom it is indispensable, and bhang to those consumers who are prevented by religious ties to use liquor.

35. The use of ganja and charas should be discouraged as far as possible. This seems capable of being done by raising the duty. I think the prohibition would occasion serious discontent, especially to mendicants and their followers. I anticipate no political danger. The prohibition would be followed by recourse to both alcoholic stimulants and other drugs, such as dhatura, root of jhundri, root of kunair, and kutchla.

37. No. Charas is more powerful, and its intoxication remains longer than ganja. Both produce sudden and immediate intoxication.

38. Baluchur ganja is more powerful than the flat, round, and pathar ganja. They produce sleeplessness, allay hunger, and dry blood.

39. No. Smoking of ganja and charas resin, drinking bhang beverage, or eating majum is injurious. They produce immediate intoxication four times more than the bhang which brings intoxication by degrees.

40. Given to cattle to create appetite.

41. Bhang in moderate quantity and mixed with other ingredients produces the following beneficial effects :—The drinkers obtain delight, and have their sexual desires excited. It is stimulant, sedative, and increases appetite. Under its influence they eat much. It removes constipation, subdues pain, and obtains sleep. In small quantities it is stomachic tonic. It produces better flow of thoughts and deep meditation, and increases the activity of the brain. It checks diarrhœa. Mention of the bhang is also made in the Atharvan Veda, which was written more than three hundred years ago. The Veda reckons it as liberator of sin. It is also considered as a preventive of disease in malarious and unhealthy tracts.

Ganja and charas.—These are beneficial in so far that they burn the sexual desires of the mendicants and put them in deep meditation and prevent disease in malarious and unhealthy tracts, allay hunger and fatigue, and keep them warm.

As regards the mendicants, I refer to habitual moderate use; and as to other classes moderate occasional use.

43. Yes. They are inoffensive.

44. They are refreshing. Ganja and charas produce immediate intoxication, which lasts about an hour. They allay hunger. Bhang creates appetite. Its intoxication lasts about four hours.

Oral evidence.

Question 25.—It is true that some classes are giving up liquor. But on the other hand, bhang has been abandoned for liquor by people of English education. It is the Kayasths who are giving up liquor, in consequence of a temperance movement having sprung up among them. But they are not taking to the hemp drugs instead. I am of opinion that the consumption of the drugs has decreased as I have stated.

Question 32.—In my caste a cup of bhang is offered to caste fellows at marriages, in the Holi and the Shivratri. Both bhang and majun are given at the festivals. It is a very ancient custom, and to omit it would give offence to guests. There is no religious obligation in the matter. I take bhang occasionally myself in a small way.

Question 35.—Jhundri is jawari.

I think the duty on ganja and charas might be raised, and I do not think that would drive people to the poisons I have mentioned. Bhang should not be restricted, but ganja and charas ought to be restricted by raising the duties. The poisons are very injurious. I would protest strongly against any restriction on bhang, which would occasion great discontent to the people, besides causing a loss of revenue to Government. I have here a work by the poet Nazir of Agra in praise of the drugs.

Question 39.—Ganja and charas produce four times more intoxication than bhang.

Question 41.—I find that the bhang I take occasionally does me good. I can write a judgment better when I have taken it. I drink bhang only in the hot weather. In the cold I sometimes take majun.

38. *Evidence of* LALA DILA RAM, *Deputy Collector, Meerut District.*

1. I am a native of Pilibhit, where wild bhang and ganja grow luxuriantly. I was employed for fifteen years at Bijnor, and wandered about in that district for about four years with the Settlement Officer, and served as Deputy Collector in charge of Excise about five years. Hence my replies relate to the Districts of Pilibhit and Bijnor.

2. Bhang and ganja plants are distinct, though the plants are much alike. The leaves of the bhang plant are narrower than those of the ganja plant; similarly, the seeds of bhang are smaller in size and quantity than those of the ganja. There is another distinction: the bunches of the flowering tops at end of twigs of ganja plant are heavier than those of the bhang plant.

The dry leaves of the bhang plant are called by different names of siddhi, búnti, bhang, sabzi, etc.

The dried flowering tops and leaves of the ganja plant are called ganja or kalli. The methods of manufacturing ganja mentioned are unknown in the tract under notice. The habitual consumers generally grow a few plants in their houses, and then continue twisting the twigs as they come out. The twisted kallies are said to be more intoxicating than the untwisted ones. The occasional consumer collects a few plants of wild growth for his use.

The charas is the name applied to the resinous matter collected from the wild ganja and bhang plants which grow intermixed. The residents of Kumaon manufacture it by rubbing between their hands the green plant while the dew is thereon, The substance attaching to the palms is gathered and is called the "charas."

3. Ganja and bhang grow spontaneously and abundantly in the jungly and less cultivated portions of the districts of Bijnor, Tarai, and Pilibhit.

4. I have given the names in answer to question No. 2. Bhang plant is everywhere the same, as also the ganja plant.

5. Ganja and bhang always grow in moist soils, along water courses, canals, low lands, and in moist fields not fully cultivated. They also grow on the hills as well as in the plains, where the above conditions exist.

6. Dense.

7. I have never seen bhang and ganja cultivated, but I hear they are cultivated in Kumaon hills for production of (*a*), (*b*), and (*d*). To what extent they are grown in Kumaon district I cannot tell.

10. In the hills of Kumaon ordinary agricultural cultivators grow it, but in the plains none cultivates them.

11. Yes, in the hills.

12. In the plains ganja is not specially cultivated. A few plants are generally grown by habitual consumers in a corner of their courtyards.

14. In the plains bhang plants of wild growth are cut, and their leaves, when dry, threshed and stored for sale either by the licensed vendors themselves or by residents of jungly tracts for sale to licensed vendors.

Charas and ganja are not prepared in the plains to any appreciable extent for sale.

15. Wild bhang plants are cut and dried in the month of Bysakh. The leaves are then threshed and stored. Occasional ganja smokers cut a few ganja plants and preserve their twigs when dry.

Bhang is pounded in a mortar after soaking it in water and cleaning it. With it are mixed kali mirch, sonf, kasni, dhania, well pounded. Then water is mixed, and after straining it, the mixture becomes ready for being drunk. Bhang is never eaten, except by the most excessive habitual consumer.

Ganja and charas are never eaten, but smoked with tobacco. Charas is placed inside the tobacco when preparing a smoke, but ganja is well mixed with the tobacco on the palm of the hand before it is placed in the chillum.

16. Bhang is generally prepared for drinking by the people in their houses. It can be prepared from a dried hemp plant wherever grown, though generally the dried leaves are kept for a year or two in a dry place to improve them in flavour, Charas is prepared from both the ganja and bhang plants of wild growth; but ganja is prepared from ganja plant alone. Bhang is never smoked like the ganja.

17. In the tract to which my experience relates, bhang is cut, threshed, and stored by ordinary agriculturists; while ganja and charas are not prepared or manufactured for sale by any one.

18. Yes, they deteriorate by long keeping. They lose their effect in time. If kept carefully in a dry place, they will keep good for 4 or 5 years: moisture and exposure to air deteriorate them. To prevent deterioration, air-tight, dry receptacles, generally burnt earthen vessels, are used, and the receptacles are then placed within chaff or in granaries.

19. Ganja and charas are used only for smoking.

20. Ganja is smoked by the lowest class of people, who have to work early in the morning. It is much used in cold weather and cold mornings and evenings. Charas is smoked by the lowest classes (who can afford to pay for it) as well as by a small minority of the higher classes everywhere. I cannot estimate the proportion of ganja and charas smokers.

21. In the part to which my experience relates, only one kind of ganja is smoked.

22. One charas is called "Bukhara," and is imported by Kabulis. A second kind is called "Kumaon," and is believed to be manufactured in Kumaon district. A third kind is called "Dotal," and is imported from Nepal.

23. Bhang is never used for smoking.

24. Bhang is always drunk, and is never eaten except by the most excessive habitual consumer, and even by him when he cannot manage to prepare it in the regular way. Bhang is used (*i.e.*, drunk) in the cold weather only by the habitual drinker, but in the hot weather by men even of highest classes as a cooling beverage.

25. The use of bhang and ganja is not on the increase, but the use of charas is believed to be increasing not among the population in general, but among the habitual and occasional consumers. The reason is that the "Bukhara" charas is becoming cheaper.

27. Agriculturists, coolies, porters, carpenters, dhobies, cowherds, and sweepers, who have to work in the cold mornings with insufficient

clothing, use ganja and charas. These are also used by fakirs to keep off cold.

29. I have already stated above that ganja and charas are smoked with tobacco.

I have enumerated the *ordinary* admixtures of bhang (*vide* answer to question No. 15). On occasions of Holi and in the case of rich and well-to-do men milk, sugar, badam, and kishmish are pounded and mixed with bhang, in addition to the ordinary admixtures, which is generally called massala or thandai. The object of these admixtures is to decrease dryness, that is otherwise created in the throat and to impart flavour. Dhatura is not mixed with any of the three drugs.

30. Bhang, ganja, and charas are all consumed in solitude as well as in company. Poorer consumers mark the time of use by richer friends and acquaintances, and see them at the time in hopes of getting a share.

The above intoxicant is generally used by males, and is not generally allowed to children. No time of life is fixed for its use.

31. The habit of consumption is easily formed, but is difficult to break off. All the three drugs have a tendency to develop a moderate habit into the excessive.

32. The worshippers of Shiva offer the bhang to Shiva on the Shivaratri day. Bhang is also prepared generally and drunk on the Holi festival day by most of those who do not use liquor. Bhang is boiled in ghi, which is then strained, and the extract is mixed with sugar and made into a sort of *barfis*. This product is called majum, and is offered to every visitor whether he consents or not to eat it. This custom is temperate, and is resorted to one day in each year. Hence it cannot create a habit or be otherwise injurious.

33. The use of ganja and charas is regarded as low, particularly by all non-consumers. I do not know of anybody who worships the hemp plant on any occasion.

34. Yes, to the habitual consumer alone for obvious reasons.

The probable number of each class that will be affected cannot be guessed at.

35. So long as bhang and ganja grow wild, it would be next to impracticable to prohibit their use successfully, for in that case the drugs would be consumed illicitly in the neighbourhood of tracts where the drugs grow wild. The use of charas can be stopped, as it is an imported article. But the prohibition would occasion discontent among the consumers, though not to such an extent as to amount to a political danger. The stoppage of charas would increase the use of ganja, which would be going from bad to worse. A very small proportion would adopt liquor in place of charas and ganja.

36. No.

37. The ganja spoils the lungs much more quickly and effectively than does the charas.

39. Drinking of bhang is considered much less injurious than smoking the charas or ganja, both of which are not known to me to be anywhere consumed by drinking.

40. I do not know. Bhang is given by way of medicine to cattle and horses to remove fatigue, etc.

41. The moderate consumers, whether habitual or occasional of each of the drugs ascribe (*b*) and (*c*) qualities in the drug they use. But quality (*a*) is ascribed to the use of bhang alone.

There is no distinction among the classes of consumers.

42. None of the drugs is considered harmless.

43. Yes.

44. The bhang consumers use the drug only once or twice a day. It is said to be refreshing and creates appetite. Ganja and charas have no fixed time for their use. They are said to be refreshing, but do not create appetite. Use of more than an ordinary quantity creates intoxication. None allays hunger except for a short time. Effect of bhang lasts for 8 to 12 hours, while that of ganja and charas for not more than an hour. The after-effects are laziness and a sensation of pain in joints, which causes an uneasiness that cannot be removed unless and until the drug is used again.

45. (*a*) No, except that ganja and charas might weaken the lungs.

(*b*) No, as long as the man remains sufficiently strong.

(*c*) and (*d*) Charas and ganja do so.

(*e*) No.

(*f*) The use of all the three drugs deadens the intellect.

47. No.

48. As above.

49. (*a*) No.

(*b*) I do not know.

(*d*) Ganja and charas are said to have this effect.

50. As above.

51. No. None in any conceivable degree.

52. As above.

53 and 54. Not, so far as I know.

57. I have never heard of this.

58. The present administration is working well.

59. Does not call for any improvement.

60. Ganja is little or not at all imported in the western districts of the North-Western Provinces. The consumers either grow in their houses, or gather it from the jungle thereof, growing around their homestead.

61. Charas is not produced in the tract which I am speaking of.

62. Bhang is not cultivated.

63. I have no objection.

64. None.

68. There are none, nor are such required.

69. Not at present. It would be better to do so before a new shop is opened.

70. Ganja is the only article that is said to be imported from Native States into British districts bordering on them. But importers are severely dealt with when caught.

Oral evidence.

Question 1.—My caste is Kalwar.

Question 16.—I have seen charas prepared along the banks of the Gogra, which bound the Nepal and British territories. I have seen it prepared, not generally for sale, in Philibhit and Kumaon. A little of the Kumaon stuff is sold, 10 seers being brought to Philibhit. These are the only British districts. It is only prepared for their own use by the people to a very little extent. I know it is also prepared in Garhwal. I think

about a maund or so is prepared in each district, or rather that it would be one or two maunds, but certainly not more than three maunds for the three districts taken together.

Question 29.—I have heard of fakirs and sadhus eating dhatura, but not smoking it with ganja. It is eaten as an intoxicant. It is not a common habit. It is when the supply of opium falls short that people will take dhatura. Dhatura may be smoked, but I have never heard of it.

Question 35.—Wild ganja is used for smoking to a small extent. It is only used when the supply of what is privately grown runs short. Then the people go to the jungle and get the wild plant. The wild plant is less intoxicating than the home grown. The former, however, produces a whirling of head which makes people prefer the home grown. This ganja is much less intoxicating than the Bengal ganja. That is more intoxicating, but it does not produce the whirling or pain in the head, which is produced by the wild ganja. The ganja grown in the houses here is less strong than the Bengal and stronger than the jungli ganja, but no Bengal ganja comes here. I have met it in Banda. Charas is of several kinds, some more intoxicating than others. The Bokhara charas is sold at about ₹1 or ₹2 per seer to the vendors; formerly it was ₹2 to ₹4. The Kumaon charas is sold at double the price. The retail price of the latter is about ₹16 a seer, and of the former about ₹8. The Bokhara has less flavour and more headache than the Kumaon charas. I do not know that there is any difference in intoxicating power. The Kumaon charas is more liked. If the Bokhara (or Punjab) charas is raised in price by putting on a duty, the consumption of the Kumaon charas would not be affected, because it is hard to get.

I think the amount of ganja grown in the houses of Philibhit and Kumaon is about two maunds, not more. There is no rule against growing it in the compounds of houses.

Question 37.—The home and the jungli ganja are both more injurious to the lungs than charas. I have seen this. I have seen spitting of blood from the use of ganja. I do not refer to Bengal ganja, of which I have no experience.

Question 70.—This answer refers to the Banda district particularly.

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39. *Evidence of* M. Zainulabdin, Khan Bahadur, *Deputy Collector, Agra.*

1. I have had experience and knowledge of hemp drugs by visiting certain villages in different districts during the time I held offices as Munsarim, Head Munsarim of Settlement, and Manager, Court of Wards, as Deputy Collector; and hence I am less or more acquainted with these drugs, and able to answer questions connected with them.

2. Bhang in the Agra district is known by the names, *viz.*, bhang, sabji, siddhi and kalowati. Charas as charas. Ganja sold in the Agra district is known as ganja tipara.

7. Hemp is not cultivated in the Agra district for purposes noted (*a*) to (*c*), but for (*d*) of which ropes are made.

18. These three drugs (bhang, ganja and charas) deteriorate by keeping. They have intoxicating effect from one to one and a half years, after which they begin to lose their effect, so that after one year and a half they do not remain good for use at all.

19. Ganja and charas are used only for smoking. Low castes and poor men smoke them in chillum only, while the rich and well-to-do people smoke them in chillum with huka or narial.

20. Ganja and charas are mostly used by low classes and labourers, such as chamar, kahar, ahir, kachi, koli, joghi, fakir, kunjar, bhateara, etc. According to sale they are smoked by not less than nine or ten thousand persons.

21. Baluchur ganja is preferred for smoking.

22. Charas, foreign (Yarkandi), is chiefly used and exported from Yarkand and its other districts.

23. No; bhang is never used for smoking in these provinces.

24. No particular class can be specified: it is used both in eating and drinking, but most commonly in drinking. It is boiled and after mixing sugar, generally eaten in Holi and Sheoratri festivals.

25. The use of all these three drugs is on the increase: first of all is bhang, second ganja, and third charas. For example, eight years ago in Agra the sale of bhang amounted from 200 to 250 maunds, and now it is more than 350 maunds. The chief reason is that the children of higher classes, owing to bad company, incline to bad habits and become habituated to consume bhang freely.

29. The common people mix some pepper in the bhang and drink it, but well-to-do and wealthy people use it with pepper, cardamoms, cucumber seeds, milk and sugar. The cause of mixing pepper and other things is to lessen its heat and dryness and to make it tasteful. Very few people mix dhatura seed to make it stronger. The ganja and charas are smoked with a small quantity of tobacco.

30. All these three drugs are used in company and by males only; children generally do not use, except a few Brahman lads.

31. Owing to bad company, the habit of consuming drugs is easily and very soon formed, and for a man habituated to their use it is very difficult to break off. When a man is habituated to a moderate use for some time, intoxication has no effect on him; and then he tends to develop into the excessive; and it exceeds to such a degree that his brain is spoiled, heart loses courage and becomes useless, on account of which he becomes wretched and idle.

32. There is no custom, social or religious, for the consumption of any one of these drugs; but their consumption is considered bad.

33. Of these, the use of ganja and charas is generally regarded bad and there is no public opinion in regard to practice as religous. No doubt the consumption of any form of narcotic as charas and bhang disreputes a gentleman's name.

34. There is no particular class, but every consumer with a serious privation to forego the consumption of the drug he uses.

35. It is feasible to prohibit the use of drugs, but not at once. The use of ganja and charas which are very injurious to health and mental faculties, should be first prohibited; and it should

thus be effected that a list of consumers be prepared and a reasonable period in regard to their habits, new or old, be given to them, with a direction that they should lessen the use gradually. In this way there will be no difficulty, and at last the habit will easily be broken off and drugs will not be consumed illicitly, nor recourse to alcoholic stimulants be followed. The discontent of consumers would not amount to a political danger.

38. The consumers consider round ganja of first quality; flat of second; chur of third and accordingly their effects are in degree.

43. Moderate consumers are not generally considered offensive to the neighbours.

51. Though there is no large proportion of bad characters among habitual moderate consumers, but still they are mischievous, and the common crimes are committed because they are always in need of money to buy drugs for consumption.

54. Yes; they are used so.

55. Yes; they do so by means of charas and ganja, though excessive use without mixture is not complete stupefaction, but still the criminals gain their aims.

57. Ganja and charas are never eaten, but always smoked.

66. It is very desirable that the fee be fixed according to the qualities of the drugs.

69. Before a shop is opened, the wishes of the people of a locality are well considered, and for this purpose tahsildars, police office, and zamindars of good conduct are consulted with.

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40. *Evidence of* Salehdi Singh, *Thakur Chauhan, Deputy Collector, Fatehpur.*

1. The conversation with the men who indulge in these drugs; and I am sorry to add that I have had no opportunity of reading Dr. Prain's report, dated 21st June 1893, as it was not available in our district office.

2. The bhang is called here bhang, sabzi, booti, and patti. Charas is called charas here. Ganja is called ganja. The varieties in use here are flat ganja or baluchur and broken or pathar.

3 to 6. Not known.

7. There is no cultivation in this province.

8. As there is no cultivation in this province, hence no increase or decrease can be explained.

9. I am unable to give any particular, as I have seen no cultivation in this province.

10. Not cultivated in this province.

11. Not known.

12. The wild hemp is nowhere especially cultivated for the production of ganja in this province.

13. Cultivation of hemp plant for ganja is not restricted in this province; it is brought into the province from other provinces.

14. No.

15 to 17. Not known.

18. The ganja, charas, and bhang deteriorate by keeping. When affected by damp, it does not lose its entire effect, though it becomes very weak by long keeping. By ordinary care it keeps good for three years or so. The causes of deterioration are damp or exposure to air. The drugs will be less injuriously affected if they are protected from them and kept close in a room not affected by air.

19. Ganja and charas are used only for smoking.

20. Kahars, Pasis, Chamars, and Kolis generally smoke ganja and charas in all localities in proportion to their number. The proportion of the use of ganja to the use of charas is 4 to 1.

21. Flat ganja is preferred for smoking, but it being costlier than the other kinds is not much in use in comparison with others which are cheaper.

22. The foreign charas is generally used.

23. No.

24. Generally Brahmins, and especially Chaubes and Gangaputro eat and drink bhang.

25. Normal.

26. The proportion of the consumers to the whole population of this district is:—

	Ganja.	Bhang.	Charas.
(*a*)	6·5	·17	2·9
(*b*)	1·18	·22	1·18

(*c*) Nominal.

27. The consumers of these drugs consist of the castes Kahars, Chamars, Pasis, and Kolis. They are generally labourers, ploughmen, etc., etc. As many of these have necessity to work under the sun and the changes under atmosphere, and sometimes from morning to evening they take up these drugs to keep themselves against fatigues of labours. The percentage of the consumers of these drugs in proportion of the population of this district is 12·95.

	Ganja.	Charas.	Bhang.
28. (*a*) Up to . .	½ chatak.	1 tola.	2 chataks.
(*b*) Up to . .	1 „	2 tolas.	4 „

29. Tobacco is ordinarily mixed with charas and ganja for smoking.

30. The consumption of each of these three drugs is practised in solitude as well as in company. It is generally confined to the male sex. Sometimes the children also get into the habit of consuming these drugs by seeing others doing so.

31. The habit of consuming any of these drugs is easily formed by seeing others indulging in them. It is difficult to break off at once. There is a tendency in the case of these drugs for the moderate habit to develop into the excessive.

32 and 33. Not known.

34. Yes; certainly it will not be a serious privation to any class of consumers to forego the consumption of the drugs by and by; on the contrary, the effect will be otherwise. I am told by some of the tobacco smokers that by smoking they have no particular advantage over those who do not smoke, but they cannot give up their habits of smoking at once.

35. Yes; it is feasible to prohibit the use of any or all of these drugs, though it does not appear feasible that the people who are habitual consumers would give up the habit at once for ever. Certainly the drugs will be consumed illicitly. The prohibition can be enforced by and by by raising the price of, or the taxation on, the drugs, and thereby make it less available to people in general.

Certainly the peremptory prohibition would cause serious discontent among the consumers. I cannot say that such discontent will amount to a political danger, but recourse will certainly be had to illicit consumption of drug by their consumers. The prohibition may be followed by recourse to (*a*) alcoholic stimulants or (*b*) other drugs in course of time, but not at once.

36. In conversation with some of the ganja and charas smokers, I have come to know that when the habitual consumers anyhow happen to fail to obtain these drugs, they generally use dhatura and karwa chiraita in their place as a temporary measure till they succeed in getting their required drugs.

37. The effects of charas smoking are felt for a longer time than those of ganja smoking.

38. Yes; they have. In this district we have two kinds of ganja—flat and chur—for use, and they differ in degrees of strength from each other.

39. Charas and ganja are generally smoked. Bhang is either drunk or eaten; the former are never drunk or eaten, and the latter rarely smoked, as in this way it does not produce the effect it does by drinking and eating.

40. The use of bhang puts down the piles disease, and it is administered to overworked cattle and horses.

41. Yes, the moderate use of charas, ganja, and bhang is considered beneficial in its effects by these who use it. In cases (*a*), (*b*), (*c*) and (*d*), as stated in this question, the classes who use the drugs are mentioned in reply to the question No. 20. The proportion of those who use the drugs in comparison with the strength of the class is 9·57.

42. As the moderate use of these drugs has been admitted to be not unbeneficial in question No. 41, so this question requires no further reply.

43. Yes; they are.

44. The immediate effects of the moderate use of any of these drugs is (1) refreshing, (2) intoxication, (3) allaying hunger, and (4) creation of appetite. The effects of ganja and charas last about two hours. The want of subsequent gratification produces uneasiness.

45. The habitual moderate use of these drugs does not produce any general noxious effects, physical, mental, or moral. Last two paragraphs of the question not known.

46. The habitual excessive use of any of these produces noxious effects questioned in question 45.

47. No.

48. Replied with question No. 47.

49. The moderate use of bhang is considered aphrodisiac, and replies to other points noted in question are not known.

50 to 54. Not known.

55. Criminals, in order to further their designs do not induce their victims to partake of any of these drugs to stupefy themselves, as no complete stupefaction can be had by these drugs without admixture of dhatura or something like it.

56. Not known.

57. I know no instance of ganja and charas being eaten or drunk; they are generally smoked.

58. The system of administration of this province in respect of hemp drugs works well.

59. Considering the reply given in question 58, no further reply to this question appears necessary.

60. No ganja is produced in this province; therefore no remark is called for on the remaining portion of the question.

61. Charas is not produced in this province; therefore no remark is called for on this point.

62. There is no cultivation of hemp plant for the production of bhang in this province. Therefore I am unable to offer any opinion.

63 and 64. No objection to be offered.

65. The ganja, charas, and bhang are taxed at the place from which they are brought into this province, and therefore I am unable to offer any opinion on this point.

66. Yes, it is necessary that there should be different rates of taxation on different kinds of ganja, as the strength of one kind differs from that of the other.

67. Having regard to the ultimate incidence of the tax on the consumers, no opinion can be offered to the present method of taxing (1) ganja, (2) charas, and (3) bhang, as they are taxed in the places from which they are brought into this province. More they are taxed, the less will be the inclination to use them.

68. There are no houses or shops licensed for the sale of these drugs or their preparation in the North-Western Provinces, where they may be consumed on the premises.

69. The wishes of the people are consulted by enquiry through Tahsildars of parganas before a shop is opened in any locality.

70. There are no facts regarding the importation or smuggling of hemp drugs from Native States into the North-Western Provinces to which attention should be drawn. The contractors state that hemp drugs are brought into this province on payment of duty.

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41. *Evidence of* GUNGA NARAIN, *Kayasth, Excise Deputy Collector, Mirzapur.*

1. Based on information received from time to time from principal consumers and experts with whom I had to come in contact both in my public and private capacities.

2. The definitions given by Dr. Prain are, as far as I consider, quite suited and sufficiently exhaustive. The products are, I presume, generally known by the names assigned them in these districts; but I would, however, name them (products) as under:—

Bhang, subzi, boti, and siddhi (termed in Bengal), bijia and patti. Ganja. Charas.

3. Bahraich, Gorakhpur and Basti.

4. The different names are given in reply to question 2.

5. The damp climate as well as rainfall generally favour its growth.

6. Ordinarily scattered.

7. Is not produced in this district.

10. They do not form a special class, nor they are restricted to the agricultural class.

16. Yes; but superior bhang is not turned out from the hemp drug wherever it grows. Ganja

only can be prepared from the hemp drug wherever grown, but not of good quality.

18. The drugs do not deteriorate till one year, the causes of deterioration are damp and moist weather. Ganja is placed in paddy straw whilst charas is wrapped up in leather skins and bhang is placed on *machai* above the ground to prevent deterioration.

19. Ganja and charas are used only for smoking.

20. Generally by low and labouring classes both, Hindus and Muhammadans, and Hindu mendicants (sadhus) throughout these provinces. Proportion cannot be ascertained.

21. Flat ganja is generally preferred.

22. Foreign charas imported from Yarkand is chiefly used.

23. Bhang is not used for smoking.

24. Bhang is used by almost all classes of Hindus. Pandas of Bindiachal in this district are very great bhang-takers. Bhang is both eaten as well as drunk, but the number of bhang-eaters is comparatively few. Bhang is mostly taken in the hot weather. Proportion and localities cannot be given.

25. There is increase in the use of bhang, whilst there is a slight decrease in that of ganja and charas.

26. There are no statistics from which the ratio of proportion can be ascertained.

27. The labouring classes whose occupation requires hard bodily labour indulge in these drugs to give stimulus to their hard work; the drugs being cheaper than other intoxicants.

28. Habitual moderate consumers use bhang one tola, cost pies 3; ganja and charas about 3 rattis, each cost pies 3.

The habitual excessive consumers take—

		Cost.
Bhang	20 tolas . . .	4 annas.
Ganja and charas	1 tola . . .	6 „

29. Ingredients used for bhang are black pepper, aniseed, cucumber seed, rose leaves, cardamom, almond, saffron. With ganja and charas, dry and prepared tobacco. Dhatura is occasionally used by excessive drinkers in cases when they cannot afford to buy the requisite quantity of bhang.

30. Generally in company, confined to male sex adults. Children also take bhang only, but their number is small.

31. Habit is generally easily formed, but cannot be easily given up. Each of these drugs has a tendency to excess.

32. The Holi and the Sheoratri are the only festivals in which bhang is taken. In the former many persons use it, whereas in the latter the use is restricted to a few. In both the festivals it is the social custom. It is not likely to lead to the formation of the habit or otherwise injurious.

33. Bhang is not looked in bad light by people in general, whilst the use of ganja and charas is regarded as an evil habit attended with bad effects.

34. The prohibition will entail serious privation simply because the habit once formed cannot be easily given up as indicated in the reply to question No. 31.

35. It is not feasible to prohibit the use of all or any of these drugs; if done, consumers would have recourse to illicit use. As to bhang, the prohibition cannot be enforced; but the use of ganja and charas can be checked by enlargement of taxation to greater extent. The prohibition would certainly cause discontent to a more or less degree, but the number of consumers is not so large as to warrant a political danger being apprehended. The prohibition would be followed by recourse to alcoholic stimulants and other drugs.

36. The use of alcoholic liquor is now to a certain extent substituted for any of these drugs, because its intoxication is preferred. People in whose religion its use is forbidden drink it secretly.

37. The effects of charas smoking are different from those of ganja-smoking, the latter is more intoxicating than the former,

38. Round ganja is not imported in this district; only flat ganja and chur are generally used and their effects are alike.

40. Hakims and vaids sometimes prescribe bhang only for medicinal purposes. Bhang is also given to cattle in sickness. It is also used to remove fatigue when the cattle are tired.

41. Bhang might act as stimulant, when taken moderately.

42. Moderate use of any of these drugs is not injurious at all.

43. Yes. They are inoffensive to their neighbours.

44. Immediate effect of the moderate use to the habitual consumers is to remove the uneasiness felt for want of gratification. It is somewhat refreshing. Yes, it produces intoxication. Bhang creates appetite. The effect of moderate use of bhang lasts for three hours, whilst that of ganja and charas remains one hour only. There are no after-effects on the habitual consumers. Yes, it produces uneasiness.

45. Moderate habitual use can produce no bad effects.

46. Excessive habitual use of these drugs is attended with evil effects, physical mental and moral.

49. Moderate use of bhang is aphrodisiac. Excessive use of ganja and charas produces impotency.

50. Excessive use of ganja and charas produces impotency.

51. No, there are no large proportion of bad characters of habitual moderate consumers of any of these drugs. The moderate use of these drugs does not lead to crimes.

52. Excessive use of these drugs does not also produce any tendency to crimes.

53. As far as I know, none of these drugs incite to unpremeditated crime, etc. I know no such instance.

54. No.

55. Yes, criminals sometimes induce their victims to partake ganja and bhang mixed with dhatura to stupefy themselves. Yes, bhang and ganja only can produce complete stupefaction without admixture.

57. As far as I know, ganja and charas are only used for smoking.

58. The present system of excise administration is working fairly well.

59. No suggstions to offer.

60 and 61. Ganja is not produced in this district.

63. I have no objection to the present system.

64. I have no objection to the existing regulations on the subject referred to.

65. I think the present taxation is reasonable.

68. No drugs or their preparations are consumed on the premises of the licensed shops in this district.

69. Yes; local enquiries are made through Tahsildars and people are thus allowed to prefer their objections, if any.

70. No such importation Yes, duty is really paid, and there is no consumption of untaxed drugs in this district.

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42. *Evidence of* THAKUR HARDHAN SINGH, *Chauhan Thakur, Deputy Collector, Mainpuri.*

1. I had opportunities as Tahsildar for twelve years or more of enquiring into the subjects to which my answers refer. I have also been a Deputy Collector and Magistrate, first class, for more than ten years, and my answers are based partly on my observation and experience of that period.

2. I have never seen the plant which produces ganja or bhang, nor is it known in this part of the country by the name of hemp plant, as in Dr. Prain's report. The narcotic articles are known here by three names, *viz.*, ganja, bhang, and charas; bhang being also called sabzi and thathia. Charas comes from Yarkand and Bokhara. I do not know how charas is produced and manufactured. There are three kinds of ganja—(1) baluchar, (2) pathar, and (3) chur, which is also called murra. I do not know how ganja is produced. Baluchar comes from Bengal and pathar and murra from the Gwalior, Indore, and Ujjain States.

3. Bhang grows spontaneously in the Gonda, Bahraich, Hardoi, Saharanpur, and Umballa districts, and is abundant in the Gonda and Bahraich districts.

4. Bhang is also known as sabzi and buti, and these three names refer to the same plant.

5. It is generally believed that where the soil is damp, bhang grows well and abundantly on account of the humidity of the air; and strong soil, such as "mar" or black soil, which is split up in the rains, is congenial to the growth of bhang.

6. In some places it is dense, and in others it is scattered.

7. (*a*), (*b*) No.

(*c*), (*d*) Yes.

13. No ganja is grown in the North-Western Provinces. The hemp plant is cultivated for rope-making. For the cultivation of the hemp plant for this purpose, no particular kind of land is needed. The cultivation of the hemp plant for the purpose indicated above is made in the rains and in the kharif season. The hemp plant is not cultivated for the production of any narcotic article.

14. (*a*), (*b*) No.

(*c*) Yes.

Bhang grows spontaneously in the Gonda, Bahraich, Hardoi, Saharanpur, and Farukhabad districts.

15. As a rule, ganja and charas are smoked after they are mixed with tobacco in equal quantities. The pull in the case of ganja and charas is stronger than in the case of tobacco. Bhang is generally drunk, and some swallow it with water, after chewing it, when they cannot grind it.

16. It is not the custom in this part of the country for the people to prepare bhang in their houses. No doubt when seeds are thrown into the ground by the people, when preparing bhang for their consumption, they germinate. But the plants are not nourished, partly on account of the price of bhang being very low, and partly for fear of being prosecuted for breach of the Excise laws. Bhang thus produced is also not in favour. Ganja and charas are not grown or prepared in this country.

17. The preparations are not made by any particular class, but by all classes of the people.

18. The three drugs keep well, and preserve their strength from the end of one rainy season to the setting in of the next. If they are protected from cold in the next rainy season, they keep fairly well till the third rainy season. After the expiry of the third rainy season, they are objected to for purposes of consumption, and little purchased. After three years they are considered as utterly bad, and without any intoxicating effect. They preserve their properties for three years if protected from the dampness of their repository and the cold air of the rains.

19. Ganja and charas are used only for smoking. This is the practice all over this province.

20. As a rule, the fakirs use ganja and charas. Men belonging to other castes who live by labour also use them. Those castes among whom smoking tobacco is forbidden do not use them, *e.g.*, Kanyakubj Brahmins.

21. Baluchar is little used. The other two kinds are more largely used. All kinds of ganja are smoked.

22. Charas imported from Yarkand and Bokhara is chiefly used.

23. Bhang is never used for smoking.

24. Bhang is largely used by Brahmans who do not smoke tobacco, *e.g.*, the Chaubes of Muttra and people of the same caste in other districts. The Chaubes almost invariably use bhang, the difference being only in the quantities consumed by them. Bhang is as a rule not eaten, but drunk. It is sometimes, when there is a hurry, eaten for the purpose of intoxication.

25. The use of ganja is on the increase as compared with previous years, as the lower classes consume ganja instead of liquor at times. These classes used to consume liquor daily, but cannot now, on account of their poverty and the dearness of liquor, obtain liquor always, and have to use ganja instead sometimes.

26. (*a*) One-tenth.

(*b*) One or two per cent.

(*c*) Two or three per cent.

(*d*) One or two per cent.

27. Fakirs and labourers.

28. (*a*) Ganja 1 pice, charas 2 pice, and bhang 1 pice.

(*b*) Ganja 1 anna, charas 1½ or 2 annas, and bhang 3 pice.

29. Tobacco is ordinarily and exceptionally mixed as a rule; dhatura is not as a rule used for mixture. It is sometimes mixed to increase the intoxicating effect. Bhang is used as a rule with pepper, and the mixture of bhang with pepper is essential. In order to remove the flatulence caused by bhang, it is frequently mixed with the following cooling substances: cucumber seed, sounf, kasni, and cardamom, etc.

But these substances are mixed by people who consume bhang in small quantities. As a rule the consumers of bhang mix it with pepper; and for the purpose of increasing the intoxicating effect they mix bhang with juar root and dhatura, etc.

30. The consumption of all the three drugs begins in company. Each member of the company then becomes addicted to their use, and others learn their use from him. As a rule, two or four or more persons meet when using the drugs. The children of the families of these persons join the company and use the drugs. As a rule, however, the children do not use the drugs.

31. The habit of consuming the three drugs is very easily formed. A taste for them is created, when a person consumes them two or four times with other persons, and he at last becomes addicted to them. If taken in ordinary quantities, the habit of consumption continues to be moderate. If the consumers fall into the company of fakirs and vagabonds, their habit of consumption becomes excessive. A person of moderate habit of consumption can give up the use gradually, but one of excessive habit of consumption cannot give up the use at all. There are loss of appetite and power of digestion and crumpling of the joints if the use is given up. Persons of excessive habit of consumption cannot, therefore, give up the use. Those of moderate habit of consumption can give up the use gradually, but not at once.

32. There are no customs, social or religious, in regard to the consumption of any of the drugs. It is, however, the custom to consume ganja, charas, and bhang in assemblies. Their offer is looked upon as an act of honour and hospitality, for in assemblies in which any of the drugs is consumed, it is offered to persons joining those assemblies, and an omission of this offer is objected to. This practice has become so prevalent that it is treated as having a religious binding. The drugs are used by fakirs to discard wordly thoughts, by labourers to remove exhaustion, and by ordinary persons for the sake of amusement.

33. The consumption of these drugs is not in disrepute, but customary only among fakirs and the lower or labouring classes. The custom of consuming these drugs is not in vogue among the higher or respectable classes. If any person uses them, he is not blamed. No doubt Kanyakubj Brahmans, who do not smoke tobacco, are held in disrepute by their own caste fellows if they use ganja and charas. There is no custom of worship in connection with any of these drugs. Among Hindus, however, the use of ganja and bhang is preferred and considered meritorious during the fasting in honour of Mahadeva. In some parts, the people of the lower classes dedicate the chillum in which ganja and charas are smoked to their gods, and *chabutras* are built in some places as the seat of their gods.

34. It would be a serious privation to all fakirs and other persons who are addicted to their use to forego the consumption of the drugs, as they use them daily and beguile their time by them—indeed, their existence depends on them. They are so addicted to the use of the drugs that in the hot and cold seasons, they can pass their lives without clothing and on insufficient food; and the labouring classes work and spend their time by means of these drugs.

35. The prohibition of the use of these drugs would be dangerous to a large portion of the people, who are addicted to their excessive use. There will be discontent among the people who use the drugs in smaller quantities. Certainly they will use other intoxicating articles to continue their life and habit, and as far as possible they will violate the prohibitory rules, if any. If it is intended to put down the consumption of the drugs, an increase in their price and the tax on them will be beneficial in deterring people from taking to their use.

36. So far as I know, no other article is being substituted for ganja, charas and bhang.

37. The intoxication from charas is clear, swift and strong.

38. The smokers of ganja state the intoxication produced by round or murra ganja is small, by pathar ganja is average, and by baluchar ganja is strong.

39. Ganja is smoked in chillum after placing fire on it. As a rule, the pull is made by hand. Some smoke by placing the chillum on the huka. I do not know other details.

40. Only bhang is used in medicines, and so is seed of ganja, but to a very small extent.

41. The moderate use of charas, ganja and bhang is beneficial in its effects.

(*a*) It is digestive and exhilarating.

(*b*) It alleviates fatigue.

(*c*) It protects from cold. Bhang is preventive of malaria and is largely used during the prevalence of malaria. Bhang among Brahmans, and ganja and charas among lower and labouring classes, are, as a rule, used.

42. The moderate use of the drugs is not productive of any harm, but is beneficial, as has been noted in the answer to question 41.

43. Yes.

44. The intoxication produced by ganja and charas does not last for more than three hours. The intoxication produced by bhang lasts for twelve hours or more. Bhang is used as a rule once and utmost twice a day, while ganja and charas are taken at intervals of two hours.

45. The habitual moderate use of the drugs does not produce any noxious effect, and impair the intellect, the effects being short-lived, and allaying sadness, anxiety and fatigue. The injuries noted in the question are likely to arise from the habitual excessive use of the drugs. I do not know more on the subject.

47. The habitual moderate use of bhang is frequently a hereditary habit; but the habitual moderate use of ganja and charas is not a hereditary habit. The habitual moderate use of bhang is a hereditary habit among a few castes.

51. The habitual moderate consumption of the drugs is not peculiar to bad characters, but is peculiar to the labouring class.

57. Ganja and charas are not eaten or drunk, but smoked.

69. When a shop is opened, it is ascertained whether the number of consumers is large or small in the locality. It is on the strength of this inquiry that the shop keeper applies for a license.

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43. *Evidence of* THAKUR GANESH SINGH, *Kshatrya, Deputy Collector, Moradabad.*

1. In the quarter of the town I reside, almost every person takes either charas or bhang, or both. A number of them are habitual and excessive consumers. One person whom I know there spent an enormous amount in his life in charas; having served the Government faithfully, now draws a military pension. Charas has been the sole enjoyment of his life. *Cf.* 39.

3. Baheri in Bareilly district, Kashipur in Terai, Gorakhpur.

5. Moisture, damp climate, is essential for its luxuriant growth. Sub-montane countries produce the plant.

6. Dense.

7. I do not know of any such.

14. Charas is not made in these parts, except in Bhabar and Terai tracts. Ganja does not require any preparation. They pluck bunches from the plant used for the purpose and smoke it. So does not the bhang require any preparation. It is imported from Terai district and its dried leaves are pounded and a beverage is made.

15. In the northern tracts when the plant begins to ripen in the beginning of the cold season, dews fall on it: people go there in the early morning and wipe the dews with their hands and bodies. Thus a kind of gummy substance sticks to their bodies. Coming home they rub it and get it in form of fine 'battis,' and these are gathered together in small bundles. This is charas and is ready for use. But this sort is not liked in the plains. Its use is confined in Bhabar and Terai. Ganja leaves are put in chillum and smoked. Bhang leaves are pounded and then eaten, or a beverage made and drunk.

16. Certainly bhang is made by people in their houses. It does not require any preparation, besides that of its being well pounded. It can be made out of the plant wherever it grows. But people do not like the plant which grows in the country far from Terai, which is very rare. Yes; ganja and charas can also be made from the wild plant wherever it grows. But the produce must be rank and on a large scale.

17. By almost all classes of people.

18. Charas is spoilt after a rainy season passes over it. It becomes heating, less intoxicating, and less flavoury as they call it. No care can keep it from deterioration after a year. Ganja, if protected from dampness and moisture, will not spoil. The bhang also requires protection from moisture.

19. Only for smoking as far as my experience goes.

20. The only line of demarcation in the use of ganja and charas is that the former is used in the east, the latter in the western districts. Charas, proceeding further east, becomes dearer and dearer, so they do not use it in the east. All classes of people do smoke these.

21. It is also called baluchar or pathar. The former is preferred. Chur is not a third kind of it, but simply broken pieces of the above two; and of course the pieces of the former are preferred.

22. The charas known as Yarkand.

23. I do not think bhang being used for smoking anywhere in these provinces.

24. All classes of people, and in all localities, do drink bhang, and in rains and winter many of them change it to eating to avoid pain in joints and increase of phlegm.

25. They seem on decrease now. (1) Poverty; (2) well-to-do classes have begun to take liquor instead of them.

26. (*a*) 50 per cent.

(*b*) 10 „

(*c*) 20 „

(*d*) 5 „

27. From all classes of people. Generally idleness and the society of such classes of people lead to the practice.

28. Bhang—

(*a*) A pice a day.

(*b*) Two or three pice a day.

Charas—

(*a*) One or two pice a day.

(*b*) Four annas a day.

29. (*a*) Ordinary ingredients of bhang are pepper and sonf.

(*b*) Almond, cucumber seeds, kahu, khurfa, sugar, milk, in addition to the abovenamed two things.

The former to lessen the phlegmatic effects of it; the latter to make it more palatable and render it more refreshing. Dhatura is not so used. Nothing is mixed with charas or ganja.

30. Generally they are used in company. Bhang on rare occasions, when no companion is to be had, is taken in solitude, but very seldom. It is confined to male sex. Women of light character do also take them; never used by children.

31. It is easily formed and can easily be shaken off. Yes; from moderation it becomes excessive.

32. On Holi, Dewali, socially; and on Shivaratri when Shiva, and Navaratri when goddesses Kali and Durga are worshipped religiously, people take these drugs. They generally take more or less on these occasions, with very few exceptions. It is sometimes excessive in case of usual consumers. It is very likely that habit is formed by so taking.

33. It is generally regarded as bad by abstainers.

34. Certainly not. They will only feel uneasy for a few days, and *bus*.

35. It would be quite easy to put a stop to all these three. If proper measures are taken, no illicit consumption will be resorted to—an inconvenience of a few days only. No political danger in the least. It is quite possible that the prohibition will lead people to the use of liquor or opium.

36. Certainly liquor is substituted for these drugs among rich people. The proofs are the books of the wine merchants, and a more direct proof can be had by going to liquor shops at night; causes for the change being the looseness of character.

37. None I think.

38. Round or baluchar is better, superior, and with better flavour. Flat or pathar is inferior, having bad smell. Chur being the broken pieces of the above two, poorer people are compelled to be contented with the latter.

39. No; in everyday life drinkers seem hale and healthy and stout, while the others sickly, pale and feeble.

40. For piles they generally allow a drink of bhang and for stopping bleeding. They also put small round cakes on the part affected with piles. They give to horses and oxen when their hunger is lessened for some reason or other.

41. Charas is not beneficial anyhow, except that it has some effect in preventing malarious diseases. They consequently use it in the Terai or submontane tracts. So also is ganja. Almost all classes of people use it. A moderate habitual use of the drugs is regarded beneficial. Bhang is of course beneficial in moderate quantity as digester of food, creater of appetite, and it causes its consumer to eat more after a drink. The drinkers are an idle class of people; they do not work, they lie on their beds. It also serves as preventive of malarious effects.

42. It is not harmless either. The charas and ganja create cough, asthma, loss of appetite, etc. Bhang, on the other hand, makes a man stout, for its drinker eats much and his appetite is never dead. Its drinker eats everything with a relish.

43. Yes.

44. Laziness, drowziness, talkativeness. Bhang only is refreshing. All the three produce intoxication: charas and ganja immediately after smoking, and bhang after it is digested. Bhang only creates appetite; the others lessen it. The effects of bhang last for five or six hours, and so also those of charas and ganja.

45. Ganja and charas create cough, asthma, weaken the body, reduce a man to skin and bone. Mind becomes wholly inactive but does not tend to immorality: certainly they burn blood. They injure digestion also and cause loss of appetite. They deaden the intellect and occasionally produce insanity. It is sometimes temporary and it can be re-induced by their use after once leaving them. Bhang improves digestion, creates appetite. It does not create any of the diseases enumerated above.

46. Ganja and charas have worse results in the forms given above. Bhang as above.

47. No.

48. As above.

49. No; it is rather the contrary. It thins the semen and burns it. Fakirs use it purposely. Charas and ganja cause impotency, but bhang does not. Charas and ganja takers generally leave no issue.

50. Worse than above.

51. Habitual bad characters do not take these drugs. They make money and use liquor. Moderate use of these drugs has, I think, no connection whatever with crimes.

52. Still less.

53 and 54. No.

55. I have come across one such a case in Kashipur, where a man was murdered after he was stupefied by taking bhang. I hear they do practice it by administering dhatura or other thing in chillums, and thus stupefy their victims.

57. I do not think so.

60. Ganja plant is not cultivated: it grows wildly in the Terai, which people pluck and use as they like. There seems no check for it. Poorer classes use it whenever they like.

61. Charas is not made in these provinces except in some parts of the Terai where the hemp plant grows in abundance, but that charas is not in use in the plains, as it is not of good quality. There is a thorough control over the charas of foreign production.

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44. *Evidence of* M. MAHOMED WASI, *Sheikh, Deputy Collector, Partabgarh.*

1. I had had many opportunities of obtaining information regarding the matters connected with hemp drugs as a zamindar, pleader, Tahsildar and Deputy Collector in the districts of Ghazipur, Ballia, and Partabgarh—generally as an executive officer, and specially as an officer in charge of excise and drugs—where I had many things to enquire into. I was greatly assisted in answering these questions by my subordinate official, Excise Superintendent of Sadar Distillery, Partabgarh, *viz.*, Sayed Hassan Ali, who is an experienced official, and also a hakim.

2. Bhang, sabzi, patti or thandhai are the different names applied to the leaves of the hemp plant; siddhi is the name rarely applied to the leaves by sadhus or Hindu fakirs. These leaves lose their blue colour and turn pale. The seed of this plant resembles mostly with the grain called maize (bajra). Although bhang and ganja are of the same shape, yet there can be no doubt that they differ from each other in kind and the effect produced by them. In the printed set of questions the word "*subji*" is probably used for "*sabzi*." There are two sorts of charas. (1) Shaljahan, and (2) charas.

Shaljahan is brought by the Bhutias from the mountains in the Nepal territory. It is said to be obtained in the following manner:—In the evening the Bhutias throw ashes, etc., on the plant, from which this resinous matter is obtained. The ashes dissolve with the resin during the night on account of dew falling on the plant. Then in the morning the Bhutias enter into the jungle of this plant with a leathern dress on their persons and rub their bodies against these plants. The matter which comes over on their leathern dress is collected by them. This sort of charas is very strong in its effects of intoxication, good in kind, and very dear. But it produces slight intoxication, and is used by noblemen and persons of delicate disposition.

Charas, which is known after its own name, is used everywhere. It is brought from Laddakh in Bokhara. It consists of resinous matter, but is not pure gum, and in greater part it consists of earthly matter. When dried up it is nothing but

dust and of no use. It consists of such particulars as are found in the fossil produced in this country, On the whole this sort of charas is not a pure matter of the plant, nor do the greater parts of it consist of the matter produced from the plant.

There are two varieties of ganja. Flat ganja is imported from Patna, Monghyr, and other districts of the province of Bengal. It is not only trodden under foot, but is also pressed under a roller made of stone. "Ganja pathar" is imported from Khandwa district and Gwalior State. It is exposed to dew for a week or fortnight, and is pressed under stone, so that the agglutinated flower tops may become adherent. The leaves of both sorts of ganja are thick and blue. They do not lose their blue colour. The seed of this plant mostly resembles with the Indian-corn called *mash* (pulse). One can fully distinguish between the shape and varieties of both sorts of ganja and bhang. No sort of ganja is called "broken ganja" in this part of the country. The "chur" of each sort of ganja is known after the name of its own kind. The "chur" is not called "pathar" or "patehar."

3. The hemp plant grows spontaneously in the districts of Ballia, Basti, Gorakhpur, Naipalganj, Gonda, and Bahraich. It grows abundantly in the Bahraich district, where it is used often for making tattis for houses and also as fuel.

4. The different names by which this plant is known are bhang, sabzi, thandhai or patti. They refer exactly to the same plant.

5. To the growth of the wild hemp it is necessary that the climate should be moist or wet, soil sandy, rain in abundance, ground low and at the foot of the hill. It has no special reference to river. It is only on the bank of the river Ghagra that these plants grow larger in size on account of verdure; otherwise in respect to the produce in abundance the banks of the river and other places are one and the same.

6. The growth of the wild hemp is ordinarily dense.

7. No.

14. (*a*) *Nil*,

(*b*) *Nil*.

(*c*) Bhang is prepared of the hemp plant in the districts of Ballia, Basti, Gorakhpur, Naipalganj, Lakhimpur, Gonda, and Bahraich. It is abundantly prepared in the Bahraich district. The extent to which it is prepared can be estimated from the returns of that district.

15. (A) Charas and ganja are used for smoking only.

(B) Bhang is eaten in the following different ways:—(1) Pure bhang (ground). (2) mixing with other ingredients, such as the seeds of cucumber (khira and kakri), anise, cardamoms, lettuce, purslane, endive, pumpkins and pepper. They are ground and mixed with. (3) Mixing with sugar. (4) Mixing with dhatura seeds (ground).

(C) Bhang is drunk in the following methods:—(1) Ground, dissolved in water and filtered. (2) Mixed with other ingredients, such as the seeds of cucumber (khira and kakri), anise, cardamom and pepper, etc., ground, dissolved in water and filtered. (3) Mixed with sugar. (4) Mixed with milk and sugar. (5) Ground with dhatura seeds, dissolved in water and filtered.

Bhang is washed, mixed with ghi and fried in a pan. When it becomes hard, it is boiled in water for about five or seven days continually, water being poured therein at times. When the water is evaporated in full, the substance is tied up in a canvas bag and the ghi is squeezed therefrom. Sugar is mixed with this ghi and reduced in state of syrup. To make this syrup sweet smelling and tasty, keora water, raisin, almond, pista, chesnut and cardamoms are mixed therewith. When congealed, it is cut like barfi (a sweetmeat), resembling in shape with a rectangle or a rhombus. It is called majun or majun "falak ser" (electuary).

16. The cultivation of bhang is generally prohibited in these districts, but it grows spontaneously in such places as it is made use of, such as the *kutis* (dwelling places) of fakirs. Sometimes its illicit and secret cultivation is carried on in ruined sites of houses and compounds. Wherever this plant grows its leaves are used. No special preparation is required. Ganja also grows spontaneously in places where its seeds accidentally fall down on the ground. Its secret cultivation is made in rare cases only. Ganja is used for smoking only. The ganja is not prepared in such places where it generally grows.

17. Bhang alone grows spontaneously in this province. The owners and possessors of the land and men of different castes cut this plant and manufacture it. Its preparations are not made by any particular class of people.

18. The more the bhang is kept, the finer it grows in quality, *i.e.*, its heat is lessened or removed and the effect becomes moderate, provided it does not rot through carelessness, such as being moistened with water. Bhang rots if water happens to pass in the bag containing it. On the contrary, if the bhang is spread out like the straw of corn, only that portion which is moistened with water is deteriorated, and the rest remains in good order.

The deterioration of ganja commences after one year only, and the price is diminished. It quite loses its effect after six years if kept with ordinary care. The ordinary measures taken to prevent deterioration are to protect it from air and moisture.

It should be kept in closed houses. Flat ganja, which sells very dear, is kept in bags suspended to the roof of the rooms. Where kept in small quantity, it is kept in boxes and almirahs. The causes of deterioration are that air dries the blooming substance, and it is overtaken by stench owing to the effects of moisture, and does therefore rot. If exposed to air and moisture, it deteriorates in a year only.

Charas remains in good order for a year only. When the watery substance in it is dried up gradually, it is reduced to dust in a period of four years, and quite loses its effect. The cause of its deterioration is exposure to air and heat. The measures which can be taken to prevent its deterioration are to store the products in moist places. There are different ways of doing this. For large quantities a *pacca* cistern is dug up in closed houses. The cistern is filled with water, and the resinous matter is placed on iron bars.

19. Ganja and charas are used only for smoking.

20. Sadhus, bairagis, Bunmanus or Musehra (who live in jungles) generally, and among persons of higher classes—Chattris—often, and some persons of every class smoke ganja and charas. The proportion of the people smoking

ganja and charas is estimated at 20 per cent. People residing in cities and markets are more addicted to it than the villagers.

21. For the kinds of ganja, see the answer to question No. 2.

Chur belongs to its respective class (flat or round ganja). The effect of flat ganja is refreshing. It is not violent in its intoxication. Notwithstanding its high prices, the flat ganja is preferred to round ganja for smoking. To the consumers of ganja, flat ganja is preferable to round ganja to the same extent as ghi is preferable to oil. Flat ganja is much used in Partabgarh, Sultanpur, Jaunpur, and Allahabad districts The effect of round ganja is too hot and unbearable. It is much used in the districts of Nawabganj, Lucknow, Unao, and Rai Bareli. Besides its cheapness and custom of the place, it appears that people addicted to strong intoxication do not like to make use of substance producing but slight effect, such as persons addicted to mowha liquor do not prefer the use of shira, or any other sort of liquor producing but slight intoxication.

22. Native charas is not used in this province or in the districts lying on its frontier.

Foreign charas is used in this province rather throughout the country. Shaljahan is imported from the Nepal hills. Charas is imported in large quantities from Laddakh, Amritsar, Hoshiarpur, Ludhiana, Jullundar, Lahore, and other districts of the Punjab province. The charas is imported from Laddakh in the following manner:—The charas, which is a resinous matter, is put in a bag of coarse and durable cloth, packed with strings, and wrapped in the skin of a *dumba* (a kind of sheep with a thick tail, originally from Persia) to the side it is woolly or hairy, so that it may remain hot. The skin is then sewed and packed strongly.

It is called chimri or puthara. One full chimri is purchased by traders. To examine its quality, a little of the charas is taken out by the traders making a hole in the chimri. It is then firmly sewn. If purchased, it is wrapped up in a canvas bag and sent to the purchaser's destination.

23. Bhang is never used for smoking.

24. All classes of Hindus generally, and Brahmins specially, do equally eat and drink bhang. It is used equally in cities, towns and villages. The proportion of people using it is estimated at 30 per cent.

25. The use of bhang is steady, of ganja on the decrease, and that of charas on the increase. The reasons which cause the increase in the use of charas do equally apply to the decrease in the use of ganja, and they are as follows:—

(1) The effects of charas are refreshing like those of flat ganja, and on the whole the intoxication produced by charas is strong, and the price of charas imported from Laddakh is cheaper than that of flat ganja.

(2) To smoke ganja the purchaser has to rub it for a long time, while the charas can be used at once without undergoing any difficulty.

(3) The sources of the trade of charas are increasing day by day. It is imported in great quantities, and can be had at all places.

(4) Charas is free from duty and the drug contractors derive much benefit from its trade.

(5) Charas is considered less injurious than round ganja. Round ganja is too hot in its effects.

26. The proportion of the consumers of ganja and charas are as follows:—

(*a*) 14.
(*b*) 4.
(*c*) 2.
(*d*) 0.

The proportion of the consumers of bhang is as follows:—

(*a*) 20.
(*b*) 5.
(*c*) 5.
(*d*) 0.

27. As to the first part of the question, the answers to questions Nos. 20 and 24 are sufficient.

The habits of life or circumstances which mainly lead to the practice are as follows:—Sadhus and bairagis take to the habit of smoking ganja and charas (1) to avoid sleeping; (2) to alleviate fatigue; (3) to sing or recite hymns according to their respective views.

By the indulgence in the use of hemp drugs their object in view is to produce impotence, because the semen substance is dried up owing to the hot effects of the drugs, and the organs of lust are rendered useless. The Chattris and other classes of people use these drugs with a view to carry on debauchery. Their habits of life become very bad. Many of them turn into criminals, and their character is disgusting to the persons of the same community.

Bhang is used at first as a food accessory to maintain sexual power and to alleviate fatigue while under severe exertions.

The use of bhang, when taken in small quantities, is not disgusting; but the conduct of such persons who consume it in large quantities is much disgusting to the people in general, and the excessive consumers act sometimes like persons of unsound mind.

The consumers of any of these three drugs are, in the words of the country, called "ganjeri," and "bhangeri," in the sense of their debauchery and untrustworthiness.

28. (*a*) The average allowance and cost of each of these drugs per diem to habitual moderate consumers are as follows:—

			A.	p.
Flat ganja,	6 mashas, price	. . .	1	6
Round ganja,	1 tola "	. . .	0	3
Charas,	6 mashas "	. . .	1	0
Bhang,	2½ tolas "	. . .	0	1½

(*b*) The average allowance and costs of each of these drugs per diem to habitual excessive consumers are as under:—

			Rs.	a.	p.
Flat ganja,	5 tolas, price	. .	1	0	0
Round ganja,	5 " "	. . .	0	1	3
Charas	5 " "	. . .	0	10	0
Bhang	1½ quarters of a seer	.	0	1	6

29. (*a*) The smoking and eating tobacco are ordinarily mixed with ganja and charas

(*b*) Pure ganja or charas is rarely smoked.

Sadhus generally mix dhatura with these drugs. The object of mixing tobacco with these drugs is to increase their quantity, and of mixing dhatura to increase the degree of intoxication or to stupefy people with whom committal of any offence may be in view. The method of admix-

ture and the ingredients mixed with bhang have been dealt with in answer to question No. 15.

30. The consumption of each of these three drugs is generally practised in company and often in solitude. They are generally used by male sex and very little by female sex. The practice is not confined to any time of life. It rests merely on habits and circumstances. It is not usual for children to consume any of these drugs. The consumers do generally administer bhang to children, especially during the hot season; but they do not allow their children to smoke ganja or charas.

31. Yes; the habit of consuming any of these drugs is easily founded. It is difficult to break off, but not so difficult as to break off the habit of consuming opium. It is nevertheless very difficult to break off for the habitual excessive consumers. In the case of ganja and charas, there is a tendency for the moderate habit to develop into the excessive; but such tendency is very rare in the case of bhang.

32. The religious custom is only this, that on Sheoratri day, when the Hindus worship the god Shiva, they make offers of ganja, charas and bhang, and consume these drugs like sacred relics (Parsad). The use of drugs in connection with such custom is not regarded as essential, but is considered a good omen to consume it as relics. It is generally temperate. It is not likely to lead to the formation of the habit. It does, no doubt, often happen that the persons not addicted to any intoxication become senseless if they consume any of these drugs.

In Holi festival people often become senseless owing to the consumption of these drugs, and are involved, for several hours, in great trouble. I have noticed it while in camp, in the temple of Ghusar Nath Mahadeo, situated in the Partabgarh District, on the bank of the river Sai, close to the road leading to Sonipur police station, in the temple of Balesure Nath Mahadeo in Ballia district, and in several other temples.

33. The consumption of each of these drugs is generally regarded as evil. The consumers are so hated in the eyes of people that they are called "ganjeri" or "bhangeri." But those who consume these drugs in little quantities are not generally regarded as men of bad character. The public opinion in regard to the practice is about sadhus and bairagis.

The use of the narcotic is in disrepute, because people under the influence of these drugs act against the advice of soundness of mind and morality; also because the consumers become spendthrift, bad characters, offenders and unforsighted. They lose their property and are often overburdened with debts.

There is no custom of worshipping the hemp plant.

34. To forego the consumption of the drug their use would be a serious privation to the sadhus and bairagis of the present day, and also to any class of people who are habitual excessive consumers, inasmuch as their habits to consume has now taken its deep root in them. Moreover, sadhus and others of the kind consider it to be a part of their religious observance.

35. It would be feasible to prohibit the use of charas. The enforcement of prohibition is very easily possible. There would be no likelihood of illicit consumption of the drug. The easy method to prohibit its consumption would be to prohibit its importation in this country. The use of ganja can be prohibited without any likelihood of illicit consumption. The easy way to enforce its prohibition would be to prohibit its cultivation in the district where it is cultivated, and to prohibit its importation from foreign States. In support of this view, it would suffice to say that in many parts of the country the cultivation of ganja is prohibited, and the prohibition has been enforced without any difficulty. It is not probable that this prohibition would occasion serious discontent among the consumers, or that such discontent would amount to a political danger.

(*a*) The prohibition would not be followed by recourse to alcoholic stimulants.

(*b*) It would probably be followed by recourse to use of bhang.

If duty be fixed on bhang, it will decrease its consumption, and its consumption can then be gradually prohibited.

37. The effects of charas-smoking differ from those of round ganja, and resemble with those of flat ganja with a little violence in intoxication. (See also the answer to question No. 25).

38. The answer to question No. 21 does equally apply here.

39. Ganja and charas are used for smoking only. If they be eaten or drunk, the substance will be discharged with vomiting owing to the effect of their excessive heat. The remaining effect of the drug in the body would be highly injurious, so much so that it would be fatal to life. It can be consumed if only a few leaves of ganja, some six or seven years' old, be mixed with a large quantity of bhang—say three tolas of ganja mixed with one seer bhang. If a purchaser comes to know this admixture, he would not purchase this bhang.

40. Although several benefits and injuries of ganja and bhang are described in the books dealing with the Greek system of medicine which are observed by the hakims of the province of Oudh and other hakims of Hindustan, yet the use of any of these drugs is not prescribed by them. Only the oil pressed from ganja seed is prescribed and used in the treatment of diseases relating to muscles. Bhang is nevertheless used in the treatment of cattle disease. The seed of bhang is used also in the treatment of human disease.

41. (*a*) The moderate use of bhang alone can be beneficial in its effects as a food accessory.

(*b*) Charas, ganja or bhang is used for the purpose; but the real fact is that, under the influence of intoxication, one cannot perceive the real state of his body.

(*c*) and (*d*) No.

People using the drug for the purpose described in clause (*a*) do generally belong to the classes of Brahmins. Their proportion is 10 per cent. out of the figure estimated in answering the question No. 26 (*a*).

People falling under clause (*b*) are persons of labouring classes—Musehras, Lonias, Chamars, and blacksmiths. Their proportion is 5 per cent. of the figure given in answer to question No. 26.

The uses referred to above relate to moderate habitual consumers.

42. Even the moderate use of these drugs is generally considered injurious, as it affects the intellectual power and brain. The use of ganja and charas, if continued for a long time, is specially highly injurious, and results into impotence, weakness of eyes and eyesight. It impairs the strength of the body.

43. No.

44. The immediate effect of the use of round ganja is that it produces a strong and violent intoxication. It lasts for five or six hours, and a want of subsequent gratification is felt. Flat ganja and charas produce immediate effects, but the intoxication is not so violent. It is rather refreshing. These effects last for four hours, and a subsequent gratification is felt. The effect of the use of bhang commences after ten or fifteen minutes, and within half an hour it reaches its highest degree of intoxication. It lasts ordinarily for six or seven hours, and even for a day or two, in proportion to the excessive consumption. There are after-effects—aching of joints, uneasiness, and want of subsequent gratification.

45. The habitual moderate use of ganja and charas produces noxious effects—physical, mental or social.

It impairs the constitution if used for a long time. It causes loss of appetite. The consumers of ganja and charas are generally attacked with asthma. The lungs are affected owing to excessive heat and dryness. It causes also dysentery. It impairs the moral sense, induces laziness, habits of immorality and debauchery. It weakens the intellect, and also deadens it if used continually for a long time. It produces temporary insanity, the symptoms of which are re-induced by use of the drug after liberation from restraint, and it always tends to indulgence in the use of hemp drugs. The greatest injury is caused to the matter on which the births and generations depend.

The habitual moderate use of bhang also impairs the moral sense, and induces laziness, habits of immorality and debauchery. It weakens the intellect, and induces the habit of useless talk.

Owing to its effects as a food accessory, food is taken in more than proper quantity, which causes dyspepsia. The stomach is by and by spoilt.

46. It has often been noticed that the habitual excessive consumers of any of the three drugs are never found to be men of sound mind. Too many injurious effects are noticed in them.

47. The habitual moderate use of the drugs is not a hereditary habit. The use of these drugs for a long time impairs the matter of births and generations. Children are born too weak. But such is not the case with bhang.

48. The habitual excessive use of the drugs is not hereditary. It renders the semen unfit for procreation.

49. The moderate use of drugs is not practised as an aphrodisiac. It is not so used by prostitutes. Use of ganja or charas for a long time tends to produce impotence, but not the use of bhang.

50. The excessive use of ganja and charas tends to produce impotence. It is generally used by sadhus and bairagis for the very purpose.

51. There are a large proportion of bad characters habitual moderate consumers of ganja and charas, with the exception of sadhus, bairagis, and persons belonging to the labouring classes.

The moderate use has connection with crime in general, and often with crime of any special character. It has been noticed that these bad characters administer drugs to travellers with the pretext of its being tobacco, and when the travellers become senseless the bad characters make away with their property.

52. The more is the excessive use of the drugs, the more is the number of crimes.

53. Premeditation is necessary for the committal of heinous offences. Intoxication will nevertheless incite to the committal of crime.

54. Yes.

55. Yes, they do so; and it can be done with any of these three drugs (ganja, bhang or charas). Complete stupefaction can be induced by any of these drugs without any admixture.

56. With reference to the note, the effects of use have been stated in answering the different questions. The admixture of dhatura produces complete stupefaction in personal consumption also. It deadens the intellect in the end. It is purposely administered to others to stupefy them, so that the crime may be easily committed.

57. Ganja and charas are used for smoking only, as explained in answering the question No. 15.

58. I consider the hemp drugs capable of improvement.

59. The sale of charas and its consumption is on the increase. With a view to preserve general health the decrease in consumption can be worked out by a rise in price, and the price can be raised by a rise in the rate of duty. The rate of duty at Re. 1 per seer will be proper. The duty should be realized on the frontier of the British territory when it is imported from Ladakh. A store house should be established on the frontier, and they should be established also in the district where the trade of this drug is carried on, so that the Government duty may not suffer.

The duty should be levied at an enhanced rate on the "shaljahan charas." Round ganja is too much injurious. With a view to preserve general health, the Government duty should be excessive in the districts it is produced. Store houses should be established on the borders of the districts in which round ganja is imported from foreign States, and duty on it should also be excessive.

No duty is levied on bhang. It is excessively used, because it sells very cheap. Godowns should be established in the districts it grows, and the Government duty charged thereon should at first be Rs. 2 per maund.

60. Ganja is not produced in this province.

61. Charas is not produced in this province.

62. It grows only spontaneously. It is not cultivated here. It should be controlled, and to exercise such control the owners or possessors of the produce should be ordered to deposit it within a fixed period of time in the Government store house for sale.

63. The present system of wholesale vend of these drugs is often objectionable, because the wholesale vendors have opportunities to carry on illicit sale The wholesale vendors should therefore keep a detailed register, showing the daily income and expenditure of each kind of the drugs. They should also keep cheque books to be supplied to the retail vendors. They should file a statement at the end of each month, showing the result of sale during the month.

64. The register of export and import of drugs lately prescribed by the Commissioner of Excise, North-Western Provinces and Oudh, has cleared up the matter. But the rule as to the examination of these drugs, while in transit by the Inspectors of Police and Tahsildars, should be extended to the Sub-inspectors of Police and Excise

Superintendents, who have much more opportunity to examine these drugs.

65. The answer to question No. 59 does equally apply here.

66. There should be different rates of taxation. The present duty levied on flat ganja is reasonable. The duty on round ganja should be increased on the principle that the effects are highly injurious, so that, if sold at a high price, there would be a decrease in its consumption.

67. There is no tax levied on bhang and charas. See the answer to question No. 59.

68. There are no houses in this province licensed for the sale of these drugs or their preparations, where they may be consumed on the premises. But there are many such shops. A close supervision is required to prohibit the assemblage of criminals in such shops.

69. The licensed vendors do always wish to open their shops in such localities, where people may have opportunities to purchase the drugs without difficulty. The localities of these shops are considered with due regard to the localities of markets and abadis, which is deemed sufficient for the purpose.

Oral evidence.

Question 15.—The custom of mixing dhatura seeds with bhang is not common. I have noticed it at the Holi, and even then the practice was exceptional.

Question 18.—In the last part of this answer I describe a method of storing the drug. The water keeps the drug moist, and the charas is placed on a grating over the water.

Question 25.—Ganja is more hurtful than charas, as I have found out by enquiry of consumers, especially at Gusar Nath in the Partabgarh district. There is more intoxication in ganja, so much so that men sometimes fall down when they are intoxicated and require to be sprinkled with water to restore them. They do not quite lose their senses. I have never seen this result from charas.

Question 29.—Sadhus do generally mix dhatura with the drugs. An old servant of mine mixes dhatura in the same way. He is a fakir by descent. I also know a Khaki Gosain who has the same habit. I know other cases. The majority of sadhus use dhatura. Out of nine fakirs whom I questioned, I found that five used it.

Question 30.—I have seen bhang given to children in all castes. The children are always above the age of eight years. The drug is given in small quantity in sherbet.

Question 35.—Ganja can be prepared from the wild plant, and the wild plant grows everywhere. The prohibition could not be enforced in places like Bahraich, where the plant grows plentifully, but import could be prevented.

Question 42.—I know the case of a Talukdar of property who lost his memory by smoking ganja. His eyesight also went wrong, and the hakims told him it was the effect of ganja. He did not become insane. I do not know that he suffered in any other way. He did not drink, but he was given to sexual excess. I have not noticed any evil effects from moderate use among the working classes.

Question 45.—In saying that the drugs produce temporary insanity, I refer to the intemperate use. With regard to bhang, also, the evil effects are due to the excessive use, which follows on habitual use.

Question 46.—I mean that excessive consumers are seldom in full possession of their senses, though they may not be insane. This only applies to the state of intoxication. When it passes off they recover their wit.

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45. *Evidence of* CHAUDHRI MAHARAJ SINGH, *Jat, Deputy Collector, Mau, Jhansi District.*

1. I have been in charge of Excise Department in some of the districts, where I have worked as a Deputy Collector.

2. Yes; besides the names already mentioned, bhang is also called bijia, and ganja and charas, sulfa.

3. Gonda, Bahraich, Lalitpur (a sub-division of district Jhansi); it is abundant in Bahraich district.

6. Dense.

7. No such cultivation in Jhansi district.

14. No.

16. It is not so done generally; yes, it can be so prepared and also ganja and charas.

17. By no special class of people.

19. For smoking only, so far as I am aware.

20. The use of ganja and charas is more prevalent among the lower classes; the proportion of the people can't be given definitely; but ganja is more extensively consumed than charas, the latter being more costly.

23. Bhang is not used for smoking.

24. Bhang is generally used by higher classes as a drink and is eaten by a certain class of fakirs in cold weather. No exact proportion of the people could be given, the consumers counting by thousands.

25. The use of these drugs is not on the increase, because their free cultivation is prohibited, and besides they are liable to excise duty.

29. Tobacco is ordinarily mixed with ganja and charas both, and black pepper with bhang. Dhatura is very exceptionally used with bhang in order to enhance the intoxicating effects of the latter.

"Bhang massala"—Seeds of khira, kakri, sonf, ilaichi, almond, dry rose-flower.

30. Ganja and charas are used to a greater extent in company, while bhang is consumed both in solitude and in company. Their consumption is generally confined to the male sex and the adult. Children do not usually use them.

31. The habit of consuming any of these drugs may be easily formed, but is not so difficult to break off, as is the case with opium or alcohol. Their moderate use generally does not tend to develop into the excessive habit.

34. Certainly; it would be a serious privation to the labouring classes, who find a great relief and comfort by the use of these drugs after their day's work. The drugs are now generally used by

the poor classes as refreshing stimulants to alleviate their fatigue rather than as luxurious intoxicants.

35. The prohibition would not be feasible, and there is a fear of the drugs being used illicitly if the prohibition is enforced. The people now addicted to their use are not likely to do without some intoxicant and may take to alcohol instead, which would be a change for the worse. But in the case of certain classes (of which there are good many in India) to whom liquor is religiously prohibited, the deprivation would be felt as a hardship, and the discontent thus caused may, coupled with other causes, amount to a political danger.

36. I don't think that alcohol is now displacing these drugs to any extent.

42. The moderate use of these drugs is obviously harmless, as lots of persons have been using them for a long time without any appreciable injurious effects.

43. Yes; they are quite inoffensive.

58. The present system, I think, is working pretty well.

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46. *Evidence of* PANDIT BISHAMBHER NATH, *Brahmin, Deputy Collector, Unao.*

1. As an Excise Officer in Faizabad and Unao districts, I have obtained the information in the discharge of my official duties.

2. Yes, but there are two kinds of ganja—(1) pathar, (2) baluchar. There are three varieties of baluchar—flat, round, and chur. Pathar is greatly used in Oudh, as it is cheaper than baluchar. Baluchar comes from Bengal and pathar from Central India. Baluchar is less injurious than pathar.

The dry leaves are also called butee and bijia.

3. Northern parts of Kheri and Bahraich.

4. It is named bhang.

5. Damp and wet climate and moderate rains.

6. Dense.

7. No.

10. There is no special class of hemp cultivators in Oudh. It is not cultivated in Oudh.

13. No, it can be cultivated in any district. It being more costly to cultivate hemp than to get the dry leaves from northern districts, no attempt has been made to cultivate in districts south of Gogra.

14. Bhang is not imported to Oudh from any other province. It is prepared in Kheri and Bahraich.

15. Bhang is prepared from wild plants by drying up the leaves.

16. (*a*) Yes.

(*c*) Ganja can be prepared from wild female hemp plants, if all the male plants are uprooted and not allowed to grow side by side.

17. Bhang preparations are made by Brahmins and grocers. Brahmins sell it in liquid form. The grocers sell bhang lozenges (majum).

18. Yes, they do wither in two or three years. By being kept in a damp place, they lose their effect very soon.

19. Yes, ganja and charas are used only for smoking. Ganja is also used in making oil, which is extensively used by the natives as a cure for rheumatism and other pains.

20. Ganja and charas is used in every part of Oudh. It is generally used by low caste people. Labourers and those who have hard work to do use it as a stimulant.

21. "Round" is preferred for smoking; but those who cannot afford to get it use flat or chur, which is cheaper than "round." "Chur" is cheapest and worst of all.

22. Yarkand charas.

23. No.

24. It is chiefly used by rich and high class Hindus, who, according to their religion, cannot drink or smoke charas and ganja.

25. It is neither on the increase nor on the decrease.

26. In every hundred men that use bhang, 50, are habitual moderate consumers and 10 habitual excessive consumers, 35 are occasional excessive consumers and 5 are occasional consumers.

27. The habitual excessive consumers are gosains, fakirs, Gungaputras, and Chaubes. The moderate habitual consumers are rich and high class Hindus who do not drink. Gosains and fakirs use all the drugs. Gungaputras and Chaubes use bhang. The high class Hindus use bhang only. Some men mix raw mangoes with salt and spices with bhang. The mango is boiled and its juice mixed with bhang.

In every hundred men that use charas, 30 are habitual moderate consumers and 5 are habitual excessive consumers. The rest are occasional moderate consumers.

There are very few men who are excessive consumers of charas, as it is very costly. Charas is chiefly used by Hindu fakirs and low caste Hindus and Muhammadans.

In every hundred persons that use ganja, 50 are habitual moderate consumers and ten habitual excessive consumers. The rest are occasional moderate consumers.

It is also used by Hindu fakirs and low caste Hindus and Muhammadans. Ganja and charas are used by labourers and those who work hard.

28. Six mashas of bhang, three mashas of ganja, two mashas of charas can be daily consumed by habitual moderate consumers; and five tolas of bhang, one tola of ganja, and six mashas of charas by occasional moderate consumers. It will cost half a pie a day to get bhang for a moderate consumer, and five pies for an excessive consumer. Ganja will cost from three pies to two annas, and charas from six pies to four annas. This is according to rates sold in the mufassal, but in cities the drugs are sold at double the rates prevalent in the mufassal.

29. Pepper (black) is ordinarily used with bhang. Sugar, cardamom, souf, and different cooling medicines are used with bhang by rich men. Milk in rose water and kora water are also mixed with it. Dhatura seeds are mixed with bhang by excessive consumers, who are generally low class people.

Tobacco is ordinarily mixed with ganja and charas; dhatura is only used when it is required to stupefy any one.

30. Ganja and charas is used in company. It is confined to the male sex only. Children do not consume ganja and charas. Bhang is used in solitude as well as in company. The women of Kochis, Todhs, Ahirs and low Muhammadans also use bhang. Grown up boys also use bhang.

31. The habit is not easily formed, but when a man gets into the habit, it is very difficult to break it off.

32. Bhang and majum are used in Holi by those Hindus who do not drink. Bhang is also offered to Mahadeva on days fixed for the worship of Mahadeva. It is temperate. It cannot lead to the formation of habit and is not injurious. The custom is religiously observed by ignorant Hindus.

33. The consumers of ganja and charas are looked down upon with contempt. They do not move in good society. Bhang-drinking is not held in disrepute.

34. The labourers who use these drugs to alleviate fatigue and to resist severe exposure or exertion will feel it seriously; and to the Hindus who do not use any intoxicant save bhang it will be serious privation to forego the consumption of bhang.

35. It would not be feasible to prohibit the use of drugs. It will be consumed illicitly, and will cause a wide-spread disaffection towards Government. The prohibition will lead to the use of alcoholic stimulants with those where religion do not prohibit it; but the others will have recourse to some more injurious drugs or poisons.

36. No.

37. There is a slight difference in the effects of ganja and charas smoking. The effects of charas are mild and its intoxication does not last long, and its effects are not instantaneous.

38. The effects of ganja are instantaneous, strong and not lasting. Yes, the intoxication of "chur" is not so strong as that of 'flat,' which is weaker than round.

40. Bhang is given to horses and cattle to relieve fatigue. It is used by baids as medicine in some diseases. It is used for the cure of piles. Charas is used for curing asthma and tetanus by baids.

41. A moderate use of bhang and charas is beneficial to health—

(*a*) As a food accessory.

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

(*c*) It is a general impression that ganja smokers never suffer from malarious fevers. The moderate use of charas and bhang, whether habitually or occasionally, is beneficial.

42. The use of ganja is more harmful.

43. Yes.

44. The effects of charas and ganja are refreshing. The effects of bhang are depressing. Ganja and charas allay hunger and bhang creates appetite. The intoxication of ganja is very temporary. The intoxication of charas does not last for more than half an hour. That of bhang lasts for a day. There are no after-effects. No uneasiness is felt.

45. (*a*) to (*e*) No.

(*f*) Ganja and charas, if used in excess, produce insanity.

46. Excessive use is sure to produce insanity.

47. The use of bhang is a hereditary habit with Chaubes and Gangaputras.

51. In my fifteen years' connection with the criminal courts as a pleader and as a magistrate, I have not met with a single case in which the use of any of these drugs has any connection. The Burwans and the other criminal classes of India do not use these drugs.

53 and 54. No.

55. Ganja and charas mixed with dhatura is used by thugs to stupefy their victims and to rob them. The root of kunair, matua kodon is also mixed with charas and ganja to stupefy their victims.

56. The use of drugs in moderation is beneficial; but its excess with admixture is dangerous. Some excessive consumers mix dhatura with ganja and charas and dhatura seeds with bhang. Robbers mix dhatura with charas and ganja to give it to travellers to make them out of their senses.

57. It is not eaten or drunk in this province.

58. I know it is working well.

63 and 64. None.

65. Yes.

66. Pathar ganja is very injurious, but it is cheaper, and it is used in preference to baluchar of Bengal. The exports from Gwalior, etc., of pathar should either be disallowed or so heavily taxed as to make it more costly than baluchar.

68. In cities and towns there are bhang shops. There can be no objection to these shops. Ganja and charas shops in cities are kept by *sakins*, who are worse than prostitutes. These shops are very demoralizing, and young men are often tempted to these infamous shops, not so much for charas and ganja, as for the prostitutes who sell the drugs. These shops should be discontinued and no license should be granted to females, as young men who go there are habituated to use charas and ganja, which they would have never done, had these infamous women not been licensd to sell ganja and charas.

69. The wishes of the people are not consulted before a shop is opened, but a shop is removed if the people object to it. Local public opinion should always be considered.

Copy of a letter from the Board of Revenue to Government appended to PANDIT BISHUMBHER NATH'S *evidence.*

1. In reply to G. O. No. 431, dated 8th December 1893, regarding the grant of licenses to females in the Fyzabad, Lucknow and Agra districts, I am directed to say that it has been ascertained that in Fyzabad four drug licenses have been granted this year to Sakins. The Deputy Commissioner has, however, issued orders to cancel the licenses granted by the contractor to these women and has prohibited the future grant of such licenses to prostitutes.

2. In Lucknow five drug licenses have been granted this year to Sakins. The Commissioner of Excise has been requested to inform the Deputy Commissioner of Lucknow that licenses to such persons should be strictly prohibited in future, and that the contractor should be warned that if any scandal arises from the contractor's unforeseen action in the current year, he will be excluded from future contracts.

3. In Agra no drug licenses are granted to

Sakins. I am to say that in all towns it is understood that women of more or less doubtful character follow the trade of supplying "*huqqas*" ready for smoking to passers-by who want a smoke of tobacco. These women are also known as Sakins.

Oral evidence.

Question 46.—It is generally believed that excessive use is sure to produce insanity. All my answers are only merely the general opinion. The general opinion is that liquor affects the intellect like ganja does, but not to the extent of causing insanity. I mean the opinion of native baids and hakims whom I have consulted by "general opinion." I can mention Hakim Bankelal of Unao, Vaid Missarji of Maki, and Hakim Hafiz Masaod Ahimat. I can name no others. The general opinion I have quoted with reference to alcohol is not based upon the opinions of the people named above. It is based on my personal experience. The last sentence of my answer 45 is my individual opinion, the result of my own observation. I have met about twelve cases of insanity of the kind, of whom four are in my own mahalla in Lucknow. I know two such cases in Unao, two in Fyzabad, and one at Khanegarh in the Keri District. Of other insanes personally known to me, I can mention four—two men and two women. These are not hemp drug cases. I do not know the habits of any one of the nine hemp drug insanes so intimately as to be able to say that his insanity was due to hemp drugs alone. None of them has been in any asylum or under medical observation.

Question 55.—Matua is a kind of corn. Kodon is kodua; also a kind of grain.

Question 68.—The *sakins* I refer to are of Lucknow. They are prostitutes and their daughters are prostitutes. Licenses for sale of the drugs are given to them. There are such women in Fyzabad also who hold licenses. I suppose these women must have been granted licenses because they keep shops. I don't know if their names are entered in the licenses. I have seen shops kept by women of the same class in Agra and Delhi.

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47. *Evidence of* Mirza Irfan Ali Beg, *Moghal Chagtai, Deputy Collector, Gonda.*

1. Enquiries from the ganja smokers, bhang consumers and old shopkeepers of hemp drugs (*i.e.*, retail vendors and not thekedars).

2. Bhang is also called "buti" by sadhu fakirs. A fourth variety of ganja is called "jangli," which grows in this district spontaneously in the north.

Yes, the above definitions may be accepted, and they are known by the same names as given in the question, with the additional names as given in reply against them.

3. Gonda district (Parganas Balrampur, Tulshipur and Utraula specially).

4. Bhang is generally given the name to the hemp plant, but it is called ganja in cases when it does not flower.

5. It grows in damp places.

6. Dense.

7. No.

14. In Gonda district the following drugs are prepared (not manufactured) :—

(*a*) Ganja in small quantities, especially for private use.

(*c*) Bhang in large quantities for sale within and without the district.

15. (*b*) Wild plants, when ripe, are sickled in February and March, dried in sun, threshed, and their leaves collected. These leaves are called bhang.

B.—If pounded and made into pills, they eat it.

C.—If pounded and mixed with sufficient quantity of water, they drink it.

A.—If the wild plants do not flower, they are, like the above method, dried, and their *kalies* (*i. e.*, buds or flowering tops) broken, and, after being mixed with tobacco, are used in smoking. These kalies thus obtained are called ganja.

16. Bhang is prepared by the people in their houses for their private use, and it can be prepared from the hemp plant wherever grown. Charas is not prepared in this district at all. Ganja can be prepared from the wild plant wherever grown. In doubtful cases the latter is prepared by twisting the twigs when the plants are young, and by this process they do not flower.

17. In this district the drug contractor generally makes bhang, which is sold and exported by him to other districts. For private use the people of all classes generally prepare bhang and ganja both.

18. With ordinary care ganja and charas are kept good for one year only, and bhang for two years only, after which time they lose their effect. Dampness and air deteriorates them. To prevent deterioration, they are put on wooden frames higher from the ground.

19. Ganja and charas are used for smoking.

20. In the Gonda district, Hindu sadhu fakirs (mendicants) do smoke ganja and charas without a single exception. Kshattris, about 50 per cent., smoke it also. The civilized classes of people generally hate the drugs.

21. Baluchar (flat).

22. "Bhura" also called "Yarkandi" is chiefly used. It is imported from Punjab.

23. Sometimes, when the people of low caste and straitened in condition do not find ganja, they use bhang in smoking, after mixing it with tobacco.

24. Brahmins 50 per cent. and Kshattris 10 per cent. approximately eat and drink bhang in this district of Gonda in the following proportion :—

	Eat.		Drink.	
Brahmins . .	20	+	30	=50 per cent.
Kshattris . .	2	+	8	=10 „

25. The use of the three drugs is on the increase. Ten years before this it was sold in half the quantities it is sold now.

28.

Ganja.	Average allowance.	Cost.	
(*a*)	1½ masha	1 anna	For one man.
(*b*)	1¼ tola	8 annas	
Bhang.	**Average allowance.**	**Cost.**	
(*a*)	¼ chittack	1 pie	For one man.
(*b*)	1 „	3 pies	

29. (*a*) In ganja, tobacco. (*b*) In ganja *laung, zafran, mishk* and rose. Tobacco is mixed by all classes of people who smoke ganja, and the rest of the ingredients are mixed by rich men. By all these admixtures the drug becomes more narcotic. Dhatura seed are sometimes mixed by such Hindu fakirs who take opium in large quantities. It is said that the fakirs smoke the dhatura seed with ganja when they do not get opium at all, or get it in insufficient doses.

(*a*) In bhang, black pepper and sonf are ordinarily mixed by all classes. (*b*) In bhang, badam, milk, and sugar by rich men.

30. Bhang is ordinarily used in solitude, and women also use it. Ganja is always smoked in company, and it is used by the male sex above the age of 16 years.

31. The habit of bhang consuming is easily formed, and it is not difficult to leave it. The habit of ganja smoking is gradually formed, and it is difficult to leave it. There are people in all classes who take bhang during summer only, and people who smoke ganja and charas in winter only. They say that bhang has no tendency to be developed into the habit of being taken excessively, while ganja has.

33. Generally regarded very bad. It has a disrepute generally. Bhang takers and ganja smokers are always found relaxed in their daily work. Especially ganja is said to cause general debility and thickness of the blood. It produces cough. The Hindu fakirs smoke ganja and charas because its use spoils the power of imagination of the brain and thus assists them in keeping themselves aloof from worldly anxieties.

34. Yes. It will put in trouble the fakir habitual smokers of ganja. It is said that ganja saves them from the effects of winter and flatulency.

35. I think it is feasible, although the drugs will be consumed illicitly for some time after such prohibition. It can be prohibited by disallowing the exports and imports and sales of the drugs. I do not think it will cause any serious discontent among the consumers, who are for the most part the Hindu fakirs and the Brahmins. It was experienced in this district last year, when there was no sale of these drugs for about five months. The people felt an inconvenience, as far as it related to their habit, and nothing else. There will be no political danger; and they being Brahmins and fakirs would not take alcoholic stimulants. They will be content with tobacco.

37. Charas is said to produce more cough than ganja.

38. Chur is said to produce headache.

45. Ganja smoking produces these noxious effects.

58. I think the present administration is good; but it is capable of improvement in this district. An export duty can be charged on bhang, which is a very good product of this district.

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48. *Evidence of* Pundit Rughober Dyal Misra, *Brahman, Offg. Deputy Collector, Lucknow.*

1. I entered into service as Naib Tahsildar in 1877, and thence rose to my present grade. I also have some zamindari myself and my other relations are also zamindars. From the commencement of my service, I have been in the executive line, in which I have always had to deal with excise matters. I have always taken interest in acquainting myself with the manners and habits of the people of different classes and societies. I have also been excise officer in this district for about two years, and in other districts also. From all the above sources, I gained experience and information on the subject in question and have also made special enquiries on some of the questions.

2. The definition given by Dr. Prain of these drugs is correct.

The other varieties of ganja are:—(1) Mahadeva: this is the name given to ganja grown in the Tarai of Ghogra. (2) Pathor: this is the name of the ganja produced in Gwalior and Khundwa. (3) Balucher: this is the name of ganja produced in Patna.

The varieties of charas are:—Bhoori, a produce of Yarkand and other places in Kabul territories: it is also called Yarkandi. Saljohan, produce of Nepal territories.

3. Bhang and ganja spontaneously grow in the districts of Gonda, Bahraich, Kheri, Hardoi, Pilibhit, Basti, Saharanpur, in the Tarai of Nepal, beds of Ghogra river, by the side of the river Gumti in Lucknow, from Gowghat down to Martiniere College. The produce of Lucknow district is very little and inferior in quality.

4. Bhang is also known by the names bijoya, booti, thandai, siddhi, sabzi, patti. They all refer to exactly the same plant.

5. Damp climate and moist soil, moderate rainfall, are favourable to the growth of wild hemp.

6. Ordinarily dense.

7. The hemp plant for the production of bhang, ganja or charas is not cultivated in the united provinces of North-Western Provinces and Oudh, except in Farrukhabad, where I hear about 300 acres are cultivated for bhang. Hemp plants cultivated for their fibres are not of intoxicating nature. They have no intoxicating properties in their leaves, flowers and seeds. They are known by the names of san, patsan, patwa. They are cultivated in abundance in almost all the villages.

8. Hemp drugs for their narcotic properties are not cultivated in the province.

9. In places where ganja is cultivated, I hear there is no change in the usual process of ordinary cultivation, except that when the plants grow bigger, the male plants are weeded out.

10. No. They are of the same classes as other agricultural cultivators.

11. Yes; seeds are taken from the wild hemp for the production of ganja.

12. In Khandwa, Central Provinces, Gwalior and Patna ganja is cultivated from the seeds of wild hemp plants. Male plants are extirpated in such cases.

13. To my knowledge there is no place in Oudh where ganja is cultivated.

14. Charas is not prepared in the united provinces; ganja and bhang are the products of spontaneous growth in this province.

15. Bhang plants are cut and left to dry on the spot in the months of Chet, Bysakh and Jeth= March, April and May. When dried, the plants are thrashed and leaves (bhang) collected and

stored. Bhang is not known to be cultivated anywhere. Cultivated ganja plants are cut when they are not quite dry and are trodden over by foot or beaten down by sticks or stones to flatten their buds. Thus the ganja assumes flat or round shapes. Ganja plants are cut about the months of December and January. Uncultivated ganja is simply cut and dried. Charas, the resinous matter of ganja plant, is grown in high latitudes and is extracted by rubbing the plants while standing in the fields with hands early in the morning when the dew is on the plant. The gummy substance which sticks to the hands is scraped and collected.

Ganja and charas are only smoked ; they are not eaten or drunk. Ganja is well rubbed in the hand with thumb and is mixed with tobacco (used for chewing) and is then smoked in a chillum pipe.

Charas is used with tobacco (used for smoking); smoking tobacco is placed in a chillum over which charas is placed and then smoked. Bhang is both eaten and drunk ; bhang used for eating is prepared in several ways.

(1) Bhang is powdered and mixed with some pepper (kali mirch) and sugar.

(2) Bhang is fried in a pan in butter "ghi ;" sugar and spices are then mixed with it.

(3) Bhang is boiled in water or milk with butter "ghi" ; when boiled, butter is extracted, which is mixed with sugar, spices, &c., and made sweetmeats of.

(4) Bhang is pounded with water and eaten in the forms of pills.

(5) Bhang used for drinking is prepared by filtering the pounded bhang in water and milk and mixing sugar in it.

16. Bhang for eating or drinking in the above process is generally prepared for use by people at their own houses. Some buy it in the prepared state from the licensed shop. Ganja (buds, etc.) and bhang (leaves) can be prepared for consumption by any one from their plants wherever they grow. Narcotic properties would, of course, differ according to soil and climate of the place where they grow. Charas cannot be so prepared. It cannot be prepared from ganja plants grown in the province.

17. By men of agricultural class in places where the hemp drugs grow. There is no particular class to my knowledge who make the preparation.

18. Four years after, ganja and bhang deteriorate, and charas three years after. They decrease in their intoxicating properties every year after the rainy weather; four or five years after they become utterly useless. Dampness of the place where they are stored, moist atmosphere, exposure to rains coupled with the nitrogenous gases produced from the bundles and heaps in the place of storage are the causes of deterioration. The only preventive measures are to save them from rains and dampness, and exposure to air during the year (not in rainy weather though).

19. Ganja and charas are only used for smoking.

20. Agricultural labourers of all castes except Brahmans of the united provinces, dâk runners, fishermen, boatmen, day-labourers, masons, washermen, coolies who carry heavy loads, are the classes of men who generally smoke ganja and charas. They practically can't manage without it ; very few of the respectable class use them. Their percentage would be 10 per cent among this class of men. Bengalis are more familiar to thes drugs.

Consumption of ganja is three times more than that of charas. The use of charas in cities and towns is more than in villages. Muhammadans generally prefer charas to ganja. Among the lower classes enumerated above 40 per cent. of the consumers use ganja, 15 per cent. charas; and among the higher classes, ganja consumers, 10 per cent. and of charas, 5 per cent.

21. In Fyzabad, Cawnpore and Benares Balucher ganja is more used. In Lucknow and Barabanki, pathor ganja flat. The round ganja is nearly out of use now.

22. All the charas used in the united provinces is of foreign import. Charas is imported from Yarkand to Mian Mir, Hoshiarpur and Amritsar, whence it is re-imported to these provinces. In Lucknow, Nepal charas called Saljehan is preferred.

23. Bhang is not used for smoking.

24. Bhang is not so popular among the lower classes and Muhammadans as it is among the Brahmans, thakurs, khattris, bunias, religious mendicants, bards, poets. The Chowbeys of Muttra and Brindaban are the great consumers of this drug. In Benares, Allahabad, Cawnpur, Fyzabad, Muttra, the consumption of bhang is comparatively more. During Holi festival, Shivaratri, Dasehra, Divali, hot season, wedding parties, this drug is more used. These are the general times for occasional consumers.

25. The use of charas is more on the increase than ganja, though both these drugs appear to have an increasing tendency among the consumers. Drugs are much cheaper than other intoxicants. There is no religious prejudice among the Hindus against the use of drugs as it is with some castes in respect of liquor and tari. The drugs are so very convenient to be carried from place to place and to be kept at home. To a moderate consumer a quarter seer of bhang and 5 tolas of charas or ganja, if once purchased, would last for at least 15 days on an average. Therefore the consumption of these drugs is more than other intoxicants. Moreover, the abolition of chandu shops has also to account to some extent for the increase in the consumption of charas.

26. Among the drug consumers of each kind of the drugs, the proportion of the consumers of bhang is—

(*a*) Habitual moderate consumers	35	per cent.
(*b*) „ excessive „	15	„
(*c*) Occasional moderate „	45	„
(*d*) „ excessive „	5	„

Of ganja and charas—(*a*) 50 per cent., (*b*) 20 per cent., (*c*) 25 per cent., (*d*) 5 per cent.

27. Religious mendicants and devotees, fakirs, idle lazy men and beggars, vagabonds, whoremongers, fishermen, boat-men, dâk carriers, coolies working on the hills, are the class of men among whom excessive consumers, both habitual and occasional, are found.

Excessive indolence, desire of keeping mind and thoughts concentrated to any particular object and away from other considerations, freedom from all worldly cares and anxieties, very hard labour, also debauchery, lead to the excessive consumption of drugs. Among the habitual and occasional moderate consumers are the men of agricultural, mercantile class, men who use the drugs medically, poor class of day-labourers who use these drugs as

mere stimulants and tonic at leisure hours to invigorate them, give them good appetite, sound sleep, and men who use the drugs as safe guards against malarious diseases.

28. Maximum quantity that a moderate habitual consumer uses is:—Bhang up to 3 tolas, price 2 pies; ganja up to ½ tola, price 3 pies; charas up to ¼ tola, price 6 pies.

A habitual excessive consumer can use:—Bhang up to 10 tolas, price 6 pies; ganja up to 3 tolas, price 0-1-6; charas up to one tola, price 0-2-0.

Among the excessive consumers there are men seen who could use bhang up to half a seer, and ganja and charas 5 tolas. The number of such men is 1 per cent. I have seen a man, fakir, smoking 5 tolas of ganja.

29. Dry leaves of tobacco are mixed with ganja. With charas, smoking tobacco is mixed. Sometimes ganja and charas are both mixed together and then smoked. With bhang, pepper, aniseed, cucumber seeds, rose flowers, sugar and milk are mixed. Sugar increases the intoxication and milk suppresses its heat. Dhatura is occasionally mixed with bhang by excessive consumers for excess of intoxication.

30. Ganja and charas are generally used in company; each member takes one or two whiffs of the smoke till the drug is burnt. Bhang is generally used in solitude and occasionally in company. Males generally use these drugs; females of low castes and women of immoral conduct and prostitutes of lower type also use ganja and charas; their number will be about 5 per cent. Boys of 15 or 16 years of age too use the drugs but seldom.

31. Habit is easily formed and is difficult to break, but not so difficult as is the case with opium or liquor. The use of drugs, like other stimulants and intoxicants, have a tendency to increase the quantity.

32. In Holi and other festival days, in marriages and fairs, the consumption of these drugs is more customary. The use is temperate at such occasions and does not in every case lead to the formation of habit. Bhang in hot weather is generally used as a cool refreshing drink, and after hot weather its use is given over.

There is no religious idea and social custom regarded as essential to the use of these drugs. But as regards bhang some have the religious idea of regarding it as a favourite drug of god Shiva, and worshippers of god Shiva offer bhang in worship on Shivaratri day and other occasions. With this idea some give the name of Shiva booti to this drug bhang.

33. The moderate use of these drugs is not condemned by the public; rather is believed to be beneficial and less injurious. The excessive use, of course, of these drugs, of ganja and charas in particular, is regarded as social vice among the higher classes, but amongst the lower classes there is no such consideration. Much is said against the excessive use of ganja and charas, of the latter in particular, as in the long run the excess proves injurious. To my knowledge there is no custom of worshipping hemp plant.

34. To the class of men who are habitual consumers it will undoubtedly be source of serious trouble and inconvenience to order discontinuance of the use of drugs. Labourers of agricultural class, labourers who do hard work in day or night, in rainy and cold weathers, in water like the boatmen, fishermen, washermen, carriers of heavy loads, will not be able to do work long and carry heavy loads or to work as hard as they can do with the help of drugs.

The fakirs and devotees would suffer in their religious concentration of mind. Those who use the drugs medically would also suffer. Total prevention would render their lives unhappy and miserable. The occasional consumers will not feel much if they have to give up the use of drugs.

35. It will not be feasible to make a total prohibition of the use of these drugs. If it is done so, it is sure to lead to the recourse to other intoxicants, which are socially and physically more injurious, like opium and liquor, and to illicit consumption; and I believe great discontent would prevail among the consumers, though no political danger can be apprehended. But the excessive use of these drugs is certainly objectionable and injurious, and it should be condemned. I would suggest the use of charas, which is known to be most intoxicating, and which is only used for intoxication, may rather be totally prohibited, or a heavy tax be laid on its import from the foreign territories.

The prohibition of the use or making it much dearer by heavy taxation will confine the consumers to bhang and ganja, and will probably stop some people from indulging in other intoxicants—opium, liquor or the like.

36. So far as I could ascertain, drugs are not being substituted by alcoholic drinks, but drugs on the other hand are known to be gradually taking the place of liquor.

40. Bhang is prescribed by native physicians for many diseases, both for external application and internal use. It is also used in the treatment of cattle.

41. A moderate use of bhang or ganja, both to habitual and occasional consumers, is beneficial in cases (*a*), (*b*), (*c*), and helps a great deal in long journeys by foot, in carrying heavy loads, in working in cold and waters. As medicine to diarrhœa,, dyspepsia, cholera.

42. Moderate use of bhang is harmless.

43. Yes.

44. Bhang commences to bring on intoxication about half an hour after; ganja and charas produce immediate intoxication. The moderate use is refreshing, stimulant and soothing, causes cheerfulness, creates appetite, brings sound sleep. Occasional consumers feel slight headache, dull and giddy after the intoxication is over, but habitual consumers (moderate or excessive) feel no after-effects. The intoxication of bhang and charas lasts for six hours, and of ganja three or four hours. To habitual consumers want of subsequent gratification causes uneasiness.

45. The moderate use of bhang does not create any of these evils enumerated in this question, rather removes them. Ganja and charas produce cough, bronchitis and asthma; during intoxication mental faculties remain dull and stupefied to some extent. Habits of immorality and debauchery increase with men who use them for luxury alone, but excessive use creates impotency in the long run.

46. The excessive use of all these drugs is injurious, it impairs constitution, injures digestion, causes loss of appetite, creates impotency, sluggishness, stupefaction of brain. Cases of insanity are also heard to be the effects of the excessive use of drugs, but such cases are rare in comparison to the number of consumers. Ganja and charas in

particular create bronchitis, asthma, loss of thinking power, weakness of the eyesight, make the features appear ghastly.

47 and 48. No; but as a rule children learn the habits of their fathers, and so I should think the children acquire the habit of use of drugs from their parents.

51 and 52. The consumers of these drugs, moderate or excessive, are not necessarily men of bad characters or criminals, nor has it any connection with crimes; men of bad characters and habitual criminals are often found to be addicted to the use of intoxicants. I think about 50 per cent. of the men of this class are drug-consumers. Ganja and charas are more familiar to this class than bhang; such men are generally found to be excessive consumers of drugs.

53. Excessive indulgence in these drugs often leads to quarrels and fights and riots of unpremeditated nature. I have no information of its leading to homicidal mania.

54. Bhang does not make a man active. Ganja and charas is known to be occasionally so used.

55. Yes.

56. I have personally seen some men using dhatura with bhang to get dense intoxication. I have also seen men using opium with bhang with the same object. They were noticed to sit or lie down in an unconscious state, fit for no work whatever and little better than a dead man.

57. I have never heard ganja or charas being eaten or drunk.

58. I think present system of excise administration is working well.

60. Ganja is not cultivated in this province. The only practicable control over the spontaneous grown ganja is that a possession of more than five tolas of ganja is made punishable by law; beyond this no other practicable system could be suggested.

61. It is not produced in these united provinces.

62. There is much spontaneous growth of bhang in the province. I have known of no place except Farrukhabad where it is cultivated in these provinces. Limit of ¼ seer of bhang that a man can possess and the restriction that a cultivator cannot sell bhang produce to any except to the drug contractor are the best methods of controlling the produce of uncultivated and cultivated bhang.

63. No.

64. As charas is the most intoxicating and injurious of all these hemp drug preparations, and it is an article of foreign import and product, and its consumption is now on an increase, four times more than it was ten years ago, as will appear from the figures given below, I would in the first place suggest that the import of charas be totally prohibited, or it be very heavily taxed.

Average account of consumption from—

1872-73 to 1876-77=about 6 maunds.
1877-78 to 1881-82=6 maunds, 15 seers.
1882-83 to 1886-88=9 maunds, 24 seers.
1887-88 to 1891-92=26 maunds, 33 seers.

67. The population of united provinces North-Western provinces and Oudh is 46,905,085; taking 50 per cent. of this to be the number of drug consumers, and the income from drugs is R70,12,087. This gives an incidence of R3·3 per annum, which I think to be a fairly moderate taxation. There can't be any objection to this amount and the present method of taxation.

68. Yes; there are. I think it would be better to prohibit consumption of drugs in the shops of the retail vendors of drugs. It will be some check on the excessive consumption, and would also lead to reduce the number of occasional consumers and would be some social improvement.

69. The shops are located with regards to drug-consuming population, whose convenience is taken into consideration, though the opinion of the general public is not invited; but if any reasonable objection is made to any shop, the opinions are considered.

70. The cases of the illicit use of drugs are not many; all possible supervision is kept by the police and district authorities on the drugs contractors, whose interests are at risk in cases of sale or consumption of illicit drugs.

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49. *Evidence of* DHARMA NAND JOSHI, *Brahmin, Settlement Deputy Collector, Garhwal.*

1. I am employed in the settlement of Garhwal. I have had frequent opportunities of obtaining information about hemp cultivation, and have consulted men capable of giving information on the subject.

2. This definition fully applies to this district, so far as charas is concerned. Ganja is neither prepared nor used in this country. Siddhi, bhang, is also not used in this district. People in the warmer climate drink bhang, but this being a cold country, its use is injurious to the constitution. Only on the occasion of the 'Holi' festival some people use bhang; but they are few, and the use is confined to the festival only.

Charas is locally known as 'atar,' 'sulpha,' and 'charas.'

3 to 6. In Garhwal district, about which I am writing, wild hemp grows spontaneously everywhere, both in higher and lower levels. It is not, however, of much use here.

Some cowherd boys make a little charas, but very little, and it is not sold. Some charas smokers, who are poor and cannot afford to buy charas produced from cultivated plant, make a little for their own use for a month or so, but very rarely. This charas is considered very inferior in quality, and produces headache. Some people for similar reasons smoke dried leaves with tobacco. In some places where wild hemp grows in well manured places, such as cattle sheds, people make coarse ropes; but this also very rarely. Wild hemp is known by the name of "arango" or "kharango." It is dense or scattered according as the ground on which it grows is well manured or not. It grows densely in cattle sheds, or in the ravines where washings of the hills accumulate. In one place in this district, in a small area called "Urgam" in Patti Talla Pain Khanda, on account of climatic causes, the wild hemp is of a superior quality; charas is made from its leaves, and is of a superior kind, like that produced from cultivated bhang—perhaps superior. The fakirs prefer it to the other charas. The people give it generally to

the fakirs who go there on pilgrimage to Badrinath and Kedarnath.

7. Hemp is cultivated in this country very largely, but more for its fibre or seeds than for charas. Bhang and ganja are not prepared in this district.

This district is divided into the following parganas :—

Pain Khanda, Dasoli, Nagpur, Badhan, Chandpur, Dewalgarh, Barah Syun, Talla Salan, Malla Salan, Ganga Salan, and Choundkote. In Ganga Salan and the southern and warmer portion of the Talla and Malla Salans hemp is not sown. The people wear cotton clothes, and are not dependant on hemp for clothing. In the higher and colder villages of Parganas Talla and Malla Salan hemp is cultivated.

In Parganas Pain Khanda, Dasoli, and Nagpur, which are in the north, and in the greater portion of Pargana Badhan, very little hemp, and that in a few villages only, is sown. The people of these Parganas rear goats and wear woollen cloth, and so they do not depend for clothing on the hemp plant. They make a kind of shoe called ' chabel ' from the fibres, which is very useful in walking in the snow and precipitous ground. This is the only use these people make of the little hemp they grow. They make a little charas also, but they don't sell it. They give it to the fakirs who go to Badrinath or Kedarnath. It is in the Parganas of Chandpur and Dewalgarh more largely, and less in Barah Syun, Talla and Malla Salans, Choundkote, and Badhan that hemp is cultivated extensively. Roughly speaking, hemp is cultivated in parganas or parts of parganas which represent about a third of the Garhwal district. In this area, in almost every high village varying in altitude from 4,000 or 7,000 feet above the sea level, hemp is cultivated. Every cultivator of the Khasia or Dome caste sows hemp in area varying from one-fourth to four nalis (one nali is equal to about one-twentieth of an acre).

Charas is made more in parganas Chandpur and Dewalgarh, and less in the other parganas.

People do not sell charas to the license vendor ; sometimes they sell it privately to those who smoke, and sometimes give it to the fakirs who come to their village, and generally take it with them to Ramnagar or Kotdwin, the principal marts of this district, where they sell it privately, and bring salt, gur, or clothing for the money.

8. There is some decrease in the cultivation of hemp for the following reasons :—

(1) People are becoming more and more civilized. In former times they used to clothe themselves with clothing made of hemp fibres, but of late they have taken to cotton and woollen clothing, and the cultivation of hemp, which involves much labour, is to a certain extent abandoned.

(2) People used to cultivate waste land covered with trees after cutting the forest at some intervals, and they used to cultivate hemp in this land. This is locally called khil cultivation. But this practice involved a ruthless destruction of forest. Consequently the district authorities have now put a stop to this cultivation. Hemp cultivation has decreased to that extent.

(3) In other places people have found chilly (mirch, red) growing more profitable. Consequently they have begun to grow chillies in land in which they used to sow hemp.

9. A light, well-manured soil is necessary for the cultivation of hemp plant. The more manure, the better. Hemp is sown in fields near the houses, as they are generally better manured. The altitude necessary for its growth varies from 4,000 to 7,000 feet above the sea level ; the higher the ground, the better suited it is to hemp cultivation.

About the beginning of Jeth all the rubbish in the field in which hemp is sown is burnt, and on any day following that in which a copious rainfall has occurred the field is ploughed, and about the beginning of Asar on a fine sunny day the seed is sown. The seed won't grow if sown on a wet day. After sowing the seed some chaff is scattered over the field to prevent birds from pecking up the seed. The seed germinates in about 8 days. A fortnight after the seed has germinated, it is weeded with a hoe very carefully. Great care is taken that no plant is trodden down. A fortnight later a second weeding is done. In the month of Bhadon, when the plants have grown up, some of them bear seed, and are called " sujango," or " kalango." Some don't bear seed, and are called " phulango." The latter is weeded out by being plucked out of the roots by hand. These plants are put in the sun to dry for a few days. The stalks are then collected into small bundles, and put in pool of water with a stone over them. They are kept in the water for about 10 days, and then fibres are taken out from them. A kind of cloth and bags and nets are manufactured from the tenderer fibres and from the coarser ones ropes are made. The cloth made from the fibres of phulango is finer than that made from the other hemp plant.

When ' phulango ' is weeded out, the other plants called sujango are allowed to grow up. They grow up to a height of about ten feet, of which two-thirds from the root is bare, and one-third is full of leaves and seeds. In the month of Kartik the plants are cut at the root, and spread on the ground to dry for about 24 hours. After this those who care for charas rub the leaves between the palms of their hands and get the charas (*vide* answer to question 15). When charas is taken out the seed that falls on the ground with the leaves is separated from the leaves. The crushed leaves are of no use. They are used as manure ; some people preserve a little of them, which they either sell or use for medicinal purposes. Sabji and majum consumed during the Holi festival are made from these leaves. Sometimes these leaves called ' bhang dhusa ' after being washed and powdered are cooked with meat or *urd* paste, which makes both somewhat intoxicating ; but it is very rarely used for this purpose. After charas is taken out and seeds are collected, the stalks are left in the sun to dry for some days. They are then put in a pool of water, and the same process as is done in the case of phulango is repeated. A kind of cloth, bags, and ropes are made from the fibres.

This plant is the most useful production in this country, and is as necessary as food grain for the well-being of the people of this country.

No part of this plant is useless :

(1) The seeds are eaten after being parched, or are mixed with vegetables and cooked with them after being finely powdered, the husk being separated from the kernel. It makes all vegetables palatable and wholesome. The oil extracted from the seeds serves all purposes, and has some medicinal qualities too. The 'khal' or 'pina' after the oil is extracted is made into small cakes. These cakes are cooked in ghee and spices, and are taken as vegetables.

(2) From the fibres cloth, etc., are manufactured, *viz.*:—(*a*) Teoka, or a sheet 2½ yards long and 1¼ yards broad; it is the dress of both males and females of this country. They wrap it round the body in different fashion. It is used for other purposes also. (*b*) Bags, large or small. (*c*) Nets of different kind and size. (*d*) Shoes in the northern parganas. (*e*) Ropes of all sizes.

(3) The bhusa or bhang is also useful as bhang, and also for manure where bhang is not made.

(4) The stalks even are not useless. They serve as torches.

Nearly one-third of the population of Garhwal is clothed by this plant. It puts money into the pockets of the people and supplies their other wants. The only objectionable part of this plant is charas, but it is not largely prepared in this country. In fact, the plant is cultivated for other useful purposes than charas, and any mischief that charas may do is far outweighed by the good that the plant does. People sell teokas and bags which they don't require themselves. A teoka sells for Re. 1-2-0, and a bag for 2 or 3 annas.

10. In this country "Khasias" or "Pabhilas," a class of people above the Domes and below Rajputs in social scale, who do not wear sacred thread, cultivate hemp and make clothes, etc., out of the fibres. Some Domes who have land of their own, or who hold other people's land as tenants, also sow hemp. But Brahmins and Rajputs have a prejudice against sowing hemp, and they generally do not sow it. If any Brahmin or Rajput wants to sow hemp for his own use, he must engage the services of a Khasia or Dome to do all the labour for him. It may, however, be mentioned that the higher classes, although they have a prejudice against sowing or reaping of the plant, nevertheless have no prejudice against making charas or taking out fibres from the stalks. They do not, however, weave the fibres themselves, but give them to a Khasia or Dome, who gives them half the cloth made out of the fibres.

11 to 13. Ganja is unknown here.

14. Charas only is manufactured in this country—more in Pargana Chandpur and Dewalgarh, less in Choundkote, Barah Syun, Badhan and Talla and Malla Salans. In Chandpur and Dewalgarh also it is not largely prepared. The people cultivate the plant more for its fibres and seeds than for charas. What little charas they make is given as a present or sold at Ramnagar and Kotdwin sometimes, but rarely, to the license vendor. A man sells charas from 8 annas to Rs. 5 worth in one year.

15. There is no difference in the method of preparing charas from wild or cultivated plants. It is done in the same way. As stated elsewhere, very little charas is made from wild hemp, but whatever is made, the method of preparing is the same.

About the middle of Kartik, when the seeds have become ripe in a fine sunny day, the plant-bearing seed called 'sujango' is cut down at the root and spread in the field. It is allowed to dry for about 24 hours. Then the people who prepare charas sit round the plants on the ground. It must be a sunny day, and the warmest part of it. In the mornings and evenings, when the sun is weak, charas does not exude from the leaves.

A handful of leaves is plucked, bigger leaves are thrown out, and that portion which contains seeds is retained in the hands and gently rubbed between the palms for about 10 minutes. The resinous substance sticks to the palms, and the seeds and the pressed leaves fall on the ground. The substance that sticks to the palm is then scratched out and rolled into small cakes or balls. Those who don't care much for charas press the plants with their feet, and a little charas sticks to the feet, which is collected in the same way. Out of 5 or 6 good plants about a tola of charas may be extracted.

There is another way of extracting charas, but it is very rarely practised. The charas that is made in this way is called *Chakar Muthi* and is of a very superior kind. When the seeds are ripe and it is time to cut down the plants, when the plants are standing, by running the hand through the plant from bottom up to the top, a little resinous substance sticks to the palm of the hand. This charas is called *Chakar Muthi*, but this system is supposed to weaken the fibres, and for that reason it is not practised.

The pressed leaves are called bhang dhusa; some people preserve them, but the majority use them as manure.

Bhang and majum are made from these leaves, and they are also cooked with meat and *urd* paste, as stated elsewhere. Bhang and majum are seldom used. It is charas only which is smoked in this district.

16. Bhang and ganja are not prepared here; charas can be made from the wild plant in Urgam (*vide* Chapter II, questions 3, 4, 5 and 6). In other places also charas can be made from wild hemp wherever grown; but, as a matter of fact, it is very seldom made.

17. There is no particular class to which preparation of charas is confined. All classes prepare it. Even Brahmins and Rajputs, who have a prejudice against sowing the plant, have no scruple in extracting charas when the plant is cut down by Khasias or Domes for them.

18. Charas can keep for one year very well, and with care it can keep for two years. After that it loses its narcotic effect, and is practically useless. Damp spoils charas, and it should not be mixed with any kind of grain. If kept in a dry place in air-tight wooden or tin boxes, it can keep for two years.

19. Charas, besides being smoked, is sometimes used as a medicine. Charas finely powdered, if applied to a cut, stops the flow of blood and heals up the wound. Sometimes, but rarely, the powder dissolved in water is given to man suffering from pain in the stomach caused by indigestion or cold, and the patient recovers. This use is made of charas wherever procurable.

20. Ganja is not smoked in this country. There is no particular class to which charas smoking is confined. All classes smoke it. If any particular class be named it is that of the fakirs, who are the most inveterate charas smokers. The growers of hemp or people in the villages do not smoke. If any one does, he may be one in a thousand. People living in towns or places of note along the pilgrim route to Badrinath and in their vicinity, such as Srinagar, Deoprayag, Kotdwin, Nand Prayag, Kamprayag and Joshinath, etc., smoke charas. The greater portion of charas sold by the license vendors is consumed by the pilgrims coming from different parts of India to the sacred shrines of Badrinath and Kedarnath. Mostly by the fakirs. The charas smoking part of the population of this district, taken as a whole, will not be perhaps 3 per cent.

21. Ganja is unknown here.

22. Foreign charas, called Arkand, is more largely consumed by the pilgrims. Very little charas is prepared in this country. What is prepared is sold or given privately to the people of the country, or sold at Ramnagar and Kotdwin. Taking the consumption among pilgrims and the people of his country together, the proportion of country-made charas to Arkand will be one-seventh or one-eighth. The pilgrims prefer Arakand, which is stronger.

23. Very little. A few poor people here and there smoke wild hemp leaves; and sometimes bhang leaves of cultivated plant are also smoked with tobacco, but very rarely.

24. Bhang is neither eaten nor drunk here, except on the occasion of the Holi festival, when a few people in towns drink bhang and eat what is called majum. It is prepared from bhang leaves after it is carefully washed. But this use is confined to the Holi festival and to a few well-to-do people in the towns.

25. I think the use of charas is on the increase. No particular reason can be assigned, except that there is a growing tendency to take narcotics of all kinds.

26. I think the proportion of moderate habitual consumers and excessive habitual consumers will be almost equal. There are very few occasional moderate or excessive smokers. Of these all will be moderate smokers.

27. All classes smoke charas. There is no religious prohibition against its use. Vaishnavas or followers of Vishnu only abstain from it as a class. Fakirs or followers of Siva take it more largely; in fact, every fakir will smoke charas. Those who are in the habit of associating themselves with fakirs generally take to charas. As a rule, the idle people, rich or poor, who have nothing to do, contract the habit.

28. A habitual moderate consumer smokes generally two chillums a day, about half a tola, costing a pice or two. An excessive habitual smoker smokes about 2 chataks a day, which is equal to about 8 annas when hemp is cheap, and more when it is dear.

29. Tobacco is ordinarily mixed with charas, and some rich people put a little musk also, but very seldom. Some who abstain from tobacco on religious grounds smoke charas alone.

Bhang massala is not used here, but it consists of 'kasni,' opium seeds, cucumber seeds, rose leaves, black pepper, aniseed, and almonds; sometimes all together are used, and sometimes some are not.

30. Charas is always smoked in company. Four companions are desirable. More may be tolerated. But a charas smoker, unless he cannot find any fellow smoker, will not smoke alone. Children don't smoke. It is confined to the male sex generally. Adults from 16 to 32 smoke most. Sometimes female prostitutes and female devotees also smoke.

31. The habit is easily formed if a man associates with smokers. People smoking moderately can leave off the habit without much difficulty. For a time they will feel general uneasiness and loss of appetite, but gradually, if they are determined, they can conquer the habit. Those who smoke excessively may reduce their daily consumption, but cannot leave off the habit. In the case of charas, habitual moderate smoking does not necessarily develop into excessive smoking. Many people smoke moderately for the whole of their lives without becoming excessive smokers. It depends on the general habit and circumstances of the smoker to become an excessive smoker or not.

32. The god Siva is supposed by the Hindu to be favourable to the use of charas or other intoxicating drugs. During the Holi festival and the Sheoratri fast it is considered meritorious, though not essential, to smoke charas and drink bhang or eat majum. Many people who never touch these things on other days will take them during these occasions as a religious obligation. But it is very temperately used. Sometimes it leads to the habit, but not necessarily. Hundreds of people will never touch these things when the festival is over. As the use is very temperate, it causes no evil.

33. As stated above, the followers of Siva consider it meritorious to take narcotic things. The fakirs, who are generally followers of the god, invariably smoke charas and drink bhang, but socially the practice is looked down and is not regarded respectable, and the people addicted to its use take it in private, and will take care not to smoke in the presence of their superiors or those whom they venerate. The use of all narcotics is in disrepute theoretically. Bhang drinking is less disreputable than smoking charas. Although many people smoke charas, they do not care to be known as such. This plant is not worshipped here, but a religious sect called "Kouls," who worship spirits, meat, fish, etc., have bhang plant as one of the objects of their worship. This sect performs their worship in secret.

34. It would certainly be a serious privation to the habitual excessive smokers, especially the fakirs, to forego the consumption of the drug. The number of such men, however, leaving the fakirs, is very small, perhaps one in a thousand.

35. I think it will not be feasible to prohibit the use of charas. To stop the cultivation of the plant; which is so useful, will be ruinous to the country; and if the cultivation is allowed, charas must be made, and as a matter of course illicit consumption will follow. The prohibition of the drug itself will not lead to any serious discontent or political danger, but it will be next to impossible to enforce prohibition. I do not think the prohibition of the drug will as a matter of course lead to the use of alcoholic stimulants. The effect of charas smoking is not similar to that produced by alcohol. The prohibition may lead to excessive smoking of tobacco, although it may not give much satisfaction, and perhaps to the use of chandu.

36. I do not think alcohol is being substituted for these drugs. The use of alcohol is on the increase quite independently of these drugs. Many people have taken to drink alcohol, but they would not have smoked charas if they had not taken to drink. A hemp smoker will never get that satisfaction from alcohol which he gets from charas.

37. Ganja is said to be more intoxicating and stronger than charas.

39. This being a cold country bhang is not drunk. It would injure a man's health if he drank bhang habitually in this country, and for that reason bhang drinking would be more injurious than smoking charas. The intoxication produced by drinking bhang is more lasting than that produced by charas; the effect is produced later.

40. Village doctors prescribe charas smoking in colic pain and all stomach disorders arising from indigestion. Sometimes charas diluted in water is also given to a man suffering from colic pain to drink. Charas finely powdered is applied to a cut. It stops the flow of blood, and heals up the wound. Bhang leaves are given to horses and cows also.

41. Charas smoking is digestive. It stimulates appetite and under its influence a man relishes the food he eats, and he can eat more than he otherwise would without fear of indigestion. It alleviates fatigue. Under the influence of charas a man can make a long journey without minding the fatigue. It gives staying-power under severe exertion or exposure.

The fakirs use charas generally for its effects, as it helps them to go about without clothing, and make them accustomed to the exigencies of climate, etc., but others who have taken to smoking charas do not do so at first for its medicinal properties, but when once they have become accustomed to it, they begin to look for its virtues. The good effects derivable from charas result from moderate habitual use or moderate occasional use if the man can stand its effects; for instance, one who has never smoked tobacco would not be able to stand the effects of charas when he first takes it, and in his case the good effects will be lost. It is therefore the habitual moderate use that produces the above effects.

42. Moderate use of charas, like tobacco, is certainly harmless. It is not beneficial; one would be much better without charas than with it. A habitual moderate use with nourishing and rich diet is not at all harmful.

43. A charas smoker, even if he is an excessive smoker is inoffensive to his neighbours. A moderate consumer is certainly inoffensive. It is difficult to distinguish between a habitual moderate smoker and a total abstainer.

44. The immediate effect of smoking charas on a habitual smoker is a little intoxication, a sensation of rest and general satisfaction, and a temporary forgetfulness of pain or misery. It does not allay hunger; on the contrary, it sharpens hunger. Its effect lasts for an hour or two. A smoker's desire for anything that he may set his heart upon is very keen, especially in eatables; and if he does not get them he becomes very miserable.

45 and 46. Habitual moderate use of charas does not produce any noxious effect at once; and if the habit is well kept under control and the man can afford to take nourising and rich food, which charas helps to digest, no ill effect may be perceptible. But in case of excessive smoking the evil effects show themselves sooner or later according to the smoker's constitution, and in the case of moderate smoking the evil effects in milder form become visible after a man attains to age of 40 or 45. The evil effects are: Brain gets weak or softened; man becomes forgetful; lungs are impaired, asthma, cough, and bronchitis are produced; eyesight is weakened; body becomes lean and emaciated; man becomes lethargetic and incapable of making any kind of exertion. But it does not lead to immorality or debauchery. A hemper, on the contrary, becomes a reflective person and sympathises for others in trouble and abstains from many vices. Over use of charas sometimes leads to idiotcy or insanity.

47 and 48. It is not hereditary. A son may learn from his father, but he does not inherit the habit. No effects are perceptible on the children of moderate smokers or habitual excessive smokers.

49 and 50. Excessive charas smoking shrivels up the body and deadens sexual appetite, and sometimes leads to impotency. Some moderate consumers, males generally, smoke charas to prolong the sexual enjoyment. It is injurious to a man's constitution, as it causes greater strain on his nerves, and the exhaustion is consequently greater.

51 and 52. Charas smoking does not necessarily lead to any criminality. Criminals may smoke charas, but it does not follow that a charas smoker may become criminal. It may in one sense. If a charas smoker does not get money to buy charas, he may be induced to commit theft; but this can be said of any evil habit.

53. As far as I know, a charas smoker may become violent in language under its influence, but he is not inclined to commit any crime. It has no suicidal tendency.

54. Yes. As every person who is addicted to the use of charas takes it before he commences any work, it gives to the smoker the power of concentrating his whole attention on anything that he undertakes, good or bad, and he does it well, without swerving from the course of action.

55. Bhang is said to be used by the 'thugs' in order to stupefy their victims.

56. Except tobacco, charas is not smoked with any admixture here, and tobacco does not affect charas in any way.

57. Not in this country.

58 to 61. In this district, every year in August, licenses to sell charas and bhang are put to auction. The places where license vendors sell are on the pilgrim route to Badrinath and Kedarnath. These people sell Arkand, a charas that comes from the Punjab. The pilgrims prefer it to the country-made charas, which is not so strong. People are allowed to make charas, but they must sell it to the licensed vendor only. But in this there is not sufficient check. Those who prepare charas sell it privately to those who smoke, and it is very difficult to catch them. In this way a great deal of charas that is produced in the country is disposed of privately without the agency of the Government contractor. It would stop illicit sale if Government were to buy all country-made charas and sell it to the contractors; but so little charas is made in this country, and the majority of consumers, who are the pilgrims, prefer Arkand to the country-made drug, that the trouble involved in the system may be greater than the profit actually accruing to Government.

62. Bhang is not produced in this country.

63. I think the present system, so far as charas is considered, is quite suitable.

68. No.

69. No shops.

70. Tehri is the only Native State which adjoins this country, but no charas is imported from that country.

Oral evidence.

Questions 3, 4, 5 and 6.—There is only one kind of hemp plant in Garhwal. It grows spontaneously wild. It is also cultivated. The plant that grows spontaneously has only very small seed: the useful seed is that of the cultivated plant. The cowherds make charas from the wild plant. They take it out by rubbing out the resin with their hands. They give it to smokers, fakirs, &c. They make very little out of it. Urgam, where the good charas is made, is about 8,000 feet high. The superiority of the wild hemp is due to climatic causes. This is the only place in Garhwal where charas is extracted to any considerable degree, or of good quality. The people say this is because it grows near a temple of Shiva. Speaking generally, the charas from the wild hemp is hardly worth collecting to any extent. The leaves are converted

into bhang when any one chooses. Bhang is not exported to any extent. It is good. Bhang grows everywhere in Garhwal, in all filthy places, and manured places especially. There is no preparation of wild hemp for smoking as ganja, unless you take bhang leaves.

Question 7.—The cultivation taken altogether is very considerable. It is grown in almost every village in at least one-third of Garhwal. It is chiefly used for fibre. It is the same as that from the leaves of which they take charas. I think the production of charas in the Garhwal district might amount to five maunds, not more. The contractors in the district sell the Arkand or Yarkand charas; hence the production is seen to be small. The people of the district chiefly smoke their own; but the pilgrims going to Badrinath and Kedarnath are the chief consumers of the foreign article.

Question 9.—The seeds are sold. They are brought to the markets of Kotwad and Ramnagar; but they are generally consumed at home. The seeds powdered and mixed with water are cooked with vegetables. They are much used. It is in the middle portion of Garhwal that hemp is used for clothing.

Question 10.—The prejudice against sowing, reaping, and cultivating hemp is based on the fact that the lower classes do this work. There is no such prejudice against cultivation generally. There is no scruple against extracting charas. Whenever the plant is grown for fibre, the resin is extracted for charas. The difference between male and female plants is not known in Garhwal. I did not know it till I saw these questions.

Question 20.—Bhang drinkers are not one per cent., except at the Holi.

Question 25.—Both imported and country-made charas is on the increase. My view is founded on statements made by people I asked. I have no statistics. They say there are more hemp smokers. There is no association of insanity with hemp at Garhwal; for excessive smoking is rare. Liquor is also on the increase. The two vices do not often go together. Few take both. The habits are generally quite separate.

Question 37.—We do not know ganja in Garhwal; but this is the opinion of the Garhwal people, that it is stronger than charas.

Question 45.—The second part of this answer is based on popular opinion, not on any private experience. I do not think that hemp leads to deterioration of mind or morals. The Garhwal people are truthful and moral after their own fashion. I have seen some people who smoked to excess and were insane. They were harmless. I cannot recall any particular case.

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50. *Evidence of* KAMTA PRASAD, *Kaeth, Officiating Deputy Collector, Sultanpur.*

1. I have answered the question from my personal knowledge as Tehsildar and Excise Officer.

2. Bhang is also termed sabzi and buti in this province; charas, yarkandi, saljahan; ganja, baluchar, batiara.

3. Bhang in Gonda and Bahraich. Charas in Nepal. Ganja in Rampur Boalia in Bengal. Ganja grows spontaneously in some places in this district and other districts, but in very small quantity.

6. Dense in Banda and Bahraich.

14. Bhang is produced in Gonda and Bahraich.

18. Each of the three drugs, ganja, bhang, and charas, does deteriorate by keeping, losing its effects to a certain extent in time. Each of them keeps good with ordinary care for about three years. Moisture causes deterioration to ganja and bhang. If ganja and bhang are kept in dry places in straw, they will keep good and will not deteriorate.

19. Ganja and charas are used only for smoking.

20. Ganja and charas are used for smoking by the Thakurs, Kahars, Chamars, Bhangis, Naes, Baris, Kunjars, Hindu and Muhammadan fakirs in almost all the districts in this province.

21. Ganja baluchar is preferred to ganja patiara for smoking. In this district and also in the districts of Bara Banki, Rai Bareli, Unao, patiara ganja is used more than baluchar on account of low price.

22. Foreign. Yarkandi charas imported from Punjab is chiefly used. Saljahan charas imported from Nepal is not much used.

23. Bhang is not used for smoking.

24. Bhang is used by the following classes:—Brahmins, Thakurs, Khatris, Banias, Saraogis, Gossain, Hindu fakirs, Kaeths, Naes, Baris, Lodhas, Loonias.

Generally bhang is used for drinking. It is not eaten by any class of people as an established practice. In cold weather and also in other seasons some persons eat bhang and majun instead of drinking, at their choice.

25. The use of all the three drugs, ganja, bhang, and charas, is on the increase on account of the high prices of liquor and low cost of the drugs.

28. The average cost of each of these drugs are as under:—

Name of drugs.	Average cost of habitual moderate consumers.	Average cost of excessive consumers.
Bhang . .	3 pies . .	6 pie.
Charas . .	6 „ . .	2 annas.
Ganja . .	6 „ . .	1½ anna.

29. The ingredients mixed ordinarily with bhang are flat pepper (kali mirch) and aniseed (sonf), and those exceptionally mixed with bhang are flat pepper, aniseed, cardamoms, almonds, saffron, sugar, milk, gurhel flowers, and cucumber seeds. Dhatura is mixed with bhang in exceptional cases by religious mendicants or fakirs to have strong intoxication. Other ingredients are mixed with bhang for cooling and light intoxication. In charas only smoking tobacco, and in ganja smoking and chewing tobaccos, both are mixed to have strong intoxication.

30. The use of each of these three drugs is 75 per cent. in solitude and 25 per cent. in company. The use of each of the three drugs is mainly confined to the male sex. It is not generally used by children. It is not confined to any time of life.

31. The habit of consuming each of the three drugs is easily formed. Bhang can be given up easily, but not ganja and charas. There is no tendency in the case of any of these three drugs for the moderate habit to develop into the excessive, as is in the case of liquor.

32. In Holi festival bhang is consumed as a social custom among Brahmins, Chhattries, Banias, Saraogis and others who refrain from liquor.

Majun is also used for eating in the aforesaid festival in place or in addition to the bhang drinking. In Sheoratri festival bhang is offered to Mahadeo as a religious custom. The use is regarded as essential. It is generally temperate. It does not lead to the formation of habit, nor otherwise injurious.

33. The use of ganja and charas is, no doubt, ill-regarded; but such is not the case with the use of bhang. It is the notion of the religious mendicants that the use of each of the three drugs leads to attend to divine devotion. There is no custom of worshiping the hemp plant or any of the three drugs—ganja, bhang, and charas.

34. It will be a serious privation to religious mendicants, low class of people, pragwals and Mathura Chaubes to forego the consumption of the drugs they use.

35. It will not be feasible to prohibit the use of all or any of the three drugs. Each of the three drugs would be used illicitly. No doubt the prohibition will occasion serious discontentment among the consumers. The discontentment, as far as I think, would not amount to political danger. The prohibition of drugs will increase the use of opium. The Brahmin consumers of drugs cannot have recourse to liquor.

36. No reason for thinking so.

37. No.

38. Ganja baluchar does not produce cough, whereas patiara does.

40. Bhang is prescribed by native physicians for piles. The oil of ganja seeds is also prescribed by native physicians for rheumatism.

41. The moderate use of bhang creates appetite. The moderate use of ganja and charas gives staying-power under severe exertion or exposure and alleviates fatigue.

43. Yes.

44. Bhang is refreshing and creates appetite. Its effects last about six hours. Ganja and charas immediately produce intoxication, and their effects last about two hours.

45. The habitual moderate use of bhang produces no noxious effects, physical, mental, or moral; whereas that of ganja and charas produces bronchitis and asthma.

49. The use of ganja and charas tends to produce impotence.

55. The criminals in order to further their designs do induce their victims to partake of ganja and charas and so stupefy themselves. Those who do not use these drugs can be completely stupefied by them without admixture of any other drug.

57. Ganja and charas, as far as I know, are not eaten or drunk.

58. The present system of excise administration in this province in respect of hemp drugs, I think, is working well.

63 and 64. Nothing objectionable.

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51. *Evidence of* THAKUR TUKMAN SINGH, *Chhatri, Officiating Deputy Collector, Hamirpur.*

1. I have the following opportunities of finding the information required :—

(1) I was Tahsildar in the district of Bijnor for about ten years. The hemp drugs grow in abundance in Afzalgarh, Raipur, and Najibabad in Bijnor district. I had several occasions to attend the Hardwar fair, where the fakirs gather in large numbers, and they use these drugs in large quantities. I had occasion to discuss the subject with them.

(2) I was Tahsildar in the Agra and Mathra districts, where hemp drug, chiefly bhang, is consumed in abundance. I was Deputy Collector and Excise Officer in the Kheri district in Oudh, and this drug grows of itself much in the tehsil of Nighason.

(3) I had several occasions to go to Jaipur and Jodhpur in Rajputana to see my relations there. This drug is much used here too.

2. These definitions can be accepted for the North-Western Provinces and Oudh.

Different names are taken for hemp drugs in the following districts :—

Locality.	Names.
Agra Commissionership .	Bhang—Thandai, buti, subzi, patte, and bijia.
Oudh	Bhang—Thandai, falaksair.
Bundelkhand . .	Bhang—Buti, bijia.

There is no other name of charas; it is of two sorts—Yarkand and Bukhara. Ganja has no other name save "ganja;" it is of different sorts, called baluchar, pathar, murra, and chur.

3. In Terai districts, Kheri, Gonda, Bahraich, Sitapur, Bijnaur, and Saharunpur the drug grows spontaneously. But it grows in abundance in Kheri, Gonda, and Bahraich.

4. See answer to question No. 2. Yes; these refer to exactly the same plant.

5. Damp land as well as the land free from kunkar, etc., is best suited for the growth of wild hemp.

6. Wild hemp is generally dense.

7. (*a*) There is very little cultivation of the hemp plant in this province.

(*b*) It is cultivated a little in Hardoi and Farrukhabad districts.

(*c*) No.

(*d*) No.

8. No.

9. It is sown like kharif crop.

10. There is no particular class of agriculturists for its cultivation.

11. Primarily wild hemp seed is often used.

12. See answers to questions Nos. 7 and 14.

13. No district is restricted for ganja. It cannot grow save in Terai and damp districts, as stated against question No. 3.

14. The product of hemp in this province is as below :—

(*a*) Ganja grows in the districts enumerated against questions Nos. 3 and 7, but in not such quantities that it may be exported to other places.

(*b*) Charas is prepared only in hilly places, but in small quantities.

(*c*) Bhang is prepared and grows in Bahraich,

Gonda, Sitapur, and Terai districts, and is exported from these districts.

15. As far as I can say, the male hemp plant, which is called "bhang," grows in this province; its leaves are gathered during the cold season, and used for eating and drinking purposes. The female plant is very rare, and is used for smoking only.

16. Bhang is not prepared by the people in houses. It can be prepared from hemp plant wherever grown. Ganja and charas can also be prepared in this province, like the one received from other province, if properly managed, from the wild plant.

17. There is no particular class of people who prepare preparations from hemp drugs.

18. These drugs deteriorate by keeping for a long time. They lose their effect after some time. Bhang and ganja remain good for a year, and charas for two years with ordinary care. When they get cold air or remain in damp places, they lose their effect. They should be kept out of damp places and exposed to air and sunlight occasionally to keep them in order.

19. Ganja and charas are used for smoking only.

20. Most part of the fakirs smoke ganja and charas, and the people of low caste use them more than high caste men. About 90 per cent. of the fakirs who are unmarried or widowers use these drugs, and 3 per cent. of other people of the whole province.

21. Baluchar is preferred for smoking, but in Bundelkhand "pathor" and "chur" are much used.

22. Foreign charas is chiefly used here, which is of two sorts—Yarkand and Bukhara. It is imported from the Punjab, where it comes from Kashmir and Kabul.

23. Bhang is not used for smoking. It is rarely used by the ganja-smoking class for smoking. They mix it with tobacco at the time of use.

24. Fifty per cent. of the Brahmins, such as Chaube, Gangaputr, Panda, etc., eat and drink bhang, and five per cent. of the other classes use it. It is generally used throughout the province.

25. The use of ganja and charas is on the increase. (*a*) The chief cause of this being the facility of import or export from and to different places by means of railway communication which has been introduced for the last 30 years. (*b*) There is no religious institution.

26. (*a*) Bhang . . . 3 per cent.
Ganja . . . 2 „
Charas . . . 1 „

(*b*) Bhang . . . 2 „
Ganja . . . 1 „
Charas . . . ½ „

(*c*) Bhang . . . 10 „
Charas and Ganja . . . *Nil.*

(*d*) Bhang . . . 2 per cent.
Ganja and Charas . . . *Nil.*

27. Fakirs, Jogis, Gangaputtris, Chaubes, Pandas, and also menials are these taken from. The habitual excessive consumers become idle, imprudent, senseless, and become dependent on others.

28. (*a*) Bhang . ½ pie per man per day.
Charas . 6 pies „ „
Ganja . 2 „ „ „

(*b*) Bhang . 1 pie per man per day.
Charas . 1 anna „ „
Ganja . 6 pies „ „

This is exclusive of other ingredients which are mixed with bhang, the cost of which is—

(*a*) ½ anna per man per day.

(*b*) 1 „ „ „

29. The following ingredients are generally mixed with bhang:—Pepper and aniseed, and sometimes milk and sugar, are also added. Dhatura is seldom used. It is used to make it more narcotic. These admixtures are used to make it palatable and delicious. Only tobacco is mixed with charas and ganja. It is mixed with a view that it may keep it for a long time. There is no special "massala" to mix with bhang, but different spices, such as pepper, aniseed, almond, rose-flower, melon-seed etc., are often mixed.

30. Ganja and charas are generally used in company, but bhang is used in solitude too. Females and children seldom use it. These drugs are generally used by young men, and so they make themselves habitual to them. Children of less than ten years rarely use it.

31. The habit is generally formed by remaining for a short time in company with such persons. It is not very difficult to break it off. The habit of smoking ganja and charas develops into excessive if the company of such men continues.

32. The use of these drugs is strictly forbidden in the Vedas and Shastras, the religious book of the Hindus. The use of it is similarly prohibited amongst the Muhammadans. The ignorant persons take up this habit for want of religious doctrines. During the Holi festival people of high caste use majum (which is prepared from bhang), while the low caste persons drink liquor. It is not a part of the religious custom, and is not essential. It is possible to form a habit if used for some time continually. It is excessive during the Holi festival, and temperate in others. It is rarely injurious.

33. The consumption of these drugs is generally considered bad amongst educated and civilized companies. There is no public opinion in favour of this practice.

The use of these drugs is really disreputable. The consumers are called by the nickname of "ganjeri," "bhangeri," and "charasia." Such persons carry no respect and weight. The consumer generally thinks himself mortified when he uses it in excess. There is no worship of hemp plant in these districts.

34. It would not be a serious privation to forego the consumption of these drugs, as I have seen persons going to jail where they do not get these drugs, and that they are found healthy after they come out of it. It is easy to give up this habit in a few days.

35. It is not feasible to prohibit the use of all the drugs throughout the province at one time. Ganja and charas are more injurious, and measures should be taken to prohibit them first, as ganja and charas imported from Kashmir, Kabul, Central Provinces, Gwalior State, and Bengal, and these are distant places. It is presumed that, if these imports be prohibited, the illicit consumption would be stopped. In my opinion it would be better to notify to the consumers to leave off using these obnoxious drugs within a certain period, and if after the expiration of these terms they do not mind themselves, they may be prosecuted. There would be no serious discontent among the consumers, as the number of persons against it is much more than those who use it.

It is not feared that there would be any public danger. Most of those persons use it who are not allowed to drink liquor, and, when they will leave this, they will not form more dangerous habits.

36. The alcohol is not used as a substitute for these drugs.

37. The effect of charas smoking is different from ganja smoking. The former is more narcotic, and lasts for a longer time than that of the latter.

38. The effect of baluchar is the best, that of the pathar moderate, and of the chur little.

39. There is no preparation of the hemp plant which may be in any way less injurious than drinking or eating the same, as the smoking of ganja and charas produces the diseases of cough and asthma, while those who eat bhang do not catch these diseases.

40. Ganja and charas are never prescribed by the native doctors; but bhang is used for some diseases. The over-worked cattle are generally made to eat bhang. It is also given in some cattle diseases.

41. The use of charas, ganja, and bhang has no beneficial effects.

(*a*) to (*d*) No.

Chaube Brahmins use bhang as a digestive. They use it habitually.

42. It is not beneficial.

The moderate use of ganja and charas is also more injurious than that of bhang.

43. The moderate consumers are generally offensive and troublesome to their neighbours in the first place, the smoke of ganja and charas produces bad offensive smell, and bhang consumers trouble their neighbours by useless talk.

44. The habitual consumer of bhang gets false appetite after half an hour from drinking. Its effect lasts for about four hours; after that he becomes idle. The effect is of ganja and charas instantaneous; it lasts for about an hour; the smoker gets cough and asthma, etc., afterwards. It produces no hunger. None of these drugs produce any refreshing effect.

45. (*a*) Yes.

(*b*) Ganja and charas impair the constitution much, and bhang less than these.

(*c*) Ganja and charas are more injurious than bhang to the digestive organs.

(*d*) Ganja and charas produce bronchitis and asthma.

(*e*) Yes, it does.

(*f*) Certainly it deadens the intellect and produces insanity. The insanity is temporary, and can be cured by the use of good medicines. If the drugs be again used, the symptoms re-appear; the consumers have generally red eyes and cough, etc. Some insanes, who have no recorded ganja history, confess to the use of the drug. The persons habitually use these drugs without taking into consideration the result of their effects, and the insanes appear to have no desire on account of their insanity to use them. I have seen one person at Jaipur who formed the habit of smoking ganja and charas from the age of 25. He was verging to insanity and was suffering from cough and asthma. Finally he died while he was quite young.

46. Some time ago I had a servant who was a habitual smoker of ganja and charas. He is still alive, but is suffering from cough and asthma, and has lost sight of his eyes.

47. It is not hereditary habit, but when the head of the family uses these drugs, his children often also catch this habit.

48. The Chaubes of Muttra are habitual consumers of bhang, and so their sons and grandsons also use it.

49. Moderate use of any of these drugs is not aphrodisiac. The prostitutes use bhang and charas for *imsak* (prolongation of pleasure). Certainly it is more injurious when so used than when used as an ordinary narcotic. The use of hemp tends to produce impotence.

50. Bachelor fakirs use ganja and charas to have no desire.

1. In my opinion there is not a large proportion of bad characters habitual moderate consumers of any of these drugs.

53. Excessive indulgence in any of these drugs incites to no crime whatever.

54. No.

55. Ganja and charas are not given to those who do not smoke, but dhatura mixed with bhang is given to victims to further their end.

56. The effects of hemp mixed with other substances are not much if given in moderation; if mixed with dhatura, it lasts for a long time and produces laziness and idleness. I have never used, but have seen a number of consumers.

57. As far as I know, ganja and charas are neither eaten nor drunk.

58. The present excise administration is working well.

59. If any factory be formed of these drugs, like the one for opium, the improvement will be effected, as the contractors sell drugs of inferior quality at a high rate.

60. Very little ganja is produced in this province, and does not require to be well controlled.

61. As above.

62. In my opinion proper check should be exercised during the time of its harvest for two or three months, in the districts where it grows, so that it may not be illicitly exported.

63 and 64. I have no objection.

65. Yes; it is reasonable.

66 and 67. No.

68. I can give no decided opinion on this point.

69. The distance from one shop to another, as well as the population of the town or city, is taken into consideration before permission is given to open a new shop. It is not necessary to consult the wishes of the people on this point.

70. It is not generally believed that importation of these drugs from Native States is carried on. It is possible that such importation may be enforced in the villages bordering Natives States. It is believed that the duty of ganja and other hemp drugs used is paid. There is no use of untaxed drugs.

Oral evidence.

Question 11.—The wild seed will, by cultivation, gradually improve into the form that yields ganja. Ganja is got from wild plants in all directions, and the plant is capable of being cultivated to yield as good a quality as baluchar.

Question 25.—The use of ganja and charas must be increasing, because the sales of the monopoly of vend yield larger revenue year by year. The increase of the habit is also noticeable. The habit

of smoking or drinking the hemp drugs is not interchangeable with the liquor habit; but there is greater probability of the bhang drinker taking to liquor than of the smoker doing so.

Question 30.—Children begin to drink bhang before ten years of age, but not to smoke ganja and charas till after that age. Fakirs use the drugs to attain religious abstraction, and other people take them for companionship.

Question 35.—It is my opinion that ganja and charas ought to be restricted. People would have to give up these drugs if they were prohibited. They would not take to other drugs except tobacco. There are lots of drugs in the country which might be used for intoxication, such as dhatura and nux vomica. Dhatura is now taken to a limited extent by excessive consumers. It could not be substituted for ganja and charas, for it could not be smoked alone with tobacco, because it is such a very severe intoxicant. It is now taken in small quantities with bhang. It is not smoked, as far as I know. I have served chiefly in the west of the province.

Question 45.—The moderate use, though long continued, will not produce insanity if it is indulged in with caution. I allude to the excessive use as productive of insanity. A consumer must be cautious about climate and season in connection with his use of the drugs. I have never seen a person who became completely insane. I have seen men on the road to insanity, but could not say if they were moderate or excessive consumers. Bhang is not harmless. The chaubes of Muttra are fine men. I think all intoxicants must be injurious.

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52. *Evidence of* Babu Bholanath Chatterji, *Bengali Brahman, Officiating Deputy Collector, Mainpuri.*

1. The information regarding hemp drugs, on which my answers are based, has been derived mainly from the contractors with whom I came into contact during my tenure of office as Deputy Collector in charge of excise in the Mainpuri district, and from my personal observation.

2. The local names for the three narcotic articles obtained naturally from hemp are bhang or sabzi (the word siddhi or patti is not used in these parts to denote this article), charas and ganja.

The three varieties of ganja are locally known as (1) baluchar, which corresponds to flat ganja; (2) pathar, which corresponds to round ganja; and (3) chur, which corresponds to broken ganja. Baluchar is not imported into these parts on account of its dearness.

3. The hemp plant grows spontaneously in the districts of Gonda, Hardoi, and Bahraich in Oudh, Farukhabad and Saharanpur in the North-Western Provinces, and Umballa in the Punjab, and is abundant in the district of Bahraich in Oudh. I have been to all these districts, except Umballa in the Punjab, but my visits to them were flying, and I did not see the growth of the hemp plant in them.

4. It is known as bhang, sabzi, booty, siddhi or patti, and all these names refer to exactly the same plant.

5. Damp climate and *mar*, or black soil, are supposed to be favourable to the growth of the wild hemp.

6. The growth of the wild hemp is ordinarily dense.

7. There is no cultivation of the hemp plant in my province for the production of ganja, charas, or fibre, or seeds. It is, however, cultivated in the Hardoi and Farukhabad districts of my province for use as bhang.

8. *Nil.*

9. The cultivation of the hemp plant for use as bhang is made by ploughing up the land and sowing the seed broadcast during the rabi season.

10. The persons who cultivate hemp for its narcotic properties do not form a special class, but belong to the same classes as other agricultural cultivators.

11. No. The seeds are obtained from the male plants, which are the product of cultivation instead of spontaneous growth.

12. The wild hemp is nowhere specially cultivated for the production of ganja.

13. There is no cultivation of the hemp plant for ganja in my province.

14. Ganja and charas are not prepared in my province, but bhang is in the Hardoi and Farukhabad districts of it.

15. The preparation of bhang consists only in separating the leaves from the hemp plant and drying them up, and is the same whether the hemp plant is cultivated or grows wild. Bhang is never used for smoking. Those who eat or drink it do so after pounding or grinding the dried leaves with water and other substances, or rubbing them and throwing them into their mouth.

16. Bhang is not prepared generally by the people in their houses. It can be prepared from the hemp plant wherever grown. Ganja cannot be prepared from the wild plant, but requires special cultivation of the plant.

17. All classes of people who cultivate the hemp plant without distinction of race or caste.

18. Ganja, charas and bhang deteriorate by dampness. They keep good for one year with ordinary care, and for three years with special care. They lose their effect after three years. To prevent their deterioration, it is necessary to protect them from cold.

19. Ganja and charas are used only for smoking.

20. The smoking of ganja and charas is not confined to any particular class of the people. All classes of the people, except Saraugi Banias, smoke them to a more or less extent. The smoking of ganja and charas is, however, prevalent to a very large extent among Hindu sadhus and Musalman fakirs, and members of the lower classes among Hindus and Musalmans, and in cold regions.

21. Flat ganja, or baluchar, is always preferred for smoking to the other kinds of ganja.

22. The charas produced in Yarkand and imported through the Punjab is chiefly used. Another kind produced in Bokhara and imported by Afghan merchants was in great demand five or six years ago, but its sale has been stopped on account of the deception of the Afghan merchants.

23. Bhang is never used for smoking.

24. The eating or drinking of bhang is not confined to any particular class of the people. All

classes of the people resort to it to a more or less extent; but it is very largely prevalent among the Chaube Brahmans of Muttra and the adjoining districts.

25. The use of ganja, charas, and bhang is on the increase on account of the dearness and weakness of country liquor, and the consequent incapacity and disinclination of the lower classes to indulge in it.

27. The consumption of ganja and charas is very largely prevalent among the Hindu sadhus and the Muhammadan fakirs, and the lower classes of Hindus and Muhammadans. The Hindu sadhus and the Muhammadan fakirs use ganja and charas with the object of keeping down lower passions and protecting themselves from the effects of cold in the exposed places in which they are accustomed to live. The lower classes of Hindus and Muhammadans take to the use of ganja and charas as a cheap means of intoxicating themselves, and probably also with the view of keeping off cold, to which they are particularly susceptible on account of want of clothes to cover themselves with. The Chaube Brahmans of Muttra and the neighbouring districts, among whom the eating or drinking of bhang is largely prevalent, were an idle class which subsisted on the religious offerings of other people; and as the use of country liquor was against their religion, and that of ganja and charas injurious to their physical health, they took to bhang, with the object of relieving the tediousness of their life.

28. Habitual moderate consumers—ganja, half a tola, one pice; charas, one-fourth of a tola, half anna; bhang, half a chittack, half pice.

Habitual excessive consumers—ganja, one chittack, two annas; charas, half a chittack, four annas; bhang, one-fourth of seer, one anna.

29. Ganja and charas are ordinarily mixed with tobacco. The Hindu sadhus and the Muhammadan fakirs occasionally mix dhatura, in addition to tobacco, with ganja and charas, in order to increase their intoxicating effects.

Bhang is ordinarily mixed with pepper, and sometimes with water, milk, sugar, cardamom, souf, kasni, rose, or gulkharia flowers, and melon or cucumber seeds, in order to make the preparation cool and tasteful, and exceptionally with dhatura, root of the kanail tree, betel leaves, and curd, in order to increase its intoxicating effects. I do not know of any preparation which is sold for the purpose of being mixed with any of these drugs.

30. The consumption of all the three drugs is generally practised in company; but those who are addicted to their use take to them in solitude when no company is available. The use of the drugs is confined mainly to the male sex, and to manhood and old age. It is not usual for children to consume the drugs; but those who belong to families of which the adult members use the drugs instruct themselves in their use gradually.

31. There is no difficulty in the habit of consuming the drugs being formed in bad company. It is very difficult to break off the habit when once formed. There is a tendency in the case of all the drugs for the moderate habit to develop in the excessive.

33. The use of ganja and charas is looked down upon, probably on account of the lower classes having recourse to it. The consumption of bhang is not deprecated to the same extent, probably on account of its being in great vogue among Brahmans, who mould public opinion among Hindus. There is no custom of worshipping the hemp plant, but ganja and bhang are popularly supposed to have been made use of by the Hindu god "Mahadeva," and to be, therefore, sacred substances among Hindus.

34. All who habitually consume any of the drugs would find it a serious privation to forego its consumption, and the suffering would be the keenest among the Hindu sadhus and the Muhammadan fakirs.

35. It would not be feasible to prohibit the use of any of these drugs. In the event of prohibition, the drugs will be consumed illictly. The prohibition can only be enforced by penal laws; but it would occasion serious discontent among the consumers. I do not think such discontent can amount to a political danger, though it will be very difficult to enforce the prohibition among such large bodies of Hindu sadhus as Nagas, etc. I have not yet heard of a person addicted to the use of the drugs giving it up and taking to alcoholic stimulants, though I have known several persons who left alcoholic stimulants for indulging in the use of the drugs.

36. No.

37. The effects of charas smoking and ganja smoking are similar, except that charas smoking leads to coughing in some persons, and ganja smoking leads to coughing in others, according to their temperament. It is said that ganja smoking produces greater heat in the system than charas smoking.

38. Round ganja affects the brain and the eyesight injuriously, while flat ganja does not do so to any appreciable extent. Chur ganja is not used at all, except by the lowest classes, which cannot afford to pay for even round ganja.

39. Eating or drinking bhang is a much less injurious form of consumption than smoking ganja or charas. Ganja or charas is never eaten or drunk, nor is bhang smoked.

40. In the case of certain diseases, the Vaids mix powdered bhang with other substances and rub the mixture on the palm of the hands and the sole of the feet of the patients, and in the case of piles, they burn bhang and expose to its smoke the diseased portion of the patients.

Bhang is also administered with salt and ajwayan seed to cows, sheep, horses, bullocks, and buffaloes for the purpose of removing the effects of exhaustion and constipation, and improving digestion.

43. Yes.

53. No.

54. No.

55. Yes, bhang is used by criminals to stupefy their victims. Complete stupefaction can be induced by bhang without any admixture if administered in large quantities.

57. I have not heard of ganja and charas being eaten or drunk.

58. It is in my opinion, working well, and is capable of improvement.

60. Ganja is not produced in my province.

61. Charas is not produced in my province.

62. No.

63. The wholesale vend of ganja, charas, and bhang is preferable to their retail sales, as the latter, by increasing competition, would cheapen the price and increase the consumption.

64. None.

65. Yes, it is reasonable.

66. There should be different rates for taxation;

but the tax on flat ganja might be reduced with advantage, so as to obviate the necessity for people to have recourse to the other kinds of ganja, which are comparatively unwholesome, to the same extent as at present.

67. None.

68. None in this district.

Oral evidence.

Question 1.—My home is in Benares. I have been Deputy Collector for two years in Mainpuri. I am fourteen years in service. My answers relate to the Mainpuri district for the most part, but are also based on my general observation.

Question 2.—Flat ganja I call baluchar. Round ganja I call pathar. I have heard of the Bengal round ganja. The Bengal flat ganja does not come as far as Mainpuri, and the Bengal round ganja ceased to be imported some five years ago. Pathar comes from Khandwa and Gwalior.

Question 16.—I speak from hearsay in saying that ganja cannot be prepared from the wild plant. In Mainpuri there is neither cultivation nor spontaneous growth of the hemp plant. My answer does not refer to the northern districts, where the wild plant grows.

Question 25.—I have never heard of a person giving up the hemp drugs for liquor. I do not think that the two habits are very distinct. On the contrary, the intoxication produced by drugs and liquor bears some resemblance. It is the lower classes who have left liquor for drugs. I based my opinion regarding the increased use of the drugs partly on the increase of the hemp drug revenue in my district, though this is not a very conclusive test. The liquor revenue has also increased. That is due to the increase of still-head duty. I should think that there is nevertheless a decrease of consumption which could be shewn if the liquor now issued were raised to the former strength.

Question 38.—By round ganja I mean pathar ganja. The information regarding flat ganja is hearsay; that regarding round ganja is based on my own observation. I remember the case of a sadhu who became insane. He used to come to my house to take his meals. He would go to the burning ghats and handle skulls. I used to entertain him out of charity. He was a learned man. He used pathar ganja as well as I remember. He could not afford the better kind. He consumed a great deal. He used to speak of taking dhatura, but I don't know if he did it. That statement might be brag, for I never saw him take the drug. He used to smoke 10 or 12 times a day; sometimes alone, and sometimes with companions. I attributed his insanity to the ganja because I never saw him take dhatura. He went to Benares or Lucknow asylum about 16 years ago. He was insane for three years, and left the asylum completely cured. I was then 18 years old.

I remember another case of a sadhu whom I met at Allahabad who also went insane. He used to talk incoherently. I don't know if he went to an asylum. I thought, and other people said, his insanity was due to ganja. It is possible the man took dhatura. This was eight years ago. I never saw him while he was sane. I only met him during 10 or 12 days. I saw him smoke ganja. It had no marked effect upon him. A kahar in the service of one of my friends became insane from smoking ganja. I saw him smoke repeatedly, and I saw him when he was insane, and his master attributed his insanity to ganja. I cannot say if he had been insane previously. He was about 40 years of age. I don't know how long he had smoked ganja. I know nothing of his family history. These are all the cases I know personally.

Question 63.—We give the monopoly of a tehsil to one farmer. He sublets his shops, and the shopkeepers have to fix their prices according to his bidding. This is preferable to small farms, where the farmers would lower prices in competing with one another. I should prefer to see fixed duties on ganja. Such duties might also be imposed on bhang. They might be levied as import duties on all the drugs. I would advocate the imposition of duties in order to raise prices in the case of all the drugs except flat ganja. This opinion is the result of my cogitations since answering the questions, which I did rather hurriedly. I do not think my plan would lower the price of the wholesome baluchar, which is what I aim at; and perhaps my proposal is not practicable.

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53. *Evidence of* K. Kampta Pershad, *Officiating Deputy Collector, Basti.*

1. I served in District Kheri first as Tahsildar, and again as Deputy Collector for a long time. I was subsequently Excise Deputy Collector in Bahraich district. These are the two ganja and bhang-producing districts of Oudh. I had therefore many opportunities of acquiring some knowledge of matters connected with the use of these and other intoxicating drugs.

2. Dr. Prain has given correct names of bhang, and they are used in these provinces. Bhang is known in this part of India by other names also, *viz.*, booti, bijia, and jooni. The book names not generally known or used are mahlani, madni, and ganja.

Besides the three varieties of ganja, *viz.*, flat, round, and broken, mentioned by Dr. Prain, there are three others, namely, pathar, butwalia, and mahadeva. I mean to say that ganja is of four kinds—(1) baluchar; (2) pathar; (3) butwalia; and (4) mahadeva, the three varieties given by Dr. Prain being varieties of No. 1 (baluchar). The definitions given by Dr. Prain of the varieties of baluchar are correct. The definitions of the different varieties are as follows:—

Pathar.—It is produced in Khandwa (Nimar District), Jalgaon, and Nanirabad, and in Gwalior territory. It is more intoxicating than baluchar. It produces dizziness in the brain. Its smoke has a bad taste, hence it is considered inferior to baluchar.

Butwalia.—It is produced in Nepal Terai and hills, and is considered inferior to pathar, as it is stronger and more intoxicating than that kind of ganja.

Mahadeva.—It is chiefly produced in Tahsil Negassan, Kheri district, and Balrampur, Gonda district, as well as in Bahraich district. Its plant is very similar in form to bhang plant. It is stronger than the other varieties, and none but poor people smoke it. It produces heat in the brain.

Charas.—As regards this, my knowledge is limited. I believe it is imported from Yarkand and Nepal. It is supposed to be the resinous

matter or a kind of gum obtained from ganja plants. It is known by the following names, *viz.*, Kashmir, Shaljehan, Jethe, Yarkand, and Bhoori. Shaljehan is considered to be the best of all these kinds. Nepal charas is generally preferred to that imported from Yarkand on account of its being more pleasing to the taste and mild in intoxication. To a man not used to charas smoking, Yarkand charas is simply unbearable.

3. Hemp plant grows simultaneously in the undermentioned districts:—

Bahraich, Gonda, Gorakhpur, Basti, Kheri, Saharanpur, Pilibhit, Bijnor, Nepal Terai, and along the Goomti river in Lucknow district.

4. See remarks under section 2.

5. Wild hemp flourishes in low lands having plenty of moisture. Too much rain is injurious, and warmth and sunshine are beneficial to its growth.

6. The growth of wild hemp is ordinarily dense.

7. Bhang is cultivated in Thatha, in Farrakhabad district, being watered three times. The bhang produced in this district is supposed to be superior to all other kinds of bhang grown or produced anywhere else. Ganja I believe is not cultivated anywhere in these provinces.

8 and 9. I am unable to give any information on these points.

10. No; ordinary agricultural cultivators cultivate hemp.

11 and 12. Cannot tell.

13. There is no cultivation of ganja in the united provinces as far as I am aware.

14. Charas and ganja are not prepared in these provinces, but bhang is. The latter is prepared in Districts Gonda, Bahraich, Gorakhpur, Basti, and other places where it is grown.

15. I cannot give any answer.

16. Bhang is prepared generally by the people in the fields where it grows. I don't know the process of preparing charas and ganja.

17. There is no special class. It is prepared by common labourers.

18. Bhang does not deteriorate for one year unless it is exposed to rain, in which case it is spoilt and does not keep. It may be and is kept for even three years, but after a year its colour becomes pale, and its intoxicating properties are weakened. Ganja or charas can be kept for seven years, at the end of which period they lose all intoxicating properties and become useless. Deterioration commences after one year. No amount of care would keep it good, as the lessening of intoxicating properties is natural.

19. Ganja and charas are used for smoking only. Oil is also extracted from ganja seed, and is used for medicinal purposes, it being a remedy for gout.

20. By the labourers generally, as woodcutters, khars, chamars, kalwars, and workmen; also some of the higher classes, as Chatris and banias, and nearly all the devotees of this country called sadhus.

The charas is generally used by the Muhammadans among the lower classes in cities only. As far as my opinion goes, ganja is used by not more than 5 per cent; charas is used by not more than 3 per cent., and bhang is used by not more than 10 per cent. of the people of these provinces.

21. These three names are of the same ganja, and the smokers use these indiscriminately. But those who look to cheapness prefer the varieties mentioned in section 2.

22. Yarkand charas is more generally used in these provinces, and Shaljehan charas is chiefly used in Lucknow, and it is imported from Nepal.

23. It has been seen in District Kheri that those who cannot procure ganja and charas often smoke bhang, and such is the case with the people of Bansi, District Basti.

24. It is impossible to give proportions of the people who eat or drink bhang, but it is more frequently drunk than eaten. Among the Hindus it is used by Brahmans, Chatris, Agarwalas, banias, and Thakurs. It is used more generally in Cawnpore, Muttra, Fyzabad, Allahabad, and Lucknow, the consumption being enhanced at the Holi festival and in hot weather. It is prepared in different ways.

25. In this district the result of annual sales indicates neither decrease nor increase.

28. A moderate consumer of bhang takes from half to three tolas per diem, and an excessive consumer up to 20 tolas a day. As regards ganja, the moderate quantity is from $\frac{1}{12}$ to $\frac{1}{4}$ tola, but the excessive consumers go up to three tolas. Moderate use of charas is up to one-fourth tola, and excessive use up to one tola. The cost of bhang is annas four per seer, but the actual cost of the preparation drunk includes the cost of the other ingredients, for the details of which see section 29. The cost of ganja and charas is as under—

Ganja	.	.	4 annas per tola.
Charas	.	.	3 „ „ „

29. With ganja and charas dry leaves of tobacco and smoking tobacco are mixed with a view to make it more agreeable. Poor classes mix black pepper and aniseed with bhang. Rich people mix in cold weather almond, saffron, musk, black pepper, and in hot weather groki seed, seeds of kharbuja (melon), cardamom, and rose (flower). In both seasons sugar and milk is mixed to make the drink pleasant. Most people desiring to make bhang more intoxicating mix dhatura seeds with it. There is one massala called thandai which is sold to be mixed with bhang, and it consists of pepper, aniseed, sounf, leaves of rose flowers, and cucumber seed.

30. Occasionally the consumption of these drugs is practised in solitude, but generally it is done in company. It is not confined to any particular time of life, but it is chiefly and mostly used by the male sex, though females are also sometimes found who indulge in it. The lads so long as they are under control of their parents or guardians use the drugs very seldom, but as soon as they are independent they take to this practice if they find congenial company.

31. The habit of consuming these drugs is easily formed, and to break off is more difficult in the case of ganja and charas than in that of bhang. The tendency of the moderate to develop into excessive use is found in all intoxicating drugs, and bhang, charas, and ganja are no exception. Supposed to have been used.

32. People of the class who worship Mahadev, *i.e.*, the followers of Shiva, use it after dedicating it to Mahadev, and do not consider it a bad habit. The people of lower caste similarly use ganja after dedicating it to the same god. Ceremony is not regarded as essential. It has nothing to do with moderation or excess in use, nor with the forming of habit. Bhang is not in disrepute among the Hindus.

33. The use of charas and ganja is disreputable, because it is confined to low classes and abhorred

by respectable people; and if a respectable person by mixing in low company acquires the habit, he smokes these drugs in secret only. The people of higher class generally present bhang leaves to the god Mahadev, and those of lower castes present ganja to Mahadev similarly.

34. The reason is that the influence of the intoxication of these drugs is so powerful on their passions and senses that by the disuse of these narcotics they would not be able to feel so well as they do when they use.

35. It is impossible to enforce such prohibition. The prohibition would certainly occasion discontent among the consumers, and is likely to lead to increased consumption of liquor, which would involve increased expenditure to those who are sufficiently well off to buy it, and great distress to those who cannot afford to bear the expense.

36. There is no reason to think that any alcohol is substituted for any of these drugs.

37. Ganja smoking is supposed to be less injurious than charas smoking, which is said to produce asthma.

38. The effect is similar in kind or degree.

39. Bhang is drunk and never smoked. Ganja and charas are smoked and never drunk. Smoking is clearly less injurious than drinking.

40. Bhang is used medically, especially in cattle disease.

41. Moderate use of bhang is beneficial—

(*a*) as a food accessory and digestive.

(*b*) Alleviates fatigue.

The use of ganja is beneficial as a febrifuge or preventive of disease in unhealthy tracts, and it also alleviates fatigue, and people who are obliged to undergo hard labour invariably use this to remove the effect of severe exertion and exposure.

42. I do not think that these drugs are harmful by moderate use.

43. Moderate consumers are inoffensive to their neighbours.

44. For the habitual consumers, the immediate effect of these drugs is that it removes all the disorders that have been caused by the want of it. It is refreshing for them. It produces ordinary pleasant intoxication to them. It creates appetite. The effect of bhang lasts about three hours. The effect of charas lasts about two hours, and that of ganja for one hour only. Dullness overcomes them after its effect, and by not being supplied again in turn it produces eager desire and uneasiness.

45. The moderate use of these drugs does not produce any noxious effect on physical, mental, or moral powers.

46. The excessive use of these drugs would be harmful to physical, mental, and moral powers. Particularly the excessive use of ganja produces asthma.

47. The habitual moderate use of these drugs does not create any hereditary habit nor affects their children in any way.

48. The excessive use of these drugs would not affect in any way children of consumers.

49. None of these drugs is known to be used as an aphrodisiac either by men or women. Charas and ganja, even when used moderately, act as powerful sedatives of muscular system and induces impotence.

50. The effect noted above when used excessively is more powerful and speedy.

51. The consumers of these drugs are not necessarily of bad character, and I do not think there is any connection between crime and habitual use, moderate or excessive, of these drugs.

52. Same as above.

53 and 54. No.

55. Criminals have often administered one of these drugs along with dhatura to stupefy their victims. Complete stupefaction can be induced by administering a very large quantity.

58. The administration is based on very good principles, though it is susceptible of improvement. These questions require more time to consider than I can devote at present.

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54. *Evidence* * *of* THAKUR JAGGAN NATH SINGH, *Officiating Deputy Collector Bijnor.*

1. I have often chanced to see uses of charas and bhang, from which I got my information; and also in mohalla Katgarh of Moradabad, where I live, there are a number of persons who use these drugs.

3. In Bareilly, Moradabad, Rampur State, and Bijnor.

4. In these districts it is known as bhang, sabzi, balumti, bhang, bijjia, and thandai.

5. A damp air and soil and cool water suit it best.

6. The growth is spontaneous and dense.

7. Not in the district I have mentioned.

14. In Bareilly, Moradabad, Rampur State, and Bijnor only bhang is prepared.

15. Charas and ganja are not produced here, nor is bhang cultivated. Only wild bhang is prepared as follows. It is cut and dried in the sun. Many men, after drying bury in chaff to give a yellowish colour and more intoxicating properties. Some, after drying, put in earthen vessels, which they put in the roof during the rains. The wetting takes away the intoxicating property.

16. In the Terai, Bareilly, and Moradabad the farmers prepare the bhang; but any one can prepare it from the plant. Ganja and charas are not prepared in these parts.

17. No particular caste.

18. If bhang is kept with care it does not deteriorate for four or five years. Charas generally deteriorates after being kept for two years. Old charas loses much of its intoxicating effects. Bhang should be kept a year to be good; and does not lose its intoxicating effects for five years if kept with care. Damp destroys bhang.

19. Ganja and charas are commonly smoked in a pipe bowl (chillum). Some put charas in fire and inhale it through a tube (nalhi). Charas is usually smoked in a chillum, but in several villages in Bareilly I saw a tube used.

20. Of Hindus, bairagis and other beggars, and kahars, etc., of the lower castes use them. In fact, except Kannaujia and Gujrati Brahmins, men of all castes of Hindus smoke hemp drugs. Of Musalmans, fakirs in charge of cemeteries (takiadar), and those who have a taste for it smoke. Of fakirs,

* Translation.

kahars, and other lower castes, about 90 per cent., and of other castes about 10 per cent., smoke. In Bareilly district, tahsil Baheri and tahsil Mirganj, about 25 per cent. of Thakurs smoke it.

21. Ganja is not used in these districts. I hear in Oudh and the eastern districts ganja of the sort "baluchur" is approved of.

22. It comes from Kabul direction into the Punjab, and is chiefly brought for these districts from Hoshiarpur in the Punjab. In these parts the Yarkand charas is best liked.

23. Occasionally, but seldom, smokers of charas use green bhang in the chillum, but only those who cannot afford or at the time obtain charas.

24. Commonly people drink bhang. People accustomed to intoxicate themselves with bhang take pills, or a thick paste of it. The Choubes of Muthra and Brahmans and Thakurs chiefly use bhang.

25. The use of bhang and charas is on the decrease, as the better castes have taken to using it less, and in its place drink liquor freely, *viz.*, Thakurs, Brahmans, Bannyas, and Musalmans have all taken to drinking liquor, though they do it secretly for fear of caste-fellows, etc. The caste of Kayasths are giving up liquor; but this is small in proportion to the numbers of new drinkers. Liquor is accordingly increasing in use and the use of hemp drugs decreasing for the new teaching. Formerly, at the *Holi*, majun used to be much used, and was every day prepared in temples and shivalas, and all comers drank, and on every Monday in Sawan and in the Sheobarat "dudhia bhang" used to be prepared at such places and also offered up. This has now nearly stopped. The Government returns show bhang and charas increasing. The reason is (1) the increase of population, (2) the Government arrangements. Formerly there was much charas smuggled. Now it is only occasionally smuggled, but in fact it is not increasing. Owing to difference of price, it used to be much smuggled from Rampur. The farmer also competes for the farm, which makes the revenue seem greater; but in fact the use is on the decrease.

26. (*a*) 85 per cent.

(*b*) 6 per cent.

(*c*) 7 per cent.

(*d*) 2 per cent.

27. Assemblies of fakirs, especially bairagis and jogis and takiadar Musalman fakirs, use charas excessively. Brahmans and Thakurs chiefly use bhang.

28. An average consumer would use daily of bhang one pie to three pies worth or about one tola. An excessive user of bhang would spend one anna and use one-half chittack. I cannot say as to charas, as it is smoked in company (*i.e.*, the pipe passed round); but I calculate an excessive smoker would spend 2 or 2½ annas per diem.

29. Ordinarily with bhang only black pepper is used.

(*b*) Sometimes seeds of melons or rose leaves, "sonf," "kasni," "gulkharu," "kaseru," almonds, cardamoms, ginger, seeds of "kahu," sugar, milk. In the *Holi*, majum is made from the bhang (made with ghi, sugar, etc.). Nothing is mixed with charas to increase its intoxicating power. Sellers sometimes adulterate with earth and tobacco.

30. Bhang is used both in company and in olitude, but chiefly in solitude. Charas and ganja are commonly smoked in company, only occasionally in solitude. Only men use bhang, charas, or ganja. Occasionally women of bad character smoke; but ordinarily women think it a great disgrace. Children do not usually consume, but children over twelve or thirteen do. Generally are used from the time of adolescence; some people cease using on growing old.

31. The habit is acquired by a long course of use. People can easily drop either. Especially with bhang, there is a tendency to increase the dose.

32. Bhang is generally offered by Hindus to Mahadeo, mixed with milk and sugar. It is offered to obtain success in any matter; but sometimes as a simple offering. This use is daily decreasing. Charas and ganja are not used in these parts in any religious or caste ceremony.

33. Educated people look with an unfavourable eye on intoxication from bhang, charas, or ganja; but bhang is not thought so badly of as charas or ganja. The class of educated people are opposed to these things, but bairagis, fakirs, jogis, gosains, etc., and Chaubes, among Hindus, are in favour of it and consider it good to drink bhang.

The use of ganja and charas is commonly considered disreputable, the reason being that the company of users is thought evil, and their language among themselves is rude. Also the smoke is drawn from the chillum through the hands, which is considered unmannerly. There is no custom of worshipping the plant in these provinces.

34. People who use charas or ganja in excess would suffer to some extent in dropping the use at once; but not so much those who use bhang. People who use charas and ganja in moderation would suffer no deprivation. In damp climates, where it is used to ward off the effects of the climate, or boatmen and people who plant singharas, deprivation would follow.

35. I do not think it impossible to prohibit the use of bhang, charas, and ganja. But all the habitual consumers would be discontented. There would be no political danger. It could only be prohibited by an Act of the Legislature. An increase of the price would decrease the use; but the consumers would still use the article, and the subject would not suffer. Undoubtedly alcohol and opium would be increasingly used if hemp drugs were prohibited. Every country has its intoxicant from ages. So if these drugs were prohibited, opium and alcohol would be largely used instead, and their effects are worse.

36. Among the higher castes of Hindus the new lights have dropped these drugs and taken to liquor, which is contrary to religion. Therefore liquor is more used, the proof of which is that there are shops for sale of liquor in every town and big village.

40. Bhang is used to relieve "bawasir" (apparently bloody motions) and other diseases, and is also given to horses as a digestive. Villagers also use it for palsy.

41. (*a*) Bhang aids digestion.

(*b*) Yes, bhang is used to alleviate weariness etc., and people accustomed to hard work, such as boatmen, use charas for this purpose. Chaubes usually use bhang, and have consequently large appetites and grow fat and healthy; but an excessive use leads to languor.

(*c*) In damp tracts these drugs are thought to keep off fever and disease.

(*d*) Lower castes, such as kahars, beldars, etc., use charas moderately to keep off fatigue; and fakirs

who live in jungles and hills use charas to keep off cold and damp and to keep down carnal lust and hunger; but now most fakirs have got the habit and take it for pleasure and show.

42. Even moderate use of ganja and charas is harmful, as it usually gives a cough and injures the lungs and causes phlegm; and the intoxication stops the circulation of the blood, and checks its production and ruins the brain. Sometimes it even affects life.

43. Even moderate smokers of charas are offensive to their neighbours; but not the users of bhang.

44. The habitual consumer is not injured by a moderate use. These things do not give pleasure, they intoxicate. Bhang is also intoxicating, and its effects remain to the ordinary user for six hours. Dryness is an after-effect of intoxication for all these things.

45. Excessive use of bhang leads to languor. Charas impairs the appetite and makes lean, and leads to cough and asthma. I do not think it gives gripes. Charas impairs the power of reproduction, and leads to bad manners and folly. It does not lead to immorality, but weakness. Undoubtedly these things destroy the intelligence, and charas produces idiotcy; and the idiotcy produced by charas is incurable. Charas impairs virility; but bhang does not, but rather increases it.

53. In my experience I have seen no case.

56. Bhang is sometimes mixed with dhatura in order to increase intoxication, or for the purpose of committing an offence.

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55. *Evidence of* MUNSHI UJAGAR MAL, *Agarwalla Saraogi, Retired Deputy Collector, Meerut City.*

1. I was first Naib Tahsildar, and then for ten years Tahsildar in Meerut district, and three years in Aligarh, and then for several years Deputy Collector in Jalaon, and so had opportunities of learning about hemp drugs.

2. I consider all these definitions correct. Charas is also commonly called sulfa in this division. The other names stated for the different products are the usual ones.

3. The hemp plant grows spontaneously in all the districts of which I have knowledge—Meerut, Aligarh, and Jalaon—but is abundant in none of them. I allude to the bhang plant only. I have never seen the ganja plant.

4. It is known as bhang, and this name refers to the bhang only.

5. It grows in damp manured soil, and in this district especially on the banks of ganda nalas and sides of roads and canals.

6. It is ordinarily dense.

7. In none of the districts where I have lived.

14. Bhang is prepared in the submontane districts.

16. People do not here prepare bhang in their houses, nor can it here be made use of from the hemp plant, wherever grown; nor can charas be made from the wild plant here. Ganja is not consumed in this district at all.

17 and 18. I do not know.

19. As far as I know, ganja and charas are only used for smoking.

20. The majority of smokers are men of inferior castes. It is smoked in towns and cities, and very little in the country. I should say 20 men in a thousand smoke in the cities.

21. In Jalaon two kinds were smoked, the chapta and the chur were smoked, and of them the former was more generally smoked and is of better quality. None is smoked in this district.

22. There is no native charas here. It is imported from Kashmir and Kabul.

23. Bhang is not used for smoking as far as I know, but some people, when they cannot get charas, rub bhang leaves in their hands, and when their hands get covered with juice, they scrape it off, and put it in a chillum along with tobacco and smoke it. I have never seen this, but know it to be the case. Labourers on the banks of ganda nalas and such like places do it.

24. No special classes eat or drink bhang; men of all castes both eat and drink it, but Brahmans more than others; and the numbers are 20 to 30 in a thousand in the cities, and 4 or 5 in the thousand in the villages.

25. It is not on the increase. If the contracts for it have increased, that is merely due to increased competition. It is not used for pleasure, but from habit, and its use is not likely to increase.

26. Habitual moderate consumers of bhang and charas are twice as numerous as habitual excessive consumers. The same proportion existed in Jalaon among the ganja consumers. In the country the proportion of moderate to excessive consumers is as 5 to 1. Occasional moderate consumers of bhang are to occasional excessive consumers of it as 3 to 2. No one occasionally consumes charas.

27. Brahmans chiefly consume bhang, and kolis, chamars, lodhies and fakirs consume charas, and Thakurs chiefly consume ganja in the Jalaon district. Brahmans get so much food at other persons' expense, and bhang gives a keen appetite. Charas is said to go a long way in keeping off fatigue, and for fakirs gives an appearance of being in religious meditation.

28. (*a*) I should say bhang 9 pies per diem, charas 1½ annas per diem.

(*b*) Bhang 2 annas per diem, charas 4 annas per diem.

Charas is always smoked in company, and so a greater quantity is consumed.

29. Black pepper is the usual ingredient used with bhang, and tobacco with charas; other ingredients used with bhang are chini, milk, almonds, dried raisins, cardamoms, seeds of pumpkins. Dhatura is not so used. Charas would burn in a chillum without tobacco. Ingredients are used with bhang to reduce its heat and dryness and make it more palatable; black pepper is used to prevent evil results to the nerves from intoxication. I know of no preparation sold to be mixed with these drugs.

30. Charas is consumed in company; bhang alone, but oftener in company; and both by adult men only; women and children never consume them.

31. Habit is easily formed from association with smokers. It is difficult to break off. Consumption, unlike in the case of liquor or opium, has little tendency to increase.

32. There is no custom in any caste or religion enjoining consumption of any of these drugs.

33. Consumption of bhang is not generally looked upon with favour, but there is no general public opinion against it; but consumption of charas is looked upon as a vice, as it is used by men of low caste more especially. There is no custom of worshipping the hemp plant.

34. People who are accustomed to consume the drugs would undoubtedly suffer serious privation if they have to forego them. There would be the same difficulty as in leaving off all intoxicants.

35. It would be possible to prohibit use of these drugs gradually; sudden prohibition would result in illicit sales and consumption. There need be no anxiety of serious discontent at such prohibition, as the consumers are few in number, of different castes, and mostly of low castes. Its prohibition would not be followed by recourse to alcohol, and there are no other drugs which would be substituted.

36. In my opinion it is not being so substituted.

37 to 40. Not known.

41. The use of bhang improves the appetite, but it is not a digestive. Both charas and bhang are considered to give staying-power under severe exposure to those accustomed to them, but those who smoke them occasionally only are helpless while under their influence.

(*c*) and (*d*) Not known.

42. I consider it to be harmful. Consumption of bhang makes a man slow and dull-headed, while consumption of charas affects the lungs and produces weakness; the same in regard to ganja. Some men at a single draught of ganja or charas become insensible.

A Hindu proverb runs "charas ne kaha 'khansi karun, khurah karun, jub bhi na maré to kya karun?'" meaning "I cause such dangerous illnesses, and if a man does not die of them, I can do no more."

43. They are inoffensive to their neighbours; these being silent intoxicants.

45 and 46. Same as answer to 42. Excessive consumption of charas produces insanity, of the kind chiefly prevalent among fakirs; I have myself seen such effects.

47. In my opinion the habitual moderate use of bhang and charas is not hereditary. I have seen persons using them to excess, but with no effect on their children.

48. Ditto. There can be no exact definition of moderate and excessive, as what is moderate for one man is excessive for another.

49 and 50. Not known.

53. In my experience excessive indulgence does not incite to crime.

56. Not known.

58. The present system is in my opinion not so perfect as to leave no room for improvement.

59. In my opinion instead of the thekadar being allowed to choose his own persons for and place of vend, a duty should be imposed on charas and bhang estimated according to weight; and it should be made payable on receipt from the emporium (Diswar); or if there is a difficulty in that, then when it is sold to the contractors. The contractors now buy charas at Rs. 2-8 per seer, and sell it at from Rs. 17 to Rs. 20 a seer, and they buy bhang at Re. 1-4 a maund, and sell it at Rs. 5 a maund. At this calculation a tax of Rs. 15 a seer on charas and Rs. 4 a maund on bhang should be fixed, and the contractors allowed to sell charas at Rs. 16 or 17 a seer and bhang at Rs. 5 a maund; in this way the tax will be collected without difficulty, and there will not be the annually recurring difficulty of rise and fall in the contract; and thirdly, the contractor will not be able to falsify his accounts and on termination of his contract to sell his surplus stock at cheap rates as is done at present; fourthly, the purchasers will have a market rate at which to purchase.

63. For answer see 59 above.

64. I have no objection.

65. I consider they are more heavily taxed than other intoxicants, and I consider that this is a good thing.

66. I think there should, as there is a difference in their quality.

68. Charas and bhang are consumed on the premises of the licensed shops, which are for the most part on the roads and in the bazars. I think they should be away from the roads and bazars, and there should be no consumption on the premises.

69. As far as I know, the wishes of the people are not consulted. I think they ought to be consulted.

70. In the State of Rampura adjoining Jalaon district at the Nanauli village fair hundreds of maunds of ganja are brought from Gwalior, and the Raja of Rampura levies a light tax on this. It is taken by Thakurs and Kurmies secretly into the Jalaon district for their own consumption.

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56. *Evidence of* Pundit Gunga Datt Upreti, *Brahmin, Retired Deputy Collector, Almora, Kumaun.*

1. Moving in the interior of the districts of Kumaun and Garhwal in my official career for thirty-five years, and enquiring from people concerned, as well as from others through curiosity, and also for Government reports, etc.

2. Only two varieties, *viz.*, charas, the resinous matter, and ganja are sold here. The former is locally known as charas or atar or bhatjyu or sulfa, and the latter ganja or bhangdhusa. The third sort, siddhi, bhang, subji or patti, is unknown here. The first drug is produced and prepared here, and the second or the ganja is imported from the Kumaun, Bhabar and Tarai in very little quantity as required here, and it is said to be manufactured by being trodden under foot, or by pressing between the hands, or by beating with clubs and sticks. This variety is prepared from hemp plants that grow wild in the jungles of the Bhabar and Tarai. It is not manufactured from the hemp which grows in these hills.

3. Kumaun, Garhwal and the Bhabar.

4. The general name of the same plant is bhang or bhang everywhere.

5. No information except that too much rain spoils the yield of charas.

6. Dense and scattered.

7. Yes; hemp is cultivated here—for production of charas; for its seeds, which are sold here as an ingredient or condiment for vegetable food; oil is extracted from the seeds for home consumption; for its fibre, which is manufactured here into cloth, of which sheets, suits of clothes, bags, nets, cords and strings, etc., both for home consumption and sale in the plains markets; its stems (after being divested of fibres) are used for torches; its leaves and roots are also sometimes used for cattle diseases.

It is cultivated everywhere in these hills, but the Parganas where it is extensively grown are Chaugarkha, Gangoli and Pali.

8. Formerly it used to be cultivated only in Chaugarkha and Gangoli, but its cultivation has found a way now to every other place owing to its usefulness. It is cultivated as other grains, but it needs more manure for its proper growth.

10. This is cultivated by all classes of agricultural cultivators, but the string weavers are special classes called Boras and Pajais.

11. Ganja is not manufactured here.

12. It is not cultivated for production of ganja.

13. Ganja is not produced here, but the hemp plant can be cultivated in every part of the district.

14. Yes. Charas is prepared chiefly in Chaugarkha, Gangoli and Pali; very little in other parganas.

15. Charas is manufactured by rubbing the raw (green) hemp leaves within the hands and feet. The charas is prepared for smoking, and never for eating or drinking. The drug is extracted from the hemp plant either cultivated or wild, but mostly from the cultivated kind, which yields much more charas than the wild.

16. Charas can be prepared from the wild plant wherever it grows. It is prepared openly in the fields or villages.

17. The preparation is generally made by all classes of people.

18. The charas by keeping becomes lighter in weight after two years, and also deteriorates in strength after four years. No precaution except that of preserving it from damp is found effectual.

19. The charas is used for smoking, but sometimes it is also used for fomentation of wounds mixed with warm water, and for fomenting sore eyes, etc., by native physicians. Ganja for majum, a kind of sweetmeat prepared and sold during the Holi festival, and also for cattle diseases. This applies to all parts of the district.

20. The charas is smoked by all classes of people here. It can be approximately conjectured that 3 to 5 per cent. in a town, 1 per cent. in the country, but in some towns, such as Almora, Ranikhet and Naini Tal, great numbers smoke. The fakirs among the pilgrims also are great charas smokers.

21. No ganja is smoked here.

22. Both native and foreign. The latter comes from Garhwal, Doti (Nepal), and a kind of charas called Arkand or Garda from Punjab.

23. No bhang leaves are smoked here.

24. No one eats or drinks bhang here.

25. The use of charas is apparently on the decrease, being substituted by the use of tobacco. Respectable people used to smoke a little charas as an appetiser before meals, but have now given it up.

26. (*a*) 1 per cent. of population.

(*b*) 1 person per every thousand.

(*c*) 5 persons per every thousand.

(*d*) Hindus during the Holi festival indulge excessively for the five days of the festival only.

27. All classes smoke charas. At first sick people are advised to smoke charas in the way of medicine, and some people imbibe the habit in the company of smokers; the habit thus takes root gradually.

28. (*a*) One pice worth for 4 or 5 days.

(*b*) Two annas to four annas. (Fakirs are generally of this class).

29. In order to lessen its influence or intoxication, some people smoke the charas by mixing it in cake tobacco. No other bhang massalas are used here. Rich people, with a view to have more warmth and odour, smoke charas mixed with a little particle of musk, especially during the intense cold season. Dhatura is not mixed with it here.

30. The charas is smoked by the male sex in company of others generally. Among the other sex harlots and debauched women generally smoke it. Children are not allowed to smoke it except during the five days of the Holi festival, and no more.

31. The habit of consuming the charas is not easily formed, but by continuing it for a longer time either as a medicine or in the society of consumers. It is an easy thing to break the habit off. There is no general tendency for the moderate habit to develop into the excessive.

32. It is generally taken excessively during the Holi festival by almost all male classes, who beat drums, sing and dance for the five days of the festival. During this occasion they also eat a kind of sweetmeat called majum or lakshmibilas prepared with the essence of ganja. These drugs are considered essential for the festival in order to keep them frantic and merry. For the Hindu religion enjoins that all, in order to secure safety for the year to come, must play like ghosts during the occasion. This celebration of the festival does not at all habituate them to smoking charas, for after the festival none of them indulge in it.

33. The smokers of charas on days other than the Holi festival are contemned and called "bhangrhis," and they are less trusted by people at large on the score of the slur of smoking charas which is considered to affect their morality. All narcotics are held in disrepute on the same account. No one ever worships a hemp plant here.

34. The foregoing of the use of charas would not cause any privation at all to the moderate smokers, and it would also not affect the excessive smokers seriously (though they would feel uneasy without it for some time) if they leave it gradually.

35. Though there would be no political danger in prohibiting the use of charas in these hills, still an order to the effect would cause discontent and inconvenience to the people and lead them to prepare private illicit charas for their use from the wild hemp which grows abundantly here in every bit of land, glen, jungle or ravine which has not been cultivated, and thus cause also a loss of Government revenue. The prohibition would also compel the habitual consumers to have recourse to alcoholic stimulants and drugs, such as dhatura, kuchila and other vegetables which grow spontaneously here, and which have not been used here up to this time. Petty charges would cause inconvenience both to people and Government, and the multiplication of offences in this way would have the same effect.

36. I do not think so. But the use of tobacco has greatly superseded that of the drugs.

37. As ganja is not smoked here, I cannot answer this question.

38. As the two other preparations are not used here either for smoking or drinking, the question cannot be answered with any safety.

39. As eating and drinking of any preparation of bhang plant is not in practice here, the difference of effects between eating, drinking, and smoking cannot be noticed. The small quantity of ganja imported for consumption in this district is either used for the preparation of a kind of confection (sweet) made and sold here only during the Holi festival, or for cattle when they are sick. I have been told that the influence of the drugs, when eaten or drunk, lasts for a longer time than when smoked.

40. The drugs are said to be used by native doctors and also by people for cattle diseases.

41. Yes, some people smoke the charas habitually and some occasionally for the purposes noted, in moderate doses. This applies to all classes. I believe they find relief and benefit therefrom.

42. The moderate use of smoking the charas is harmless at first, but eventually it produces contrary effects in old age.

43. Yes; they are inoffensive in every respect.

44. Charas is refreshing and allays hunger and thirst, creates appetite, and acts as a digestive; and also increases hunger in such a way that the smoker finds a great relish in any sort of food he partakes of. It keeps people cheerful, merry and free from anxiety so long as they are under its influence which lasts only for two hours. The want of it produces longing and uneasiness. Its after-effects, which palpably become apparent in old age, are noxious. The smoker is attacked with bronchitis and asthma. It causes dyspepsia and reduces appetite. It is said to dry up the semen and to produce emaciation.

45. Yes, it does; but it has not produced insanity in any person in my knowledge belonging to the class of moderate consumers.

46. I have observed that the habitual excessive use of the charas sometimes produces temporary insanity in a weak constitution in rare cases. I have had also lunatics brought to me, some of whom confessed, or were proved to be excessive charas smokers, and others had never been charas smokers. There are, and have been, many excessive charas smokers within my knowledge who are very little affected.

47. and 48. No. The habitual moderate use of charas has no effect whatever in the children of the consumer of the drug; nor does the habit of smoking charas ever descend to the children of the consumer as a hereditary effect.

49. No. Except as stated under 43 (latter part).

50. The excessive use of the charas is certainly practised as an aphrodisiac (to indulge in the pleasure for a longer time). It is therefore purposely used by prostitutes and licentious youths. This practice is more injurious than its use as an ordinary narcotic, and eventually tends to render the consumer impotent.

51. Generally not.

52. By rendering the excessive consumer irritable, it sometimes leads to petty assaults, abusive language, etc., but not (in my opinion) to serious crimes.

53. No case of the kind has ever come to my notice. But such consumers, when under its influence, keep silent until teased or vexed by anyone; they become impertinent and sometimes resort to beating their assailant.

54. No. I never heard of any such criminal.

55. No. The smoking of charas in any quantity is not apt to stupefy a man.

56. I have no information on this point.

57. Ganja and charas are not eaten or drunk here, and so I am unable to note the effects.

58. The excise administration is working well here.

59. None.

60. Ganja is not produced here.

61. The cultivation of the ganja plant for production of charas is not looked after, but the sale of the drug is well controlled.

62. No bhang is produced here.

63. No objection whatever to the system obtaining here.

64. None.

65. I think reasonable.

66. Only one kind of ganja is imported and finds sale here.

67. None.

68. There are licensed shops for sale of the drugs, but the purchaser can consume them anywhere he likes.

69. No. I think the wish of the people of the place ought to be consulted as to the need of a licensed shop being put in any part of the district before a shop is sanctioned for the place.

70. The charas that comes from Doti (Nepal) is purchased here by the licensed vendor. No charas is sold illicitly. The smuggler is adequately punished in every case and the drug confiscated.

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57. *Evidence of* Pandit Mewaram, *Brahman, Retired Deputy Collector, Lakhimpur.*

1. As an Excise Officer and as Deputy Collector in camp and office for about eighteen years.

2. Th eterm siddhi is used in Bengal, bhang and subzi in North-Western Provinces and Oudh, patti in Baiswara (Oudh). Besides these, it is known by two other terms: bijaya* (victorious), and buti.†

* Who call it hemp are fools, who say it's bhang have no eyes;
Its name is lotus leaf, whence comes such mellow roseate eyes.
(See page 228 Fallon's Dictionary.)

† Buti, medicinal plant, shrub.

The resinous matter is collected in Nepal by men going into the hemp jungle with hides tied round their body up to the chest, more particularly in cold weather. When they return with thick coats of resious matter, they scrape it with a knife (weeding knife), karchhul (ladle) or khurpi, and sell it as charas; but this is not much imported in Oudh now.

Hemp, according to native ideas and knowledge, is divided into two classes, known as bhang and ganja. The former has small seeds, and the latter

large ones. But they know not the distinction between male and female hemp plants.

The lessees, or thekadars, get charas known as kuppi* and bhar from Amritsar and Mian Mir, where it is imported from Bokhara and Yarkand. This charas is called bhuri.

People in Oudh know ganja by two terms "kali"† and "chur" (powder). They don't call flat ganja or round ganja in any of the eight districts I had been as a Deputy Collector.

Bokhara charas is black in colour, and Yarkand charas is brown. People like the latter, so the former is less imported now in Oudh.

3. Bahraich, Kheri, and partly in Lucknow, Hardoi, and Sitapur.

Bahraich and Kheri has abundant, particularly in Majhgain, Kheirigarh, Ramnagar, Barsola, Singahi, Narrangabad, Negasan, Gharouri, Banwaripur, Motipur, Kuraya, Tikonia, Dhonrahra in Kheri district, Nanpara and Bhinga in Bahraich district, Tahsil Biswan in Sitapur district.‡

4. By bhang and ganja.

5. Damp climate and elevated soil, I know, are essential. The rainfall is not much required. The rain rather injures the plant; so all lessees cut bhang during the months of February, March, April and May, and till commencement of rainy season.

6. Dense.

7. No.

8, 9 and 10. Hemp is not cultivated here.

11. I am not aware that trial has ever been made.

12. Nowhere in Oudh the wild hemp is specially cultivated for the production of ganja.

13. There is no restriction to the cultivation of the hemp plant for ganja; but on the other hand, the cultivation is permitted by sections 2, 3 and 4 of Act X of 1871. Section 11, clause 2 of the new Act, XXII of 1881, does not prohibit the cultivation of hemp in India, but allows its cultivation under the rules. But, as I have said before, no one cultivates hemp plant for ganja in any district I know of. If trial be made, one can then say whether the climate, soil, rainfall and elevation above the sea-level, or any of them, is a bar to the cultivation, or whether the cultivation is impossible in the province.

I find that Act X of 1871 has been repealed.

14. The preparation or manufacture of ganja and charas is never tried here; but majun§ is prepared from bhang all over the country. Also falak sair and yakuti are prepared from bhang.

15. There is no cultivated hemp plant, and all we get is wild hemp.

Imported ganja and charas are mixed for smoking purposes along with smoking tobacco. In the absence of charas, men mix ganja and dried leaf of tobacco together, and powder them by thumb after mixing some water and then smoke. Ganja and charas are not eaten or drunk in any place, and bhang is not smoked, but is eaten and drunk.

Majun is prepared from bhang, thus:—In 5 seers bhang (well saturated and washed) put 15 seers water and boil them together with moderate heat for 6 hours, then put in 2 seers ghi and boil it again for 6 hours; after which put the boiled bhang in a tat patti with two handles attached on each side, and then twist it well until bhang leaves ghi and water and becomes quite dried. Afterwards take this ghi and throw away water. You will thus obtain about $1\frac{3}{4}$ seers of mixture in green colour, which is to be washed with water five or six times to make it white.

With this mixture prepare majun:—Take 2 chittacks mixture and 1 seer sugar (chini or kand) and 4 chittacks khowa (*a*) and prepare barfis (*b*) in the same way as sweetmeat makers prepare barfis. It is optional to put in badam, chironji, pista, and keora oil to make it more delicious. People here give a coat of silver leaves also over the majun barfis.

Some make khutias also, by putting 4 mashas of alum into the sugar (1 seer), chashni (*c*), and 2 chittacks ghi (mixture). Process is the same as in preparation of khutias, which is also known by the term "reori."

Badam—Almond.

Chironji—The nut of the *Chironjia tapida*.

Pista - Pistachio-nut.

Keora—Strong scented flower.

Khutia and Reori } Kind of sweetmeat.

(*a*) Khowa, curd or boiled clotted milk.

(*b*) A kind of sweetmeat.

(*c*) The viscous state of a syrup.

16. (*a*) Yes. (*b*) It can be, no matter where bhang is grown. (*c*) Ganja is prepared in small quantities, but charas is not.

The mixture of ganja and charas is called ganja jamuni, and is more liked by smokers. Small bits of shaljan charas, I believe from wild plants, that comes from Nepal, is smoked with tobacco and not with common ganja. Some people, with a view to become more intoxicated, sometimes mix shaljan batti (rounded) with balucher ganja, which is very expensive and intoxicating. This balucher comes from Murshidabad and Patna districts.

17. Majun and reori by drug farmers for public sale and by private persons for their own use. Grounded bhang mixed with black pepper and aniseed is prepared by Brahmans and gangaputras for public bhang drinkers, and by private persons for their self use. Ganja and charas preparations by sakins (kind of prostitutes) for public smoke.

18. (1) Ganja and bhang deteriorate by keeping them above three years; charas above two years, as it gets dried and loses its effect. Yes, it quite loses its effects in time. With ordinary care ganja and bhang keep good for three years and charas two years. Dampness, leaking, and want of fresh air are the chief causes of deterioration. Strong wooden frames or pucca flooring coated with tarkol as well as pucca roofing and timely fresh airing are the only measures which, in my opinion, can prevent deterioration.

19. Yes they are used only for smoking and not any other purpose I know of.

20. (1) Amongst the Hindu communities the low castes, such as sweepers, chamars, koris, pasis, dhaunks, kanjars, mochis, bahilias, kahars,

* Leathern vessel.

† Bud, blossom or unblown flowers here means round ganja.

‡ NOTE.—Rajapur Dalai in Nepal, which is somewhere near Ghat at Gola Mandi, imports a very large quantity of bhang to Oudh and North-Western Provinces.

§ An intoxicating drug made of the extract of hemp and sugar (see Fallon's Dictionary, page 1104.

lodhs, ahirs, muraos, barbers, baris, kalwars and fakirs generally smoke ganja and charas in proportion of, say, 80 and 50 per cent., respectively, of male adults; and chhatris, khatris, banias, kayasths and sonars in proportion of 20 per cent. ganja and 15 per cent. charas.

21. Nobody likes chur. People like kali (round ganja). Towards Fyzabad, Benares and Patna, baluchar ganja is preferred, and in Khiri district, pathar ganja, which comes from Gwalior, Atari, and Khandwa.

22. Foreign charas, called bhuri, which is imported from Yarkand into Punjab (Amritsar, Mandi and Chhaoni Mian Mir from the shop of Basantamul, Kedarnath).

23. Never.

24. All classes drink bhang in proportion of, say, 40 per cent. male adults, and eat in form of pills called gur bhanga 3 per cent. and majun 50 per cent. during Holi festival only; but in Mathra, where Choubes are addicted to bhang, I should say 95 or 100 per cent. male and 30 per cent. women and 40 per cent. children. I heard Choubes relating or reciting proverbs.

(1) Mahadeva said to Parbati, hear unto me. It is not advisable to give bhang to ganwars or to boys and old men, but to male adults only, who, if they drink, they would be able to pluck out the elephant's tooth.

(2) Morning drink at an early hour when cock crows is excellent as he would enjoy the king's life —meaning make you as happy as a king.

25. So far as I am able to obtain information from drug farmers' karindas, the use of ganja is on the decrease, that of charas is on the increase, and that of bhang stationary; but I cannot readily accept this without having some glance of the statistics, which are not available to me.

26. (*a*) Sixty per cent. of bhang consumers.

(*b*) Fifteen per cent.

(*c*) Fifteen per cent.

(*d*) Ten per cent.

27. In high castes Brahmans, gungaputras chhatris, kshatris, and banias, and in other castes gosains, fakirs, sunars, thatheras, lohars, badhayis (carpenters), baris, and barbers.

In my opinion half high castes take it, as they are interdicted from taking sprits. They believe it gives them sustaining-power. Sri Mahadeva took this drug and recommended it to the lower classes, because it is cheap and more easily procured than spirits.

28. Dose of bhang.	Of charas.	Of ganja.
(*a*) 1 tola and below.	1 masha.	2 mashas.
(*b*) 1 chittack and below.	2 mashas.	3 mashas.

This information I obtained from the thekadar's karinda. Bhang drinkers drink twice a day, morning and evening; but charas and ganja smokers five or six times a day.

Cost is variable according to lease money which farmers have to pay to Government. Their rates to the public is 4 annas per seer bhang, 3 annas per o a charas, 9 pie per tola ganja. Cost per diem on current rates :

	Of bhang.	Of charas.	Of ganja.
		A. P.	A. P.
Moderate, 2 tolas	1½ pie.	6 m. 1 6	12 m. 0 9
Excessive, 2 chittacks 6 pies.		12 m. 3 0	18 m. 1 1½

29. I know not of any ingredients to be mixed with ganja and charas, but the habitual excessive consumers sometimes mix dhatura with bhang to bring on more intoxication. Black pepper, aniseeds, and cardamoms are generally used in preparation of bhang drinking. Some men mix ginger with bhang, which they drink to prevent *badi* (wind). Some put copper pice, jhardar, while preparing ghi from bhang to make it more strong for the purposes of majun. Bhang massala is called thandhai,* which is commonly sold for the purpose of being mixed with bhang. The ingredients are —kahu† rose leaves, khurfa,‡ kakri,§ khira,‖ and kadu¶ seeds, and black pepper.

30. Bhang drinking is practised generally in company and seldom in solitude, and is mainly confined to the male sex. Children never consume bhang, except the Mathura Chaubes' children.

The same practice applies to ganja and charas, that no children smoke either of these drugs, except men adults.

31. Yes, very easily. The principle of bhang consumer is "chillu chillu sadhai"—meaning to increase by handfuls. But once the habit is formed, it is difficult to break off voluntarily. In many cases I have personally seen most persons of moderate habit to develop into the excessive when they feel that that quantity is not sufficient for their intoxication. The same is the case with ganja and charas smokers.

32. During Holi festival and in marriages it is a social custom to drink bhang. The bride's father, as a rule, sends bhang and sugar to the bridegroom's party. But there is no religious obligation on his part to do so, nor is there religious obligation to drink bhang or use its preparation during Holi festival. People regard it as essential in connection with the aforesaid custom. It is generally temperate. It does not lead to the formation of the habit.

33. (*a*) All bhang drinkers, when they are above the moderate habits, are called bhangaris and looked upon with certain amount of contempt. The same case is with other drug consumers. They are called opinion eaters, ganja smokers, and then all those are called nashabaz also.

(*b*) In excess public opinion is against it, as it leads to excessive intoxication, etc.

(*c*) It is not only custom, but part of religion, to worship Mahadeva on Shivratri with bhang; but I never heard of any man worshipping the hemp plant itself on any occasions, except that, when bhang drinkers prepare bhang, they read something before they drink, meaning, "for accomplishment thou art like Ganesh, for intellect like Bramha, for wit and cleverness like Saraswati (goddess), for retard of semen discharge like opium,

* NOTE.—Thandai means a cooling medicine or drink.

† A vegetable, the seeds of which are held good for cold--lettuce.

‡ Purslane.

§ An inferior kind of cucumber.

‖ *Cucumis sativus.*

¶ Pumpkin.

for religious meditation like Rudra (name of Mahadeva), for separation like Rama, for enjoyment like Krishna, and for diseases thy effects are like *nim* tree leaves, for Divine contemplation thou art like Dhruwa, for awaking like Gorakhnath, for sleep like Kumbha Karan, for eating like Bhimsen, and for charity like Raja Bali."

34. It would be a serious privation to Mathuria chaubeys, gosains, gungaputras, maha brahmins, and to habitual excessive consumers to forego the consumption of bhang, because they are habituated to it, and they would be very uneasy without it. Their probable number would be about 4 lakhs in whole India. There would also be a serious privation to ganja and charas smokers to forego the consumption of these drugs, and their number would be over 15 lakhs.

35. Yes, it would be possible, but not practicable, and it is also likely that the drug would be consumed illicitly. The prohibition can be enforced by enactment only. I think it would occasion serious discontent among the consumers; but I don't apprehend any political danger from such discontent from that class of people. It is likely the prohibition would be followed by recourse to dhatura, kaner root, mouth root and ghunghchi root and the like, and the lower classes to alcohol.

36. No, I don't think so.

37. I have not the personal experience of this; but my enquiry leads me to state that charas being the essence produces strong intoxication, whilst ganja-smoking not so much.

38. I am unable to answer this, except that balucher ganja is very strong in its effect on consumers.

39. So far as I know, the same plant, whether it be bhang, charas, or ganja, is never used both for drinking and smoking purposes. Sometimes when ganja chur the farmers mix bhang for their benefit and sell it, the consumers find the small leaves floating on the surface of the water, and remove them by certain number of washing processes. Bhang leaves sink down whilst ganja leaves float, and if any leaves remain unremoved, they spoil the entire taste of bhang. From this I conclude that ganja is not a drug intended for drinking, nor that anybody drinks it.

The smoking of ganja and charas is more injurious than the drinking of bhang, because the smoking of the said drugs bring on cough, bronchitis, or asthma, which bhang does not.

40. Gun Ratna Mala, Nighant Haritakiad, Bhawaprakash, prescribe the use of bhang on account of its medicinal qualities. Bhang is given to cattle also to alleviate fatigue and to increase their appetite.

41. I know not of ganja or charas that even its moderate use can in any way be beneficial to health, but that it removes fatigue and cold is not questionable.

Bhang is beneficial in its effects in all three cases (*a*), (*b*), and (*c*).

I here insert two shlokes* (stanzas) I can at present lay my hands on, meaning that it is preventive of phlegm, digestive, and accessory to food, increases power of speech, and tends to enjoyment, etc., etc.

The experience shows that it gives staying-power under severe exertion or exposure. Men coming after hard work or hard fatigue generally take this bhang to alleviate fatigue, and in malarious and unhealthy tracts it is taken as preventive of disease (fever), and, so far as I know, all classes use this bhang in Terai tracts, and even some female sex. I refer to moderate habitual use or moderate occasional use.

42. If one or two mashas bhang be taken with thandai (see answer to question 29) both morning and evening, after it is well saturated, well washed and well powdered and mixed with sugar and milk will certainly do good and nourish the system.

The moderate use over what I have just stated would be harmless, if not quite beneficial.

The proverb to be mastered means, one that goes to stool after drink is not likely to spend money for medicines or doctor's visit.

43. Yes.

44. The immediate effect of the moderate use of bhang is refreshing to drinkers, though it does not produce intoxication at once. It creates appetite is undoubted. The effect lasts at least six hours.

The want of subsequent gratification does not produce any longing or uneasiness.

45. If milk, cream and ghi are affordable to bhang drinkers, bhang would nourish both body and mind, otherwise it impairs constitution. It does not injure digestive power or cause loss of appetite. It does not cause dysentery, bronchitis or asthma is a fact; on the other hand, it is given as medicine in cases of dysentery. It does impair the moral sense and induce laziness. If a man who has never drunk bhang happens to drink it, it would certainly deaden his intellect.

As regards ganja and charas, I must say that they impair constitution, injure appetite and digestion, and do cause both bronchitis and asthma.

The proverb is "Ganja and charas declare their effects that they create cough, bronchitis, or asthma, and if the smokers don't die they are helpless, *i.e.*, it is not their fault."

46. Answer to question 45 applies to this also, with this exception, that occasionally habitual excessive consumers of bhang are unable to partake their food freely, as their mouth and tongue get dry, and they cannot easily swallow food. The bhang greatly affects the intellect of the excessive consumers.

But in case of excessive ganja and charas smokers, I know not what effects they produce on their body and mind; but I believe it does cause temporary insanity.

47 and 48. Never.

49. (*a*) Yes. (See stanzas under answer to question 41).

(*b*) The prostitutes generally use charas, ganja, and liquor, and not bhang. Yes, because a man loses his strength.

(*c*) Yes. If wholesome food and ghi or milk are beyond reach, bhang would cause impotence in time, and so ganja and charas.

50. Ditto ditto, with this difference, that bhang is not an aphrodisiac in their case.

51. The bad characters are also habitual moderate consumers; but their proportion cannot be fixed as regards each of the drugs. The only thing I can say for certain is that they are all addicted to some kind of drugs.

55. Yes, they do; but, so far as I have ascertained, complete stupefaction cannot be induced without admixture of dhatura.

56. For personal consumption the consumers mix dhatura in a small quantity, or as much as

* Not printed.

they can bear; but, for administration to others, they admixture in large quantities, sometimes as a matter of foul play, but often to rob men, particularly the passengers and travellers.

57. I never heard of ganja and charas as being eaten or drunk.

58. The system of excise administration in respect of drugs under the rules in force are working well; but it is capable of improvement, as I will show in my answer to the next question (59).

59. In two directions it is capable of improvement. *1st.*—That bhang should be divided into classes—1st class for men, and 2nd class (coarse) for cattle, with different selling rates, say 5 and 8 seers, respectively, per rupee; as at present it falls very heavily on the poor villagers, cultivators and cartmen who, with one class of bhang selling at 4 seers per rupee, cannot afford to give a sufficient quantity to their cattle, and so cannot keep them up to their full strength.

2ndly.—To meet all cases of urgency and at all times when bhang is required for medicinal use selected pansaris in towns and cities, and one or two respectable banias in villages with 500 population and upwards, be given licenses to sell bhang not exceeding one chittack to any one person.

62. Hemp is not cultivated in this province.

63. I am of opinion that retail vend, or wholesale vend, pargana war or tahsil war, would be more advantageous both to Government and the public than farming the whole district to one single man, there being very few for competition in the latter case, whilst we expect very many competitors for parganas and tahsil vend.

64. No.

65. Looking to the rates given in answer to question 28, I find that the selling rates per seer come to 4 annas bhang, 60 annas ganja and 240 annas charas. The last two bear a ratio of 15 and 60 in comparison to bhang, and as it is the ultimate incidence of taxing these drugs, I would recommend some reduction or alteration in rates; so that the poor classes, which form a large body of ganja and charas consumers, and whose earnings are very low, can leave something for their children and enjoy a better life.

66. Yes, it is necessary, as different rates will suit men of different circumstances in life. The best will do for well-to-do men, the second class for middle class men, and the third class for the poor and low classes.

67. Yes, I have. The habit, when once formed, becomes next to nature, and people addicted to ganja and charas or bhang are ruined owing to high prices. They consequently cannot keep their body and soul together. What to say about their family or children with their small earnings. I would recommend for reduction of the tax to some degree.

68. There were, but not now, many shops where drugs used to be consumed on the premises.

69. No, I am strongly in favour of the consideration of public opinion before any shop is open in any locality, particularly in the dense of the city, as it is a nuisance to the neighbours.

70. Not in my knowledge. Yes. In tracts where wild ganja and bhang grow spontaneously, people do take and use them without payment of any tax.

NOTE.—There are several ways of removing the bhang intoxication—1st, by acid; 2nd, by a draught of pera and water mixed together; 3rd, by saturating dal arhar in two or three chittacks water, and then giving that water for drink, after straining it in cloth; 4th, by application of salt (powdered well in water) over the crown of the head; 5th, by any cooling draught causing flow of urine; and 6th, by a draught of muli seeds.

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58. *Evidence of* KASIM HASAN KHAN, *Tahsildar, Bareilly.*

4. The hemp plant is known as bhang and ganja.

5. It is not cultivated in this district, but it is found in abundance growing wild in Kajhban (forest of Kajh), and is made into charas in the same quarter. I have myself seen it being prepared by rubbing it with hand after having put on samber hide.

6. It grows dense.

7. No.

10. There are no cultivators of it in this district.

15. (*a*) People smoke ganja in chillums mixed with tobacco.

(*b*) They smoke charas in chillums after putting a layer of it between those of tobacco.

16. They do not prepare it in their houses in this district.

19. Ganja and charas are smoked in chillums generally, but some castes, as for instance, Kanonjia Brahmans, who do not smoke tobacco, smoke charas by taking in through a tube, the smoke arising from charas put on coal fire.

20. Poor men of low castes, such as kahars, bhangis, chamars, kolis, use it in a large quantity; also men of small incomes of other castes, and well-to-do Thakurs in villages smoke it. Generally speaking men living from hand-to-mouth smoke it and also Hindu beggars.

21. Three kinds of ganja are used. (1) Disawari (imported one), which turns into grain powder by being rubbed. (2) Pathari. (3) Baluchar. This is preferred to others.

22. Charas is imported from the north-west. That which comes from Kumaun is of the best quality. On the western side it comes from Afghanistan, Yarkand, and Bokhara. The Bokhara charas is the better of the two.

24. The consumers of bhang and charas form about five per cent. of the population. Accurate percentage requires investigation. Among Hindus the consumers of bhang are Brahmans, Banyas, Khatries, Thakurs, etc., and also nearly all the Hindu beggars and devotees; and among Muhammadans, some of the sufis and the tribe of beggars use it.

25. Their use is increasing on account of intoxicating drugs being easy of access.

26. The proportion per 10,000 is as follows:—

(*a*) 4,000.

(*b*) 3,000.

(*c*) 2,000.

(*d*) 1,000.

29. The consumers of bhang mix black pepper, ajwain, saffron, almonds, ginger, cardamom, and some people mix dhatura to increase intoxication,

and some for joke or for making senseless in order to gratify their worldly avarice and sensual desire. The above ingredients are mixed as a luxury, and black pepper is always mixed.

30. Those who have got some regard for society and caste rules use them privately; others use them in assemblies of 10 to 15 persons more or less. Children do not use them.

31. They are habituated to them easily, and their daily use increase their desire to take them in large quantities. Afterwards it develops into a habit, which is difficult to give up.

36. No liquor is used instead of them.

38. None.

41. (*a*) Their consumers consider them as an aid to digestion.

(*b*) They consider them invigorating after weariness caused by hard labour and trouble.

(*c*) In the Terai or where there is a moist climate their use is considered as a check to the unhealthiness of the tract.

42. The use of the drugs, in whatever degree it may be, is injurious. Each of these drugs consumes blood, induces dullness, enervates the brain, produces cough and asthma, a man cannot work unless under its influence, loses reasoning power, and becomes impolite and shameless.

43. The consumers of these drugs are always a worry to their neighbours.

49. In reality it does not increase sperma genitale viri aut mulceris (human seed), but when it is used in youth it prolongs sensual pleasure. Prostitutes sometimes use these drugs as an aphrodisiac.

51. Generally rogues and vagrants use them in assemblies. Such bad characters often plan criminal designs in such a condition.

54. Criminals use them to acquire temporary courage to commit a premeditated act of violence or other crime.

55. Criminals, in order to further their designs, induce their victims to partake of these drugs and so stupefy themselves.

64. The existing rules and regulations for the export and import of these drugs are satisfactory.

65. The taxation is reasonable.

66. I do not think it necessary to charge different taxation for different kinds of ganja.

68. No.

69. The wishes of none except those of the vendors are ever consulted.

70. I know of none.

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59. *Evidence of* Mohamed Salamatullah, *Tahsildar, Lakhimpur, District Kheri.*

1. I have been in different districts on the posts of Sarbarahkar, Naib Tahsildar, Tahsildar and Supervisor Kanungo, and have also been in various capacities in the Settlement Department wherein I had occasion to be on tour, whereby I have learnt the characteristics of ganja, etc., and their uses.

2. As far as my experience goes on, I concur with Dr. Prain's opinion.

3. It grows wild, abundantly in the districts of Gonda, Bahraich and Kheri.

4. They are called by the names of ganja, charas and bhang. These names refer to exactly the same plant.

5. It grows in Terai abundantly.

6. It is dense.

7. There is no cultivation of hemp plant here, but grows wild.

14. Charas and ganja is not at all prepared here. It is imported from other places. Only bhang is prepared here, as it is only a kind of leaf of a plant which grows wild in the northern portion of this district.

15. Ganja is smoked with tobacco, and it is imported from other places. Bhang is drunk after grinding and mixing with sugar and black pepper. Charas is smoked with tobacco.

16. Bhang is prepared, but ganja and charas are not.

17. The preparations of hemp drugs are not made here. They are imported from other places.

18. They deteriorate on account of wet or by keeping carelessly. The effects of the three drugs deteriorate by keeping for a long time. Bhang keeps good by ordinary care for two years. So is nearly the case with ganja and charas. When deteriorated, nothing can make them good. They are thrown away.

19. Ganja and charas are used only for smoking.

20. Ganja and charas are smoked only by kahars, garias, workers in wells, fakirs, gosains, sanyasis and some thakurs.

21. Flat ganja which is called baluchur is preferred to all other kinds of ganja. Though chur grows here in abundance, but it being less intoxicant, baluchur is sold in great quantities, which is imported from Gwalior, Jhansi, and other districts of Bengal.

22. The charas which is used here is imported from Gwalior.

23. Bhang is not used for smoking. It is used in eating, drinking and rubbing.

24. Often Brahmins, Thakurs, Khatris use bhang. Bhang is used abundantly in the sacred places of Hindus, such as Muthra, Benares, and Gola Gokarannath, etc. They eat and drink it for the satisfaction of their animal passion, and also it is considered buti of Mahadeo. In festivals of Holi and Devali bhang is mixed with sweetmeat, and is drunk, which causes intoxication. Bhang is altogether unlawful among Muhammadans.

25. As the three drugs, ganja, bhang and charas, are cheaper than wine, their use is on the increase. Poor men satisfy themselves with it in place of wine.

26. No correct proportion of consumers can be given, but the estimated proportion of the consumers of these drugs is as follows :—

(*a*) Habitual moderate consumers, 25 per cent.

(*b*) Habitual excessive consumers, 15 per cent.

(*c*) Occasional moderate consumers, 5 per cent.

(*d*) Occasional excessive consumers, 4 per cent.

27. Gorias, dhanuks, kahars smoke ganja and charas in great quantity, and gosains, sanyasis and men of these classes of fakirs, and Hindus drink bhang. Charas is often used by thakurs.

28. In the Kheri district, where ganja grows wild, the average cost of it is as under:—

(*a*) Habitual moderate consumers, 1 pice per man per diem.

(*b*) Habitual excessive consumers, 2 pice per man per diem.

29. Bhang is used with sugar and black pepper, or with salt and black pepper, but the rich use it with currants, pistachio-nut, etc. No ingredients are mixed with charas. Not generally, but seldom, dhatura is mixed with ganja to make it more intoxicant.

30. It is equally used in solitude and in company Males more frequently use them than females Children do not usually consume any of these drugs.

31. Yes.

32. Its use is not sanctioned religiously, but by custom. Some use more, some less. By-and-by its use increases. The consumers of ganja and charas are laid up with asthma.

33. The consumption of these drugs is generally regarded as bad. It is more prevalent among fakirs. Those who take intoxicating drugs are regarded as base owing to bad effects, and suffer from many diseases and die an unnatural death. No worship of the plant is in vogue.

34. The fakir class and those who consume the drugs in excessive quantity will feel some difficulty, but by-and-by when these intoxicants will vanish, they will give up their habit.

35. The prohibition will not lead to political danger. It is possible that it may be used illicitly. It would not be stopped until legal measures are taken. For some time after the prohibition, some intoxicating liquors and other things will be used in their places.

36. No.

37. The only difference is that the effects of charas are visible very soon and last for a long time, while, on the other hand, those of ganja are visible after long and last for a short time.

38. The consumers like baluchur more.

39. Bhang is not used for smoking.

40. The use of bhang is prescribed.

41. The use of ganja and charas in any quantities is not beneficial. Bhang is beneficial.

(*a*) Bhang is food accessory and digestive.

(*b*) The three drugs alleviate fatigue.

(*c*) Bhang.

(*d*) Bhang.

42. Bhang is not harmful. The use of ganja and charas is harmful, for the latter produces heat.

43. The consumers of bhang are not offensive to their neighbours, but those of ganja and charas are.

44. The consumption of ganja and charas is in every way harmful, but the moderate use of bhang is refreshing and beneficial.

45. Ganja and charas are harmful to body. Appetite and digestion are affected, and produce cough and asthma. These two drugs deaden intellect. Temporary insanity is caused. I have no personal experience, but got information from others.

47. The habit is not ancestral.

49. None of these drugs are aphrodisiac. They are used by prostitutes to alleviate fatigue, and even by excessive labour they do not feel trouble and uneasiness.

50. Prostitutes use them to alleviate fatigue. They do not do so for intoxication.

51. Large proportion of bad characters are not habitual moderate consumers.

52. Excessive use of any of these drugs is injurious.

53. The excessive indulgence in all these drugs incite unpremeditated crime, violence, etc.

54. These drugs are not used by criminals to fortify themselves to commit a premeditated act of violence or other crime.

55. Stupefaction cannot be caused without any admixture.

57. Ganja and charas are not eaten and drunk, but used only for smoking.

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60. *Evidence of* CHAUDRI SITAL PERSHAD, *Bania, Tahsildar, Gorakhpur.*

2. Definition correct. Same names used in this district.

3. Hemp grows spontaneously in Gorakhpur, Bahraich, Basti, and Farukhabad.

4. Hemp is called bhang and not patsan in Gorakhpur, Bahraich, and Basti.

5. 'Bhat' and 'kachar' soils are best. These are near water, and so the air remains cool.

6. Almost always dense.

7. No cultivation of hemp in this district.

14. In this district only bhang is prepared, and that from wild hemp.

15. Wild plant—(A) Smoking.—Dry ganja is mixed with its half of dry tobacco. A little water is added, and the mixture rubbed between the hands for 10 or 20 minutes, until a ball is formed. This is smoked by the aid of a fire made of cow-dung. Charas.—Charas is mixed with prepared smoking tobacco which has been slightly roasted and is then smoked. (C) Bhang.—(i) After washing is pounded with black pepper and then mixed with water and drunk. This is the ordinary method. (ii) Mixed with 'gur' and satu, followed by a drink of water. (iii) Mixed with 'kahu,' 'kulfa,' water 'lily,' cucumber, and marrow seeds, almonds, and black pepper, is pounded. Mixture is then added to sugar and milk and then drunk. (iv) Called 'majun.' Bhang is soaked for a day and then boiled in ghi. The ghi is strained and is used for making sweetmeats, such as 'barfi,' etc.

16. Bhang is cut and dried on threshing floor. The dry leaves are separated and constitute bhang.

18. All these can be kept perfectly good with care for twelve months. Damp causes deterioration. Cannot be preserved, as they must be kept exposed to the air, and so go bad in the rains.

19. No other uses.

20. Religious mendicants, fakirs, both Hindu and Muhammadan, use all these drugs. In damp climates the use is very prevalent. In other parts about 10 per cent. of the population use drugs.

21. Baluchar is prepared, as it is less unpleasant as an intoxicant.

22. All charas is foreign and called dasauri. Most comes from Amritsar.

23. The very poor, if they cannot afford ganja, mix bhang with tobacco and smoke it, but they do not get the same intoxicating effect as with ganja.

24. All classes both eat and drink bhang and in all places. Muhammadans do not use bhang to the same extent as Hindus.

About 10 per cent. of population like bhang.

25. Ganja and charas consumption remains steady. Bhang is increasing every year. Is used because a good digestive and appetiser. Much used by old men on this account.

26. (*a*) 5 per cent. of men.

(*b*) 10 per cent. do.

(*c*) 2 per cent. do.

(*d*) 4 per cent. do.

27. Principally from the classes called 'fakirs.'

28. (*a*) 3 pie to 12 pie per diem.

(*b*) 3 pie to 2 annas per diem.

29. (*a*) Smoking and chewing tobaccos are mixed with charas and ganja generally. Bhang—See question 15. (*b*) Dhatura—Added to give excessive intoxicant action. Mixtures mentioned in 15 added to give pleasant taste and to lessen the intoxicating action. Mixture called 'thandai.'

30. All three are generally consumed in company. Very seldom that a man smokes by himself. Unusual for any one under 20 to consume drugs. Women do not use drugs.

31. Habit easily formed and difficult to break. Moderate use generally develops into excessive.

32. No such customs.

33. Habit is considered bad, because the intoxication prevents a man from doing his work. No custom of worshipping hemp is known.

34. It would be a privation, but no injury would result to health or working capacity.

35. If ganja and charas were suddenly stopped there would be no mental distress, but there would be bodily distress. If bhang were suddenly stopped injury would result to the old men who use it. No recourse would be had to alcohol or other drugs. There would be no discontent, except in respect to bhang. Bhang would be illicitly consumed, but ganja could not be, as the odour given off in its preparation would cause it to be detected.

36. No.

37. Charas is much stronger in its effects than ganja.

38. Baluchar gives the cleanest (*saf*) intoxication and chur the worst (*gandha*).

39. Bhang, when smoked, is less effective. Ganja and charas only smoked.

40. Ganja and charas not used medicinally. Bhang is sometimes used for cattle.

41. (*a*) Charas and ganja are not food accessories or digestives, but bhang is.

(*b*) Bhang gives staying-power and alleviates fatigues, but others do not.

(*c*) Not used for these purposes.

42. Charas and ganja not beneficial, but bhang in moderation is beneficial. Charas and ganja are harmful in any case.

43. Totally inoffensive, as they are senseless.

49. Ganja and charas used moderately to produce impotence. Bhang in moderation is an aphrodisiac, but is not used by prostitutes.

50. See 49.

51. No connection with crime at all. Criminals do not use drugs, as they do not increase their daring (*jura' at*).

53. Not excited to violence. Effect is quite the opposite.

54. Not used, because the intelligence is diminished by the use.

55. Criminals cause their victims to become senseless by giving them charas or ganja to smoke. Bhang is not used for this purpose, as it does not result in such insensibility.

56. Bhang is rendered less operative if mixed with other substances, except in this case of dhatura, when the power is greatly increased. Charas and ganja are never mixed, except with dhatura.

57. Ganja and charas are only smoked.

58. Present system is sufficient and satisfactory.

62. No use to control wild hemp. This is only cut and used by the contractor.

63. No objections.

64. No objections or suggestions.

65. No necessity for an alteration of existing state of affairs.

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61. *Evidence of* JAIDEO SAHAY, *Agarwal, Officiating Tahsildar, Nawabganj, District Bara Banki.*

1. Having been in charge of excise works both at the head-quarters of the district and at mufassal for more than a dozen of years, I have had many opportunities of obtaining information on this point from farmers and consumers of these drugs.

2. The above definitions of bhang, ganja, and charas may fairly be accepted for this province of Oudh.

3. The hemp plant grows spontaneously in abundance in the districts of Faizabad, Gonda, Bahraich, and Hardoi, and here and there in nearly all the districts of Oudh.

4. It is commonly known as ganja or bhang plant, and they refer exactly to the same plant.

5. The plant needs much rain, and west wind is specially useful for its growth; better soil and higher elevation above the sea level largely tend to increase its growth.

6. In the districts of Gonda and Bahraich it is dense. At other places it is only scattered.

7. Nowhere. Some time ago the ganja plant was cultivated by the Kabariyas at Lodhaisur, tahsil Fatehpur, district Bara Banki; but the district authorities having got information forbade the practice. Its products used to be about a thousand maunds.

8. None.

9. Its seed is sown with wheat or other crops, and when its plant has attained a little height it has to be made out whether it would produce ganja or

bhang. Here at Lodhaisur the Kabariyas alone were able to perceive this distinction.

10. There is no special class of hemp cultivators.

11. Yes. When the plant attains a certain height it has to be distinguished whether it will produce ganja or bhang, and if it proves to be the former it is removed from the place where it grew and is planted at some suitable spot.

12. None.

13. The cultivation of hemp plant is nowhere allowed in Oudh. Wherever it grows its growth is spontaneous. As to the conditions of climate, soil, etc., *vide* answer to question No. 5. There is no such place, in my opinion, in this province, where its cultivation would be impossible.

14. Bhang is the only product of the hemp plant which is generally prepared in this province of Oudh. Ganja, too, is prepared, but very scantily, and by individuals. Charas is not at all prepared in this province.

15. As the ganja plant grows up, so its watchers go on twisting its leaves, and thus it is that the hemp plant gives ganja capable of being used for smoking. Unless its leaves are twisted it would not give ganja worth smoking. The plant with its leaves untwisted is useless. Generally the wild hemp plant produces bhang only. The plant is dried up, and its leaves shaken off and collected are used as bhang. Bhang can be used both by eating and drinking, but never smoking.

16. (*a*) and (*b*) Yes.

(*c*) Yes, if watched.

17. By the people of the lower agricultural class such as Moorai, Kachi Goojar, Kabariya and Ahir.

18. Yes, they do deteriorate by long and careless keeping. It does lose its effect after a certain time. Ganja and bhang can be kept for four years, charas for seven years, if preserved with care. After the abovementioned period, they are likely to lose their narcotic power. In the meantime care should be taken from exposure into cold air, and specially in rainy season should be strewn in sunlight every now and then.

19. Yes, ganja and charas are used for smoking only.

20. Thakurs, ahirs, pasis, chamars, kunjras, nearly all people of the lower classes smoke these two drugs. The lower classes of Muhammadans use them too. The proportion of the population that use it amount to one-third, and the practice is common all over the province and not restricted to any special locality.

21. Flat ganja (locally known as pathar) is commonly used throughout the province. Chur (popularly known as baluchar) is used in the eastern districts, such as Faizabad, etc.

22. Foreign, imported from Kandahar, Kashmir and Nepal.

23. Never.

24. The Brahmins and bairagis chiefly use this drug both by eating and drinking. Besides other classes of Hindu people do also use them, but in a small proportion; nearly one-tenth of the population would be accustomed to it, and it extends all over the province.

25. The use of these drugs is increasing. The reason is that since Government has enhanced duty on liquor, the lower class people have no other resort but to these drugs.

	Bhang.	Ganja.	Charas.
26. (*a*) 15 per cent.	7	6	2
(*b*) 10 ditto	4	4	2
(*c*) 75 ditto	30	30	15
(*d*) None.			

27. The consumers of bhang are generally men of higher caste and specially Brahmins. The consumers of ganja and charas belong mostly to the lower classes of people. The company of those who are already addicted to the use of hemp drug generally induces others to use it at first as a mere luxury or pastime, which at last grows into a habit.

28. (*a*) Ganja of 1 pice daily, bhang 1 pice daily, charas 1 anna.

(*b*) Ganja of 1 anna daily, bhang 1 pice daily, charas 2 annas.

29. With ganja and charas no ingredients are mixed. With bhang, pepper, "souf," cardamom are ordinarily mixed; sugar and milk occasionally, and by the rich. Dhatura is very seldom so used.

30. Ganja and charas are used generally in company. The use of bhang is more in solitude, though company is preferred, because it is more amusing. It is confined chiefly to the male sex. It is not usual for children to consume any of these drugs.

31. (*a*) Yes.

(*b*) Not so very difficult as to be not easily broken off.

(*c*) Yes, nearly in all of these drugs.

32. None.

33. (*a*) Bad. General opinion is against their use and practice.

(*b*) The use of all sorts of narcotic drugs is generally in disrepute because of the bad effects which it produces upon the minds of the consumers. After a little time their use weakens the brain and shatters the general health.

(*c*) None.

34. It would go seriously to some extent with those lower class of people who have to labour manually all the day long, because the use of such drugs gives them some relief during their working hours and makes the work lightly felt. I am unable to give any probable number of any class.

35. In my opinion it would not be feasible to prohibit the use of all of these drugs at once. If done so, it would be consumed illicitly, as the people have become accustomed to it, and habit is a second nature. The prohibition, if enforced, would certainly occasion serious discontentment amongst the consumers, but cannot give rise to a political danger. The people, when prohibited the use of these drugs, will certainly have recourse to some kind or other alcoholic stimulants.

36. No. The cases are rather the contrary.

37. The effects caused by smoking these two drugs are different. Charas causes dryness, while ganja produces phlegm.

38. There is only a difference of degree in the effects of the different kinds of ganja. Chur ganja is more intoxicating and therefore preferred.

39. The smoking of ganja and charas is more injurious than drinking and eating bhang or any other preparation of bhang, such as majun, etc.

40. The use of bhang is often prescribed on account of its medicinal qualities both by Grecian and Indian physicians. It cures malarious fever,

piles, and dysentery, when administered with other medicines. It is also used in the treatment of cattle disease. It is frequently given to cattle after hard labour.

41. (*a*) Bhang is so far beneficial in its effects as it is accessory and a little digestive.

(*b*) As alleviating fatigue after severe exertion or exposure, ganja and charas are more beneficial than bhang.

(*c*) They are all beneficial as preventives in such tracts, but especially ganja and charas are more so.

The lower classes of people use them for above purposes. It is the moderate habitual use that has been referred to.

42. The moderate use of bhang is harmless, because as a food it is accessory and to some extent disgestive.

43. Yes.

44. Certainly their immediate effects on the habitual consumer are refreshing, and their use removes the uneasiness. Produces intoxication. Ganja and charas allay hunger, but bhang increases appetite. The effects last according to the quantity taken. Of course the want of subsequent gratification produces both longing and uneasiness.

45 and 46. (*a*) Yes, physical and mental for certain, and sometimes moral too.

(*b*) Charas and ganja impair the constitution more than bhang does.

(*c*) Ganja and charas cause loss of appetite.

(*d*) Ditto ditto ditto.

(*e*) To some extent they impair the moral sense, but not so as to lead to immorality or debauchery; but laziness is certainly caused in almost all the cases.

(*f*) Their use certainly deadens the intellect and sometimes produces insanity too, which is generally temporary; and the symptoms may be reinduced by use of these drugs after liberation from restraint. Yes, the typical symptom is that the liver is affected. No such insane is within my experience.

(*g*) I have no personal experience on these points.

47. No.

49 and 50 (*a*) and (*b*) No.

(*c*) Its use for this purpose would prove more injurious than any other narcotic, because the tendency is to make the matter watery.

(*d*) Their excessive use leads in time to impotency.

51. (*a*) Generally bad characters are habitual moderate consumers.

(*b*) Gambling and theft.

53. Very seldom. I have not come across any such case.

54. Very rarely.

55. Very seldom. The use of any of these drugs by itself is not sufficient to cause complete stupefaction without admixture of some other narcotic, such as dhatura, etc.

56. The effects of bhang are modified by the admixture of other substances, such as sonf, pepper, cucumber seeds, sugar, milk, almonds, etc.

57. As far as my experience goes, ganja and charas are not eaten or drunk in this province.

58. In my opinion it is working well.

60. Ganja is not produced in this province generally.

61. Charas is not produced in this province.

62. It ought to be controlled by the Government, because by such control the number of its consumers would be lessened.

63. I have no objection whatever.

64. None.

65. The present system of taxation is, in my opinion, in no way unreasonable.

66 and 67. No.

68. Yes. Such shops are often the resort of habitual consumers and bad characters. Their sight is obnoxious to the public, and young men are often unconsciously induced to acquire the habit of using them.

69. The wishes of the people are always consulted whenever any new shop is to be opened in any locality. People of such localities are informed by proclamation that a shop is being opened at such a place, and they are required to state their objections, if any, they may have. Such objections, if any, are taken into consideration by the local authorities, and order is passed accordingly.

Oral evidence.

Question 7.—There is no cultivation in this province of Oudh. That is all I speak of. The cultivation was stopped in the case I refer to under the orders issued. The wild plant grows in a scattered way. It is also grown in *baris* of Thakurs and raiyats. It is wild ganja, it grows spontaneously. I have not heard of ganja being raised from seed in enclosures. I have served in Bara Banki for twenty years.

Question 14.—Ganja is scantily prepared in Bahraich from the wild plants. It is smoked. As far as my information goes it is wild ganja: I have not seen sowing or cultivating of it. It seemed to be of spontaneous growth. It is like the wild plant shown to me. The leaves are twisted as described in answer 15. The people go doing this through the whole growth of the plant.

Question 25.—My idea that the use of the drugs is increasing is based on statistics of consumption supplied by contractors and published by Government. My view is that the increase of price in liquor, the turning of Kayasths in this province mainly to bhang, and the preference of the poor for the cheaper drugs, ganja and charas, explain the increase in consumption of hemp drugs. I have seen many chamars and low caste people who have changed from liquor to ganja and charas. This is commoner than turning from liquor to bhang. The action of the chamars, pasis, etc., is due to the price; and the consent of their panchayats has been sometimes obtained, on the ground of expense, to the substitution of the drugs at feasts of these panchayats given in regard to caste questions. There has been no rule passed by a panchayat called for the special purpose by these low castes as has happened in the case of Kayasths.

Question 32.—I know of no customs at the Holi or Shivratri of taking bhang. I mean no obligation, though the drug is usually taken.

Question 33.—I think that in regard to all three drugs there is clear opinion on the part of the majority of the community against them. But it is less in regard to bhang than in regard to ganja and charas.

Question 35.—I think that, if feasible, ganja and charas should be prohibited. People would then drink bhang which is better; and that might be then prohibited. Liquor is better than any of these.

62. *Evidence of* DWARKA PRASAD, *Jaini Agarwal, Excise Naib Tahsildar, Sardhana, Meerut District.*

1. I am an Excise Naib Tahsildar since last two years. During this time I had opportunities to go over the chundoo-khanas, and to take information regarding the matters connected with hemp drugs, in regard to which I am able to answer the few following questions about Meerut district.

2. Bhang is commonly known under the names of—sabji, bunti, bijaya, bormani, indrani, chutrani, thundai, and by Bengalis, siddhi. Charas is also called sulfa. Ganja is not used in the whole district. The definitions given by Dr. Prain totally apply to the drugs used in the district.

3. It is imported in Meerut from Saharanpur, North-Western Provinces; Kulsia Estate, in district Umballa (Punjab), where it grows abundantly. Bijnor is another district in the North-Western Provinces, where it is seen growing spontaneously. Wild hemp plants are seen excessively on the banks of the Ganges and Jumna canals and on Ganda nala in Meerut district. They also grow in fields called bhungra, and in few gardens, spontaneously.

4. Different names are detailed in question No. 2, which refer to its plants also.

5. The plant grows in cold climate, hot season, wet and manured land.

6. Dense.

7. The hemp plant is not cultivated in this district, neither for ganja, charas, bhang, nor for fibre or seeds; hence it is impossible for me to be able to answer the questions Nos. 7, 8, 9 and 10 satisfactorily, although I have studied such notes in different reports and books.

9. The plant is cultivated either for narcotic or for fibre. Land, high, of a light, sandy loam; plot is repeatedly ploughed to ten times and needs to be harrowed. In August on a sunny day the seeds are sown; in September the seedlings, when 6 to 12 inches high, are ready for transplantation. Four or 5 seers of seeds are necessary for one bigha. The seedlings are planted 6 to 8 inches apart, after they are pulled up by root, planted the same day, weeds removed. In November the lower branches are cut to favour the upwards, ridges are manured, the plants then begin to form flowers. In January a man called ganja-doctor is called in; he passes in the field cutting down all the male plants.

For fibre, clay soils beyond the reach of inundation are best suited. It is planted in November and cut off by the end of March; grown in drills, never watered in Godavery district. Climate of Europe is peculiarly suited for the production of fibre (*vide* page 109, vol. 2, Mr. Watt).

11. Very few plants wildly grown produce ganja. I have seen such plants in Meerut gardens.

12. Bhang or ganja is not cultivated in Meerut, hence unable to reply the questions Nos. 12 and 13, 16 and 17.

14. No.

15. Charas, a resinous substance, exudes naturally from twigs, leaves, and fruits of hemp plant in northern regions. In Nepal it exudes by rubbing seed pods between the hands.

In Yarkand, it is collected as a fine, greyish powder by beating the flowers and twigs and leaves over a coarse cotton cloth spread on the ground. In November the crop is reaped, the powder stored in bags. They are sold in May, the bags are cut, the agglutinated powder is exposed to the sun. It then deepens in colour and is hard pressed in bags 1½ maund in weight.

Flat ganja. It is prepared in Bengal or Indore. The twigs are cut off and placed in sun; in night the flower-bearing twigs are kept over to the influence of dew. They are then placed in circular form over a mat, with their points towards the centre. They are then pressed by feet, till the resin is pressed in desired form, and the flowers are consolidated into flat patches.

In round, the twigs are rolled so as to form the resinous matter in the shape of sausage near the apex of the twigs. This is repeated; the resin pressed into desired form by fingers.

18. In the climate of Meerut district, damp always diminishes the quality of bhang and charas.

It is said that charas, with minute care, in round leather bags, after one year from importation, loses its quality by one inch in the circumference, and after two years, two inches; in the third year all becomes useless. Bhang, in second year, deepens its colour, gets stronger, becomes ready for use. In third year its power is reserved with great care and caution, but in fourth becomes useless.

19. Ganja is not used in the district. Charas is smoked.

20. The people of menial classes (lodhas, syces, chamars, khut boonas, domes, coolies) and fakirs generally consume charas, and few brahmans, banyas, and khatris use it. It is consumed among societies wherever available.

22. Foreign charas is chiefly used, imported from Yarkand.

23. Very seldom by charas consumers in need of it.

24. Bengalis are said to use it on festival occasions, especially on Dasehra festival. There are other people also in the district who drink it daily. Hindus and Muhammadan fakirs, chobeys or Brahmans, generally use it. Mirasis at 50 per cent., Musalmans at 2 per cent., Banyas 10 per cent., especially in hot season, and call it thandai. Bhang is generally eaten or drunk by Hindus at Holi festival.

25. The use of bhang and charas is on increase in the district, especially in big towns, as these drugs are more available.

26. Charas is always consumed habitually (very seldom occasionally). It is generally sold in low quantities for pies, and to few for annas. I experienced at chundoo-khanas and at other localities on festivals that it is consumed from 3 rattis to 2 or 3 or 4 mashas commonly by one man in a day, and very often 6 mashas or more.

I therefore beg to state that in whole district, and particularly in towns, that the consumers (*a*) are 4,000, or 28 per ten thousand; (*b*) 500 or 7 in 20,000; (*c*) 300 or 4 per 20,000; (*d*) 200 or 3 per 20,000.

Bhang. It is not drunk here in more quantities as in Muttra. But still it is drunk about one or two tea cups per diem by many consumers, and by some one lota or two glasses full of greenish water once or twice a day. In conclusion, the moderate consumers in the district are 4,000; excessive consumers 2,000; (*c*) 2,000; and (*d*) 1,000.

27. Such people are taken from Brahmans, and others from menial classes detailed in the answer of the question No. 20.

28. It is difficult to distinguish between moderate and excessive use, while quantity is not given for each in the question. But by minute enquiries it appears that more quantity of charas is sold for pies by retail vendors. I am therefore able to say that from 2 to 6 pies a day for (*a*), and up to annas 3 for (*b*), or rather from one anna to annas 4 for (*c*). There are two or three men in the district who consume charas at 8 annas a day. The allowance for bhang-drinkers for (*a*) amounts to 3 pies to 9 a day, and for (*b*) from 6 pies to annas 2 per day in the district.

29. Black pepper is ordinarily used with bhang, as tobacco (kulkutya) with charas.

Special ingredients are for bhang—sounf, kasni, elaichi, kishmish, kheyaren, kuddoo seeds, badam, sugar and milk.

Dhatura seeds are exceptionally used in these drugs to make them stronger.

30. Charas is very seldom used in a solitude, but bhang. Children cannot be called as habitual consumers. The young often become habitual consumers.

31. Yes, and does not seem difficult to break it off. There are such persons known to me who suffered uneasiness as after-effects, which they stated not to be more injurious. The habitual consumers of charas do not die in jail in want of it, if by occasion convicted and confined.

32. I do not find any social or religious custom for the use of these drugs. The consumers of these drugs, according to their own custom, take them to Shiva. These drugs are religiously prohibited and are allowed to Shudras.

33. The consumption is regarded generally not good. No. No custom to worship the plant in the district.

34. It would be a serious privation to fakirs or habitual consumers who consume at 2, 3, or 4 tolas a day.

The consumers often say—Jala dun, phûnkdun jab bhi na chhute, to kya karun.

35. It is not possible to prohibit the use at once; if so, it will be consumed illegally and will cause loss to Government. It is evident that these drugs, when dearer, diminish the quantities in issue or sale. In order to increase their cost, a duty should be levied on charas at its importation to India, and also, if possible, on the trade of bhang; or a fee like still-head duty on liquor should be levied on their consumption in India. Thus the use will be diminished and fees the same or on increase.

36. The habitual consumers most probably are the lower classes who substitute the liquor while cheaper, but they still smoke charas in lowest quantities. The reason is that charas affects immediately after use and liquor by delay. I have seen such consumers at retail vendor's. The use of charas after liquor at the same time causes the consumer to die.

37. Ganja is not used in the district; hence unable to answer the questions Nos. 37 and 38.

39. In my consideration the effect of these drugs affects the system equally, whether they are smoked, drunk, or eaten, as they affect principally the brains.

But, however, the eating is more injurious than smoking the charas and drinking the bhang, as the latter affects directly and the former indirectly.

40. Bhang is used as anodyne. It is mostly used in cattle diseases and for horses.

41. (*a*) Not beneficial.

(*b*) For those who are habituated.

It is said that charas is useful in marshy lands and to remove the cold or fever attacks every third day.

The consumers say—

Kaf katant, bai harant, aur thand bida kar de.

Chhatis rog tarkat phirēn, jo ekh dum sulfa le.

42. It is not beneficial (charas). Bhang—harmless if used as medicine, otherwise these drugs are not good. Bhang causes laziness, insanity, causeless laugh and talk, and often ends in rheumatism. Charas weakens the physical constitution in need of nice food, butter, milky substances. I have seen its consumers suffering from cough.

43. Charas-consumers are offensive to their neighbours. Their smoking produces bad odours, and consumers of these two drugs possibly draw the young ones to their use.

44. Habitual consumers of bhang and charas are always seen getting refreshment and intoxication, fond of sweetmeats and other substances of food. They suffer uneasiness and pain in their body as after-effects and always desire to consume the same.

45. The bad effect of these drugs on the system, even when taken habitually, does affect the physical, mental, or morals of the eaters.

It does, according to some, when bhang is taken in small quantities before meal. They say it increases appetite, but it produces dysentery, when it causes the drinkers to eat much. Habitual bhang consumers are always seen to be of thick head, in nonsense talk, and lazy, and have a flow of wild imagination.

The charas consumers passionless, lose their energy. They spit phlegm wherever they sit. Somebody pleads from charas—

Khur khur karun, khansi karun, jab bhi na mare, to kya karun.

46. The quantity shewing the difference between moderate and excessive use is not given; hence unable to discuss and reply the questions Nos. 46, 48, 50 and 52.

47. No. The use is produced from society. It does not affect the children if their forefathers use habitually. I have seen in many cases the fathers to be the habitual consumers of one of these drugs, and their sons to detest it.

49. Bhang and charas diminish the passion. They are very seldom used by any poorest prostitute. The use for this purpose is more injurious. The use of bhang after several years diminishes the impotence.

51. All the habitual consumers of charas and bhang are not of bad characters, but many of lower classes. The use of charas always leads the consumers to their societies. I have seen the sons of well-to-do people in such companies. I never experienced any consumer committing any crime in connection with its use.

53. I never heard.

54. Never experienced, nor can I say how far it is true.

55. (*a*) The Looteras are said often to do so in halting-places with the travellers, and cause accidental deaths and senselessness.

(*b*) Complete stupefaction is produced by the admixture of dhatura, but it is difficult to prove.

56. Dhatura seeds are mixed in preparation of bhang and majun to make them stronger.

Fakirs are said to smoke dhatura seeds with charas to become passionless, to draw the public: by their use they become passionless and prove to be *sidh*.

Iska istimal syane jadugar, fokarah apni kartab aur apne mushghooli yade khuda men zahir karne ko karte hain, ki halet-i-nasha gum hun, aur be hisso harkat rahen, aur zahir ho ki dhyan laga rakha hain. Meri paros me ekh andha charasbaz yeh kia karta tha ki jis ne apni apko sidh aur jadugar mashhur kiya tha, aur har wakat nasha me gum rahtatha.

58. The present system is working satisfactorily, and does not seem to be capable of improvement.

61. It is not produced in the district.

62. The hemp is not cultivated for bhang in the district; it grows wild, and it is difficult to hold a man responsible for the existence of a wild plant at a distance of several yards from his field; and it seems to be impossible to prohibit his gathering from such plants.

63. No.

64. The rules given under chapter X, page 56, of the Excise Manual seem to be sufficient and satisfactory.

66. There are already, *vide* section 100, page 58, Excise Manual.

67. No.

68. The shops are licensed only for the sale of these drugs where they are consumed.

70. Bhang widely grown in the district is used as an untaxed drug.

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63. *Evidence of* Birgnath Sahai, *Excise Naib Tahsildar, Gorakhpur.*

1. Has been Excise Naib for two years, and so made extensive enquiries.

2. Ganja which comes from Bengal is called 'baluchar;' that which comes from Punjab or other places is called 'pathar.' Bhang is also called 'sabzi' and 'bhuti.' The definitions are correct.

3. In Gorakhpur, Basti, Bahraich, Gonda, Kheri, Farrukhabad, Sarun, Champarun, and Monghyr. Most in Gorakhpur and Bahraich.

4. Only called 'bhang.' Patsan is not used.

5. In moist damp soil, such as the 'Ghat' soil in this district or the 'Kachhar' soil, near rivers.

6. Generally dense.

7. There is no cultivation of hemp in this province for any purpose.

12. Not cultivated.

13. No cultivation at all.

14. Ganja and charas are not prepared. Bhang is prepared from the wild hemp in the districts mentioned in (3).

15. The contractors cut the wild plant in April. After being dried in the threshing floor it is beaten and broken up. The broken leaves are then separated. The stalks, etc., are either burnt or allowed to rot. The broken leaves are used for eating and drinking.

16. Bhang is not generally prepared by people in their houses, but only by the contractors. It can be prepared where grown. Ganja and charas cannot be made from the wild plant.

17. No special classes.

18. All these deteriorate by keeping. Charas and ganja lose their essential oil, and then their effect is lost. Charas keeps for one year; ganja for two years; bhang for three years.

19. Ganja and charas are only smoked.

20. Hindus are chief consumers of both charas and ganja. Mostly used by fakirs of both religions.

21. Baluchar is preferred in this district.

22. Only foreign is used, and that comes from Amritsar.

23. Bhang is not generally smoked. It is smoked, however, by those that are very poor and cannot afford to buy ganja in times of cold or dampness.

24. Usually bhang is eaten in the cold weather and taken in a liquor in the hot weather. Brahmins and Kshattris are the principal consumers, because they do not drink spirituous liquors.

25. Ganja and bhang are increasing as regards consumption. This is due to (1) increased dearness of liquor; (2) Kaisth committees prohibiting consumption of liquor.

26. In this district—

$\frac{1}{4}$ of population male consumers . Ganja.
$\frac{1}{2}$ „ „ „ . Bhang.
$\frac{1}{3\frac{1}{2}}$ „ „ „ . Charas.

Of the consumers of ganja and charas there are habitual moderate $\frac{2}{3}$; habitual excessive $\frac{1}{3}$; occasional—practically none.

Bhang—Habitual moderate $\frac{2}{3}$; habitual excessive $\frac{1}{3}$.

27. Habitual moderate, ordinary people.
„ excessive, fakirs.

28. Ganja—

Habitual moderate, 3 pies to 1 anna, *i.e.*, $\frac{1}{2}$ masha to 2 mashas.

Habitual excessive, 2 annas to 4 annas—4 mashas to 8 mashas.

Bhang—

Moderate, 1 pie to 3 pies, *i.e.*, 1 tola to 2 tolas.

Excessive, 6 pies to 9 pies, *i.e.*, 4 tolas to 6 tolas.

Charas—

Moderate, 3 pies to 6 pies.
1 masha to 1½ mashas.

Excessive, 6 pies to 1 anna.
1½ mashas to 3 mashas.

29. Ganja—Ordinarily, chewing tobacco. Exceptionally, smoking tobacco.

Charas—Ordinarily, roasted tobacco (bhunkar). Exceptionally, chewing tobacco.

Bhang—Ordinarily, black pepper. Exceptionally, milk, sugar, almonds, 'sonf,' cucumbers, marrows.

Also made up into sweatmeats, called majum. Sugar mixed with ghee, in which bhang has been boiled. Dhatura is not mixed.

Mixtures added for taste, and also to lessen the burning and intoxicating effect.

30. Ganja and charas are used in company. Bhang consumed in solitude. Only men use drugs. Children under 16 only consume drugs exceptionally.

31. Habit of taking drugs easily formed. Difficult to give up ganja and bhang. There is a tendency in all cases to excess.

32. No social or religious custom of taking drugs. But it has become the custom at the caste meetings of fakirs. Bhang is considered necessary at certain offerings, but it is not necessary to consume it.

33. Regarded in a bad light, except in respect to fakirs. No custom of worshipping. Use is in disrepute because when under influence men become incapable of doing any work, etc.

34. There would be privation to all consumers, and a most severe privation to excessive consumers, such as fakirs. There would be a craving for it, and health and mental power would be affected.

35. It will be impossible to prohibit use suddenly. If it is done, the collectors should have power to give licenses authorizing fakirs to consume drugs, because prohibition would cause great discontent among them, and they have great influence over Hindus generally. Illicit consumption would certainly result.

36. Alcohol not being substituted.

37. Charas has more intoxicating effect than ganja.

38. Effects the same, but baluchar and chur have most powerful action.

39. Eating ganja and charas causes most harm because the woody fibre is swallowed, whereas in smoking only the vapour is swallowed. For same reason eating bhang is worse than drinking.

40. Ganja and charas are not used. Bhang is used in medicines for cattle and human beings.

41. It is generally considered that ganja is—

(*a*) Food accessory and digestive.

(*b*) Wards off fatigue and prevents ill-effects of damp.

Bhang is a preventive of grief and fatigue. Is also used to deaden pain and cheer up the spirits in cases of scorpion bite or bad fever. Charas, no special good result.

43. Quite inoffensive.

44. Bhang has no effect for half hour, and then a feeling of pleasure and contentment comes over the moderate consumer. Is refreshing. Causes hunger. Lasts for four hours. Followed by a feeling of dryness. Ganja and charas cause immediate feeling of pleasure. No insensibility. Causes hunger. Lasts for 1 to 1½ hours.

47 and 48. Not hereditary.

49. Not aphrodisiac.

50. Excessive use of ganja tends to cause impotence, and hence is much consumed by fakirs.

51. Bad characters are not the consumers more than other people. On the contrary, well-conducted people are the chief consumers.

55. Bhang, charas, and ganja do not produce unconsciousness unless dhatura is mixed with them.

57. Ganja and charas are only smoked.

58. The present working is satisfactory.

60. None produced.

62. Only wild hemp in these parts. No harm has been caused hitherto by the absence of control.

63. No objection.

64. Duty is only taken on ganja coming from Bengal. Should also be levied on that coming from Punjab and other States.

65. Reasonable.

66. Different rates are taken. This is reasonable, for there is a lot of woody fibre in 'baluchar,' and none in 'gol.'

67. No objection.

68. Often consumed close to the shop, but there are no licensed shops in which drugs may be consumed on the premises.

69. No special measures for consulting the people. Before a shop can be started the contractor must put in a petition and get it sanctioned.

70. No general use of untaxed drugs.

Oral evidence.

Question 1.—I have fifteen years of service and have been Excise Naib Tahsildar two years. All my time has been in Gorakhpur.

Question 16.—I have never seen or heard of charas being prepared from the wild hemp. I have not heard of it in Gorakhpur.

Question 33.—I am not of opinion that men, under the influence of these drugs, cannot ordinarily do their work; and I do not attribute the disrepute to that cause. The disrepute is to the bad view of intoxicants taken by those who do not use them. This view is not shared by those who do use them. Hindus have no objection to bhang.

Question 51.—Those who use these drugs include well-conducted persons of several kinds. There is no misconduct produced by the drugs and they are not used by ill-conducted people more than by others, *i.e.*, by well-conducted. I speak from my experience of town and country in Gorakhpur. Brahmins and Chhatris use the drugs largely, as they do not use liquor.

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64. *Evidence of* Mr. F. Porter, *Inspector General of Police.*

Oral evidence.

Question 1.—I am Inspector General of Police, North-Western Provinces and Oudh. I have twenty-eight years' service in the Civil Service in this province, and a little over two years as Inspector General.

Question 51, etc.—I do not think that a larger proportion of bad characters are habitual moderate and (*á fortiori*) excessive consumers of the drugs than of people generally. I do not think the moderate habitual use has any connection with crime of any kind. The only connection between these drugs and crime that I know of is that when

a man has made up his mind to a crime, and has not the pluck to do it, he takes the drug to give him Dutch courage. I know of no connection with unpremeditated crimes of violence. I know the case of a policeman, a short time ago, in Benares, who took bhang before going out to shoot the seducer of his wife. This was mentioned in the District Superintendent's report of the case, that the man had taken bhang to give him courage. I have heard of one or two other cases. I cannot speak positively to them. I heard of a sepoy in Bareilly, of a similar character, some years ago; but that was not a case reported to me. In the case of the policeman, I know of nothing special in bhang. I suppose the effect of liquor would have been the same. I do not know why bhang was chosen.

I know of no case of running amok in the sense of motiveless crime due to hemp.

Question 55.—I do not know a case of hemp drugs being used to stupefy victims of intended crime. Dhatura is given in this part of the country in sweetmeats or food. I have not heard of majum being so used.

Question 45.—I think very few men in the police force use these drugs. We do not in the first place put in men who are habitual users. Then the two years' probation makes it possible to turn men out whose habits of this kind are discovered. Then they know that illness being shown to be due to that disqualifies for pension. Thus few men in the force use the drugs. I have never heard any complaint of breach of discipline or bad behaviour connected with the use of these drugs. Reports, even necessitating dismissal, do not come necessarily to me; but appeal lies to me. Most such cases do come to me thus. Punishments are reported to me, but not by name, in any case in which the Magistrate's order is final. The monthly statements do not show offences or their causes; but only the number of punishments of different kinds. My opinion is that the habitual use unfits a man for being a policeman. I do not think that the moderate use does harm or can be discovered. But the habitual consumer whom we reject is the man whose habits we have discovered from the effects. On the other hand, if by any means I discovered that a man was a habitual user of the drug, even in moderation, I should not accept him, because the habit might grow on him, just as I should decline to take a man who had the moderate liquor habit or the moderate opium habit, if I knew it. I have more fear of the moderate habit developing into the excessive in the use of stimulants in the native than in the European. My opinion in regard to the European is based of my knowledge of the habits of the race. I cannot say what my opinion in regard to the natives is, for I have not extensive experience of the moderate consumers. I have only one case of a policeman breaking down through these drugs, and even that case was regarded by the Medical Board as a doubtful one. I am afraid of men breaking down on my hands, so I am cautious. I think few policemen are habitual opium eaters, though some take it when they go to malarious districts. I think the same about liquor; consumers in the force are few. There is no order in any rule, etc., against employing men who take liquor, opium, or drugs. It is my own idea. I know also that officers look out for this.

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65. *Evidence of* Mr. E. Berrill, *Deputy Inspector General of Police, North-Western Provinces and Oudh, Allahabad.*

51. A fairly large proportion of the lower class of Hindu bad characters are moderate consumers of the drugs, but such consumption has no connection with crime.

52. A very small proportion of the lower class of Hindu bad characters are excessive consumers, but as far as my experience goes such consumption has no connection with crime.

53. Excessive indulgence in ganja has been known to incite to unpremeditated violent crime. Unfortunately I am not able to recall any particular case.

54. Not to the best of my knowledge. Occasionally liquor is resorted to for the purpose, but I have not heard of any of the drugs being used.

55. Such cases are very rare. Dhatura seed is more generally used. These drugs will not cause complete stupefaction.

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66. *Evidence of* Captain T. J. Ryves, *Deputy Inspector General, Government Railway Police, North-Western Provinces and Oudh, Allahabad.*

51 and 52. I know of none among railway thieves and bad characters.

53. I have heard of no cases on the railway line.

54. Not on the railway.

55. In one case only I have known the woman who had been robbed had been given charas and opium. (This was the opinion of the Chemical Examiner to whom the vomit was sent.) The drugs were administered in sweetmeats. The perpetrator of the offence was another woman, not an habitual criminal.

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67. *Evidence of* Mr. R. J. M. Pocock, *District Superintendent of Police, Muzaffarnagar.*

51. No connection whatever with crime in general, though confirmed gamblers are given to using intoxicants.

52 As above.

53. Not that I know of.

54. Not that I know of.

55. (*b*) Yes.

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68. *Evidence of* Mr. C. F. Knyvett, *District Superintendent of Police, Saharanpur.*

51. The proportion of bad characters, who are habitual moderate consumers of bhang, charas, and ganja, is small. The moderate use of these drugs has no connection with the commission of crime in general or crime of any special character—but see question 55.

52. The same remarks apply equally to this question.

53. The excessive indulgence in either of these three drugs by a person who is not an habitual consumer is liable to incite to unpremeditated crime; it sometimes leads to quarrels and assaults. I know of no case in which it has led to temporary homicidal frenzy.

54. To the best of my belief they are never used for this purpose.

55. Professional poisoners sometimes mix charas with the country tobacco and give it to their victims to smoke, in order to further their designs; but dhatura is their favourite poison. Non-professionals occasionally use charas for the same purpose. Complete stupefaction, without admixture, is possible to a non-consumer.

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69. *Evidence of* Mr. L. H. Lovett-Thomas, *District Superintendent of Police, Allahabad.*

51. It is believed that no large proportion of bad characters are habitual moderate consumers of any of these drugs. The effects of indulging in these drugs are said to be injurious to the success of a criminal, as the partaker becomes enervated and unfitted to carry on criminal propensities.

52. The same remarks apply to this heading, except that the excessive indulgence magnifies the evil results commented upon above.

53. It is believed, as a matter of course, excessive indulgence does incite to unpremeditated crime of all kinds; it pomotes poverty, and despair and all the results of a debased life which naturally must lead to a criminal end. No special instance of such has been put up. The opinion is given as a general one.

54. It is said that these drugs are rarely resorted to by criminals as a means to fortify themselves to commit crime of any class.

55. It is believed that such a practice is in vogue, *viz.*, criminals do now and again induce their victims to partake of these drugs in order to facilitate the commission of crime. It is believed that complete stupefaction can be induced by these drugs without admixture.

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70. *Evidence of* Mr. E. R. Parsons, *District Superintendent of Police, Lucknow.*

51. (*a*) No, the percentage is not more than 15.

(*b*) None whatever.

52. The excessive use of either ganja or charas affects the mind, and instances have been known of men so affected committing crime.

53 and 54. No.

55. Yes, instances have been known of this, but complete stupefaction cannot be induced without admixture. Dhatura seed is most commonly used.

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71. *Evidence of* Mr. J. D. Young, *District Superintendent of Police, Gorakhpur.*

51. Yes, in towns. Almost every town thief is a consumer of these drugs. Not only do they commit crime in order to obtain these drugs, but the use of the drugs stimulates them to committing crimes.

52. Bad characters do undoubtedly indulge in the excessive use of these drugs, but not in order to commit crime.

53. Yes, sometimes, and I have known of such cases, but cannot remember dates and places.

54 and 55. Yes.

Oral evidence.

Question 1.—I am in my 15th year of service in the Police. I am now 4th grade District Superintendent of Police. I have been in charge of a district for all but 7 months of my service. I have served in all parts of the province, from Etah and Bijnor eastward.

Question 51.—I do not mean that consumers of the drugs are stimulated to commit crime by their ordinary use. The drugs cannot be said to give the first incentive to crime. Neither do I regard liquor as provocative of crime in England in the same sense. My meaning is that criminals who are habitual consumers take the drugs in the city, as the Domras take liquor in the country before starting on an enterprise.

Question 52.—Excessive use would render men unfit for criminal undertakings, such as thefts and robberies.

Question 53.—I think that a man under the influence of an excessive dose of the drugs would be likely to commit a crime of violence if anything occurred to suggest it to him while he was under the excitement of the drug. I have heard of such cases, but none has ever come under my personal notice. I have had experience of such crime committed under the influence of liquor. I do not think excessive use of the drugs would incite to offences against property in a similar manner; these are the offences to which I alluded in my answer 51, as connected with the moderate use.

Question 54.—In regard to crimes against property I have already answered under 51. The drugs are also taken by criminals to fortify themselves to commit crimes against the person. My informant is Inspector Hira Singh of the Gorakhpur

district. I have not myself seen any such cases, but I have known cases of criminals in the mufassal fortifying themselves with liquor.

Question 55.—Inspector Hira Singh told me of several cases in which women had been drugged with hemp for the purpose of committing rape and robbery of ornaments. These cases had occurred in the Muttra district.

Question 45.—I cannot remember a single case of a member of the Police Force having been brought up for neglect or misconduct caused by indulgence in the hemp drugs. I can remember several such cases, which arose out of opium and liquor. Every case of misconduct is brought to my notice in some way or other. There are about 700 officers and men in the force in my district. I never knew of any police officer that he was a consumer of the hemp drugs. I cannot hazard a conjecture as to how many do smoke the hemp drugs. In making enquiries regarding the history of a lunatic the station police officer conducts enquiries with reference to a set of questions which is supplied in a printed form; these enquiries are made by the station officer himself or a subordinate officer not lower in rank than a head constable. The police do not take action unless a lunatic is dangerous, or has no one to look after him. In the latter case a report is made and the lunatic is made over to his friends. The questions are filled up for the dangerous lunatic, but not for the harmless lunatic, about whom a general report only is made. One of the questions relates to the cause of insanity, as to whether the man is addicted to liquor or opium, or any other drug. I am not sure if ganja and bhang are mentioned, but I think they are. I remember that heredity is one of the causes about which a question is entered, now that the point is mentioned. The police officer has to make a local enquiry in the lunatic's village to fill up the form. The summary and the names of informants are recorded, though their statements are not taken down in full. If the lunatic's habit of taking the drugs is clearly proved, the drugs are entered as the cause of insanity, if no other cause is mentioned. The degree of the hemp habit would not be enquired into. The average policeman, if the villagers informed him that the lunatic had gone mad from ganja-smoking, would not take the trouble to seek for any other cause, notwithstanding the other questions being entered in the paper he has to fill up. The policeman, being a man of very ordinary intelligence, does not make the enquiry thoroughly. Personally I should go more deeply into the matter, so would the station officer if he took it up himself. But he is generally too hard pressed with work to take up such enquiries. If he was present at the station and had time, he ought to make the enquiry himself. I know the terms "ganjeri" and "bhangeri." They are applied in contempt to people who are reputed to use the drugs habitually. It is not likely that these terms would be applied to lunatics or other troublesome persons unless they did use the drugs. I don't think there are separate columns for the various causes of insanity in the paper of questions for enquiry. I have known papers to be sent in without any cause being assigned. I don't think it is likely that a cause would be assigned without its having been ascertained in the enquiry. The papers always come up through my office. If ganja were mentioned as the cause of insanity nothing would be entered regarding the other causes given in the heading.

72. *Evidence of* Mr. W. J. Prince, *District Superintendent of Police, Benares.*

51. (*a*) No.

(*b*) None, so far as I am aware.

52. *Vide* reply to 51.

53. I have not known of any such cases.

54. No such cases have come under my notice.

55. (*a*) I have only known of one such case; it occurred in the Shahjehanpur district. The victim, after being invited to smoke ganja and when in a semi-stupefied state, was murdered.

(*b*) Yes, I believe so.

73. *Evidence of* Mr. B. Hamilton, *Officiating District Superintendent of Police, Cawnpore.*

51. In the city, badmashes generally make use of these drugs, but it has no connection with crime of any special character.

52. As above. It produces dulness.

53. Excessive indulgence in any of these drugs causes insanity. The Civil Surgeon can answer this question more fully.

54. No.

55. Complete stupefaction cannot be induced by this drug without admixture. The poisoners mix dhatura seeds in these drugs to stupefy their victims.

74. *Evidence of* Brigade-Surgeon-Lieutenant Colonel W. R. Hooper, *Civil Surgeon, Lucknow.*

1. As Civil Surgeon at Benares and Lucknow, and as Superintendent in charge of Jails—for 30 years in all. In charge of Lunatic Asylums for 16 years.

2. Yes. (1) Bhang is called sabzi also, and, when mixed with water and spices, "*thandai.*" (2) Ganja (3) Charas.

19. Ganja and charas are also used internally to relieve spasmodic pain. Oil extracted from hemp seed is largely used with good effect, mixed with other oils, for rheumatism and neuralgic affections. Ganja and charas are frequently used as aphrodisiacs.

23 Not that I know of

28. Of bhang—

(*a*)
(1) Probably half an ounce (or less), at a cost of 1½ pies.
(2) Of ganja, from 20 to 30 grains, cost up to 3 pies.
(3) Of charas, from 5 to 6 grains, cost about 3 pies.

(*b*)
(1) Of bhang, 2 ounces, costing 3 pies.
(2) Of ganja, from 30 to 40 grains, costing 6 pies.
(3) Of charas, from 10 grains upwards, costing 6 pies about.

29. Ordinarily I believe that spices, such as aniseed and black pepper, ginger, etc., are mixed to give agreeable flavour and assist medicinal action. Exceptionally dhatura or opium may be mixed with the apparent object of increasing the intoxicating effects or with criminal intent.

"*Bhang massala*" is sold in the bazars, and contains spices, as aniseed, pepper, ginger, etc. In the hot weather cucumber and kukri seeds are also mixed.

30. Bhang is generally used in solitude, whilst ganja and charas are used in company. As a rule these drugs are used by males only, seldom by females, and very rarely by children.

31. The habit is easily formed and, if indulged in moderately, difficult to break.

I don't think the tendency for the moderate habit to pass into the excessive is greater in the case of these drugs than with any other intoxicant, such as opium or alcohol.

32. Religious mendicants seem almost invariably to use the drugs, and generally to excess. The public generally, especially the lower orders, appear to indulge more freely in them during festivals, as the *Holi*, but the custom is not regarded as essential, is generally temperate, and not especially likely to lead to the habit of excessive use. About 90 per cent. of the Hindu population use bhang habitually. Perhaps 25 per cent. use ganja or charas.

Perhaps 5 per cent. of the Musalman population use the hemp drugs. They prefer opium.

36. I believe the Bengalis of the well-to-do class are substituting alcohol for the drugs. There is a rapid increase in the consumption of alcohol in progress amongst Hindus, and particularly amongst Bengalis.

37. Depends on the quantity taken of either; but charas is generally regarded as stronger and producing deeper intoxication than ganja or bhang. Ganja is probably preferred by most as producing more exhilaration and being cheaper. The effects of bhang are more transient, and it is used just as Europeans take their ordinary amount of alcohol.

39. Smoking ganja and charas appears to be more likely to be decidedly injurious than drinking bhang, because the habit of smoking is more likely to be indulged in to excess. Most of the cases of toxic insanity admitted into the asylums result from smoking ganja to excess, and in many instances these pass on into a condition of confirmed mania or dementia, especially if there are predisposing causes for insanity.

40. I believe that both hakims and baids prescribe the use of ganja and charas for relief of spasmodic and rheumatic pain, and with much benefit. Bhang is extensively used as poultice and fomentation for these, and especially in the treatment of cattle.

41. The moderate and *occasional* use of any one of the forms of hemp may be beneficial—

(*a*) as a digestive.

(*b*) to give staying-power or alleviate fatigue.

(*c*) possibly as a preventive of disease of malarial character.

(*d*) certainly as an anodyne and antispasmodic in painful disease, particularly in colic, dyspepsia, rheumatism, uterine and ovarine diseases.

42. The *moderate* use of these drugs is as harmless as the moderate use of alcohol or tobacco. The best reason for this opinion is that large numbers unquestionably do use them moderately without injury.

44. The *moderate* use of these drugs on the habitual consumer is said to be refreshing, to produce a sensation of exhilaration without actual intoxication, to create appetite and promote digestion, and the effect to last an hour or so. The after-effects are slight or none after *moderate* use. The want of subsequent gratification produces longing and discomfort for some time after deprivation.

45. I don't think that the *moderate* use of the drugs can be considered to produce, *in a healthy subject*, any of the noxious effects mentioned; but, on the contrary, I think that in some cases of asthma and chronic bronchitis smoking ganja or charas may be beneficial.

Doubtless smoking ganja or charas and bhang drinking are in many cases merely the *exciting* cause of insanity, and these are generally the cases which are recorded in our asylums as "toxic insanity," but pass on into confirmed mania and dementia. If the use of the drugs produces insanity where there is no inherited tendency it is usually temporary, and in these cases is often reinduced by subsequent use after the subject is released from restraint.

The symptoms of toxic insanity are those of acute mania in a modified form, chiefly characterized by excitement, with confusion of ideas, sometimes with delusion, and always with sleeplessness. I have known many insanes with no recorded ganja history confess to the use of the drug; but their statements must be accepted with caution.

I have kept no record of such cases; but I certainly think that the drugs are sometimes resorted to by persons suffering with mental anxiety or brain disease to obtain relief (just as Europeans often resort to alcohol with that object). Also I believe that insanity often tends to indulgence in hemp drugs by those deficient in self-control just as it tends to indulgence in other forms of vice.

46. The habitual excessive use of any of these drugs must produce effects just as a similar use of other intoxicants will, the physical and mental break-down being gradual but certain in proportion to the rate and amount of indulgence and the constitution of the individual.

47. No.

48. Probably the excessive use of the drugs affects the children in the same manner as the excessive use of alcohol does.

49. The moderate use of these drugs is practised as an aphrodisiac, and I am told is so used by prostitutes, causing an unnatural stimulus and liable to be frequently resorted to for this reason. It is more injurious when used for this purpose than as an ordinary narcotic and stimulant, and

nervous debility, spermatorrhœa, and impotence may result.

50. *A fortiori*—will the *excessive* use of the drugs tend to produce physical deterioration; and also mental derangement.

56. (*a*) 'Massala' mixed with bhang is said to modify the intoxicating effects, and in this way is habitually used by ordinary moderate consumers.

(*b*) Dhatura and opium are mixed when more pronounced intoxication is desired, and for criminal purposes.

57. No experience.

Oral evidence.

Question 1.—I have been in the service from 1859 and in civil employ for thirty years. The bulk of my service has been in Benares and Lucknow. I had no lunacy experience in England.

Such general remarks as I have made in answers 30, 32, 36, etc., are generally chiefly based on inquiries made from natives (both subordinates and patients and the more educated natives one meets), especially inquiries made in connection with this Commission.

Question 32.—Probably 90 per cent. is a considerably exaggerated figure, as I find by recent inquiry. Of course, my percentage in any case was of adult males.

Question 39.—I have not seen Dr. Prain's report on hemp drugs. My opinion as to smoking being worse than (bhang) drinking is mainly based on asylum records. Beyond experience, I have no scientific reason for holding this opinion. I have not thought the matter over from the physiological point of view. But I think that smoking the drug into the lungs would be more injurious, as it would affect the blood more readily.

Question 44.—My experience in regard to prisoners is that the effects of sudden deprivation of hemp drugs are not so great as in the case of opium. There is sense of deprivation, but not marked in he case of hemp drugs. It seldom comes to the otice of the Jail Superintendent. I have never en any serious effects from the sudden deprivaion.

Question 45.—My remarks about the absence of ill-results from the moderate use of the drugs in a healthy subject are based on inquiry made from natives both recently and formerly. I have not seen asthma or bronchitis due to smoking ganja. I have no experience of such smoking as a remedy for these diseases.

My remarks about insanity are the result of my asylum experience. The second paragraph refers to the drug only as the exciting cause, *i.e.*, a predisposing cause existed. Moderate use may produce insanity in such cases. Where there is any tendency to insanity also, the moderate use has a tendency to develop into the excessive; and we have a considerable proportion of such cases which have the history shown in my answer. In a healthy person (a person otherwise healthy) the moderate use of the drugs is innocuous; but in a person with predisposition to insanity it is extremely risky. It is only recently that inquiries have been made into the asylum cases in reference to this Commission. An inquiry is now being made into selected cases; and I shall be better able to deal with them when that inquiry is over.

Lunatics come to me in two different capacities —(1) as Civil Surgeon, and (2) as Superintendent of the asylum. When a man comes to me as Civil Surgeon for examination, I receive as a rule no information at all as to the cause. If friends accompany, I make inquiries. That, however, is rare: they rarely come. All I consider myself bound to deal with is the man's state of mind, not the cause of his insanity.

When the man, having been certified insane, is sent to the asylum, he comes there with information as to the circumstances of the case. That information is contained in a statement prepared under the Magistrate's orders, but (I should think) not by him, but by some subordinate. The information is very scanty. That statement contains an entry as to probable cause. My practice has not been to enter the cause in my asylum register at once, but to wait until a diagnosis of the case has been made. Then if the supposed cause as shown in the Magistrate's statement, is not inconsistent with the diagnosis of the insanity, or with the information received from friends who may have come, or with statements made by the man himself if he recovers sufficiently, that cause is entered in the register. In the majority of cases friends do come, some time or other, to see patients who are in the asylum. On inquiry made from them the entry, if already made, would be corrected if the information seemed to require this. Such relatives may come at any time to the asylum. Therefore the inquiries made from them are not ordinarily made by me, but by the Deputy Superintendent, who is a Hospital Assistant. The cause assigned by the Magistrate's statement has been altered thus in a considerable proportion of cases, chiefly in respect to inquiry from friends eliciting some hereditary tendency. In the majority the cause entered in the Magistrate's papers (if they have shown a cause) remains. In cases where the statement is carelessly prepared showing little effort to obtain full information, I assign no value whatever to the cause assigned. When there has been a hunting out of relatives and details are given, I should attach more value to the assigned cause. As a rule, inquiry is careless, not thorough. I say this chiefly because in many cases friends come where the statement has shown no friends traced. Taking the Magistrate's statement alone, I regard this as an unsatisfactory method of entering cause. Taken however in connection with the inquiries which I have been in the habit of insisting on at the asylum, I think the material on the whole satisfactory. If no other cause of insanity is assigned or elicited in inquiry, and the history of use of any hemp drug is assigned or established, I consider that a sufficient ground for entering that hemp drug as the cause of insanity. This entry would necessarily lead to the entry of the case as one of toxic insanity.

In hemp drug insanity the excitement is not generally so violent as in acute mania. There is more mental excitement than physical violence, confusion of thought and ideas, frequently delusion, generally sleeplessness. All these symptoms will be found in cases of insanity due to other causes than hemp drugs. But in hemp drug cases, the violence of the symptoms is of shorter duration and gradually diminishes and without relapse, unless the patient falls back into his habit.

The diagnosis is one by exclusion, excluding other causes and taking the ganja history. There are many causes which may occasion acute mania in a modified form, *e.g.*, heredity, mental strain or brain exertion, shock, grief, abuse of alcohol, starvation, privation, nervous exhaustion from various causes, many forms of disease, and others. In any case of insanity if we are to arrive at the cause, an accurate history is absolutely essential,

It is the only means by which you can arrive at a diagnosis. All these points are as a rule kept in view in cases admitted into the asylum before diagnosis is arrived at; but, as I have said, where the use of intoxicants is arrived at and no other cause ascertained, that has been shown in the asylum register as the cause. As a rule I think the data on which this diagnosis is arrived at under my system of further inquiries are fairly accurate. It has not been my practice to rest satisfied with alleged use of the drug merely without further inquiry, when such inquiry was possible. Only where no other cause could be ascertained would that stand alone. The inquiry from friends has been chiefly directed to eliciting any information regarding hereditary tendency. If the friends stated in any particular case that the patient smoked ganja, that would be sufficient, if no statement showing heredity was elicited. If it were, then the ganja would be deleted as the immediate cause. I would not record as a "toxic insanity" case any case in which heredity was alleged. Ganja would not be entered as the cause, *i.e.*, the sole cause; it might be entered "ganja and heredity."

In Baldeo Lodhi's case (No. 16 of 1892, special list) "heredity" should have been entered as well as ganja. I do not think the case should have been shown as "toxic insanity" with this heredity taint. Ganja in such cases should be regarded as only the exciting cause. I have already said what I then could say upon the 1892 cases and have still to submit a further report on them.

I do not consider that the question of cause is one which affects the treatment of cases. My inquiries therefore into cause are of a statistical, not practical character. The result will not affect my treatment of the case.

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75. *Evidence of* Surgeon-Lieutenant-Colonel J. McConaghey, *Civil Surgeon, Allahabad.*

1. During twenty years' residence in India, I have observed the condition of many who use these drugs, and have often made enquiry from them as to their effects. As Superintendent of Jails, I have met with a large number of the criminal classes, and in the ordinary course of my duties have seen many insane natives.

2. Dr. Prain's definition may be accepted for these provinces.

19. Ordinarily only for smoking. May be taken internally under medical advice.

23. I believe not in these provinces.

28. (*a*) Bhang, about 60 grains, cost ½ pice.
Charas ,, 20 ,, ,, 2 pice.
Ganja ,, 30 ,, ,, 1 anna.

(*b*) Bhang 100 to 500 grains ,, varies.
Charas, about 120 ,, ,, 3 annas.
Ganja ,, 180 ,, ,, 6 annas.

29. (*a*) Black pepper and aniseed are mixed with bhang by the poorer classes. Those who can afford it add almonds, cucumber seed, rose water, sugar and milk. Tobacco in the proportion of about 2 to 1 is added to ganja and charas for smoking.

(*b*) Dhatura is sometimes mixed with bhang by excessive consumers to increase its intoxicating properties.

30. Bhang massala consists of an admixture of bhang, almond, cucumber seed, sugar, cardamoms, and is sold in the bazar as such. It is better known, however, here as "thandai."

31. The habit is readily formed by those who associate with regular consumers of the drug. It is not, I believe, difficult to break off. Many of the criminal classes accustomed to the use of the drug in liberty must have been admitted to our jails, and I cannot recall a single instance in which I have been asked by a prisoner for this drug. Among the industrious and busy classes who use the drug there is no great tendency for the moderate to become an excessive consumer.

36. Alcohol in the form of whisky, brandy, and champagne is, I believe, to some extent supplanting the use of bhang among the well-to-do classes. Some who formerly indulged in a small quantity of this drug with their evening meal now prefer their stimulant in the above form. It is considered more respectable, and no doubt is more palatable. I am not aware whether, among the lower classes, the cheaper native spirits are being substituted for those drugs.

37. The effects of charas and ganja-smoking are identical: it is a matter of degree, the former being more potent, and a smaller quantity required to produce the same result. Bhang is milder in its effects, and is different in its therapeutic action.

40. All three are prescribed by native physicians and are used both internally and externally. Bhang is used in cattle disease.

41. (*a*) to (*c*) Yes.

(*d*) In the treatment of several diseases.

44. It stimulates, relieves fatigue, causes a general feeling of comfort, is refreshing, not intoxicating. The use of bhang improves the appetite; that of charas and ganja often reduces the desire for food. The effects of bhang last longer than those produced by ganja and charas. The former about four hours, the latter about two.

45. If moderation is strictly adhered to.

(*b*) to (*f*) No.

46. If used for a prolonged period in excess these drugs are injurious; they blunt the moral senses, impair the physical powers, pervert the brain functions, and deaden the intellect.

47. Their use does not appear to be to any marked extent the predisposing cause of insanity, but is often the exciting cause. The type produced is generally mania of a temporary character.

49. (*a*) Yes.

(*b*) Yes, sometimes.

(*d*) Does not produce impotence in moderation.

76. *Evidence of* SURGEON-LIEUTENANT-COLONEL A. J. WILLCOCKS, *Civil Surgeon and Superintendent, Lunatic Asylum, and Principal, Agra Medical School, Agra.*

1. Nearly twenty years' medical practice in India, and eight years Superintendent of a Lunatic Asylum.

2. I may state at starting that I have no special knowledge regarding the varieties of the different preparations of the hemp plant. Any remarks I have to offer, therefore, apply to the hemp drugs generally, unless expressly stated otherwise.

19. Yes. The refuse of ganja is used to adulterate bhang with.

20. The poorer classes of labourers—kahars, bairagis, sadhus and fakirs—smoke ganja; the wealthier prefer charas; but there is no hard-and-fast line, and they are used pretty indiscriminately by these classes.

22. Bokhara, Yarkand and Bhooria are the only kinds I have heard of. They are all foreign.

23. No.

24. Bhang is always made into drink if possible; but for want of apparatus it is also occasionally eaten with a little "gur." It is taken in this way as a medicine for fever.

Bhang drinking is very common in cities, where the practice is almost universal among those castes who do not drink spirits, especially Banias, Brahmins, Chobeys, etc. The sepoy caste nearly all drink bhang.

25. I speak from hearsay. It is on the decrease owing to the duty.

26. I have no knowledge on this point.

27. Bhang in India takes the place of spirits in Europe; and even here those who take spirits don't use bhang much.

28. (*a*) Bhang one pice a week, charas and ganja a pice a day.

(*b*) Bhang one pice a day, charas and ganja 2 to 4 annas a day.

29. Dhatura is largely added to bhang by the vendor to suit his customers. For the same reason bhang is adulterated with the inferior sorts of ganja, even to the extent of a quarter. The reason is that a man likes to get as 'much intoxication' for as little money as possible.

30. As a rule the consumption of all these drugs is a very sociable vice. This refers most especially to smoking. Bhang is chiefly consumed at home, and is shared by the women to a very small extent. By the children, never. In the *Holi* a sweetmeat is made with a little bhang in it. This is given to women and children; but it is very mild and harmless.

31. (*a*) Yes.

(*b*) Yes; but not in the sense that the use of opium is difficult to stop.

(*c*) Not to my knowledge.

32. In Hindu festivals, especially the *Holi*, bhang is almost universally consumed. It is in no way regarded as essential. Is generally temperate, and is not likely to lead to the formation of a habit.

33. Ganja is occasionally offered to 'Mahadeo,' and to such saints as were known to have indulged in its use while alive. Ganja and charas smoking are regarded as disreputable habits by most respectable people. There is no such sentiment with reference to bhang drinking.

34. Yes, certainly. The custom is almost universal.

35. (*a*) No.

(*b*) Yes.

(*f*) I think it certainly would to both.

37. As far as I can learn, the difference is one of degree only; charas is stronger.

38. No.

39. No, it is more injurious, as its effect is more sudden and leads to greater excesses.

40. It is common to take bhang for fever. Bhang is largely given to cattle to increase appetite.

41. They have that reputation; but I cannot speak from knowledge.

42. Yes, in the same way as I believe the moderate use of tobacco to be harmless. The practice is almost universal, and I see no harm resulting from it.

43. Yes.

44. (*c*) It produces a mild pleasurable intoxication. (*d*) and (*e*) It does not allay hunger, but is supposed to create appetite. (*f*) Its effect lasts only a few hours. (*g*) There are no after-effects.

(*h*) Yes.

45. (*a*) Not to my knowledge.

(*b*) and (*c*) No.

(*d*) No. It is, on the contrary, an excellent drug in treatment of dysentery.

(*e*) No.

(*f*) No.

(*g*) I do not think that it has. Yes.

46. I believe that it often acts as an exciting cause on individuals prone to insanity. These persons are naturally liable to recurrent attacks of mania, and I have often known the excessive use of hemp drugs bring on such attacks in individuals who had been free for long periods.

47 and 48. No knowledge.

49. (*a*) and (*b*) No.

(*d*) It is so reputed, and taken with that avowed object by devotees.

50. As above.

53. No.

55. Only in great excess.

56. An inmate of the asylum who was a vendor of hemp drugs informs me that it is the common practice for vendors to mix dhatura seeds with bhang in order to increase its intoxicating effect, and consumers a so do so for the same reason. The physiological effects of dhatura would then necessarily be added to those of hemp.

57. No knowledge.

Oral evidence.

Question 1.—I had no experience at home of insanity except attending the usual course of lectures and hospital practice.

Question 24.—By "sepoy" I mean policemen. It is to them that my experience is confined. That sentence would better read "Policemen commonly take bhang." As it stands, it is too strong, I think about half may take the drug. My statement is based not on personal knowledge, but on enquiry, chiefly from Hospital Assistant Debi Ram my subordinate, who has had great police practice.

Question 29.—The statement is based entirely on the statement of the lunatic referred to in

answer 56. He has lucid intervals when he is perfectly sane. What he meant was that the seed was thrown into the dry bhang as sold. I did not suggest dhatura to him. At least that is my recollection that he volunteered the statement. He said he had done this himself. He said that some consumers take the drug purely for intoxicating effects, and that the stronger the sample the better they are p eased, so he adulterated thus. He was a singularly disreputable man, so much so, that his brother turned him out of the partnership. He is also, of course, only a lunatic after all, though apparently quite sane in his lucid interva.s. He did not mention the use of dhatura leaves or seed specially. He used the word dhatura, and I presumed he meant seeds.

Question 37.—Charas is stronger than ganja. It must be so, because it is the very essence of the drug. Theoretically it should be stronger, and smokers have told me it is so. My experience is confined to the Benares and Agra Asylums. This statement is based on pure theory.

Question 39.—My statement here is based on enquiry from Hospital Assistant Debi Ram, who is the most reliable man I know, with thorough experience on these matters. I have read Dr. Prain's statements, and his argument seems to me, as it stands, convincing; but I have not studied the matter, and have no personal knowledge of it, while the results of experience as brought before me seem against Dr. Prain's view.

Question 40.—My statement that it is common to take bhang for fever is based on the statements made to me by medical men (native practitioners) frequently. I have heard this often. I should think that, having diuretic properties, it might be useful in fever. I speak of its being taken as a cure for fever, not as a preventive. As I have said in question 41, I have no personal knowledge of the use as a preventive. This whole answer refers to bhang as sold, not only to fresh bhang.

Question 42.—I think that these drugs are more harmful than tobacco. In extremely moderate use they are harmless. I have seen no harm result. But I frequently prescribe tincture of Indian hemp for dysentery, and have found patients complain of the mental disturbance produced. I never prescribe more than ten drops of the British Pharmacopœia tincture, which may be a strong dose taken internally. Seven minims have caused such complaints, only, however, from Europeans. I think also that it is too strong to say that the practice is almost universal, except in regard to such occasional use as at the Holi, when even children are given the drug in very small quantities, and nearly everybody partakes more or less.

Question 45.—I have no knowledge of any case in which the moderate use of any of these drugs has produced either any deadening of the intellect or insanity. Insanes do not ascribe their insanity to the moderate use of hemp. I have no such case. That is what I meant by my last "No" in this answer. Of course, we have cases of men who have no recorded ganja history, and yet have admitted that they have smoked ganja or used one of these drugs. We have not enquired as to whether that use was moderate or excessive. I have taken it for granted when the habit was acknowledged that it was excessive. I do not think that the use of the drug by persons suffering from mental anxiety or brain disease to obtain relief has been sufficiently considered, because the habit has been to accept too readily the statement that any hemp drug specified is the cause of insanity. I think that there has been no sufficient effort to ascertain the predisposing cause, and that therefore it is probable that where men suffering from brain disease have naturally taken hemp, their insanity has been attributed to that drug.

My ground for thinking that insane people take to the use of the drugs is that my experience has shown me frequent cases of normally insane persons (*i.e.*, persons insane without use of the drugs) being habitual and excessive users of the drugs.

Question 46.—I have had no case in my hospital and general practice of any disease (other than insanity) being attributed to the use of hemp drugs except one. That was a case of a man supposed to have been poisoned by bhang. When it came in, it seemed like a case of opium poisoning until the antidote (atropine) failed. Then other treatment was resorted to. When cured, the man stated he had had bhang only. He was under artificial respiration for seven or eight hours, and had enormous doses of strychnine. I had no other evidence of its being bhang except his statement. The case puzzled us very much. In this case the pupils were very firmly contracted.

In cases sent to me merely as a Civil Surgeon to be under observation, as a rule no information is sent. Sometimes information as to cause may be sent, but I cannot recall any case of insanity ascribed to hemp drugs in my practice before I took charge of an asylum. In those cases, *i.e.*, before I took charge of an asylum, I did not consider myself called on in any way to express an opinion as to the cause. I had only to form a judgment as to the man's mental state at the time. Of course I was bound to do what I could to give relief. But my treatment would be determined by the type and the symptoms more than by the cause. The knowledge of the cause might help a little, but I do not think it would help much.

Now that I have charge of an asylum, cases come before me (1) as Civil Surgeon for observation if local cases, and (2) as Superintendent of the Asylum on admission.

In the first case, my experience is that as a rule we get scarcely any information—I should say, in fact, ordinarily none—when the case is sent for observation. As to the cause I ordinarily get no information. I make enquiry as to cause from the lunatic if he recovers under observation and is to be discharged. Relations very rarely come. I very rarely inquire from any but the lunatic. In cases where a man is not cured and is to be sent to the asylum, I do not ordinarily make any enquiry as to cause. I sometimes ask the Magistrate as to circumstances of the man's being detained. But as a rule there is no enquiry as to cause by me before I give the certificate of insanity.

Then the certificate being given, the order to have the man received at the asylum is issued, and he comes with papers to the asylum. One of these papers is a form filled up by the Magistrate. I am not responsible as Civil Surgeon for any entry in that. Except the medical certificate, I do not give the Magistrate any information.

I consider the statement of cause in this form to be of no value. Yet I am bound to accept it unless I have cause shown to me for rejecting it. I therefore enter into the register the cause shown in that form unless such ground for rejecting it is shown. In rare cases—very rare—relatives come with the lunatic. Enquiry from them may lead me to enter a different cause from that entered by the Magistrate. Otherwise I may by enquiry from the lunatic at lucid intervals or from his relatives when they visit him find ground to alter the entry made.

These last remarks about the entry of cause apply also to patients coming from other districts. The patients come from great distances. Even relatives of Agra people rarely come, much less do they come in cases from out districts.

Ordinarily it has been the practice to enter hemp drugs as the cause of insanity where it has been shown that the patient used these drugs. I cannot say precisely why this is the practice. It has come down as the traditional practice. As a matter of fact, until recently I looked on these drugs as very poisonous. As I have already said, my ordinary medical practice did not bring me into contact with them at all. I only came into contact with them in the asylum. I had no idea that they were used so extensively as I find on enquiry to be the case. I have made enquiry in connection with the attention drawn to the matter recently.

I think that there are cases of insanity brought on by the excessive use of the drugs; but these cases, I believe, are temporary and speedily cured. The insanity might recur if the excessive use were continued, and insanity frequently recurring might end in complete dementia. I believe such cases occur, but that they are much rarer than I formerly believed. In such cases I think the drug may not only be the exciting, but the real, cause. I think such cases as I can recall are more generally due to the smoking of the drug than to bhang drinking, but I do not exclude the latter. Where insanity is due to hemp drugs it may thus be either as a real or merely as an exciting cause. There are no typical symptoms of hemp drug insanity. All the symptoms I have seen may be due to other causes, *e.g.*, dhatura or alcoholic liquor. Perhaps the most characteristic symptom of hemp is that the patient is easily impressed by his surroundings so as to make him cry, laugh, etc., more easily. This is more characteristic of hemp drugs than of dhatura, etc., I think. I do not think that injury to the head or exposure to the sun would produce the symptoms seen in ganja cases; nor syphilis to my knowledge. I mean that I know of no specific instances where these causes have led to its being supposed that the man was suffering from ganja. But so far as insanity is attributable to any of these causes, hemp drug insanity is not distinguishable from such insanity. I cannot easily differentiate hemp drug insanity. There are no special symptoms, although there are certain symptoms not uncommonly met in such cases. I have only attributed to hemp drugs cases where there were symptoms not inconsistent with insanity due to these drugs, and where there was a history of hemp drugs. I would not attribute the case to these drugs without a history. You want the symptoms plus the history to be certain enough to record with propriety that this is the probable cause. Admission of hemp drug habit has hitherto been accepted as a sufficient ground for attributing the insanity to hemp drugs in default of other cause. That has been the practice in the asylum and has come down as the recognized usage. In fact, men are watched to see how they smoke tobacco, so as to ascertain whether they have the ganja or charas habit. Relatives, when they have no other cause to mention, are ready to attribute the insanity to hemp drugs if the man uses them. Now that I have had my attention drawn to the use and abuse of these drugs, I do not think that the procedure hitherto adopted has been such as to lead to an accurate diagnosis of the cause of insanity.

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77. *Evidence of* Surgeon-Lieutenant-Colonel R. A. K. Holmes, *Superintendent, Central Jail, Lucknow.*

1. From seeing its effects on prisoners and others, and from inquiries made of the various officials and medical subordinates.

2. These definitions may be accepted for Lucknow. Flat ganja is termed pathar in Lucknow; in Fyzabad, baluchar. Round ganja is termed kuli ganja. Broken ganja is termed chur or chura; at Baramghat is a yellow kind of ganja called mohadewa.

19. Ganja and charas are used for smoking only.

23. Bhang is not used for smoking.

28. (*a*) One tola ganja, price 2 annas. One tola charas, 4 to 5 annas. One ounce bhang, 6 pies. The quantities for excessive consumers will be about double these.

29. Tobacco is mixed with ganja and charas for smoking; with bhang, black pepper, ginger, rose leaves, pumpkin seeds, sugar, occasionally dhatura is for intoxicating purposes, and this is called bhang massala.

30. Their consumption is said to be greater in company than in solitude. Chiefly the male sex; prostitutes may use bhang. Young men use these drugs most. Children do not use these drugs.

31. The habit is easily formed, though their use is apt to nauseate at first. The habit is not easily broken off. There is a tendency to increase the quantities taken and develop excess.

32. Their use is connected with social customs not religous, except that at the time of the Holi their use increases. If drug-consumers go to the houses of others who do likewise, they are treated to them, as at marriages and melas, visits and festival times. It may turn out excessive, but is usually moderate. This induces others to begin, seeing and being there, when asked to smoke.

36. There is no reason to believe that the use of any of these drugs is being supplanted by alcohol.

37. The effects of charas-smoking are more heating than ganja-smoking and injurious to the lungs and general health. The effects of drinking bhang in moderation are said to be beneficial in promoting appetite, increasing weight; also useful in cases of hæmorrhoids.

39. Those who smoke ganja or charas are said not to drink or eat it; also the effects of eating or drinking them are said to be more injurious, as being more irritating and intoxicating and more tending to produce insanity.

40. Native Hindu village baids prescribe bhang for piles and occasionally for malarial fever. Bhang mixed with salt is given to cattle to promote appetite and keep down wind or indigestion.

41. (*a*) Moderate smoking of charas or ganja is said to promote appetite and digestion, and bhang as an appetiser.

(*b*) Also to give staying-power and alleviate or prevent fatigue or its bad effects—chiefly bhang.

(*c*) Said not to be of any special benefit.

(*d*) Not recorded.

42. Moderate use said to be beneficial and harmless.

44. The immediate effects are said to be refreshing, does not produce intoxication in moderate doses, does allay hunger, produce appetite; effects last about three hours; thirst, dryness of tongue. The want produces mentia, longing and uneasiness.

45. Those who habitually smoke ganja or charas suffer from chest affections, emaciation and want of energy. The effects of bhang are said not to impair the constitution. Ganja and charas-smoking weaken and lessen digestion and loss of appetite; said also to cause dysentery, bronchitis, and asthma. Impairs moral sense, said to tend to laziness, debauchery, and immorality. I have seen a number of cases of more or less pronounced insanity said to be due to excessive use of ganja: some of the cases are permanent, others subside or are capable of cure or alleviation.

46. The excessive use of charas also tends to insanity.

47. It does not appear to be an hereditary habit and does not specially affect the children.

48. Excessive use may be injurious to their children.

49. Said not to be taken as aphrodisiacs; not so used by prostitutes. The excessive use is said to cause impotence.

56. Their use in admixture is not said to be in any way beneficial.

57. From eating, their effects are more potent and intoxicating.

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78. *Evidence of* Surgeon-Lieutenant-Colonel G. C. Hall, *Superintendent, Central Prison, Naini, Allahabad.*

19. I am informed that ganja and charas are used only for smoking. I know of no other use.

23. Bhang is not used for smoking, but only for mixing with water or made into sweets or used in milk and mixed with pepper and drunk. It is used by the higher classes and specially by Pragwals and priests of Benares and Muttra.

28. I am informed that the average cost of a moderate consumer would not exceed two annas a month, if so much. An excessive consumer would use as much as two annas a day.

29. Pepper ordinarily. Almonds, cardamoms, carraway seeds, exceptionally, to make it more tasty.

Dhatura, etc., not ordinarily used, except in cases to make it more intoxicating by regular excessive consumers who have become habituated to the drug. The spices mentioned above constitute a bhang massala.

30. Mostly smoked in company; drunk also in company as a rule.

Male sex mostly. Adult life—the same rules apply as with tobacco in European children not being allowed to use these drugs by their parents.

31. Yes. About the same as smoking tobacco, not more so than with the tobacco habit.

32. (*a*) It is a social custom and has no religious reference, except in few cases of Brahmins worshipping the god Shiva, to whom bhang is offered before use.

(*d*) Cannot say, but the fact of the combination of the bhang with milk and other nutritious articles seems to show that it is not injurious in any way.

36. No.

37. The effects of smoking ganja and charas are immediate and evanescent. The effect of bhang is more lasting and takes longer to develop.

39. Smoking is generally considered the stronger form of taking the drug. I believe this is due to the constant repetition of the smoke. I believe with respect to any supposed tendency to insanity that the suddenness of the effect of the smoking makes it more liable to be a cause than the gradual effect of the bhang-drinking. I have no personal knowledge.

40. I believe the baids are fond of prescribing these drugs in cases of fatigue and pain.

41. (*a*) Yes; this is what it is used for ostensibly.

(*b*) Yes; without doubt it has a good effect in these cases.

(*c*) Yes.

42. I believe the moderate use of these drugs to be harmless; my reason for my answer being that I have seen many moderate consumers who had taken these drugs for years and not suffered in health in any way.

44. (*b*) Said to be refreshing.

(*c*) Not in moderation.

(*d*) Allays hunger for a short time.

(*e*) Creates appetite.

(*f*) Smoking—the effect lasts about half an hour. Bhang lasts a very much longer time and is only taken once or twice a day. (*g*) No after-effect in moderation.

45. (*b*) No; not in moderation.

(*c*) No.

(*d*) Not that I am aware of.

(*e*) No.

(*f*) No. I should be of opinion that it might act as an exciting cause of insanity in a predisposed patient, if immoderately used.

(*g*) I am of opinion that the use of the drug by persons suffering from mental anxiety and brain disease has not been sufficiently considered.

47 and 48. No.

49. Don't know.

56. The general effect of mixing dhatura, nux vomica, and opium would be to increase the intoxicating power of the drug. The mixture of cantharides would, I should say, be due to a desire to use the drug as an aphrodisiac.

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79. *Evidence of* Surgeon-Lieutenant-Colonel M. D. Moriarty, *Civil Surgeon, Meerut.*

1. Twenty-one years' service in India, *viz.*, five years as a Regimental Medical Officer (Native Infantry) and sixteen years as Civil Surgeon and Superintendent of Jail.

2. The definitions of bhang and charas may be accepted for the province. Ganja I have little or no acquaintance with, and have never before heard of its three varieties. It is little used in these parts.

The local names are bhang, charas, and ganja. I understand that amongst those who use it bhang is also called siddhi, sabzi, patti and bijiya.

19. The chief use of charas, and I believe also of ganja, is for smoking. I believe both ganja and charas are occasionally prescribed by native physicians in cases of intermittent fever. I have also heard of both being applied locally in cases of hornet sting.

23. Not that I know of.

28. I cannot say.

29. I have heard of dhatura being mixed with bhang in order to increase the intoxicating effect. No.

30. All three, especially charas and ganja, are, I believe, chiefly partaken of in company, *e. g.*, in a "shivala" (Hindu temple), and by adult males. I have never known of a woman or child using any of these drugs. I should mention that ganja is very little used in these parts.

31. In regard to charas and bhang these questions may, I believe, be answered in the affirmative, the first and third at any rate. I have heard that the hemp habit is much easier to break off than the opium habit.

32. I understand that in the festival of the Holi the higher castes of Hindus drink bhang in the same way that the lower castes drink alcohol. Such use of bhang use is not essential; it is, I understand, sometimes excessive. I have heard of women taking bhang in the "Holi," and remaining more or less under its influence for a week.

36. I cannot say, and have never heard an opinion to this effect expressed by a native.

37. In charas-smoking intoxication is almost immediate, in bhang-drinking I understand it occurs more slowly and is less intense.

39. On the contrary, I believe charas-smoking is the most injurious form of consumption both in regard to the respiratory affections it is prone to produce and to its tendency to produce insanity. Charas and ganja are, I believe, rarely eaten, and I have never heard of bhang being smoked.

40. I believe native physicians sometimes prescribe a poultice of bhang for an attack of the piles, and sometimes order ganja and charas (with other drugs) in intermittent fever. I myself have often used tincture Cannabis Indica in dysentery with good effect.

41. Not that I know of.

42. I do not. The effect is always, so far as I know, intoxication, more or less, and the tendency is to increase the dose. This is perhaps more true of charas-smoking than of bhang-drinking.

44. It is said to be refreshing, stimulating, and to some extent intoxicating, especially charas-smoking. Bhang-drinking is said to excite hunger. Moderate habitual consumers are, I believe, in the habit of using the drug morning and evening, and feel uncomfortable if they do not have it at the usual time.

45 and 46. It is not easy to define "moderate" and "excessive." The habitual use of charas is apt to produce noxious effects. The greater the use, the greater the effect. It is well known that charas-smoking may cause bronchitis and asthmatic symptoms. During the past 2½ years 36 cases of insanity have come under my observation. Excluding from these 5 cases of post-epileptic insanity, 5 of dementia and 1 of amentia, there remain 25 cases of mania, of whom 6 were said to have been addicted to charas-smoking, 1 to ganja-smoking, and 1 to bhang-drinking. I cannot say what quantities of the different preparations these men may have used, or how frequently, or for how long; the insanity is usually permanent and of a recurrent character; it is always mania so far as my experience goes. I am not aware of any typical symptoms. I have never heard that insanity tended to indulgence in hemp drugs. I believe that charas-smoking acts both directly as an exciting cause and indirectly as a predisposing cause of insanity. Following are short notes of two of the eight cases of insanity referred to :—

Buldeo Gujar, age 22 years, sent for observation on 2nd August 1892, said to have been recently insane, to have been kept under restraint by his friends, and to have attempted suicide by jumping into a well. He admitted all this, and said his insanity was caused by smoking charas, which habit he acquired from a sadhu (religious mendicant); he had the appearance of a man recovering from mania; by degrees he became perfectly quiet and rational. On 22nd August symptoms of excitement again appeared; he became very wild, and was sent to an asylum on 5th September; during the excitement he was constantly talking of the sadhu.

Bholoo, age 35 years, the syce (groom) of an officer of the 2nd Goorkhas, was sent for observation on 24th December 1892. He presented the symptoms of an ordinary attack of mania. After some days he became quieter, and then said that for some years he had been addicted to charas-smoking, but had never before been insane. He got quiet and rational by degrees and appeared quite right except for the look in his eyes. On 25th January 1893, he got mad again, becoming wildly excited; this lasted for about a week. He was sent to an asylum shortly after.

47 and 48. I have never heard of such.

49 and 50. I have heard that charas-smoking diminishes sexual desire, and that this is one reason why ascetics (jogis and fakirs) indulge in it.

56. *Vide* answer to 29.

57. I have not heard of such.

Oral evidence.

Question 1.—I have no special experience in regard to insanity. I never had any asylum experience at home, and have not been in charge of an asylum in this country.

Question 32.—I have no personal knowledge of women being under the effect of bhang for a week. But I have heard from natives that women taking bhang at the Holi remained under its influence for

a week. They were not of bad character. There was no suspicion of dhatura so far as I know. The "influence" was intoxication. I had asked a Brahman whether he knew of women taking bhang. He said he knew of cases at the Holi, and he knew women who had been in a state of semi-intoxication for a week.

Question 45.—I have always been led to understand that it was a peculiarity of charas smoking (ganja is not used in these parts) to tend to cause asthma. It is said to have an irritating effect on the lungs. There is a native rhyme to that effect, in which it is said "Khasi karo, kurra karo, tis par na mare, to kya karo" (of charas). I have never personally seen any cases of asthma or bronchitis which I could attribute to charas. I have never heard of tobacco being a cause of these diseases or similar ailments. I have no experience of such diseases being produced by smoking either hemp or tobacco.

All the eight cases of insanity from hemp drugs mentioned in my answer were under observation in the jail with a view to deciding whether they should be sent to the asylum. In all cases it is impossible for me to say whether there was any admixture with the charas used. I never thought of this before this inquiry began. Such cases are under observation generally a fortnight before I report on them. These men were said to be addicted to hemp drugs. I mean they were so reported by the Magistrate or else they themselves admitted it. I am not prepared to say whether there was in any of these cases any history of insanity in the family. I know there was no mention of epilepsy. One man, Panna, the single ganja case, was made over to his friends. This man was first certified as insane. Then he was cured, after being kept in jail, I cannot say how long, and tried. He was convicted and sentenced. This sentence was set aside by the High Court owing to the original certificate of insanity. He had several recurrent attacks (two I can remember) in jail while a prisoner. I cannot say how long the first attack lasted. The offence was theft. I think it was in 1891. It was in this district. He was a Brahman "phakar" or wandering religious mendicant about 30 years old, very robust. He was some months in jail as a prisoner.

I also recollect the case of a man named Durjan, of Meerut Cantonment, gram parcher. His was one of the six charas cases. He was an old man of feeble physique. He was about a month under observation, and made over to his family not exactly cured, but quiet and not likely to do any harm. He had the history of having been insane before. I heard that from his wife and friends who came to see him. I cannot say how often he was insane before. He was not violent, but labouring under mild excitement. I cannot say whether there was any family history of insanity. My general impression is that I got no family history of insanity in any of these cases. I also recollect the case of Har Narayan, a Brahman of Ghaziabad, a man about fifty. This is the bhang case. To the best of my recollection he was sent to an asylum (either Bareilly or Agra, it depends on vacancies). He was under observation for about a month in 1892 (I think). He laboured under excitement which abated; but he was never sane while under observation. He was not a mendicant, but a poor man of ordinary occupation (I forget what). He was said to have been insane before; but this was the first time he was reported violent. He was, I believe, a regular bhang drinker. He was not a criminal, but was brought in as violent. I also remember the case of Rai Dayal, a Bhat, a young policeman sent to me by the Police Superintendent or Inspector this year. He was sent for observation and report. I believed him to be insane. His insanity was ascribed to charas smoking. He was only one day under observation, so far as I recollect. He had for some time been in the company of sadhus and smoked with them and became insane. I therefore recommended (as he was young and had friends) that his name should be struck off. This was done, I believe. He had been troublesome for some days before, so far as I remember. His wild, excited appearance, his language, his behaviour made me regard him as insane. It is possible that this may have been intoxication; for I should not ordinarily consider a day enough to judge of such a case. The point here was that he should be removed from the police and from the companionship into which he had fallen here. I believe he was insane; but I did not take so long to come to that conclusion, as I should have done had it been a question of the young man being sent to an asylum.

These are the only cases I remember, except the two cases details of which are given in my answer.

These thirty-six cases are all the cases which have come before me since I have come to Meerut, *i.e.*, from the 1st April 1891 up to now.

The last sentence of this answer would better read thus: "I believe that charas smoking acts directly as an exciting cause and indirectly as a predisposing cause of insanity." By that I mean that charas smoking may produce an instability of mind which may render the patient more liable to the effect of grief or other direct exciting cause. I think this in regard to hemp drugs generally; but I have seen less of bhang and ganja than of charas smoking. I do not know any special literature on hemp drug insanity. I would class hemp drug insanity as intellectual insanity. It would be toxic insanity as being due to a poison, if the same term is also applied to alcoholic insanity. I do not know of any special resemblance between hemp drug and alcoholic insanity, save that they are both toxic. I have very little acquaintance with alcoholic insanity. You do not see it in this country. I have not read of it recently. I have no knowledge of tissue changes in the brain. I would expect such changes with alcoholic but not with hemp drugs. I cannot say how I would then account for the permanent nature of hemp drug insanity. It is usually permanent. I am not aware structural changes are always found with permanent insanity. I have not made a special study of the question.

To the best of my belief these eight cases were due to hemp drugs. I based my diagnosis of the causation on the history of each case. The history was given to me by the Magistrate or by the patient himself or by his relations. I have often asked some prisoners in a jail whether they are consumers; and, as a rule, they say not. My diagnosis rests on the history. There are no characteristic symptoms. When a case of mania comes before me, I make inquiry as to the exciting cause, generally with a suspicion that it will be charas. I have knowledge of the poisonous action of dhatura, symptoms of intoxication, staggering, great dryness and burning in the throat and stomach, dilated pupils, picking up imaginary objects. All these eight cases were before me in an acute stage. The pupils were generally speaking contracted, to the best of my recollection. I have never heard of a case of the use of both charas and drink, and have not considered the combined use.

One of the thirty-six cases mentioned in my answer had an alcoholic history. I did not attribute the case to alcohol definitely, but put down alcohol with a mark of interrogation after it.

As a regimental medical officer (Native Infantry), I had no case that I can recollect.

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80. *Evidence of* Surgeon-Lieutenant-Colonel B. O'Brien, *Civil Surgeon, Benares.*

1. Twenty years' employment as Civil Surgeon in these provinces, during which I have very seldom missed a day in visiting the out-door department of the dispensaries which have been in my charge. At these there has been a daily average attendance of nearly two hundred per diem in round numbers.

31. I have repeatedly prescribed Indian hemp for neuralgias, for ovarian troubles, and for dysentery and its sequelæ and in large doses and for a long time. I never found any difficulty in stopping the drug, as would be the case if opium were used in the same (relatively) doses.

41. I have several times been asked by my servants for money to buy bhang when out in camp, and when they have been exposed to bad weather. I have also frequently seen the drug administered with food to my horses and bullocks after a long and trying march. From the frequency with which I have been asked for this drug by my servants under such circumstances, and from the results I have observed after its use by them, I am of opinion that a moderate dose of bhang is very useful after severe exposure and hard work.

42. I consider the use of the drugs in moderation to be harmless to most people. There are some few excitable people in whom even moderate doses of the drug cause very unpleasant symptoms. Some of my patients, after even very small doses of the tincture (10 drops), thought that they must be going mad, as their minds were full of delusions. In fact, they thought that they were delirious. Had the dose been larger, it is probable that these patients would not have been aware that their delusions and hallucinations were unreal, but would have taken them for real facts, and would, in fact, have been temporarily insane.

45. (*a*) Physical.

(*b*) Impairment of the constitution is not observed after the use of hemp.

(*c*) The digestive functions are not injured.

(*d*) It gives great relief in dysentery. In both the Agra and Benares lunatic asylums it is thought by the officials that asthma is more prevalent amongst the insane who indulges in ganja. I could find no evidence to substantiate this idea.

(*f*) During my twenty years' attendance at dispensaries in these provinces, I have never met a patient who alleged that he was suffering from the effects of the use, moderate or otherwise, of hemp drugs. Except for a very occasional lunatic brought to the dispensaries, whose insanity was said to be due to ganja or charas by the police, I have had no experience in the treatment of illnesses caused by ganja, charas, or bhang. I do not believe that such exist. Even in lunatics brought to the asylums or dispensaries in a state of great emaciation, this condition was due to the violence of their excitement rather than to altered nutrition.

57*a*. I think that the records of every asylum in India should be gone over carefully, and every case of toxic insanity due to, or alleged to be due to, hemp drugs should be tabulated. Then, I think, it would be made evident that there has been no perceptible increase in the numbers of cases of toxic insanity due to these drugs in recent years as is alleged.

Oral evidence.

Question 1.—My service has all been in the North-Western Provinces. I had asylums for eighteen months in Agra and six months in Benares. I was three years at the Waterford Lunatic Asylum during my medical studies. I have thus, I suppose, more experience of insanity than many other medical men. My total service is over twenty-one years—twenty as Civil Surgeon.

Question 31.—For neuralgia I have prescribed a drachm of the British Pharmacopœia tincture. One case I have where a lady patient has been taking such doses for seven years continuously. She takes it once in three weeks, sometimes two doses two days running. She takes it plain, without admixture of other stimulant. It is the only thing that gives relief. I find natives more tolerant of the drug than Europeans. I have seen Europeans show symptoms of uneasiness from the drug, even from ten or fifteen drops; but never natives. I think a drachm of the tincture of *Cannabis indica* is a poisonous dose to any one in ordinary health. Twenty drops would not ordinarily be exceeded as a dose, without some reason in the special case. But I generally begin with the twenty minim dose as I do not believe in less. I had a case of chronic dysentery which required *Cannabis indica* in large quantities of mucilage. It was continued for months, and left off quite easily when the necessity passed away. I have had several such cases. I have found cases in which moderately large doses of opium have not been easily given up. My asylum experience, however, shows that large doses of ganja are not easily given up. I mean that lunatics crave much for it; but I never give it; and I have seen no ill-effects from refusing it. I have been Superintendent of Jails. They never ask there. I have never given opium to any opium-eater under my charge. I have never been compelled to do so; and no one has ever died from being refused. In moribund cases it might be necessary, but I have never had such necessity. All I mean in my answer is that it is probably easier to give up hemp drugs than opium. This is not, however, based on experience of the manner in which the natives use the drugs.

Question 45.—I had no time to investigate the connection between asthma and hemp drugs in the asylums, and have, therefore, no opinion of my own to offer either in support or contradiction of the views set forth by the officials. In my long experience in dispensaries, however, I have never had a case of asthma set down to hemp drugs. I was not in the habit of inquiring whether such patients were ganja or charas smokers, though I did so occasionally. I know several people who inhale tobacco in cigarettes, etc., who are subject to bronchial troubles; and it seems possible that in-

haling ganja may have a similar effect. I know three men within a hundred miles who are ordered to give up smoking tobacco for some months. Three or four cigarettes bring on bronchial trouble.

I know a number of natives who use hemp whose constitution is not impaired at all. It is on my observation generally that I say I have not observed any impairing of the constitution.

The insanity was the illness I was asked to deal with in the cases mentioned in the last paragraph of answer 45. The sentence would be clearer by putting the clause from "except" to "police" within parentheses. The lunatics referred to in the last sentence are lunatics whose insanity is said to be due to the use of hemp drugs; and of them I mean to say that when they are emaciated their emaciation is due to their excitement and not to other illness. I have never had any experience of deterioration or injury from either moderate or excessive use, though excessive use should theoretically cause ill-results.

In regard to insanity I have long thought that the moderate use of hemp drugs does not produce insanity, but that it prevents it. I have for many years believed that the moderate use of hemp and opium is one of the reasons that there is so little insanity in the country. I have never seen a case of insanity from the moderate use of hemp.

Question 46.—I am of opinion that the continuous excessive use of the drug would probably produce insanity in most cases if the consumers lived long enough. But I have no experience of it. I have no positive proof in any case of insanity that has come before me. In the case of excessive use there is at first delirium and intoxication, which grows longer and longer in duration as the excess is continued. Then at last the man gets into the asylum, is locked up some months, and then discharged cured. He comes back again perhaps until he is a confirmed lunatic. I have seen several cases that indicated the whole line of this history in the asylum records. It is on this that I base the opinion regarding the probable connection between insanity and the excessive use of the drugs. I think, however, that hemp would often be only the exciting cause of insanity in persons suffering from mental weakness or trouble; and such people would be the very persons to go in for the excessive use of the drug. I do not think that a man of thoroughly sound mind would go in for the continuous excessive use of the drug, as the effects of excess on the brain are so striking. The number of cases of insanity supposed to be due to hemp drugs in asylums is considerable, but not large. By "excessive indulgence" I mean in this connection "indulgence to absolute intoxication." The same amount of hemp would not necessarily be excessive in two separate cases; and I do not believe that insanity would be produced by any dose, or repetition of doses, not producing absolute intoxication.

In regard to the cause of insanity, I accept the alleged cause shown in the Magistrate's papers as final, unless it has to be altered on further inquiry from relatives or from the man if he recovers. If it were stated that the man used ganja or other hemp drugs, but it was not alleged to be the cause, it would probably be put down as insanity due to ganja. In most cases put down to ganja, the man recovers, and you have a chance of further inquiry, and he confesses to the use of the drug. I have always distinguished between the moderate and excessive use. If I heard from relatives of a man being a smoker, I should ask if the man got drunk from it, and how frequently. This information would not be fully recorded in the history of the case. An entry would probably be made that the relatives or the man himself said he constantly smoked ganja. The word "nasha" would be the word I would use for intoxication. Men have also frequently used the word "behosh." I should say that if the same number of people took alcohol as take ganja, in this country, there would be more insanity; for I think alcohol more injurious; when a case comes to me as Civil Surgeon from the Magistrate for observation, no information as to the history of the case comes with it. I never got a form giving any information in such cases. I have nothing in such cases to say to the cause. I merely certify that the man is insane and give my grounds for the opinion. I would put in a statement as to cause if I had satisfactory evidence. But that is not my business. It is exceptional for me to enter the cause; for I have not ordinarily means of ascertaining. The man is usually brought by the police and not long under observation.

The state of things is quite different when cases come to me as Superintendent of the Asylum. Then I get information as to cause. There we accept the magisterial statement as to cause, unless we find ground in information given by the relatives or the man himself for altering this. I think that the magisterial statement as to cause is generally correct. I mean that when ganja is assigned the man was probably a notorious ganja-smoker. The inquiry may be conducted by a chaprasi, yet he might be right in that. If the Civil Surgeon were to certify, then we would follow him. I have never had a case of the Magistrate and Civil Surgeon clashing. There is very seldom any mention of cause in the medical certificate.

In the cases that have come before me as hemp drug insanity cases, I have noticed no typical symptoms. There are some common symptoms I found, but when I carried inquiry further I found they were not markedly typical. They might each and all have been due to other causes than hemp drugs, such as injury to the head, fever, epilepsy, alcohol, insufficient food, mental anxiety, grief. I know these points are not all considered in the inquiry on which the magisterial entry as to cause is based. Knowing this, I do not hesitate to accept this entry subject to further inquiry where such further enquiry is possible. I accept it because it is the only thing I have.

Question 57 (*a*).—The allegation of increase to which I refer was based on some ephemeral literature on the subject I had been reading.

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81. *Evidence of* Surgeon-Major W. H. Cadge, *Civil Surgeon, Fyzabad.*

1. For ten years in charge of a Central Prison, and for four years in charge of a Civil Station and District Jail.

41. During a very unhealthy season, and when grain was also dear, I gave a small quantity of bhang to prisoners of weak and feeble constitutions in the Fyzabad Jail as an aid to digestion, and was much struck with its good effect, particularly in those who were neurasthenic.

(*a*) Bhang undoubtedly aids digestion by acting as a sedative to the alimentary canal and a nervous stimulant in the same way as alcohol.

(*b*) Bhang does give staying-power; it enables

the system to sustain a prolonged exertion; it also alleviates fatigue.

(*c*) Bhang from its effects on the nervous system acts as a mild preventive of disease in malarious and unhealthy tracts.

44. The immediate effect of the eating or drinking of bhang is refreshing, produces a feeling of exhilaration, and creates an appetite. The effects last from four to six hours. After that time a period of repose follows, but the effects are not the same in all individuals. In some it produces sleep at once. The want of subsequent gratification produces an uneasiness.

45. The habitual moderate use of bhang does not act injuriously in any way any more than the habitual moderate use of alcohol. In two cases of insanity during the current year which were said to be the result of smoking charas to excess, I have no doubt that the charas merely acted as an exciting cause. One of the cases was that of a young man who previously suffered from great depression, insomnia, and general malaise, the result of over-work. While in that state he was known to have taken charas to excess, the result being acute mania. The other case was that of a man who while an in-patient in the dispensary, having undergone some trivial operation, suddenly displayed symptoms of acute homicidal and suicidal mania. He was said to have smoked charas to excess, the immediate effects being as described. This man had a history of previous attacks of insanity.

As far as my experience goes, the type of insanity produced by smoking charas or ganja is always that of acute mania.

The effects are temporary and are re-induced after liberation from restraint. There is no doubt that the abuse of hemp drugs is most common amongst the religious ascetics. Many of them are from the commencement individuals of weak and unstable intellects. This, together with their vicious habits, acts as inducement to them to resort to those drugs.

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82. *Evidence of* Surgeon-Major Edward Mair, *Superintendent, Central Prison, Bareilly.*

1. No special opportunities.

2. These definitions are applicable in this part of the North-Western Provinces. All these names are in use, except siddhi, which is that given to the juice of the *kajur* palms.

19. In this part of the country ganja and charas are only used for smoking.

23. Bhang is never used for smoking in this part of the country.

29. Ordinarily, no ingredients are mixed with any of these drugs. Occasionally, opium is mixed with bhang to make it more intoxicating. None of the other drugs mentioned are used for admixture in this district. Rose leaves, black pepper, poppy seeds, kakri, khira, and melon seeds, aniseed, and other substances are used by natives for mixing with bhang, but they make the mixtures themselves, and no prepared mixture is sold in the shops.

30. The use of these drugs is said to be almost entirely confined to men. The only women who use them are prostitutes. The drugs are never given to children.

It is a common opinion that alcohol is being used to a much greater extent than formerly; but there is no reason for supposing it is being used in place of hemp drugs. Charas is also said to be used to a greater extent than formerly.

37. The effects of ganja smoking are said to be more temporary than those of charas smoking. In this respect the effects of these drugs differ from those of bhang, the intoxication from which is more slowly induced and lasts very much longer. The *kind* of intoxication is the same in the case of all three drugs; the only difference is in the intensity and the duration of the effects produced.

39. The common native opinion is that the use of bhang is less injurious than smoking charas, as the intoxication from the latter is more intense and more suddenly induced, while the moderate use of bhang is believed to improve the appetite and digestion.

40. In this part of the country these drugs are not used by hakims to any considerable extent, and, when used, it is only as a substitute for opium. These drugs are used in the treatment of cattle disease in the same cases as opium would be given.

41. Bhang is commonly believed to improve appetite and digestion, but none of these drugs are used to give staying-power, or as substitutes for opium in malarious districts.

44. The immediate effect of these drugs is stimulating and intoxicating. Bhang improves the appetite; charas and ganja smoking dull the appetite. The effects of bhang continue for three or four hours; those of charas or ganja smoking only for five or ten minutes. In all cases there is a reaction after the excitement produced by these drugs, and one habituated to their use suffers considerable distress if deprived of them.

45. It is a common opinion that smoking ganja or charas is a frequent cause of bronchitis and asthma.

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83. *Evidence of* Surgeon-Captain Charles Mactaggart, *Superintendent, Central Prison, Agra.*

1. What I have recorded has been learned from prisoners who have been consumers of hemp drugs before coming to the jails under my charge. As an official visitor of the lunatic asylum at Agra, I have seen many cases of insanity due to these drugs.

2. These definitions may be accepted as regards this part of the North-Western Provinces. The three narcotic products of the hemp plant are known by the names given by Dr. Prain.

19. Ganja and charas are only used for smoking.

23. Bhang is never smoked.

28. (*a*) Charas, $\frac{1}{8}$ of a tola.
Ganja, $\frac{1}{4}$ of a tola.
Bhang, 1 tola.

(*b*) Charas, 2½ tolas to 1 chittack.
Ganja, 1 chittack to 2 chittacks.
Bhang, 1 chittack.

29. (*a*) Tobacco is usually mixed with charas and ganja. Bhang is usually mixed with black pepper. (*b*) Bhang is sometimes mixed with cardamoms, almonds, sugar, milk, rose leaves, cucumber seeds and raisins.

Bhang massala is sold in bazar. It consists of bhang mixed with the ingredients given above.

30. Women do not consume these drugs as a rule, except prostitutes. It is not usual for children to consume these drugs.

31. The habit of consuming is easily formed and is difficult to break off, the process being accompanied by severe pains in the arms and legs, and sometimes diarrhœa. It is not necessary to go on increasing the quantity consumed to produce desired effect.

32. Not used in connection with religion. Chaube Brahmins of Mathra and Hurdwar use these drugs largely, but not in connection with their religious ceremonies.

37. Charas produces greater physiological effects than ganja. Bhang-drinking and ganja and charas-smoking have practically the same effects on individuals, except that bhang excites the sexual passions; charas and ganja do not.

39. Drinking bhang is less injurious than smoking ganja or charas, and it is said not to produce insanity, as is the case when charas and ganja are smoked to great excess. Insanity is frequently undoubtedly due to ganja and charas-smoking.

40. I don't think these drugs are much used medicinally. Some native doctors use decoctions of bhang as an external application to relieve pain in acute local inflammations.

41. (*a*) The moderate use of bhang, ganja and charas are said to excite the appetite and aid digestion.

(*b*) They stimulate the nervous system, and give staying-power for the time being.

(*c*) Not used particularly for this purpose.

42. The moderate use of these drugs does not appear to be harmful.

44. The immediate effect of the moderate use of these drugs on the consumer is to lighten the intellect and cause a feeling of capacity for work. It stimulates the appetite, and does away with the feeling of fatigue after exertion. The want of subsequent gratification produces the opposite effects, *i.e.*, a general feeling of malaise, fatigue, loss of appetite, pains in the limbs and diarrhœa occasionally.

45. In moderate doses it does not appear to have any effect in producing disease.

In excess it undoubtedly produces insanity, usually mania of a pronounced type.

The insanity due to ganja and charas-smoking is usually temporary, and insanes who have been cured readily confess to a history of ganja-smoking. No doubt in many cases of insanity supposed to be due to ganja, the ganja-smoking is a symptom of the disease and not the cause.

46. See remarks on question 45.

49. Bhang is undoubtedly used as an aphrodisiac. It is used by prostitutes. Bhang does not appear to produce impotence; but charas and ganja, if smoked to excess, do eventually cause loss of sexual power.

50. See last question.

56. Bhang is mixed with black pepper and other carminatives, as without them it tends to produce colic. Dhatura is used, mixed with bhang by criminals, to drug their intended victims.

57. Ganja and charas are never eaten and drunk in this province.

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84. *Evidence of* Surgeon-Captain R. R. Weir, *Superintendent, Central Jail, Fatehgarh.*

1. During practice in India, as Surgeon in charge of regiments, as Civil Surgeon, and as Surgeon of jails.

2. Bhang, sabzi, and patti are names given in these parts to the leaves. Charas and ganja are also the known names in these provinces. Flat and broken ganja are known here.

19. They are only used for smoking.

23. No.

28. Of ganja a moderate consumer takes from ½ a pice to 1 pice daily: an excessive habitual consumer would take 3 pice daily. Of charas a moderate consumer takes from ½ to 1 pice daily: an excessive consumer 4 pice worth. Of bhang a moderate consumer takes from ½ a tola to ¼ chittack: an excessive consumer up to 1 chittack daily.

29. Tobacco is ordinarily mixed with ganja and charas. Nothing else is mixed with these drugs. Ordinarily, black pepper is mixed with bhang, and exceptionally, sonf, and seeds of melons, cucumbers and kakri, on account of their cooling effect. These last form the ingredients of "bhang massala."

30. Charas and ganja seem to be taken in company. Bhang seems generally to be taken alone. Bhang is also taken by women, but rarely: charas and ganja seem only to be taken by prostitutes. It is not usual here to give any of these drugs to children.

31. The habit seems easily acquired in all three drugs. There seems no difficulty in breaking off bhang, except that for four or five days there is desire for it. In the case of charas and ganja, considerable malaise is experienced for several days. There seems to be a tendency in all three drugs to increase the amount, if it can be procured.

36. I cannot say.

37. Charas seems to have more lasting effect than ganja, and both have a sedative effect.

40. (*a*) Bhang is given in treatment of piles *externally*.

(*b*) Bhang is sometimes given to animals suffering from the effects of heat.

41. Bhang, charas, and ganja all seem to be taken as an accessory to digestion.

(*b*) Also to alleviate fatigue.

(*c*) None seem to act as preventive of fever.

44. The immediate effects of ganja and charas seem to be intoxication; with bhang, at first a feeling of refreshment and later of intoxication. Bhang allays hunger, and when intoxication sets in hunger begins, and the same with charas and ganja. The effects of ganja last an hour; of charas an hour and a half; of bhang six hours. After bhang there seems no after-effect. After

ganja and charas none, except a desire for the repetition of the dose.

45. (*b*) Charas and ganja weaken the constitution; bhang does not seem to do so.

(*c*) No.

(*d*) Ganja and charas both cause difficulty in breathing; bhang not.

47 and 48. They do not seem to produce a hereditary habit.

49. The moderate use of all three drugs seems to produce aphrodisiac effects. Prostitutes use them for that purpose. Charas and ganja do not seem to produce impotence, except in excessive quantities. Bhang only produces it if taken in excess.

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85. *Evidence of* Surgeon-Major F. C. Chatterji, *Civil Surgeon, Basti.*

1. Lifelong experience of India and from Peshawar to Burma.

2. Yes. Ganja, charas and bhang. Ganja of good quality is known as "baluchar."

19. Used only for smoking.

23. Bhang is used for smoking by poorer people who cannot afford to buy ganja for the purpose. This obtains in the cases of moderate smokers in this district, but is not common.

28. (*a*) About 1 to 2 annas worth. (*b*) About 4 to 8 annas worth or more; 4 annas worth being about a tola.

29. Tobacco is ordinarily mixed with ganja and charas to make it presentable to the palate and also to render its intoxicating effect gradually felt. Dhatura is sometimes used by confirmed ganja-smokers to heighten its effects, and by Thugs to rob persons under its influence through the medium of ganja.

The following is the list of bhang massala:—black pepper, poppy seeds, kakri seeds, pumpkin seeds, kasni, sonf, all ground and mixed with water and sugar. Milk, almonds, rose berries are sometimes added by richer class of people.

30. Ganja and charas are smoked almost always in company. The practice is mainly confined to the male sex, but the bazar-women are not free from the habit and often join men while they are smoking in the shop. Bhang also is generally taken in company, but not to such an extent as ganja and charas. Boys from the age of ten years are seen to indulge in ganja and charas, but this is rare.

31. The habit is easily formed, but it is not very difficult to break off. Moderate habit tends to develop the excessive one, but not always or invariably.

32. On Dussera day the use of bhang in the evening is becoming almost a universal thing among the Hindus in Calcutta and Bengal. Ganja and charas are extensively used on such festival days, such as Shewrat, Holi, Nag Punchmy, Junmustomy.

36. Alcohol is more expensive, and as such it cannot be substituted for the cheap ganja and charas. There is no ground for thinking that alcohol is taking the place of the above drugs.

37. The effects of charas-smoking are deeper and more lasting than those of ganja.

The effects of bhang drinking, if indulged in full quantity, are deeper still, and its intoxicating influence lasts for two or three days even in some cases.

39. Not known.

40. Bhang is very extensively used for its medicinal effects, such as in cases of dyspepsia and diarrhœa, in piles, in ague before the ague fit, as a poultice on painful parts, and as an application in brow ague. It is also given to children by Muhammadans for the operation of phymocis, which is done on every Muhammadan boy as a socio-religious custom. Bhang is also used in cattle disease when the animal does not eat well. It is also used similarly in cases of horses.

41. (*a*) Yes; without doubt.

(*b*) Yes; very much used by kahars, and hard workers as such.

(*c*) Also as a febrifuge and preventive of disease in such climates as in the Terai.

(*d*) Also used as a preventive to colds and by poorer persons with scanty clothing to keep themselves warm in cold nights in the western districts of the North-Western Provinces.

42. Moderate use under such circumstances as detailed above is certainly beneficial—*vide* above.

44. It is refreshing and exhilarating, does not produce intoxication, allays hunger and fatigue, creates appetite; effects transitory; after-effects none.

45. (*a*) None known to the writer.

(*b*) Moderate use does not impair constitution.

(*c*) No.

(*d*) Excessive use does cause dysentery, bronchitis, asthma and hæmoptysis.

(*e*) No.

(*f*) Excessive use produces a transitory state of ganja intoxication which, if not taken into hand, goes to acute mania. It is at first of a transitory kind and easily amenable to treatment when the drug is entirely stopped, but after a few times it becomes a confirmed mania. This does not happen in all cases.

46. *Vide* above.

47. No.

49. (*a*) Yes.

(*b*) Yes.

(*c*) Yes; by burning the candle at both ends.

(*d*) Excessive use produces impotence.

50. *Vide* above.

56. Yes—*vide* above.

57. Not known.

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86. *Evidence of* SURGEON-MAJOR G. A. EMERSON, *Civil Surgeon, and Superintendent, Lunatic Asylum, Bareilly.*

1. As Civil Surgeon in the North-Western Provinces and Oudh.

2. Yes, these definitions may be accepted as applicable to this district. In this district bhang is called bhang, patti, bhouti and subji, but not siddhi. Charas is called charas and sulfa; and ganja, ganja.

19. Charas and ganja are only used for smoking in this district by the people. A preparation of charas is used as an aphrodisiac by certain hakims here, but only medicinally.

23. Bhang is, I believe, sometimes smoked by the Kahars, but only to a limited extent.

28. I have no definite information on this subject.

29. (*a*) Ordinarily. With charas, tobacco is the usual ingredient. With ganja, tobacco is often used, but the drug is usually smoked alone. With bhang the usual ingredients are black pepper, cardamoms, and milk and sugar. I know of nothing that is used exceptionally with charas, and ganja, but with bhang, cloves, almonds, betel, pan are used.

I have heard of dhatura leaves being used with bhang, and the leaves and seeds of the same being smoked with ganja and charas to produce the intoxicating effects more quickly and intensely. I have never heard of opium, nux vomica or cantharidis having been used with any of these drugs. I know of no preparation as bhang massala.

30. Charas and ganja, as a rule, are consumed in company, though, of course, both are used to some extent in solitude; but bhang is principally used in solitude; at the same time it is to a great extent used in company.

31. The habit is easily formed and is difficult to break off. I should say there must be a certain amount of tendency for a moderate consumer to become an excessive user of the drugs, just as there is in the use of other intoxicants.

32. In the Holi, Dassera, Dawali and Sheorathri festivals of the Hindus bhang is largely used for its intoxicant effects. Charas and ganja are also used to some extent during these festivals. I believe the use is not really essential; but custom has made it nearly so, the same as the use of red powder (abir golal) at the Holi festival. Bhang is used excessively; but still I do not think that this annual custom is likely to lead to the formation of the habit; but it does sometimes produce injurious effects as a temporary measure.

Bhang is given to children by some Muhammadans at the time that male children are circumcised; but this is solely done to prevent the child feeling the pain of the operation.

36. I think there is little doubt that the use of alcohol has to some extent taken the place of these drugs; but still those who want to take intoxicants will take alcohol more in preference to these drugs, because the effects are more certain and marked, and to some extent the social penalty, which was formerly exercised over those who take spirit, has been somewhat relaxed. Consumers of hemp drugs, and who also take alcohol, have told me that they do so chiefly on account of the intoxicating effects of alcohol being more certain. I have very little doubt in my mind that if the consumption of hemp drugs be interfered with there will be greater use of alcohol.

37. The effects of these drugs are all more or less the same; only charas is much stronger in its effects than either ganja or bhang.

39. This I do not know.

40. Yes, certain Hindus use them, and bhang is given to cattle as a supposed digestive.

41. (*a*) I very much doubt that bhang in any way can be beneficial as a food accessory and digestive.

(*b*) There is little doubt that these drugs, but chiefly bhang, do to a certain extent give staying-power and alleviate fatigue, and is consequently largely consumed by kahars, fishermen, and those who have to work much in water.

(*c*) These drugs, but bhang principally, are used in the malarious districts, such as the Terai, on account of the supposed action as a preventive of disease, and the people who use them thus no doubt believe in their efficacy.

(*d*) I know of no other way.

42. I consider that the moderate use of bhang is to a great extent harmless, as no doubt it does, to some extent, give a fillip to those who are tired or weary; but I do not believe that ganja or charas would be harmless.

44. (*b*) Bhang is certainly to some extent refreshing, but not ganja or charas.

(*c*) They all three produce intoxication.

(*d*) I very much doubt whether the former of these drugs allays hunger; but I have heard it stated that charas and ganja, when smoked, do to some extent, just the same as is done by a pipe of tobacco.

(*e*) I do not consider that any of these drugs produces appetite. Bhang drinkers are inordinately large eaters; but I think this is more due to a kind of paralysis of the stomach. The man can fill his stomach with food, and he does not feel as if well-filled, and he will often take food to excess, then vomit, and then take more food into his stomach.

(*f*) From two to six hours or so.

(*g*) No after-effects that I know of.

(*h*) Yes, certainly the want of subsequent gratification would produce a longing or uneasiness.

45. (*b*) It certainly does impair the constitution.

(*c*) It would certainly impair digestion and cause loss of appetite.

(*d*) I have never seen dysentery caused by it; but there is no doubt that bronchitis and asthma are to a great extent due to the use of charas and ganja, as these are principally smoked, and bhang would, no doubt, produce the same diseases in those who smoke it.

(*e*) I think it does, to some extent, impair moral sense and induce habits of laziness.

(*f*) Yes, certainly, all these drugs do cause a certain amount of insanity and deaden the intellect, principally charas and ganja. As a rule, the type of insanity is mania with a great tendency to laughing. The insanity is nearly always temporary, *i.e.*, in those cases solely due to the use of these drugs. Yes, certainly, the symptoms may and will, in all probability, be reinduced by use of the drug after liberation from restraint. Typical symptoms—Laughter, principally mania, sometimes melancholia. Yes, after a while insanes will

confess to the use of the drug, but often at first they will deny it. I am inclined to think that abscess of the liver may be induced by excessive use of these drugs.

46. As regards the excessive use of these drugs, their effects are the same as in moderate use, only more marked.

47. Not necessarily. And I don't think it would affect the children.

48. There can be no doubt that the habitual excessive use of these drugs, more especially charas and ganja, would have a deleterious effect on the children of the consumers.

49. It is said to be so used, but I have never seen it. I don't think the moderate use of bhang would produce impotence. I have never heard of its use in excess.

50. It certainly would produce impotence.

56. I have no reliable information on this question; but the dhatura leaves and seeds are no doubt used by classes who wish to have the intoxicating effects of these drugs quickly and surely produced.

57. By those who use charas and ganja in excess, these are often eaten as a pill to produce the intoxicating effects more surely.

Oral evidence.

Question 1.—I have been sixteen years in the service, and seven years in civil employ. I have held charge of lunatic asylums for a year, about six months at Benares and the same at Bareilly. I have had charge of jails. I had no special experience of insanity at home.

Such general opinions as I have expressed about the use of these drugs, and the habits of the people in regard to them, are based on information received from educated natives and others. Speaking generally, my attention has not been specially drawn to the use of these drugs, except to a certain extent in regard to my asylum experience. Before this inquiry, I had not my attention drawn to the different effects of different forms of the drug. By educated natives I mean men like Assistant Surgeons and other educated natives who came to visit me. I found my information fairly reliable as a rule. I remember one of these Assistant Surgeons ascribing bhang to henbane. He knew the plant but thought the Indian hemp was henbane. There would be to some extent similar effects from henbane and Indian hemp.

Question 45.—I should like to explain this statement a little. I do not think that the moderate use of bhang would cause any of the evil effects mentioned. I mean bhang drinking. Bhang is usually drunk. It is rarely smoked.

My opinion in regard to the moderate use of ganja and charas is that the evil effects might be produced in certain cases even by moderate use, but as a rule not. Some cannot stand the drugs just as some cannot stand tobacco. I should not be prepared to attribute to the moderate use of these drugs any further evil effects than to the moderate use of tobacco. I do not think the moderate use as a habit is harmful. I should like then to transfer my remarks here to answer 46, which deals with the excessive use.

I exclude in the above remarks the special effect of these drugs on the intellect. I think that even the moderate habitual use of these drugs may perhaps in certain cases cause a temporary insanity.

By moderate use I should say about ganja and charas that from two to three drams (60-grain drams) a day would be a moderate dose. I mean the stuff sold in the bazars. That is my general idea of what would be a moderate dose. More would be excessive. I put charas as the same as ganja, meaning the adulterated charas obtained in the bazars, which is all I know. It is what I went round to see in the Bareilly bazar. My estimate is entirely based on talking to people since recording my written answers, and enquiring from them as to consumption.

I think that such moderate use combined may produce temporary insanity, because I have been told by certain people who had been insane that they used about a tola a day—that is, 180 grains. There is one case that I particularly remember just now. He was insane at the time. The man was an out-door patient at Barabanki when I was Civil Surgeon there about eight or nine months ago. He was brought by his friends to the dispensary in a state of great excitement, laughing inordinately, and apparently suffering from mania. He was twenty-five or twenty-six years old. His friends told me he was a moderate charas smoker for some years. He had once or twice before, they said, had fits of this kind, gone out of his mind. They could not give any definite statement as to dates, but they said the fits lasted for a short time. I cannot remember any definite time being stated. They alleged no special bout or other special circumstances in this occasion. The man remained more or less out of his mind, for three or four days. He was brought daily to the dispensary. Then he was discharged as "cured." I made a certain amount of enquiry as to the man's history, especially as to heredity; but the answers were so indefinite as to be quite unsatisfactory. The people did not seem to knew. The people said they were his "bhais." I do not know the degree of relationship. They said he had not the liquor habit. There was no statement as to venereal excess or anything of that sort. I could find no evidence of dhatura or other drugs; they said it was only charas. So far as I was able, I excluded other hypotheses. So far as I could ascertain, the case was due to charas without any other cause existing. I consider the case fairly well established; that was my opinion of it.

I know of no other case of temporary insanity from these drugs.

The man was out of his mind as a man in delirium tremens is out of his mind, and it lasted for three or four days. I therefore call this temporary insanity and not intoxication.

Question 46.—As to excessive use, I think it sometimes impairs the constitution. I have also found men who smoked to excess with bronchitis and asthma; but it is hard to say whether they may not have taken to the drugs to relieve their complaints. I know one similar case in respect to tobacco, and here also it would be hard to say which was cause or effect. I have heard that people suffering from bronchitis and asthma have taken the smoke of these drugs in the idea that it relieved them. I have seen ganja and charas smoked. There is no special effort: just a quiet pull like a man smoking a cigarette. The cases to which I refer occurred in my dispensary practice. I have been in the habit of associating the use of hemp and these diseases for some time before this inquiry.

I had two cases in the Bareilly dispensary of abscess of the liver which I attributed to charas. Both men said they had smoked charas

to excess, and there was no other cause. One was before and one was after I began the special inquiry in relation to this Commission. They were both within the last few months. Dysentery is the commonest cause of abscess of the liver among natives; secondly, malarial effects. In both these cases there was an absence of history of dysentery and malaria as absolute as I could get. I think both men belonged to the town. They were not spirit drinkers.

As regards malaria, it is almost impossible to find a native who had not suffered; but as far as I could gather from the history, these were cases. Of course these men may have been exposed to malaria. I had never heard abscess of the liver attributed to hemp drugs before, but in both these cases the men themselves ascribed their illness to the excessive use of the drugs, and one said that he had somewhat similar symptoms once before, and on stopping the charas smoking for a while he thought he had been better, but took to the habit again. This was the earlier case. As far as I know, there is nothing in the physiological action of the drug that would cause abscess of the liver.

I have no information as to insanity being caused by these drugs apart from my asylum experience except the temporary case above recited. In my practice I have had several cases brought to me in my dispensary practice of men temporarily insane whose insanity was ascribed by their friends to these drugs after a big bout perhaps; but the histories were so unsatisfactory that I could not attribute their insanity to hemp drugs with anything like confidence.

I have experience of cases sent to me for observation as Civil Surgeon, and also of cases admitted to the asylums of which I have held charge.

In cases sent to me as Civil Surgeon, the Magistrate sends me as much information as he can; but it is very meagre. It is sent on a printed form. The information is sent filled up on a printed form, giving the man's history as far as they can get it from the police, and a blank space is left on the back for my certificate. This is the practice both at Benares and Bareilly. There is a space for cause, but as a rule it is unknown. I make inquiry as to cause from friends who may be sent with the man, or from the police who accompany him (or in cases discharged cured without admission to the asylum from the man himself), or from the papers above referred to. The friends very rarely attend. As a rule then I am left entirely to the statement or form received and to the police. The former is filled up in the Magistrate's office, not in his hand-writing, and signed by him. I do not know who fills it up. As Civil Surgeon, I would certify as to cause if I could get at the cause. Of course, there are numbers of cases where you cannot. If the Magistrate's statement showed hemp drugs as the cause and I could get no further information myself, I would certify that as the cause, as having been obtained from some source which he considered reliable. I would say "this insanity is probably due to such and such a drug from the history of the case." I consider that I have as Civil Surgeon to consider the cause as well as the fact of the insanity. This has always been my habit.

When a case comes into the asylum under the orders of the Magistrate on the Civil Surgeon's certificate, the magisterial statement and Civil Surgeon's certificate are sent with the order. I enter the cause in the proper place in the asylum register as soon as the man comes in, *i.e.*, at my next visit. I enter this from the papers I receive with the man, *i. e.*, from the magisterial statement or from the Civil Surgeon's certificate if he certifies as to cause. Many Civil Surgeons do not. It is extremely rarely that I have a chance of meeting friends; they very rarely come. But both I myself and my subordinates enquire from the patient as to the cause when at any time he is fit to answer. If I were satisfied that he was giving a reliable answer, I should alter the entry as to cause. If I got at a history of heredity, I would enter that. If I got a history of ganja, I should put that down. If the cause were "unknown," I should put down ganja if the man said he smoked, if he acknowledged the use of the drug. At Bareilly the Deputy Superintendent is an old soldier. He has no medical training He very frequently makes enquiries. I wish to know the cause for my own satisfaction. It might affect the treatment. The Benares and Agra Asylums have Deputy Superintendents who are not medical men. If such a Deputy Superintendent were to state the results of his enquiries, I should not accept them without myself asking the patient or his friends, as the case might be. There is a Hospital Assistant also attached to the asylum. I would accept his statement as to enquiries made. It is from such enquiries and from the papers that I enter cause. These are the only source of my information on this point. The Hospital Assistant in conducting such enquiries is left to his own discretion. He asks his own questions. Of course, if I could verify his statement myself, I should do so. I would not take it without verifying it if I could.

Diagnosis comes in after this. There are no typical symptoms, except perhaps that the person is much emaciated, combined with laughing immoderately. At the same time I could not say that these symptoms were not due to another cause without a history of the use of these drugs. The history is absolutely essential for diagnosis. All the symptoms may be due to other causes than hemp drugs.

As a rule the histories given by friends of patients are so vague that I cannot say that they are reliable either when given before or after the admission of the patient. It practically resolves itself into this, that the mere fact of the use of hemp drugs is a sufficient cause. I have no bias in reference to hemp drugs as compared with alcohol. If I had a history of both, I should put the case down to liquor. I did not write the report for 1892.

In case of such further enquiries as I have described above, no entry is made except the mere correction.

I was not in charge of the asylum in 1892, and have not seen (discharged) nine out of the eleven hemp drug cases, but I studied the histories and submitted notes on them. Dr. Anderson was in charge. He has returned to duty.

In the eleven cases ascribed in Statement VII of the last Annual Report to hemp drugs, I should be inclined to put the cases of Nathu, Fackeray, and Debi rather down to drink, because there is in these three cases a history of liquor, and those who have both habits as a rule prefer the spirit drinking. In the cases of Davi Singh and Balak Ram the true cause is (I think from the history) heredity. The case of Malyun Singh is a doubtful case, for the circumstances of the man's surroundings as described in the history may have led to the bhang drinking or may themselves have

produced the insanity. In doubtful cases the entry should be "cause unknown."

The majority of cases admitted to the asylum under hemp drugs are young men. But I have not considered the matter sufficiently to be able to base any conclusions on this fact.

Question 50.—As to producing impotence, my statement in answer 50 is based entirely on what I have been told. I have seen no cases or anything of that kind.

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87. *Evidence of* SURGEON-MAJOR J. F. TUOHY, *Civil Surgeon, Saharunpur.*

1. I have not made any special study of the effects of these drugs on moderate or excessive consumers of them. My information is derived entirely from an examination of a number of prisoners in Saharunpur Jail, who admitted they were addicted to their use before imprisonment. I made the enquiry with a view to answering as far as possible these questions.

2. Ganja, I am informed, is not used in this district. Charas is also known as "sulpha," and bhang as bhang, patti and siddhi; but bhang is the usual name.

19. As far as I could ascertain, ganja is not used in this district, and charas is only used for smoking.

23. I am informed it is not in this district.

28. (*a*) Charas, about 30 grains, half anna daily. Bhang, 180 grains, $\frac{1}{12}$th anna daily.

(*b*) Charas, 180 grains, 3 annas. Bhang, 2 ounces, $\frac{1}{4}$th of one anna.

29. With charas (*a*), only tobacco; with bhang (*a*), black pepper, almonds, poppy-seeds, milk, the seeds of gourd. The object of these is that they are thought to make the bhang more cooling. I could get no information about any bhang massala being for sale in the bazar: all said there was no such massala to be had in the bazars of this district. Each consumer of bhang makes his own massala.

30. All say that both charas and bhang are taken in company, and their use is confined to men. No respectable women use them, and children never.

31. As far as I could ascertain, it takes over a week to get habituated to either of these drugs, and all say it is difficult to break it off. They also say unanimously that there is no tendency to the excessive use of these drugs. Taken this way it leads to insensibility, which would seem to defeat the object of the consumers, who take them for exhilaration.

32. From only one prisoner could I get any information. He said that the Hindu god Mahadeo is supposed to have indulged in drinking bhang, and on his (Mahadeo's) festivals all Hindus are expected to drink it, even women and children. The Holi is the festival when its use is most general, and this man maintained that any one who did not drink it then was not a Hindu. From personal observation I know that there is a large amount of intoxication during the Holi, but I only now learn it is from bhang.

36. Could get no information on this point, except that a few said alcohol was too expensive to give up bhang for it. Bhang in fact appears to be the poor man's stimulant.

37. Charas is said to be a more powerful drug than bhang, the intoxication from it is said to be more rapid in its onset and to be deeper. It is also thought to be what the natives call more heating, and one prisoner said he took charas in the cold weather and bhang in the hot for this reason.

39. I am unable to answer this question.

40. Could get no certain information, but I was informed that cattle get these drugs occasionally when they are out of sorts, and in order to get more work out of them.

(*a*) All say they are a powerful tonic and aid to digestion.

(*b*) All are positive they do have these effects.

(*c*) and (*d*) Could get no certain information.

42. I am unable to answer these questions, as I have not made a special study of the effects of these drugs.

44. It has an exhilarating effect, is said to be refreshing, and will produce intoxication if taken to excess. They will not allay, but produce hunger. The effects are said to last three or four hours. The after-effects are languor, pains in the joints, and a longing for another dose.

45. I am unable to answer these questions from personal observation. The consumers of the drugs have assured me that they cause no ill-effects of any kind when taken in moderation. One man only said that bronchitis and asthma were caused. They admit to some extent that their use leads to immorality. Though I never took notes of the cases during my ten years as Civil Surgeon, I believe a very considerable proportion of the lunatics sent to me under observation became insane from the use of these drugs, especially charas, as the exciting cause. Of these cases a great many got well while under observation merely, I believe, from the fact that during that time the drug was withdrawn. This would point to the fact that the insanity was due to the drug and not to previous mental disease. I am unable to give particulars of cases as I took no notes, and I have drawn my conclusions from the cases which I have seen from time to time.

46. Not having enquired closely into individual cases or taken notes, I am unable to distinguish the difference of effects produced by the excessive as against the moderate use of these drugs.

47. I am informed there is no tendency to heredity, but natives are so unobservant that this can count for little.

48. I am unable to answer this question.

49. All agree that they are used as an aphrodisiac, and the only women who use them are prostitutes, and they use them for their aphrodisiac properties. There seems to be no difference in amount used for aphrodisiac purposes and ordinary stimulation. It seems to be the general opinion amongst consumers that eventually their continued use leads to impotence.

50. I am unable to answer this question for the reasons already given.

56. I could get no information on this point, except that the only one of the drugs mentioned

that is mixed with hemp was opium seeds, and these only with bhang; and I think they were not used for the amount of opium they contained, which must be very small.

57. Ganja is not apparently used in this district, and all declared that charas is never eaten or drunk, but is only used in a chillum with tobacco.

57.(*a*) One observation I made in the course of my enquiry in the jail was the considerable number of charas and bhang consumers there were amongst the prisoners without my being aware of the fact. Opium eaters invariably complain of the misery caused by the drug being stopped, and plead for it. In the whole course of my service as a Jail Superintendent I never yet have had a prisoner come to plead for his charas or bhang to be continued. Either then its total withdrawal does not produce the same amount of misery, or possibly their use is considered degrading; hence prisoners do not ask. Incline to the former view.

Oral evidence.

Question 1.—I am over thirteen years' service. Before coming out I had no experience of asylum work. I have never held charge of an asylum.

Question 45.—I cannot say how many people have been sent to me for observation; I never kept notes. I remember they are most frequent in the hot weather. I think they are usually under observation about three weeks. They come from the Magistrate. There is a statement given by the police as to their previous history. I supplement such histories by enquiries from the relatives and from the men themselves when they got all right. That is what I chiefly go on. I know of no typical symptoms of insanity from hemp drugs. I base the diagnosis purely on the histories. All I have really to decide is whether the man is a fit case to go to the asylum. With a history of charas and rapid recovery I would attribute the case to charas. The cases before me were in the acute stage. I do not remember the conditions of the pupils. I have seen a few cases of taking dhatura; but never I think of mania from it. In examining the relatives, I would ask about the use of drugs. I would also ask about family history usually, as to insanity in the family. I would also ask if they knew any cause. I do not very often see relatives; but they come at least to take their patient away. I do not think that I record my opinion about the cause of insanity. The police do that. If the police report showed the use of drugs as the cause of insanity, I should ask the relatives, if there, for confirmation of this. If confirmed, I should regard it as an adequate cause of insanity. I have had no cases in which alcohol is ascribed as the cause of insanity.

Question 57 (*a*).—Twenty-two prisoners in a jail population of between 280 and 300 confessed to hemp drugs.

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88. *Evidence of* Surgeon-Major W. Deane, *Civil Surgeon, Moradabad.*

1. I obtained my information, given below, from Assistant Surgeon Jowala Pershad.

2. Yes, bhang is also called bijjia and baole ghas.

Yes, charas is also known as ithur, sulpha, binni, Yarkand.

Ganja is not used here, nor is it to be had in the bazar.

19. Ganja is not used here. Charas is used for smoking, and is also swallowed in small pills for aphrodisiac purposes; but only in rare cases it is supposed to be effective.

23. Never smoked here.

28. A moderate consumer will use up an ounce of bhang, costing half a pice daily, and about one drachm of charas, costing 2 pice. A habitual excessive consumer will use 2 ounces bhang, costing half an anna, and about 5 ounces charas, costing Re. 1 daily. Some men fill an enormous chillum with charas, sometimes over a seer, suspend the chillum from a tree, get their friends in a ring under the tree and smoke away.

29. Tobacco is always used with charas. I do not know if any other drug is used with it.

Bhang is used in the form of majun, a mixture of bhang, ghee, milk, and sugar, besides fragrant herbs. The above, when mixed, are made into flat cakes, which are much eaten here on certain occasions, especially the Holi. Dudhia is another mixture of bhang, milk, sugar, black pepper, almonds, saffron, and cucumber seeds, and is drunk on similar occasions. Also made into *peras*, made up of bhang, sugar, and concentrated milk. *Kachauries* made of flour with a little bhang inside. The poor classes mix bhang, black pepper, and water, and use it in this form. And the poorest of all eat it as it is or mix a little salt with it. Dhatura is used with bhang to make it more potent. The above mixtures are simply used to make the drug more agreeable to take, also to assist digestion.

Bhang massala is made up of black pepper, saffron, javitri, cardamom seed, liquorice, aniseed, kasni, ghul khara ke phul, and ginger. The above massala is mixed with bhang to make it more palatable.

30. People who consume charas are inclined to be sociable and pass round the huka; on the other hand, consumers of bhang like solitude. Children under ten never use these drugs, and generally only the male sex use it, although some low caste women also like it.

31. The habit of using these drugs is easily formed in both cases, and is most difficult, if not impossible, to give up, and there is a tendency to excessive indulgence.

32. There is social or religious custom rendering the use of these drugs absolutely necessary; but bhang is served to guests on some occasions, especially during the Holi, and it is often given by way of a joke to bridegrooms' parties to make them make fools of themselves. On the latter occasions it is sometimes mixed with dhatura. As a religious custom bhang is offered to the great god Shiv and charas to demons. Those who worship Shiv use bhang, and worshippers of demons use charas. It is generally used to excess on these occasions. It leads to lazy habits, indolence, and stupidity.

36. I have got no proof.

37. Ganja not being known here, I cannot compare them.

39. Smoking is not less injurious than any

other form of consumption. Smoking causes asthmatic bronchitis and general debility, impairs the appetite, retards digestion, and leads to insanity. I have seen two cases of insanity brought on through smoking charas. Bhang impairs the senses, causes inactivity and torpidity; but I have never seen a case of insanity resulting from the use of it.

40. Yes, by Baids and Unani hakims, both internally and externally. Internally in the disorders of the alimentary canal and kidney diseases. Externally it is boiled and used as a fomentation for piles, or the patient sits over the vessel and steams the piles. It is also used for the treatment of colic and kidney diseases of cattle.

41. Moderate use of bhang is supposed (*a*) to keep the health, improve digestion; (*b*) it is also supposed to increase the staying-power and prevent fatigue; (*c*) it is also supposed to be a preventive against malarial fever.

42. The moderate use of bhang is probably harmless. It is well known among natives that when they go to an unhealthy place, they use bhang to keep their health, and it does prevent them getting ill.

44. If a moderate consumer is deprived of bhang he feels miserable and is fit for nothing. A small quantity taken then revives and refreshes him: it excites hunger and he requires food. A dose lasts about 12 hours. It in no way inconveniences him afterwards so long as he gets his regular allowance: it is the want of it appears to affect him most.

45. Habitual moderate use of bhang, in my opinion, produces no ill-effects, either physical, mental or moral, except that once a man gets accustomed to it he cannot leave it off.

(*b*) It improves the constitution.

(*c*) It helps digestion and increases the appetite.

(*d*) No.

(*e*) No.

(*f*) Moderate use does not deaden the intellect or produce insanity. I have never known a case of insanity produced by the moderate use of bhang.

The moderate use of charas impairs the constitution: it injures digestion, causes loss of appetite, brings on bronchitis and asthma, deadens the intellect, and leads to intoxication and insanity. He is unable to leave off the use of it.

In the two cases of insanity I saw from the use of charas it was the exciting cause. It produces mania, but only temporary. Two cases I saw got well suddenly; both were raving maniacs. They were kept in cells for a week, and during that time neither of them ever tasted food or water. On the eighth day when I visited them, they were both quite sane and wanted to be allowed to go back to their work. They were police constables here, both hill men. They had been drugged by a fakir; but when they got well they denied where they got the charas from. This case came under my own observation since I came here. They were very violent, and were suffering religious mania: both of them thought they were deities. Over-indulgence in the drug would reinduce the symptoms after liberation.

47. The habitual moderate use of these drugs is not hereditary: it is very often by accident the habit has been forced on a man in this way. A smoke from a fakir's chillum is supposed to be a great honour. Almost all fakirs who smoke use charas, and they put some charas in the chillum for their guest. At first this guest is violently drunk, but in a few days he gets fond of the sensation, and begins to use the drug on his own account. Parents never teach or encourage their children to use intoxicating drugs. The children of a moderate consumer are unhealthy. They are born weakly, and don't thrive. Some of them get over it as they grow up if they abstain from the drug; some of them remain weak.

48. Not even the excessive habitual use of these drugs is hereditary. A man must begin it for himself. The children of this class will be also born weak, and seldom become healthy, strong men.

49. Charas is given in very small quantity for aphrodisiac purposes, and is given by prostitutes. Kashipur in the Terai is a well known place for this practice. Prolonged use of charas tends to produce impotence.

50. It is never given in excess for aphrodisiac purposes.

56. The effects of bhang mixed with dhatura are much more marked. The subject, if not used to the mixture, will get delirious at once almost. None of the other drugs mentioned in this paragraph are mixed with bhang here.

The effects of an excessive dose of bhang and dhatura on a man not used to the drugs are very marked. He would be insensible for two days, and after the insensibility had passed off he would be giddy and out of sorts for several days.

Oral evidence.

Question 1.—I am F. R. C. S. and L. R. C. P., Edin., and have been thirteen years in the service. I have been ten years in this province as Civil Surgeon, except one year in Burma. I have had no special experience in lunacy cases.

Question 39.—The two cases here mentioned are the same as those mentioned in answer No. 45.

Question 45.—My remarks about the effects of the moderate use of charas are not from observation, but from information received from Assistant Surgeon Jowala Pershad. Nothing except the two cases of lunacy is of my own information in any of my answers.

These two cases are practically one. Two young constables of about 22 and 24 years of age were brought to me for observation in the lunatic cells of the Moradabad Jail. I saw them the morning after they were brought in. They were then both maniacs. I was told that they had both gone down to bathe on the morning of the day before I saw them. They began to talk to a fakir, who gave them a smoke. One had to go on guard at the police lines, the other at the kachari. After they had been a few minutes on guard, they both threw down their arms, took off their clothes, and declined to do further work, saying they were deities. The elder of the two was violent, and quite prepared to go for the District Superintendent of Police in case he ordered them to work. The other was also violent, but not so bad. They were both put under arrest. The District Superintendent of Police saw there was something wrong with them, that they seemed mad, and he sent them to the Magistrate. They were kept in the cells for a week. I saw them every day. They were persistently violent, and would do nothing they were told. They would not wear clothes. They would not eat anything, not even drink. I had gharras of water put in the cells, and they remained there

the whole time. When I saw them on the eighth day they were clothed (in dhoti). Both stood up and saluted and said they were ready to go back to their work. On the seventh day they had been precisely the same as on any other day. I could see no difference. I wrote on the eighth day that they were sane. They were released at once, and went back to their work. I have heard of no recurrence. I have seen one of them several times since, and heard about the other. Neither has had a relapse.

I knew that the two men had both been well conducted in the police. They were so reported. There was nothing known accurately about the cause, for the men refused to give information, and nothing was ascertained that could have been used against the fakir, who was known. There was somebody who said it was charas. It may have been dhatura. I never examined the pupils. The men were in the cells all the time. I noticed no physical symptoms. Both men wanted to go back to the hills and become fakirs, and go in for a religious life. I am persuaded that they took no food or water for seven days. Food and water put in were always left untouched. I do not remember any case of dhatura poisoning. I have neither seen nor read of any case of insanity produced by belladonna or atropine. The men were never out of the cells. They were regarded as too dangerous. I have had several other cases of insanity before me. I have not had any which I attributed to hemp drugs. I have never had my attention drawn to the effects of these drugs. The matter has never come before me in my practice. The fact that these two young constables had smoked with a fakir brought the matter before me in that case.

Question 56.—This answer is based solely on information given by the Assistant Surgeon. He spoke only of bhang. I know nothing of dhatura being mixed with charas. The Assistant Surgeon seemed to be favourable to bhang and strongly opposed to charas as a noxious drug.

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89. *Evidence of* Surgeon-Major F. D. C. Hawkins, *Civil Surgeon, Etawah.*

1. As Civil Surgeon of various districts, a few cases due to the abuse of the drugs in question have come to my notice.

2. My information about the drugs will not permit of my giving a reply to this question.

19. I have always been under the impression that these drugs were usually smoked.

23. I do not know. In the majority of cases bhang is pounded into a fine powder and mixed with water.

28. A moderate smoker will consume two pipes (chillums) a day of charas, *i.e.*, about the quantity he can purchase for a pice. Bhang is cheaper, and for a pice he can obtain sufficient for two or more days. Anything above this may be regarded as excessive.

29. I know of none of the drugs mentioned being mixed with hemp drugs; though I believe that occasionally those who are addicted to the excessive use of bhang mix it with spirits when they desire an extra bout of intoxication.

30. It is usually purchased at the licensed shop and consumed at home.

31. From what I have gathered the habit is easily formed, and difficult to break off. On the whole I have formed the opinion that those who keep to bhang do not exceed and in some cases those who take to ganja and charas-smoking remain moderate consumers. As long as they keep within bounds, little or no harm overtakes them; but the habit is liable to grow on them and increased quantities are required. But compared with the harm produced by alcohol in England, the harm done by these drugs in India is inconsiderable.

32. None that I am aware of.

36. Not that I know of.

37. I do not know that there is any different effect produced by the use of the different forms of hemp drugs. I believe that bhang is most frequently used by those who seek the pleasurable sensations arising from hemp drugs, on account of its being cheaper and perhaps its excessive use may be less harmful than the others.

39. I cannot say. My experience, which is not extensive, leads me to think that smoking the drug has the greatest tendency to produce insanity.

40. I do not know.

41. That the use of the drugs relieves the feeling of fatigue, I have little doubt; but that it gives staying-power taken before undertaking great exertion is another matter. As to its being an antimalarial I can give no opinion.

42. Taken in moderation I do not consider that any of the drugs do much harm; I base this opinion on the fact that I have had under my notice men who were consumers of bhang and charas without being able to observe ill-effects. When the bounds of moderation are passed, then mischief, moral, mental and physical occur.

44. It is undoubtedly refreshing and gives rise to pleasurable sensations. Kahars after carrying doolies a distance take bhang or smoke ganja to relieve themselves of the sensation of weariness.

45. As regards the action of these drugs on digestion I have no opinion to give. Hemp drugs in moderation are rather a benefit than otherwise in dysentery. Charas-smoking is supposed to have an injurious effect on the bronchial apparatus when indulged in to excess. As regards charas and ganja-smoking they probably do induce laziness and are said to be an aphrodisiac. I can recall some half-dozen cases in which they have probably been the cause of exciting temporary insanity, and this in cases where I could obtain no history of hereditary or other predisposing cause. As a rule they conceal their habit. I have no doubt that in persons suffering from mental worry and brain disease the habit would accelerate symptoms of insanity, and would excite them in cases in which, were the habit non-existent, symptoms of insanity might never have arisen.

After writing the above answer I observe the question refers to the moderate use of the drugs. My reply refers to the excessive use.

46. The same as in question No. 45; only more so.

47. I am unable to say.

48. As the excessive use is injurious to the parent, the child will probably suffer also; but I

cannot give any opinion as to the habit being hereditary.

49. I believe that all the hemp drugs are supposed to have a temporary exciting effect on the sexual inclinations. They probably act by their generally exhilarating effects. Much as alcohol has the same effect.

50. As the man who consumes alcohol to excess is led into debauchery, so likewise is the habitual consumer of hemp drugs in their various forms.

56 and 57. I have no information to give on these points.

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90. *Evidence of* SURGEON-CAPTAIN J. MORWOOD, *Superintendent, Central Prison, Benares.*

1. I arrived in India six years and seven months ago, but have had no opportunity of obtaining information about hemp drugs.

B. Kali Bassant, Head Clerk, Benares Central Prison, has made himself acquainted with the subject, and has supplied me with the information given below.

2. The definitions given are correct.

19. Ganja and charas are used only for smoking.

23. Hardly ever. Very rarely it might be smoked medicinally.

28. (*a*) Habitual moderate consumers—

Bhang, 6 masha, 1 pie.

Ganja, 1 masha, 6 pies.

Charas, 1 masha, 6 pies.

(*b*) Habitual excessive consumers—

Bhang, 3 tolas, 6 pies.

Ganja, 1 tola, 6 annas.

Charas, 1 tola, 5 to 6 annas.

Excessive consumers are usually rich people and fakirs, and often thieves and gamblers.

29. The ingredients *ordinarily* mixed are: with bhang— pepper; with ganja—dried tobacco leaves; with charas—smoking tobacco. The ingredients *extraordinarily* used are: with bhang—dried rose leaves, aniseed, kasni, cucumber seeds, and almonds. In cold weather ajwain is used, and in hot weather poppy seeds and sugar. With ganja, the dried leaves of ganja are macerated in rose water, kepra, and then mixed with ilaichi seeds. Dhatura, etc., are rarely used except by fakirs. The object of these admixtures is to make the use of the hemp drugs more pleasant and agreeable.

Bhang massala consists of—(1), aniseed, (2), almonds, (3), cardamoms, (4), dried rose petals, (5), kasni, (6), tukhm-i-raihan.

30. Not definitely known. It is mainly confined to the male sex, unless in the case of women of loose character, who sometimes use it. It is unusual for children to consume any of these drugs.

31. (*a*), (*b*) and (*c*) Yes.

32. (*a*) The consumption of these drugs is not sanctioned by religion; it is purely social. At festivals, especially Holi, people use these drugs. (*b*) Not essential. (*c*) Usually temperate; sometimes excessive.

(*d*) Yes.

36. None.

37. Bhang is considered to be less injurious in its effects than ganja and charas. Not known.

39. Not known. The moderate use of these drugs, but more especially of bhang, if accompanied with good food, will act as a tonic to the system and do little or no harm. The excessive use of them is supposed to be injurious, but the tendency towards producing insanity does not seem clear.

40 (*a*) Probably yes.

(*b*) Yes.

41 (*a*) Yes.

(*b*) Yes.

(*c*) Yes; people believe so.

42. Yes; they are supposed to act as tonics.

44.(*b*) It is refreshing.

(*c*) Slight intoxication.

(*d*) Does not allay hunger.

(*e*) Creates appetite.

(*f*) From two to three hours, proportionate to the quantity used.

(*h*) Yes.

45. (*a*) Probably not, if accompanied with good food.

(*b*) Probably not, or only very slightly.

(*c*) Probably not.

(*d*) May perhaps cause cough.

(*e*) Probably not.

(*f*) I do not know of any case.

46. The excessive consumption of these drugs is supposed to impair the moral sense and induce laziness.

47. No.

48. The habitual excessive use of these drugs is believed to be injurious.

49.(*a*) Yes.

(*b*) Low caste prostitutes use them.

(*c*) Not known.

(*d*) Probably yes, ultimately.

50. The excessive use of any of these drugs is supposed to produce impotence.

56 and 57. Not known.

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91. *Evidence of* SURGEON-CAPTAIN A. E. ROBERTS, *Civil Surgeon, Aligarh.*

1. I must premise that until this enquiry I knew absolutely nothing about the hemp plant, its use or abuse, save the few grains of information acquired by every student of Materia Medica in a medical school. Thus I may say at once that the remarks are the result of hasty gleaning of *others' knowledge*, and are thus *second-hand*. I have been five and a half years in India (in the Punjab, in Rajputana, and the North-Western Provinces and Oudh). Half that time was spent in medical charge of regiments. For one year I toured through towns and villages of the North-Western

Provinces and Oudh, including the Kumaon hills, and for nearly two years I have been a Civil Surgeon in this district and at Pilibhit Briefly, then, let me say here at the outset that, so far as the foregoing opportunities served to impress *my powers* of observation, absolutely *no question* of the use, and still less of the abuse, of hemp drug by the people of India had arisen in my mind prior to this enquiry.

26. The result of my ten days' (about) enquiry among *all* classes of the people of this district, including high caste Mahajans and Brahmins, religious orders, native medicine men of various schools, residents of outlying villages (cultivators of the soil), native druggists, and a body of 500 convicts, has led me to the opinion that, while the use of one form or other of the drug is fairly widespread, the abuse is very rare, and that, speaking for this district, there certainly does not exist, a hemp question anything approaching the alcohol question, which exercises physicians, philanthropists, and social reformers in Great Britain.

45. Every native one speaks to here on the subject is free to admit the abuse of the drug, but close questioning elicits very few definite facts. There is a general opinion that excess is harmful by causing a deterioration of the organic functions, but the observers, who are the source of my information, are certainly nor close nor exact reasoners. They do not distinguish between the general and particular, between the three sets of causes, as factors in the production of a definite result, *viz.*, the ultimate, the exciting, and the determining. They cannot affirm that the evil results they deplore are altogether the effects of the drug, or of the very trying environment of this Doab on people devoid of all sense of "comfort" and of hygienic arrangements; nor do they attempt an estimate of the approximate proportion of reproach which should be attached to these factors in the final result. This is a notoriously unhealthy district, central in the Ganges-Jumna Mesopotamia; the death-rate is high and the standard of health exceptionally low; the stamp of the "malarial" cachexia is obvious on the majority, and almost invariably found on the lower classes. Yesterday I admitted 13 convicts into the jail, and the average weight per man was a little over 1 maund 12 seers, or 7½ stone; only one of these men admitted that he used hemp habitually, and his weight was considerably above the average; the others denied ever using hemp in any form, save at the Holi festival, when it is the custom for every one to take it. I only mention this as showing the standard of physique generally obtaining here among a large proportion of the population, and to show that there are conditions of environment at work here which go far to account for a general dyscrasia, which fulfils the conditions which a rough observer, believing in the pernicious effects of hemp, might be led to attribute to the use of the drug. For, as I have said, those who most strongly aver the ill-effects of hemp deal (when questioned for definite facts) in generalities, suggesting a dyscrasia, loss of functional power, impotence (sexual), chronic rheumatism, pallor, and atrophy, and all these results are precisely what I am led to expect from the malarial and splenic cachexia. Go to a village where the soil is water-logged and the spring (ground-water) level is very high, as it is generally in the central parts of the Doab, where irrigation canals are in use, and call out the male population for inspection, as I have often done in my tours, and you will hear a story of which the above symptoms are a bare outline—impotence in the men (and I believe sterility to some extent in the women), chronic rheumatism, anæmia and atrophy, premature age, so that frequently in a small community one sees only feeble young children and old men.

20. Aligarh city contains 60,000 inhabitants; the women are said rarely, if ever, to take hemp in any form (I exclude prostitutes, who are said to take it in the form of charas); the children as a rule are said not to use it, save occasionally, in the hot weather and during festivals, in the form of a drink of bhang. Of the male adult population, I gather from many enquiries that fully one-half or two-thirds use it more or less habitually. The higher castes, Banias, Brahmins, etc., confine themselves almost exclusively to bhang. As a rule, a cup morning and evening before the respective meals and about two mashas of the bhang is an average dose at each time of drinking. The lower castes and badmashes, bazar loafers, etc., use charas (smoking), and also priests, fakirs, etc. Ganja is almost entirely unknown here, and after repeated attempts I have been unable to procure it in the bazar; the few who take it bring it into the district with them, and these are generally wandering mendicants of the religious or *quasi*-religious orders.

7. As far as I can find out, hemp is not cultivated in the district for the drug, and but in small amount for the flax; but of this I cannot speak from knowledge of my own. I can say that I have never seen it.

45. A most intelligent old man, of good standing and high family connections, a mahajan, 70 years of age, told me to-day that for 40 years (from the age of 20 to 60) he had twice daily drank his cup of bhang before meals; he took it purely as a food accessory and gentle stimulant. He observed no ill-effects from its use until near his 60th year, when he began to be troubled with chronic rheumatic pains of the joints of the legs (not an unusual trouble for an old man living in this part of the country), which he attributed to the bhang. He thereupon stopped taking it, and substituted about three grains of opium daily, which he has taken to the same amount ever since, *i.e.*, for ten years. He is not now troubled by the rheumatism, hence he is quite sure that the bhang caused it. The use of bhang is extremely common among men of his rank and class, but he avers that excess is very rare indeed; excess, causing slight intoxication, is generally (in his class) the result of occasional social functions and amenities; that is to say that, having taken the usual allowance, he might occasionally be induced by the laws of hospitality to take an extra dose or two on the arrival of a friend or friends, and this extra allowance has, he frankly admits, very occasionally caused in him slight intoxication,—"swimming in the head and stupidity"— which was followed by gastric disturbance and depression. Indeed, in his own naive way he described the classical effects of the "salmon" at a "burra khana," to which the "heirs of all the ages" sit down. This old gentleman avers that he has often seen priests, jogis, and fakirs under the influence of excess of charas, and these "shepherds" frequently pass the pipe round among a circle of devotees or worshippers at the shrine, with the resultant production of a state of somnolence or heaviness, not frenzy, he says, though it may be remarked that there is again a parallel for both these effects in British shrines under British shepherds.

Beyond the papers which will be sent in herewith containing the results of the experience and the opinions of native practitioners of medicine of

all schools, I myself have interviewed several of the more than prominent of these. As a rule, I find they hold rather pessimistic views of the effects of hemp, attributing to it a terrible catalogue of ills, which, however, done into English amount to the indictment I have already set forth, and which I have discussed.

40. The ideas of Vedantic physicians are not chastened and ordered by a knowledge of anatomy and pathology, as Westerns understand it, and their symptomatology is correspondingly exuberant and chaotic—a true tropical growth.

20. The contractor who supplies the Aligarh (city) public with bhang and charas has three shops, and he takes daily on the average Rs. 6-8 per diem. About Rs. 2-4 of bhang and Rs. 4-4 of charas is sold, bhang fetching 3 pies per ounce and charas 15 pies (1¼ annas) for the same quantity. This man informs me that the above sum of Rs. 6-8 represents about 500 transactions daily, each transaction averaging, therefore, about 2½ pies. Bhang sales can be transacted with kowries, so cheap is the smallest quantity obtainable, while the lowest sum which will procure charas is 3 pies, or 1 pice (¼ of anna). No one can buy more than 2 oz. charas or 4 oz. bhang at one transaction. I am inclined to think that the above figures go far to bear out the estimate previously made of the extent to which this population is affected by the hemp habit. Probably 8,000 to 10,000 persons in this city of 60,000 souls taste one or other form daily, and probably in extreme moderation.

I have at present 500 men incarcerated in the district jail, and of these only 107 can be induced to admit the regular habit of taking hemp. In this 107 no less than 19 castes are included; 76 men admit taking bhang, 29 smoke charas, and 2 ganja. I give these figures under every reserve, as they doubtless fall short of the truth, and, in spite of all re-assurance and gentle lures, the convict is apt to be uncommunicative; and a large number will even deny the soft impeachment of tobacco-smoking (which, by the way, in the enormous quantities taken of it daily, is likely to be far more harmful than the hemp consumed here; the ordinary daily ration of tobacco in these parts is 4 oz). This, however, I can say, that after 18 months' experience of the smuggling ways of convicts, I have times without number discovered tobacco and opium concealed about convicts, but only once have I been able to light upon charas, and this was in possession of a very old and knowing hand—a thorough "badmash." A convict on admission will often try and procure easy terms of labour on the ground that he eats opium, but I have never yet heard the plea of charas smoking or bhang-drinking preferred.

Oral evidence.

Question 20.—I should expect to find a larger proportion of the population of a jail using hemp than of the population generally. I think the jail figures are far under the mark. I had four inquiries in the jail; and some admitted it on one occasion who denied it on another. I think the jail figures untrustworthy. The convict is suspicious. Perhaps he thinks I am looking out for smuggling; or perhaps he is afraid of being marked down as a bad character. Of course I have not the same detailed statistics for the figures for the general population as for the jail. I merely asked all classes of people. My inquiry refers to the city of Aligarh, not to the villages: I was not in camp. I do not think my estimate much in excess of the truth, though it is open to doubt. I am of opinion that the jail figures are under the mark. Many of the statements I received from baids, hakims, mahajans, etc., were certainly loose, but I tried to chasten them and make them as accurate as possible. I based my estimate mainly on what the contractors pay for their contracts, and on the general impression left by the statements of those whom I examined after testing them as best I could. The contractor's payments are affected by the whole tahsil. I do not know how far I made due allowance for this. The impression I have is that the estimate I made for the city was far nearer the truth than the jail estimate. Prisoners more freely admit to opium than charas or bhang.

As to tobacco, I have no knowledge of the narcotic qualities of the tobacco the natives smoke. The enormous quantity smoked was what startled me. I ought perhaps to have guarded this statement by saying, "if it is to be believed." It is the quantity alleged to be used that would make tobacco harmful. I do not see any great harm attributable to hemp drugs. I have not had much experience nor have I formed any definite opinion. I do not find any specific results due to hemp drugs. My remark on tobacco was meant to emphasise this fact about hemp. I have known opium smokers say they could not work without opium; but I have never seen that with hemp. I do not find hemp consumers weak or sickly, no diarrhœa, no wasting or anything of that kind due to stopping hemp drugs. I have never had it brought to my notice that insanity was due to hemp drugs. I have seen nine or ten cases sent to me for observation. I think two were sent to the asylum. My attention was not drawn to this matter of hemp drugs. I receive no history sheets. I have no means of diagnosing a case of hemp drug insanity. I should rather turn to my recollection of hemp drug intoxication; but I have no experience.

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92. *Evidence of* Dr. W. H. Harding, *Civil Surgeon, Etah.*

1. Those which ordinarily would fall within the sphere of a district medical officer in these provinces.

2. Yes, generally sulpha for charas by Hindus and sabji or patti, and thandi for bhang by the Muhammadans.

19. Both are extensively used in this district for smoking purposes. Not used in the form of drink.

23. Bhang is used as a drink only, mostly by Brahmins, fakirs, halwais, banias and wrestlers. It is freely used in all towns consisting of a large Hindu community.

28. (*a*) Bhang, 1 pie or 120 grains; charas 3 pies or 15 grains.

(*b*) Bhang, 1 tola=200 grains or one pice worth, charas 60 grains or 2 annas worth.

29. With bhang, ordinarily powdered black pepper is mixed and sometimes also aniseed used by Brahmins, banias, and all classes of Hindus

during the festival of Holi, by both sexes and at all ages. It is not used mixed with any of the drugs mentioned in the question.

30. Principally consumed in company among adult males of any age.

31. The habit is readily formed but can be discontinued without any difficulty; like all indulgences is to increase, so in these cases the habit may develope into the excessive.

32. They are used in gatherings to conduce to conviviality, and is not compulsorily used in any social or religious ceremony. They are ordinarily temperately used, but it is possible and probable, that the indulgence may lead to the formation of a habit which may operate injuriously.

36. Alcohol is used by wealthy Hindus residing in or near large cities, such as Calcutta, especially those who are fond, and mix in, European society; these prefer alcohol to any form of Indian hemp.

37. Charas smoking is stronger than ganja; the drinking of bhang is not as strong as either of the above. Drinking bhang leads to the formation of a habit which can be discontinued.

39. Smoking is far more injurious than drinking; it leads to organic changes in the lungs, premature decay causes bronchitis, asthma, bodily weakness and mental degeneration.

40. They are largely used by native doctors in the treatment of malarial diseases, affections of the generative organs, as a tonic, and locally as a soothing application to piles and painful parts; also as a stimulant in dyspepsia, to give staying-power under severe exertion or exposure and fatigue; in these latter cases, the effect is to some degree beneficial. Bhang is burnt with silver to form an oxide which is considered to be valuable as a remedy in weakness of the organs of generation.

42. The moderate use of these drugs I do not think to be harmful.

44. At first stimulating and pleasant, to be followed by a sense of intoxication. They do not allay hunger: the effect is transient, leaving a feeling of languor and disinclination to labour, but commonly no longing for more remains.

45. (*a*) Yes, to the lungs and brain, in a greater or less degree.

(*b*) Yes.

(*c*) No.

(*d*) Bronchitis and asthma.

(*e*) Conduces to laziness, and the excessive use to immorality and debauchery.

(*f*) They deaden the intellect and cause insanity of the maniacal type of a temporary character, which may recur after a return to the use of the drug. Some of the insanes have confessed to have used the drug.

(*g*) In my experience mental anxiety had followed the use of the drug, in cases where insanity has resulted. There is evidence to show that insanity follows the indulgence of drugs by persons who are deficient in self-control through weakened intellect.

46. Remarks in the preceding paragraph have reference to the excessive use of these drugs.

47 and 48. No.

49. Yes, prostitutes indulge in the use of these substances to a small extent only, without injury or harm. I do not think the moderate use of these drugs tend to cause impotence.

50. Harm follows excessive use and causes impotence from tissue degeneration and want of nervous power.

56. Beyond what has already been stated in paragraph 29, the drugs are not mixed as cited in the question.

57. These substances are not eaten or drunk in this part of the province.

Oral evidence.

Question 1.—I have been educated in the Medical College, Calcutta, and hold the Apothecary's certificate. I have served as Civil Surgeon in Jaunpur, Fatehpur, Banda, Sultanpur, Basti, and Etah, a total of eight years. I have twenty-four years' service altogether. I was ten years in the General Hospital, Howrah, and ten years in military employ. I have had no charge that specially involved cases of insanity. I have made no special study of the subject.

Question 39.—It is the inordinate and not the moderate use of the drug in smoking that causes these organic changes. I do not think that the moderate use produces such changes. The moderate use even if continued for a long period would not produce tissue changes. The effect passes away quickly without producing organic change. My statement as to the changes produced by the inordinate use is not based on *post-mortem* examinations, but it is based on the treatment of chronic coughs said to be due to the inordinate smoking of ganja. I have never seen ganja smoked. I know it is smoked in a chillum with tobacco, and that they inhale the smoke into the lungs. I think the manner of smoking has to do with the lung changes. I think tobacco might cause the same, but not to the same extent. I attribute the evil to charas or ganja because I have known cases in which the patient admits the smoking of these drugs, and himself attributes his ailment to them on being asked. He would not volunteer this information. I do not keep notes or histories of my cases. The treatment would not be varied if charas were the cause. I should treat such a case as any other case of the same disease. I attribute asthma and bronchitis to charas; the organic change is in the mucous membrane, and is of an inflammatory character, sub-acute. I have never heard of any ill-effects attributed to cigarette smoking. The sub-acute inflammation would be caused by the irritant effect of the fumes of the charas or ganja. I have never heard of the drug as a cure for asthma. I have never made a *post-mortem* examination in any case of lung disease attributed to these drugs. Such cases occur usually after forty. This is the age at which such diseases are usually found apart from the use of drugs, but I think the drugs augment the evil. I have never diagnosed emphysema in ganja smokers. It is possible that this may have existed in these cases of bronchitis and asthma, and I cannot say whether this may not have been the only organic change, as I made no *post-mortem*. I think the mechanical effect of a deep inspiration would help to produce emphysema. I should expect this disease to result from smoking of these drugs from the inflammation of the mucous membrane. Emphysema is not an inflammatory disease, but may result from inflammation. If the effort of inhalation is very great in smoking, it would specially tend to the emphysema.

By "premature decay" I mean that diminution of bodily power which results from decrease in mental or brain power. I cannot say how long

this change would take. I knew one case—the one case I have in my mind—of a man who showed this "premature decay" after ten years smoking of charas (he said). He was about forty-five when I saw him. I only saw him twice (with a month between), at that time. There are one or two other cases I have seen, but none so definite as this. I was called to treat this man, a rich native, for general debility. There was no history of spirit drinking. But there was possibly excessive sexual indulgence. It was known that he was given that way. I was told so quietly. I do not think that excessive sexual indulgence would alone have caused the state he was in. It does produce debility and nervousness. I mean by "nervousness" timidity, reticence, almost inability to conduct his own affairs. That was the state of my patient. He was also a thin, delicate man with a bad cough. That as well as his history pointed to the drug. He complained to me that he had used the drug a long time, and it made him cough a great deal more.

Question 45.—My remarks here apply to the excessive use. They do not apply to the moderate use. The whole answer should be read as referring to question 46 regarding the excessive use. The moderate use of these drugs does not in my opinion cause any injury or lead to any harmful results. I have seen cases of insanity which have been said to be due to the excessive use of the drugs. I am pretty sure I have. But I have no recollection of any case in which I had any ground myself for knowing that that was the cause. Nor have I any "evidence to show that insanity follows the indulgence of drugs by persons who are deficient in self-control." What I mean in my answer is that there is probably such evidence in the lunatic asylums.

In cases coming to me to be kept under observation there is generally a police report. I rarely supplement that information by further inquiry. Sometimes I get more information out of the relations. I have nothing to do with the cause of the insanity. I have only to find out whether the man is insane or not, requiring to be kept under restraint, or fit to be made over to his friends. As a medical man I think that the use of these drugs is sometimes a factor in the causation of insanity. That is my impression, but I cannot tell on what it is based.

I have experience of people attributing their ailments to the use of these drugs. I cannot say at all how many such cases I have, or what proportion they form of my hospital practice. But I should say it was certainly not large. It is a small proportion, for the bulk of our hospital practice is in respect to climatic disease. The disease is entered. The cause is not entered anywhere. They would be entered as debility. I am speaking of a small proportion of my debility cases. These debility and cough cases are the only diseases ever attributed to these drugs.

Question 50.—I refer here to brain and tissue changes. My remark is based on no observations or *post-mortem* examinations, but on statements made by my assistants. They also had made no *post-mortem* examinations.

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93. *Evidence of* Retired Honorary Surgeon J. C. Ellis, *Retired Civil Surgeon, Lucknow.*

1. Those afforded by my duties as Civil Surgeon of different districts, which brought me in contact with natives who were familiar with hemp drugs.

2. Yes; these definitions may be accepted for the province.

19. They are used ordinarily only for smoking.

23. I believe it is sometimes, though rarely, used for smoking; but this use is not confined to any class of the people particularly.

28. The average allowance and cost are very little. I can't say how much.

29. I am told that dhatúra is sometimes mixed with these drugs, but only at the request of the customer. The object of the admixture is stated to be the augmentation of the anodyne and stupefying properties of the hemp. I haven't heard of bhang massala.

30. Hemp smoking is chiefly practised in company; siddhi or subji, as the bhang beverage is called, is indulged in solitude. The consumption is mainly confined to adult males, but I have seen a few women and boys (one about 12 years old) who were addicted to hemp-smoking.

31. The hemp habit is easily formed, difficult to break off, and liable to develop into the excessive.

32. I don't remember hearing of any custom, social or religious, regarding the consumption of these drugs.

36. I don't think that alcohol is being substituted for any of these drugs. It is so much more expensive to get drunk on spirits, and the inebriation is not so pleasurable.

37. Ganja is regarded as being more rapid in producing its effects than charas; and the intoxication doesn't last so long.

39. Smoking any preparation of hemp is regarded, I am told, as more injurious than drinking or eating anything made from bhang. These preparations being weaker in toxic properties than the other; and smoking affords a more prompt and effective means of introducing the drug into the system than gastric digestion.

40. Yes; native practitioners prescribe these drugs in the treatment of their patients.

Bhang is very commonly used in the treatment of cattle diseases.

41. Yes, when used judiciously, under proper advice.

42. The unnecessary resort to these drugs is harmful; the habit of using them being readily formed, being difficult to break off and liable to grow to excess.

44. The effect is refreshing generally; producing an agreeable intoxication, and increase of appetite. There is little, if any, after-effect. The deprivation of the customary drug creates ardent longing and uneasiness.

45 (*a*) Yes; if persevered in.

(*b*) Yes.

(*c*) Yes.

(*d*) Yes.

(*e*) Yes.

(*f*) It deadens the intellect, produces insanity of a temporary type, and liable to be reinduced by return to the use of the drug.

The cases of insanity I have seen, which were incited by the use of hemp, were of individuals who from falling into bad company became slaves to the use of hemp drugs, but before this had manifested no signs of defective or weak intelligence.

46. See preceding remarks.

47 and 48. I can't say.

49. The drugs possess aphrodisiac properties, and are used by some on this account.

Their use in this way is injurious, and leads to impotence.

50. See foregoing remarks.

56. I have had no experience of these combinations.

57. I don't know.

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94. *Evidence of* Assistant Surgeon Man Mohan Dass, *Kayasth, Officiating Civil Surgeon, Muttra.*

1. I have been in Government service as Assistant Surgeon for nearly sixteen years, during which period I served in Bengal, Madras, North-Western Provinces and Oudh, and had opportunities of seeing several people who consume the drugs.

2. The definition of Dr. Prain about bhang, charas, and ganja may be accepted for this province.

Local names of bhang—bhang, buti, siddhi, thandai, sabji, bijia; charas—eighty-four (cant phrase), sulfa.

19. Ganja and charas are used for smoking only.

23. Bhang is not used for smoking. But a habitual ganja or charas smoker, when these stuffs are not available, will use bhang leaves for smoking, mixing it with tobacco, to satisfy his daily craving; but it is a very poor substitute for ganja or charas for this purpose.

28. Average allowance and cost of bhang for a habitual moderate consumer about one pice, and for habitual excessive consumers about 2 or 3 annas. Charas and ganja for a habitual moderate consumer about one pice, and for a habitual excessive consumer about 4 annas.

29. Ingredients (*a*) ordinarily used with bhang are black pepper, cardamom (white, small variety), sonf; (*b*) exceptionally, badam, seeds of khira and kakri (in summer season), nutmeg, mace and saffron (in winter season). Dhatura is not so used.

The ingredients are used for good taste and smell, and to accelerate the intoxicating power. Tobacco used with ganja. Tobacco prepared with goor is used with charas. There is a preparation of bhang in this district called pancharatni. It is made occasionally. It is a mixture of opium, dhatura, bhang, betel-nut, and arsenic. No such preparation as bhang massala is sold here in the bazar.

30. Most of the Chaubes here drink bhang in company. I should say that about half the consumers of bhang take it in company, and about half in solitude, and that about three-fourths of the ganja and charas consumers smoke it in company and one-fourth in solitude. In most cases the smokers of ganja and charas enjoy them in company. They will sit in a circle and enjoy the pipe one by one, and it is peculiar to note that scarcely any quarrels arise among these men. Bhang drinking is mainly confined to the male sex, though females are not excepted. Charas and ganja are also used by the males, only that female prostitutes consume them in some instances. Children do not generally consume these drugs. I have seen some boys of 10 or 11 as habitual consumers of charas and ganja.

31. The habit of consuming these drugs is easily formed. When once formed, it is difficult to break off. There is a tendency for the moderate habit to develop into the excessive. Most of the consumers generally keep within their daily usual limit.

32. Bhang is generally prepared and drunk in company of two or three or more. The leaves are first cleaned, and then they are washed well with water by one man. Another man will rub them well, on a piece of stone, and then some black pepper, cloves, aniseed, nutmegs, are mixed with it. The whole thing when well pasted is made into a ball, which is then put into a piece of cloth, and water is poured upon it, and strained. The strained liquid is drunk in a lota, uttering the name of Daoji, who is considered as the god of bhang drinking; uttering the name of Daoji is considered essential. Charas and ganja are also smoked generally in company. The charas smokers will first make a light with dried bark of tree, and then, when the light is ready, they will put some prepared tobacco at the bottom of his chillum, which is somewhat longer than the usual chillum, and then the charas, covering it at the top again with some tobacco. Then they will put the light. They will then utter the name of Mahadeo Bom Mahadeo and commence taking a long whiff. The chillum is passed very quietly to one after another. Ganja is also smoked in the same manner. It is mixed with raw tobacco, and then pressed and kneaded by the thumb on the left palm. It is then cut to pieces with knife and again kneaded. In this way they make three cuts, and when the whole thing is soft and waxy, they put it into a chillum and smoke. These processes or customs are considered essential, and they must be adhered to, whether the drugs are taken in moderate or in excessive quantity. It generally leads to the formation of the habits, and if taken in excessive quantity will prove injurious to health.

On some festive occasions as Holi among many classes, such as Thakurs, Jats, Banias, etc., it is considered essential to take little bhang.

36. In some rare instances I have come to know that some of the Chaubes, who are known as bhang drinkers, have taken to alcohol. But I believe they take this as a luxury or as a variety. Some habitual excessive ganja or charas smoker will take alcohol when he has got the means for it.

37. The effects of charas smoking are more injurious than those of ganja. This is the opinion among the charas and ganja smokers, and I think they are right. Those who smoke charas immediately after the whiff they fall into a fit of cough. But such is not the case with ganja. The intoxicating power of both ganja and charas is very rapid. It sets in almost within a few minutes after the whiff. Those who take excessive quantity of ganja or charas, their peculiar

thin emaciated appearance and irritable temper and excited look are very characteristic. The effects of bhang drinking are different from those of ganja or charas. It takes a little longer time to produce the intoxicating effects. Bhang drinker is not so irritable and thin and emaciated as the ganja or charas smoker. Pleasant delirium and stupor are characteristics of bhang.

39. Bhang drinking or eating is less injurious than the smoking of ganja or charas.

40. (*a*) Bhang leaves are used by the Vaids in preparing medicines for chronic diarrhœa and dysentery. Bhang leaves are also used as poultices to the painful piles or as fomentation to the painful parts.

(*b*) Bullocks, cows, horses, and buffaloes, when they do not eat grass or fodder, are given bhang to the extent of a chatack or two. It is also given when they are over-worked or tired.

41. Moderate use of bhang, whether habitual moderate use or occasional moderate use, may be beneficial in its effects as a food accessory and to give staying-power under severe exertion or exposure, or to alleviate fatigue.

And the moderate occasional use of ganja and charas may be beneficial in its effect to give staying-power under severe exertion or exposure, or to alleviate fatigue, and in certain unhealthy tracts of malaria it is used in prevention of the disease.

The Chaubeys of Muttra are known as great eaters, and when they get any invitation to a meal, they take a cup of bhang, and after this they enjoy their favourite sweetmeats, para and burfi, to the extent of about 1½ seers or two.

The kahars and mallas, who have to work very hard, can bear the fatigue very well after a chillum of charas or ganja. In Bengal, I have seen the boatmen, who have to work very hard almost the whole day at oar or to pull the boat with ropes against the tides, can bear the fatigue well after a dose of ganja or charas. In all these cases I mean the occasional moderate use.

44. On a habitual consumer the immediate effect of a moderate dose of bhang is exhilaration of spirit with congestion of conjunctivæ and glistening of eyeball. He feels refreshed, and then it induces pleasant imaginations. He forgets all cares and anxieties. But feels jolly and happy. With a moderate dose in a habitual the intoxication is very slight. The Chaubes after taking their usual cup of bhang will go on with their athletic exercises with great alacrity. It gives them good appetite, and they like sweet things, which they can take in an unusual large quantity. Acids destroy the effect of bhang. The effect of moderate dose lasts for about 5 or 6 hours; if they get sufficient quantity of good food, it has no after-effect. Want of subsequent gratification produces uneasiness.

The effect of moderate dose of ganja or charas in a habitual smoker is the exhilaration of spirit: The conjunctivæ become injected with glistening of the eyeball. He forgets cares and all anxieties. There is a sort of dry sensation in the nose and throat. Then all sorts of pleasant imaginations are induced. Slight perspiration sets in. He never loses his sense. Will answer questions rationally. After about an hour he feels hungry, and if he gets good and sufficient quantity of food, there is no after-effect. The intoxicating power of ganja lasts for about 1½ hours, and that of charas for 3 hours.

45. The habitual moderate use of bhang has no injurious effect on constitution, or on the mental or moral faculties. By moderate use I mean to say a quantity from ½ to 1 drachm. Good bhang is sold here about 12 annas per seer, so that a pice worth of bhang ought to last for about 4 or 5 days. It does not appear to impair the constitution. It does not injure digestion, but increases the appetite. It does not cause dysentery, bronchitis, or asthma. It does not affect the moral sense or induce habits of immorality or debauchery. In fact, such habits are due to excessive dose of bhang and not to moderate dose. It is known that even a moderate dose of bhang taken habitually will induce habits of laziness. But this depends upon the habits of the man. A man of active habit will work as vigorously as possible with a cup of moderate dose of bhang. The vivid examples of this are the Chaubes of Muttra, who are using bhang from generations, and they all appear to be in good health, having a strong good physique and well symmetrical appearance. They are all great eaters. As regards their moral character, they are very peaceful and law-abiding.

Theft and other crimes are very few among them. As regards their intellectual power, they are somewhat dull. But this is owing to want of education among them. As for insanity, cases of acute mania are not common among the Chaubes. During my experience of seven years in this district I have come to know of only one case of acute mania from the moderate use of bhang. Ganeshi Chaube was brought to the Dispensary here in May 1886 suffering from symptoms of acute mania. He used to take bhang, but not in excessive quantity as far as I could ascertain. But in this case the bhang was only an exciting cause, the predisposing cause being that he was deprived of his family income by his cousin Jema. This man is now perfectly well.

Moderate use of charas and ganja has some injurious effect on the constitution as well as on the mental and moral condition. But the evil effects of charas and ganja appear to be exaggerrated. In fact, they are all due to excessive doses of the drugs. There are hundreds among the kahars, mallas and other lower classes, and even some among the higher classes, who with a habitual moderate dose of charas or ganja keep their health well and live a long life, and it does not affect their moral or mental condition. But it is difficult for a ganja or charas smoker to keep within moderate limit. In most cases, say almost three-fourths of the smokers will go to excess, and then all the evil effects will follow. I can show many cases who for some years in their life are taking ganja or charas in moderate quantity, and they are keeping their health well, and their mental and moral condition are as good as those of any other people.

46. Bhang when taken in excessive quantity habitually does not appear to injure the constitution to any very marked extent. The only thing complained by the habitual excessive consumers of bhang are that it produces badi, that is to say rheumatic pain all over the body. It does not cause dysentery, bronchitis, or any other particular disease which may be ascribed to excessive bhang drinking. But it deadens the intellect and produces laziness. There are many among these excessive consumers of bhang who are very irritable in temper and appear to be almost chronically inebriated: cases of acute mania also occur among these, and in many of these cases I should say that the excessive bhang is the exciting as well as the predisposing cause of the derangements. On looking to the statistics of the jail here for the criminal lunatics, I find that during

the past seven years, since 1887 to 1893, out of a total of 58 lunatics only in two cases excessive bhang was traced as the cause of insanity.

Excessive dose of charas or ganja when taken habitually produces all the injurious effects on the constitution. The habitual excessive ganja or charas smoker is thin and emaciated in constitution. His digestion is impaired. It causes dysentery, bronchitis, and asthma. It impairs the moral character, and he becomes a debauchee. It deadens the intellect. I have seen several cases of insanity due to excessive ganja or charas, and I should say that the drugs are the sole cause of insanity in them, that is to say, they are the predisposing as well as the exciting cause of insanity. Very recently a case of acute mania came under my observation. A man named Heranath Jogi, aged about 20 years, was brought to me on the 15th October 1893, suffering from symptoms of acute mania for the last 8 months. Before this period he was perfectly well. His father and mother are living, and he himself is married. He was quite sober, and there was no cause of grief or family anxiety that I could trace out by careful enquiry. One day he met a babaji, and took a fancy to become his chilah. He then commenced smoking charas in his company, and ultimately went away from home with that babaji to Indore, and there the symptoms of acute mania developed.

The insanity in most cases is of the type of acute mania, which is temporary and does not last long. In most cases a few days' stay in the asylum or in the jail makes them all right; very lately I had a case in the jail. A man named Radha Syam Bairagi, about 35 years, was sent there as an insane on the 11th September 1893. He was a habitual charas smoker for the last four or five years. One day he took a very big dose of charas and became insensible and delirious. He was found assaulting a crowd of people in the street, when the police got hold of him and challanned him as an insane. The intoxicating effect of the drug passed off soon, and since his admission to the jail he did not show any symptom of insanity or derangement of mind. He was ultimately discharged on the 14th October 1893. Such cases are not really cases of insanity, but of charas or ganja poisoning. Besides the above there are cases of insanity which have come to my observation in which ganja or charas acted as an exciting cause of the insanity and not the predisposing cause, the predisposing cause being mental anxiety or grief, etc.

The symptoms of insanity are generally reinduced by the use of the drug after they are set free. The typical symptoms are redness of the conjunctiva with contraction or dilation of the pupils. He is violent and restless, and is very talkative. In some there is homicidal tendency, and in some there is suicidal tendency. Some also suffer from a sort of chronic monomania.

Insanes who have no recorded ganja history do not easily confess this habit. He will do it after much questioning.

In case of alleged connection between insanity and the use of the hemp drugs, I don't think that the use of the drugs by persons suffering from mental anxiety or brain disease to obtain relief, has been sufficiently considered in explaining that connection. My impression is that many cases of insanity which are put down to ganja or charas smoking have some predisposing cause such as mental anxiety, grief, etc., the ganja or charas smoking being only an exciting cause.

I have seen men who are known as pagal or baora are very much addicted to ganja or charas. In fact they are men of weak intellect or born idiots.

47. No. It has no hereditary tendency or affects the children in any way.

48. No. It has no hereditary tendency.

49. Moderate use of bhang, charas, and ganja are used as aphrodisiac, but few of the consumers use them for that purpose. Prostitutes also use them for the same purpose. When so used they are injurious, because the excessive venery undermines the constitution. I believe long-continued use of bhang, ganja or charas ultimately produces impotence.

50. The excessive use of the drugs for aphrodisiac purposes produces all the injurious effects on the constitution.

56. Bhang is used with black pepper, cardamom, cloves, aniseed (sonf), kadu seeds and ajwan in cold season to increase the stimulating property of bhang, as well as to give it a nice smell and taste; in the hot season, khira and kukree seeds, as well as black pepper and nutmegs, to moderate its action and to make it a little soothing to the stomach.

Tobacco is mixed with ganja or charas to moderate its action, as without this the smoke is very irritating to the throat and produces cough and spasm of the throat.

There is a preparation of bhang called pancharatni. It is a mixture of bhang, arsenic, dhatura, betelnut, and opium. It is considered to be luxurious preparation, something like the rum punch. It is prepared in cold season, when a small quantity of this will serve the purpose of producing the usual intoxicating effect, and when much fluid is not liked by the people.

57. Ganja or charas I have not come to know as being eaten or drunk.

59. Bhang, ganja, and charas in moderate doses are beneficial to the labouring classes, who have to undergo great fatigue and exposure to earn their bread. They require some kind of stimulant to alleviate their fatigue, and I think moderate dose of bhang, ganja, or charas proves of immense value to these classes. It is a very cheap stimulant, and they can easily afford to pay for it. Besides the above, the injurious effects which in some cases arise out of the excessive dose of these drugs are nothing as compared with the injurious effects of alcohol, which, I fear, the people will commence to use, in some cases at least, if repressive measures are adopted against the hemp drugs; and then it can be easily conceived what their fate will be, because the people of India are so poor. The hemp drugs are cheap, and it is the only stimulant which the poor can afford to buy and to use. As for the cases of insanity, I think it is somewhat exaggerated. There are certainly cases of insanity due to excessive use of these drugs. But they are very small as compared with the enormous population of India. I don't think the proportion of total insanes will exceed that of any other European country.

Oral evidence.

Question 1.—I am an Assistant Surgeon and Officiating Civil Surgeon, Muthra. I was edu-

cated at Calcutta Medical College, and am M.B. of Calcutta University. I have not made a special study of insanity. I have been seven years in Muthra, where bhang is largely consumed by the Chaubes. I have sixteen years' service.

Question 37.—The evil effects I have described follow on the habitual excessive use of ganja or charas.

Question 41.—The benefits of the drugs follow on habitual use in moderation by the labouring classes.

My statement that three-fourths of the moderate consumers will go to excess is probably exaggerated. I should now say that the proportion of consumers who go to excess is about one-fourth. This proportion would hold both in towns and villages. My village experience is limited to my native place, Bengal. I made enquiries since receiving the questions. I have given the impression gathered by my experience. I have not had much experience of villagers in the North-Western Provinces. Some, however, attend the dispensaries.

Question 45.—Ganeshi Chaube was a young man of about 22 years of age. He came under my observation in 1886. He had drunk bhang probably from his youth, like the Chaubes generally. His relatives brought him to the hospital, and he was detained for a month. He was excitable and noisy. He got quite well, and his relatives took him away. He was insane for about two weeks. I enquired of his brother about the cause of insanity. I was told he had been deprived of his share of religious contributions. Some months after that he was overtaken by insanity. I cannot say if he took heavier doses of bhang after his loss of property. He did not take alcohol. I did not hear of any insanity in his family. It appears to me that bhang was the exciting, not the predisposing cause. The family grief might have caused insanity without the additional effect of bhang. I don't think the bhang could have caused insanity without the family grief. I heard from the relatives that Hiranath Jogi became insane at Indore. He was brought to me after he returned from Indore, and under my treatment his excitement was relieved. The man himself did not give me his history. The fakir with whom Hiranath went to Indore did not return to his village. I only know Hiranath began to take charas before he went away. What he took after he went away I can't say. The relatives merely have got their information from him. He was not so insane but that he might have given some information of his doings. I think he had begun the charas habit two or three months before he went to Indore. It is probable that his brain was affected when he left his village with the fakir. He was two days under my treatment. The typical symptoms I have given were present in this man. I know that people of the class of the babaji (fakir) do use dhatura. I do not know if this fakir used it. I have heard of dhatura insanity, but have seen no cases. Radha Syang was cured in a few days, and therefore I regard his case as one of intoxication. Hiranath improved in two days' treatment, but I could not call his case intoxication, because he had been insane for a considerable time, as far as information went. If intoxication lasts as long as a month, I should call it a sort of insanity irrespective of other symptoms. The typical symptoms I have given do not enable me to diagnose hemp drug insanity from other forms of insanity. The same symptoms may be found in other kinds of insanity. I cannot diagnose hemp drug insanity by the symptoms alone. History is necessary, and is the most important means of diagnosis. History may be said to be the only means of diagnosis. Dilatation of pupil and contraction also occur in the acute stage. It is not the same dilatation as appears in dhatura poisoning, which is much more marked. I have no notes of these symptoms. I speak from recollection.

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95. *Evidence of* Assistant Surgeon Troylucko Nath Ghose, *Meerut City.*

1. The information I have obtained on these drugs was from vendors, persons who are in the habit of using them, and from personal observation.

2. The leaves are known as siddhi in Bengal and bhang in the North-Western Provinces. The flowering tops are called ganja both in Bengal and the North-Western Provinces. The resinous matter is known by the name of charas in the North-Western Provinces. It is called charas in Bengal too, but is not sold there.

19. Ganja and charas only used by the common people for smoking purposes. It is used also in Bengal by native physicians to prepare anodyne oil, and an extract of it is used in the English system of medicine.

23. I do not know whether bhang is ever used for smoking purposes.

28. (*a*) Half anna for bhang, one anna for charas.

(*b*) Rs. 2 or more, as these people cannot smoke alone.

29. I do not know of any admixture. Bhang leaf powder, with treacle, is mixed with charas for the purpose of adulteration.

Bhang is used as thandai, *i.e.*, cooling draughts, in hot months. Black pepper, seeds of marsh melon and water melon, few grains of ajawan, milk, and sugar are the ingredients used with bhang in the cooling draught.

30. Bhang is seldom used in solitude. It is always taken in company. This practice is confined to males only. Similarly charas and ganja are smoked in company.

31. The habit is generally formed at the beginning by persuasion of friends. When it is once formed, it is difficult to break off, and the moderate habit develops itself into excessive, if the means of the party allows, or by the inducement of well-to-do friends, when he has not the means of his own.

32. In Bengal we used bhang only on the day of Dasohara, the last day of Durga Puja. This custom we hold as religious. Men, women, and children even partake of it. High or low class of people alike use it in this day. The use is mostly in moderation, but we sometimes make a friend or relation take a little large quantity to produce intoxication for amusement sake, as intoxication from this drug is generally hilarious. This use in moderation for a day does not certainly

lead to the habitual use of it or produce any injury. In the North-Western Provinces this custom is also held as religious, but they use it on the day of Holi.

In the hot months they take regularly daily as thandai, and at Muttra I have seen the Chaubes take it daily in large quantity all the year round, and men and children indulge in it. With regard to the custom of the people of other provinces, I do not know.

Charas and ganja are not used as such by the people at large. The habitual smokers indulge in them on the night of Shivratri, etc.

36. I do not know.

37. From a habitual smoker of charas and ganja I have heard that one can be substituted for the other. He has been to Bengal, where he used to smoke ganja, smoked charas in the North-Western Provinces and Kabul. His opinion is that the intoxication produced by charas is stronger than that of ganja, and the charas of Kabul is stronger in its effects than the Indian product. The intoxication of bhang, taken in moderate doses, is of a hilarious nature, as I have stated before. Larger doses produce vomiting and sleep or wakefulness, with sensation as if the house is moving, his cot is taken up and thrown down alternately, headache, dryness of throat and delirium.

The intoxication produced by smoking charas or ganja, according to the opinion of my informant, is instantaneous. It produces strength of mind and body, cheerfulness, and an increased desire for food and company.

39. The smoking of charas or ganja is more injurious than the drinking of bhang, as I have known cases of lunacy produced by smoking these drugs, and notably the Chaubes of Muttra, who are habitual consumers of bhang in large quantity, seldom become insane.

40. Bhang is generally used with linseed meal or atta as poultice to alleviate pain. I have used this drug as fumigation in cases of painful pile with benefit. Ganja is used by Bengal physicians to prepare anodyne oil. I do not know whether they are used in cattle diseases.

41. Moderate use they say is beneficial.

(*a*) Produces appetite.

(*b*) Alleviates fatigue.

(*c*) I cannot say.

(*d*) I do not know.

42. Moderate use is harmless, as I have not seen any bad effect from their moderate use.

44. The immediate effect of smoking charas or ganja, as my informants state, is the production of a peculiar sensation on the head, followed by intoxication of a pleasing nature. It lasts a few hours, and when it passes off, it produces desire for more.

45. They do, except bhang. The constitution becomes weak, digestion is impaired, produces a hawking cough, and I have seen cases of asthma produced in those who are habitual smokers of ganja or charas. They certainly produce laziness.

The above symptoms I have observed in those who have not the means of taking nourishing food. Habitual moderate consumers of these drugs seldom suffer from the above injuries when they are men of means.

I do not think insanity is produced in those subjects of ganja or charas-smokers who use the drugs regularly in moderate quantity.

46. Insanity is certainly produced by the smoking of these drugs in excess. I have seen cases of acute mania in whom the smoking of these drugs is merely an exciting cause. They were people who were not in the habit of using the drug regularly, but took it for the first time either by mistake or by the inducement of others. These cases rapidly recover.

I have seen cases of insanity in habitual consumers, in whom the smoking is a predisposing cause, the exciting being produced by loss of money or family bereavement. These people suffer generally from partial moral or intellectual mania, and, in most of them, the disease is difficult of cure.

47. I do not think so.

48. At Muttra, as I stated, the children of the Chaubes drink bhang with their father, but with regard to charas or ganja-smoking no such hereditary tendency can be seen. A ganja or charas-smoker's children seldom walk in the footsteps of their fathers in this respect.

49. Sometimes. The prostitutes, some of them at least. I do not think it is injurious in moderate doses, and I do not think it produces impotence.

59. Excessive use of any of these drugs, I think, produces an opposite effect, *i.e.*, it destroys sexual desire and produces impotence.

56 and 57. I do not know.

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96. *Evidence of* Assistant Surgeon Nobin Chandra Chakravarti, *Brahmin, in charge of the Agra Thomson Hospital, and Lecturer on Medicine, Medical School, Agra.*

1. As a medical man of twenty-six years' standing, I have had opportunities, few though they have been, of coming in contact with persons having had anything to do with the hemp drugs.

2. The names given by Dr. Prain to the different preparations of the hemp plant are current in the North-Western Provinces.

19. Yes.

23. No; as far as I know.

28. The average daily allowance of charas for (*a*) is about 24 grains, costing one anna, and for (*b*) triple or four times the quantity. Bhang is generally used by the Hindus in quantities averaging daily about half a chittack for (*a*) and 4 chittacks for (*b*), costing half anna and four annas respectively. Ganja is not so much used in these provinces as in Bengal; and charas is just the reverse.

29. Dhatura is occasionally mixed with bhang to increase its intoxicating properties.

Bhang massala, as used by the people of Muthra and Agra, consists of cardamoms, cayenne pepper, aniseed, liquorice, rose leaves, seeds of khira and kukri, *Cucumis sativa* and *Cucumis melo*, and kasni flowers for summer, and simply pepper and almonds for winter.

30. Charas and ganja are not so much smoked in solitude as in company, and very few low caste

females and religious mendicants and some prostitutes smoke them. Children, as a rule, do not smoke, but bhang is used by the children of the Chaubes of Muthra.

32. On the occasion of the Holi festival, it is customary for the Hindus of these provinces to eat majum or confection of bhang, and on the last day of the Durga Puja it is customary for the Bengalis to see their friends, who offer them a cup of bhang and sweetmeats. These customs are essential. The use of the drug is generally temperate, and not, as a rule, injurious. It does not lead to the formation of the habit.

37. The charas is much more prompt in its action than ganja, and causes more dryness of the throat. Bhang is by far milder and pleasanter in its effects than either of the above.

41. Charas and ganja may be beneficial to give staying-power under severe exertion or exposure or to alleviate fatigue, and in malarious places as a preventive of fever.

44. The immediate effect of these drugs on the moderate consumer is that of an excitant. They produce intoxication and are refreshing. Charas and ganja allay hunger, but bhang sharpens appetite. The effects of bhang last about three hours, and the after-effects are slight giddiness and redness of the eyes.

45. Even moderate consumers of charas and ganja are considered as morally degraded; they are duller in intellect and physically incapable of hard and sustained work unless propped up by their necessary excitants. Bhang is not so much looked down upon, and causes heaviness and laziness. Appetite is never promoted, but rather retarded by charas and ganja.

46. Excessive use of charas is sure to produce bronchitis and asthma, but ganja not so much.

All the drugs induce laziness, and may lead to habits of immorality or debauchery.

47. Consumers of these drugs set a bad example to their children, who quickly imbibe the habit from their parents. I do not think the tendency is hereditary.

48. For aphrodisiac enjoyments people do use these drugs in moderate doses.

50. Excessive use of these drugs may produce impotence.

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97. *Evidence of* Assistant Surgeon Mul Raj, *Khatri, Faizabad.*

1. During twenty-three years of my service I have been in charge of different dispensaries.

19. As far as I know, ganja and charas are only used for smoking.

23. Bhang is not used for smoking in this country and Punjab.

29. Generally black pepper and aniseed are mixed with bhang. Tobacco is mixed with charas and ganja; dhatura is occasionally mixed with bhang to increase its effect. Well-to-do people mix thandai with bhang, besides milk and sugar. Thandai, as sold in bazars, consists of all or many of the following ingredients:—black pepper, aniseed, poppy seed, cardamom seeds, kahu, khurfa, kasni, gul-e-khaira, seeds of melons and water melons. But these are chiefly used in summer season.

30. Well-to-do and respectable people consume these drugs moderately in solitude, but they are largely consumed by low caste people and fakirs in company at temples and dharmsalas. The use of these drugs is mainly confined to male sex and adult age. But here and there some instances are met with where women of bad character use them. Children never use them.

31. The habit of consuming these drugs is easily formed when taken for some time, and when once formed is difficult to break, except under the advice of physicians, when the effects are injurious to the consumer. There is a tendency in the case of all these drugs for the moderate habit to develop into excessive among fakirs and poor people. Respectable people who take bhang generally confine to a fixed moderate quantity throughout their lives.

32. Bhang is moderately used in some marriage parties. In this country bhang and its compound majum are also offered to friends on Holi festival. Some persons offer oblations of bhang to god Shiva on Sheoratri festival and partake of it themselves. This is considered a religious ceremony, but it is not essential to take bhang on festivals above described. The use is generally temperate. It is not likely to lead to the formation of the habit.

37. The effects of charas-smoking are similar to those of ganja, with the exception that the effects of charas are stronger than those of ganja. The effects of bhang-drinking take place later, but last for a longer period and are congenial.

40. Preparations of bhang are prescribed by native hakims or baids. Bhang is largely used in cattle diseases.

41. Moderate use of bhang is beneficial in its effects as (*a*), (*b*) and (*c*). Charas and ganja are also used so as to give staying-power under severe exertion or exposure, and to alleviate fatigue.

44. The immediate effect of the moderate use of bhang is refreshing. It creates appetite and lasts for hours. The subsequent want of gratification does produce longing and uneasiness.

45. The habitual moderate use of bhang does not produce any noxious effects, physical or moral; but if taken for a long time, it does affect the memory to some extent. The moderate use of charas and ganja does produce all the noxious effects in the long run.

46. Excessive use of these drugs does produce all the noxious effects. During the period of my service, of all the cases of insanity that have come under my notice, some of them were due to the excessive use of one or the other of these drugs. Excessive use of bhang, when conjoined with good food, does not physically affect the consumer. Chaubes of Muthra, who consume large quantities of bhang, but at the same time take good nourishing food, are known to be strong all over the country.

49. The moderate use of charas and bhang is practised as aphrodisiac. It is also used by some prostitutes. But in the long run the effects are injurious.

50. Excessive use of these drugs is practised as aphrodisiac. But after a time they all produce impotency.

56. As described in question No. 29. Sometimes bhang and alcohol are taken together in Punjab: that is called mada. There is a compound called panjratni, which is also used by some excessive consumers. This consists of bhang, opium, alcohol, dhatura, and mada.

98. *Evidence of* Assistant Surgeon Subhan Ali, *Agra.*

1. Of a common medical practitioner in charge of an out-door Government Dispensary.

2. In Agra these articles are known by the names of bhang, charas, and ganja, and have the same definition as mentioned by Dr. Prain.

19. Ganja and charas are used for smoking. Some poor people, who are given to intoxication and wish to indulge privately, swallow a little charas.

23. Poor people sometimes smoke bhang on an emergency, but, as far as I could ascertain, it is not so used.

28. (*a*) Bhang, quarter chittack, worth one pice; charas, $\frac{1}{10}$ of a chittack, worth about one anna.

(*b*) Those who use in excess smoke from half to one chittack of charas, which costs from eight annas to one rupee per diem, or a chittack of bhang worth one anna.

29. With bhang in ordinary cases a little black pepper and fennel fruit is mixed. Dhatura seeds are mixed with bhang by those who indulge in excess to increase its intoxicating effects. Bhang masala differs according to the season of the year. In cold weather it is composed of hot ingredients, such as black pepper, ajwain, almonds, cardamoms, and saffron. In hot season it is composed of cooling ingredients, such as kahu, kasni, rose leaves, liquorice root, etc. Bhang is also mixed with sugar and ghi, and made into sweetmeat, known as majum.

30. A few respectable people, who smoke charas, do it privately, either alone or in the company of a special friend. The low class people and Hindu fakirs are seen every day smoking on the road sides and on the banks of the river, dharmsalas, and in front of the contractor's shops, smoking in company, one person making over the chillum to another in rotation. The same remarks apply to ganja. The whiffs of smoke emanating from the mouth and nostrils of the charas-smokers are a nuisance to the passers by. Its smoking is not confined to the male sex. Children of the low caste and chelas of fakirs, while young, begin to learn it.

31. The habit is easily formed and very difficult to break. There is a tendency for it to develop into excess.

32. Bhang and its preparations are used by the Hindus as a religious custom at the festival of Shivaratri. It is also used at the festival of Holi and in other large gatherings of people, at sports, and pastimes. Some indulge moderately and some in excess. It might lead to the formation of the habit.

36. In my opinion alcohol is not replacing Cannabis.

37. Charas and ganja smoking are similar in their effects. Bhang-drinking produces effects similar to these, but there is difference in the time of intoxication coming on. The effects of smoking are much more speedier than that of drinking; in the latter case some time elapses before their appearance; in the former they are instantaneous.

39. None that I know of.

40. Bhang is usually employed by physicians and common people as a remedy for dysentery, fever, and painful diseases, and in this way the foundation of the habit is laid. Bhang is also used in the treatment of cattle diseases internally. It is also used as a poultice externally.

41. Bhang when used in small quantities, exhilarates the spirits; there is a glow of warmth in the body; the nervous system begins to act well, fatigue is assuaged, the digestion is improved, and appetite increased. It prevents the advent of fever.

42. All these drugs used in small quantities are harmless. Many people go on using them for years, and never have to complain of its ill-effects.

44. These drugs exhilarate the spirits and refresh the consumer, and allay hunger; appetite is increased. If taken in large quantity, the person becomes intoxicated. In the case of ganja and charas, the effect lasts for about two hours. In the case of bhang, the effects come out later and last about four or five hours. The after-effects are dulness and laziness and if the habitual consumer does not get his regular dose, he becomes uneasy and has a feeling of *malaise*, which incapacitates him for business.

45. Ganja and charas smoking causes bronchitis and asthma. All these drugs impair the moral sense and cause laziness. While under the influence of a large dose, there is not the least doubt of the intellect being temporarily in abeyance. In persons predisposed to insanity a single dose of any of these drugs has been found to upset the equilibrium of the brain and cause mania. Persons who use it largely become melancholic in the first instance, and after all lapse into dementia. Usual form observed by me has been a low form of mania, with violent outbursts of passion and frequent lucid intervals. Sometimes, by restraint the patient becomes cured, but if he again indulges the symptoms return. Upon those who are predisposed these drugs act very speedily, but otherwise their use for a long time in excess only brings on an attack. Persons of weak intellect and loose moral character are easily led by others or designing people to use these drugs, and they gradually go on to excess, and their life becomes wrecked by the use of these drugs.

46. Those who use any of these drugs to excess pass their life in a dreamy state; they cannot do any useful business; they become beggars, and are only a burden to society; yet some of them are worshipped by the ignorant masses as saints. I lately saw a man of this sort lying on the banks of the Jumna who passed his life smoking ganja in a state of semi-consciousness, whom the people used to shampoo, and out of their own slender means buy and take ganja to him.

47. Children usually follow the habits, customs, and religion of their parents, and the same is the case with the children of those who indulge in the use of these drugs.

48. The children of those who use these drugs are of low intellect. There is not much to be expected of them in this life, but in reality very few of them have any children.

49. These drugs are considered as aphrodisiacs when used only moderately, and at the proper time they increase the relish; but as these give only a false power, the person undergoes too much sexual excitement, which in itself has a bad effect. The deleterious effects of the drug and of sexual excit-

ment combined together have a very bad effect, particularly on males. It is used by low class prostitutes. Better class using alcohol seldom indulge in the use of these drugs. Males, after long use, become impotent and weak in mind and body.

50. Excessive use of these drugs requires scarcely, if any, remarks. In the male it causes loss of sexual appetite and power. The females become inert, and do not feel any excitement while under their influence.

56. Those who use these drugs in moderation do not require the admixture of any of these drugs. Poor people who want to have excessive intoxication at little cost mix dhatura seeds. Thugs also mix dhatura seeds with bhang and charas or ganja to administer to their victims. Cantharides or nux vomica may be mixed to increase the aphrodisiac powers, but I have no experience upon this point.

57. Ganja and charas are sometimes eaten not for any intoxicating effect, but for aphrodisiac purposes. It is said that by their means the sexual act can be prolonged, and emission does not occur soon.

In conclusion, Cannabis (and its preparations) is an intoxicant of the poorer classes. Those who cannot afford alcohol use bhang, charas, and ganja. It is a great solace to the people, but it makes them lazy and indolent; they loose all energy by degrees. Those addicted can only work while under its influence. It demoralises the person, reduces him to a low state of existence, and unfits him for any intelligent occupation. These drugs are mostly used by low classes and fakirs. Exceptionally wealthy people whose moral character is low, use it.

Oral evidence.

Question 1.—I am an Assistant Surgeon in the Government service. I am L.R.C.P., London, and M.R.C.S., England. I have had no special experience of insanity. I have had twenty years' service.

Question 29.—Dhatura is used by the poor classes of people, who cannot afford to pay for intoxicants which have to be bought.

Question 30.— I have seen children of the poor people smoking ganja. A father smokes and makes over the chillum to his son.

Question 45.—I have seen cases in which persons have become insane after one smoke of charas. I did not know the men before they became insane. There are so many smoking who do not become insane, that I suppose that there must be some predisposition when that result ensues. I have treated private patients who have become insane from smoking charas. I have not seen any ganja cases. Only a few days ago I had a case of a young man of 18 or 19, who had been hale and hearty, and belonged to respectable people. He did not drink, nor was he given to sexual excess. He made the acquaintance of a Hindu fakir and smoked charas and drank bhang with him. He did it two or three times. I did not know the boy until the parents brought him to me. The boy was suffering from maniacal excitement. He had bitten his father's finger, which was amputated in the hospital. He was violent and abusive, striking all who came near him. His eyes were red. The pupils were slightly dilated. Charas dilates the pupils. I have noticed this effect in cases of charas smoking. The contrary may be the effect. I have not had very much experience. I am sure the pupils were dilated. The case occurred only a few days ago. The boy was under my observation for ten days. He had been insane for a fortnight before he was brought to me. He gradually became better under my treatment After ten days I told the parents the treatment might be discontinued. I have heard that sadhus and fakirs use dhatura. I think the case I have described was due to charas. Dhatura might have been mixed with it. That would account for the dilatation of the pupil. I think there must have been some abnormal condition of the brain in the boy. There was no family history of insanity. I believe that predisposition must be present for the moderate use to cause insanity. Long-continued excess might perhaps produce insanity. I can recall no case of this having occurred. I draw this opinion from my general medical knowledge. Dhatura is a more violent intoxicant than charas. Dhatura might cause temporary insanity without predisposition. I cannot say that dhatura would be a more reasonable explanation than predisposition in the case I have described. There are many cases which might give the same symptoms as appear in hemp insanity. The insanity is diagnosed on the previous history of the case, and it may be called diagnosis by exclusion. That would be the only mode of diagnosis in this case. I enquired about dhatura in this case; neither the patient nor relations could give any information. About fourteen or fifteen years ago I was Assistant Surgeon of Jagadhari, in the Umballa District. A case came to my notice there of which I can give a general outline. There was a young man, son of a patwari. He fell into the company of charas smokers and smoked for about a fortnight. He became insane, and was brought to the hospital by the police. He was very violent. I kept him under observation and treatment for a month. He only partially recovered. He became less violent, but seized with a desire to wander about. One day he went away and never returned. It was a case of madness I consider. The charas smokers referred to were, I learnt, sadhus. There was no insanity in the family. His physiognomy gave me the idea that he was of weak intellect. He had not been a bad liver. I learnt nothing of dhatura in the case, only I think it might have been used by the boy. I do not think the smoking would have caused insanity without predisposition. My general opinion is that the moderate use of charas cannot produce insanity, without predisposition, but that excessive use may do so without predisposition. Both these views are based on *à priori* reasoning from my general medical knowledge and not on experience. I argue from my observation of the general effects of the use of the drug throughout the community.

Question 48.— I think the use of the drug, even moderate, affects the intelligence of the children to some extent. This arises from the effect of the drug on the brain of the parents. The children are of inferior physique also in the case of excessive smokers, and, as a matter of fact, few of these have children. The moderate smoker does not want for children.

99. *Evidence of* Assistant Surgeon Poorna Chandra Banerji, *Brahman, Benares.*

1. From observation and report of friends and professional men.

2. In Benares two sorts of ganja are sold, *viz.*, (1), baluchar or flat ganja. It is imported from Baluchar, a village on the other side of Patna, near Hajepur; (2), pathar, a jungli product, not generally used by the consumer.

19. Only for smoking.

23. When ganja is not available, the ganja-smokers, to satisfy their hunger, do occasionally use bhang in smoking. It is, however, very rare.

28. (*a*) About grains 10 a day = 6 pies.

(*b*) About 2 ounces a day = about ₹2.

29. Ordinarily tobacco; exceptionally charas, tobacco. To produce a goood taste and to ripen its intensity of effects that charas and tobacco are mixed. Bhang massala consists of bhang, black pepper, cardamoms, almond, rose leaves, seeds of kharbuza, aniseed, sugar and milk. They are pounded and made into a sort of bolus.

30. In solitude, about grains 6. In company, ½ ounce. Mainly male sex, all ages; but generally youth and old age. Females also smoke ganja, but they are of lower order of society; bhang is generally used by both males and females.

31. (*a*) Yes.

(*b*) Yes; in youth.

(*c*) No.

32. (*a*) In Shivratri festival it is considered religious to smoke ganja or to drink bhang. In Dasomi day it is also considered sacred, for the Mahadeva is the god to whom these drugs are dedicated sacred.

(*b*) The use of the drug is considered not essential.

(*c*) It is generally temperate.

(*d*) No.

36. Those who want to leave off this habit, they betake to alcohol or opium, and then after a few days' use leave off all intemperance.

37. No; ganja smoking produces more evil effect than bhang-drinking.

39. Ganja is smoked; bhang is drunk. They are not used in any other way, but very rarely in any other way; ganja produces a tendency to insanity, while bhang does not.

40. (*a*) Yes.

(*b*) In horse and cow and bullock disease.

41. It increases appetite in moderate doses. Yes; it destroys the evil effects of severe exertion, exposure and fatigue. It acts as a febrifuge in malarious districts.

42. No; not harmless. It lowers the nervous power by long use.

44. (*a*) Excellent.

(*b*) To a certain extent.

(*c*) It exhilarates in small doses.

(*d*) In moderate doses it creates hunger.

(*f*) The effect lasts about four hours.

(*g*) No after-effects.

(*h*) Yes; longing and uneasiness is produced.

45. (*a*) Continued moderate use produces noxious effects, physical, mental and moral.

(*b*) It impairs the constitution.

(*c*) Yes; after long use.

(*d*) Yes.

(*e*) Yes.

(*f*) Yes. Exciting. Moderate use, long continued, produces predisposing cause, generally permanent. No, the insanes do not confess to the use of the drug.

(*g*) Yes; the insanes consume more of this drug.

46. The look of habitual ganja-smoker is characteristic. The temples are sunk, the features prominent, eyes sunken, shoulders raised, body emaciated, mind wandering, lips parched and dry.

47. No.

49. (*a*) No.

(*b*) No.

(*d*) Yes.

57. Ganja and charas are smoked.

In my opinion the use of these drugs is bad.

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100. *Evidence of* Assistant Surgeon Ganga Singh, *Benares.*

1. Professional practice and contact with the habitual consumers in North-Western Provinces and Oudh.

They are known by bhang or sabji, charas, and ganja in these provinces.

19. Ganja and charas are used only for smoking.

23. No.

28. (*a*) Ten grains of about ⅛th of a pice of bhang in a day.

(*b*) Six mashas, or ninety grains, or so, of about a pice a day of bhang.

29. The ingredients ordinarily used are (*a*) that of common bhang massala; (*b*) exceptionally dhatura. Common bhang massala consists of aniseed, black pepper, melon seeds, poppy seeds, sweet almonds, sugar or salt, and kasni seeds.

30. They are generally used in moderation in company, while the excessive consumers take them in solitude.

31. The habit can easily be formed or broken off. There is no tendency to develop from moderate into excessive one.

32. There is a custom amongst Hindus to drink bhang on the festivals of Shivratri and Holi. It is not essential, and is generally taken in moderation; nor does it lead to the formation of the habit.

36. No.

40. The hemp plant is used by all the native doctors of all schools for its medicinal properties both internally and externally.

41. The moderate and occasional use of bhang increases appetite and brings on sound sleep; that of ganja and charas alleviates fatigue, and promotes the power of undergoing severe bodily labour or exposure to cold.

42. The moderate use of bhang is harmless, as I have never come to know of any bad effect from it.

44. The immediate effects of these drugs are slight intoxication or stimulation, increase of appetite, and removal of anxieties of the mind, if taken in moderation, and they do not last more than three or four hours. They produce not any bad after-effect in moderate habitual consumers.

45. (*b*) Yes.

(*c*) Yes.

(*d*) No.

(*e*) Yes; but not debauchery.

(*f*) It deadens the intellect, but does not produce insanity. Mania is generally the type of insanity produced by these drugs.

46. The habitual excessive consumers are lazy and dull in their mental powers. They are very prone to insanity.

47. No.

48. Neither the moderate nor the excessive use of any of these drugs is hereditary habit.

49. No. Habitual excessive use of hemp produces impotence.

50. The excessive use of any of these drugs produces impotence, laziness, and predisposition to insanity.

56. The admixture of the bhang massala and milk with bhang lessens its weakening effect on the nervous system. Dhatura is occasionally mixed with these drugs by professional thugs to be given to their victims to facilitate robbery.

In my opinion the hemp drug is a very good medicine for dysentery, cough, asthma, loss of appetite, and to relieve inflammatory pains. It is a better substitute for opium, inasmuch as it does not produce costiveness.

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101. *Evidence of* Assistant Surgeon Shashtivar Rai, Rai Bahadur, *Kayasth, Bareilly.*

1. Experience in private practice.

2. Dr. Prain's classification of preparation of hemp drugs holds good, except that bhang is also called here "bhunti," and not known here as siddhi.

19. Ganja and charas are, as far as I know, used for smoking.

23. I have never seen it so used.

28. I am unable to answer.

29. (*a*) Tobacco is ordinarily mixed with charas and ganja for smoking, and bhang with black pepper and cardamom for consumption.

(*b*) Bhang is occasionally mixed with aniseed, rose petals, cucumber seed pounded, sugar and milk for drink in hot weather. I know of nothing being exceptionally mixed with charas and ganja. I have never seen dhatura, nux vomica, cantharides, or betel-nut used as an admixture.

I know of no such preparation as "bhang massala."

30. Charas and ganja are usually consumed in company. Bhang is taken more in solitude than the other two, but at times it is drunk in company. All these preparations are mostly used by the male sex. Bhang is also used by the women of low class, and on certain religious occasions by the women even of respectable families. Charas and ganja are rarely used by women. It is not usual for children to consume these drugs, but bhang in small quantities in the shape of confection is sometimes given to them on religious occasions to make them merry.

31. The habit in my opinion is easily formed, especially in case of bhang; and it being once formed, it is difficult to break off. Yes; there is such a tendency.

32. Bhang is largely used as a drink and in sweetmeat, mostly by Hindus, on the occasions of religious festivals, like Holi, Dewali, Sivrat, and Dassera, and is considered by them more or less essential, and is generally used to excess. This annual custom is not likely to lead to the formation of the habit, but in certain cases it might be injurious, producing temporary derangement of the brain.

36. I don't think that alcohol is being substituted for any of these drugs.

37. Charas affects the lungs and heart more than ganja. Bhang is milder, but it affects the brain more than the other two.

39. I am unable to answer.

40. Yes; I have seen these drugs medicinally used, as in tetanus hæmorrhoids. I don't know of any of them being used in the treatment of cattle disease.

41. (*a*) Moderate use of bhang before meals might be beneficial as a digestive.

(*b*) It does alleviate fatigue and gives staying-power under exertion and exposure.

(*c*) Charas and ganja might be beneficial as a febrifuge and preventive of diseases in malarious and unhealthy tracts.

(*d*) Bhang is generally used with benefit in dysentery and diarrhœa.

42. Considering the beneficial effects of these drugs, as above stated, I think the moderate use of them is harmless.

44. All three moderately used are refreshing, and certainly produce more or less intoxication. Charas and ganja are said to allay hunger, while bhang is supposed to create appetite. These effects last from three to four hours. There are after-effects, such as giddiness and general weakness. As far as I am aware, no such longing for the drug is produced.

45. (*a*) to (*c*) No.

(*d*) No dysentery is caused, but bronchitis and asthma may result from the habitual use of charas and ganja.

(*e*) No.

(*f*) Intellect is not deadened, but insanity may be caused by any of these drugs. In the majority of cases seen by me, these drugs have been the predisposing cause of insanity. They generally produce insanity of a maniacal type and of both kinds, namely, temporary and permanent. I am unable to state whether the symptoms can be reinduced. In insanity produced by bhang, the typical symptoms are restlessness, tendency to jump about and laugh.

(*g*) I am unable to answer.

46. Habitual excessive use of these produces noxious effects, physical and mental, such as are

not likely to be brought on by moderate use of the drugs as stated above.

47. Not necessarily hereditary, and does not produce any injurious effects in their children.

48. Not necessarily hereditary, but produces ill-effects on the brain and constitution of their children.

49. Not to my knowledge.

50. Excessive use of these drugs may produce impotence.

56. I am unable to answer.

57. Such cases have not fallen under my notice.

Oral evidence.

Question 1.—I am in the Government service. I was educated at the Calcutta Medical College, and received the L. M. S. diploma. I have been seventeen years in Government service, and fifteen of that period was passed in these provinces. I have had no experience in lunatic asylums.

Question 32.—I have seen cases of insanity in which the patient was insane for a week or ten days. It cannot be called intoxication when the attack is so prolonged. Dhatura is occasionally mixed with bhang, but not specially at these festivals. I have no reason to suppose there was admixture of dhatura in the cases I have referred to. I have not seen such cases at other times of the year. The patients were not ganja-smokers in these cases. There were three or four such cases altogether. The cases differed from intoxication in other respects than the duration of the attack. The difference between intoxication and derangement by bhang consists in the patient being in the former case stupefied and in the latter light-headed and irrelevant. Irrelevance is a symptom not observed in ordinary bhang intoxication, which only lasts four or six hours.

Question 57.—When I say that bhang is milder, I mean that it attacks the brain less rapidly, but at the same time it causes intoxication, which, though less violent, is of longer duration than that caused by ganja and charas, and it therefore affects the brain more. I have seen more cases of insanity from bhang than from the other forms of the drug. The comparative action of the different forms of the drug is comparable to the inhalation of chloroform and its administration by the stomach.

Question 45.—In my answer on the point of insanity, I do not mean to say that the moderate use would cause insanity. I refer to the excessive use.

Question 46.—About 10 months ago I was called in to treat a young robust man of about 25 years of age. He had taken bhang for about three or four years, and had gradually increased his dose up to 4 oz. per diem. He took this quantity for about three months. One night he became suddenly maniacal. These details were told me by his relations. He came round after two months' treatment. I was called in the morning after he became insane, and found him in the stage of acute mania. I believed the statements made to me to the effect that he had taken nothing but bhang. He used to drink his bhang at home and by himself. For three weeks he was quite insane, and he then began to show signs of improvement, which continued until his complete cure. The patient and his relatives denied that he had taken alcohol. I satisfied myself that he had not taken alcohol, or opium, or any admixture in his bhang. I enquired for hereditary taint of insanity and epilepsy and found none. I ascertained that he did not lead a debauched life. I don't remember asking him if he frequented the society of sanyasis.

A Hindu lad, of about 22 years of age, was brought to the hospital in Jaunpur by his relations, in order that I might keep him under observation to ascertain the state of his mind. The observation was connected with some civil dispute and the capacity of the patient for managing his affairs. He had been insane for three years then, and I was told that he had begun to take bhang at 12 years of age. He was brought to the hospital 14 years ago, and I had him under observation for 3 days. As he lives in the city I saw him at intervals for ten years afterwards, and he never recovered his intellect. I know the family, in which there is no history of insanity. The young man did not drink liquor and was not, as well as I remember, of dissipated character or habit. I have every reason to believe that he was of sound mind until he was 19 years old. He left school at 12 years of age after his father's death. He then took to bhang. It was the guardian of the boy who moved the court to declare the boy incapable of managing his affairs. It was the guardian who was to get the management of the estate when the boy should be declared incompetent. Drugs are administered sometimes to minors with the object of impairing their intellect, so that others may be benefited thereby. The above is the only case of permanent insanity of which I have any recollection. The typical symptoms mentioned in my answer 45 were only observed in the case of temporary insanity which I have related, and not in that of permanent insanity. The symptoms observed in the case of permanent insanity I have related were consistent with the theory that insanity might have arisen from other causes than bhang.

Question 48.—I have seen cases in which the habit of consuming the drugs to excess has caused the children to be weak in intellect. I can recall the families of two brothers, one of whom took bhang to excess and the other took the drug moderately. The excessive consumer died at 50 years of age. Both brothers had families. The children of the excessive consumer, a boy and three girls, are weaker in intellect than the children of the other brother. He had been an excessive consumer for a very long while. It is not uncommon to find branches of one family differ in intelligence. The boy has been relieved of the management of his affairs by his cousin. This was done by mutual agreement. He gave up his property five years ago, when he was 25 years of age. The father died twenty years ago, and I never saw him. I never heard the relative intelligence of the two mothers discussed, nor that of the fathers.

102. *Evidence of* Assistant Surgeon Amar Nath Das, *Kayasth, Jaunpur.*

2. In this province two varieties, one generally known as flat, called baluchur, and the other chur or broken ganja.

3. Hemp plant grows spontaneously in Mymensing, Bengal.

19. Ganja and charas used only for smoking.

20. Ganja smoked by the low caste people as Kahar, Ahir, Chamar, etc., especially by those who have taken oath not to touch liquor or meat, popularly known as *vakt*, and by wandering fakirs. Charas not so much used in North-Western Provinces as in Bengal and Punjab.

21. Flat and round varieties preferred, and chur is taken to be more or less adulterated.

23. Bhang never used for smoking.

24. Respectable and high caste Hindus drink bhang and sometimes eat it in the form of majum. (Bhang pounded very fine afterwards mixed with syrup.)

25. Use of bhang is on the decrease, as portion of the respectable people have taken to drinking liquors.

26. Wandering fakirs, both Hindu and Muhammadan, are habitual excessive consumers. Low caste Hindus, Kahars, Ahirs, and Chamars are moderate consumers of ganja and charas.

28. The habitual moderate consumers of ganja generally use half a pice or a pice worth of the drug in smoking.

29. Bhang is generally mixed with black pepper; and it is the better class, who, to give it flavour and taste, mix it with sweet almonds, cardamons, cucumber seeds, rose petals, sugar and milk.

30. On the occasion of Holi and Dasahara bhang, in the shape of majum and ganja, and charas are consumed in company. During every festivity bhang and ganja are freely distributed among guests and dependants. The practice is mainly confined to the male sex; children do drink bhang occasionally in company with their father or guardian in a very moderate quantity.

31. Habit of consuming these drugs easily formed, not so difficult to break off as that of opium.

32. During Holi festival almost every Hindu who will not drink liquor will eat bhang in some shape or other. In Bengal, on last day of Dasahara, every Hindu, rich or poor, will drink bhang. The custom is regarded as essential. Moreover, during every festive occasion, those who will not drink wine will eat some bhang. As a rule the drug is used temperately. The custom of smoking ganja and charas is mostly prevalent among the low caste Hindus. Repeated use may lead to the formation of the habit.

34. It would be a serious privation to Kahars, Ahirs, and Chamars to forego the smoking the ganja. I believe the majority of low caste Hindu males smoke the ganja.

35. There is every probability that bhang and ganja will be consumed illicitly if prohibited. The consumers will be discontented, and the prohibition will lead the consumers to have recourse to opium or liquors.

36. The well-to-do has to a certain extent substituted alcoholic stimulants for bhang. Wine-drinking is recognised as more fashionable.

40. Native baids do prescribe the use of bhang on account of its medicinal qualities.

41. Moderate use of bhang increases appetite and is extensively used as a digestive by Hindus. The low caste people use ganja and charas to alleviate fatigue, and the dooly-bearer cannot do without the ganja.

42. I believe the moderate use of the drugs to be quite harmless. I have been practising as a physician for the last seventeen years, and have not come across a single case of illness brought on by the moderate use of bhang ganja, or charas.

43. Certainly inoffensive to their neighbours.

44. The consumers of bhang assert that the use of the drugs produces slight intoxication, and it refreshes and creates appetite; they feel no uneasiness afterwards. If the dose is excessive, they feel thirsty and dryness of the throat and mental hallucination.

45. (*a*) to (*d*) No.

(*e*) May induce laziness.

(*f*) No.

46. Habitual excessive use of any of these drugs deadens the intellect. One can always make out an excessive ganja smoker by his stupid look and slow ways. The excessive use sometimes produces insanity.

47. No.

49. No; the drug is seldom used as an aphrodisiac; the use of hemp in excess does produce impotence.

52. Bad characters do often use these drugs in excess.

53. No.

54. No.

55. Bhang is used as a cover to administer dhatura for criminal purposes.

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103. *Evidence of* Assistant Surgeon Mohendra Nath Ohdedar, *Allahabad.*

1. I know and have seen a large number of people who use the hemp drugs. Many of them I have attended professionally during the last fourteen years.

2. Bhang is known as bhang or *sabzi*. Ganja is called ganja, and that generally offered for sale is of the flat variety. Charas is called charas.

19. As far as I know, ganja and charas are used only for smoking.

20. Ganja and charas are used in moderation by the lower class people, especially labourers, such as those who work in the fields, Kahars, etc. In excess they are used by vagabonds and badmashes, people who have no work and hang about the ganja shops in the day and spend their nights in gambling and thieving. Sanyasis and fakirs also use these drugs in excess to protect themselves against the inclemencies of the weather.

23. I have never heard bhang being used in this way.

24. Bhang in moderation is used by almost every class of people (Hindus) of the North-eWstern Provinces and Oudh, who are prohibited by religion to take liquor. In excess, it is generally used by the Pragwals of Allahabad, the Ghatials and Gangaputras of Benares, and by people of this class at all religious centres.

28. *Moderate*—

(*a*) Bhang, 5 to 80 grains, cost half a pice; Charas, 2 chillums, or about 20 grains, cost half an anna; Ganja, 2 chillums to 3, or 20 to 30 grains, cost one anna.

Excessive—

(*b*) Bhang, 80 to 640 grains, cost one anna; Charas, 4 to 24 chillums, cost six annas; Ganja, 4 to 48 chillums, cost sixteen annas.

29. Ordinarily black pepper and aniseed are mixed with bhang by the common people; but the more respectable classes, besides the above two ingredients, add petals of rose, almonds, seeds of cucumber and marsh-melon, cardamom, sugar, and milk or curd.

Exceptionally dhatura seeds are added by those habitual excessive consumers who want to increase the intoxicating properties of bhang. I have never heard of opium, nux vomica, cantharides, or betel-nut being added to any of these drugs. Bhang massala is generally known here by the name of *thandai*, and consists of petals of rose, etc., mentioned above.

30. The respectable class of people in the North-Western Provinces do not consume these drugs in company, especially ganja and charas. Society in all ages did look down, and even now does look down, on those who smoke ganja or charas. Bhang is sometimes offered to a friend if he happens to call in the evening. These drugs are consumed in company only by the respectable idlers, vagabonds, and badmashes, many of whom gather together in the shops where these drugs are sold. Among the respectable classes of people, the females never use these drugs. The low classes of prostitutes, however, do sometimes get into the habit of smoking ganja and charas simply with a view to keep company with their paramours. Children are rarely seen using ganja or charas; but the children of Pragwals and Gangaputras do very often get into the habit of using bhang.

31. Yes; the habit is easily formed, and when once formed is difficult to break off. Among the lower classes who have not much moral stamina and strength of mind, the tendency is for the moderate habit to develop into the excessive.

32. It is only on the day of Dasmi that bhang is used as a matter of social custom. This is especially observed in Bengal. In the North Western Provinces it is generally consumed on the occasion of Shivaratri. Ganja is very often smoked during the Holi by the common people not as matter of religious or social custom, but simply to get merry. The custom of taking a little bhang on the Dasmi day in Bengal and Shivaratri in the North-Western Provinces is generally considered by the orthodox class essential, but there is no ruling to this effect in any religious book. On these occasions the great majority of people take the drug in very moderate quantity, and many only touch it with their lips. The use of the drug on occasions like these is neither injurious nor likely to lead to the formation of the habit.

36. Yes; alcohol is now substituting these drugs to a large extent among the educated and well-to-do classes. I do not know a single native gentleman of my acquaintance and age who uses ganja, charas or bhang. Among the elderly people whom I have the honour to know, there is not one who uses ganja or charas, though many of them (residents of North-Western Provinces) take bhang from 5 to 10 grains every evening. The causes to which I attribute this change are two in number,—(1) human beings are generally creatures of fashion, and generally take their fashion from those they are governed by; (2) the consumption of one or two pegs of brandy or whiskey is less injurious than the moderate consumption of hemp drugs, and alcohol is more palatable. In many instances, however, it is not a case of substitution. Many people who now take liquor would probably never think of using any of the hemp drugs if liquor were not available and in fashion. The proof that I have of liquor being consumed in preference to the hemp drugs is, as stated above, that I do not know a single respectable person of my age, though I have a large number of friends and acquaintances, who uses any of these drugs.

37. I have no personal experience of charas and ganja-smoking, but from what I have seen I believe that the consumers of ganja are more roguish and rowdy than those who smoke charas. The difference between the two is, however, one of degree. Both make the consumer lean and haggardly-looking, and give a peculiar redness to the eyes. They produce rudeness of speech and roughness of manner. Bhang, when not consumed in moderation, makes a man stupid and dull.

39. The drinking or eating of bhang does not affect the body, but the brain. The smoking of ganja or charas not only affects the brain, but makes the consumer lean in body. I believe, though I have no good reasons to offer, that the consumption of bhang and ganja makes a person less prone to insanity than the smoking of charas.

40. Bhang is used by the native physicians on account of its medicinal properties. Ganja is sometimes given in cases of tetanus. It is also boiled in oil, and an anodyne liniment prepared for the treatment of rheumatic pains. In the treatment of cattle, bhang alone is used.

41. Bhang in very moderate quantity creates appetite and helps digestion. Ganja and charas used in moderation relieve fatigue, and help one to bear exertion and exposure. In many unhealthy districts both ganja and charas are used as a preventive of malarial fevers. None of them can be considered to be "food accessory" in the sense in which alcohol is.

42. The moderate use of bhang, 5 to 20 grains, is certainly beneficial, as it helps digestion. I know some of my friends who use daily about five grains of bhang, and are in the very best of health. I also know from personal experience that it has the quality stated above. My impression is that the smoking of one chillum of ganja or charas per day is not only harmless, but beneficial in the way stated under paragraph 41.

44. The immediate effect of bhang is refreshing. If taken in sufficient quantity, it produces intoxication. It creates appetite, and has no apparent after-effects. The effect lasts from four to six hours. The want of subsequent gratification does not produce much uneasiness. Ganja and charas are refreshing, produce intoxication, and allay hunger. Their effects last from one to three hours.

45. The term "moderate" is a very elastic one.

What may be moderate quantity in my opinion may not be so in that of another. Five grains of bhang, one chillum of ganja or one of charas does not, in my opinion, produce any noxious effect, physical, mental, or moral. It does not, provided the above quantity is consumed, impair the constitution in any way, injure the digestion, or cause loss of appetite. Ganja and charas very often produce bronchitis and asthma, and sometimes dysentery; but one chillum per day would not do so.

The consumption of the quantities stated above does not, in my opinion, impair the moral sense or induce laziness or habits of immorality or debauchery.

I have not known these drugs, when used in moderation, to deaden the intellect or produce insanity.

46. I have seen two cases of insanity due to the excessive use of ganja.

47. The moderate use of these drugs is not a hereditary habit, and does not affect the children.

48. The children of those who take these drugs in excess very often get into the same habit, but I believe more from association and example than any influence of heredity.

49. Charas and bhang are sometimes used as aphrodisiac, but I do not believe they have that effect. Low class prostitutes get into the habit of using these drugs, not for their aphrodisiac property, but to please their paramours and keep them company. If these drugs are used often for their aphrodisiac property, they tend to produce impotence by exhausting the system.

The use of hemp drugs tends to produce impotence, and it is for this very purpose that they are largely used by fakirs and jogis.

56. The admixture of dhatura increases injurious effects of bhang. Dhatura is very often given by *thugs* to unwary travellers to produce insensibility.

57. I have never heard of ganja or charas to be eaten or drunk.

In conclusion, I have often heard that the contractors of hemp drugs adulterate them before offering them for sale to the public. This, if possible, should be stopped.

35. I would be sorry to see the use of hemp drugs prohibited by legislation, because (1) it would be interfering with the liberty of the people, and (2) depriving the poorer classes of a drug, the moderate use of which helps them to go through hard work and relieves their fatigue. It would, in my opinion, be injudicious on the part of Government to interfere with the public in their consumption of hemp drugs, simply because a certain number, on account of their excesses, happen to become insane or take to gambling and thieving. Government might as well say that no one should take liquor or consume more than a stated quantity per diem.

The prohibition of the use of hemp drugs is also not feasible, because in many parts of the country they grow naturally, and because hard-working people require something to steady and soothe their nerves when the day's work is over. Were the consumption of hemp drugs prohibited, people would take to drinking liquor. Could any harmless exhilarant be supplied to the public, which would be as cheap as the hemp drugs, I would say: Stop their consumption by all means.

It is not feasible to restrict the excessive use of these drugs. Government might increase the duty and thereby raise their price; but those classes of people who use these drugs to excess will use them even then, and take to more gambling and thieving to obtain the requisite money. If the consumption of hemp drugs is to be stopped, why not just as well stop the use of liquor, which is much more expensive and equally harmful when taken in excess?

46. Ganja in moderation relieves fatigue and gives appetite, but in excess it dulls the mental faculties and makes the consumer prone to fits of violence and excitement. The continuous use in excess sometimes leads to insanity. It also spoils the physique, and gives the consumer a peculiar haggard and ruffianly appearance.

The moderate use of charas relieves cares and anxieties and removes fatigue, but its use in excess spoils appetite for food and aptitude for hard work. The consumer becomes almost a sloth.

55. I am not aware if any drugs are administered with any preparation of hemp.

Oral evidence.

Question 1.—I studied in the Lahore Medical College, and got the degree L. M. S. I have served in Garhwal, Benares and Allahabad. I have had no special experience in lunacy cases.

Question 36.—Bhang is taken in the evening as refreshment after the day's work and appetizer for the evening meal. The drugs are being supplanted by alcohol among a few of the better classes, but many men are taking to alcohol who never had the drug habit. I think native liquor is more injurious than the hemp drug in its effect on the people, not only physically but in other respects also. Liquor is more expensive, and induces a laxer moral tone than the old-fashioned drugs do. It also makes a man more troublesome to his neighbours. Brandy and whisky compare favourably with the hemp drugs, because they are purer than country liquors of the ordinary sort.

Question 39.—I consider charas more noxious than eating or drinking of bhang or smoking of ganja. There is not much difference regarding effects between the smoking of ganja and charas, though charas is stronger. Bhang is less strong than the other two.

Question 46.—The two cases were within my knowledge for a long time. There was no family history of insanity. They frequented bad company. They might have indulged in other vices besides ganja. They were young men. They may have been given to self-abuse or excessive venery. In one case I have good reason to suspect this. I don't think they took liquor, but one of them may have done so. This one was of the Kalwar caste, and though a Vaishnavite is not likely to have had very strict scruples. I made the acquaintance of one (of the Kalwar caste) in 1888 or 1889. He became mad three years ago. He was then 32 or 33 years of age. When I first knew him he was a clean liver. He took to evil courses which led him to ganja, and probably also to sexual excess and liquor. This was about a year or two before he became insane. The other man is now between 30 and 35. I knew him about six years ago, that is in 1887. I came to Allahabad in 1884. He had been mad some time before I saw him, perhaps for two or three years. I was called in when he became violent one day. He used to have intervals of

complete intelligence. The violent fit for which I was called in lasted a week or ten days. I don't know for certain how long the lucid intervals lasted. I attended him for four or five days after I was called in. The attack was not over when I ceased to attend him. I was told the fit lasted eight or ten days, and I don't know how long the subsequent lucid interval lasted, or how many attacks he has had since. I have seen him again when attending members of the family. There are still lucid intervals. I attribute the insanity to ganja, on the information of his friends that he smoked the drug, and because there was no other cause apparent. He smoked with people in the mahalla, not with low fellows of the bazar. His companions were given to vices of various sorts, sexual as well as other. I don't know of their taking alcohol. One of these companions was of the priestly class. It is as likely as not that the company indulged in dhatura, for the priestly class do take that drug. I don't know how long he was leading a loose life before he went mad. These are the only two cases of which I know the details. The last man must have become mad about the age of 21, I have hardly had any experience of insanity cases. I have seen very few. To ascertain the cause of insanity, family history, and the insane's previous habits and history, must be enquired into. In both these cases I took care by special enquiry to exclude causes such as injury, sudden grief, fright, or other kinds of mental shock, besides enquiring into the family history. I do not know of any special symptoms in insanity caused by hemp drugs.

Question 57.—Dhatura is one of the drugs with which the hemp drugs are adulterated by the contractors. An infusion of dhatura is sprinkled on the leaves of bhang, and ganja is soaked in it and dried. I know of no other kind of adulteration. I have been told of this adulteration with dhatura more than once. I heard of it in Allahabad, and it must exist here.

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104. *Evidence of* Assistant Surgeon Hari Lal, *Kayasth, Aligarh.*

1. My professional knowledge, personal acquaintance with the persons who use hemp drugs, and my personal experience and information gathered from the consumers of these drugs have enabled me to frame my answers.

2. Some of these definitions and names are known in these provinces.

Hemp leaves or dry leaves of the hemp plant are called by the following names:—bhang, sabzi, siddhi and bijia.

Charas is the resinous exudation from the hemp plant, and is known by the names of charas and sulfa.

Ganja is the name applied to the dried flowering tops of the plant; is called by the name of ganja; the varieties of ganja are not known to me.

19. Yes.

23. No.

28. *Average allowance—*

Bhang—

	Cost per diem.
(*a*) 2½ tolas or 1 oz.	3 pies.
(*b*) 5 tolas or 2 oz.	6 pies.
Charas—	
(*a*) 6 mashas or 1½ drachm	1 anna.
(*b*) 2 tolas or 6 drachms	4 annas.

Ganja is not generally used in this district, and hence no information can be given as regards ganja.

29. Bhang when used is mixed with black pepper, with or without sugar and milk; it is often used with *thandai*, which consists of fennel fruits, liquorice, rose petals, melon seeds, poppy seeds and almonds ordinarily. This form is generally used in summer; the object of this admixture is a cooling draught. Black pepper, sugar and milk are mixed with bhang to make it more palatable. Ganja and charas are ordinarily used with tobacco.

In exceptional cases bhang is used with other medicinal substances, as kewra, saffron, cardamoms and ajwain. It is also used in the form of majum, which consists of bhang, almonds, pistachio-nuts and cocoanuts. Dhatura is sometimes used with bhang, sugar, ghi, charas and ganja for criminal purposes; opium, nux vomica, cantharides, or betul-nuts are not known to me to be mixed with any of the hemp drugs. I do not know of any preparation as bhang massala. Thandai is perhaps called bhang massala in other provinces.

30. The three drugs are mostly used in company, especially charas and ganja, as one chillum of charas or ganja suffices for three or four persons. The percentage of persons who use in company may be roughly taken as follows: bhang 70 per cent., ganja and charas 90 per cent. The consumption of bhang is mainly confined to the male sex, especially adults, and to prostitutes. It is not usual for children to use bhang. Ganja and charas are used by males and by prostitutes only. I have not heard or seen children using them; by children I mean persons under 12 years of age.

31. Yes.

32. There is no religious custom in regard to the consumption of hemp drugs. It is a social custom among Brahmans, Banias, and to a small extent in some other classes, to use bhang on certain occasions, as Holi, which is a Hindu festival celebrated every year. The consumption of bhang is not essential on such occasion. It is generally excessive, but is not likely to lead to the formation of habit or otherwise injurious.

36. There is no reason to think that alcohol is being substituted for hemp drugs.

37. Charas-smoking is more effective and immediate in its action than ganja-smoking. Bhang-drinking is slow in its effects, but more durable than the other two.

39. Bhang-drinking or eating is less injurious than ganja or charas-smoking; it is said that charas and ganja are liable to produce insanity, and I have seen a few cases in my hospital practice which were attributed to the charas and ganja-smoking. I have seen many bhang consumers, but never known one of them who may have become an insane. Bhang may or may not produce insanity, of which I am not certain. Moderate consumers of bhang are often very

plump and of good health, but on the contrary charas and ganja consumers are thin and asthmatic.

40. Bhang is used by vaids in disorders of the alimentary canal as in diarrhœa and piles; it is also given to cattle with other medicines in cases of worms in the intestines and loss of appetite. Ganja and charas are not known to me to be used for medical purposes.

41. (*a*) and (*b*) Yes.

(*c*) Seldom.

(*d*) Not known.

The above answers apply only to a very moderate use of bhang and not to ganja and charas.

42. The moderate use of bhang is harmless, as I have seen moderate habitual drinkers quite sound in health. Even the moderate use of ganja and charas for a length of time is injurious to health.

44. The immediate effect of bhang is refreshing, produces intoxication, creates appetite. Effect lasts from four to six hours. After-effects are slight heaviness of the head and dull memory. Want of subsequent gratification produces longing and uneasiness.

The immediate effect of charas and ganja is intoxication; allays hunger. Effect lasts from one to two hours. After-effects are headache, thirst, dryness of the throat, and there is uneasiness for want of subsequent gratification.

45. The habitual moderate use of bhang does not affect the person physically or morally, but it does impair the constitution mentally in the long run, as some habitual drinkers do not possess that average intellect which non-drinkers have. It does not injure digestion or cause dysentery, bronchitis or asthma. I do not know of any cases in which it has impaired the moral sense. The moderate use in the long run deadens the intellect to some extent. The moderate use of bhang is not known to me to have produced insanity in cases known to me. No records of such cases have been kept by me.

Ganja and charas affect physically, mentally, morally; they impair the constitution slowly, produce loss of appetite, cause bronchitis and asthma, and generally lead to acts of immorality. They are said to be the cause of insanity and in a few cases in my hospital practice they have been found to be the exciting cause. When caused by charas and ganja-smoking, insanity is generally temporary and generally *maniac type*. The symptoms are reinduced if the person again resorts to their use. In the few cases of which no account has been kept, I did not find any typical symptoms. Some insanes do confess to have used the drug. I have no evidence to the point that insanity does tend to indulgence in the use of hemp drug.

46. The effects are the same as regards charas and ganja, excepting that they produce their injurious effects sooner and more effectively. Bhang when used in large quantity produces its ill-effects on those organs also in which its moderate use was beneficial; that is, it produces general wasting of the body, with constipation, loss of appetite, dull intellect, laziness, etc. I do not know of any cases in which its excessive use has caused insanity.

47 and 48. No.

49. Bhang in moderate doses, and ganja and charas in very small quantity are used by prostitutes as an aphrodisiac. Their use for this purpose is not more injurious than their use as an ordinary narcotic; but people take advantage of their good effect and thus become excessive consumers. The moderate use of bhang does not tend to produce impotency.

50. Bhang in large doses causes intoxication; but when it is over, the after-effect of bhang is said to be aphrodisiac; it may produce impotence in large doses, of which I am not certain. Charas and ganja reduce the consumer to a skeleton and thus make him impotent.

56. Effect of bhang is increased by admixture of sugar and poppy seeds in proportion to its being taken in moderate or excessive doses. Charas and ganja are sometimes mixed with dhatura seeds for criminal purposes; but it is very difficult to find out whether the increased effect is due to the admixture or the additional intoxication of dhatura seeds.

57. I have no knowledge on this subject.

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105. *Evidence of* Assistant Surgeon Baldeo Singh, *Thakur (Chhatri), Banda.*

1. Lived among people who used the drug.

2. Ganja, charas, and bhang are the three names commonly applied. The variety of flat ganja is also called baluchar, and is supposed to contain more narcotic properties than the round ganja.

The real bhang consists of the dried leaves of male plant, but generally bhang sold in bazar contains leaves of female plants as well, and then it is said to be an adulteration, as it is said to produce headache.

There is another preparation called majum made by boiling bhang leaves in water, and then mixing some ghi, decanting the ghi and mixing it with thick syrup or jelly, and allowing it to solidify, then cut in small lumps, and sold as sweetmeat.

3. Almora and Bahraich.

4. Ganja and bhang;—the former being female plant, and the latter male.

6. Very dense.

15. Bhang is prepared to some extent by village people at their own houses from wild plants. When the leaves begin to get yellow and the plant is in flower, they cut and dry the leaves to form bhang; and if they want ganja, remove the female plants to a distance from the males, and when they find resinous substance adherent in abundance to the flower-tops, they cut and press it, and dry to form flat ganja.

17. To a small extent they are made by fakirs and others who use it.

19. To my knowledge ganja and charas are used for smoking purposes only.

20. Fakirs and low-class people generally smoke in abundance, generally on the takias of fakirs (the place where they live), but gosains (those who worship Shiva god) think it a necessary article for smoking.

21. All varieties are used, but flat ganja called baluchur is preferred.

22. Native, from Bahraich and Almora.

23. Never to my knowledge.

24. Only poor people resort to eating, but generally it is drunk.

25. On the increase. I think lots of people are getting in the habit of drinking liquor, but after a time, finding that they cannot afford, resort to bhang, charas or ganja, as they have formed a habit for intoxication.

26. For both bhang and ganja, habitual moderate consumers, and then occasional moderate consumers; then come the habitual excessive consumers, and lastly, occasional excessive consumers.

28. (*a*) One pie per day.

(*b*) ½ an anna per day.

29. Generally they boil bhang in copper vessels, saying it becomes more intoxicating, and mix a few seeds of dhatura to increase the narcotic effect. The bhang massala generally consists of—saunf (fennel seeds), black pepper, petals of rose flower, seeds of different varieties of cucumber; these are supposed to moderate the narcotic properties.

30. Ganja and charas are smoked in company, while bhang among moderate drinkers generally in solitude; but those that use in large quantities use in company in "takias" of fakirs and in temples (god Shiva). Children generally never use it.

31. The habit it easily formed, and, except by those that are excessive consumers, can easily be left off. Among the habitual consumers, it goes on increasing to excessive quantities.

32. Those people called gosains that remain in the temple of god Shiva, and those that worship him (the god Shiva) ardently, think it to be necessary to use ganja, charas and bhang. It is generally excessive, and increases to such an extent that it becomes injurious.

33. Among the upper class of people, as Brahmins, Thakurs, and Banias, etc., smoking is thought against the society, and any man found smoking is almost outcasted; but drinking bhang is not thought of so ill. Fakirs and Gosains think it is religious to drink bhang and smoke charas and ganja.

34. Fakirs and gosains will not be able to live without it, as it has become a habit; but general restriction will make the people use liquor.

35. Ganja and charas ought to be prohibited as they destroy health and good qualities in men that use it. Bhang is not injurious. No doubt among the fakirs the prohibition will cause serious discontent, but there cannot be any political danger. If bhang is not prohibited, the discontent will not reach a high pitch. If bhang is prohibited, liquor will be resorted to or dhatura smoking and drinking, which will be horrible.

36. I think bhang is replacing alcohol among poor people who cannot afford it now.

37. Charas is stronger and weakens the whole system.

38. Flat ganja is generally prepared of the best variety, and hence contains more resin, and thus more narcotic properties.

39. Smoking is worst, as it acts at once through the lungs and weakens them.

40. Bhang is used medicinally by natives.

41. (*a*) Bhang acts as digestive.

(*b*) Alleviates fatigue.

(*c*) Anti-malarial, and I have an experience of it at any rate that it cuts short the cold stage. Those that use the drug medicinally are not those who are habitual bhang drinkers, as it has no effect on them. The village people who have no other medicines at hand use bhang as anti-malarial.

42. The moderate use of bhang is harmless; it will save thousands from drinking liquor, and liquor drinkers find a relief in using it.

43. Yes.

44. The moderate use in habitual consumers refreshes them, exhilarates the spirit, and creates appetite. The effect lasts about six hours. There are no after-effects, but there is longing and uneasiness for it. The above refers to bhang only.

45. I think the habitual moderate use of ganja and charas will weaken physical, mental and moral faculties, but not of bhang.

Smoking weakens lungs, and does not impair digestion. Smoking causes bronchitis and asthma, but drinking does not, and is beneficial in dysentery. The moral faculties are impaired with ganja and charas, but less with bhang.

These drugs do produce insanity, especially by smoking. It is temporary, but will come on again when used. Insanity seems to be the direct result of ganja or charas on the brain by over-stimulation.

47. It is not hereditary, but sometimes it will appear so, though really it is due to such men's society.

49. Bhang I know is used as an aphrodisiac; it does not appear to produce impotency.

51. Moderate consumers may commit debauchery.

54. Bhang is said to be against fortifying a man for a crime. A man loses all valour and becomes timid.

55. (*a*) They do in the form of bhang-drinking.

(*b*) Yes.

56. Bhang used with massala becomes mild, but some people like to increase the narcotic properties, and thus mix a seed or two of dhatura. Dhatura is given with bhang to others by criminals. A case occurred lately in which the criminals that were in the power of police gave dhatura with bhang to the police, and the head constable was sent to me as a lunatic, but recovered in a few days.

68. There are, in towns, shops where ganja and charas are smoked, and it is thought such a bad place that no high-class men—I mean Brahmin, etc.,—will ever dare to go near the shop.

69. I think the neighbours are not consulted, but it is essential.

Oral evidence.

Question 1.—I am Assistant Surgeon at Banda. I was educated in the Lahore Medical College, and have the diploma L.M.S. I have been nine years and seven months in Government service in the North-Western Provinces and Oudh in various districts. I have had no special experience in connection with lunatic asylums.

Question 22.—In the Sultanpur district, which is my native place, charas as well as the other drugs is said to come from Bahraich and Almora. I don't know where it is produced.

Question 25.—I have known people in Bijnor and Unao who have abandoned liquor for bhang. There are instances of several persons in these two places.

Fakirs and gosains who live on chary are fairly well provided with money, and therefore they will be able to buy liquor. I know some of them take liquor already in secret. This is the practice of some mahants of Hanuman Gadhi in Ajudhya. The hemp and liquor habits are to some extent interchangeable.

Question 29.—The mixing of dhatura is not a common practice. The boiling of bhang in copper vessels is, however, the usual method of preparation. After boiling the bhang is washed with cold water and dried and kept for use in that state. For consumption this is taken alone, or mixed with the ingredients I have mentioned. The poorer people mix it with black pepper alone. The other ingredients are used by the more wealthy.

Question 35.—Dhatura-smoking would in case of restriction take the place of ganja and charas, and the leaves would be used in the place of bhang. I have, however, no experience of the leaves of dhatura being used in this way. Brahmins and others who do not smoke but consume bhang would use dhatura leaves. The use of dhatura would have very bad effects, especially the smoking of it, for in that form it affects the brain very rapidly and severely. I have seen charas and ganja when smoked cause sudden intoxication, so that the smoker has fallen insensible. I have seen the same effect follow from the smoking of a mixture of dry and moist tobacco by Muhammadan swho have been fasting at the Muharram. There is this difference between the effects of the use of tobacco on the one hand and of ganja, charas and dhatura on the other, that in the latter case the smokers talk incoherently after they have recovered their senses. Arsenic has no intoxicating property, and I do not think it would be used in place of the hemp drugs.

Question 41.—I have tried bhang on myself, and I have found that it cuts short the cold stage of fever. Many people in my own village in Sultanpur use it in this way. It is taken before the ague is to come on, and the fit is cut short by it. Bhang taken in this way acts as a diuretic.

Question 45.—The smoking of ganja and charas have caused asthma and bronchitis within my own observation. Tobacco has not the same effect. I have found these diseases very prevalent among those who smoke the drugs to excess. The moderate use will bring about the same result in time, but I have no personal experience of this. It is not the fact that ganja-smoking is a domestic remedy against asthma and bronchitis, but dhatura is so used. I was seven years at Unao There was a mali of the dispensary and a syce of mine who had asthma. I saw other cases in my dispensary practice. The two cases I have mentioned were under my continuous observation. It takes some time for the disease to develop. The mali's asthma came on with bronchitis first. There was profuse discharge, and after three years the man died of congestion of the lungs and jaundice. The latter disease I attributed to disease of the lungs as the cause. This is the first and only case I have seen of jaundice arising from disease of the lungs. I never heard or read of any other case. The second Unao case of asthma is living, but the man is weak and unable to follow me on horseback. Both of these cases began with moderate use, which developed into the excessive before the effects I have described came on. I have no experience of the moderate use causing such serious results, but I think it probable it could if long continued.

I do not think the moderate use of the drugs produces insanity. I refer to the excessive use when I say in this answer that the drugs do produce insanity. With regard to the bad effects on the mental faculties, I maintain that the habitual moderate use of ganja and charas are harmful. I base my remark solely on my ideas of the physiological effect of these drugs on the brain. The brain becomes congested and not anæmic. The degree of congestion depends on the quantity of the drug consumed. With moderation the congestion would not be serious nor lasting. It would not be similar to the congestion caused by alcohol, which is gradual and long continued, whereas this congestion is more rapid and disappears sooner.

Question 56.—In the case described bhang and dhatura were given to the policeman by the prisoners. The drink was offered as thandai, and the policeman did not know its strength or that it contained dhatura.

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106. *Evidence of* Assistant Surgeon Mohammad Abdurrahim, Khan Bahadur, *Lucknow.*

1. As a student of medicine and as a Government servant in this country, I had the opportunity of knowing something about the hemp drugs from those who use it, and at times I have myself been prescribing certain preparations of the drug to my patients as an anodyne.

2. These definitions are quite correct. The dry leaves of the plant are called subzi, bhang. The word "siddhi" is not used in these provinces, and so the word "patti" is not so commonly known as "bhang" and "subzi."

All varieties of ganja are known by one name, "ganja."

3. I have seen it growing spontaneously on the banks of rivers and in damp soils at Barrh in Patna district, at Lahore (Punjab), and at Lucknow. I have not seen it growing abundantly.

4. It is mostly known by the name "bung," or "bhang," and sometimes "buti" (herb), and "hashish."

6. What I have seen of the wild hemp growth. I have found it pretty dense.

7. I know of none where the cultivation of the hemp is carried on extensively. There is a place near the city of Lucknow called Gowghat, where hemp is cultivated on a small piece of ground for the production of bhang only.

8. Do not know.

9. Cannot.

10. Don't know positively.

11. Don't know.

14. Cannot say.

15. Bhang is generally prepared out of leaves of the cultivated plants. The leaves of the wild plants do not produce good bhang. Out of the wild plants they generally prepare ganja, which consists of the flowers and the fine buds and tops of the plant. *Charas.*—The active principle which exudes on the leaves and the plant is collected both

from the wild and the cultivated plants. Sometimes they mix dust and ashes with it. Ganja and charas are mostly used for smoking, and sometimes they are used for eating, but not so much as for smoking. Bhang is used for drinking mixed with "sherbet" (syrup).

16. As far as I know, it is not prepared by the people in their houses. Yes; but good bhang is generally produced from the cultivated plants. Both ganja and charas can be prepared from the wild plants.

17. By the low cultivating class of people.

18. All the three drugs get spoiled if exposed to the moisture, specially in the rainy season. It loses its effects if kept for a long time—a year or more—without being protected from the effects of the atmosphere and moisture. The causes of deterioration are the production of vegetable parasites called "phophundi" in it. The deterioration can be prevented by keeping these drugs in air-tight bottles, and exposing them to the heat of the sun now and then in the rainy season.

19. Ganja and charas are mostly used for smoking. They are used sometimes internally in the shape of pills for their aphrodisiac effects and also to produce an intoxicating effect. Both ganja and charas are used externally, either mixed with oil, poultices and embrocations for their anodyne effects in rheumatism and other painful affections. Most of the oils used by the natives of India for rheumatism contain ganja and charas. Both ganja and charas are used for smoking by the fakirs and low class of labourers in almost all the provinces of India.

20. Fakirs (beggars) and low labouring classes mostly Hindus, and to a certain extent Musalmans, also use charas and ganja for smoking. Fakirs about 90 per cent. and labouring classes about over 50 per cent. smoke charas and ganja. As for these localities, nearly in almost all the provinces of India it is used.

21. I cannot specify the kind of ganja preferred for smoking. Ganja as a whole is used for smoking.

22. Cannot accurately describe the import of the drug. It is said to be imported from Nepal and Kabul.

23. As far as I know, it is not used for smoking.

24. Bhang is used for drinking in the form of sherbet (syrup) by most of the Hindus of the respectable class, as Brahmans, and also by the middle classes, as Banias, and low classes, as Kahars, etc. Of the Brahmans I know the Chaubeys of Mathra, about 90 per cent., drinking it. Fakirs of higher orders drink it. Among the Muhammadans it is not used so freely as among the Hindus. I have witnessed the free use of bhang by the Hindus at Mathra, Lahore, and at Lucknow. I do not know any other form of eating bhang except drinking.

25. Cannot say.

26. In stating this question, I shall divide the consumers into two classes, *viz.*:—

(A) *Hindus* and (B) *Mussalmans*, and this I am stating of the city of Lucknow—

1st, bhang drinking—

(A) *Hindus*—

(*a*) Habitual moderate consumers, 50 per cent.
*(*b*) „ excessive „ 20 „
(*c*) Occasional moderate „ 75 „
(*d*) „ excessive „ 25 „

* Of low classes mostly.

2nd, charas and ganja smoking—

(*a*) 20 per cent.; (*b*) 15 per cent.; (*c*) 8 per cent.; (*d*) 5 per cent.

(B) *1st, bhang drinking* among the Mussalmans, 5 per cent.

† *2nd, ganja and charas smoking*, 15 per cent.

27. Most of the people who consume the drugs in the shape of ganja and charas-smoking belong to the low labouring classes. In order to remove their fatigue of labour they consume it, and thus gradually get on to the habit of smoking of ganja and charas.

Bhang-drinking, which is carried on more extensively, is commenced first for the sake of amusement, and gives them good appetite, and as a tonic. Better and higher classes of Hindus drink bhang. Bhang-drinking among the Muhammadans is mostly in low classes.

28. Cannot describe.

29. Cannot say.

30. To a great extent the consumption of these drugs, specially bhang, is practised in solitude, and this mostly among the higher classes. Charas and ganja-smoking is practised in public and by the lower classes. Mostly to the male sex and about the middle of life. Females and children are rarely known to use or consume any of these drugs.

31. It is easily formed, and is difficult to break off. There is always a tendency to develop a habit into excessive.

32. It is mostly a social custom, and very seldom among the fakirs or religious. Among the Chaubes of Mathra it is a custom to congregate on the bank of the Jumna river and drink bhang; also in their wrestling ground called "akharas" they drink bhang. These Chaubes, who are Brahmans, seldom or never smoke ganja or charas. Among them, as well as among most Hindus, the consumption of the bhang is moderate—very seldom excessive. Very likely they form a habit, and very seldom in old consumers insanity and impotency are brought on.

33. Among the Hindus, from a religious and social point of view, the consumption of bhang in a moderate quantity is not considered a sin. Among the Mussalmans it is strictly prohibited to consume it in any form. Charas and ganja-smoking both among the Hindus and Mussalmans, from a social point of view, is considered a low and bad habit. I know of no custom of worshipping the hemp plant on any occasion by any sect of people.

34. I think not. To a certain extent the habitual consumers may suffer on account of their system getting habituated to its use.

35. It is quite feasible to prohibit the use of all these drugs. Most probably these drugs will be consumed illicitly. To a certain extent there will be an occasion for discontent among the consumers. Most probably prohibition will be followed by recourse to alcoholic stimulants and opium.

36. Cannot state positively.

37. Not much. Charas is stronger in its effects than ganja.

38. Cannot say.

39. Moderate drinking of bhang is less injurious than smoking of charas or ganja, for smoking produces stronger effects than drinking, and it in course of time might give rise to lung disease, such as asthma, bronchitis, etc.

† *N. B.*—Ganja and charas, both among the Hindus and Musalmans, are used by the low classes.

40. The medicinal use of these drugs are both external and internal in painful affection. Bhang is used in the shape of poultice and fomentation. Mostly bhang is used in treating cattle and horses.

41. (*a*) I think not.

(*b*) It may.

(*c*) Doubtful.

(*d*) External application is one of the best ways of treating painful diseases.

Medicinally, a small quantity of ganja or charas is better in the shape of extract under class (*b*) it can be used.

42. Moderate use of any of these drugs is not harmless, because it brings on a habit of consuming the drugs in excess, and thus deteriorates the system, specially the nervous system, in the long run. Its use for medicinal purposes is quite harmless.

43. Not quite; at times when they use it in excess they are troublesome.

44. Exhilaration of the spirits. To a certain extent it is refreshing. In moderate use the intoxication is not much. It is doubtful whether it produces a real appetite. From a few minutes to half an hour. The after-effects are headache and vertigo. Not much in moderate dose. It does produce longing and uneasiness for gratification of the subsequent want.

45. (*a*) Not much marked.

(*b*) Perhaps not.

(*c*) I think not.

(*d*) Might cause asthma or bronchitis if long used.

(*e*) Very difficult to say anything positively about it.

(*f*) Nothing very particular about the intellectual faculty being affected or insanity being produced can be described.

(*g*) None to my knowledge.

Not in a position to give any account.

47. Very difficult to say. Perhaps not.

49. (*a*) It is to a certain extent used as an aphrodisiac.

(*c*) Cannot say.

(*d*) Difficult to say.

50. Excessive use of any of these drugs as bhang, ganja and charas, might produce an exhausting effect on the nervous system, and thus give rise to diseases of the nervous system. It is very difficult to discuss with accuracy how far these drugs produce their effect in producing diseases of any special system.

51. To a certain extent these are; for most of the habitual moderate consumers are of the low order. Cannot describe its connection with any crime particularly.

54. Might be used.

55. Cannot say how far the criminals induce their victims to partake any of these drugs in order to produce a stupefying effect. Complete stupefaction can be induced by a very large dose of any of the drugs without admixture.

56. (*a*) To produce an exhilaration of the spirits and to produce a pleasing sensation.

(*b*) Cannot say to what extent are the effects when used in excess. I possess no information regarding the admixture of dhatura.

58. I do not find myself in any way prepared to answer the questions in chapter VII.

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107. *Evidence of* Assistant Surgeon Annuda Prasad Datta, *Kayasth, Assistant Surgeon, Etah.*

1. During my last thirteen years, Government service I had the opportunity to remain in Calcutta during the years 1880-81, 1883-84, 1889 and 1892, and was engaged by some wealthy gentlemen to be their family doctor. Some young men of these families were in the habit of taking bhang, charas and ganja. In their company several gentlemen used to frequent and partake these intoxicating drugs. So my daily medical attendance in these families gave me ample opportunity to know something of the hemp drugs.

2. The definitions given by Dr. Prain's report are quite correct, and the name of each of these products is siddhi or bhang, charas and ganja.

19. Ganja and charas are used for smoking purpose generally, but some inveterate smokers feel less intoxication from its habitual use, resort to the practice of boiling ganja in opium solution, and after drying used to smoke. This class is small in number. Its intoxication is dangerous, even to a habitual smoker. My experience is confined particularly to the limits of Calcutta.

23. Bhang is sometimes used for smoking in some localities of Calcutta by middle class, and beginners to a small extent.

28. Habitual moderate consumers take half a pice worth bhang and a ganja smoker a pice worth (daily).

29. (*a*) Ordinarily dry tobacco leaf is mixed with ganja before smoking. Charas is mixed with prepared tobacco and fried before use. Bhang after macerating with water is mixed with black pepper (thoroughly pulverized) and sugar. Higher class mixes milk, pistachios, and almonds.

(*b*) Exceptionally dhatura or opium is mixed with ganja before smoking: sometimes dhatura or nutmeg is mixed with bhang for drinking. The object of these admixtures is to get into a high state of intoxication to indulge sexual intercourse in excess. The retentive power in discharge of semen is prolonged for hours. I know such a preparation (which is privately sold by hakim) called by the name "yakuth": the ingredients are medicinal dose of arsenic, opium, and extract of bhang, and probably there is extract nucis vomicæ and musk.

30. The consumption of these drugs is practised to a greater extent in company than in solitude. It is mainly confined to the male sex, and some females of the unfortunate class take it. Children ordinarily never take it, but in lower class some do take ganja and charas.

31. The habit of consuming any of these drugs is easily formed, but not difficult to break off. There is tendency for a moderate habit to develop into excessive.

32. On the Bijaya-dasami day of Durga Puja of Hindus, every member of a family, with friends and relatives, will partake of or touch a very small quantity of bhang macerated and well diluted

with water. Its use is regarded as essential, especially on this auspicious day. No habit is expected to result from this sort of use, and it is not at all injurious.

36. One or two of these drugs are taking the place of alcohol to a certain extent. I attribute this change to some persons not being able to afford the expense of liquor.

37. There is difference in degree of effect of charas-smoking and that of ganja-smoking; and drinking of bhang also differs in degree from either of these two. In ganja-smoking the effect is immediate and the degree of intoxication is greatest, but transient in its duration. Whereas the effect of charas-smoking is milder and lasts sometimes more in duration than ganja-smoking; the drinking of bhang produces its effect after some hours, and lasts for some hours and even days.

39. I do not think smoking of ganja and charas are less injurious than drinking bhang in a little quantity, which is in some cases beneficial to their constitution. The reason is this:—In smoking ganja or charas, its smoke by a hard pull (which is generally the case for a consumer) enters the cellular structure of the lungs, and thus carries off immediately by the thin layer of minute capillaries of arterial structure laying in approximate with the cells of the lung structure to imbibe oxygen during acts of respiration. Now, this smoke is imbibed and carried at once in the chambers of the heart, which propels to general circulation, and especially to the brain, which become congested, and from repeated smoke surcharged state of the brain become chronic, which leads to deranged state of the brain, and terminate finally to insanity. Whereas the action of the drug from drinking and eating is not so injurious, as the stomach receives it, and takes good deal of time to be absorbed by the vessels of the stomach to act upon the system.

40. Bhang is one of the great remedies prescribed by the school of native doctors.

41. Moderate use of charas, ganja and bhang may be beneficial as regards digestion, overwork, and preventive diseases in malarious and unhealthy tracts.

42. Moderate use is beneficial to health, but there are a few who can use it moderately. The reason is that the poor class, who cannot afford, are obliged to be moderate smokers and drinkers of these drugs. Naturally they work hard and their health does not suffer.

44. Appetite is increased, and refreshing and slight intoxicating to some extent. It does not allay hunger; rather creates appetite. Effect lasts in case of ganja and charas (unmixed) an hour, whereas that of bhang for several hours—from 6 to 24 hours. The want of subsequent gratification does produce some longing and uneasiness.

Habitual moderate use of any of these drugs produces no physical, mental, bad consequences. It does not cause injury to digestion or cause loss of appetite. It does not cause dysentery, bronchitis or asthma, provided he is supplied with good nourishing food, especially ghi and milk. Habits of immorality and debauchery it induces no doubt.

I think there is evidence to indicate that insanity may often tend to indulgence in the use of hemp drugs by a person who is deficient in self-control through weakened brain, especially when abuse of alcohol had taken place before in that case.

The use of ganja is dangerous to some extent, as a single pull in some cases results in death or insanity, especially for a beginner. Why I mentioned that ganja-smoking should be stopped in towns is that lately, in 1892, I witnessed several perverted school boys of tender age smoking ganja in some of these companies. If there be a law to stop ganja-smoking in company, there is every chance of these ganja-smokers falling short. Some religious mendicants do take, and these frequent several ganja smokers who have no means to afford. In this way they become regular excessive smokers If even law allows that a single individual may smoke, it will be very hard for gentleman class to stoop down to the preparation of ganja for smoke, as to prepare it requires rough hand and manual labour; whereas religious mendicants will be free to use.

47. No.

49. It is aphrodisiac in its effects, especially for beginners. Prostitutes do use for this purpose. Use of hemp drugs in any form (in excess) for long time does produce impotency.

The only information I have is that some company of excessive smokers do resort to the habit of mixing opium to enhance the effects of intoxication.

57. I never heard that ganja and charas were eaten or drunk by any body.

58. I desire to lay before the Commission a few lines in connection with these drugs:—

Moderate use of bhang and charas may be allowed, but the smoking of ganja should be stopped in towns. The use of former two are indispensably necessary for those who are practised in singing and music and in some religious observance of the Hindu community.

Oral evidence.

Question 1.—I am L. M. S. of Calcutta.

Question 29.—Yakuth is a generic term for aphrodisiac preparation in the form of confections.

Question 36.—The statement that the drugs are taking the place of alcohol to a certain extent is based on information furnished by personal friends of mine of the higher classes. The change of taste is among the better classes in Calcutta. My experience does not extend to other places. Some take the drugs in addition to alcohol, and some consume more than one of the drugs, including opium. The change is not going on among the lower classes, as far as I know. The poorer classes prefer alcohol if they can afford it. I have little knowledge of the lower classes except such people as servants and shoemakers. Both alcohol and drugs are harmless if taken in moderation. I should be inclined to say that alcohol was the least harmful.

Question 57.—Ganja smokers say that they do not get the same intoxication from charas as from ganja. I am talking of Calcutta. I cannot say what the comparative consumption of the two drugs is in Calcutta. Looking at the composition of ganja and charas, I should expect ganja to be stronger. It contains the seeds; charas is pure resin. The seeds are rejected in preparing ganja for smoking. I have no information as to whether the seeds contained any intoxicating property. I am not aware that in cultivating ganja it is considered important to prevent formation of seed.

I remember cases in which bhang has produced intoxication lasting for some days. I remember a graduate who drank bhang for the first time and remained intoxicated for a night and a day. I can remember cases in which the intoxication lasted

even longer. I attended a female patient who was under the influence of bhang, and told me she had taken bhang the day before. She wandered in her conversation occasionally. On the third day she told me that she felt a recurrence of the intoxication on taking food. She was a respectable woman. She must have taken a dram of bhang. The graduate mentioned above must have taken more. It did not occur to me to be a peculiar symptom that the intoxication should recur on taking food. That is a common effect of the drug on a beginner.

Question 39.—The observations contained in the second part of my answer are not based on *post mortem* examinations; they are derived from my knowledge of general physiological laws. The same effects might occur in a more moderate degree from tobacco. I have not read Dr. Prain's work on the cultivation of ganja in Bengal. I have heard of cases in which ganja-smoking has terminated in insanity. I know two or three persons who used to take ganja and charas, and are now insane. I cannot say whether they had the alcohol habit also or not. People attribute their insanity to the hemp drugs. I can mention one case of simple ganja-smoking. He was a distant relation of mine, and an old man when I was a schoolboy. His ways were curious, and people said his eccentricities were caused by ganja. I know he was not used to take any liquor. He was abusive, and used bad language. He had remained in the same insane condition since he was first attacked. He was sometimes violent, but only in words, not acts. He did not go to an asylum. I was then 13 or 14. He died when I was 16 years of age. I know of no other cases, which I can vouch for, of insanity caused by the use of ganja without any other intoxicant. The active principle of the drug is the resin.

Question 44.—I remember the case of a student who took to ganja in his 17th or 18th year. He acquired the habit through mixing in low company. He had a weak brain and was wanting in self-control, or he would not have taken to low company. He is quite mad now. This case occurred in 1884. He is not in an asylum. I cannot say if he is still alive. He lodged near me in Calcutta. I did not hear of his drinking or leading a vicious life. I consider he was half mad before he took to ganja. I know several cases of men who were alcohol-drinkers, and have taken to ganja-smoking partly because they wanted increased intoxication, and partly because of the cheapness of the drug. At the time they took to ganja their mind had, I think, been weakened by alcohol. I can recall three such cases in which the men are now pronounced insane. A neighbour of mine told me of a case in which a single pull of ganja by a beginner had caused death. I was not an eye-witness of the case. The case of the man who went insane from a single pull of ganja did not come under my own observation. My statement in regard to the sudden effects of a single draught of ganja is based on hearsay.

Question 58.—In my answer recommending that the use of bhang and charas may be allowed, but the smoking of ganja stopped, I have Bengal and the parts of the North-Western Provinces which I know in my mind. Both ganja and charas are consumed in the Etah district. I have found all three drugs consumed everywhere. In the eastern part of the North-Western Provinces ganja is consumed more than charas. Charas and ganja are both equally good for the voice. They have the same effects. Charas is indispensable for singers, but ganja is too strong to be recommended. The best charas comes from Nepal. It is the strongest. I have not seen Garhwal charas.

Evidence of Assistant Surgeon Ram Lal Chuckerbutty, *Brahmin, in charge of Bulrampur Hospital, Lucknow.*

1. Experience gained during a period of more than twenty-three years as a medical practitioner and from general knowledge.

2. The definitions hold good generally with reference to the North-Western Provinces and Oudh, where bhang is also called buti or sabji, and ganja and charas are also called *sulfa*. "Flat ganja" and charas are usually sold in these provinces; but "round ganja" is seldom seen in these provinces.

N.B.—There are two varieties of both ganja and charas in use in the North-Western Provinces and Oudh. Of ganja the varieties are called pathar and baluchar, the former being imported from Malwa, Khandwa, and other places in Central India, and the latter from Bengal and Behar. Yarkandi or *bhuri* and the *saljahani* are the two varieties of charas in use.

19. As far as known to me, ganja and charas are used for smoking only. Flat ganja is, however, often used in these provinces medicinally in external application. An oil is extracted from the seeds of ganja, which is largely used in cases of rheumatism, gout, neuralgia, and similar painful diseases.

23. I have never known bhang being smoked.

28. Average daily allowance for habitual *moderate* consumers of (1) bhang not more than a tola, worth about half a pice; (2) ganja and charas not more than half a tola, worth about an anna for ganja, and about two annas and a half for charas.

No average daily allowance can be stated for habitual excessive consumers; but, as a rule, not more than two chittacks of bhang, worth about an anna and a half, or half a chittack of ganja or charas, worth about five to twelve annas, are daily used by them.

29. Bhang when used as *thandai* (*i.e.*, triturated with water and dissolved very freely in it) is ordinarily mixed with the following articles:—(1) black pepper, (2) aniseed, (3) dhania. Exceptionally it is mixed with (1) those already mentioned, (2) dried leaves of rose flower, (3) seeds of khira, kakri, kharbuja, tarbuz, kahu, khurfa, kasni, (4) liquorice, (5) sometimes dry ginger, (6) poppy seeds, (7) almonds, (8) kishmis or raisins, (9) big and small cardamoms, (10) keura or rose water, (11) milk, (12) sugar. These articles are known as bhang massala. The object of mixing these articles with bhang is to counteract the injurious effects of the drug, and to give a flavour and relish. Habitual consumers of bhang generally use the ordinary mixture. The exceptional mixture is used mostly by occasional consumers and well-to-do people, and on

special occasions, or under exceptional circumstances, by habitual consumers.

The drugs are not sold mixed with dhatura or any other admixtures. But those who require to produce exceptional intoxication, mix ganja and charas together, and if that does not suffice, add dhatura. Dhatura is also mixed with bhang to produce the same effect, and sometimes insensibility.

30. Bhang is seldom used in company; while ganja and charas are as seldom smoked in solitude. But habitual consumers of the last two drugs sometimes smoke when alone. The use of none of these drugs is confined to the male sex; females (generally of the lower classes or of ill-repute) are now and then seen to use them. Persons who have not attained puberty are seldom found to indulge in the use of these drugs. But the children (almost always male) of fakirs and vagabond mendicants are sometimes seen to get into the habit of using these drugs as soon as or soon after they pass their childhood. It is, however, not usual for children to do so.

31. Yes, by association in the case of ganja and charas. It is not difficult to break off at once for moderate consumers; and in the case of habitual excessive consumers, they feel a certain craving for the drug, and uneasiness, lassitude, and languor for a fortnight or a month for want of their daily allowance, after which they do not much feel the want of it. The moderate habit has sometimes a tendency to develop into a habit of excess.

32. There are Hindu customs both in Bengal and the North-Western Provinces and Oudh in regard to the use of bhang during the Durga Puja and the Holi festivals, respectively. In Bengal bhang, triturated and dissolved very freely with water and mixed with bhang massala, as described above (*i.e.*, thandai), is served out in very small quantities only on the last day of the Durga Puja, when after the submersion of the idol in the evening, friends, acquaintances and relations visit each other with greetings. In the North-Western Provinces and Oudh the custom is exactly the same, only it is observed during the Holi, and majum instead of thandai is generally preferred. The custom is religiously observed as essential in Bengal, and, as far as I know, also in the North-Western Provinces and Oudh. The use of bhang on such occasions is always moderate and temperate, and is neither injurious, nor likely to lead to the formation of the habit. I know of no custom with reference to ganja and charas.

36. Yes; to a certain extent. I attribute the substitution of alcohol to the more advanced ideas and enlightened views held by young men and others in imitation of European habits. I have known some instances where people have preferred alcohol, and would use it rather than any form of hemp if they had the necessary funds or opportunity.

37. The effects of charas-smoking are lighter, more pleasant, and shorter in duration than those of ganja-smoking. The charas smoker feels exhilarated and cheerful and gay, is inclined to find humour and comicality in all his surroundings, becomes very polite and courteous, and sometimes benevolent and generous; while the ganja smoker feels exhilarated but not cheerful, is disinclined to talk, and becomes rather rough is manner and temper. Ganja is stronger, charas is mild. The effects of bhang-drinking are much milder than those of charas-smoking.

39. The drinking of bhang is the least injurious. Charas-smoking is more harmful, but less so than ganja smoking. The eyes and chest of the habitual excessive ganja smoker become contracted, hollow and sunken; the whole form becomes emaciated and wrinkled, and sometimes bent. The lungs and liver become impaired, and not unfrequently subject to disease. Charas-smoking has similar effects but much less in intensity. The charas smoker has no such faded look as the ganja smoker. One might come across a plump charas smoker of the better class, but no ganja-smoker even of the better class will be found so. It requires a very prolonged course of indulgence in the most excessive use of bhang to produce similar results. As regards tendency to produce insanity, see answer to question 46.

40. Yes, so far as I know, both by baids and hakims. Native baids and fakirs and sadhus also frequently use bhang in the process of oxidising certain metals. Bhang is also externally used as an anodyne in the form of poultice and other applications. It is also prescribed by Hindu baids practising in villages in the interior in cases of cholera. For such uses of ganja, *vide* answer to question 19. Ganja and bhang are both used in the treatment of cattle disease; but I do not know about charas. Hemp possesses anti-spasmodic and anodyne properties.

41. The moderate use of any form of hemp may be beneficial in its effects—

(*a*) As a digestive.

(*b*) To give staying-power and to alleviate fatigue.

(*c*) As a preventive of disease in malarious and unhealthy tracts.

I refer to the moderate habitual use. The classes of people who habitually use them are labourers, agricultural or other, fakirs, and those who are liable to exposure and hard labour.

42. I consider the moderate use of the drugs to be harmless for reasons given in answer to question 41.

44. The immediate effects of the moderate use of any of these drugs on the habitual consumer are productive of a slight intoxication accompanied with exhilaration of spirits and refreshment (see also answer to question 37). Instead of allaying hunger, it creates a good appetite. The effects last for one to two hours. To a slight extent the after-effects produce a sort of lassitude. The want of subsequent gratification hardly produces any longing or uneasiness.

45. As far as my experience and knowledge go, I have never known any noxious effects produced by the habitual moderate use of any of the three drugs.

46. Continued and habitual excessive use of any form of hemp does produce noxious effects. Ganja and charas produce noxious effects physically, mentally, and morally as well. Bhang, however, does not blunt the moral sense; while it impairs the physical and sometimes the mental faculties also. Ganja, charas and bhang, used habitually in excessive quantities, impairs the constitution by producing premature wrinkles in the face, sunken eyes, hollow cheeks, sunken chests, emaciated forms, and a faded withered look. It impairs and injures the digestion, as no food can be eaten with relish or good appetite. It does cause, after a long course of indulgence, dysentery, bronchitis, as well as asthma.

Ganja and charas impair the moral sense; but

all three induce habits of laziness and indolence, and immorality and debauchery. But a long course of indulgence in them eventually impairs the virile powers.

In my opinion the excessive use deadens the intellect, but not in all cases. In certain cases it produces insanity (as is shown in the reports and returns of the several lunatic asylums of these provinces, as also in a few cases which have come under my own observation) of mainly an acute type of mania and dementia, generally temporary. The symptoms may be reinduced by the use of the drug after liberation from restraint. I do not know of any typical symptoms.

I have no records of any cases from which I could answer the other points of the question.

49. Yes, all these drugs are often used as aphrodisiacs. On enquiry, I learn that prostitutes also use them as such. Moderate use of these drugs does not produce impotence.

50. Excessive use of these drugs does sometimes produce impotency, but only after very prolonged indulgence in debauchery and immorality. See also answer to question 46.

56. The effects of hemp are greatly increased in intensity and duration by the admixture of dhatura; but moderate consumers never mix dhatura. It is only excessive consumers, who want to produce special intoxication, that mix dhatura. Criminals, badmashes, and others also, sometimes mix dhatura to produce insensibility in order to rob, maltreat, or otherwise ill-use their victims. Bhang massala is mixed with bhang for the purpose, as already stated above, of counteracting any baneful effects it might otherwise produce. The intoxication produced by *thandai* is very slight, and rarely renders any person insensible.

57. Ganja and charas have never been known by me to be eaten or drunk.

Oral evidence.

Question 1.—I have served about 23 years. I was educated at the Calcutta Medical College, and hold the diploma L. M. S. I have had no special experience regarding insanity.

Question 32.—Custom observed for a long period becomes as binding as religion. In Bengal the mass of the people regard the drinking of bhang at certain festivals as essential, and my enquiries in the North-Western Provinces give the same evidence. A person who neglected the custom would not suffer thereby in reputation or pocket. He would be regarded as an advanced man by the orthodox and one who ignores the old customs. I did observe the custom this year at the invitation of the Sub-Judge. I took a glass of bhang only. I did take the refreshments last year, but cannot say I have always observed the custom. If it is offered me, I hesitate to refuse it.

Question 37.—Charas is physiologically stronger than ganja, being the resinous extract of the plant. But the charas sold here is much adulterated, and is therefore milder than charas. People say the effects of smoking charas are milder. I don't know with what it is adulterated.

Question 39.—I have seen cases of bad dysentery in fakirs. At a mela I saw many ganja-smoking mendicants very pale and emaciated, and from these symptoms I suspect disorder of the liver. I cannot say if they were excessive smokers. I have not diagnosed a case of liver disease caused by indulgence in hemp.

Question 46.—I do not know of any case of permanent insanity caused by the hemp drugs. I cannot recall any case of recurrent insanity. I consider that while bhang does not blunt the moral sense absolutely and directly, it may induce habits which will in time have that effect.

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109. *Evidence of* Assistant Surgeon Pandit Hari Dutt Pant, *Brahmin, Gonda, Oudh.*

1. *1st.*—As a resident of the place (Kumaun Hills) where hemp is largely grown.

2nd.—As a medical man.

2. These definitions may be accepted for these provinces.

3. In Kumaun and Garhwal districts. Much more abundant in Garhwal than in Kumaun.

4. Bhang (bhangó in the hill dialect) is the name generally given to this plant.

6. Ordinarily dense. I have seen strips of land very densely covered with wild hemp plants.

7. Yes. There is a cultivation of the hemp plant for the production of (*b*) charas, and (*d*) for its fibres and seeds in the hilly districts of Kumaun and Garhwal.

To a large extent.

10. I do not think the persons who cultivate hemp for its narcotic properties form any special class. Those I have seen are from the same classes as other agricultural cultivators.

14. Yes; (*b*) charas is prepared in Kumaun, more especially in a village called Chaugarkha. Extent not known.

15. I have seen men preparing crude hemp (charas) for smoking from wild plants. A handful of twigs and flowering tops is taken and rubbed between the palms of both hands till all resinous extract has been extracted and accumulated in the palms. Fresh twigs and tops are taken, and the process is repeated till a sufficiently thick coating has lined the palms, which is then scraped and made into balls or lumps for smoking as charas.

16. Charas can be prepared from wild plants wherever grown, but thick juicy plants are preferred.

18. Charas and bhang do deteriorate by keeping like all other vegetable extracts and leaves.

19. Charas is solely used for smoking.

20. Charas is generally smoked by jogis and idlers. Few respectable men smoke charas.

22. Generally the native charas, called Chaugarkha charas, is smoked by people in Kumaun, but those who require a stronger narcotic smoke foreign "Yarkandi" charas from Yarkand in Turkistan.

27. Charas consumption—

(*a*) Idlers and low class artisans.

(*b*) Jogis or religious mendicants.

(*c*) Poor people to keep off cold in winter.

In short, those who lack business capacities or associate frequently with jogis and fakirs consume charas in greater number.

29. (*a*) Bhang or thandai-ka-massala with bhang, to make the drink "cooling" and aromatic.

(*b*) Dhatura seeds with bhang or charas, to make them stronger narcotics or for criminal purposes.

30. Charas is usually consumed in company. Charas-smokers are generally very social towards other fellow smokers.

31. It is not difficult to break off the habit of charas-smoking, nor is there any great tendency for the moderate consumer to develop the habit of excessive consumption.

32. I am not aware of any custom in these provinces in which the consumption of these drugs is considered essential. During the festival of "Holi" in the month of March and on the Shivaratri fast day many people indulge in the consumption of charas, bhang or majun (a kind of sweetmeat containing bhang). It is always temperate, and I do not know of any case in which it has led to the formation of the habit. It is given up completely on the day on which the festival is over, and not resumed till the next festival comes round in twelve months.

33. Not favourably. Habitual excessive consumers are looked down upon. There is no public opinion regarding the practice. I do not know of any custom of worshipping the hemp plant.

34. I do not think it will be a serious privation to consumers to forego the consumption of the drug they use. I have seen some habitual excessive smokers of charas give up the habit without feeling any great inconvenience. For some days they felt the usual craving for the narcotic, and it went away after a time without leaving any ill-effect. The craving has never been so great as in the case of alcohol drinkers or opium eaters.

35. It might be feasible, but I do not consider it advisable to prohibit the use of any of these drugs. The drug would most likely be consumed illicitly. As long as the hemp plant is allowed to grow, it will be difficult to enforce prohibition of these drugs; for the preparation of charas and bhang does not require any elaborate process, and will to a certainty be prepared illicitly. The prohibition of the growing of the hemp plant will cause a real hardship to the people who extract fibre from the stem and oil from the seeds for domestic use. I do not think the prohibition of the consumption of these drugs would occasion any serious discontent amounting to political danger: (*a*) the natural tendency of the age is to have recourse to alcoholic stimulants; and if the use of these drugs is prohibited, the people will make it an excuse to take to drink.

41. (*b*) Occasional moderate charas-smoking is indulged in by labouring classes and travellers to ward off the ill-effects of exposure to cold, and also, to alleviate fatigue.

Bhang forms the principal ingredient of "thandai" or cooling drink, and is consumed by the well-to-do and middle classes in the hot and oppressive evenings of summer.

42. I believe a moderate use of bhang in the diluted form in which it is usually taken is quite harmless. I know scores of people who in the summer season regularly take bhang both morning and evening. They have never complained of any ill-effect from its consumption, and to all appearances they look as healthy as others

43. Yes; quite inoffensive as far as I know.

44. Exhilarating. The man becomes gay and cheerful. His memory is refreshed. There is not much intoxication to speak of. The appetite is increased. People always smoke their charas before taking their meals to increase their appetite. The effect lasts for about an hour or two, and there are no after-effects except a sense of drowsiness and languor. In moderate consumers the want of subsequent gratification does not produce any great uneasiness.

45. Habitual charas-smoking makes men lean and emaciated. I have not come across a fat charas smoker.

I had to treat a few cases of chronic bronchitis and asthma in which charas-smoking was the alleged cause. Charas smokers cough very much.

While I was in Srinagar (Garhwal) a young intelligent bania, a habitual charas smoker, went to Najibabad to make arrangements for his marriage with a girl who had been partially betrothed to him. But before he could reach that place a richer rival came in to the field and married the girl. In his grief he smoked twelve chillums of charas in the night, and was found in the morning a raving maniac. He was brought back to me for treatment. I found him a dangerous monomaniac with homicidal tendencies. He would assault any one (his nearest relations and friends not excepted) who would come near him. But to me he was as respectful and obedient as he had always been. At every call he complained to me of the ill-treatment he fancied he received at the hands of his relatives, and implored me to let him kill them one and all. He would not take any food or drink unless I directed him to do so, and assured him that it did not contain any poison. My treatment not doing him any good, I advised the relatives of the man to take him to Badrinath, a Hindu temple in the coldest regions of the district. From this place he returned after a three months' sojourn as sane a man as he had ever been before, and took to his business. What part the charas and what the grief played in making this man temporarily such a violent maniac, I have not been able to ascertain.

47. I do not think the habit is hereditary. The children may learn the habit from their parents, but the habit is in no sense hereditary.

48. Same answer as 47.

55. Yes; I know of a case in which rape was attemped on a girl who had been given a dose of "majun" (bhang sweetmeat). I do not think that complete stupefaction can be produced without any admixture. A sense of lassitude and helplessness is produced, in which the victim knows what is being done, but cannot offer resistance.

56. I was once called to attend a case of bhang-poisoning. On examining the patient I suspected that there was something more than a case of simple bhang-poisoning. The pupils were dilated. I gave my suspicions about dhatura-poisoning to the father of my patient, and on examining the refuse left after straining the bhang found two or three crushed seeds of dhatura. It turned out afterwards that the patient himself had directed his servant, a deaf and dumb man, to make the drink stronger by adding a few dhatura seeds.

Oral evidence.

Question 1.—I was educated at the Lahore Medical School. I am L. M. and S. I have six years and seven months' service, all in the North-Western Provinces and Oudh. I have had no special experience of insanity cases.

Question 7.—The cultivation I refer to is cultivation in the fields, not sparse cultivation here and there in *baris*. By cultivation of the hemp plant, I mean a hemp plant from which charas was produced. I am a resident of Almora and speak from my home recollections. I cannot give any accurate idea of the extent of the cultivation. It is not in every village but in some villages. It is used (I was told) for fibre as well as charas. I understood that it was more for the fibre and seeds than for charas that it was cultivated. The people extract oil from the seeds and use them as spices. The seeds are sold in the bazar as well as privately used. They call the seeds Bhangobhij. The oil is not sold in the bazars. I cannot say how much charas can be produced per acre of cultivation. I cannot say whether the charas produced in these districts is of any importance as a commercial product.

Question 34.—I knew a Brahmin who was a priest in the town of Almora, belonging to a respectable family. He was in the habit of smoking charas four or five chillums a day. I cannot say how long he had smoked. He was looked down on; and some of his relatives spoke strongly of it. He went away from Almora for a month. After his return he never smoked again. He does not smoke now, not for these seven years. I last saw him three years ago. He was not then indulging. This is the only case I can remember as having been seen by myself; but I have heard of others. There are also some people who begin to smoke at the beginning of the cold weather, keep it up during the winter months, and abandon it in the summer months. I have seen such cases. These people do not take bhang in the hot weather. Few people take bhang with us. They take only tobacco in the hot weather.

Question 35.—I do not know the amount of charas imported nor the extent to which charas is produced locally; and I can give no idea of how far the local drug would supply the loss of the foreign charas if the latter were prohibited. But I have no reason for thinking that the amount of the local charas is considerable.

I think that there is some moral restraint operating against drink at present: social and other restraints. But if the cheaper and less harmful drugs were prohibited, more would resort to alcohol. For the social prejudice against alcohol operates to make them choose drugs in preference; but then they would be driven to take to drink. There is public opinion against charas-smoking. It is not very strong. The feeling against liquor is decidedly stronger. I think drink much more harmful than the drugs. Bhang I think practically harmless. But liquor is, I think, much more harmful than charas even. I think that the former produces permanent changes of a mischievous character. This has not been proved about the drugs. I am not prepared to say that the drugs do not produce such changes. My experience is very limited in regard to the evil effects of either. I am unable to compare opium and hemp drugs. I have not experience to enable me to do so. I know of no books dealing with the permanent effects of hemp drugs. I have myself seen no such effects. I conclude therefore either that there are no such effects, or that the matter is not systematically treated. I have seen asylum reports but not read them carefully. I am clearly of opinion that alcohol is more deleterious than hemp drugs. In reference to my answer No. 45, I may say that I did not make any enquiry as to whether the bronchitis or asthma was really due to charas; and as a fact people suffering from these complaints often take charas for relief.

The oil referred to in answer 35 is used for eating as a substitute for ghi.

Question 56.—In my opinion in cases of bhang the pupils may be dilated or normal. They would be less dilated than with dhatura. I have seen cases of charas and bhang poisoning. My experience is that the pupil is not contracted. But I do not know much on this point.

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110. *Evidence of* Assistant Surgeon Purna Chundra Mukerji, *Brahmin, Kashipur, Terai.*

1. By consulting with the residents of the place, native hakims, and habitual consumers of these hemp drugs, I have been able to answer these questions.

2. Yes, bhang or buti, ganja, charas, attar or sulfa.

3. Bahraich, Terai parganas of the Naini Tal district, particularly the parts nearer the hills called Bhuksar.

4. Bhang plant.

5. Not properly known.

6. Dense, rarely scattered.

7. No; hemp plant grows spontaneously here and is used for the production of bhang only.

10. No special class of cultivators.

11. Not known.

12. Nowhere, as far as my knowledge goes.

13. Not known.

14. Bhang only, about 200 to 300 maunds annually, in the Terai, Bhaksar.

16. Bhang is almost always prepared by the people in their houses. It can be prepared from the hemp plant wherever it grows. No: ganja and charas require a special method of preparation, and cannot be produced from every sort of hemp plant.

17. No special class.

18. Yes, they do deteriorate, although they do not quite lose their effects in time. Bhang and charas could keep good for about one year, if preserved with ordinary care. Dampness and moisture are the causes. Preservation in dry and warm place will prevent deterioration.

19. Always used for smoking.

20. Ganja smoking is not prevalent in the Terai; but charas is largely consumed, especially by the working classes and fakirs.

22. Foreign exclusively, imported from Yarkand (Kabul) and Chaugarkha (Kumaun).

23. Never.

24. It is not confined to any special class of

people. About 30 per cent. eat bhang in the shape of *churan* mixed with other digestive ingredients, and about 20 per cent. drink it as a refreshing beverage habitually, most part of which consist of Brahmins, who prefer bhang to the other two hemp products. The use of charas is on the increase here in the Terai pargana.

25. As charas-smoking produces warmth of the body, increases appetite, and quenches thirst, for the time being, so it is a great inducement to the inhabitants of the Terai, and to the working class, who have to undergo much fatigue.

26. Ganja is not uesd in the Terai.

Charas.	Bhang.
(*a*) 25 per cent. . . .	25 per cent.
(*b*) 5 per cent. . . .	1 per cent.
(*c*) 60 per cent. . . .	50 per cent.
(*d*) 5 per cent. . . .	5 per cent.

During the Sheoratri and Holi festivals, bhang and charas are greatly consumed, even by those who are not habitual consumers.

27. Ascetics, fakirs, and men having no responsibilities of life, are the chief consumers. Ascetics who practise Hat Yoga and concentration of mind, and people who have to expose themselves frequently to cold and damp, readily take to the habit of charas smoking.

28. Charas—(*a*) Half tola, about half an anna.

(*b*) Half a chattack, about four annas worth.

29. (*a*) Tobacco is always mixed with charas for smoking; black pepper with bhang.

(*b*) Milk, sugar, and other aromatic fragrant substances are mixed with bhang occasionally. Dhatura is sometimes used with bhang by excessive consumers to increase the intoxicating effect.

Bhang massala, as sold in the bazars, consists of dry rose leaves, sonf, cucumber seeds, cardamom seeds, melon seeds, etc., for being mixed with bhang.

30. Charas is almost always smoked in company. Bhang is drunk generally in solitude, occasionally in company. The use of these drugs is mainly confined to the male sex, and is not restricted to any time of life. Children do not usually use these drugs.

31. (*a*) Yes.

(*b*) It is not very difficult to break off the habit of the use of these drugs.

(*c*) Yes, especially in the case of charas and ganja.

32. During the Holi festival the consumption of these drugs, though not essential, increases; it is generally temperate.

In Bengal, on the last day of the Durga Puja, known as Bijaya Dasami, it is a religious custom to drink bhang; and it is essential, so that persons not likely to drink bhang have to touch their lips even with it. This custom is generally temperate, and is not likely to lead to the habitual use of the drug.

33. The use of ganja and charas is generally regarded as a bad habit; but there is no public opinion against the practice. The use of bhang in moderation is never regarded bad; ganja and charas are in disrepute, because their effects are more injurious and the habit pernicious; hemp plant is never worshipped.

34. Indeed it would be a serious privation to the habitual consumers of these drugs, either in moderate or excess, to forego the use all at once, because in the case of ganja and charas smokers, the sudden withdrawal would produce lethargy, indigestion, catarrh, and rheumatic pains in the joints and limbs, and an utter disability for work; and in the case of bhang drinkers, the withdrawal would cause digestive derangements, dysentery, and piles. But by gradually withdrawing the use, it would not be difficult to break off the habit.

35. It would not be feasible to prohibit the use of any of these drugs. Certainly, the drug would be consumed illicitly by the habitual consumers, and the prohibition would cause serious discontent among the consumers, though it might not amount to a political danger, as the consumers are generally low-spirited and of a cowardly nature. The consumers of these drugs, if prohibited, would certainly have recourse to other intoxicating ageuts.

36. No, not in this part of the country.

37. I don't think there is any difference in the effects except that charas is the stronger of the two.

39. No, rather smoking is more injurious than drinking, because smoking produces a great strain upon the lungs, and the effects upon the system are immediate and sudden; and euphysema and asthma generally occur among the smokers.

40. Yes, charas is used generally externally in the treatment of burns of cattle.

41. Yes.

(*a*) Bhang is much used for its digestive properties.

(*b*) Ganja and charas are used for these beneficial effects.

(*c*) Bhang is sometimes credited with febrifuge properties.

(*d*) Bhang is beneficial in dysentery and piles.

Brahmans, who have to do much feasting, invariably eat or drink bhang on account of its digestive properties. It is noteworthy that the Chaubeys of Muttra, almost all of whom use bhang, eat double or triple the ordinary amount of food. About 50 or 60 per cent. of Brahmans, most of whom are professional feasters, use bhang in moderate. Labourers and fakirs, who have to do much travelling and have necessarily to undergo much fatigue and exposure, use charas and ganja. About 90 per cent. of fakirs use ganja or charas, and 40 per cent. of labourers and working classes. I refer to the moderate habitual use.

42. Moderate use of these drugs is almost harmless.

43. Yes.

44. It is refreshing. The drugs do not produce intoxication to the habitual consumers. It does allay hunger to some extent. Bhang creates appetite, but ganja and charas do not. The effects do not last more than an hour. There are no after-effects, except some giddiness of the head. It does produce longing and some uneasiness to ganja and charas smokers, but not to those who use bhang in moderation.

45. (*b*) to (*e*) No.

(*f*) It does deaden the intellect to some extent; but the moderate use does not produce insanity. The habitual excessive use often produces permanent insanity, and the occasional excessive use leads to temporary insanity, which might become permanent if not properly attended to at the onset, or it might recur at every such excess and indulgence. There is no typical symptom sufficient to distinguish the insanity produced from

use of hemp from the other forms; but there is a clear history of excessive use of the drug in almost every such case.

46. The habitual excessive use impairs the constitution to a great extent, and the consumers are lean, sparely built, emaciated folks. It causes bronchitis and asthma, and deranges the digestive functions, and produces dysentery of a severe type. It induces laziness, but not immorality or debauchery necessarily.

47 and 48. The habit of the use of these drugs appears to be hereditary in some cases; but I think the children of the habitual consumers get the habit by following the example of their guardians more than by any inherent tendency.

49 and 50. Yes. Prostitutes seldom use these drugs. It is more injurious when used as such, because it tends to venereal excesses, and impairs the constitution, both directly and indirectly. It tends to produce impotence indirectly by over-stimulating the sexual organs, which must necessarily lead to reaction, and by tending to excessive indulgences in the sexual act.

51 and 52. Yes, about 70 per cent. No special connection.

53. No.

54. Yes, in some cases by refreshing the consumers.

55. Yes, specially bhang secretly administered with sweetmeats. Complete stupefaction might be induced in those who are unaccustomed to its use.

56. Some substances increase and some correct the injurious effects. Dhatura is generally mixed with bhang by veteran drinkers for personal consumption, and is mixed with bhang by criminals for administration to others to produce complete stupefaction.

57. *Nil.*

58. It is working well, in my opinion. No material improvement could be made to the present system.

62. The thorough controlling of hemp plants for the production of bhang is not feasible, as it grows wild in the jungles and waste lands of most districts.

65. In my opinion, the taxation is reasonable, as compared to alcoholic and other intoxicants.

67. The taxation seems to be heavy, as the consumers are generally poor.

68. There is no such house licensed for the purpose of entertaining the consumers at the very premises; but there is a licensed shop where people buy these drugs and take them to their houses.

69. No, generally a shop is opened at a popular place. It is not necessary to consider public opinion before opening a shop, as these shops are not authorised to allow people to use these drugs at the premises.

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111. *Evidence of* Assistant Surgeon Prasanna Kumar Banerji, *Brahmin, Azamgarh.*

1. As an Assistant Surgeon I have been serving under Government for the last seven years nearly in these provinces.

2. Yes; these are called here ganja dali, ganja pamrhi, and ganja roha, respectively.

3 to 6. *Nil.*

7. No.

8 and 9. *Nil.*

11 and 12. *Nil.*

14. No.

16. (*a*) Yes. (*b*) Yes; it can be prepared from the hemp plant grown anywhere. (*c*) Yes.

17. *Nil.*

18. Bhang and ganja deteriorate by keeping. If they are not aired, they go bad and become quite unfit for use. But if they are aired two or three times a month, they will keep for a whole year and no longer. A sort of worms attack them and cut them to pieces and eat them in part. Their colour is also changed to that of ash, and after a year they produce no effects at all in the consumer. As to charas I have no experience, as this drug is not prepared in the country, but comes from Kandahar, Yarkand, etc.

19. Only for smoking.

21. Flat; but its price being higher, the *chur* is generally preferred by the people at large.

22. Foreign, Kandahar, Yarkand, etc.

23. No.

24. The priestly classes of holy cities, such as Mathura, Allahabad (Prag), Gaya, etc., use bhang to a larger extent than any other classes.

28. (*a*) about a pice worth (*b*) about one anna } I mean bhang or ganja.

29. With bhang are mixed ordinarily the following:—milk, sugar, sweet almond, cardamoms, and black pepper, to make it stronger in its effects and to give it a good flavour. Dhatura is exceptionally mixed with it by excessive consumers to make it stronger. With ganja dry tobacco leaves and dhatura seeds are sometimes mixed by the habitual moderate consumers to make it least expensive.

I know of no such things as bhang massala, sold in the bazar.

30. Mostly bhang and ganja are used in company and also charas. All the three are mainly confined to the male sex. Not usual for children.

31. Yes; easily formed. Yes; especially ganja is very difficult to break off, and also bhang. Only in ganja there is a tendency to develop into excessive for the moderate habit.

32. It is a custom in Bengal to drink bhang invariably on the evening of the last day of the Durga Puja, called Bijaya Dasami. Yes; it is regarded essential. It is generally temperate, and mainly confined to the male sex. No; it is not likely to lead to the formation of the habit.

33. People generally hate the consumers of ganja and charas. As far as I know, there is no public opinion (social or religious) in regard to the practice except mentioned as above. I know of no such a thing as worshipping the hemp plant. But the god Mahadev is worshipped with the leaves of hemp plant during the night called Shivratri. The goddess Shidhesswar is also worshipped on certain occasions with the leaves of the hemp plant.

34. The priestly class (Brahmins) of such cities in the North-Western Provinces and Oudh, as Allahabad, Mathura, Ajudhia, etc., would suffer seriously if they were to abstain from bhang drinking, as they are quite habituated to it. In this class I think about 95 per cent. of the male members are habituated to the bhang drinking in the evening before taking their meal. I think no other class would so seriously suffer.

35. It would be, I think, feasible to prohibit the use of ganja and charas, as these forms are mainly used by the lower order of people, and the class called jogis or fakirs (religious mendicants). But I think the use of bhang would not be a feasible thing to prohibit, as it is rather more (nay, I should say most) extensively used all over India, and on many occasions it is necessary to use bhang as a religious custom. The prohibition of the use of bhang would, I think, occasion serious discontent amongst its consumers, although it might not amount to a political danger. The prohibition might, I think, be enforced by the imposition of very heavy taxes on the sale of ganja and charas.

36. I do not think there is any reason to think that alcohol is now being substituted to a certain extent for any of these drugs. But, on the other hand, I fear that the prohibition of the use of ganja and charas is very likely to be followed by an increase in the number of drunkards, especially amongst lower order of people.

37. The effects produced by charas smoking are said to last shorter than those produced by ganja smoking, and also the exhilaration of spirits is not so marked.

38. No.

39. I have no experience of this thing.

40. Leaves of the hemp plant (bhang) are boiled in milk and used as an anodyne for fomentation on piles by the Yunani hakims. None that I know of.

41. (*a*) The use of bhang is said to produce appetite, and the person is able to take more food than usual. The same is said to have a laxative effect also.

(*b*) The moderate use of charas or ganja is said to give staying-power under exposure and to alleviate fatigue.

(*c*) Never used in this way.

(*d*) The fakir or sadhu class use ganja smoking and bhang drinking for the purpose of producing concentration of mind, and they use them rather in excess and habitually.

About two-thirds of the Brahmins (specially the priests) use bhang habitually and moderately as a digestive. And almost all the fakirs or sadhus use bhang and ganja in excess, and charas only occasionally, to produce concentration of mind and to have staying-power under fatigue or exposure.

42. The very moderate use of bhang is, I consider, to be harmless. But not so the use of ganja and charas, as I have known persons, who used ganja habitually and moderately, to have got extreme nervousness and weakness of the sexual power, almost amounting to impotency, and impaired appetite.

43. Yes.

44. Exhilaration of spirits and hallucinations, which are said to be of peculiarly pleasing nature. Yes; it is refreshing, producing intoxication to a slight extent. It does not allay hunger, but creates appetite (I mean the moderate use of all the three). The effect of bhang drinking lasts about three to five hours, that of ganja lasts about an hour, and of charas about ¾ of an hour. The only after-effect found in bhang drinking is a laxation of bowels. The want of subsequent gratification (in bhang drinking) does not produce any longing or uneasiness, but those of charas and ganja smoking do produce longing and uneasiness.

45. No; but in ganja, *vide* answer No. 42, only physically. The habitual long use of ganja and charas in moderate quantity causes loss of appetite. It does not cause bronchitis, dysentery or asthma, but cures them. No; it does not impair the moral sense, neither does it induce uneasiness and habits of immorality and debauchery. It does not (moderate use of any of them) deaden the intellect, nor produce insanity. I know of no insanes confessing to the use of the drug.

No; I do not think there is any evidence to indicate that insanity may often tend to indulgence in the use of hemp drugs by a person who is deficient in self-control through weakened intellect.

46. The habitual use in excess of bhang produces a sort of shaking palsy, as I know a classfellow of mine having had it while in school, and for which he got plucked once in Practical Surgery. The habitual excessive use of ganja is, I think, more harmful, as it produces extreme nervousness in a short time, and a sort of idiocy, which may run to insanity or mental dementia, in which the person appears to have depression of spirits and not capable of much physical exertion. And I know of one person having had extreme irritability of the urinary organs through excessive use of ganja, died of hæmaturia.

47. No; I know of none.

48. None.

49. No; not as aphrodisiac. No; not so used by prostitutes. No; not more injurious. Yes; it does, especially ganja.

50. Please see answer No. 46.

51. No; I know of none. I could trace no connection of it with crime in general, or with crime of any special character.

53. No; I know of none.

54. Yes; all the three forms are sometimes seen to have been used in such a way.

55. Yes; I know one person induced his victim (a young girl) in a most cunning way to partake a strong solution of bhang to produce stupefaction in the girl in order to commit rape, in which he succeeded. Yes; I consider that complete stupefaction can be brought on by the excessive use of bhang and ganja without admixture.

56. The moderate use of any of the three forms produces exhilaration of spirits and intoxication of a pleasing nature. In excess they produce complete stupefaction by themselves. Poor persons, who cannot afford to buy ganja, generally make a mixture of ganja, dried tobacco leaves, and the form of tobacco used for huka, and smoke them together. It goes by the especial name of kankar. This is said to have less intoxication than the pure drug. Dhatura seeds are mixed with bhang to make it stronger in its effects for personal consumption as well as for administration to others. The seeds are also used with ganja and smoked together in the same way and for the same purpose.

57. I have never heard of such a thing.

112. *Evidence of* MUHAMMED SHAIQ,* *Sheikh, Retired Assistant Surgeon, Gorakhpur.*

1. I was for twenty-five years in charge of the Gorakhpur Charitable Dispensary, with an attendance of nearly 150 per diem. I had an extensive private practice also. I am naturally very inquisitive even for trifles. From these sources I have gained my information.

2. These definitions may be accepted for this district also. The different products of the hemp are known by the same name as mentioned by Dr. Prain.

3. In many parts of this district hemp grows wild abundantly.

4. Hemp is known by the name of bhang or ganja plant. Yes; they do apply to the same plant.

5. The wild hemp grows in damp and hot climates, mixed or fluvial soil, and where there is abundant fall of rain.

6. The growth of the wild hemp is generally dense.

7. Hemp is not cultivated in this district of Gorakhpur for any of its preparations, but the leaves of the wild plant are used as subzi or bhang.

8. No cultivation.

10. No special castes cultivate them.

12. The wild hemp is not cultivated anywhere in Gorakhpur.

14. Only leaves are collected in this district for bhang and nothing else.

17. By all classes.

19. Ganja and charas are used only for smoking; but bhang is used as medicine also.

20. Ganja and charas are used specially by the lower classes of people, and extensively by the monks.

22. Foreign. Brought generally from Amberser in small quantities.

23. Sometimes it is used for smoking also by the lower classes all over the district.

24. Bhang is used for smoking, eating and drinking, particularly for the latter; generally by the Brahmins, Chattris and Kayasths pretty extensively.

25. On the increase; but the difference is not much perceptible. Facility of travelling and the consequent admixture of the various classes of people.

26. Habitual moderate consumers are on the increase.

27. The bhang or its artificial preparation, majun, a kind of sweetmeat (barfi), is used by the middle and upper classes of the Hindus. It is used by the well-to-do and idle people, who have an independent source of living.

28. A few pice (2 pice) per diem for the bhang, and a little more (5 pice) for the ganja, and charas is very seldom used.

29. Fennel and black pepper and, with the exception of very poor, a little sugar are generally mixed with bhang by almost all classes of people. With these a few almonds are mixed by the rich only. Dhatura is not so used. Sugar is generally mixed to increase its narcotic property.

30. Bhang is sometimes used in company, but ganja and charas are not so used, except if a friend be present, he is also offered. With a very few exceptions these are confined to the male sex, and used generally after the age of puberty. Not usual for children.

31. No; easier to break off the habit than that of opium or spirituous liquors. The moderate habit can be developed into the excessive.

32. During the Dasahra and the Holi festivals, bhang is very frequently used, and friends are often invited. Its use is not regarded as essential. Generally temperate. Neither it forms the habit, nor it is in any way injurious.

33. The use of ganja and charas are generally regarded as indications of meanness; but bhang is free from such stigma. Among the Muhammadan religion the use of these or any other narcotics is sinful. But in the Hindu religion, with regard to the use of these narcotics, I have no knowledge. The use of ganja and charas is in disrepute, very probably being generally used by the low castes only. Some of the lower classes of the Hindus offer them on the shrines of certain saints and deities.

34. It would not be a serious privation to any class of consumers, as their use can be easily given up without much inconvenience.

35. It would not be feasible to prohibit the use of any or all of these drugs. The drugs will be consumed illicitly. Certainly it would occasion serious discontent among the consumers. The discontent would not amount to a political danger. Very probably the prohibition would be followed by having recourse to alcoholic stimulants or others.

36. I have no knowledge.

37. As the effect produced by charas is more powerful than that of ganja, and therefore it is preferred.

38. Chur is the best of all, as it is free from leaves and twigs, and consequently its effect is more powerful.

39. The smoking of any preparation of hemp is not less injurious than drinking of the same, as the narcotic principle contained either in smoking or drinking is the same in kind and quantity.

40. Bhang is used medicinally both for men and animals, sometimes with good effects.

41. The moderate use of bhang is beneficial: (*a*) it increases the appetite; and (*b*) gives staying-power under severe exertions and alleviates fatigue; (*c*) yes, it is preventive.

The villagers generally in large numbers.

Moderate occasional use for (*b*); moderate habitual use for (*c*).

42. The occasional or habitual moderate use is beneficial as stated above.

43. The moderate consumers are always inoffensive to their neighbours.

44. It relieves the craving and soothes the mind. Yes; it is refreshing. Yes; it does produce intoxication, but slightly. It does allay hunger to some extent. The moderate use of bhang creates appetite. The effects of these narcotics last much onger than that produced by the moderate use of piri tuous liquors. The after effects are slight

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.

languor and lassitude. The want of subsequent gratification does produce longing, but not much.

45. The habitual moderate use of these drugs does not produce any noxious effects. It does not impair the constitution. It does not injure the digestion or cause loss of appetite. Excepting those who have an idiosyncrasy in favour of its effects. Does not cause dysentery, bronchitis or asthma. It produces none of these effects. It does not deaden the intellect, nor produce insanity.

47. No.

49. Yes; it is used as an aphrodisiac. It is not so used by the prostitutes. Its use as an aphrodisiac is not so injurious as that of opium. Habitual excessive use lessens the venereal power.

51. Men of bad characters are not produced by the use of these drugs.

53. No, I am not acquainted with any case of temporary homicidal frenzy.

54. No.

55. (*a*) No.

(*b*) By excessive use complete stupefaction can be produced.

56. To increase the effect of bhang, sugar is generally mixed with it, and in smoking ganja or charas, tobacco. Dhatura is generally mixed with the criminal intention of robbing men, and very often it is mixed for the above purpose with tea and other things also, as occasion may offer.

57. I am not aware of it.

58. It is working well.

59. Requires no improvement.

60. Ganja is not cultivated in the district of Gorakhpur. It is imported from Bengal.

61. Charas is not prepared in this district.

62. Though the bhang is not cultivated in this district, but in districts where it is cultivated, it would be feasible to have some control. But the nature of the control (according to the condition of the people, either more or less educated or entirely ignorant, very poor or in fair circumstances, whether acquainted with the laws of the country or quite ignorant of it) should be different.

63 and 64. No objection.

65. Vendors or thikadars generally complain that the taxation on ganja is too high, and they say that opium generally costs Government about Rs. 8 per seer and is sold for Rs. 16. On the contrary, ganja is bought by Government at Rs. 16 per maund or 2½ seers per rupee, and the unbroken is for Rs. 6, and the chur for Rs. 8 per seer. At this rate the profit is 15 times upon the unbroken and 20 times upon the chur, whereas on opium the profit is only twice.

66. It is not necessary that there should be different rates on different kinds of hemp, as this will enable the petty seller to extort more price from the poor purchasers under some plea or other.

67. In my opinion it would be better to reduce the taxation on ganja, and increase it on spirituous liquors, as it would increase the number of those who use any preparations of hemp, the use of which is not injurious, and reduce the number of those who use alcoholic intoxicants, the use of which is very injurious.

68. There is no such house in this district.

69. Not consulted. Don't know what measures are taken. I think it is very necessary that the public should be considered for a liquor shop and not for hemp preparations.

70. I have heard that smuggling is carried on from the Native States, but very seldom. The existing police system is sufficient. No special attention is needed. Generally the duty is fixed. The use of untaxed drugs is very seldom, and carried on very privately.

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113. *Evidence of* Hospital Assistant Jamal Khan, *Pathan, Daragunj Dispensary, Allahabad.*

2. Though the definitions quoted from Dr. Prain's report are of a general character, they appear to apply to this district in particular.

19. Yes; ganja and charas are used in the district only for smoking.

23. No; bhang is never used for smoking in this district.

28. The accompanying table, marked A, gives the average allowance and cost of each of the three drugs per diem as required.

29. (*a*). The ingredients ordinarily mixed with bhang by first class or well-to-do consumers, who are generally men of the Brahmin, Rajput, and Vaisya castes, are as follows:—(1) Kira and kakri seeds, (2) gulkund (confection of rose), (3) badam (almond), (4) somp (aniseed), (5) gol mirch (black pepper), (6) choti elaichi (cardamom).

But the poorer classes, especially those who are much addicted to bhang, mix dhatura seeds and opium, in the following proportions to make the drug stronger or more intoxicating, particularly during the winter season, when the cold is intense:—

1 to 2 oz. bhang
½ to 1 dram dhatura seeds.
10 to 15 grains opium.

} Diluted in 1 to 2 lbs. of water and boiled in a "batloe" with a copper coin.

This mixture or decoction is drunk by five or six persons at a time: the effect produced by it is alarming. In many instances unconsciousness, delirium and spasm are the result. These sometimes continue for twenty-four hours and sometimes double the period, varying of course according to the temperament of the drinkers.

30. Of bhang about one-fourth of the quantity consumed is used in company or "akharas," and ¾ in solitude; and of the other two drugs (ganja and charas), ⅔ in company in licensed shops or "addas," and ⅓ in solitude or in parlours of private houses.

Yes; the use of these drugs is mainly confined to the male sex; but in this district the female sex also use bhang very sparingly when suffering from diarrhœa and other diseases for which bhang is prescribed by "baids" as a preventive and a curative; and though the use of bhang is not confined to any particular period of life; yet it can safely be asserted here that persons of the male sex commence using bhang when within their teens, and continue it till compelled by severe indisposition or extreme old age and infirmities to give it up. No; it is not usual for children to consume any of these drugs. In this locality, however, the children of Pragwals and Ghatias commence taking bhang even before they arrive at their teens, and

other caste people give a small quantity of bhang to their children in the way of medicines when suffering from stomach complaints.

31. Yes; it is formed by the daily use of the drugs continually for months, if not for days.

Yes; when one is accustomed to use these drugs for months, they cannot give up their use without substituting either opium or wine in their stead, or, if he is a mendicant, arsenic in very small quantity. Like alcohol, these drugs are gradually increased in quantity by their habitual consumers, except when the consumer of these drugs voluntarily takes the precaution of keeping the quantity within its limits, according to his circumstances and temperament.

32. Ganja and charas are socially prohibited, but the worshippers of Siva, who offer these drugs to that deity, use them every day. Bhang is used on several ceremonial occasions by the natives of this district. These occasions are—(1) Dassehra, (2) Holi, and (3) Dewali. The practice of using bhang on festival days is authorized by time-honoured custom. It is generally temperate, and does not lead to form a habit among the people; nor is it injurious in effect.

36. Yes; alcohol is now being used to a large extent among the labouring classes as a substitute for the above drugs. The reason is formerly the daily wages of a workman was not above an anna and a half per diem, whereas the maximum rate of his wages is three annas or more per diem now, and the labouring population has conveniently substituted the country liquor for the hemp drugs. A real proof of this fact is that a large number of our labouring people now resort to liquor shops.

37. The effect produced by ganja and charas smoking is alike: both cause lung and brain diseases as well as general debility. The effects produced by drinking bhang differ much from those of the other two drugs. Bhang, like wine, taken occasionally in small quantity acts as medicine by increasing digestion; but if taken habitually and in excess, it impairs digestion and produces dyspepsia and its concomitant diseases.

39. It is not known in this district that smoking of any preparation of the hemp plant is in any way a less injurious form of consumption than drinking or eating the same or any other preparation. But the following preparation of ganja and charas was observed some years ago among well-to-do smokers: Ganja and charas taken in sufficient quantity and soaked in a sufficient quantity of either awlah or tamarind water, placed in an earthen pot or "handy" with a cover, and buried under the earth for a week or so, and afterwards dried in the sun. Ganja and charas so soaked and dried are mixed with an equal quantity of tobacco of mild preparation, and this preparation of ganja and charas is called its mildest preparation, and when smoked in moderate quantity produces less deleterious effect than bhang either drunk or eaten; and under its influence no case of insanity has been witnessed

40. Those who treat diseases of cattle prescribe bhang for different diseases, and a large quantity of bhang is annually consumed by cattle and horses. The latter, like bullocks, receive bhang when fatigued and weakened, and cows and sheep after delivery, the former with gur.

41. As will be gathered from my replies to queries Nos. 37 and 39, the occasional moderate use of ganja and charas, and particularly of bhang, may to a certain extent be beneficial in its effect—

(*a*) as a food accessory or digestive;
(*b*) to give staying-power under severe exertion or exposure, or to alleviate fatigue;
(*c*) all the three drugs as a febrifuge and preventive of diseases in malarious and unhealthy tracts;
(*d*) but not in any other ways.

42. Neither of the three drugs, if taken daily, just as "ganjeries" and "bhangeries" do, can be considered harmless in any dose; but when used occasionally by persons to guard against pain or diseases described above, a moderate dose is decidedly beneficial, for reasons already given in my reply to question No. 41.

44. The immediate effect of the moderate use of these drugs on the habitual consumer is physical inactivity, which is followed by fits of laughing, as is often witnessed in a "bhangeries" shop in our large cities. It is in no wise refreshing in its real sense. As in the case of persons who habitually take a moderate quantity of country liquor, its stimulating effect is scarcely felt beyond satisfying his craving, so the soothing effects of these drugs are hardly felt by confirmed or habitual consumers of these drugs. It only produces, after a slight stupefaction or rather obtuseness, a temporary sensation of pleasure, as in a case of dream, when something curious or astonishing fantastically presents to the dreamer, who fancies himself as sometimes ascending the sky and sometimes descending to the earth; and in a confirmed consumer of these drugs this fantastical pleasure lasts only for a few moments; and this certainly cannot be construed as physically refreshing, but as the consequence of the excited or distracted condition of the brain.

45. If by the habitual use is meant the daily use of these drugs in moderate quantity, then the habitual moderate use of any of these drugs does produce noxious effects, inasmuch as all the Indian hemp preparations described above produce intoxication, and when persons physically healthy and sound, not needing their use as auxiliaries to digest food and to protect them against the effects of malarious climate, under their influence are gradually subjected to those very complaints, which, in occasional moderate doses, they, like alcohol, are calculated to act on human constitution as preventives and curatives. Continued use of these drugs, however moderate, is therefore not advisable. Ganja and charas produce emaciation and peevishness, while bhang blunts one's power of comprehension and diminishes energy and increases obstinacy, and leads to a tendency to quarrelling and sometimes to rash acts, as is often evidenced among Pragwals and Ghatias of this place and among Chaubeys of Mathra, who daily use bhang as a necessary. When the effects produced are so injurious that the constitution naturally suffers, and it is gradually impaired through general debility caused by the complaints mentioned in the preceding paragraphs, the daily use of these drugs, even in moderate quantity, does injure the digestion and cause loss of appetite, and it does cause dysentery, bronchitis, or asthma, and it does impair moral sense and induces laziness, if not habits of immorality and debauchery. And it can further be safely asserted here that most of our city "badmashes" are habitual ganja and charas smokers, and 75 per cent. of these men, even when in the prime of their life, suffer from chronic dysentery and chronic bronchitis, and 25

per cent. of these suffer from deadened intellect approaching to insanity when advanced in years. Actual insanity is often produced in a young man of sanguine temperament, even after a couple of months' use of ganja and charas; but as I never had an insane smoker of ganja and charas under my treatment, I cannot say more than this, that the insanity produced in a young man by the use of these two drugs is sometimes of a permanent and sometimes of a temporary nature, and curable *if treated in due time.* These insanes seldom acknowledge that they are ganja and charas smokers. There are even now a few idiots in Daraganj who lost their senses through the effects of these drugs. They wander about in the streets as destitute, inoffensive persons. A healthy young man, a domestic servant of a gentleman here, some years ago, became insane by a few months' use of ganja and charas, and his master got him treated by a medical practitioner of the city, who was his family doctor. The treatment consisted of cooling medicines and counter-irritants on the neck. The man was cured. He gave up smoking of these drugs, and it is now over eight years he has not had a single relapse of the disease. He is now serving as an industrious and faithful servant at Fatehgarh.

46. The habitual excessive use of the drugs in question brings on a rapid attack of those complaints which their daily habitual moderate use gradually produces.

47. It has been often seen that the children of persons who habitually use either ganja, charas, bhang or opium inherit the tendency of their parents, and become addicted to these drugs even at an early period of their life. Even among the members of good families this result is observable, and a medical practitioner, who acts as a family doctor to respectable native families, can confidently make the above assertion from the intimate acquaintance he possesses with the constitutional leaning of his patients. In rare cases the children of habitual consumers of these drugs are found without such tendencies.

48. See above reply.

49. It has already been stated in my reply to question No. 30 that the female sex very moderately use the mild preparation of bhang as a domestic medicine in several complaints. Bhang, if slightly fried with ghi and powdered with "zira" and "choti elaichi," though a narcotic to a certain extent, would not only improve the digestive organs, but also give strength to a weak person, and prostitutes using this preparation are not expected to suffer from the injurious effects of bhang *when used purely as a narcotic.* Yes; the use of hemp, without being admixed with other suitable ingredients, fails to produce good effects, and it is known that partial, if not complete, impotency is caused by the use of pure hemp drugs, as it is produced by large and frequent doses of camphor.

50. I know of no instance in which the use of ganja and charas has produced impotency.

56. (*a*) The effects of hemp used in moderation, if taken occasionally as medicine, are conducive to health.

(*b*) If taken in excess, even occasionally, is injurious to health. Regarding the admixture of dhatura and nux vomica with hemp drugs, all the information that can be given is that when a confirmed smoker of ganja or charas or a drinker of bhang is not in possession of a sufficient quantity of the drugs he uses, he mixes either dhatura seeds or nux vomica to make up the deficiency. These as well as cantharides (Indian "telni mukhi") are used by Chamars with flour paste for clandestinely killing cattle. They are also used by the criminal classes as admixtures to hemp drugs for victimizing the objects of their pursuits, just as in former days the thugs used to do.

57. I know of no place where ganja and charas are eaten and drunk.

Appendix A.

Number.	Class of consumers.	Bhang. Number.	Bhang. Average allowance per diem.	Bhang. Average cost per diem.	Number.	Ganja. Average allowance per diem.	Ganja. Average cost per diem.	Number.	Charas. Average allowance per diem.	Charas. Average cost per diem.	Remarks.
			Srs. Chit.	R a. p.			R a. p.			R a. p.	
1	Habitual moderate consumers.	900	3 14½ or 7 pounds 13 oz. 2 scruples, and 16½ grains per head or 3¾ mashas.	3 14 6 one pice for 4 persons.	150	20 tolas or 7 ounces, 4 drachms, 9 grains per head.	6 4 0 one pice per head.	50	8 tolas or 3 ounces, 7½ grains per head	3 0 0 nearly one pice per head.	
2	Habitual excessive consumers.	100	...	...	250			150			

N.B.—Out of a population of 13,000 souls.

Oral evidence.

Question 29.—The habit of mixing dhatura by the poor is not a general but an occasional habit. By "poor" I mean the ordinary poor and also some fakirs.

Question 36.—The labouring classes to a certain extent are taking to liquor in place of the drugs because their wages are rising, and they can afford liquor, though somewhat dearer. This is an increase now as compared with the old days, forty years ago or so. The increase continues. This refers to the well-to-do labouring classes, not the poor. The habits are interchangeable. This applies to ganja as well as bhang, for some ganja smokers also take liquor. It is a matter of desire for intoxication.

Question 45.—Out of one hundred ganja smokers who come sick to the dispensary, I find that seventy-five have chronic bronchitis or dysentery, and twenty-five have some mental disorder.

That is what I mean by my answer here. I apply his dispensary average to the general public.

Question 1.—I was educated in the Medical College, Calcutta, and obtained the old diploma of Hospital Assistant (Vernacular class) forty-one years ago I have served here since in general dispensaries and in jail and police hospitals, but not in any lunatic asylum.

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114. *Evidence of* Hospital Assistant Dabee Ram, *Agra Lunatic Asylum.*

2. Charas.—There are three varieties of charas—(1) Yarkand, which is very powerful. (2) Bokhara. It is little less in power than above. (3) Essence of charas, which in Afghanistan is a strong narcotic.

Ganjas of three kinds—baluchar, khussi of Ulwar, and chur are broken in small pieces. The most powerful is baluchar.

Bhang:—Suddi, patti, sabji, bijia, buty, and thattia (the thattia is best), used for drinking purposes and sometimes used as cattle medicine, for increasing appetite, and greatly used for majum or confection.

19. They are used in this country only for smoking.

23. No; not in this country.

28. *Charas*—

Moderate consumers . 1 to 4 pice (an anna)

Excessive consumers . 1 to 4 annas.

Bhang—

Moderate consumers . 1 to 2 pice used by 6 to 10 individuals.

Excessive consumers . 2 pice for one man.

Sometimes 2 to 3 chittacks are used by a man.

Ganja—

Moderate consumers . 1 to 2 pice used by poor men who have no clothing in cold season, as sweepers, kahars, and hard labourers, to make them warm.

Excessive consumers . 2 to 3 pice daily.

29. (*a*) Generally mixed ingredients are the following:—

Kaho seeds, kolfa seeds, khura seeds, kukree seeds, souf, pepper, mulahti, rose, gulkharo, misri, kishmish, and a small quantity of bhang. This mixture is commonly used by Brahmins and banias daily, 60 to 70 in 100, and called thandai. Used in hot season.

(*b*) Great drinkers of bhang mix dhatura in bhang for a strong narcotic.

30. These three drugs are used by the male sex; rarely by females or children. Especially bhang confection or majum is much used in Holi festivals by men, women and children. Majum is always sold in the bazaar.

31. Little uses gradually progress to excess. The habit of little drinking could be stopped, but excessive drinking could not be reformed. They could not take their food unless they have their daily thandai or bhang.

32. Charas and ganja are used commonly, but bhang is Shiva's (or Mahadev's) booty. Who are Shiva's worshippers, they greatly use it, and also by bairagis, sadhus, pujaris, Chaubes of Muttra, and Brij people used greatly.

36. These drugs are used by poor classes who are high castes, and they have no money to spend for liquors, and also they avoid to touching liquors, but lower classes use it.

37. Charas and ganja are diffusible stimulants. They go direct by means of pulmonary circulation to the brain, and eyes become instantly red, and have pleasing effects for a few hours, and afterwards dull. Bhang's effect is not so instantaneously perceptible.

39. In these practices of smoking and drinking among them, smoking is worse than drinking. The smoking sooner brings insanity than drinking. The case of bhang could be cured in a fortnight or a month, but charas and ganja cases require more time. I have experience in employment of lunatic asylum for twenty-two years.

40. I have heard that some villagers use them for their cattle for failing appetite, but they are not used by native doctors.

41. Bhang, except charas and ganja, is useful in its effect—

(*a*) in small quantity in increasing appetite;

(*b*) stimulant for a few hours;

(*c*) sometimes used by native baids with some pepper and asafœtida as febrifuge, but very slight in its effect for this purpose;

(*d*) used as plaster or lap and in fomentation in the orchitis.

42. These drugs, when used moderately, are considered harmless, but used in larger quantities are injurious, as 2 tolas of majum to one lota of bhang.

44. The habitual user is not satisfied on indulging in small quantities. If reduced subsequently, it is not refreshing and not intoxicating. Does not allay hunger and does create appetite, and effect will last a short time.

It will certainly make a person eager and uneasy for a week or more.

45. (*a*) to (*e*) No.

(*f*) The moderate use of these does not cause insanity, but the excessive use might do so. The insanity caused by the free use of these drugs is soon relieved. About 90 per cent. of these patients are cured. The symptoms seen generally with these patients are those of mania. By leaving this habit they are cured from the disease, but when they take up the habit again, the symptoms of mania recur.

(*g*) I have never heard any insane complaining after having been cured that he was addicted to the habit of these drugs simply to get relief from brain disease. An insane addicted to the habit of these drugs takes them in excess when there is no control over him.

46. The excessive use of these drugs causes madness.

47 and 48. Yes, sometimes, as Chaubes of Muttra; others take this habit by society.

49. Somewhat aphrodisiac. Yes; the prostitutes use it as refreshing.

50. The excessive use of these drugs causes impotence.

56. It becomes very intoxicating by mixing dhatura with charas. No other medicine is mixed as far as I know.

57. Ganja and charas are not eaten and drunk, except bhang, which is eaten and drunk.

Oral evidence.

Question 1.—I studied medicine in the Agra Medical School, and have got the diploma of Hospital Assistant in 1871. I smoked charas with the police, to whom I was attached as a compounder in 1861. I kept up the practice for nine months. When I was transferred and ceased to associate with the smokers, I dropped the habit.

Question 2.—Traders from the north bring a liquid which is smeared upon the chillum and produces great intoxication. I have never seen this stuff, which I have called essence of charas. "Thattia" is a name for bhang. It comes from Ulwar or that direction. I have never seen this kind of bhang that I know of.

Question 29.—I have never heard of vendors mixing dhatura with bhang. It is the seed of dhatura which is mixed with bhang. I never heard of the leaves of dhatura being used.

Question 24.—The drugs are not consumed by a very large proportion of the police. Some 10 per cent. or 15 per cent. smoked charas when I was with them. Some 30 or 35 per cent. drink bhang.

Question 37.—Charas is very exhilarating. It makes all the senses more acute for the discharge of work. There is subsequent depression. On a man accustomed to the drug it will not produce giddiness; but on one who is unaccustomed to it it produces giddiness, and all the symptoms of insanity may supervene if an excessive dose is taken. I speak from personal experience. The very first time I smoked I felt stupid, and a pleasurable sensation followed. After smoking two or three days, I got accustomed to it. Ten or fifteen days is enough to accustom most people, so that they feel no effects except exhilaration. Body and mind feel active, and the appetite for sweet things is excited. There is no appreciable effect on the sexual organs, and it is not taken for that purpose When I took charas, I was 18 or 19 years of age.

Question 39.—My experience in the asylum enables me to say that smoking of the hemp drugs is worse than drinking.

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115. *Evidence of* Hospital Assistant Mohamad Bux, No. 3, *Zakhira, Bareilly.*

1. I answer the questions through the experience of my over thirty years' service.

2. Dr. Prain's definition holds good in these provinces, except that bhang is not known by the name of siddhi.

19. Yes.

23. No.

28. (*a*) Charas 10 to 20 grains consumed per diem, which costs about 3 pies.

(*b*) 150 grains or more, costing nearly 2 or 2½ annas.

(*a*) Ganja is obtained from jungles, and 1½ chittack costs 3 pies only; it is not generally sold in bazar here.

(*b*) A tola or two of ganja is consumed by the habitual excessive consumer, which costs less than 3 pies.

(*a*) Bhang—½ chittack bhang costing 3 pies.

(*b*) A chittack or more costing 6 pies or more.

29. (*a*) Tobacco with charas and ganja alone, bhang with different refrigerants.

(*b*) Dhatura seeds and leaves sometimes with ganja in order to increase intoxication.

The object of the admixtures is to increase intoxication.

"Bhang massala" is called majun.

30. All are generally consumed in company, except bhang, which often in solitude. It is mainly confined to the male sex. In female, by prostitutes, and in festivals by women of even respectable families. Not usual for children, but some in Muhammadan community give a little of confection of bhang to a child while his Khatna ceremonies go on for the purpose of anodyne.

31. Habit of consuming of these drugs is by and by and easily formed, which is difficult to break off; but less tendency to develop soon into the excessive.

32. There is no religious custom, but bhang is used in some Hindu festivals as Holi, Divali, chiefly in Shivratri, when it is thought essential and used in excess. This occasional use does not lead to the formation of the habit, but injurious, owing to temporary disorder of brain caused by it.

36. In my opinion, alcohol cannot be substituded for any of these drugs.

37. Charas and ganja affect lungs and heart, but the former more than the latter. Yes; the effect of bhang is milder than the above two.

39. Charas and ganja are not used otherwise, but smoked; bhang never smoked, but drunk.

40. Charas is prescribed by native practitioners as an antispasmodic. Bhang is used in the treatment of cattle disease.

41. Moderate use of bhang may be—

(*a*) Beneficial in its effects, as a food.

(*b*) Accessory or digestive and to alleviate fatigue.

(*d*) No.

42. Considering the above effects of bhang, I should say that the moderate use of bhang is harmless, but not of charas and ganja.

44. The immediate effect of these drugs is intoxication which lasts according to the strength. Yes; bhang is refreshing. Yes; it produces intoxication. Bhang creates appetite. The effect lasts from three to four hours. Giddiness and weakness, the after-effects. No longing produced.

45. (*a*) to (*c*) No.

(*d*) No; it does not cause dysentery, but bronchitis and asthma from continued use of the above.

(*e*) No.

(*f*) Insanity may be caused by these drugs, and intellect is not deadened. It was distinguished by me in majority of cases as a predisposing cause of insanity, both temporary and permanent. Typical symptoms are laughing, weeping and jumping.

(*g*) I am unable to answer.

46. Habitual excessive use of these drugs produces physical and mental disorders, which are not likely to be caused by the moderate use.

47. No.

48. May produce some effects on the constitution of their children.

50. It produces impotence.

56. I am unable to answer.

57. I have never seen.

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116. *Evidence of* Hospital Assistant Bhagolay Ram, *Nai, in charge of Branch Dispensary, Tanda, Fyzabad District.*

1. For eighteen years has been in charge of branch dispensaries.

19. So far as my experience goes, ganja and charas are only used for smoking.

23. So far as I know, bhang is never used for smoking.

29. (*a*) Ordinarily sugar, pepper and milk are mixed with bhang by well-to-do classes of consumers in order to increase its strength.

(*b*) Exceptionally dhatura seeds are mixed with bhang.

Bhang massala contains kahu, kulfa, aniseed, black pepper, kasni, almonds, cardamoms, and seeds of khira and kakri.

30. Ganja and charas are generally used by the male sex only, and in exceptional cases it is also used by bazar women. Bhang is used by both male and female. It is very seldom that children under the age of 12 years use these things.

31. Habit easily formed; difficult to break off; tendency to develop into the excessive.

32. There is no such custom.

37. The effect of charas is stronger than that of ganja, and the effects of bhang last longer than those of charas and ganja.

39. Hemp plant is only used for smoking. Excessive smoking has a tendency to produce insanity.

40. Bhang is used as a sort of anodyne, and also to render the effect of operation by means of native jarrah less perceptible. It is also used in cattle diseases.

41. (*a*) Charas and ganja are not used as a food accessory or digestive. Bhang is sometimes used as accessory or digestive.

(*b*) Bhang is only used to alleviate fatigue.

(*c*) Bhang is used as a febrifuge.

42. Bhang, if used very moderately, is harmless.

45. Bhang at first produces appetite and bowels are regular, and, lastly, it injures digestion and causes loss of appetite. Charas and ganja cause bronchitis and asthma, and induce laziness, their moderate use does not deaden the intellect, nor produces insanity.

46. Habitual excessive use only sends forth insanity, asthma and chest diseases.

47 and 48. No.

49. The moderate use of these drugs is practised as an aphrodisiac. Does not make man impotent; it is also used by prostitutes.

50. Excessive use also does not tend to produce impotence.

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117. *Evidence of* Hospital Assistant Rahimullah, *Meerut City.*

1. The information is gained by having more or less occasions to see every community, as a medical man.

2. Yes. The names mentioned in paragraph 2 are also called in the Meerut district.

19. Ganja and charas are used only for smoking.

23. Bhang is never used for smoking so far as my experience goes.

28. Ganja not known.

Charas—(*a*) Average allowance for habitual moderate consumer is 3 mashas or one-fourth of a tola per diem.

(*b*) For habitual excessive consumer, 1 tola a day, and in rare cases up to 2 tolas a day.

Cost annas 3 per tola.

Bhang—(*a*) Average allowance for habitual moderate consumer is 6 mashas of dry leaves per diem.

(*b*) For habitual excessive consumer, 2 tolas of dry leaves a day, and in rare cases 1 chittak of dry leaves per diem.

Cost fluctuating; price current rate in the city Re. 1 per seer and in villages 5 seers per rupee.

29. Ganja—Tobacco is always mixed with.

Charas—Ditto; the charas is placed between 2 layers of tobacco.

Bhang is used in four ways:—

(1) By rubbing by means of pestle and mortar; in this case—

(*a*) Ordinarily, sugar, black pepper, and water are mixed.

(*b*) Exceptionally, almond, poppy seeds, purslain seeds, cucumber seeds, pistachio nuts, black pepper, sugar, and milk are added to water.

(2) In the form of mass (lugdi).

(3) By making a confection or the sweetmeat called majun.

The above three forms are ordinary ones.

(4) Exceptionally, it is used as it is, *viz.*, dry leaves only are eaten.

As to admixture of dhatura, etc., not known.
As to bhang massala, etc., not known.

30. Mostly used in company, extent not known; used generally in youth. Mainly confined to male sex. Children do not consume, the only exception being that bhang is sometimes used by Hindu boys.

31. Habit easily formed. Not difficult to break. Yes; there is tendency for the moderate habit to develop into the excessive.

32. Customs in regard to—

Ganja—not known.

Charas—not known.

Bhang—is very freely used by Hindu community in the Holi festival; chiefly in the form of sweetmeat or majun, is also excessively consumed. Is not likely to tend to the formation of habit, nor is injurious. It is a social custom among respectable Hindu circles to hold bhang picnics periodically at some shrine. The use on such occasions is temperate. Can't form habit. Is not injurious.

36. Not known.

37. The effects of ganja (seldom used in Meerut district, so far as I know) and charas-smoking are alike, and are as follows:—

Their use, moderate or excessive, produces after a time general debility, bronchitis, and asthma (sooner or later according to the constitution of the consumer); also produces a feeling of lassitude, reduces the body considerably, the face presenting a sallow and sickly aspect. The shape of the body is conspicuously changed. Does away with the capability of doing hard work. Courage goes away.

Bhang makes a man fat and keeps him cheerful; but the consumer becomes lazy by its constant use.

39. Smoking more injurious, as it affects directly the whole system of body. The physicians are generally of opinion that use of charas and ganja produces insanity, but I have had no opportunity of seeing such a case.

40. Bhang only is medicinally prescribed by Yunani physicians and baidaks. It is also used in treatment of cattle disease.

41. (*a*) Bhang only.

(*b*) All of the three for the time being only.

(*c*) Bhang only.

(*d*) Not known.

42. Charas and ganja are not harmless, even if used moderately, as they injure the nervous system.

44. Immediate effect on moderate habitual consumer—Refreshing, produce intoxication, allaying hunger. Not known. Bhang only create appetite. Exact time of effect not known; after effects, slight lassitude. It is not known whether the want of subsequent gratification produces any longing or uneasiness.

45. Habitual moderate use of charas and ganja only produces noxious effects, physical, mental and moral. Impairs the constitution. Injures digestion and causes loss of appetite. Causes bronchitis and asthma (dysentery not known). Both ganja and charas impair moral sense and induce laziness. As to habits of immorality, or debauchery—not known. It deadens intellect. As for insanity, see answer to the question 39. Rest of the paragraph—not known.

46 to 50. Not known.

56 and 57. Not known.

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118. *Evidence of* Mohommed Husain, *Sheik, Retired Hospital Assistant, Kucha-Hakim Wazeer Ali, Bareilly District.*

1. Experience in private practice.

2. The classification given by Dr. Prain holds good for this district, except that the term siddhi is not employed for bhang.

19. Only for smoking purposes as a rule.

23. I have never seen it so used.

28. (*a*) (1) About 20 grains of charas at about 3 pies per diem.

(2) About 30 to 40 grains of ganja at about 1 pie per diem.

(3) About 3 drachms of bhang, costing about 1½ pie per diem, but the plant grows wild in the district, so the consumers can obtain it to a great extent for nothing.

(*b*) (1) About 180 grains of charas, costing between 2 and 3 annas per diem.

(2) From 3 to 4 drachms of ganja, costing about 9 pies per diem.

(3) About 6 drachms of bhang, costing about 3 pies per diem.

29. (*a*) As a rule, tobacco is used with charas occasionally with ganja, but as a rule ganja is smoked by itself. With bhang as a rule black-pepper and cardamom are used.

(*b*) I know of nothing with charas and ganja, but with bhang, aniseed, saffron, nutmeg, pan, lime, catechu, cucumber and melon seeds (pounded), milk, sugar, rose petals, khulfa seeds. Dhatura leaves are sometimes mixed with ganja only to produce intoxication more quickly. The other articles mentioned I have never seen used. I know of no preparation called "bhang massala".

30. Charas and ganja are usually consumed in company. Bhang is drunk more in solitude than the other two; at the same time it is largely used in company.

Charas and ganja are nearly exclusively used by the male sex. Bhang is to some extent used by women of the prostitute class, and at the Holi festival by Hindu women of even the respectable class. It is not usual for children to consume these drugs except at the times mentioned in reply to No. 32.

31. The habit, specially in the case of bhang, is easily formed. It is difficult to break off the habit once formed. There is a tendency of the moderate consumer partaking of them all to excess.

32. *Religious*:—Amongst Muhammadans during the rite of circumcision bhang is given to children sometimes to produce intoxication, so as to prevent the child feeling the pain of the operation; but this is not essential, nor is it likely to lead to the habit of taking the drug, nor is it otherwise injurious. In the Holi and Dewali festivals bhang is largely used as a confection by Hindus, and is considered more or less essential by them, and is used to excess by both sexes on these occasions.

Bhang is given as a sweetmeat to children on these annual festivals on religious grounds. This annual custom is not likely to lead to the habit, but may be injurious in certain cases, producing temporary insanity, etc.

36. I do not think that alcohol has taken the place of these drugs.

37. Charas affects the brain, lungs and heart more than ganja. Bhang is milder than the other two, but the effects of drinking it are much the same as smoking the other two drugs.

39. Charas and ganja I have never seen used otherwise than as smoked, and bhang I have never seen smoked, so I cannot give any opinion on the subject. There is however in my mind no doubt that insanity, both temporary and permanent, can be produced by the long-continued use of these drugs.

40. Yes; I have used them in tetanus, hydrophobia, hæmorrhoids, and sexual debility. Bhang is given to horses and cattle to help digestion.

41. (*a*) Yes: especially bhang when taken before meals.

(*b*) Alleviate fatigue, but do not give staying-power under exertion or exposure.

(*c*) Act as a febrifuge and preventive of diseases in malarious and unhealthy tracts.

(*d*) Bhang is used internally in hæmorrhoids, dysentery and diarrhœa.

42. I consider them beneficial in the above diseases, etc.

44. All these are refreshing and certainly produce more or less intoxication and allay hunger. Bhang only creates appetite. Effects of bhang last longer than charas, and that of charas longer than ganja, but the time varies from one to four hours. There are after-effects, such as giddiness and general weakness. Yes; the want of subsequent gratification does produce trying for the drug, and uneasiness if the drug be not obtained.

45. It does impair the constitution. Yes; after some considerable use of the drug, the digestion is injured and appetite is impaired. Charas and ganja alone produce bronchitis and asthma, and bhang does not do so; none produce dysentery. The use of all these does impair moral sense and induces habits of laziness, immorality and debauchery. Yes; all these do deaden the intellect and produce insanity. In the majority of cases seen by me these drugs have been the predisposing causes. Bhang produces melancholia. Charas and ganja produce mania. All these produce insanity of both, *i. e.*, temporary and permanent. The symptoms may be re-induced by use of the drug after liberation from restraint. The majority of the cases laugh inordinately. The consumers do confess to the use of the drug. Yes; and there is in my opinion not sufficient evidence to indicate that the weakened intellect would tend to the indulgence of the drug.

46. The excessive use of these drugs produce the same noxious effects only more quickly and more markedly.

47. Not necessarily hereditary, and does not produce any injurious effects on their children.

48. Not necessarily hereditary, but produces ill-effects on the brain and constitution of their children.

49. It is used as an aphrodisiac, and so by the prostitutes. Such use of it is certainly more injurious, as it totally impairs the virile power eventually. The habitual use of hemp drugs does in my opinion produce impotence to some extent.

50. These drugs are not used in excess as aphrodisiac, but the excessive use of these drugs would produce impotence.

56. The intoxicative effects of bhang are increased by mixing with almonds, cardamom and nutmeg, and lessened by black pepper, aniseed and cloves. I know of nothing used to lessen or increase the effects of charas and ganja, except that dhatura leaves are sometimes mixed with ganja to produce more quickly and strongly. As regards the other drugs, I know nothing about their admixture for personal consumption or administration to others.

57. I have never seen ganja or charas eaten.

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119. *Evidence of* WARIS ALI, *Retired Hospital Assistant, Bareilly.*

The Evidence of this witness is the same as that of witness No. 118. and is not reprinted.

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120. *Evidence of* S. P. ROY, *Brahmin, Municipal Analyist, Allahabad.*

1. Personal enquiries, observations and experience.

2. Besides the round, flat, and chur ganja, which generally go under the name of baluchar ganja, from the name of a place in Rajshahi where it is solely cultivated and produced, there is another variety of ganja sold in the markets of Allahabad and other districts, and is called pathar ganja. It comes from Khandwa and other southern provinces of India. It is also found in flattened masses, and in appearance much greener than baluchar ganja, and is therefore called also kacha ganja on account of this green colour. It is said to be very harmful. It is much cheaper, several times so than the baluchar ganja, which is frequently adulterated with this so-called ka cha ganja.

19. Besides smoking, ganja is used medicinally in certain painful affections, as fomentations or in the form of liniment made with oil and other ingredients in bronchitis, asthma, and so-called muscular rheumatism. Ganja is smoked in the ordinary way. Charas is taken internally, under hakims or vaid's advice or self-prescribed, as aphrodisiac, and such practice is, I believe, common enough in Bengal and North-Western Provinces.

28. (*a*) A good chillum of ganja cost one pice. Habitual moderate consumers use about five chillums daily, and so the cost per diem comes to about 15 pies. Pathar ganja will cost about one-fourth of this, being considerably cheaper than baluchar ganja. Chillum of charas costs about

the same as baluchar ganja, but being a much stronger smoke, it comes cheaper than the former.

(*b*) Excessive consumers smoke daily from 10 to 20 chillums, and at proportionate cost at the rates given above.

29. Dhatura seeds are not infrequently mixed with bhang with a view to increase its intoxicating effects by certain shopkeepers in Lucknow where bhang is served publicly in the form of drink called thandai.

Bhang massala, as sold in the bazaar, consists of (1) black pepper; (2) sonf or dill fruits; (3) cucumber seeds (khera and kankri-ki-bea). Besides these, respectable people use badam, dried rose-petals, and saffron as bhang massala.

30. Ganja is frequently smoked in company, especially by the lower class of people.

31. Habit is formed easily enough, and can be as easily broken off. Yes, there is such a tendency.

32. Bhang is not infrequently used as an offering to Mahadeo, who is said to be very fond of the drug. It is also used as drink on a sort of religious ground during Sivrat and other religious festive occasions. It is never considered to be an essential custom.

36. Yes, to a certain extent, as drinking wine and other alcoholics is considered more respectable, very probably under European influence.

37. Charas differs from ganja in degree more than in kind. It has more narcotic than stimulating effects. Bhang in the form of thandai creates a sort of exhilaration and very mild intoxication. Bhang is never considered to be harmful; and, as a matter of fact, in the form of thandai it is not harmful at all.

39. *Vide* answers below.

40. *Vide* reply to 19.

41. Neither ganja nor charas smoking is food accessory or digestive. Bhang as thandai drink unquestionably helps digestion and acts as laxative in health. Ganja and bhang do to a certain extent give staying-power, help to stand exposure, and alleviate fatigue. I do not think any of these three has any of the virtues referred to in question (*c*).

Much stress has been laid on the following supposed actions of these drugs:—

(*a*) their power of standing fatigue and exposure as well as relieving fatigue;

(*b*) of creating appetite as well as of allaying hunger;

(*c*) acting as food or food accessory, and helping normal nutrition directly or indirectly.

Dr. Anstie is perhaps the highest English authority on this subject, and his views are, I believe, to a considerable extent accountable for the now remarkable saying of Sir Charles Elliott (Lieutenant-Governor of Bengal) that ganja is a form of concentrated food.

(*a*) As to their staying-power under severe physical exertion, I believe this so-called staying-power arises from the fact of their keeping up a state of morbid nerve activity, during which the sense of fatigue (of muscular exercise) cannot impress the sensorium in the normal way, and is not felt consequently. This result may be brought about either by a depressing action on the perceptive centres or by simply diverting their activities into a different (unnatural) channel. In the former case, unpleasant after-effects are sure to follow, while in the latter these need not for some time. The effect is of a temporary character, and the sphere of action is very limited.

The ultimate results of a repetition of the process are harmful. Ganja and charas smokers confess that, when deprived of the influence, they feel heat and cold more acutely than others.

The power of relieving fatigue after exertion is very probably due to their giving a different channel of activities for the perceptive centres. After a time they lose this power more or less.

As for standing heat and cold under the influence of ganja and charas, the smokers do not feel the heat and cold so much as otherwise they would; but it is by no means certain that they suffer the less from exposure than others. On the contrary, chronic bronchitis and dysentery—diseases frequently brought by exposure—are very common amongst habitual ganja-smokers.

(*b*) The power of allaying hunger arises from their deadening or diverting the normal activities of the perceptive centres which receive the visceral impressions from the stomach. Here again the limit such an action can harmlessly go on is very narrow. Habitual ganja and charas smokers, especially belonging to the lower labouring class, after a time very commonly suffer for thus repeatedly deadening the visceral nerves: digestion fails, and the general nutrition of the body suffers in the end.

It is a false appetite that ganja and charas creates by irritating—I cannot say by stimulating—the gastric nerves at the periphery or centre.

(*c*) That these drugs can replace food proper cannot be established, and the attempt to do so has, I believe, signally failed. The few cases that have been brought forward to establish this could be much better explained on other grounds.

Now do they help digestion? Ganja and charas do not, at any rate, in the form of smoke. Bhang does it to a certain extent unquestionably, especially when drunk in the form of thandai. The share bhang as such has in this, and what share the bhang massalas have, may very well be enquired into. Bhang taken internally into the stomach evidently helps the liver and assists digestion. It undoubtedly benefits several cases of obstinate chronic diarrhœa in man as well as in other animals.

Do these drugs prevent waste of tissue? Do they retard or lessen destructive metabolism of the system? This is a very important question. I believe this is the principal sphere of action of these drugs on the nutritive processes of the body, and it serves to explain several cases of this supposed action as direct food, or directly replacing the lost tissue. This property these drugs have, I believe, in common with many others—tea, coffee, cocoa, opium, alcohol, etc. Pan and supari, I believe, act in this way and serve a useful end. The evil effect of ganja and charas smoke far outweigh this, and their use cannot be recommended for this purpose.

42. Moderate use of ganja may be harmless. Bhang-drinking in the form of thandai is certainly so. Charas is unquestionably harmful.

44. Habitual ganja and charas smokers describe the immediate effects in the following words:—"Nasha fouran ankh me ata hai, ankh charha malum hota hai, aram milta, nasha hota, sit nahe malum hota." From the above it is plain that the immediate effect is on the brain; a sort of

pleasant intoxication and some stimulation is produced. Charas is said to make the head feel heavy. Charas deadens appetite, so does ganja to some extent; but bhang gives appetite. No particular after-effects of ganja smoking or bhang-drinking. Charas smoking is followed by laziness and general uneasiness, languor, and a craving for the smoke. Effects of ganja last about an hour; of charas a little longer. (Information collected from reputable ganja and charas smokers of several years' standing).

45. Charas undoubtedly has noxious effects, physical, mental and moral. It impairs digestion and injures the constitution in many ways; so does ganja, though to a much less extent. In some cases ganja-smoking moderately appears to be harmful enough. Charas and ganja both impair digestion. Dysentery and bronchitis are not the uncommon effects of even moderate use of ganja and charas. Bhang in the form of thandai is harmless in every way.

Habitual moderate use of ganja and charas apparently does not deaden the intellect or produce insanity. Ganja and charas smoking are powerful exciting causes of insanity. The insanity produced by ganja and charas smoking is usually of a temporary and violent character. The symptoms may be reinduced by the use of the drug after liberation from restraint. I believe the circumstances alluded to in connection with the cases of insanity produced by ganja-smoking that have come to my knowledge have been sufficiently considered. But granting that certain insane people primarily suffered from mental anxiety or some form of incipient or decided brain disease, and took to ganja smoking with a view to obtain relief from their sufferings, the very important share of ganja-smoking in hastening the ultimate result could not be ignored. Had such people not resorted to this unnatural source of relief and taken to some other form of narcotic or stimulant, as opium or alcohol, very probably they would not have so surely developed insanity in themselves. Opium is unquestionably beneficial in certain forms of brain disease. The part of the question which follows immediately appears to be rather obscurely worded (and do you think there is any evidence, etc.) The meaning is clear enough as far as the word "drugs;" but why the clause following, *viz.*, by a person who is deficient, etc., has been added is rather difficult to comprehend. Is it meant that certain cases of insanity, as well as of deficient self-control through weakened intellect (which latter should, in my opinion, be considered as cases of incipient insanity) tend to indulgence in the use of hemp drugs? Then the question reduces itself to this: Does insanity or incipient insanity tend to indulgence in the use of hemp drugs? I do not know of any form of insanity developed or in the incipient stage that has this special tendency. Now to give only a few, among others, of well-observed cases of insanity traceable to ganja smoking, I need cite the following:—

(1) A lamentable case of a young man in a respectable family, very closely related to a medical man of several years' standing, came to my personal notice in the city of Allahabad not many years ago. There was no family history of insanity; no cause of special mental anxiety, nor any symptoms of brain disease, and the insanity was clearly traceable to smoking of ganja, excessive or moderate could not be ascertained. This young man was usually very quiet and inoffensive, but at times used to be more or less violent, and the insane condition was more or less permanent. At any rate, it could not be removed by proper restraint.

(2) Another well-observed case of a young man, also in a respectable family in Allahabad, is a living example of temporary insanity clearly brought on by ganja-smoking. In this case fortunately, however, sufficient restraint has been often successful in removing the insane condition. This young man is still living and in good health.

To cite another lamentable case of a young man, a distant relative of mine who died insane a victim to ganja-smoking. The insanity was of a temporary and violent character. Sufficient restraint could not be enforced, and the young man died insane.

All these are evidently juvenile cases.

Cases of chronic bronchitis and bronchial asthma and dysentery are too numerous to be cited. It is a popular notion, and I believe well founded in Bengal, that the habitual ganja-smokers suffer from bronchitis, and die ultimately from bloody stools. All the cases of habitual ganja-smokers that have come under my personal notice have more or less harsh, thick voice and chronic cough, and it is no wonder that it should be the case. The real wonder is that people sometimes do escape these apparently inevitable consequences, especially affections of the larynx and bronchial tubes, of habitually filling up the lungs and bronchial tubes daily with such enormous quantities of the narcotic and irritating smoke of ganja.

46. "Work and rest, so that work may be resumed," is the law of life. Lowest forms of animal life, whose vital activities are strictly limited to spontaneous movements, find the needed rest in a quiescent stage brought on by overfeeding—*e g.*, in the amœbiform animals, when all visible movements cease, and the creature lies motionless. Higher in the scale of life, with better dissemination of external impressions, sensory-motor and automatic activities take the place of the more or less random spontaneous movements of the amœba, and the creatures find their necessary and needful rest in a temporary cessation of all muscular movements at stated intervals. Rising still higher, we find voluntary and physical activities superadded to the reflex and automatic, and sleep or a temporary lull in the conscious existence, with a cessation of all visible movements, becomes a factor of increasing and of more frequent importance to the animal economy. Thus all higher forms of life with well-developed muscles, nerves and brain need a general rest in sleep more frequently. More than this, a sleep of the muscles and a sleep of the nerves, so to speak, becomes necessary alternately in addition to the general rest of sleep. This is specially the case with human beings. Man requires rest and recreation—namely, diversion brought about by varying the activities of the one system or the other, the muscular or the nerves, in addition to the daily sleep he wants in common with the other animals. Thus an ordinary labourer, whose daily vocations call forth mainly sensory-motor and reflex activities into play, will find ample recreation in exercise of the higher cerebral functional centres. In absence of the proper means at his command to excite the activities of the cerebral centres in the normal way, he has to take to the abnormal stimulus of narcotics and stimulants. While an intellectual worker, whose daily duties

chiefly call forth activities of the physical centres find a satisfactory relaxation in moderate muscular exercise, as the former finds in an excitation of the cerebral centres by means of stimulants and narcotics. A diversion is equally needed by both if they are to remain pleasantly conscious of their respective surroundings. But here we see also the difference in the ways and means adopted, as well as in the kind of relief obtained in the two cases respectively. Obviously enough the means adopted by the one could not be harmful as those resorted to by the other. Needful muscular exercise surely could not have any tendency to injure or impair the constitution as the excitation of the cerebral centres, though needful by means of narcotic and stimulants. Then again the diversion brought about by the former means is so very different from that induced by the latter. The one simply restores, as it were, the disturbed balance of nerve equilibrium, and thus affords a sense of relief and some positive pleasure, which soon subsides into a state of neutral excitement—a state neither of pleasure nor of pain, but eminently calculated to help the nervous system to resume and continue its wonted psychical activities for a longer period than before; while the other induces a delight more or less keen and intense, which, while it lasts, evidently keeps up a morbid excitation of more or less extensive areas of the sensorium commune. In the one case the pleasure of comfort felt being of a milder nature, and of the kind described above, does not create a craving repetition of the same. In the other, the tasted pleasure being of an intenser kind, and involving, as it does, more extensive areas of the higher centres, is apt to be retained longer in memory, and the ideal recall of it falling far short of the actual, creates a desire for repetition of the process. Besides the state of neutral excitement that follows is usually much shorter-lived. It has been just mentioned that the pleasures of narcotic stimulants, like ganja and charas, are usually followed by a short-lived and small neutral excitement, which cannot have the favourable tendency of larger and more durable neutral excitements as regards the intellectual activities. More than this, these drugs are not simply indifferent as regards the intellectual activities, but they become indirectly at least a great hindrance to proper psychical development, and beyond a certain limit are sure to deaden the intellect and entail all the evil consequences of weakened intellect. Besides influencing the higher nerve centres in the manner described above, the other physiological or chemico-physical effects of these drugs ought to be considered. Surely the smoke of ganja and charas cannot serve any respiratory purpose, nor can it furnish any ingredient normal to the blood, and serve the purposes of nutrition as food. Its important use, in common with other drugs of a similar nature, is, as I have already detailed above, to excite some of the mental faculties in persons much given to physical exercise. The need for this, how it arises, and its evil effects, have been briefly mentioned as well.

47. The habit does not appear to be hereditary or to affect the children of the moderate consumer.

49. Yes, the moderate use of ganja, and specially of charas, is considered to be aphrodisiac. Ganja is commonly said to produce impotence in the end. Charas and ganja are considered by the sanyasis and fakirs as capable of deadening sexual appetite.

The use of these drugs as aphrodisiac is likely to be more harmful than their use as ordinary narcotics, because they have no real aphrodisiac properties, but only deaden sexual sensibility and prolong the sexual act, and these tend to excessive indulgence.

Further paper put in by S. P. Roy.

2. Besides the round, flat, and broken ganja which all go under the name of baluchar ganja there is another class of ganja sold in the markets of Allahabad and other districts. It is called pathar ganja, to be obtained in flattened masses, much greener in appearance, and hence called also kachha ganja. Pathar ganja comes from Khandwa and perhaps other southern provinces of India. It is collected from wild uncultivated as well as cultivated plants. The effects of pathar ganja are said to be very harmful. It is a much stronger form of smoke than baluchar ganja, and is considerably cheaper than the latter. Charas is said to be extracted from this pathar ganja.

Baluchar ganja is cultivated solely in Baluchar, a place in the district of Rajshahi in Bengal.

16. Bhang is generally prepared in private residences. There are, however, public places in Lucknow where ready-made thandai is sold as drink.

20. Common labouring class of people, sanyasis, fakirs, carpenters, barbers, kahars, etc., smoke ganja and charas, and in Bengal as well as in the North-Western Provinces better class of people smoke charas, not infrequently. Bhang is used chiefly by Brahmins, notably Pragwals, the Chaubes of Muttra and Brindaban, and by all the better class of Hindus in these provinces.

21. Flat baluchar ganja is prepared for smoking.

27. Better class of Hindus, especially Brahmins, drink bhang because they find some religious sanction for taking to this form. Tobacco and other narcotics and stimulants are more or less prohibited by the Shastras or by custom.

Sanyasis and fakirs take to ganja and charas with a view to deaden sexual appetite, perhaps also to stand fatigue and exposure because of their wandering life.

33. Ganja smoking is considered to be disreputable by the Hindus at any rate and by all the better class of people because of its cheapness, as also on account of its strong stringent and offensive odour, which cannot be concealed while smoking from others. There is no custom of worshipping the hemp plant that I know of.

34. I do not think it would be a serious privation to forego the consumption of ganja and charas in the sense that giving up of the habit is likely to injure the health in any way. On the contrary, I have known cases of habitual ganja smokers improve in health in imprisonment when they could not get access to these drugs.

Bhang drinking should be classed differently altogether. In my opinion it is perfectly harmless, and is undoubtedly beneficial in the form of thandai in a tropical climate like that of India. Besides the very mild exhilaration produced by thandai, it increases at least some of the functional activities of the liver, and helps assimilation and consumption of a larger quantity of food, at any rate in the North-Western Provinces. In the form in which it is usually consumed, it acts as a mild laxative, keeps up a more free portal circulation, and unloads the liver—an organ which is very apt to be congested and torpid in

our climate ; an organ upon whose normal functional activities the nutritive processes so largely depend. The evil effects of bhang-drinking I have never met with amongst habitual consumers. In connection with this subject, I have to draw attention especially to the form of thandai which is consumed so largely in these provinces. This I maintain is perfectly harmless, and decidedly beneficial in moderate doses. In a concentrated form, especially if adulterated (which is not uncommonly the case) with dhatura seeds and other noxious ingredients, is certainly noxious to a considerable extent. Thandai is, I believe, less harmful than drinking tea. The Chaubes of Muttra and Brindaban and Pragwals of these provinces consume enormous, and often incredible, quantities of the drink daily, and they get never the worse for it. On the other hand, more than three ordinary cups of good strong tea daily is very apt to disturb the function of the stomach, and not infrequently tell injuriously upon the heart and the nerves. Tobacco smoking, when at all excessive, frequently causes a sort of dyspepsia and a sort of nervousness in good many people. It cannot be said so of thandai drinking.

On these grounds, if not on any other, I consider it would be cruel and unjust and a wrong policy altogether to deprive by any means direct or indirect the people of India of the use of the drug. Since human beings in any climate or age will take to some form or other of narcotics and stimulants, do what we may by way of legislature, it is not at all wise—on the contrary, unjustifiable —to suppress such practices when they are harmless and most probably beneficial.

Besides, there is another very important consideration in this connection. Bhang is about the only narcotic (or stimulant) which the better class of Hindus, and especially the Brahmins, use on some religious ground. Every other form of narcotic or stimulant is prohibited more or less directly by the Shastras or custom. This is one reason among others that they drink bhang so largely. Smoking tobacco is considered irreligious by several sects of Brahmins, but bhang finds amongst them a sort of religious sanction. Evidently, therefore, it would be a serious deprivation if these habitual consumers of bhang have to forego the use of the drug. To deprive them is to force them as surely to take to some other from of narcotic or stimulant certainly far more harmful.

Similar grounds cannot be urged in favour of ganja and charas. Ganja and charas smoking is unquestionably more harmful than thandai-drinking. Their evil effects are too numerous and frequent to be weighed against the few advantages it possesses.

Ganja is unquestionably about the cheapest narcotic and stimulant obtainable, and, as such, is very suitable for poor people. It is difficult to find another as cheap and at the same time as narcotic and stimulant for the poor labouring millions of India. Cheapness of ganja is its only recommendation and advantage, but against this we have to weigh the numerous and undoubted evil consequences.

The poor, if actually deprived of ganja, will try to take to some other form of narcotic. Next to ganja, bhang comes cheaper, and, possessing sufficiently stimulating and narcotic properties, in some respects similar. Its preparation is no more elaborate, though it takes up more time than to prepare a chillum of ganja. It is the most likely drug which the people deprived of ganja will fall back upon. There is one very tempting ready-made drink which in this supposed case will be a formidable rival, as even now it is—I mean the country liquors. Every possible care should in that case be taken to render these ardent spirits as inaccessible to the poor as possible. Bhang will then, as a matter of course, monopolise the place of every other narcotic and stimulant in the absence of the ganja as far as the poor labouring people are concerned. This in my opinion would be a much more desirable state of things than what is to be met with in India. A similar instance of the use of so many potent narcotics and poisons is to be seen nowhere else.

35. I consider it feasible enough to prohibit the use of ganja and charas, except medicinally, provided bhang is untouched. I consider it necessary at the same time to render the country liquor as inaccessible to the poor people as possible. It would be certainly better to stop their use altogether if possible. This, of course, opens up a very wide issue of the question into the details it is needless here to enter into. I do not think any serious discontent is likely to be occasioned by the prohibition of ganja and charas. The idea appears to me quite ridiculous to suppose that there could be any political danger arising out of the discontent consequent to such prohibition.

37. Charas differs from ganja more in degree than in kind as regards its effects.

Charas is said to render the head dull (an after-effect) and induce laziness.

38. Pathar ganja is said to be very noxious in its effects. The round, flat and chur or broken ganja make no difference.

Oral evidence.

Question 1.—I am not in the Government service. I am M. B. of the Calcutta University, and after taking that degree I went to England and obtained the membership of the Royal College of Surgeons. I have been practising in Allahabad since 1885, and am still practising, and have been in municipal employ since 1888. My municipal duties are only connected with analysing water. I have had no experience of lunacy.

Question 34.—I think that the drugs taken in the raw state, which is what I mean by "concentrated form," are noxious. I should think adulteration with dhatura is common in shops where bhang is sold as drink. Such shops only supply the prepared drink, and do not deal in the drug in any other form. Regarding the alleged adulteration with dhatura in such shops, I cannot say that I have tested my information, except that I have heard it from different quarters. I consider ganja and charas very injurious, and I should like to see restrictions imposed on them if there were not the risk of driving the people to other and worse drugs. I have not, however, been able to consider the whole subject and make up my mind about it.

Question 45.—The cases I have described in this answer did not come under my professional observation, and I am not able to say that there may not have been other causes contributing to the insanity than the hemp drugs. I did not know any of the cases before the insanity occurred, and I have no personal acquaintance with their previous history. They are cases which their friends attribute to ganja, and in which I have no evidence to contradict the alleged cause, and therefore I accept their statement. I still have the impression that these cases are good instances of insanity due to ganja as one of the exciting causes, the use

of ganja having been antecedent to fully developed insanity. The phrase "well observed," with which I have introduced them, is not used in a strictly scientific sense. I have never seen any ganja smokers of long standing who do not suffer from bronchitis and bronchial asthma, and in making this statement I do not confine it to my professional observation. I have not noticed that dysentery is so commonly connected with the hemp drugs. I have heard of ganja being smoked as a relief for asthma, and I have tried extract of *Cannabis indica* for it without good result.

121. *Evidence of* MAHOMED YAR KHAN, *Health Officer, Aligarh Municipality.*

1. Our answer to the 1st question is based on the books which we read in the Medical School of Agra, that (hemp plant) has three principal ingredients.

2. The hemp plant is not cultivated in Aligarh district. It is imported from Bharatpur and Gwalior. Charas is the extract of bhang. Its formation takes place when the plant is washed by rain. After the rainfall when the soft leaves are pressed, it is called charas.

19. Both kinds of ganja and charas are smoked. But sometimes pills of charas are used by doctors in spasm.

23. Bhang never heard of as being smoked.

28. I have heard that the average cost of charas is about Rs. 12 per seer and bhang's cost is about Re. 1-8 for four seers per day.

(*a*) Habitual moderate consumers are 25 per hundred.

(*b*) Habitual excessive consumers are about 50 per hundred.

29. Some Hindu rich men mix with bhang the following spices:—milk, sugar, black pepper, aniseed, white carraway seeds, and roses. And some mendicants or jogis mix dhatura seeds too, to make it strong and use it like syrup. Those who had not excessive habit dislike the above ingredients. Besides those ingredients its sweetmeat, confection or majun is used by Hindus in the special festivals as Holi or Diwali, in which are mixed aromatic ingredients as cardamoms. Rose-water is mixed and sometimes dyed different colours.

30. The sweetmeat or majum of bhang is used by persons of every age and sex, both in solitude and company. But simple bhang and charas are used by the male adults and old men. They are seldom used by children and females.

31. The habit of the drugs is easily formed by associating with consumers of these drugs. And it is not difficult to break off. Out of these three the tendency of bhang reaches excessive habit from moderate one.

32. The Hindus use the bhang as a social and religious custom in the Holi or Diwali. In the Hindu caste its habit is moderate. Although it is not liked by society, yet it is thought harmless.

36. Alcohol cannot be substituted for it. Firstly, alcohol is a more precious thing than it. Secondly, it is more strong. Thirdly, it is disliked by many people who freely use bhang. Fourthly, those are mostly consumers of these drugs, and it is against their religion to use alcohol in place of any of these.

37. Charas and ganja by smoking are more efficacious than of bhang; thus quickly, they both immediately affect the nerves. The effect of bhang will be on the nerves after circulation of the blood.

39. Bhang is not smoked as ganja and charas; but if any person after drinking bhang, and smoked ganja and charas, the effect would be a strong one and will lead to insanity or catalepsy.

40. Native doctors use internally charas in the form of pills and mixtures. Bhang and ganja are also used externally. In cattle diseases bhang is used both externally and internally.

41. It is beneficial, if any man takes its sweetmeat or syrup of bhang before food.

(*a*) It then creates appetite and alleviates fatigue.

(*b*) And also it is a febrifuge.

42. The moderate use of any of these drugs causes no injurious results.

44. On the habitual moderate consumers the immediate effect of bhang will be refreshing and steadying. The consumer will soon finish his work which he undertook, and if he pays attention after drinking, he will gladly sleep and become intoxicated. Bhang creates no loss of appetite, but ganja and charas do so. Its effect remains from three to six hours and produces giddiness, headache, and pain of the body and creates subsequent wants.

45. In the habitual moderate consumers, charas and ganja cause dementia or anger. It is not injurious to the constitution otherwise than by causing thinness. They cause loss of appetite and produce indigestion. At the time of their use the man suffers from asthma and bronchitis; after leaving their use he suffers from diarrhœa and dysentery. They are at first smoked for immoral purposes and debauchery; afterwards the consumer becomes lazy, his moral sense goes away, and a tendency to insanity is produced. In these cases, if not stopped, there is fear of complete insanity. If the insanity comes from moderate use then it is temporary. But if the use is not checked, the temporary insanity will change into permanent. If the insane person remember the history of his healthy state and wants to recover, he will know the cause of his insanity.

46. From the fitfulness of charas and ganja the habit of their excessive use is founded.

47. Some Hindu castes give one another as a relic from some shrine, which they think to be a moderate quantity. In this way the effect is extended to the children.

48. From childhood to old age, if not checked, the habit leads to excessive use.

49. Yes; sometimes its use is as an aphrodisiac and sometimes causes impotency. Prostitutes only use for intoxication and for alleviating the fatigues of dancing.

50. From both above-mentioned causes habitual excess is the result.

56. The admixture of dhatura seeds is stated in the answer of question 29, about jogis and mendicants. Nux vomica, cantharides, opium and betel-nut are never heard of being mixed in them.

57. Charas is the extract of *Canab.* and Tincture of *Canab.* made from ganja. These both separately are used in proper doses in following diseases:—Tetanus, hydrophobia, hysteria, rheumatism, chorea, convulsions, delirium from alcohol, asthma, bronchitis, dysmenorrhœa.

122. *Evidence of* AVINAS CHANDRA BANERJI, *Brahmin, Medical Practitioner, City Allahabad.*

1. In the course of my practice extending over a period of fifteen years, I have come across patients who are in the habit of using these drugs.

19. Ganja and charas are used for smoking purposes only, as far as I am aware.

23. Bhang is never used for smoking, as far as I am aware.

31. Habit of smoking ganja and charas is easily formed, as also bhang-drinking. It is difficult to break off these habits. There is a tendency to excessive use.

32. On the tenth day of Durga Puja, the Bengali Hindus after throwing the goddess Durga in water, drink a small quantity of bhang in commemoration of the victory of Rama over Ravana, the King of Lanka or Ceylon. Its use is considered a portion of the ceremony. It is temperate use. It is unlikely to develop into a habit.

39. Bhang drinking is less injurious than ganja or charas smoking. I have seen persons using bhang in small quantities keep good health. But charas and ganja smokers have always appeared to me poor in health.

40. Bhang is prescribed by Hindu system of medicine as an aphrodisiac and digestive and astringent along with other medicines. It is given to bullocks and horses for looseness of bowels, loss of appetite, and over-work, exhaustion.

41. (*a*) Medicinal use of bhang is beneficial for digestive troubles, such as looseness of bowels and loss of apetite.

42. Bhang-drinking in very small doses is quite harmless. I have seen many up-country gentlemen using it for years without any injury to their constitution.

45. (*b*) Small doses of bhang, say, five grains, do not impair the constitution.

(*c*) to (*f*) No.

46. Excessive use of bhang makes the intellect dull and constitution lazy.

47. No, it does not affect children.

48. Children born of parents given to excessive use are dull in intellect.

49. (*a*) Yes (of bhang).

(*c*) Yes, by prolonging the coitions it weakens in the long run.

(*d*) Yes (of bhang).

All my answers refer to bhang, and not to charas or ganja.

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123. *Evidence of* ASSISTANT SURGEON MUNNA LALL, *Tamoli* (*Brahmin*), *Rai Bareli.*

1. As a medical man I have observed personally what I have stated; also made enquiries from persons using the drugs and verified their statements.

2. Yes, practically; but only two varieties of ganja are sold and used in this district—one an expensive kind known as baluchar, its retail price being four rattis for a pice; the other, called pathar, is a coarse kind, and is about twelve times cheaper.

14. No.

19. Mostly for smoking only; but I have ascertained that in the Lucknow and Fyzabad districts of Oudh charas, the best procurable, is made into a confection called *falak sair*, which means soaring in the skies.

An oil is also distilled from charas, and a drop or two of this are made into a bolus with milk-cream, *balai*.

In the same way a few grains of raw charas are also said to be eaten by a few persons. The eating preparations and methods are only resorted to by a few abandoned libertines for their supposed aphrodisiac properties.

20. The smoker of ganja enjoys charas equally, and *vice versâ*. The poorer classes smoke the cheap stuff of necessity; those that can afford go in for the superior kind of ganja and charas. It being mere matter of taste and habit, some prefer one over the other; habit and preference being mostly dependent on the stuff consumed by the person who first initiated the novice, and the number of occasions they had of associating with one another. The fakirs, poor labourers, journeymen, traders, and hawkers smoke the cheap ganja; others having means smoke charas and the superior kind of ganja.

21. Only two kinds of ganja, as stated above, are used in this district. Baluchar variety of ganja is the one best preferred; then comes charas; and then the cheap kind of ganja called pathar.

22. Foreign. It is imported from the Punjab.

23. Not that I know of.

24. All over the Punjab, North-Western Provinces and Oudh, of which I have cognizance, the great majority of people of all classes prefer drinking bhang as a beverage, prepared in various ways, the chief ingredients being bhang, black pepper, and water. Sometimes, however, sugar, milk, raisins, pistachio nuts, etc., are added to make the drink more palatable.

Some indolent few, either owing to lack of means or opportunity, eat the dry bhang with little gur, or merely wash it down their throats with some water. A small number of consumers crush the bhang with or without black pepper, make it into a bolus and eat it. The only elaborate kind of preparation of bhang used for eating purposes is a confection known as majun, and is known all over India, and requires no description.

26. Out of a hundred consumers my observations would lead me to think as follows:—

(*a*) 50 per cent.
(*b*) 25 ditto.
(*c*) 25 ditto.

100

In my opinion there can be no occasional excessive consumers, as habit is only acquired by degrees, and the quantity can only be increased after constant use.

27. The habitual moderate consumers, as a rule, belong to all grades of society, being as a class, sober, industrious, and devoted to their calling in life, having to make their living. The habitual excessive consumers are a set of idle, good-for-nothing sort of men, having little or no cares and less inclination for work, their chief aim in life being to eat and live without doing anything useful. To this class belong the masses living upon charity, *e.g.*, the proprietors and managers of all the sacred places and temples among the Hindus; the takiadars and other majzub fakirs

among the Musalmans; also a few among the respectable people having means at their command.

28. (*a*) One pice to two annas.

(*b*) One anna to eight annas.

This mostly depends on circumstances of the consumer. A poor man can daily enjoy his daily drug for a pice; while a man of means can spend any amount on the same, the extra cost being due not to hemp, which is only in proportionately a small quantity, but accesories in the shape of milk, sugar, almonds, saffron, musk, and such like, which are the ingredients of bhang massala.

29. Ordinarily only black pepper and bhang are made into a drink. Exceptionally milk, sugar, raisins, almonds, saffron, etc., are used. Dhatura is generally used by thugs, which they do not use themselves with bhang, but for their victims before they rob them.

There is no *one* formula for bhang massala. Mostly the ingredients named above are used to make the drink more palatable, and the proportion varies.

30. About 50 per cent. of the consumers enjoy themselves alone; about a similar number in company; the latter especially being the case among the charas and ganja-smokers, who associate merely to share with each other, the majority of these being composed of fakirs, idlers, and poor people, and in places licensed for the sale of these drugs. Children, as a rule, are exempt from the habit. After years of discretion, it is not confined to any time of life. A small minority of women is also addicted to their use.

31. The habit is easily acquired, but difficult to break off, although not so difficult as the alcohol habit. There is a tendency to increase in the case of idlers, etc.

32. Only on special occasions of festivity, the Hindu festival of Holi or Dol Jatra being the chief occasion, when bhang, in the shape of confection called majun, is offered and accepted by one another, especially among those who are religiously prohibited from taking alcohol in any shape. This is not likely to lead to injurious results.

33. In the case of fellows with no occupation or calling, and who are excessively given to the use of the narcotic, the public certainly looks down upon them with contempt, the words *bhangeri* and *ganjeri* being synonymous with the term "useless."

There is no special occasion that I know of when the Hindus worship the hemp plant; but the orthodox section of the community certainly looks upon bhang as a sacred thing on account of its being the favourite food of the god Shiva, one of the Hindu trinity.

34. I do not know whether to call the privation a serious one; but it will be equal to that of a European labourer or soldier deprived of his daily supply of beer.

35. In my opinion it would not be feasible to prohibit the use of any or all of the drugs. It will certainly lead to illicit consumption. I do not think the prohibition could be enforced easily in any way. I do not know if the discontent occasioned by prohibition would amount to a political danger; but probably recourse would be had to other drugs—dhatura, for instance, that grows wild all over.

36. I think not, although there are some persons who take almost everything—alcohol, bhang, ganja, charas, opium and arsenic. I know at least half a dozen of such men personally.

37 to 39. I do not know.

40. I know that bhang is prescribed by the baids in cases of rheumatism, fevers, etc., in the case of human beings. I do not know if the drug is so used in the treatment of cattle.

41. The consumers believe these drugs to possess all these three properties. Some few also believe in them as aphrodisiacs; and, in my opinion, they do possess the first three qualities, as is testified by the capability of the poor worker in the fields, railroads, and those that are constantly exposed to all weathers and climates, and are only scantily clothed. These men are none the worse for that; but are a set of hardy labourers—men of great enduring power under severe exertion and exposure. I have verified this by personally observing them when at their work and afterwards. Of course it is the moderate habitual or moderate occasional consumer that I refer to.

42. If a man can avoid so much the better; but in the particular class of men referred to under question 41, I consider the use of the drugs to be beneficial.

43. I think, yes, quite.

44. The habitual consumer feels no other effect save that of gratification, and that a certain want has been supplied, like a tea-drinker feels after his accustomed cup of tea, and he is all the happier for it, and goes about his work cheerfully; but in the case of a person not in the habit, the effects depend upon the quantity consumed from mere exhilaration and rising of spirits to fatal symptoms of poisoning, which are drowsiness, sickness, dullness of vision, great thirst, dryness of the throat, and heavy sleep. The pupils are generally dilated, eyes suffused, small, quick pulse, and a dry tongue. The case may end in death or recovery, which depends on quantity consumed and proper treatment.

45. (*a*) to (*f*) No.

46. In the case of habitual excessive smokers of ganja and charas insanity, generally temporary, occasionally supervenes. It is usually an attack of violent homicidal mania; in fact the person attacked with it knows nothing of the injury he is liable to inflict on others or himself while the fit is on, which generally takes for its victims poor wretches that are starving from lack of means, and try to quench their devouring hunger in the solace of a chillum of ganja.

These men never miss an opportunity of a smoke as long as they can get one, and the attack generally comes on when the smoker pulls hard at a fully charged chillum on an empty stomach after abstinence, or goes on smoking excessively while starving. If broken of his habit, he generally recovers. I am personally cognizant of two such cases which were cured after the habit was given up.

The consumers of bhang are less liable to be affected with violent mania. I know of no case. The excessive consumers are generally in a fool's paradise, and are also great gluttons, which seems their chief pleasure in life. The only form of insanity they are liable to is imbecility.

47. No.

49. It is used as an aphrodisiac; but I do not think by prostitutes. It is only used by men who indulge in excesses, and is liable to do more harm when used for this purpose than as an ordinary narcotic, because the drug is in such cases used in a concentrated form, and often by persons not given to habitual consumption. It also causes impotence.

50. The excessive use of any of the drugs is always injurious in every way. It impairs digestion, dulls the thinking powers, causes loss of

appetite and energy, and brings on premature old age. The consumer consequently becomes a mere skeleton and pitiable thing to look at, besides being liable to mental derangement, as above stated.

51 and 52. My knowledge on this subject is not much.

53. Yes; the excessive use of ganja or charas is liable to lead one to acts of unpremeditated violence and crime. I know two cases of temporary violent mania where the men attacked tried to beat anybody they came across.

54. I do not know.

55. Yes, the thug and roadside robber generally use bhang as a *thandai*, which means a refrigerant, if they can induce their victims to take it, and generally mix it with dhatura. Complete stupefaction can be induced by bhang without admixture.

56. The only admixture that shows its effect is dhatura. It causes a peculiar kind of delirium, something like *delirium tremens*; the man picks at his bed clothes, and sees horrible objects, like snakes, scorpions, etc. If the dose is a very large one, he becomes drowsy and quite unconscious, which might terminate in death, or temporary madness and recovery.

57. I have not much experience. What little I know, I have stated already.

Oral evidence.

Question 1.—I am an Assistant Surgeon in Government employ. I went through the five years' course in the Lahore Medical College. I joined the Government service in 1874. I spent the first seven years in the Punjab, with a short time in Madras on famine duty. I have the diploma of L. M. S. I was deputed as student to the Lahore Lunatic Asylum. I have had no other special connection with asylums.

Question 19.—I have not seen the drug, which is made up with "baloi," but I was told that rich people distilled the oil for aphrodisiac purposes. I did not learn by what process the oil was distilled. I heard of it at Lucknow and Fyzabad.

Question 35.—In this answer I had arsenic as well as dhatura in my mind among the other drugs likely to be taken in place of the hemp drugs. Arsenic is said to produce a slight intoxication. I have seen a man put about 4 rattis of arsenic powder in his chillum, and ganja on the top, and smoke it. From my knowledge of the action of arsenic, I do not believe it is intoxicant. Kauhen (oleander) might be used. The root has properties like those of dhatura It is a drug that is substituted by native druggists either fraudulently or through ignorance for another drug, which I cannot at the moment name. Digitalis does not act as an intoxicant, as far as I know. I cannot say if nerium acts in the same way as digitalis. My experience is that nerium acts like dhatura. I speak from cases of alleged nerium-poisoning, which I have seen. The action is not uniform on the pupil, and in that it differs from dhatura. I have been told that some excessive consumers of the hemp drugs do already take dhatura to strengthen the drink, and for that reason, I say that it is likely to be substituted for hemp if the latter were prohibited. People think that the root of madar (*Calcotropis gigantea*) has properties similar to hemp. I don't believe it has these properties; but still, since the belief exists, the drug might be resorted to for a time at least. These alternative drugs might be used mixed with tobacco, but the manner of using would depend on the people's taste. I have not heard of dhatura leaves being used.

The latter part of the answer describe the symptoms of a poisonous dose of a hemp drug, and those symptoms would depend on the idiosyncrasy of the consumer. The dilatation of the pupil is a symptom which accompanies a poisonous dose; but it is not on my own observation that I make the statement. This symptom has been observed by Dr. Taylor; but it was in a non-fatal case. The symptoms I have described are present also in dhatura poisoning; but sickness was absent in one case which I can recall. The symptoms I have described have been noted by other observers besides Dr. Taylor, who have made a study of toxicology.

Question 44.—I have never seen a fatal case of hemp drug poisoning. I do not remember to have read of such a case observed by any one else. The case in which the symptoms were observed was one in which tincture of hemp was administered to a lady in a small dose. She being very susceptible to its action showed symptoms which the medical attendants thought likely to end in death. The lady, however, recovered. This is Taylor's case.

Question 46.—Nearly every case of insanity resulting from excessive use of the hemp drugs takes the form of violent mania of a homicidal or suicidal character. The whole of the first paragraph of my answer refers, as a rule, to persons of broken down constitution debilitated by privation. I have only seen two cases of the kind of insanity described above. They are the cases referred to in the second paragraph of answer 46 and in answer 53. I have seen one or two cases of intoxication from an overdose of bhang, but I have not seen any case of insanity from the use of bhang. I should have said that consumers of bhang are not likely to be affected with violent mania. The last sentence of the answer may be stated more clearly. I am of opinion that persons suffering from privation may become imbecile through excessive use of bhang, and that the imbecility will last as long as such privation and indulgence continues. I have heard of one such case, but never seen any.

Question 50.—The description of the effects of the drugs apply to all three drugs. It is not inconsistent with my answers under 46. There are degrees of excess. The Chaubes of Muttra can, for instance, tolerate large doses of the drug, and do not suffer in the way described in answer 50, because they are well-fed. I have in my mind that kind of excess which I should describe as hempomania, where a man neglects food, rest and exercise, and is prepared to sell everything for hemp. My answer applies to all three drugs. The case of hempomania, I have described was first noticed when I was a boy; but I have seen the man since.

Question 53.—One of the cases alluded to came under my notice at Umballa when I was a student. There was there a Muhammadan fakir who constantly frequented the drug shop. I had known him since my childhood. In those days all drugs were sold in the drug-shop; but the man smoked in the manner in which ganja and charas are smoked. It was charas he used, I remember. The fakir wore a mere rag of cloth round his waist. I saw him one day turning about the streets with a brick threatening to strike people with it. He was in this excited state for two hours. I cannot say if there was any admixture in the charas. My impression is that there was not. This is the most marked case I remember. That was the only occasion on which I knew this man to become insane. I call it temporary insanity, not intoxication. I have known people to be drunk in the streets, but they had a drunken

gait, which the fakir had not. He looked just like insanes I have seen. The other case was one I noticed as a passer-by, and people told me the man was mad with ganja or charas.

Question 56.—History would be essential to enable me to decide whether a case of poisoning was due to dhatura or hemp. I have never come across a case of hemp-drug poisoning in my professional experience.

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124. *Evidence of* PUNDIT LAKSHMI NARAYAN VYASA, *Brahmin, Vaidya (Native Physician), Ahyapur, Allahabad.*

1. In my practice of forty years, I have used hemp drugs, especially bhang, and had frequent intercourse with persons using them.

19. Charas has been known to be used in preparing kushta of silver.

28. (*a*) The average allowance for moderate consumers of bhang may be said from two grains to about twenty grains, and costs under one pice.

(*b*) One to two ounces.

29. Black pepper and aniseed are often mixed with bhang, and sometimes seeds of khira and kakri, saffron, musk, cardamom seeds, rose petals and almonds. Dhatura seeds are sometimes mixed with bhang-drinks to make it strong, and arsenic is also added in small quantity. Some of the admixtures are to make the drink cooling, others to give it a pleasant flavour. Almonds and musk are considered to make it more invigorating.

30. Bhang is rarely used by women, and children are not permitted to use it except in medicine.

31. Persons associating with habitual consumers sometimes easily contract the habit of using these drugs. The habit of using bhang is not difficult to break off, if desired.

32. Bhang is very commonly used in Holi festivals, but it is not enjoined by religion. In these festivals, when persons become intoxicated, they sing and play on musical instruments and spend the day in rejoicing. It is often temperate, but sometimes excessive, so much so that persons remain under its effect for two or three days continually.

37. Ganja-smoking intoxicates immediately; bhang takes some time to intoxicate.

39. Excessive use of bhang affects the constitution by dulling the intellect and sometimes so much as to approach to insanity. A singular case of a woman was brought to my notice where bhang was given to a woman with a view to prevent cholera, and she became insane afterwards.

40. Bhang improves the appetite and produces sleep and is useful in sleeplessness, in diarrhœa and dysentery. This is according to Hindu system of medicine. Bhang is very commonly given to cows to give them an appetite and to deaden their grief when they lose their young.

41. (*b*) Bhang is used to alleviate fatigue.

(*d*) Ganja-smoking has been found to do good in cases of obstinate hiccup.

Moderate use of bhang preserves health, but being a narcotic, it is apt to impair the intellect.

44. Moderate use of bhang produces intoxication within an hour, and in that state cares are forgotten and a sense of ease is felt. It creates appetite. The effect lasts two or three hours. If not used, it produces a little uneasiness and the man does not take food with relish.

45. Bhang does not injure the digestion or cause loss of appetite, but it rather improves digestion and produces appetite if it is impaired. Even the moderate use of bhang induces laziness. Moderate use of bhang does not deaden the intellect or produce insanity. I do not know of any case where moderate use of bhang has ever produced any type of insanity.

46. The excessive use of bhang impairs the mind and produces insanity in some cases, when the bhang drink is prepared in a copper vessel or a copper coin has been rubbed with it and dhatura seeds mixed with it. I have observed this in case of a relative.

49. Bhang is supposed to be an aphrodisiac. The use of bhang as an aphrodisiac has never been known to be injurious in any way. It does not tend to produce impotence.

50. All the beneficial effects of bhang are lost when used in excessive quantities.

56. Bhang drink when taken with milk does not produce dryness of the throat; mixed with acidulous fruits, as unripe mangoe, the intoxication is weakened; sugar or salt intensifies the intoxication. Dhatura seeds are sometimes mixed with it to make its intoxication stronger.

57(*a*) I do not discuss the question of taxation on these drugs; but supposing it to be proper, I beg to suggest that the price of these drugs be fixed by Government like opium, and license be given freely. This will be a guard against adulteration, or old and useless article, for people will not buy from those who sell inferior quality.

Oral evidence.

Question 1.—By saying that I have used hemp drugs I mean that I have used it for medicine to others, and also that I have taken it myself. I have taken it every day for twenty years. I take about two grains of bhang a day for piles. I cannot bear much. I did it on advice. I cannot say that much benefit has resulted. But my appetite has improved. Others also have benefited.

Question 39.—I never saw the woman mentioned here. I was only told by a Brahman from her village of Chitarkot, near Karvi. I know nothing of the case except what he said; and he did not mention the dose.

Question 57. (*a*)—I think that the price of ganja, etc., should be fixed by Government so as to prevent the contractors from fixing the prices at their own will. They can give it as bad and as dear as they like. Licenses given freely would bring in competition, and make the drug both better and more moderate in price. I think that the moderate use, and the medicinal use, are harmless and beneficial. But the excessive use is bad. I know little of the use of ganja or charas as compared with bhang.

Question 40.—The Bhagat Prakash may be referred to regarding the medicinal use of bhang, both alone and in compound medicines. There is no mention of smoking. But ganja and bhang are synonymous words in that book. I give ganja (not charas) when I find it does good. I order it to be smoked, not taken internally.

I have seen the Reverend Thomas Evans, and heard him lecture. I am not concerned in the temperance movement; but I may have agreed that my name should be entered as approving of

temperance; for temperance is good. I cannot remember. I remember the matter being broached. If one say my name was entered, I shall be unable to deny it; if he said it was not, I could not deny it. I do not know where Mr. Evans is. I did not know he had mentioned my name to the Commission. All replies I have written are my own opinions.

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125. *Evidence of* RAM NARAIN, * *Rajput, Hakim, Aligarh.*

1. The sources of my information regarding the matters connected with hemp drugs in regard to which my answers are framed are as follows :—

(*a*) My own profession as a hakim.

(*b*) My moving in the societies of ascetics or fakirs.

(*c*) My travels in the different parts of the countries.

(*d*) My studies of the religious and medical books.

2. These products are known under the various names of—

(1) Bhang (medical name kunab).
(2) General name—bhang.
(3) Technical name—Wark-ul-khyal.
(4) ,, Falaksair.
(5) ,, Nainbhurpur.
(6) ,, Bijia.
(7) ,, Patti.
(8) ,, Sabzi.
(9) ,, Kamlapati.
(10) ,, Bawlighas.
(11) ,, Buty.
(12) ,, Siddhi.

Charas (medical name *nil*).
(1) General name charas.
(2) Technical name—Siddhi.
(3) ,, Eighty-four.
(4) ,, Sulfa.
(5) ,, Long smoke.
(6) ,, Turta.
(7) ,, Missa.

19. Ganja and charas are usually used in smoking, but in certain cases charas is eaten with some other ingredients. The debauchee, for strengthening the sexual and staying-power, use it with opium and saffron. There are certain prescriptions to be found in medical books, which are used by noble men of this country, and is called "majum mumsik." There is no particular place where these are so used.

23. Bhang is not customarily used in smoking.

28. (*a*) The quantity which a moderate consumer takes is from 3 mashas to 6 mashas per diem, costing from 1 to 2 annas.

The quantity of bhang is from 6 mashas to one tola, costing half pice.

Ganja is not in use in this part of the country.

(*b*) The quantity used by excessive consumers of charas per diem amounts from one chatak to two chataks to the value of 1 rupee 4 annas. The excessive consumers of bhang use from 1 to 2 chataks, the value of which amounts from 8 pies to 1 anna 3 pies.

29. The ordinary massala of bhang consists of the following things :—aniseed, pepper, cucumber seed, and cardamoms; and the special massala consists of the following ingredients—saffron, cucumber seed, pumpkin seed, almond seed, melon seed, cardamom seed, pepper, kewra water, rose water, rose flower, sugarcandy, and milk. Sometimes salt is substituted for sugar with the following ingredients :—parched cummin seed, cardamoms, and pepper; and in this preparation they use curd for milk to make it palatable. Sometimes thorn-apple seed is added for increasing intoxication. Opium and charas are never mixed.

Charas is generally mixed with tobacco; sometimes people use charchabila instead of common fuel for removing its bad smell.

30. One man can consume charas from 3 to 6 mashas in solitude, but in company its quantity depends upon the number of the people. It is often seen that in company the quantity so consumed is from ¼ to ½ seer. At annual gatherings in some sacred places, it is observed that a chillum containing 1¼ seers of charas is suspended to a tree for smoking.

Though its use is confined to the male sex, some public women are addicted to it by reason of keeping company with such persons. No restraint is put upon it as to any time or age. Children are quite free from its use.

31. The habit of drinking charas and bhang in easily formed by degrees, and then it becomes difficult to get rid of it. According to the principle of Materia Medica, these drugs consist of the property of benumbing the brain, in consequence of which the moderate habit of consuming these drugs is developed into the excessive.

32. We are not bound by religion to use any of these drugs, nor is it prescribed in any of the religious books. However the ascetics and other sects of the mendicants have legalized the uses of these drugs, and also those who associate with them have been addicted to their uses. Accordingly some of the mendicants use them at the place of worship as a religious and social custom. For instance, in the west there is a certain place called Hinglaj, beyond the limits of the British territory, where these mendicants in a body from different places resort to the spot for worshipping and they come upon a well, called "Chandr kup," where they prepare a chillum (panchratni), consisting of the five ingredients, *viz.*, charas, dhatura, arsenic, opium, and ganja with tobacco, and after offering it to the well, each and every individual is bound to have a smoke as a blessing. In the province of Punjab there is a hilly State called Chamba, at which stands the temple of Shiva Manmahash, and there is another temple in the Kashmir territory, namely, Amarnath, and there is one more temple in the territory of Nepal; to these places resort the sects of these mendicants, where they consume these drugs, as it were a religious custom. Fakirs and ascetics take this notion into their heads that the drinking of bhang concentrates their thoughts, and the use of charas destroys the aphrodisiac power.† Such uses are generally temperate. Though the temperate uses of these drugs do not go to form a habit, but these are injurious to some extent.

36. As far as my experience and outward knowledge goes, I can positively say that in no way alcohol is being substituted for any of these drugs. I am of opinion that though alcohol will not and cannot satisfy the habitual consumers of these drugs, yet it helps to some extent in

† *N. B.*—From these foolish notions they take to drinking and smoking, and thus become excessive consumers. There can hardly be any doubt that these drugs must have their poisonous effect on their constitution.

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.

satisfying the insane longing produced by the want of these drugs.

37. Bhang, charas and ganja are almost alike in their effects of intoxication. Bhang produces strange hallucinations and delusions, and some men are so mentally influenced by it that a small figure appears to them to be a gigantic image, and *vice versâ*. The general effect that follows from it on certain individuals is that they are afraid of their own shadows, while the state of the habitual drinkers remains almost unchangeable; and as to those who are not addicted to its use, their association of ideas is always changing. On the contrary, the charas and ganja smokers are constant in their thoughts and resolutions.

39. The smoking of any of the preparations of the hemp plant is more injurious than drinking or eating the same. The reasons are as follows:—According to the general principle of Materia Medica, the nature and property of these drugs are cold, dry and narcotic, and are likely to produce mania and other brain diseases, such as insanity. The other characteristics of the hemp plant are that they confound the mind, darken the eyesight, weaken and deaden the power of sexual desire, and make the whole physical system infirm and weak; they greatly affect the lungs. Under these circumstances, the smoking of these drugs directly affects the brain, which is usually followed by brain diseases.

40. Bhang and charas are seldom prescribed on account of their medicinal properties in certain cases. Only bhang is used in the treatment of cattle diseases.

41. None of the above things helps—

(*a*) in digestion.

(*b*) It is said it gives a staying-power under severe exertion or exposure, and alleviates fatigue.

(*c*) Only bhang has been proved useful in removing malarious and intermittent fever. But in unhealthy tracts, the use of all these drugs is often found useful.

(*d*) Charas is only used for the sake of increasing staying-power, and bhang is used as a stringent for motions and to cure piles.

42. In my opinion, even if it is taken in moderate doses, it is injurious to health, as these drugs for the most part contain the property of producing numbness, and, according to the principles of Materia Medica, affect the vital parts.

44. The brains of the moderate habitual consummers of charas are instantly influenced by it, whereas the effect produced by bhang takes a long time. They are not refreshing or exciting like alcoholic liquors; their effect is merely narcotic, producing sleep which is termed intoxication. Only charas can allay hunger for the time being. Appetite is created if it is used after meals.

As the intoxication of bhang concentrates the mind, consequently the consumer is wholly immersed or engrossed in the business to which his attention is directed. In like manner, if he has a tendency for food, he goes on eating and eating, but in reality he has no true appetite. The effect of bhang intoxication lasts at the most six or seven hours, and at least two or three hours.

The effect of charas lasts at the most four hours, and at least two hours. The effect of these drugs is dependent upon the strength and habit of the consumer.

45. The habitual moderate use of charas produces noxious effects—physical, mental, and moral. If we go into the root of the matter, we shall at once discover that it impairs the constitution. To my knowledge neither does it injure the digestion nor cause loss of appetite. In my opinion bhang produces neither of these diseases, but ganja and charas produce bronchitis and asthma. Without doubt it impairs the moral sense, produces laziness, and leads to the habit of debauchery in the case of young men. It is said that people of the criminal class who intend to commit a crime generally use charas in order that they may remain persistent in their objects. It deadens the intellect and produces insanity. I have known a few cases in which the exciting cause of insanity was charas; two of these had their effect permanent, and the one temporary. The chief symptoms were that the former were talking nonsense, but did no harm; and the latter was of a dangerous type, and always kept quiet. In these three cases, as far as I can remember, the chief causes were as above referred to.

46. Many persons have come under my notice who turned mad on account of the excessive use of these drugs. Some suffered from mania; others from insanity; from the treatment they got recovery; but again relapsing into the inveterate habit of using these drugs, their disease was beyond the power of medicine to cure. A certain man used to swallow one-fourth of a seer of bhang with sugar without going into the process of washing. This turned him mad, and he died. The excessive consumers undergo more pain and trouble than those who take it moderately.

47. So far as my experience goes, I can say that the effects of these drugs are always transmitted into their children, who are born in the course of intoxication. By this is meant that their children have a close inclination towards these drugs, and it has also been observed that the charas-consumers are unfortunate in not being blessed with progeny, and the children, if born, of such parents are found insane. On the other hand, bhang-consumers are very seldom seen childless. I have witnessed the son of a certain bhang-eater who was naturally a drunkard and whose eyes had constant redness like that of his father. He was always in a state of stupor.

48. The excessive consumers also meet with the same fate.

49. The moderate use of these drugs produces at the outset sexual appetite, and in the end it destroys it *in toto*.

Of the numbers of habitual consumers, there is scarcely one woman out of every hundred consumers of charas, although a few use bhang for the sake of amusement, not to excite their sexual appetite.

In my opinion, in the case of people who use them for the aforesaid purposes, the consequences are more pernicious than the effects on people who ordinarily use them for intoxication. The reason is obvious that in the state of intoxication it aggravates sexual desire, and helps the staying-power in the course of cohabitation. The result follows that the semen does not reach the state of maturity before its emission, and thus brings on physical weakness. The use of bhang does not render man impotent.

50. The excessive use of bhang does to a certain extent some harm to sexual powers, but the excessive use of charas and ganja have a hurtful effect upon semen, which loses its fertilising powers, and even such powers are done away with.

56. The effects of bhang (*a*) to moderate consumers produce laziness and muddling of

brain; (*b*) to excessive consumers produces sloth and stupidity, although it may be used with some admixture or without.

The ignorant mix thorn-apple (dhatura) with bhang with a view to increase the power of intoxication; the badmash does likewise to stupefy his victims.

57. With the object of inflaming the sexual powers, charas is used with other ingredients as stated in 40 or 41.

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126. *Evidence of* GOKALCHAND, *Brahmin, Private Medical Practitioner, Aligarh.*

1. More particularly my medical profession than the general knowledge and belief of the public.

2. Yes. Bhang is generally called in these provinces bhang, sabzi, buti, siddhi, and bijia. Ganja is the general term, and charas is called sulpha also.

19. Ganja and charas are exclusively used for smoking.

23. No.

28. (*a*) Bhang ½ tola, ganja and charas 1 anna.

(*b*) „ 2 chattacks, do. 8 annas.

29. Almond, white and black pepper are ordinarily mixed with bhang. Besides the above ingredients, cardamoms, cucumber seeds, kasni, poppy seeds, sugar and milk are exceptionally used to make the draught more palatable, delicious and cooling, and it is also perfumed with keora and rose water in hot weather. Dhatura is seldom used by the excessive consumers as well as by friends in joke on Holi festival to make the draught stronger. Nux-vomica is only admixed with criminal objects.

30. Bhang is used by 10 per cent., and charas and ganja by 20 per cent. in my experience. This average does not apply to Muthra, Hathras, and Soron stations. Bhang is used by the males in general and by females in particular, whereas charas and ganja are used by females in very few cases. They are generally used by both the sexes above 12 years of age and not under.

31. The habit of using these drugs is easily formed in a society of that practice, and it is rarely easy and generally difficult to break it off. The moderate habit of using these drugs is apt to turn into the excessive according to the practice of the society one mixes with.

32. Bhang is generally used in the shape of a draught richly or ordinarily prepared and also in the shape of majun, prepared in small cakes of sweets, being composed of sugar, reduced milk and other articles like pista, chiraunji and almonds on Holi festival particularly, and in certain cases on the Shivratri day and on the occasions of marriages. This practice prevails amongst the Hindus, who abstain from wine, as a matter of custom only and not as a religious obligation. It is generally moderate and in very few cases excessive. It does not lead to the formation of a habit and is not at all injurious.

36. No.

37. The effects of charas and ganja smoking are nearly one and the same. But the drinking of bhang is quite different. Charas and ganja are stronger and produce immediate intoxication, and affect the brain, whereas bhang produces the requisite object slowly.

39. Excessive doses of ganja and charas are often found to affect the brain, the nervous system and the lungs. In certain cases they produce insanity of a maniacal type and bronchitis, which, when chronic, tends to consumption.

40. Yes; bhang only is prescribed on account of its medicinal properties by all the schools of medicine. It is used in cases of nervous depression and is supposed to affect the stomach and the generative organs. It is also prescribed in cases of piles and diarrhœa. It is also used in cattle diseases.

41. (*a*) Charas and ganja of course not only sedative.

(*c*) and (*d*) No.

42. No.

44. The immediate effect of ganja and charas smoking is intoxication on habitual consumers. It must be refreshing to them. It does allay hunger. It does not create appetite. The effect lasts from two to three hours. It produces nausea, giddiness, headache and dryness of the throat afterwards. The want of subsequent gratification does produce uneasiness.

45. (*a*) Yes; charas and ganja smoking and not bhang.

(*b*) It does impair the constitution.

(*c*) Yes, charas and ganja only.

(*d*) They cause bronchitis and asthma.

(*f*) They do deaden the intellect and produce insanity. It is only exciting. The insanity produced is of the mania type. It is temporary if ganja and charas smoking is given up, otherwise permanent. I have never found any typical symptoms in cases known to me.

(*g*) There is no evidence to indicate that insanity may often tend to indulgence and use of hemp drugs.

I have not kept any such record.

46. The effects are the same, but more prompt and effectual.

47 and 48. No.

49. Yes; for the time being only. Charas and ganja smoking is used by prostitutes in few cases and not always. It exhausts the nervous system and ultimately produces impotency. Bhang is not known to me to have produced any such effect in moderate quantities.

50. The excessive use of these drugs produces nervous exhaustion and ultimately impotency.

56. The intoxication of bhang is increased when mixed with sugar and poppy seed according to the dose administered. Dhatura is sometimes mixed with bhang to increase the intoxication. Nux-vomica only with criminal objects.

57. No.

127. *Evidence of* ISAN CHANDRA RAY, *Kayasth, Medical Practitioner, Benares.*

1. (1) My own observation in course of practice.

(2) Information obtained from people indulging in the drugs in question.

(3) Medical and other book treating on the subject.

2. Yes; the definitions may be accepted as pretty correct for this province. The names given above are the names by which they are locally known.

19. Yes; they are generally used as such. But I have also seen ganja and bhang used for external applications in certain diseases. Sometimes ganja is fried in ghi, and in this ghi, sugar and aromatics are mixed, so as to form sweets. These are eaten.

20. Mostly the poorer classes and bad characters smoke ganja and charas. There are, however, exceptions to this statement.

23. Bhang is very seldom used for smoking. It is only when an inveterate ganja smoker has no pice to purchase ganja, uses bhang, a comparatively cheaper article for smoking.

24. The higher and lower classes alike drink bhang. But there are many who abstain.

25. I don't think the use of ganja, charas or bhang is on the increase. Alcohol has replaced them considerably.

30. When the consumption takes place in solitude, the quantity of the drug consumed is limited, but it becomes excessive when in company. Children sometimes use bhang.

31. The habit is usually formed; when it is of short duration, it is easy to break off; but when of some standing, it becomes difficult to leave the habit. In most cases the habit develops from the moderate to the excessive.

32. Some Hindu mendicants indulge in one of the other forms for devotional purposes to concentrate their minds in prayer.

Sivaratri being devoted to Siva or Mahadev, a Hindu god, and bhang being a favourite drink of his Hindus, particularly up-country Hindus indulge in bhang on that particular day. I have seen boys of 12 or 14 indulging in it. I might call it a religious custom. But this is not an essential thing enjoined by the Hindu Shasters, as several sections of the Hindu community abstain from it. The Bengalis generally use bhang on the Dasami day. This is generally temperate, but likely to lead to the formation of the habit, and so to prove injurious in the long run.

33. Ganja and charas smoking is generally looked upon with abhorrence. There is a strong public opinion against it. The dregs of the society, disreputable characters, mostly indulge in the above mentioned narcotics, and hence the sentiment against it. People tolerate the use of the bhang.

34. To a certain class of consumers it would be indeed a serious privation to forego the use of the drug. There are many sadhus and Hindu fakirs who live on the mountains, and perpetually cold places where they have insufficient means of protecting themselves against the inclemency of the weather. It is there that these drugs exercise a truly protective influence against exposure and impart a staying-power to the system. The numbers of such people are not few.

35. It would not be feasible to prohibit the use of all of these drugs absolutely. There is every likelihood of its being used illicitly, as the hemp plant grows wildly without cultivation. The prohibition will probably occasion a discontent among the consumers, but I do not think it can amount to a political danger. Very likely the prohibition would be followed by recourse to other stimulants, such as alcohol and opium.

36. There is a fair reason to suppose that alcohol is being largely substituted for these drugs both among the upper and the lower classes, but notably among the former. This may be attributed to the following causes:—

(1) Imitation of European vice by the upper classes in social intercourse.

(2) Alcohol is presented to the consumer in a very convenient and pleasant form, whereas he has not to take any particular trouble for its preparation.

Had it not been for its costliness, it would have made a considerable progress among the lower classes also, the wide-spread existence of wine shops in every locality is a positive proof.

37. The effects of charas smoking differ from ganja-smoking in having stronger narcotic properties. Charas is the elaborated resinous matter in which the active principle of the drug resides, and on this account it is the most powerful of the three drugs. The difference consists in the degree or proportion of the amount of active principle contained in the drug.

39. I am of opinion that the smoking of any particular form is less injurious than eating or drinking the same, inasmuch as the whole of the active principle of the drug is absorbed into the blood in the latter method, while only a partial quantity affects the system by the former. In smoking, the greater portion of the smoke passes out by the month and nostrils of the smoker. But the drug produces its effects more rapidly in the smoker.

When indulged in a moderate quantity, its immediate effects are said to be of a pleasing kind, but when the dose is a little heavier, the smokers admit that they are far from being agreeable. The effects vary in people of different temperaments. It imparts to some a sensation of exhilaration, but it makes others fierce and excites them to acts of violence. Under its influence "some view everything as if looking through the wide end of a telescope, and others, in passing over a straw, lift up their feet as if about to cross the trunk of a tree."

The effects of charas have been carefully studied in India by Dr. O'Shaughnessy. He states that when taken in moderation, it produces increase of appetite and great mental cheerfulness, while in excess it causes a peculiar kind of delirium and catalepsy. This last effect is very remarkable, and the following is one of his experiments with what is considered a large dose for an Indian patient:—

"At 2 P.M. a grain of the resin of hemp was given to a rheumatic patient. At 4 P.M he was very talkative, sang, called loudly for an extra supply of food, and declared himself in perfect health. At 6 P.M. he was asleep. At 8 P.M. he was found insensible but breathing with perfect regularity. His pulse and skin were natural, and

the pupils freely contracted on the approach of light. Happening by chance to lift up the patient's arms, the professional reader will judge of my astonishment when I found it remained in the posture in which I placed it. It required but a brief examination of the limbs to find that, by the influence of this narcotic, the patient had been thrown into the strangest and most extraordinary of all nervous conditions which so few have seen, and the existence of which so many discredit—the genuine catalepsy of the nosologist. We raised him to a sitting posture and placed his arms and limbs in every imaginable attitude. A waxen figure could not be more pliant or more stationary in each position, no matter how contrary to the natural influence of gravity on the part. To all impressions he was meanwhile almost insensible."

This extraordinary influnce, he subsequently found to be exercised by the hemp extract upon other animals as well as upon man. After a time it passes off entirely, leaving the patient altogether uninjured.

It prolonged use produces a deleterious effect over the constitution, such as loss of appetite, and strength, disorders of digestion and much mental weakness. This last condition induces insanity in some persons.

40. All schools of the native doctors use one or the other forms of the drug for medicinal properties: I have seen bhang in the treament of cow diseases.

41. Moderate use of bhang is sometimes beneficial as a digestive agent. Charas, ganja and bhang do give a certain amout of staying-power under severe exertion or exposure and alleviate fatigue. I do not know whether any of these drugs is used as a febrifuge, but ganja-smokers generally enjoy an immunity from malarious influences.

42. The drug does not seen to be unique in its action over every individual. Many people use bhang moderately, and maintain their physical and mental powers in very good condition throughout life, but even a moderate use produces much mischief in some. I would not advise people with weak brains or predisposed to any brain disease to use these drugs even occasionally.

43. Very frequently so.

44. The effect is not uniform over every individual, as already stated in reply to some queries. The habitual consumer considers it refreshing. It produces a slight intoxication, the brain being stimulated into pleasant exhilaration. It creates hunger and appetite. The effects last for more or less time according to the dose taken. There are reactionary after-effects, when the person feels depressed. Want of subsequent gratification does produce longing and uneasiness. The depressing after-effects are not very marked as with alcohol or opium.

45. (By "moderate use of the drugs" I take it to mean daily consumption of the drugs in a dose just sufficient to produce a slight intoxicating effect.)

In some persons a moderate use does not produce any noxious effects either physical, mental or moral; neither does it impair the constitution in any way. But in certain persons, specially those who are predisposed or whose particular organs are already weakened, may have their digestive organs impaired, dysentery, bronchitis or asthma. Ganja and charas smokers are very liable to get lung disease, while the bhang drinker remain unaffected.

In some cases it does impair the moral sense, and induces laziness or habits of immorality. Impairment of the moral faculties are not the direct result of the drugs, but rather indirect.

In certain cases, the habitual moderate use does deaden the intellect and produces insanity. In the cases known I consider the drug to have acted more as an exciting than as a predisposing cause.

In cases where insanity is induced, it may assume different types in different individuals. In one it is mild and another violent. It is sometimes temporary and sometimes permanent. In some cases the symptoms are re-induced by use of the drug after liberation from restraint. I know of one case: a boy of about 17 became insane after a moderate use of ganja for a few days only. He was let loose after a fortnight and smoked ganja once only. His symptoms were at once re-induced, and lasted for about a couple of months.

46. More frequent cases of insanity occur among excessive consumers, and the effects as stated above are more or less aggravated in them than in moderate consumers.

47. I do not think the habit can be transmitted to posterity, but the children of the habitual consumers may be affected indirectly; as, for instance, if the habit produces any organic disease, such as insanity or asthma, the children may be affected likewise.

48. The answer is the same as to the query above.

49. Some persons do use it as an aphrodisiac and temporarily, like other narcotics, it gives a little strength to the sexual powers, but I am led to suppose that the drug has a tendency to produce impotence.

50. Cases are seen in which excessive consumers totally lose their sexual powers.

51 and 52. Large proportion of bad characters consume these drugs excessively.

53. Sudden excitement may lead to unpremeditated acts of violence. I know of one case in which the insane tried to hang himself.

54. I believe so, but I have not in my possession facts to prove it.

55. I am not aware that criminals have recourse to this practice, but charas has the power of producing a state of catalepsy, as is shown by the celebrated experiment of Dr. O'Shaughnessy.

Oral evidence.

Question 1.—I am a private practitioner. I was educated in the Calcutta Medical College, am M. B., and have been in practice for eight years—three in Bengal and five in Benares.

Question 25.—My experience is both in Bengal and the city of Benares—only the city; and I think alcohol is more popular than it was.

Question 39.—I hold the opinion here stated, because the less injurious character of drinking is due to people drinking bhang, not ganja or charas; because the last two are more rich in active principle. I refer both to the immediate and remote effects. The effects of charas and ganja if drunk would be worse than if smoked. The drinking of bhang is certainly less injurious than the smoking of ganja or charas. The immediate and remote effects of smoking these two are worse than the immediate and remote effects of drinking bhang. Difference of temperament must, however, be borne in mind throughout this inquiry.

Question 41.—I have no personal experience of the effect of ganja-smoking on malaria; but intelligent fakirs whom I have met have given me their views as to the immunity from fever of sanyasis who live in jungle and malarious tracts owing to ganja. Some of my informants were not smokers.

Question 45.—The case of the boy given here is the only case I know of insanity produced by the moderate use of the drug. This was not permanent. I have no experience of permanent insanity being produced from the moderate use. That was supposition only. As to the case, I was thoroughly acquainted with all the details, and am sure that there was no admixture. I know the family well. The father is a retired Munsif. I was in Calcutta on a visit two years ago. It was then that the boy had his second attack. I saw him for about seven days. He was very violent. The boy had learned the habit in a goldsmith's shop where the idlers of the mahalla used to congregate together. He always smoked in this company. He could not smoke at home. The information these men gave left no reason to doubt that there was no admixture. They were sent for when his condition was very serious, and admitted that the boy had smoked ganja with them. The boy had been well behaved until a few months before he became insane. Then he began to absent himself and fell into bad company. He could not spend hours smoking, as his father was a strict man. In my written answer I have said he smoked for "a few days." The report of his associates was that he had smoked for about a month. It is difficult to get accurate statements, but I trust these bad associates of the boy as to length of the habit. The symptoms were sudden and passed away suddenly. The first attack lasted about a fortnight. He was under strict control for that fortnight, and also for another fortnight, that is, he was under control for a month. I saw him six months ago, about two years after his recovery. I was then informed by his father that as soon as released he went straight to the ganja shop and smoked again and relapsed. Indeed, the father said that he had been under control and had escaped and gone to the shop. The symptoms in the second seizure were said to have been similar to those seen in the first. This boy used to be dull and retiring as compared with the other children of the family. His mental condition cannot be considered to be on a par with theirs. The family history was sound. The boy was of weak intellect. The use of the drug in this case was, I think, an exciting cause. Weak intellect was, if I may call it so, the predisposing cause. The boy's companions were the idlers of the mahalla. He consorted with them. He fell into their evil habits. These evil companions were of such a character that they might be addicted to all sorts of vices. No inquiry was made as to the sexual indulgence on their part. They were asked about the boy, and nothing of that kind was discovered. If he had gone to excess in this respect it would have been observed, I am sure, by his parents.

In this case I consider as a medical man that the ganja had only a casual relation with the case; and the boy may have been insane from other causes (other intoxicants, etc.). This is the best case I know.

Question 49.—My answer here applies to all forms of the drug; all three are used as an aphrodisiac; but I have no reason to believe that the use of bhang leads to impotence, though I have been told that the use of ganja and charas does. I do not think that there is any extensive use of these drugs by young men as aphrodisiacs. But many young men do so use them, I believe, and also men advancing in years and feeling loss of virile powers.

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128. *Evidence of* Pandit Kanhya Lal, *Malavi Brahmin, Baid, Benares.*

1. From books Raj Nirghant, Dinpal Nighant, Dhanta Nighant, Kaideo Nighant.

2. Yes; by these names.

19. Yes; only for smoking, and not in any other way.

23. Bhang is also used in smoking by people who do not get sleep.

28. (*a*) Consume about 5 mashas = gr. 90.

(*b*) About 2 tolas or in weight ℞2½ = 1 ounce.

29. With bhang, cardamoms, black pepper, anise and almond are mixed. With ganja tobacco is mixed. With charas tobacco is mixed.

Bhang massala consists of cardamoms, black pepper, anise, kasni, cucumber seeds, kharbuja seeds, rose leaves, saffron, sugar.

30. Generally male, rarely female. Children also smoke ganja.

31. Easily formed. Difficult to break off the habit. Yes, there is such a tendency.

32. No custom is there for smoking or using these drugs. People use them in Holi festival. No, it is not essential.

36. Yes; when bhang is not available.

37. The effects are almost identical.

39. Smoking is more injurious than drinking, for smoking causes more intoxication. It has a tendency to cause insanity.

40. (*a*) Yes; for stopping diarrhœa.

(*b*) Yes.

41. Yes; it increases appetite. As long as its intoxication lasts, no fatigue is perceived. Yes; it prevents some diseases.

42. No; it is injurious. In my opinion the use of these drugs is bad. For certain diseases it is useful.

44. Produces heat. Not refreshing. It increases appetite.

45. It emaciates the body and weakens nervous system, especially the brain. It stunts the growth. It does injure the digestion and cause loss of appetite. Produces dyspepsia, asthma. Yes; it induces immorality and debauchery. Yes; it deadens intellect and produces insanity. It blackens the lips. Insanes do not confess that the disease arose from the use of these drugs.

46. Excessive use produces great evil effect, and destroys inherent physical strength.

47. No heredity.

56. Moderate smokers use bhang massala in drinking.

Excessive smokers make admixture of dhatura, nux-vomica, etc., to increase intoxication, and also for evil purposes.

57. Ganja and charas are not drunk. When ganja is not available, bhang is smoked, but it causes more intoxication.

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129. *Evidence of* Abu Ali Mahomed Jafar, *Shaikh Jafari, Medical Practitioner (Hakim), Benares.*

1. I have come to know some of the facts by my own professional experiences, as I have treated many patients suffering from the complaints caused by the use of these drugs; secondly, by reading the books containing the records left by the old and experienced hakims; and thirdly, by the enquiry from the consumers.

2. The report of the above doctor is quite true, but with this much difference, that the plant of bhang is different from that of ganja in this country. Bhang is only called by the names of siddhi, sabji, and patti, and the gum-like exudation which collects on the plant of bhang, when mixed with dew and dust, is called charas.

19. As far as I could enquire, I have found that ganja and charas are generally used in smoking, but not in eating and drinking. Occasionally some people mix a very small quantity of charas with bhang to increase its intoxicating effects.

23. As far as the enquiry has gone, it is found out that in this country bhang is not used in smoking method, but is eaten alone or mixed with tils and sugar, or is drunk either alone or mixed with massala.

29. After enquiry it is found out that bhang is generally mixed with the following massalas: — Aniseed, black pepper, and carraway seeds for expelling the wind from the bowels, cardamoms and saffron for the odour, almonds and melon seeds to prevent its weakening effects. Some people add aconite root to increase its intoxicating effect.

30. The consumers of these drugs take them in solitude. If they get their companions, they also serve them these drugs. Generally adults and old are affected with them, but the children and the females rarely take them.

31. The habit of using these drugs is easily formed and to break it is difficult. There are very few who continue to consume them moderately, but mostly go on increasing, until they exceed the limit and get affected with serious diseases.

32. In the Muhammadan religion all the intoxicating drugs are strictly prohibited; therefore they are not possibly allowed in any religious custom, nor, as far as my knowledge goes, are they used in any social custom. I have come to know after enquiry that they are not allowed either in religious or social customs of other religions also; but fakirs and jogis take their help by using them to enable them to worship the God and remove away the wordly anxieties.

37. It is found out that ganja and charas produce their effects at once, which is stronger of charas than that of ganja, while bhang shows its effects after a long time.

39. The consumers of ganja and charas are generally weak and emaciated, their brains also do not remain sound. Bhang in the beginning benefits its consumers; but in the long run it weakens and spoils many of their organs. The brain becomes very weak, and the victims sometimes become maniacs or melancholic from it, and there is a species of bhang called by the name of Qanab Majtam in Arabic, which produces mania.

40. The Greek physicians do not advise their internal use; but bhang is externally used as fomentation in some diseases.

41. The bhang increases appetite, power of digestion, refreshes the mind, reddens the countenance in the beginning; but if continued for a long time it produces the reverse effects, and does more harm than good. Ganja and charas are not good to any of the above-mentioned benefits.

42. Their natural harmful effects will certainly be produced in every case with this difference: if taken in moderation they will be less, and severe if consumed in excess. The harmful effects which are produced in excessive consumers do not appear in those who use them in moderation.

I have seen frequently their habitual consumers affected with serious diseases, and some of them dying of sudden death. In my opinion the intoxicating drugs are ten times more harmful than beneficial.

44. The habitual moderate consumers perceive a feeling of warmth in the body and burning in the eyes. The bhang in the commencement produces intoxication with jolliness and increases the appetite; but after some time the reverse is brought about, *viz.*, indigestion and impotency. Ganja and charas do not produce any of the above-mentioned benefits in the commencement. The effects of these drugs remain along with the intoxication, and pass away after it. If they be used continuously the effects will be permanent, which will become gradually stronger and lasting. The habitual consumers have a strong inclination to use them and feel restlessness from want of them.

45. Although they benefit digestion and sexual power to some extent in the beginning, afterwards they produce indigestion, much wind, and rumbling in the bowels, acidity, weakness of eye-sight, headache, mania, melancholia, impotency, bad smell from the mouth, bad ideas in the mind, laziness, anger without cause. Generally their habitual consumers, when affected with the diseases of the chest and brain, get recovery with difficulty, and moderate consumers also get slight intoxication, which vanishes away after a time. The intoxication produced by these drugs is characterised by slight incoherence of speech and deficiency of common sense, which may be called mania. It may remain permanent if the drugs be continued.

46. The harmful effects, which are less in moderate consumers, become severe with excessive ones. Besides this, the habitual excessive consumers generally suffer from cough and asthma owing to the weakness of organs of respiration and chest. Sometimes they have been seen to die suddenly.

47. From enquiry and experience it is proved that the habit is not hereditary.

48. The heredity is also not proved in this.

Of course the habitual excessive use of any of these drugs weakens many of the organs, and it is found out by experience and common sense that the organs which were weak in parents are similar in their offspring.

49. Apparently they are not used for sexual strength, but for pleasure and intoxication. Moreover, bhang is used to bring on more inclination for food.

50. Apparently the desire of more intoxication increases the quantity of their use and their bad effects are worse. The sexual powers and digestion are lost.

56. Its answer is stated against the 29th question.

57. Ganja and charas are used in smoking and bhang in drinking methods here; but small quantities of charas are mixed with bhang occasionally.

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130. *Evidence of* MANOHER PERSHAD TEWARI, *Brahmin, Practitioner in Medicine and Surgery, Cawnpore.*

1. I am an inhabitant of these provinces, and have been living, moving, and practising as Assistant Surgeon in Government dispensaries and in private practice among the people of these provinces, and of observing their effect and obtaining information regarding the matters connected with them in several localities and districts.

2. *Bhang.*—Thandai and bijia are two other names given to bhang in these provinces. It is of three varieties—

(*a*) Composed of "bhurie," or brown leaves.

(*b*) Composed of "sabz," or green leaves.

(*c*) Consisting of "zarad," or pale leaves.

Called bhure pattie, sabz pattie, and zarad pattie, respectively.

Charas is of three kinds—

(*a*) *Sheljehan.*—Superior kind, dark green or blackish in appearance.

(*b*) *Sabz* or green variety, second in quality.

(*c*) *Bhura* or brown charas, third quality.

The two latter qualities or kinds are adulterated ones.

Ganja.—There are three kinds of this—

(*a*) *Baluchar*, or superior kind, is flat in shape; its buds are reddish and flatter than the other kinds; and its tree smaller.

(*b*) *Pathar ganja.*—The flowering tops and buds are round in shape, larger in size, green; it is second quality.

(*c*) *Chur* or broken ganja consists of broken down flowering tops of either kinds of ganja.

Yes, these definitions may be accepted for our province.

Charas is said to be collected in a peculiar way from the plants. Those who wish to collect this wear leather apparel, with which they go about amidst the plants, rubbing them closely, by which means the resin gets collected on them, *i.e.*, the skins, which is afterwards scratched and thoroughly removed from them.

3. It grows spontaneously in all such places which border on or near the Himalayan mountains and other hills connected with them—as Kumaun, Garhwal, Nepal, the Punjab, Kashmir, Vindhiachal Mountains.

It grows very abundantly in Farukhabad, Bareilly, Bijnor, Bahraich, Gonda, Muzaffarnagar, Patna, Khandwa, Hoshiarpur, Gujrat and Jagadhri in the Punjab.

4. It is called *Cannabis sativa* in Latin; in English, *Cannabis indica*; in Persian, bhang; in Hindustani, ganja; in Arabic, kurnuhor kanul; in Tamil, ganja; in Burmese, bin; in Malay, ganja, gujji. Ganja, charas, bhang, and its preparation, majum, refers exactly to the same plant.

5. It grows in cold and damp climates and moist soils and low-lying places underneath the hills above the sea level during and after the rainy seasons.

6. Its growth is ordinarily dense.

7. It is cultivated for the sake of ganja and bhang to a great extent in Gwalior, Patna, Khandwa, Gonda, Bahraich, Bijnor, Bareilly, Hoshiarpur and Jagadhri in the Punjab. For bhang alone in Farukhabad, Meerut, and Muzaffarnagar, etc.

8. Yes, there has been considerable increase in the area under such cultivation for the sake of trade.

9. It is cultivated in soils which are either sandy, half sandy, or hard soils, just after the rainy season. The soil is first well dug and prepared, and then seeds are thrown over it. After a few days these germinate and grow into plants and flower in season, when they are cut above their roots, which again flourish the next year as before. In this way the plants continue giving their products every year. Only the ground is required to be prepared, watered, and manure supplied or added to it, so that one seed is sufficient for several years.

10. Those who cultivate hemp for its narcotic properties do not form any special class, but one of the same class, as other agricultural cultivators.

11. The plants cultivated for the production of ganja are raised from the seeds of the wild hemp, but yield ganja very sparingly, or nothing at all if cultivated in soils other than that necessary for its production.

12. As far as my information on the subject extends, I think wild hemp is nowhere cultivated for the production of ganja, and I do not know any districts in which this occurs, nor can I say that the male plant is extirpated in such cases.

13. The cultivation of the hemp plant for ganja is not restricted, but is peculiar to some districts only, as those which border on or near the Himalayan mountains. It is said to be cultivated in Gwalior districts and Nepal territory and the Punjab, for the soil of these places is naturally favourable to its growth. The cultivation is not and cannot be common to all districts. There are special conditions of climate, soil, rainfall, elevation above the sea level, etc. which are necessary for the cultivation of hemp for producing ganja. It cannot grow to yield ganja sufficiently in any of the districts or parts in our province, excepting Kumaun and Garhwal, and other hilly tracts or places adjacent to them. Its cultivation in our provinces appears impossible.

14. Excepting bhang, neither ganja nor charas is prepared in our province. Bhang is to a great extent prepared in Farukhabad, Bareilly, Bijnor, Gonda and Bahraich, Kheri, etc.

15. Can't say whether they are prepared in our provinces. Bhang is, of course, only prepared by separating leaves of the plant from the tree, its stalk, stems, and branches, and kept for use, for eating and drinking purposes. Bhang is never smoked.

16. Yes, bhang can be prepared generally by the people in their houses from the hemp plant wherever grown. Ganja and charas can be prepared to some extent only from the wild plant wherever grown. But charas is never, or can never be, prepared in our provinces.

17. The preparations of the hemp drug, respectively, are prepared by cultivators in general. They do not form any special class.

18. Charas and bhang are deteriorated by keeping, but not ganja so much. Charas can be kept for one year only. Bhang for one or two years, and ganja for two or three years with ordinary care. The causes of deterioration are—(*a*) that charas is spoiled by time and moisture; (*b*) ganja by rats and mice, and moisture and dampness; (*c*) bhang by moisture and dampness.

Charas should be kept in leather bags, and these be placed in tins well closed with tin all round. Ganja should be kept in tinned boxes and well closed. Bhang in dry places in bundles, in blankets, or wood boxes with no entrance for air.

19. Ganja and charas are used only for smoking purposes; but oil of the former is prepared by the natives for application in cases of neuralgia, rheumatic and some other painful and spasmodic affections, but is used externally only, never given internally. This oil is pressed and prepared from the pathar and chur varieties on account of their cheapness.

20. Ganja and charas are respectively smoked by lower and uneducated classes of people, which form 95 per cent. of the smokers, and about 5 per cent. of the higher class, respectively, in all places.

21. Flat or baluchar kind being superior is preferred, but is costlier than the other kinds—pathar and chur. Baluchar is used in cities, and pathar and chur in towns and villages, and much used in Bundelkhand.

22. There are three kinds of charas: sheljehan is the superior kind; next to it in quality is sabz or green; and the third kind is brown or "bhura charas." The two latter are regarded inferior in their effects, and are said to be sold cheaper. The third and last kind is regarded as an adulterated one. These are all foreign, and are imported from other countries, as Nepal territory, Tartary, and Chinese Tartary, Balkh, Bokhara and Yarkhand into the Punjab, and thence are brought here by Afghans and other people.

23. Bhang is never used for smoking in our provinces. But some ganja or charas smokers, in cases of extreme want and poverty, in some very rare cases, may smoke it to relieve their want.

24. Bhang is used by Hindus only for the most part, and specially Brahmans; very seldom by Muhammadans. Now-a-days it is in vogue with nearly all sorts of Hindus, specially higher classes, who use it in minute or moderate doses in the form of refreshing drinks or boluses with other ingredients or massalas.

About 10 per cent. eat it or take it in the form of boluses or large pills, especially in summer season. About 90 per cent. dissolve this in simple water, or sweetened water or sweetened milk, respectively.

Sometimes when people are either in a hurry or want to use it secretly, then they chew it in dry form; specially boys do so with fear of their parents in the family.

25. The use of ganja, charas and bhang is on the increase for the following reasons:—All the three drugs are believed by the people to relieve fatigue, to promote appetite, give them fresh temporary vigour to perform labour and manual work with eagerness and inflamed desire as if new blood has been infused in them, giving them good spirits, and animating in them a lovely feeling mingled with cheerfulness and gaiety.

Ganja and charas are alleged to be used with a view to protect them from cold in winter, and thus require few clothings; to allay hunger or longing for food. Bhang is used with a view to promote appetite, and is thus used as a beverage before meals. It also relieves fatigue, removes constipation, and induces sleep.

26. *Bhang*: out of 100 consumers—

(*a*) 80 per cent

(*b*) 10 per cent.

(*c*) 6 per cent.

(*d*) 2 per cent.

Ganja: out of 100 consumers—

(*a*) 25 per cent.

(*b*) 10 per cent.

(*c*) 6 per cent.

(*d*) 2 per cent.

Charas: out of 100 consumers—

(*a*) 25 per cent.

(*b*) 60 per cent.

(*c*) 5 per cent.

(*d*) 10 per cent.

27. The people who use these drugs are mainly and generally of low caste and uneducated. They contract the habit of their use in company from others. Most of them are such who are passing a dull and indolent life, and have nothing to do, are either dependent on their parents or relatives or live by begging and flattering well-to-do people.

Those, who use these drugs, have a desire to increase their company, so they try to take others in it by first giving them such drugs for nothing; and as they get habituated to them, which they do in a week or so, then they use it from their own pockets; and as the desire is inevitable, they have to contrive some means, right or wrong, to procure money and use it in company. Bhang is used by all classes of Hindus, specially high castes, as Brahmans, Kshatrias, Banias, who being desirous to take some intoxicant, cannot take it on account of social, religious, or pecuniary circumstances, adopt its use, while others take it because it is said to be a popular thing to give good appetite, relieve constipation, with which many are suffering in these provinces, as shopkeepers and others, people of sedentary habits and that it gives sound sleep at night, and the food is taken with relish. Charas and ganja are easy things to be used anywhere.

28. *Bhang*—

	Daily amount of weight.	Daily cost.
(*a*)	dose from 1½ drs. to 3 drs.	$\frac{1}{16}$ to ¼ anna.
(*b*)	dose from 2 drs. to 4 drs.	¼ to ½ anna or one anna.

Ganja: baluchar—

(*a*) ½ oz. two or three times daily ¼ to 1 anna in one sitting, or 2 to 6 annas daily.

(*b*) ½ oz. to 1 oz. daily in 2 or 3 sittings, 3 annas to 1 rupee daily.

Charas:—

	Weight in one sitting.	Cost daily.
(*a*)	from 5 grs. to 15 grs.	¼ to 1 anna, or 1 to 3 annas.
(*b*)	1 oz. to 4 oz.	from 4 annas to a rupee.

Bhang is sold at 12 annas a seer. Baluchar ganja at 6 annas a tola, pathar ganja at ½ anna a tola, chur ganja at ¼ anna a tola, charas is sold at 4 annas a tola.

29. *Charas*—Is an easy thing to prepare. It is mixed with dry tobacco leaves on the palm of the hand and then placed over smoking tobacco stuff on fire on a chillum, and inhaled in one deep breath successively and slowly. In the former case the stuff is at once burnt and consumed, while in the latter it does so slowly.

Ganja.—Tobacco, dry, is also added to it as above, but with it some water is taken and rubbed as before and used, but not so suddenly and rapidly, as its active principle requires some time to burn and turn into fumes to be inhaled and withdrawn inside the lungs and bronchial tubes. It is therefore breathed at short intervals.

Dhatura is mixed only with criminal intents. Opium to increase the effect. Milk or juice of *madar* (*Calotropis gigantia*) is mixed with old charas, and some honey is added to it for sale purposes. The ingredients of bhang massala are souf or aniseeds, black pepper, cardamom seeds (of white kind), almond seeds. In summer season people add to it the following: rose leaves and seeds of kakri and kharbuza.

30. There is a general tendency for hemp drugs to be used in company, specially charas and ganja. Bhang is also used, when practicable in company; but moderate consumers use it singly, and at home ganja and charas are always used by males, to which sex they are mainly confined; but bhang is occasionally and rarely used by females, and that on festival days only. Habitual female consumers are very very few. Some children above ten years become habituated to it in company of their friends or relatives, etc.

31. The habit of consuming any of these drugs is easily formed. That of bhang is easily broken off; but that of charas and ganja with difficulty. It is very easily developed from moderate to excessive.

32. There is no custom, social or religious, in regard to the consumption of any of these drugs. There is a custom existing among Hindus to take bhang during Holi festival days, and at other occasions when they have nothing to do to pass their days with merriment and pleasure. But these customs are not looked upon as compulsory, but only obligatory.

33. The consumption of each of these drugs is generally regarded as abominable. There is no public opinion (social or religious) in regard to the practice, or one in their favour. The public regard the consumer of any of them contemptuously on account of his being slow, sloven, foolish, unreliable and unintelligent, and unworthy for any work that requires common-sense or average amount of intellect in ordinary pursuits of life; his mental, physical, and moral qualities being deteriorated to some extent always. There is no custom of worshipping the hemp plant on any occasion by any sects of the people.

34. It would be certainly a serious privation to any class of consumers to forego the consumption of the drug they use all of a sudden, specially in leaving off charas and ganja and bhang to those who use it habitually in moderation or excess. Ganja and charas smokers shall suffer about 75 per cent., and bhang about 33 per cent. They shall suffer because they will feel too much for them on account of there being constantly inflamed desire for them, which is inevitable, and there would be thus too much straining on their body and mind.

35. It would be feasible to prohibit the use of any or all of these drugs, but gradually. If deprived suddenly, they will, of course, use it illicitly. The prohibition could be enforced by raising tax on them, and preventing their being imported into our provinces as untaxed. No serious discontent can occur by their prohibition among the consumers, nor would it be amounting to a political danger. It would be followed to some extent by recourse to (*a*) alcoholic stimulants, or (*b*) other drugs.

36. Yes, alcohol is now being to a great extent substituted for these drugs. Its increase is due to—

(*a*) Introduction of Europe wines into this country.

(*b*) By their being used by Europeans and used in practice of medicine by them.

(*c*) By being copied by English-knowing men and others who come in contact with them.

(*d*) By lower classes and working men learning the habit in the mills and factories from their European colleagues.

(*e*) By their drawing good wages in mills and factories.

One can judge and see easily by comparing the statistics of wine sales, both native or liquor, and that got from Europe, and find out what an enormous amount of increase has taken place in their sale.

37. The effects of charas are sudden and instantaneous, cause giddiness and dryness of the mouth and throat, and no cough if it is pure; while the effects of ganja come on after a few minutes (ten or fifteen) and cause great cough and irritation of the bronchial tubes or air passages.

38. Flat or baluchar ganja is costly and superior, and produces better effects than the other varieties, and does not cause much cough. Round or pathar and chur ganja are inferior in their effects, and are said to be adulterated, and are therefore cheaper and require much more to be consumed: round is second and chur third in quality.

39. Charas and ganja are smoked and never eaten; but if it be given internally, as many professional criminals do, they produce serious and fatal effects, and there are no ways of detecting them chemically from the contents of the stomach.

Bhang is always eaten or drunk, but never smoked. A preparation of it called majun is always eaten and distributed at present on festival days.

Bhang and majun both, if taken in excess, cause serious and fatal results in some cases. Criminals always give it in larger doses with dhatura or alum to cause stupefaction. Bhang, if used in moderate doses with its "massala," proves less injurious than either charas or ganja.

40. *Charas and ganja.*—These are never used by any school of native doctors internally. But oil of ganja alone is applied in cases of neuralgia, inflammatory and spasmodic affections. Besides this there is no other use of them in any form or preparation.

Bhang is given in diarrhœa and colic with other medicines to bear fatigue and produce sleep in painful and inflammatory diseases. It is rubbed over the body in cases of collapse and cold stage of fever, and in cholera. It is also given internally before fevers as febrifuge or as preventive of fever; and after severe prostration it is rubbed on the body. It is given to cattle, such as sheep, goats, cows, bullocks, buffaloes, horses, etc., alone or with treacle or gur in cases of colic, diarrhœa, fatigue, or exposure, or when the animal is in low spirits and does not eat and drink well.

41. Charas and ganja are not beneficial in their effects, even in moderate doses, in any of the following states, excepting bhang, which is useful in all of them—(*a*), (*b*), (*c*), (*d*).

Bhang only is given internally; but proves beneficial when it is given in moderate doses occasionally or in time of disease. It is administered by all classes of people, specially Hindus and baids, a school of ancient Hindu native doctors.

Charas and ganja are supposed to do good in the above conditions; but the theory is wrong. They do more mischief than any good at all to health, and all the pleasing effects which they seem to produce are only transient and momentary. Hindus and their school of doctors, called baids, use it in above conditions in ninety per cent., and others form a low percentage of 10 per cent. They use it in moderate and occasional doses only.

42. None of these drugs really seems to be beneficial or harmless, even in moderate doses, as they injure the health, and run from moderation to excessive inevitably. They spoil the lungs, specially ganja and charas, which set up a chronic sort of bronchitis and asthma, and cause generally constipation, by which the liver and bowels become disordered, and thus the whole system becomes impaired, and liable to be attacked with any severe or slight disease, and changes of the weather, specially cold one. His face becomes pale; he coughs and brings up phlegm with difficulty; circles are formed round his eyes, which take dull appearance, and their conjuntivæ appear of a dirty colour; blotches or patches form on the face, as if blood has been extracted from these places; and the mucous membrane of the mouth, lips, and nose becomes pale and anæmic; and a bad smell is smelled from their mouth, hands, and body and palms of the hands, which become pale, so become the beard and mustachios. In extreme cases the heart becomes affected, and the patient dies a miserable death, because few medicines do good to a ganja and charas smoker. The ill effects of bhang are not so serious. It simply produces indigestion or chronic dyspepsia, and protrusion of the belly in excessive habitual consumers, and makes him dull, indolent, and a blockhead.

The ill sequelæ of ganja and charas are asthma, hœmoptysis or spitting of blood, hœmatemesis or passing of blood from the bowels; or produce insanity, temporary or permanent.

The semen of ganja and charas smokers becomes thin and sterile. The spermatozoids in it are seen in a languid state, and unable to move about. Bhang is harmless in moderate quantities if taken habitually, and beneficial if used occasionally, but in excess it also impairs mental, physical and moral qualities.

43. Moderate consumers of bhang may be inoffensive to their neighbours; but those of ganja and bhang are always offensive, as their features, face, hands and mustachios and beard become pale and dirty and displeasing, and they emit a bad smell from these parts and the body generally, and cough constantly and spoil the place. They sit with their *sputa*, as they have to spit every moment.

44. The want of subsequent gratification in the case of ganja and charas produces longing or uneasiness. The intoxication of bhang lasts from three to five hours.

Ganja and charas produce their effect or intoxication immediately; the former after ten or fifteen minutes, and the latter at once, causing dryness of the mouth and throat. There is rush of blood towards the head, the eyes become red, and there is felt a feeling of refreshment and intoxication, which last from a quarter to one hour.

Bhang produces a peculiar sort of intoxication and exhilaration of spirits and pleasing sorts of ideas or hallucinations. There is much flow of arterial blood towards the head, and a rushing sensation in the body. He becomes very talkative, either sings or weeps, and walks with a peculiar gait. His appetite becomes voracious, and his aphrodisia or sexual desire increased. The eyes become red and full of merriment. Ganja and charas allay hunger. After-effects are of general depression. There is lassitude, languor, headache, heaviness about the head, which feels giddy, followed by stupor or delirium.

45. The moderate use of any of these drugs, excepting bhang, does produce noxious effects—physical, mental and moral, and does impair the constitution in one way or the other; it injures digestion and causes loss of appetite, dysentery, bronchitis and asthma; impairs moral sense, induces laziness and habits of immorality or debauchery. It deadens the intellect, and produces temporary disorder of the mind or insanity of the type of melancholia or dementia, which may be temporary or permanent. If of the former type, the symptoms may be reinduced by use of the drug after liberation from restraint. The typical symptoms are that the man complains of lassitude, languor and general debility, loss of appetite, pain in different parts of the body, uneasiness, and inability to do any work, and shows symptoms of brain disease in the form of perverted ideas or acts. Insanes who have no ganja history do confess to the use of the drug.

Those persons in whom the insanity has been caused by use of hemp feel relief by it; but when it is withheld from them, they suffer from longing or uneasiness. When given to procure sleep to those suffering from mental anxiety or disease it causes habit of it, and the patient cannot do without it, as he feels an inevitable desire for it, and he thus becomes tended to indulgence in it, especially if he is deficient in self-control through weakened intellect.

It was tried in two cases by me. In one case it was given to relieve him from mental anxiety and procure sleep, and in the other to one habituated to it. Both of them tended to indulgence in it.

46. When it is used excessively and habitually the symptoms, as described above, go from bad to worse, producing catalepsy or stupor, melancholia, or dementia of a confirmed sort.

47. Yes, the habitual moderate use of any of these drugs in some cases shows hereditary habit, and affects their children by producing idiotcy or imbecility in them, and a tendency to use these drugs. People of Garhwal district make much use of ganja and charas, and most of them are idiotic and hereditary consumers of them and bhang.

48. The excessive habitual use of any of them shows the same tendency in a stronger and exaggerated form, as is seen in the case of Chaubes of Muttra, who use bhang extensively.

49. Yes, people make use of these, or any of these drugs in moderate doses to produce aphrodisia. Prostitutes never use it for this purpose.

The use of any of these drugs for this purpose proves more injurious than its use as an ordinary narcotic. Ganja and charas produce their effects on the nervous system directly, and produce injurious effects by excessive amount of heat which they cause, and by their impairing the digestive and circulatory organs and the brain.

When the man becomes anæmic or weak, his circulation becomes languid and does not supply proper and sufficient amount of blood to the sexual organs, and being denied of nutriment matter, does not nourish the body in general, and thus produces impotence. The semen becomes thin; its spermatozoids languid and unable to move about in amœbaidform, thus rendering the semen sterile and unfit for conception, and as it is produced or secreted in deficient quantity, it does not cause ordinary amount of sexual desire.

Bhang produces too much semen in the commencement, and by its drawing in unusual amount causes exhaustion and debility in the end.

50. The excessive use of any of them produces the same effects as in the case of excessive habitual consumers, but in worst forms.

51. Most of the bad characters are habitual moderate consumers of any of these drugs.

Charas and ganja are expensive things to be used for the poor people. Bhang is cheaper, comparatively, than the other two; but all require good, rich foods to be taken subsequent to their use, specially milk and its preparation, and sweetmeats in general, to appease the heating and dry sensation felt after its use. When they cannot afford to bear these heavy expenses (as most of them receive only from two to three annas a day, with which they have to support their wife, children, and perhaps father or mother, etc.) they become inclined to gamble, and when they fail in this, they commit robbery and theft, etc.

52. Those who use any of them in excess totally ruin themselves sooner, as explained above.

53. Yes, excessive indulgence in any of them causes unpremeditated crime, violent or otherwise. I know many in which it has led to temporary homicidal frenzy.

Yes, criminals generally, who are addicted to any of these drugs, fortify themselves by using it before committing a premeditated act of violence or other crime; but not otherwise.

55. Yes, criminals, in order to further their designs, induce their victims to partake of any of these drugs, and so stupefy them by giving it in larger doses or mixing with it other substances, as dhatura, which is the most common article used for this purpose in order to produce complete stupefaction; and they are generally successful in their efforts.

56. Charas and ganja, as a rule, are always mixed with dry tobacco leaves and smoked with smoking tobacco to modify their effects for personal use. Opium is sometimes used by some, with either of them for personal use, to increase or intensify their effects. Dhatura is mixed with ganja, or charas, or bhang, with criminal intents only.

Old charas, which becomes deteriorated, is mixed for sale purposes as renewed with *madar* milk or juice or *Alotropis gigantia*.

57. Ganja and charas are never eaten or drunk in our provinces. But they are sometimes given internally with other vegetables along with food to cause stupefaction by professional robbers and criminals.

58. The excise administration in respect of hemp drug seems to be working well. I do not think it capable of improvement, excepting on one or two points, to be pointed out hereafter.

59. The excise department should get ganja and charas and bhang directly and give it to the contractor or licensed vendor for sale daily or weekly, and this sale by the licensed vendor should be scrutinized every now and then by the officers of the department, and the licensed vendor should not be authorised to give sub-contracts; but the sub-contracts should also be given by the department, and annually, not for more than one year, just like abkari shops. By these means revenue will be increased to a great extent and smuggling checked. At present one licensed vendor of a district sells charas to an illicit seller called Khufia Farosh of another district; for example, charas is commonly sold at Rs. 20 a seer openly, and bought at one and half rupees per seer. He will sell it at two and half rupees per seer to illicit seller of another district, gaining a profit of one rupee per seer, and this illicit seller would sell it at Rs. 4 a seer in his district when it is sold at Rs. 20 a seer by the chief licensed vendor of that district, and would thus get one and half rupees profit per seer. Unless these secret transactions are checked, no improvement or control can be exercised, nor can any tax have any effect on consumers.

60. I can't say whether ganja is produced in our province by cultivation. It is imported from other places, specially Gwalior.

61. Charas is not produced in our provinces; it is always imported from other countries, as stated in previous answers.

62. I do not think that the cultivation of the hemp plant for the production of bhang should be in any way controlled.

It is looked upon as a very trifling article of intoxicants and is not much cared for. No one likes to touch it, excepting for medicinal purposes, or those who use it take it or buy it. Others would not accept it, even in lawful quantities, to keep it, as is seen when it is distributed gratis at the end of the term of a licensed vendor, who in order to get rid of it, distributes it for nothing.

Nor would it be feasible to exercise control over the production of bhang, as it grows wild on roofs, streets and places which are impossible to be

controlled and looked after in such districts where it grows wild; and its cultivation should not be encouraged but rather stopped.

63. Charas at least, if not ganja, should be dealt with by the excise department like opium, or sold in retail only.

64. It is evident from octroi duty that there is too much smuggling of ganja, and specially of charas, going on in these provinces, and that importation regulations specially require some modification to be made in them.

65. In my opinion the taxation of (1) ganja, (2) charas, (3) bhang are not reasonable with (*a*) reference to each other, (*b*) to alcoholic or other intoxicants. The taxation on charas should be heavier in amount than on ganja, and on ganja heavier than bhang, because there will be good revenue, and these articles would not come within the reach of every one easily as at present.

66. At present there is much loss of revenue by there being one and the same tax on different kinds on ganjas, flat, round and broken, which would not be the case if it be taxed differently according to their respective value or amount of consumption. That, namely, which is much consumed should be more taxed than the other.

67. The present system of taxing to me (1) ganja, (2) charas, (3) bhang, appear lighter when I consider the ultimate incidence of the tax on the consumer.

68. Yes, there are such houses or shops in our provinces licensed for sale of these drugs, or their preparations, where they are consumed on the premises. I look upon them as so many depôts or sources of bad characters or schools where so many bad characters are turned out daily.

69. When a shop of such kind or of any of these drugs is opened in any locality, people of it are not consulted in any way, nor are any measures taken for this purpose. Local opinion ought to be thus considered or consulted.

70. By opening of octroi here, we have been able to find out such facts, which show that smuggling is going on here of these drugs in these provinces to some extent, and there is reason to believe that there is use of untaxed drugs in our provinces.

Oral evidence.

Question 1.—I am L. M. S. of Lahore Medical College. I was Assistant Surgeon for seven years, and then resigned the service under orders. Since then, I have been privately practising for eight years. I have no special experience of insanity beyond the ordinary training of a Lahore student. I have, since I left the Government service, taken special notice of intoxicants generally on account of what I regard as their injurious effects. I have had four or five or at most ten patients a year who come before me in my practice who were in the habit of using intoxicants. Of these the most, say up to eight, are consumers of hemp drugs. I have had experience of about seven or eight cases of insanity due to ganja, about the same number due to charas, and about the same number due to bhang. That is since I began to practise privately. During that period I have had every year about twenty-five cases of insanity due to other causes than to hemp drugs. I have thus treated about 221 cases of insanity. A few went to asylums. I cannot say how many. One of my patients, a young man, was sent to the Agra Asylum about two years ago. He returned partially cured. Another went to the Bareilly Asylum six years ago. He died there. I do not remember any others. Many are debarred by going, unless sent by Government, owing to the expense. The two cases I mention were patients whom I advised to go to the asylum. The Civil Surgeon gave the certificates. My certificate would be of no use. I have no notes of any of my cases.

The other consumers of hemp drugs referred to above were suffering from diarrhœa, dysentery, dyspepsia, bronchitis, asthma, and hœmoptysis. I attributed these to the hemp drugs. These people were all habitual consumers, and they themselves said that they were consumers, and that they could not get enough of the drug, and that made them ill, or they were indulging to excess and had no sufficient nourishment, *i.e.*, of rich food which is required in the case of a consumer. These are the reasons why I concluded that the diseases were due to the drugs. In all cases of the above-mentioned disease, where the consumption of these drugs was discovered, the disease was assigned to these drugs if no other cause (*e.g.*, prevalence of malarial fever, etc.) was discoverable. There were no doubt other consumers of hemp drugs who came before me, beyond the average of eight a year, but I cannot say how many, as no inquiry was made about their habit as it had nothing to do with their disorders. I see on an average twenty-five (or thirty) patients a day in my practice. I cannot say what proportion of these suffer from the diseases above named, as I keep no record.

The following case is the one which I regard as the best and clearest illustration of the connection between hemp drugs and insanity, with the details of which I am perfectly acquainted. There was a young man about twenty years old, an inhabitant of Farukhabad, a member of my own family, a remote relation, called uncle, my grandfather's brother's son. The case occurred eight years ago. He began to use bhang, when between eighteen and twenty years of age, by the force of example. He indulged in it for seven or eight years when his ideas were perverted and he suddenly became violent, and at night time voluntarily fell down from the roof of the house, being out of his mind. From that time he remained lunatic and could not control himself and was never cured. This act occurred immediately on his ideas becoming perverted: I mean that no symptoms were observed before, which would justify saying that his ideas were perverted. I attended the case professionally. On hearing of this accident people attributed it to the use of the drug. The fall was sixteen or seventeen feet. He fell on hard earth-ground, not stone. The injuries were on the legs and feet, nothing more. He did not go to the asylum. He was about my age. He died about two years ago. I knew him all his life. He was insane for six years after the fall. He was not so violent as at the first, but he was not cured altogether. There was no change in his mental condition: he had no lucid intervals. He used to take about two or three drams of bhang twice daily, about seven or eight o'clock in the morning and six in the evening. He did not take spirits. I saw him before the accident. He was sound in mental condition. I examined the head. There was no injury. I mean the brain was not injured. The injuries were on the legs: he had jumped. That is what his wife said. He was violent towards others, not suicidal, incoherent, dirty in his habits, fond of keeping rags and ornaments. His special

delusion was love of adorning himself like a woman. There are no typical symptoms of hemp drug insanity. It may take any form. The same symptoms might be induced by heredity, self-abuse, privation, poverty, loss and immorality, or self-indulgence. I have never seen or read of a case of injury to the head being a cause of insanity, nor of epilepsy. If I had no history of any of the six causes above mentioned, I should attribute the insanity to hemp drugs if the patient used any of them. I eliminated these causes in this case before attributing it to hemp drugs. Whether two or three drams would be an excessive dose of bhang would depend on the idiosyncrasy of the patient. I think there was no intolerance of the drug in this case. There was no dhatura in this case. I inquired. Dhatura is never used except accidentally unless there is criminal design or an exceptional recourse to it by excessive consumers when they have not the hemp drug. Care is always taken to separate the dhatura which sometimes gets in by mistake, as bhang and dhatura grow together all the same. A special inquiry was made, and his father was asked whether he had taken anything else. All the family said he had taken nothing else at all. Dhatura might produce temporary insanity for an hour or two, but I have never heard or read of a case. Bhang is a cumulative poison. The cumulative action of bhang takes three to seven years before symptoms are produced. The doses this patient took were moderate. There was no insanity in this man's family. The father never took bhang, but he used to prepare it always for his son. He encouraged his son on account of his desire to satisfy him and meet his wishes. He had taken his ordinary dose that day. The intoxication on that day was the same. He was sleeping on the roof in the hot weather. I cannot say whether there was moonlight. There was no parapet wall. He was asleep by ten o'clock so far as was known. He had a quarrel with his wife after ten o'clock and before the fall. It was overheard. He was so violent that he jumped off the roof without thinking of consequences. There was no serious injury of any sort. I alone treated him. I do not consider that he was mad before that night. I saw no sign of madness before that. The boy was not educated, but had average intelligence. He was a strong, stout fellow and a wrestler. He was an only son. His father died about the age of ninety.

There is another case of insanity due to bhang. About two years ago, I had a case of a young man about 22 years of age (born 1869). He used to take bhang habitually every day from the age of 17 (1886). His doses cannot be accurately stated. He was taking it every day in moderate or excessive doses. There was change in his character after three years' indulgence. He was violent to relatives and neighbours. His ideas became perverted, worse and worse every day. At last he became insane. He lived in my neighbourhood, and I know the case from early times. He showed symptoms every now and again of violence. These began after about three years' indulgence in 1889. He had occasional fits lasting for an hour or two. They gradually increased in duration, until he was insane for one night or one day for twelve hours. Then he became permanently insane. That was in 1891. He was brought to me for treatment. I attended him at the time, and attend him still. He is worse than ever, uncontrollable, and therefore left alone to Nature. He lives alone shut up from his relatives. He killed a man over two years ago; he killed his brother, but it was not proved that he did so. He was not then insane when he went before the Magistrate. He was acquitted because the Magistrate did not believe the accused had killed his brother. It was in the autumn of 1891. He answered the Magistrate quite rationally. It was about six months after that he became insane, in the spring of 1892. His previous violence was known to few, and was not brought to the Magistrate's notice. I know of no other cause that could have contributed to the insanity. Such insanity may sometimes be cured if the taking of the drug is prevented.

I saw this lad in some of the fits which I described between 1889 and 1891. He was talking loudly and irrationally. After this kind of fit was over, he was not trusted by his relatives. I am certain there was no dhatura in his bhang; for no one uses that drug. I cannot say that bhang is a more frequent cause of insanity than ganja or charas. I rather think the opposite.

Question 33.—People generally regard these drugs as things to be abhorred. The word 'abominable', however, does not apply to bhang except in excessive doses.

Question 35.—Arsenic (which produces heating effects and is thought by the people to be intoxicant), nux-vomica, chandu or madak would to some extent be adopted in place of the hemp drugs, if prohibited. They would be more expensive than any of the hemp drugs; and arsenic is not easily available. I do not name dhatura. It is not used.

Question 36.—I do not mean that old consumers are giving up drugs for alcohol, but that people choosing their intoxicant now go more to alcohol.

Question 39.—My statement regarding these criminal cases is based on records I have seen, but I cannot give particulars of any case now. There are no means whatever (chemical or physical) of detecting these poisons in the stomach. On *post-mortem* examination, however, solid particles were found. These are reported by some chemical examiner, and quoted in a book I have, the name of which is a Report on medico-legal cases.

Question 42.—All these symptoms are from my own observation. I examined the spermatozoa in urine. I do not remember what power of microscope I used. I have seen spermatozoa move about. It was not in urine, but in an emission brought to me and shown to me. I have examined six or seven specimens of semen. In each case I told the patient to bring an emission for my examination. They were all cases of complaint of sterility or impotence connected with hemp drugs.

It having been pointed out to me, that I have in one case at least shown evil effects from the moderate use of bhang, I wish to alter my answer No. 42 by substituting the word "minute" *for* "moderate" in the last paragraph. By "minute" I mean doses which a man may easily bear. I do not wish to have this modification made elsewhere.

Question 47.—I was an Assistant Surgeon in Garhwal. People use ganja there largely. There is a great deal of goitre in Garhwal, and a great deal of idiotcy. My experience of the connection between idiotcy and hemp is based entirely on Garhwal.

Question 48.—The Chaubes of Muttra are strong men; but not intellectually strong. No idiotcy is found in them, but they are not intellectual men. I think their intellectual powers are not so great as they would have been without the drug.

Question 53.—I can remember no case of homicidal frenzy except the young man that I have already referred to, who was acquitted by the Magistrate. There are many cases of attempts to murder. I cannot recall any special case. I have no notes and did not expect to be asked.

Question 59.—I would have hemp drugs further restricted except bhang. I do not think that Government taking the drugs into its hands would lead the people to think that Government had any interest in encouraging their use. It would reduce consumption to some extent.

Question 65.—Increase of price would reduce consumption, and would not lead to more gambling and crime (cf. answer 51), for the habit would not be formed so easily.

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131. *Evidence of* MAZHAR SUBHAN, *Medical Practitioner, Gorakhpur.*

1. Being a medical practitioner, I had on several occasions many opportunities to examine practically the hemp drugs, and these are the bases on which my answers are framed.

2. The definitions stated by Dr. Prain in his report of the 21st June 1893, may appropriately be accepted for this circle; the products are locally known by the names ganja, bhang, and charas.

3. The hemp plants grow spontaneously in the districts of Basti and Gorakhpur. It grows abundantly in Tahsil Mahrayganj in the latter district.

4. They are known by the different names of ganja, bhang and charas. Yes; they do refer exactly to the same plant.

5. The special condition necessary to the growth of wild hemp being a submontane part of the district or any such soil.

6. The growth of the wild hemp is ordinarily dense.

14. They are not prepared in these provinces. They are rather brought to these parts by imports.

18. Yes; it deteriorates after keeping one year, if these are kept carelessly open.

19. The ganja and charas are used for smoking only.

20. They are smoked especially by the persons of low communities, such as chamars, Kahars, ahirs, etc. They are also used much for smoking by hilly tribes of the fakirs, known as jogis, etc. It is consumed partly in all the localities.

21. In these provinces the chur ganja is preferred for smoking.

22. As far as I know, the native charas is chiefly used here.

23. Bhang is never used for smoking.

24. The Brahmans generally drink much of the bhang, and it is eaten partly by all the classes of Hindus, forming it into a sweetmeat called majun.

25. The use of ganja, charas and bhang is in a moderate state; it is neither increasing nor decreasing.

26. Bhang is generally used among Hindus habitually at 25 per cent., and occasionally at 10 per cent. Charas is rare in Gorakhpur and Basti; ganja is used habitually at 10 per cent. and occasionally at 5 per cent.

27. Ganja is mainly used by sadhus and jogis, and occasionally by those who frequent their company. The circumstances which lead to the practice are not known to me.

28. The average cost of ganja smokers is one pice a day, and that of bhang consumers is ¼ of a pice per diem in the case of moderate consumers, while in the case of excessive consumers, it is in my estimation four times the said cost.

29. The dhatura is generally mixed with bhang to make it stronger. There is no such preparation as bhang massala.

30. At shops the consumption is practised generally in company, but otherwise in solitude. Its use is not confined to females or children at any part.

31. Yes; the habit of consuming is easily formed. The moderate habit often develops into excessive consumption. It is not difficult to break off this habit.

32. The Hindus while using these drugs take generally the name of their deity Shiva, which indicates their religious views unknown to me.

35. Yes; the use of the drugs should be prohibited. The prohibition will occasion discontent among the consumers, but not such as to amount to political danger. The prohibition would certainly be followed by recourse to alcoholic stimulants.

37. The effect of charas-smoking does not differ from that of ganja.

38. They are generally of the same effect.

39. Smoking generally injures the brain and lungs, while the drinking process affects the whole system of the body.

40. Ganja is generally used for certain nervous diseases such as tetanus. Bhang is generally used in the treatment of cattle disease.

41. Yes; the moderate use of bhang increases appetite and is digestive. Yes; it is preventive of disease in malarious and unhealthy tracts.

43. Yes; the moderate consumers are inoffensive to their neighbours.

44. The primary actions of these drugs are stimulant and intoxicating. The intoxication lasts in the case of ganja for two hours, and in the case of bhang for more than six hours.

45. Yes; the habitual use of the drugs, whether moderate or not, produces noxious physical, mental and moral effects. Yes; it impairs the constitution. Yes; its constant use gradually loses appetite. Yes; it causes dysentery and asthma. Yes; it produces insanity.

47. The moderate use of the drugs affects the children in making them dull-headed.

49. It is not aphrodisiac. It is injurious, and it tends to produce impotence.

53 and 54. No.

55. Yes; possible.

132. *Evidence of* PUNDIT RAM NARAYAN, *Brahmin, Private Practitioner (Vaid), Ajodhia.*

1. Have been private practitioner during thirty-two years.

19. In this part of the country, ganja and charas are used only for smoking. I don't know of any other use.

23. Bhang is not used for smoking.

28. (*a*) 1. Bhang, from 3 to 6 mashas.
2. Charas, from 4 rattis to 1 masha.
3. Ganja, 2 mashas.

(*b*) 1. Bhang, 1 chittack.
2. Charas, 6 mashas.
3. Ganja, 1 tola.

29. Generally speaking, pepper, aniseed are mixed with bhang, and tobacco with charas and ganja. Some people mix dhatura seeds with bhang, but use like this is exceptional.

30. The quantity consumed in company far exceeds that used in solitude. It is generally confined to the males. The use by females is very rare. There are some instances where children are addicted to the use of these drugs in company of their fathers and guardians, but cases like that occur among fakirs, sadhus and low caste people.

31. The habit of consuming these drugs is not easily formed in the first instance, but gradually; and when one is habituated to their use, it is not an easy thing for him to break off the habit. Of course, there is always a tendency for the moderate consumers to take it in excess.

32. Among well-to-do persons there is a very rare use of bhang on festivals, but among low caste people it is generally used on Holi. It is not essential from a religious point of view. Use on such occasions is moderate, and consequently there is no danger of its eading to the formation of habits.

37. The effects of charas and ganja-smoking are very similar to each other, but the former is more astringent. Bhang differs in its effects from that of charas and ganja; that is to say, the effects of bhang are more lasting, and less immediate than that of charas and ganja.

40. Bhang is generally prescribed in diarrhœa by vaids, and its use in the treatment of cattle-disease is very common.

41. The moderate use of bhang increases appetite, and that of charas and ganja alleviates fatigue.

42. When used moderately, bhang, charas and ganja are harmless; but as there is a greater tendency of their being developed into habit, they are injurious in the long run, *i.e.*, when formed into habit.

44. The immediate effect of the moderate use of charas and ganja is refreshing. It lasts for about 3 hours, and kills the hunger. Bhang improves appetite, and its effect is more lasting than that of charas and ganja. The want of subsequent gratification does produce uneasiness, so much so that one can hardly hold his mind to do anything.

45. Charas and ganja, even when used in small quantities, are injurious both mentally and physically, but bhang is not so. All three tend to impair the constitution. The use of bhang increases appetite, while that of charas and ganja diminishes. Charas and ganja produce asthma. The use of all these three weakens the brain.

46. The excessive use of any of these three drugs produces bad result.

47. Yes. It is hereditary.

48. The same as 46.

49. Yes, it is used by prostitutes. The excessive use produces impotence.

50. The same as 46 and 48.

56. Dhatura and opium are mixed with bhang to make it more intoxicating.

57. Ganja and charas are never eaten and drunk.

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133. *Evidence of* PUNDIT GANGA DIN, *Brahmin, Private Practitioner (Hakim), Ajodhia.*

1. Have been private practitioner during twenty-five years.

2. The same definitions are applicable to them in these provinces also.

19. Ganja and charas are used for smoking only in these provinces.

23. No; it is never smoked.

29. With ganja and charas only tobacco is mixed to increase their intoxicating properties. With bhang are generally mixed black pepper and sugar. But in summer season, sonf, black pepper, sugar are exceptionally mixed in order to make it moderate in its effect and palatable.

30. It is not confined to the males only. Even the lower class women and women of bad character use these drugs in an adult age. No; it is not usual for children to use any of these drugs, except that the parents addicted to the use of these drugs voluntarily give them to their children also

31. Yes; the habit of consuming it is easily formed, and when once formed, is difficult to break off. The moderate habit can develop into excessive.

32. The consumption of these drugs is only connected with society.

37. The effects of charas and ganja are similar to each other, and are felt the sooner they are smoked. Both these in their effects differ from that of bhang, which takes some time to produce its effects.

40. Bhang is sometimes prescribed only by vaids and not by unani hakims. Bhang is used in the treatment of cattle in order to alleviate fatigue.

41. The moderate use of bhang only is attended with some benefit in (*a*), (*b*) and (*c*).

44. The immediate effect of the moderate use of these drugs is not refreshing. Yes; it does produce intoxication. Yes; ganja and charas allay hunger and diminish blood. Bhang does create appetite. The effects of bhang lasts from 4 to 8 hours, while that of the other two is of a short

duration. The want of subsequent gratification produces longing, but no uneasiness.

45. The moderate use of any of these drugs produces bad effects, physical, mental or moral. Yes; it does impair the constitution by making the blood more watery. Yes; it injures the digestion and causes loss of appetite. Ganja and charas produce bronchitis and asthma, and bhang is a remedy for dysentery. It does impair the moral sense. It induces laziness, being the result of the weakness of brain. It also induces the habit of immorality and debauchery. It deadens the intellect and produces insanity. It is the exciting as well as the predisposing cause of insanity. The insanity produced by the effects of these drugs is temporary, not permanent, and can be reinduced after liberation from restraint.

46. The excessive use of any of these drugs will allay hunger, dry the tongue, deaden the intellect, make the man insane.

48. As question No. 46.

49. It is never used as an aphrodisiac. Not used by prostitutes. It tends to produce impotence on the ground that it diminishes blood in man's system.

50. As question No. 46.

56. The moderate use of hemp modified by the admixture of other substances will increase hunger, give staying-power under severe exertion, while the excessive use of it will tend to make the consumer insane, weaken his constitution, and destroy his appetite. Only dhatura is sometimes mixed in order to increase the intoxicating properties.

57. No; neither of them is used in eating or drinking.

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134. *Evidence of* Mohammad Yasin, *Medical Practitioner, Fyzabad.*

1. The information contained in my answers is principally derived from my professional experience. I had, moreover, occasions, when I obtained information from the consumers of these drugs. Have been a Medical Practitioner during thirty-three years.

2. Question No. 2 may be more properly answered by the consumers of, or dealers in, these drugs, as they alone are supposed to know accurately the technicalities or the particular names by which the different products are known.

19. As far as it is known to me, ganja and charas are used for smoking only.

23. Bhang is seldom used for smoking. I do not know of any instance in which it is so used.

28. The average cost of each of these drugs per diem to both sorts of consumers is not much, being about a pice or two, when consumers individually smoke them, but it is more costly when these drugs are smoked, as they usually are, in company.

29. With charas tobacco is generally mixed, so also with ganja, but dhatura is sometimes mixed with both to increase their intoxicating properties. With bhang pepper is always mixed, but at times sonf, almonds, sugar, etc., are mixed to make it more pleasant and tasty to drink.

30. Ganja and charas are extensively used in company, where each of the consumers has his pulls by turns; but bhang is used individually as well as in company. I have never come across a female or a child indulging in charas and ganja, though consumers sometimes give bhang to their children.

31. There may be circumstances under which the habit of smoking ganja and charas may be easily acquired. Company has much to do with the formation of such a habit. But I do not think it very difficult for a consumer to break off, that is, if he has the will to do so. Some uneasiness must, as a matter of course, be at first experienced, but the hold of these drugs upon their consumers is not so strong and complete that it may be very difficult to break off. It is usual that the moderate habit develops into the excessive.

32. Holi is the only Hindu festival when people mostly indulge in these drugs, especially bhang. It is not, in my opinion, likely to lead to the formation of the habit unless the use be continued. Nor is it otherwise injurious, though sometimes people get insensible by an over-indulgence in it.

36. I think there must be very few of the consumers of these drugs, who would like to substitute liquor for any of these drugs, which are evidently less costly than alcoholic drinks.

37. Charas and ganja are similar in intoxicating their consumers as soon as they are smoked, but they differ from each other in so far that the former is a more powerful drug and retains its effects longer than the latter; while bhang takes a considerable time in producing its effects, which are further of a more durable nature.

39. Majum, which is a sweetmeat in whose composition bhang enters, is the only preparation known to me, in which the drug is not so injurious as otherwise taken, unless it is taken in very large quantities.

In my opinion these drugs, especially charas and ganja when smoked excessively, but without the help of good food and nourishment, must produce injurious effects on the constitution and tend to produce insanity.

40. Bhang is sometimes used a poultice for blind piles. It is also given to horses and bullocks to alleviate fatigue.

41. The moderate use of these drugs may seem beneficial for the time being, but it is sure to injure the human system in the long run.

(*a*) The drugs may, for the time being, seem to help digestion; but it is not so, since the consumers of these drugs do not, by their looks, indicate that their digestion is the strongest in its action.

(*b*) The consumers of these drugs may fancy that they give staying-power under severe exertion of exposure or alleviate fatigue, but they do nothing of the sort in reality.

(*c*) The consumers fancy that these drugs are beneficial.

42. In my opinion even the moderate use of these drugs is not harmless.

44. The immediate effect of charas and ganja is to elevate the spirits of the consumer for the time being, but it is by no means refreshing. It does produce intoxication and allays hunger, as long as the effect lasts. I do not think it creates appetite. The effects of charas and ganja are not very lasting, and the after-effects, if any, consist in producing uneasiness. Yes; the want of subsequent gratification does produce longing and uneasiness.

45. (*a*) The habitual use of these drugs affects the consumers physically and mentally, but I cannot with certainty say how far their use affects their morality.

(*b*) Yes; it does.

(*c*) I think it does.

(*d*) Yes; it is injurious to the bowels and lungs.

(*f*) Yes; it deadens the intellect and tends to produce insanity. The use of these drugs excites insanity, which may at first be of a mild tpye, and may be temporary, but there are instances when it has developed into mania or dementia, etc.

(*g*) Yes; they may. I have known a man who smoked ganja becoming insane. His malady developed into mania and terminated in death.

46. The answer to the foregoing question applies here also.

47. I do not think the habitual moderate use of any of these drugs to be a hereditary habit, nor do I think that the children of the consumers of any of these drugs are in any way affected thereby.

48. The same answer as above.

49. In my opinion the use of these drugs for a continued length of time brings about impotence.

50. The same answer as above.

56. The admixtures modify the effects of these drugs by weakening or strengthening their intoxicating properties. Dhatura is the only substance known to me that is mixed with ganja, but it is so consumed only by the fakirs and bairagis, whose cravings for these drugs these drugs fail to satisfy. Dhatura is also mixed with bhang or ganja when it is to be administered to the persons whom it is intended to poison or make insensible.

57. In my opinion the use of these drugs is by no means conducive to either the public health or public good. On the other hand, the consumers of these drugs are haggardly creatures, reduced to skeletons, that regret very much their taking to these habits. Many of these consumers become insane or otherwise demented.

Oral evidence.

Question 45. There would be no harm to speak of, if a man continued to be a moderate consumer of ganja or charas. But I think it is difficult to keep the habit within bounds. My experience is drawn from the city, and I find that the moderate smokers who do not go to excess are few. I have lived at Fyzabad for twenty-five or twenty-six years. As long as a man remains a moderate consumer, there is no danger of his becoming insane. It is the excessive use which has the tendency to produce insanity. Bhang is less deleterious than ganja and charas.

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135. *Evidence of* Syed Abu Ibrahim, *Private Practitioner (Yunani Hakim), Fyzabad City.*

1. My knowledge about these drugs is based upon the information obtained from those men who are addicted to their use and acquainted with their effects, as well as it is derived from the treatment of such persons, and from reading books on medicines in Yunani and in English.

2. Yes; the same definitions are applicable to them in these provinces also.

4. In this district, siddhi, sabji, patti, and thandai, are the different names by which bhang is known.

The higher and the educated class of people give it different names, some calling it verk-ul-khayal, juzve-azam, arsh-numa, shahwat angez, munis-i-humum, chitra-khizr, and the luxurious men who prepare a majun from it call it falaksair.

7. In our district ganja and charas are not cultivated. But in Manjha bhang grows uncultivated. In the time of the King of Oudh, bhang used to be cultivated in gardens abundantly, while in Manjha it grows itself in plenty. Now it is not grown in gardens. In the Gonda and Bahraich districts bhang grows in abundance, and is exported to our district. It is of a better quality and strength than that of our district.

14. Bhang grows in a small quantity in this district, and in a large quantity in the Gonda and Bahraich districts. During the time of the King of Oudh, the Murais used to cultivate bhang in our district, but now under the British rule its cultivation is altogether given up.

16. Bhang is generally prepared (by consumers) at their homes, whether the bhang be from the cultivated or uncultivated plants; whereas ganja and charas are not prepared from cultivated or uncultivated.

18. Any of these three drugs, if kept carefully in a dry place, and beyond the reach of damp and moisture, can be preserved for two or three years or more without its becoming spoilt. But the length of time weakens its strength. If kept for 2 or 3 months in a damp place, they will become spoilt; and if affected with moisture, they will become quite useless within 10 or 15 days.

19. Ganja and charas are used only for smoking.

20. Ganja is abundantly consumed by the labourers and the lower class of people. Charas is used by sadhus and jogis, that is, by fakirs, in plenty.

There is a very rare use of these two drugs (ganja and charas) among the Muhammadans in general, and the respectable persons among the Hindus. Many persons from the religious point of view abstain from the use of these drugs: they are commonly used by those who are vicious.

23. No, it is only eaten or drunk.

24. In this district bhang is commonly eaten or drunk by all classes of people among Hindus, but chiefly the jogis, thakurs and Brahmans make a great use of it, taking it before their food. Nearly 75 out of 100 persons use it.

25. Ganja and bhang are more largely used than charas, and are so used on account of their being cheaper than other liquors.

28. Daily consumption is—

(*a*)	(1)	Bhang . . .	2 tolas.
	(2)	Ganja . . .	1 tola.
	(3)	Charas . . .	3 mashas.
(*b*)	(1)	Bhang . . .	10 tolas.
	(2)	Ganja . . .	3 tolas.
	(3)	Charas . . .	1 tola.

29. With bhang are mixed black pepper, tukhun, khayarain, and sugar. With charas only tobacco is mixed for the sake of frugality. Dhatura is never mixed with them.

30. Women of loose character also use charas and ganja, as well as the lower class children ; but such instances are rare.

31. The habit of consuming ganja and charas is not easily formed, but, when formed, is difficult to break off. The habit of consuming bhang is easily formed and can also be given up easily. There is a tendency for moderate habit to develop into the excessive.

32. On festivals, chiefly in summer, bhang is used, while in winter, ganja and charas are made use of a great deal.

33. Commonly the lower class of people consider ganja smoking is a good thing, and those of the same class who do not use the drug are taunted with the proverb : "He who does not use ganja-kali (ganja flower) is worse than a woman." On the Sheoratri festival, ganja and bhang are offered to god Shiva, and also partaken of by the people.

34. There is no doubt that those who are addicted to its use will, on breaking off their habit, feel much inconvenience.

35. To force the consumers to give up the use of these drugs will be troublesome to them, as well as be the cause of their annoyance, which annoyance cannot be supposed to cause any danger. The only thing to be feared is lest the use of other liquors should take the place of these two.

36. No other intoxicating drug is used instead of these three, as they are the cheapest.

39. Ganja and charas smoking is more injurious, as it is said that the smoker of charas, soon after its inhalation, becomes insensible, because his brain becomes affected with the shock of its effect. In some cases it leads to insanity and ends in death.

40. The native hakims prescribe bhang in the following diseases :— ear diseases, to destroy lice, diarrhœa, catarrh of the stomach, astringent to seminal fluid, diuretic, chronic ulcers, piles, pains, swellings, etc.

41. The moderate use of these drugs is beneficial in the beginning as (*a*),(*b*) and (*c*), but after a time it proves injurious, as will be described under question No. 42.

42. It is medicinally beneficial in those diseases mentioned in answer No. 40. Otherwise, when practised moderately or excessively, proves injurious, producing the following effects : — loss of appetite, dullness of brain, dryness of the humours of the body, impotence, congestion of the brain, insanity, melancholia.

44. In the beginning the effect is immediate, but in habitual use the effect is not immediate.

45. Yes ; it produces noxious effects, physical, metal and moral. It impairs the constitution ; it injures the digestion, and causes loss of appetite; it produces dysentery, bronchits and asthma. The latter two diseases are particularly produced by the use of ganja and charas. Yes ; it impairs the moral sense, induces laziness or habits of immorality or debauchery. Yes ; it produces insanity ; it deadens the intellect.

47. It is not hereditary.

49. In the beginning it acts as an aphrodisiac. Prostitutes use them and also make their lovers use them. The use of hemp tends to produce impotence.

51. The consumers of these drugs are generally debauchees, but it has never been heard that they ever committed any criminal offence.

53. When by the excessive use, the consumer becomes insane, it is possible that he might tend to commit criminal offence, but no cases of committing murder have been heard.

57. Sometimes charas is mixed with majun (a compound of hemp) to increase the intoxicating effects.

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136. *Evidence of* LACHMAN, *Kasamdhan, Medical Practitioner, Gorakhpur.*

1. From personal experience as a doctor.

4. Hemp is also called bhuti, sabzi, patti, bhang.

5. In moist soil such as bhat and kachhar.

7. None in this district except some bhang.

14. Drug contractors cut any wild bhang that grows in this district.

18. Intoxicating effect diminishes after being kept for a year. Applies to all three. No method of preservation, as they go bad in the rains owing to the damp.

19. Ganja and charas are only smoked.

20. Principally fakirs.

21. Baluchar is preferred.

22. Ganja and charas come from Punjab.

23. Not smoked.

24. All classes of people, and especially fakirs, drink bhang, and in all places.

27. Fakirs.

28. Moderate smoker up to 3 pies. Excessive smoker from 3 pies to 2 annas.

29. Ganja is mixed with chewing tobacco. Charas is mixed with smoking tobacco.

30. Only used by men above 20 years of age.

31. Easily acquired and difficult to get rid of.

32. No customs.

33. Has a bad name. Not worshipped.

34. Very great privation to fakirs, who are the chief consumers.

35. No other intoxicant drug could be given. Sudden stoppage would cause injury.

37. Ganja has less powerful effect than charas.

38. Baluchar causes greatest intoxication.

40. Bhang is used in medicine for men and for cattle, ganja and charas are not.

41. Bhang is a digestive and gives staying-power. Ganja and charas alleviate fatigue. Not preventive of disease.

42. Beneficial in moderation.

43. Cannot cause any offence to others.

44. Ganja and charas take effect immediately, but bhang does not take effect at once.

45. Unless used as digestives, cause asthma, deafness and thinness. In great excess, cause insanity.

47. Not hereditary.

49. Not used by prostitutes. Ganja and charas cause impotence. Bhang is a slight aphrodisiac.

56. If mixed with dhatura, the effect is increased.

57. Only smoked.

63 and 64. No objection.

65. Is reasonable.

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137. *Evidence of* Amjad Husein Khan, *Pathan, Native Doctor, Gorakhpur.*

1. In course of exercise of profession.

2. Definitions correct. Known by same names in this district.

3. Bhang grows spontaneously to the north-east portions of this district.

4. Hemp plant is called sabzi.

5. Grows in cold weather and in moist soil.

6. Dense.

7. No cultivation here.

10. No special class cultivate or prepare hemp.

18. Bhang goes bad after being kept for more than one year. Ganja becomes less powerful if kept for over a year. Charas can be kept any length of time.

19. Ganja and charas are smoked. Charas is only eaten when mixed with other things as a medicine.

20. Hindu fakirs are principal consumers of ganja, charas and bhang. Low caste Muhammadan fakirs also consume them. Low caste Hindus use ganja and charas. Bhang is generally used by all castes. With the exception of fakirs, few people use drugs. Applies to all North-Western Provinces.

21. Baluchar is best and chur is worst.

22. Only foreign is used. Comes from Punjab.

23. Bhang is not smoked.

24. Vaishnus, Brahmins, Kshattris drink bhang. Ganja and charas are used by fakirs and low castes. Bhang is eaten or drunk indiscriminately.

25. Consumption same as it always was.

27. Excessive consumers are fakirs. Others are moderate.

29. *Ganja*—Ordinary chewing tobacco. Dhatura is not mixed.

Charas—Ordinary smoking tobacco.

Bhang—Black pepper. Also sugar, milk, almonds, sonf, cucumber, etc. Sweetmeats also made.

30. *Ganja* is generally smoked in front of the shop or at assemblies of fakirs. Old full-grown men use drugs.

Charas—Same applies.

Bhang—Generally not taken in company. Women and children only take it slightly.

31. Easily formed and difficult to break off. Habit of using bhang is not formed so quickly, and is easier to leave off. Tends to become excessive.

32. Hindu fakirs almost consider the use obligatory. No religious order. Not considered injurious.

33. Ganja and charas are in disrepute, but bhang is not so to the same extent. This has become a social custom with fakirs. No custom of worshipping.

34. There would be bodily distress to any habitual consumer if his supply were stopped.

35. Not feasible. There would be a very great discontent, which might cause political danger. Prohibition would be followed by consumption of alcohol.

36. Not the case.

37. Ganja and charas have same effect, but charas induces greater intoxication.

38. Effects same. Baluchar is most powerful, and chur least so.

39. Most injurious when smoked, and least so when eaten. Reason is as follows:—When smoked, the effect is instantaneous, affecting the lungs, heart and brain. When eaten the preparation, and *not the essential vapour*, passes into the stomach. Its effect is then gradual, and does not affect the brain so violently.

40. Bhang is used by native practitioners for men and animals. Charas and ganja are not used.

41. Ganja and charas in moderation are considered good to counteract exposure to cold or wet, but are not really so. Bhang produces a feeling of hunger only as long as the intoxication lasts. Is not digestive. All are of use in giving staying-power and to alleviate fatigue. Bhang has some effect as quinine on intermittent fever. Not good for prevention of any epidemic. Is a preventive in malarious country.

42. Ganja and charas, if taken habitually, are injurious, because they cause enervation. Bhang is not so injurious.

43. Inoffensive.

44. Ganja and charas have *immediate* effect, causing a quiet feeling of contentment. Not allay hunger. Creates appetite for as long as intoxication lasts. Does not last for more than two hours. No after-effect, except thirst.

Bhang—Effect takes place after an hour, and lasts for four or five hours. Allays hunger.

45. Ganja and charas, by continual use, cause only physical injury, producing attenuation, loss of appetite, and asthma to those who are weak. Used in moderation, does not cause insanity, or induce laziness or immorality. Bhang has no injurious effect, unless taken in great excess, and then it diminishes the appetite.

46. Ganja and charas, if taken in excess, cause loss of power and insanity, especially in hot, dry countries.

47 and 48. Not hereditary. Does not affect offspring.

49. Not aphrodisiac. Not used by prostitutes.

50. Ganja and charas taken in excess cause impotence.

55. Insensibility is not caused if used unmixed, and therefore is of no use *alone* to criminals.

56. Other substances added to give flavour and prevent dry feeling.

Dhatura, if mixed with any, will cause insensibility.

57. Only smoked.

58. Satisfactory.

63 and 64. No objections.

65. Taxation reasonable.

67. No objections

68. Are none.

69. No one objects to the opening of drug shops.

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138. *Evidence of* Hakim Musharraf Ali Khan, *Pathan, Medical Practitioner, Aligarh.*

1. I have seen the use of these drugs for about thirty-three years in Delhi, Meerut, Karachi, Baluchistan, and in Aligarh. I have been in Aligarh twenty-two years. I have practised my profession for about thirty-three years.

2. These drugs are called *qinnab* in Arabic, which seems to be a generic term (in Persian kinnab).

3. Kashmir, Persia and Hindustan.

5. Warm climates, dry soil, slight rainfall (because its strength would be diminished), and elevated places.

(*N.B.*—Witness has no personal knowledge of this.)

19. Always for smoking.

20. *Charas*—smoked by Kharas, Kolis, Chamars, Bhangis. Baluchistan charas is little smoked by Muhammadans—perhaps 1 per cent.

Kahars about 4 per cent.; Kolis 7 or 8 per cent. Bhangis 4 or 5 per cent.; Chamars 4 or 5 per cent. (This refers to Aligarh).

Ganja—Little used about here, and still less in Baluchistan and Sind. The same castes use it as charas.

22. All charas used here is foreign, and most comes from Kashmir.

24. Musalmans do not use it at all except in rare cases, and then secretly.

(*b*) Banias use it to the extent of over 50 per cent., and of Brahmins about 40 per cent. Kayasths only to extent of 5 per cent. Thakurs about 15 per cent. Low castes about 10 per cent. All classes of Hindus use it more or less in all places witness has been to.

25. The use of charas and bhang is increasing, because the English Government allow it. Under native rule it was forbidden.

26. (*a*) About half.

(*b*) Ditto.

(*c*) Very few.

(*d*) All Hindus at Holi.

27. Banias are habitually excessive. The practice arises generally from being in company with other consumers.

28. (*a*) About one tola of charas, costing about two annas. About ¼ tola of bhang, costing about one pie.

(*b*) About one-half or two tolas of charas. About two or three tolas of bhang.

29. (*a*) Almonds, black pepper, cardamoms and cloves are used in the cold weather. Cardamoms are used at all seasons. Seeds of the kakri (*Cucumis utilissimus*) and of the lanka (*Cucurbita lagenaria*) are used in the hot weather. Aniseed is used as an aperient.

30. Bhang is generally used in company, and charas indifferently in company or alone. Use is mostly confined to male sex. Amongst women only prostitutes as a rule use them. Young men generally use bhang and also charas.

31. The habit is easily formed and in the early stages appears beneficial. Appetite is good, and the bowels work well. The habit is difficult to break off.

Bhang.—Stomach swells, bowels do not work, there is loss of appetite.

Charas and ganja.—Lassitude comes on, and weakness with giddiness.

Great tendency to become excessive consumers.

32. At the Holi, Diwali, and in marriages bhang is greatly used. It is not considered essential, but it is simply that all may become friends. The use in the Holi and weddings is not likely to form the habit, and is not injurious.

33. Those who use the drugs consider them a necessity. Other people consider them an evil. Charas is in most disrepute because of its effects, which are to dry up the body.

34. Great privation would be caused by sudden deprivation of these drugs (see answer to question 31). People who use the drugs to a small extent would suffer less.

35. It would be feasible to prohibit the use, if it were done by degrees. If done suddenly great suffering would be caused. This refers to all drugs. Confirmed consumers would use the drugs illicitly. They would feel discontent at first, but this would die away. There is no fear of any political danger. Some consumers wish to give up the use of these drugs but cannot, and a prohibition by Government would help them, and they would themselves be pleased after they had got over first effects.

(*a*) Alcohol would not be used.

(*b*) Opium would be more used, especially by the consumers of charas and ganja, but not by those who take bhang.

36. Does not think so.

37. Effects of charas and ganja are similar, but that of charas is stronger.

39. Smoking is worst.

41. (*a*) Bhang is a digestive in the earlier stages of its use, and in later stages is a hindrance to digestion.

(*b*) Charas and ganja do not actually give staying-power, but while under their influence fatigue is not felt.

(*c*) In fevers which recur, bhang is taken mixed with sugar just before the period at which the fever comes on. A kind of intoxication is produced, in which the patient does not feel the effects. If these fevers can be prevented from recurring at their proper time, they do not come again.

This use is moderate and occasional. The use by Kahars, etc., (*b*) is habitual, and if it is not used, they lose their powers altogether.

42. There is no great harm from moderate con-

sumption, except that it is extremely hard to keep to it. The tendency is to become excessive.

43. Quite inoffensive.

44. *Bhang.*—Imagination is immediately stimulated, and body is refreshed. Intoxication is produced. Hunger is caused. Effects last about three hours. Lassitude and weariness and flatulency are caused after. If more is not obtained at ordinary time there is great longing.

Charas.—Limbs seem strong, and the brain seems strong. There is also intoxication. Hunger is allayed. Effects last one or two hours and followed by lassitude and weariness.

The difference is that bhang drinkers get fat, and charas smokers thin and withered.

45. *Bhang.*—Digestion is impaired and appetite is diminished. Liver does not work. Dysentery is not induced. Bronchitis is induced, and so is asthma. Moral sense is destroyed, and immorality is induced. People's senses are deadened, but insanity is not produced.

Charas.—Lungs, brain, heart, liver are all weakened. All diseases caused by drying up of natural moisture are produced by this, as fever, asthma, coughs. Virility is diminished. This drug has a bad moral effect, because physical powers are decreased, and money must be obtained for purchase of the drug and other necessaries, and this can only be done by illegal or immoral means. The effect of charas is to dry up natural moisture. The skin feels dry.

Never seen a case of perfect insanity induced by these drugs, but often seen people with intellects weakened by them.

46. The same symptoms, but much quicker.

47. Habit not hereditary, but children are injuriously affected.

49. Charas is used by both men and women as an aphrodisiac, and its effect is that the act of copulation can be prolonged. If it is only used for this purpose it is not very injurious, but there is danger of the habit being formed. The use of all hemp drugs tends to produce impotence.

51. Bad characters generally use these drugs, especially charas and ganja. People of respectable character will not touch these. The use of the drugs tends to crime, as shown in an answer above.

53. The effect of these drugs is to cause timidity and does not cause any homicidal tendency.

54. No, as their effect is just the opposite.

55. No, because charas smells so strongly.

56. The sale should be decreased by raising duty and price by degrees.

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139. *Evidence of* NAIM ULLAH, *Sheikh Bani Iraet, Medical Practitioner, Aligarh.*

1. I have seen effects of hemp drugs during my practice for twenty-six or twenty-seven years in Aligarh.

2. Definitions hold for this place. The Arabic names are for bhang, warqul qiyal, warqul nishat, falaq taz. Common names are bhang, sabzi, patti.

Charas is also called sulfa, which means a small ball (of tobacco) placed in the huka and smoked without an intervening tile.

3. Khurasan, Irak, Bengal, North-Western Provinces. In districts about here it is very rare. Common in eastern districts.

4. There are three kinds: pahari (hill); butani (grown in gardens, *i.e.*, cultivated); and jangli (wild).

19. Always for smoking.

20. *Charas*—smoked by Kahar, Koli, Bhangi, Chamar, all low castes. Of Kahars about 6 per cent.; Kolis 7 or 8 per cent., Bhangis 4 or 5 per cent.; Chamars 4 or 5 per cent.

Ganja.—The same castes and also bhishtis use this, but it is very little used about here.

24. (*b*) All classes of Hindus drink it at the Holi. Of Kayasths only about 5 per cent. use it ordinarily, as they drink wine; Banias about 50 per cent. and Brahmins about 40 per cent.; Thakurs about 20 per cent.; Bhangis, Chamars, and other low classes about 10 per cent.

25. The use of charas and bhang is increasing, because there is now no penalty attached to the use of it as there was under former Governments.

26. (*a*) About half.

(*b*) Ditto.

(*c*) Very few.

(*d*) All Hindus at the Holi.

27. Banias are habitually excessive, because they take no other stimulant or intoxicant.

28. (*a*) About one and a half or two tolas of charas, costing 3 or 4 annas. About ¼ tola of bhang, costing one pie.

(*b*) About 2 tolas of bhang.

29. (*a*) Almonds, aniseed, cardamoms, black pepper, seeds of kakri (*Cucumis utilissimus*) (used in warm weather only to a small degree), cloves, seeds of the lanka (*Cucurbita lagenaria*) (in the hot weather). Cardamoms are used as digestive and aperient.

30. Bhang is generally used in company; charas is used indifferently in company or alone. Prostitutes are about the only women who use these drugs. Bhang is generally used by youths, and witness has seen children of eight or nine years using it. Charas is also more used by young men—by young men is meant men from 20 to 30.

31. Both charas and bhang are hard to give up. Great tendency to become excessive consumers.

32. At the Holi and in marriages bhang is much used. In the Holi sugar is mixed with bhang, and this increases its intoxicating effects. At a Bania wedding all the guests of the bride's father receive bhang to drink. At the Holi the use of bhang is excessive; in weddings it is moderate. About three weeks' use is required to form the habit. There is no fear of it being formed at weddings or the *adi*, and there is no harm in these.

33. The consumption is regarded as an evil by those who do not use these drugs. Charas is considered worst, as it has the worst effect.

34. Great privation would be caused by sudden complete deprivation of these drugs.

35. It would be feasible to prohibit the use by degrees, but confirmed consumers would procure the drugs illicitly. There is no fear of any politi

cal danger because no religious question is involved.

(*a*) Alcohol would not be used by Banias, Brahmins, and other high castes.

(*b*) Opium would be used more.

37. Effects of charas.—Body becomes dry and limits lose their strength.

Effects of ganja.—Same as charas, but slighter.

39. Smoking is the worst form, because the essence of the plant is absorbed and the lungs are dried up.

40. Not used for human beings, but bhang is used to increase the appetite of buffaloes, horses, and other cattle, so that they may fatten.

41. (*a*) Bhang is an aid to digestion when first used, but hinders digestion afterwards.

(*b*) The effect of charas and ganja has an intoxicating effect, so that fatigue is not felt. Their use does not give strength, but on the contrary weakens.

(*c*) Bhang is used to produce a kind of intoxication before the approach of a recurring fever.

42. The moderate use is bad, specially because it tends to become excessive so quickly.

43. Quite inoffensive.

44. *Bhang.*—Imagination is stimulated and body is refreshed. Intoxication follows. Hunger is produced at first. Effects last for about three hours. After that lassitude and weariness and flatulency are produced. There is great longing if more is not obtained at the proper time.

Charas.—Whole body seems strong and refreshed. Hunger is allayed. Half an hour or an hour. Weakness and lassitude produced afterwards. Great longing if charas is not obtained at usual time, as in case of opium, and senses are not all right.

45. *Bhang* —Digestion is impaired and appetite is diminished. Asthma is induced, but only slightly. Moral sense is destroyed, and immorality is induced. Insanity is produced by excessive use of bhang, or, if not insanity, idiocy. Whether this is permanent or temporary depends on whether bhang is given up or not. If the drug is again taken, the same effect will be produced. Such a man's breath is very bad, and the eyes appear dirty ; the skin is dull.

Charas.—Lungs are affected, brain is weakened and becomes distracted, heart is weakened, and so is liver. Fever, asthma, coughs are produced. Virility is also diminished, and a charas consumer is often childless. The intellect is deadened, and insanity is produced by use of charas. Great dryness of lungs, chest and colour darkens, the tongue is affected, so that they speak with difficulty. Eyes sink in. The stool is also very dry.

Never seen a case of perfect insanity produced by these drugs, but often gets people with intellects weakened.

46. The same symptoms, but much quicker.

47. Habit not hereditary.

49. By using charas the act of copulation may be prolonged, and it is so used.

The use of all hemp drugs tends to produce impotence.

51. Bad characters generally use these.

53. Thefts and such offences are often led up to by use of these drugs, but violent acts are not caused, because the tendency is to produce fear.

55. No.

62. Hemp cultivation should be controlled like opium.

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140. *Evidence of* Bal Mukand, *Brahmin (Parvati), Medical Practitioner, Aligarh.*

1. I have used bhang myself. I have been a doctor for thirty-six years. Bhang is called ganja, matulani, madini, bijair, jaya, bhanga in Sanskrit.

2. Kashipur, Rudarpur and Hardwar.

6. Dense.

7. The plant from which bhang is made grows in Kumaun. Charas is also obtained from it, and from its fibre baskets and strings are made. Its seeds are used in spices and with vegetables to a great extent.

10. Any caste do this.

14. I have seen charas made in Kumaun by squeezing stalks and leaves of the plant.

This is only done to a small extent.

16. Ganja and charas can be made anywhere.

20. Fakirs (about 70 or 75 per cent.), Kahars (about 80 or 90 per cent.), Brahmins (about 10 or 12 per cent.), Banias (about 7 or 8 per cent.), Kaiths (about 5 per cent.), other low castes (about 60 or 70 per cent).

22. From Bokhara and Kandahar.

24. (*a*) Only in Holi and for illness.

(*b*) Brahmins, about 22 or 25 per cent. ; Thakurs and Banias about 12 or 14 per cent.; Kaiths, about 7 or 8 per cent.; Nais and Kahars, about 75 or 80 per cent.; other low castes, about 40 per cent.; low class Musalmans, about 7 or 8 per cent.

25. Ganja, charas and bhang are increasing in use, specially the first two. The reason is that the climate of India is becoming cold.

28. *Bhang*—

(*a*) 6 mashas, costing one pice.

(*b*) a chittack, ,, one anna.

Charas—

(*a*) 6 or 7 mashas costing, one anna.

(*b*) 1 or 2 tolas ,, two annas.

29 Bhang—

(*a*) Aniseed. Cardamom. Mulahti (liquorice). Black pepper. Kakri seeds. Kasni (*Chicoria endivia or indybus*). — Used in hot weather.

Black pepper. Almonds. Ginger. Cardamoms (big ones). — In cold weather.

Used only by moderate drinkers.

Excessive drinkers use only black pepper.

30. Drugs are generally used in company. Women in Sind used ganja, but not here. Children do not use them.

31. Easily formed and hard to break off. The tendency is for a moderate habit to increase in case of all three.

32. There is a custom in Holi and sometimes in weddings of offering bhang. This is not essential or injurious.

33. The use of these drugs is bad, as people will sell their clothes to get them. Ganja and charas dry up the brain. Bhang is not so bad. It improves the appetite. They are a little beneficial.

34. For 20 days consumers would not be able to do any work if the consumption were stopped suddenly. The consumption could be stopped easily by degrees.

35. If it were stopped by degrees, there would be no harm. There would be no political danger. It has increased very much lately, and could be decreased again. Opium would perhaps take their place, but not till they had been left off altogether.

36. No.

37. Ganja has stronger effects than charas.

38. Flat ganja is strongest.

40. Bhang is used for people who have lost their appetite, and it is also good for dysentery, dyspepsia, and also as a soporific. Bhang is given in cases of ague to keep off the fear patients have of the fever.

41. (*a*) Not at all.

(*b*) Bhang is beneficial for this and refreshes; charas and ganja are not.

(*c*) Bhang removes the depression in fever, and is beneficial for a short time.

(*d*) No other way.

42. Ganja and charas injure blood and heart, and are always bad. Bhang is beneficial as a medicine, but is injurious when taken habitually even though moderately.

43. Not at all.

44. *Ganja and charas.*—In two minutes intoxication comes on, and people even become insensible. The body is dried up and appetite is allayed. The effects last 1½ or 2 hours. After-effects are watering from eyes and pains in the limbs.

Bhang.—Intoxication comes on about half an hour after. Hunger is caused before, and the heart is cheered.

There is longing and uneasiness if these things cannot be obtained.

45. Ganja and charas destroy the brain and blood, and weaken the liver, cause dry stools, destroy appetite, produce asthma, dry up lungs. They induce laziness, and at first produce habits of debauchery, but finally produce impotence. They deaden intellect and cause insanity. I have known a case of insanity in which the person had used wine, charas and bhang. The symptoms are dry skin, sinking of the eyes, and red and yellow discoloration of them. The colour of the skin darkens. Bhang has a moistening effect at first and then dries up.

47. Not hereditary. Children of charas and ganja smokers may be affected. Children of bhang-drinkers not affected.

49. Charas and ganja are slightly used so. They cause the scrotum to swell owing to the quantity of water drunk to allay the thirst. They produce impotence.

51. Bad characters use these things and commit crimes, because their moral faculties are deadened and they wish to obtain the drugs.

53. Unpremeditated crimes are not committed.

54. Bhang is no use for this; but ganja and charas would help those who are accustomed to them.

55. No.

57. Charas is occasionally used with water for diseases, especially for rheumatism.

58. Yes.

62. Control would be better. It might be done by selling tracts to contractors.

65. Charas and ganja should be more heavily taxed.

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141. *Evidence of* RAM NARAIN, *Baqual, Apothecary, Nawabganj, Bara Banki.*

1. Through Vedyak (native medical science).

2. The very names ganja, charas, and bhang so set forth in question are also known here.

19. Ganja and charas are smoked in chillum.

20. Kahars, Pasis, Chamars, sweepers, etc., as well as Hindu and Muhammadan fakirs and Thakurs, smoke ganja, and is usual in all places. Charas is smoked by Khattris, Sarashat Brahmans, and Muhammadans.

23. Bhang is never smoked.

24. Bhang is taken by Brahmans, Thakurs, gosains, and Hindu and Muhammadan fakirs. Generally bhang is reduced to powder, and, being mixed with water, is taken. It is the custom at every place.

25. Bhang is increasing and charas is decreasing. The reason of the increase of bhang is firstly, because it is cheap, and, secondly, because it is digestive. It is useful for piles.

26. (*a*) 30 per cent.

(*b*) 30 per cent.

(*c*) 4 per cent.

(*d*) 2 per cent

27. Bhang is for the most part used by Brahmans, fakirs. Ganja is used by Thakurs, Kahars, Chamars, Pasis, and sweepers, and mainly taken by these castes.

28. (*a*) One chittak, price 3 pies.

(*b*) Two chittaks, price 6 pies.

29. (*a*) Ordinarily pepper and souf.

(*b*) Pumpkin seed, almond, milk, sugar, and saffron are mixed with bhang.

Saffron is mixed in summer season. Dhatura is mixed for excessive intoxication. No other ingredient is sold in the market. In ganja and charas only smoking or eatable tobacco is mixed and nothing else.

30. Bhang is used in solitude, and ganja and charas in company.

31. The habit of drinking bhang is easily

formed. It is difficult to break off the habit of smoking ganja and charas. Its prohibition will cause pain to those who smoke it. Excessive consumption is caused by bad company.

32. There is no social or religious usage, even no custom.

33. Bhang, being digestive, is used for the object as well as in order to alleviate fatigue. Hemp plants are not worshipped.

34. The fakirs will suffer from the non-use, as well as those people who dwell in places of cold climate, and to whom its smoking is useful.

35. It is easy to stop charas. It cannot be consumed illicitly. The people will feel no discontent. Alcohol or the like cannot be substituted.

36. No.

37. Ganja produces phlegm and cough. Charas does not produce phlegm. Ganja smokers often come to my shop, and I give them medicine. Bhang is in no way injurious, but useful for piles and diarrhœa.

39. What is smoked is injurious. There is no other form of smoking charas than by chillum Bhang is reduced to powder and then eaten.

40. According to Vedyak, bhang is used in dyspepsia, diarrhœa, and piles. It is rubbed on inflammation. Ganja and charas are not used in illness. Bhang is given to oxen, horses and elephants in health and illness.

41. (*a*) Bhang is digestive.

(*b*) Bhang is useful.

(*c*) According to Vedyak, bhang is used in fever.

(*d*) *Nil.*

Hindus and Muhammadans use it.—25 per cent. as digestive, and 10 per cent. in other diseases.

42. Ganja and charas are injurious.

43. Inoffensive.

44. Those who smoke ganja and charas are immediately affected, and those who drink bhang feel its effect after 15 minutes. Bhang makes one merry and is digestive. Its effects remain for three hours, and afterwards heat remains. When the intoxication is over, some illness is felt.

45. Ganja and charas produce noxious effect, physical, mental or moral. Ganja and charas give rise to cough and asthma. Ganja and charas impair the moral sense, induce laziness or habits of immorality or debauchery. Its great use deadens the intellect and produces insanity. Such insanity exists in talking greatly, and is temporary. The symptoms of insanity are reinduced by the use of the drug after liberation from restraint.

47. Is not hereditary. It does not affect the children.

49. Bhang creates lust, and ganja and charas remove it. Prostitutes use bhang and charas. Its use for this purpose is more injurious than its use as an ordinary narcotic, and debauchery produces physical effect, and smoking produces impotency.

51. Habitual consumers of ganja and charas are bad characters.

53. Ganja, bhang and charas no doubt incite bad thoughts.

54. Those who do not use ganja, charas, and bhang, use it to fortify themselves, to commit a premeditated act of violence or other crime. Bad characters, who generally use it, can commit crime with activity.

55. The criminals stupefy others and keep themselves in senses. With ganja and charas they mix dhatura.

57. Ganja is smoked and not eaten.

58. The present excise arrangement is good.

59. *Nil.*

60. Ganja is not produced in these provinces.

61. Charas also does not grow.

62. Through police cultivation of bhang can be stopped.

63. Arrangement is good.

64. The present arrangement is good.

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142. *Evidence of* Lala Bhairon Bux, *Kayasth, Mafidar and Physician, Bara Banki.*

1. By means of medical books.

2. The very names of ganja, bhang and charas, as given in the question, are applied here.

19. Ganja and charas are smoked only by means of chillum.

20. Thakurs, Passis, sweepers, and Chamars, as well as Hindu and Muhammadan fakirs smoke ganja invariably. In all places Khatries, Sarasut Brahmins, and Muhammadans smoke charas. Bhang is generally used by Brahmins, Thakurs, Gosains, and Hindu and Muhammadan fakirs.

23. Bhang is never used for smoking.

24. Bhang is generally used by Brahmins, Thakurs, Gosains, and Hindu and Muhammadan fakirs. For the most part bhang is mixed with water, filtered, and then taken. In the winter season sugar or gur is mixed with bhang and eaten. This is the general custom.

25. Neither on the increase nor on the decrease.

26. (*a*) 50 per cent.

(*b*) 25 per cent.

(*c*) 4 per cent.

(*d*) 1 per cent.

27. Bhang is excessively taken by fakirs and Brahmins. Ganja is smoked by Thakurs, Kahars, sweepers, Chamars Passis, etc., and they are mainly taken from these classes of the people.

28. (*a*) One chatak, value 3 pies.

(*b*) Two chataks, value 6 pies.

29. (*a*) Pepper (*mirch kali*) and souf are mixed with bhang.

(*b*) Pumpkin seed, almond, cucumber seed, milk, sugar, and saffron are mixed with bhang. Saffron is mixed in summer. Dhatura is not mixed, but those who wish excessive intoxication and are poor use dhatura. No massala is sold in the market for the purpose of being mixed. Tobacco is mixed with ganja and charas, and no other massala.

30. Bhang is used in solitude, whereas ganja and charas are used in company. Boys do not use any of these three drugs.

31. The habit of consuming ganja, charas and bhang is easily formed, and the habit can be easily broken. But any of the above drugs can be wholly left off after using it for some time. The moderate habit can be developed into the excessive by means of company.

32. There is no custom, social or religious, in regard to the consumption of any of these drugs.

33. The use of bhang is generally regarded as useful to digestion of meal as well as to give rest in fatigue. Among the gentries ganja and charas are regarded with disrepute. The hemp plant is never worshipped.

34. The fakirs will suffer if they forego its consumption. Ganja is useful to the people of the district where the climate is so cold that if they will forego they will suffer.

35. It would be feasible to prohibit the use of either ganja or charas. It will not be consumed illicitly. The prohibition can be enforced through police preventing its plantation. It will cause discontent, but there can be no political danger.

(*a*) and (*b*) No.

36. Those who drink wine as well as ganja, bhang and charas can remain content with wine only if they forego consumption of these drugs.

37. Ganja produces phlegm and cough, and patients suffering from cough and asthma have come under my treatment. Bhang is in no way injurious, but is useful in diarrhœa and piles.

39. Whatever is smoked is injurious. There is no other form of consuming ganja and charas than smoking. Bhang, if reduced to powder and mixed with water and taken, is useful.

40. In native medical books bhang is prescribed along with other medicines in spleen diseases, piles and dyspepsia. I have not seen the mixture of ganja and charas in any medical books. In health as well as illness, bhang is given to cattle, such as bullocks, horse and elephants.

(*a*) Bhang is digestive.

(*b*) Bhang alleviates fatigue.

(*c*) As preventive in piles.

Hindu and Muhammadan by 25 per cent. use bhang as digestive, and by 10 per cent. during illness.

42. Ganja and charas are injurious.

43. Inoffensive to their neighbours.

44. Those who take ganja and charas are immediately affected, and those who take bhang feel its effect after 15 minutes.

58. Working well.

59 to 61. No.

143. *Evidence of* Hakim Ram Chandra, *Mahajan, Medical Practitioner, Agra.*

1. Forty years' practice in Agra.

19. Smoked. They are also used as flavouring for sweetmeats.

Bairagis and fakirs are the largest consumers of ganja; labourers, of charas.

23. Never.

24. Chaubes mostly drink bhang. Bhang is eaten very little.

25. The use of all drugs is on the increase, especially bhang, which is used as an appetizer.

31. The habit is easily formed and easily broken off. The habit goes on increasing.

32. There are no caste or religious customs.

33. Consumption of ganja and charas is generally disreputable; bhang less so.

34. There would be no serious privation.

36. No stimulant is being used as a substitute.

37. The effect of charas is greater than that of bhang.

40. Bhang is largely prescribed in the books and is used in cattle disease.

41. Bhang is used as an appetizer.

43. No.

44. Charas makes the breathing quick. Ganja has the same to a less extent. All have the effect of intoxication.

45. Charas and ganja produce weakness, anæmia, and various diseases. Excessive use produces insanity.

47. Not hereditary. The children of consumers are feeble. This refers to both ganja and bhang.

49. Not used as an aphrodisiac.

55. Charas can produce complete insensibility.

57. Charas is sometimes given to eat in order to produce insensibility.

59. I would have the price raised very high so as to prevent its use.

144. *Evidence of* Hakim Mukarrab Husen Khan, *Sayid, Physician, and Member, Municipal Board, Meerut.*

1. My information regarding hemp drugs comes from seeing and treating those who have come under their influence, in the ordinary course of my business.

2. Bhang is known as sabzi, sabza bunti, thandai, falak-ser, dudhia, work-ul-khiyal, nishat afza, falaktaz.

Charas, also known as sulfa, comes from Ladakh, Kandahar and Bokhara, also Khatmandu in Nepal. The latter kind is known as "Momia," but is not used in Meerut.

3. I have seen it growing in Meerut, Naini Tal, Mussoorie, and Saharanpur.

4. *Vide* No. 2. The same plant is referred to.

5. I have usually seen it in sandy soil, but have not observed the conditions necessary for its growth.

7. I know of none.

15. The leaves of the bhang plant are pounded up in a little water, and then more water is added for drinking the preparation.

18. Bhang leaves lose a great deal of their strength if kept long; also charas.

19. It is sometimes used for eating, but seldom, and as medicine, *vide* below.

23. Bhang is used for smoking only where charas is difficult to obtain. I can't answer the second part.

24. Kahars and other low castes, Lodha, etc., smoke charas. Brahmans and Chaubis among Hindus, and Mirasis among Musalmans, are the chief consumers of bhang.

25. I should say on the increase, but cannot say for certain.

26. I cannot say with exactness, but the occasional consumers are in a very small minority.

27. See 24.

28. The allowance varies from 6 pies worth to 5 annas worth, according to the habits of the smoker.

29. In charas "karwa" tobacco (strong) is mixed. In bhang black pepper, cardamoms, almonds, fennel (sonf), kasni. Sugar, milk and dhatura are mixed according to taste. Massala of any special kind is not known here.

30. Charas in company; bhang both in company and solitude. Men and women both smoke: women seldom, and children very rarely.

31. (*a*) and (*b*) Yes.

(*c*) Yes, in the case of bhang and charas.

32. There are no social nor religious customs, but some Hindus through force of habit have begun to connect the consumption of drugs with religion. They offer the preparation of bhang known as "dudhia" to their gods; and in the Dasehra, bhang is thrown in the face of Mahadeo during the marriage procession of Ram Chander.

33. The consumption of drugs is not approved of generally. I know of no worship of the hemp plant.

34. No, because the habit can be left off without serious harm.

36. Alcohol is looked on as the most pleasant form of intoxication, but those addicted to intoxication only take to alcohol where it is cheap. As a rule, the expense of intoxication by liquor makes drugs used more commonly.

37. I don't know about the effects of ganja-smoking.

39. Eating is more injurious than smoking; it acts more strongly. Charas causes constipation and heats the body. Bhang causes the stomach to swell (*nagakh karta*), and obscures the senses.

40. Bhang is used to improve the appetite, and *imsak* and *bah ke liye* mixed with other medicines. For earache bhang leaves burnt in *tilli* oil is a good remedy; bhang leaves pounded with water are used to relieve pains in the "fotah." For "bawa sir" the stem from bhang leaves boiled in milk are a cure. Bhang is used in cattle disease.

41. (*a*) The moderate use of drugs is beneficial at first, harmful if continued.

(*b*). Yes; I have seen labourers, who take drugs, walk 20 kos without food. They alleviate fatigue.

(*c*) Yes, slightly; but they are not used now-a-days. Kahars and other low castes chiefly use the drug. Brahmans and Chaubes are the chief habitual consumers among Hindus. Chaubes eat it frequently.

42. Drugs do harm—*vide* section 45 below.

44. The immediate effect is refreshing (mufarrah) and intoxicating. Habitual consumers find their fatigue alleviated and themselves freshened by the intoxication produced. Bhang quiets the pangs of hunger, which reassert themselves sooner or later according to the strength of the consumers. The after-effects are slackness, laziness, weakness in limbs and restlessness. There is subsequent longing and uneasiness. Charas does not allay hunger or improve the appetite.

45 and 46. The habitual moderate use is greatly injurious spiritually, bodily and socially. This poisonous weed is according to the science of medicine wet and dry to the third and fourth degree. According to chemistry, poison, narcotics and particles of lime are found in this. If smoked in the chillum after being lighted by fire, it has a tendency of drying the liver, and the liver loses its original colour and takes a yellow colour; and from exceesive dryness the liver loses its properties. The air passages dry up and contract, resembling people with asthma, as habituals generally appear. The dryness of the liver affects the heart, the heart the brain, and this generally is injurious to the constitution internally and externally. The dryness of the heart affects the blood veins, which spread all over the body; these veins, through the dryness of the heart, refuse to perform their function; and the blood cannot circulate freely; and often the circulation is stopped and the skin becomes yellow or black, and the body wastes. Experiment and experience prove this that no opium-eater or charas and ganja-smoker has many children, for this reason that on account of drugs the *habitué* becomes impotent, and through its use man becomes lazy, and from not being able to get good and nutritive food death soon occurs.

I treated two people for gout who were affected by reason of excessive bhang-drinking, and three people with dropsy.

From charas-smoking a man is reduced to a skeleton. It impairs the digestion and causes loss of appetite. They often suffer from dysentery. It has been said about charas that none is free from asthma and cough—"I give coughs, and even then if people do not die, what can I do." It impairs the morals, and produces laziness and immorality. The drug is also taken to produce voluptuousness. The reason for the great consumption is that the drug is widely sold and in public streets, and there is no prohibition to the sale of this poisonous article. It deadens the intellect. It produces insanity, at times permanently, at others temporarily; from excessive drinking death also occurs. The eyes of charas-smokers are red and always widely opened. Hindu fakirs to appear saintly smoke charas and make their eyes quite red. Insanity brought on by charas-smoking is curable; but if the senses, brain and liver are much injured, then they do not quite recover. After treatment I do not know if insanity was reinduced. Those suffering from weakness, mental anxiety, or brain disease, would in my opinion soon become insane if they indulged in charas, etc.

47 and 48. No.

49. Yes, at first; but afterwards the effect is the contrary and produces impotence. Prostitutes do not use drugs.

50. Excessive use of the drugs does considerable harm, more so than moderate use.

53. The use of drugs incites to crime. It incites to unpremeditated crime less than liquor.

54. Yes, *e.g.*, by thugs and dacoits.

56. Dhatura is mixed with bhang to produce greater intoxication. It was so used by thugs; from the admixture of milk the dryness caused by hemp is lessened. The intoxication is diminished by eating bitter things after taking hemp.

Oral evidence.

Question No. 29.—The Arabic name of *Hyoscyamus* is "baj-ul-banj." The seeds are used, not the leaves. Dhatura seeds are but seldom mixed with bhang. The habit of mixing dhatura is not confined to any class. Persons of any class may use it if they wish to render the mixture more powerful. Hindu fakirs are more given to the use of dhatura than other people.

Question No. 45.—I have never known a case of any one dying from the use of the drugs. I can remember treating a Brahman who had gone mad. He was addicted to charas. He was a young man, 35 years of age, not a fakir. He was not addicted to liquor. There was no suspicion that he mixed poisons with his charas, either dhatura or anything else. It was not said that he did so, and it was denied when I enquired of the man himself when he recovered his senses. The man said he did not know how he became mad; he took nothing but charas. I did not enquire if there was any history of insanity in the family. It was eight or nine years, and I cannot remember what his means of livelihood were. He was under my treatment for a month, and got quite well. I never heard of his getting insane again, but his mind was never restored to its previous soundness. I can't say whether he was a steady liver. He recovered after 20 or 25 days. I did not hear of any previous attack. But I now remember he had not been in good health for some time. That was probably the effect of charas. I cannot recall any other case of positive insanity, but I have known men whose brain appeared to have been more or less affected by the use of charas.

145. *Evidence of* Upendro Nath Ganguly, *Medical Practitioner, Meerut.*

1. I lived and practised as a medical practitioner for ten years in the district of Bogra (North Bengal), a place close to Naogaon, where the cultivation of hemp drugs is being extensively carried on.

19. I have seen people smoking only ganja and charas.

23. Yes; bhang is used for smoking. I have seen men of the lower order smoking bhang by admixing it with tobacco; but this practice is not an extensive one.

29. The bhang massala which is sold in the bazar for the purpose of being mixed up is of an inoffensive character. Sometimes dhatura is mixed up with bhang to make the preparation more strong.

30. Ganja-smokers generally smoke it in company invariably. In my opinion it is generally to the male sex, though I have seen females smoking it, but very seldom. Generally men of an advanced age, *i.e.*, after 35 or 40 years, begin to smoke. In some cases young men smoke it very frequently. I do not think children ever consume it.

31. When once this habit is established, it is very difficult for the individual to break it off. A moderate ganja smoker ultimately turns an inveterate one.

32. The Bengalis invariably drink bhang during the day of Bijaya, *i.e.*, on the 4th day of Durga Puja. They take in a diluted form and very sparingly. This custom is regarded by every body, and is considered to be essential.

36. I do not think that alcohol is being substituted for these drugs; but I know one or two instances in which persons who were inveterate drunkards left their drinking habits and substituted it by drinking bhang.

37. In the main the result of charas and ganja smoking is the same. Both of them, especially ganja, produce instantaneous stimulation, and afford abnormal strength and energy; on the other hand, bhang produces dulness and lethargy.

39. I have seen the inveterate ganja-smokers turn insane in the long run. In almost all cases the individual loses his brain power to a certain extent. Ganja has a pernicious influence over the lungs; hence cases of consumption are generally seen amongst them. In Bengal ganja is generally smoked by lower order of men, such as palki-bearers, drivers of carriages, porters, &c.; but cultivators as a class never indulge in it.

40. The native physicians sometimes use ganja and bhang for medicinal purpose. Bhang is generally used for cattle diseases.

41. (*a*) and (*b*) Yes.

I have seen people smoking ganja in a malarious climate never suffering from malarious fevers.

42. In my opinion the habit is altogether prejudicial to health. They may give temporary relief, but in the long run they tell very seriously on the system. They generally increase the appetite at the beginning and afford staying-power under severe exertion or exposure; but after a certain length of time the appetite fails, and hence he is compelled to increase the dose. In this way he is compelled to be an inveterate drinker and smoker.

44. It is refreshing no doubt. Yes; it allays hunger, because it is a sort of complementary food to those who take it.

45. (*a*) and (*b*) Yes.

(*c*) Not at the beginning, but after the lapse of a certain length of time.

(*d*) Yes.

(*e*) It induces laziness.

(*f*) It deadens the intellect, and in some cases produces insanity. In most of the cases the insanity is curable; in exceptional cases only permanent insanity is seen. There was one case under my treatment some ten years ago in which the individual became insane by taking a large quantity of bhang. He was ultimately cured thoroughly after 6 months' treatment. A relapse took place after a year and half. The individual is still living, but a perfect picture of an idiot.

47. No.

49. Yes; it is used as an aphrodisiac. I have no experience whether the prostitutes take them; but I have heard from reliable sources that elderly prostitutes generally smoke ganja.

146. *Evidence of* HAKIM MOHAMED NAZIR HUSSEIN, *Shiah, Native Physician, Lucknow.*

19. Ganja and charas are smoken only in a chillum.

20. Ganja is used by Kahars, whether Hindus or Muhamadans, Koris, Chamars, Lodhs, Murasis, Ahirs and other low castes. Superior classes of Hindus and Muhammadans, such, for example, as belong to the Bakkal (Bania), Rustogis, Kashmiris, and other similar castes, use charas.

23. Bhang is not smoken in chillum.

24. Generally Muhammadans, Banias, mostly Brahmans, Murasis, Khatris, and almost all the Hindu sects or castes, drink it. Some, however, take it after mixing with it certain ingredients.

33. Civilized nations regard the use of each or any of these drugs to be bad. In my opinion there is no religious or national custom regarding the use of these things. Rather their excessive use earns notoriety generally, because under their influence one commits such ungentlemanly and unbecoming acts as one is apt to do in a state of senselessness.

35. If the use of this is prohibited, the natural consequence will be that men will resort to alcoholic drinks or other intoxicating things instead.

37. The effect of smoking charas is more injurious than that of ganja. We find paleness of the face or thinness of the body more in men who take to charas than in those who take to ganja.

40. In India bhang is used as medicine for most of the bodily diseases of men in general. Its use is not restricted to the adherents of any particular creed. It is given to the cattle also.

41. These things, when used in moderate quantities, are useful at first, but their ultimate effect is rather injurious.

(*a*) Bhang helps in the digestion of food at first, but afterwards proves injurious. Its excessive use causes loss of sight.

(*b*) The wearisomeness due to hard labour is less felt by taking bhang owing to its stimulating effect.

(*c*) None of the three drugs is a cure for fever or other epidemics. They are used through habit only.

42. It is not beneficial, but rather injurious (*vide* reasons given above). Besides it causes dullness of the brain, loss or weakness of the sight, insanity, melancholia, impotency, thinness of semen, weakness of digestion, less formation of blood, bad smell from mouth, etc.

43. Cause very little trouble, if at all.

44. Those who use it begin to feel its intoxication a little while after. Its intoxication is refreshing and useful in mitigating the sensation of pain or uneasiness. The effect of bhang lasts for 3 or 4 hours.

45. Habitual excessive use is injurious to the physical, social and moral state of man. Its use renders the body dry and lean, and results in the less formation of blood and loss of appetite; if used in excessive quantities, it will bring on cough, asthma, misanthropy, dullness and inactivity. It excites the desire for sexual intercourse, and considerably tells upon intellectual powers, so much so that excess of its use often brings on insanity, which is some time after rendered hopelessly incurable.

49. At first these drugs appear to be tonic, and prostitutes are known to take them merely for the sake of intoxication; but ultimately they prove injurious, and cause thinness of semen.

51. Generally these men don't commit any serious offences, but its use is the result of vagabondish life.

53. Excessive use of these substances does not lead to the commission of serious offences, nor produces the homicidal mania.

54. The use of these drugs does not fortify one to commit any premeditated crime.

55. An offender simply with a view to carry out his evil intentions cannot make his victim totally senseless merely by means of these drugs, unless he mixes with them some other substance stronger in effect than these.

57. Ganja and charas are only smoken in a chillum; they are never used in any other way.

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147. *Evidence of* BULDEO SAHAI, *Brahmin, Hakim, Meerut.*

1. As I have had occasions of treating several patients deeply under the influence of bhang and charas, and I have also seen persons who are addicted to the use of these drugs, I reply the questions set regarding these two drugs only. As regards ganja, which is neither cultivated here nor the residents of this place ever use it, I have no knowledge of it whatsoever.

2. Following are the different names applied to bhang—bhang, bang, subzi, patti, bijia, thandai, and pinka. Thundai is a common name in use here. The term siddhi, also sometimes applied for it, is never used here.

The only other name for charas, as far I know, is sulfa.

19. Charas, besides being used in a huka, is sometimes administered with other intoxicating drugs.

23. I have never seen or heard any body using bhang in a huka.

28. Moderately bhang is used from one to three mashas individually, and on an average they use about 3½ mashas daily. As charas in generally used in a company, it is difficult to say exactly what quantity is consumed daily by each person, but moderately it is used in a chillum once or twice. Habitual consumers of bhang, and those who use too much of it, never consume more than a chatak or two daily; similarly, excessive consumers of charas never use more than 20 or 25 chillums a day—of course never consuming each chillum more than once or twice.

29. Bhang is generally used with black pepper and aniseed; and some persons very fond of it mix it with small cardamoms, kewra, almonds, rose water and sugar. Persons addicted too much to its use sometimes mix it with dhatura seeds, opium, and arsenic. I have never heard or seen any body using it with nux-vomica and betel-nut in these districts. The object of these admixtures is simply to produce excessive intoxication. Tobacco

only is used as an admixture with charas and nothing else. As already described, the only massalas of bhang in use are aniseed, black pepper, cardamoms, and almonds, etc.

30. Bhang and charas are generally used by men, but some bad-conducted women sometimes use them also. There is no age limit for the use of these drugs, but they are generally not used by children. Ill-trained boys sometimes use them in bad societies, and become habitual to them.

31. Bhang and charas are easily acquired as a habit, but it is broken off with great difficulty. There is no tendency of these drugs, as far as I know, to develop into an excessive habit.

32. In a religious point of view both bhang and charas are objectionable, but badly trained and ignorant people generally use bhang in a Holi festival, and offer it to temples also, and the term dudhia is applied to it, and that is considered to be a religious ceremony, though such a custom is never allowed in any religion. Often it is seen that on occasions like these generally larger quantities are consumed even by those who are in the habit of taking just a moderate quantity, and those who never used it before they also consume it, though in a very small quantity. Persons using it on these occasions sometimes become habitual consumers.

37. It takes time to be fully under the influence of bhang, though the effect lasts for some time. Reverse is the case of course with charas, *e.g.*, the person becomes soon intoxicated by its use, and the effect lasts only a short while.

40. Native practitioners use bhang for its astringent properties, along with other drugs in looseness of bowels of animals ; and charas for its aphrodisiac properties is also used with other tonics.

41. (*a*) Bhang given in a moderate quantity to a person who never used it before promotes appetite, but, in my opinion, never helps digestion, or rather disorders it.

(*b*) and (*c*) No.

(*d*) Useful in the treatment of piles.

44. Bhang at first causes delight and then intoxication. The appetite promoted by it is also only temporary, and whatever one eats under its influence is also not digested. The effects of these drugs last only for some time, and then pass on. Persons addicted to the use of charas are generally phlegmatic, though at the same time anæmic.

45. Bhang and charas are both injurious. Bhang impairs appetite in the end, and charas causes bronchitis and asthma. Both these drugs bring on immorality, idleness, and loss of intellect, and incline one towards luxurious habits, but the person at last becomes incapable of doing all these. Charas and bhang both no doubt impair intellect and bring on insanity, and this is confirmed by different books. No such person who has really turned mad by the use of these drugs has, however, come under my observation up to this time.

49. Bhang used with other tonic medicines is no doubt potent, but when used alone is just the reverse.

Oral evidence.

Question 1.—My meaning in using the words "deeply under the influence of" is "deeply intoxicated by" bhang or charas.

Question 19.—Charas is usually smoked in a chillum, but sometimes in a huka. In majum people put the root of *mot* (a pulse) as well as charas. Mot root also is intoxicating. This is put on to increase the intoxicating effect which lies in the charas. What other ingredients are put in are merely things that give strength or vigour to the consumer.

Question 29.—I have seen low people who had taken *pachratna*, a mixture of bhang containing dhatura seeds, opium, and arsenic. This was about 50 years ago. All the arsenic taken would be a few lines drawn by the solid arsenic on the mortar : a mere trace. I have seen a marvellous sanyasi who could take a tola of arsenic, so that when a snake bit him, the snake would die, not the man.

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148. *Evidence of* Nobin Chunder Mitter, *Bengali Kayasth, Medical Practitioner, Lucknow.*

1. I beg most respectfully to repeat what I have stated in my letter to Dr. Hooper, Civil Surgeon of Lucknow, that I lay no claim to any special knowledge on the subject of the hemp drugs ; but that in the practice of my profession, in the Government hospitals to which I was attached, as well as amongst my private patients, extending over a period of more than thirty years, I have treated hundreds, if not thousands, of persons habitually addicted to the use of ganja, charas, and bhang, and consequently had ample opportunities of observing the effects of those drugs on their constitution and habits.

2. Ganja, charas and bhang are the names by which the hemp drugs are known, not only in Lucknow, but in the whole province of Oudh. They agree in their essential characters with the description given in Dr. Prain's report. Four different varieties of ganja are known in Lucknow, *viz.*: (1) baluchar; (2) pathar; (3) mohadewa; and (4) chitkua.

19. Ganja and charas are only used for smoking I know of no other uses to which either is put.

23. I have seen bhang smoked in a few instances only. It was so used, because it could not be prepared in the ordinary way as in a railway carriage.

28. The minimum quantity sold in the shops to any single purchaser is four chitaks of bhang, one tola of charas, and one chitak of ganja.

A habitual moderate consumer of bhang usually takes a tola and a quarter per diem, and its cost is half a pice. A habitual excessive consumer of bhang may take a chitak a day, and its cost is two pice.

A habitual moderate consumer of charas and ganja usually consumes two pice worth of the drug per day, the excessive consumer's average quantity, and its cost cannot be definitely ascertained.

29. Black pepper and aniseed are ordinarily mixed with bhang ; but various other substances are occasionally mixed, as cucumber seeds, melon seeds, etc., etc., in the hot weather. Sweet almonds, sugar and milk are sometimes mixed to make the drink a palatable one, and rose water or some other scented water added to impart a fragrant odour.

Dry tobacco leaves and the ordinary tobacco stuff used for smoking are, as a rule, mixed with ganja and charas before they are smoked. The following are the ingredients of the "bhang massala" as sold in the bazar:—1. *kakri* seeds, 2. *khira* seeds, 3. *kahu* seeds, 4. *khurfa* seeds, 5. *kasni* seeds, 6. aniseed, 7. kadu seeds.

Majun is a preparation of bhang with sugar, milk and other articles of food, and is sold in cakes. I have never seen dhatura or nux vomica mixed with it.

30. Charas and ganja are usually smoked in company, but bhang seldom. The two former are mainly confined to the male sex, though exceptional instances are sometimes met with. The *sakins* of Lucknow are inveterate charas-smokers. Females take bhang only as medicine for the cure of certain diseases, as piles, diarrhœa, etc., etc. It is not usual for children to consume any of these drugs.

31. The habit of consuming the drugs is not so easily formed as is usually imagined: it takes a pretty long time to become a confirmed habitual consumer. The habit, once formed, is difficult to break off, but it is apparently less so than either opium or alcohol.

32. I know of no custom, social or religious, in regard to the consumption of any of these drugs, except on the occasion of the Desahra festival, on which day, once in the year, it is customary in Bengal to take bhang. Many dread its intoxicating effects, and merely touch it with the tip of the tongue. Bhang, charas, and ganja are very freely used during the festival of Holi in these provinces; but, as far as I know, there is no religious injunction to do so, nor is it considered binding on any member of society. Even in the solitary instance cited above, it is not considered essential. The use of bhang on the Dasahra day is, generally speaking, temperate and not likely to lead to the formation of the habit or prove otherwise injurious.

36. Amongst certain sections of the middle class of people who are now in more affluent circumstances, alcohol is now being substituted for the hemp drugs to a considerable extent, and the reason is apparently the comparative want of regard for the religious injunction prohibiting the use of spirits; but in the great majority of cases especially amongst the poorer classes, the hemp drugs are being substituted for alcohol. The reason is the comparatively higher price of spirits, and the proof may, I believe, be found in the increased excise revenue from the hemp drugs.

37. Charas is not so powerful in its effects as ganja; otherwise there is hardly any difference in their action. The drinking of bhang produces its effects more slowly than either of the two above mentioned. All the three stimulate the digestive organs, excite the nervous system, and act, to an appreciable extent, on the organs of generation.

39. The smoking of ganja or charas is not less injurious than the drinking of bhang or the eating of majun, but, I believe, more so. When a man drinks bhang or eats majun, the stomach is the only organ directly affected, and the nervous system is reached through one passage only, consequently its action on that system is comparatively slow; whilst the fumes of ganja and charas are imbibed by the mucous membrane of the mouth, œsophagus, and the stomach as well as by the whole surface of the respiratory passages. As a matter of course, the action of the drug is more sudden, intense, and violent. By taking a forcible pull from a ganja or a charas pipe a man may at once, or in a short time, become insensible; but in the case of drinking bhang or eating majun, assuming the quantity to be an equivalent one, considerably more time will be required to produce the same effect. I believe it is this difference in the mode of action which accounts for the supposed greater tendency of ganja and charas to produce insanity than bhang.

40. Bhang is prescribed by both baids and hakims in cases of atonic dyspepsia and diarrhœa. It is also recommended as a local application to allay the irritation of piles. It is more frequently used as a domestic medicine for the cure of the same diseases. Charas, or the resinous extract, was at one time used by English doctors in rheumatism, cholera, hydrophobia, and other diseases, and, before the discovery of chloral hydrate and esserine, in tetanus, especially of the traumatic variety. I do not know whether the hemp drugs are used in the treatment of cattle disease or not; but I have frequently seen bhang administered to a horse or bullock to allay fatigue when it has been made to do more than its usual amount of work, and apparently with beneficial results.

41. (*a*) Bhang, when taken in moderation, has a wonderful effect in sharpening the appetite. It not unfrequently produces a voracious hunger, as in the case of the Mathura Chaubes and the professional Brahmin beggars, who have been seen to consume an enormous quantity of sweetmeats when under its influence. I cannot say whether ganja or charas acts in the same way.

(*b*) I have observed dooly-bearers work harder after a smoke of ganja; there can hardly be any doubt that they alleviate their fatigue by its fumes. I believe it is this sense of relief from exhaustion that induces many hard-working men to resort to this drug.

(*c*) I do not believe that ganja acts as a febrifuge or as a prophylactic of fever; but there can hardly be any doubt that ganja smokers enjoy greater immunity from the effects of atmospheric vicissitudes than people not accustomed to its use. In the case of poor people insufficiently clad, it is an advantage not to be despised. I have also seen ganja smokers sleep profoundly under most unfavourable conditions.

44. The immediate effect of the moderate use of the hemp drugs is a mild excitement of the circulatory and nervous systems. It lasts for a short time only, and is followed by an agreeable feeling of gentle warmth all over the body. It is refreshing in one sense, as it alleviates fatigue; but it causes dryness of the mouth, and probably of the mucous membranes generally. Yes, it produces intoxication. It enables the consumer to wait patiently for food; but it cannot be said to allay hunger. It creates appetite, or rather sharpens it. Its effects generally last from one to three hours. There are hardly any after-effects left. Want of subsequent gratification produces longing, if not actual uneasiness.

45. The habitual moderate use of these drugs, if the consumer can afford to eat plenty of nourishing food, especially greasy substances, does not produce any physical deterioration for a long time. When the habit of ganja smoking is long persevered in, it generally causes thinness of the body, and gives a faded look to the appearance. Confirmed ganja smokers are, as a class, very irritable persons, rough in manner and speech, and generally of an easily excitable temper. The prolonged use of bhang in moderate quantities, on the other

hand, renders a man cool and calculating and not easily roused to action. I have also observed it to produce a retiring disposition and heighten religious tendencies when they already exist.

The ultimate effect of prolonged, though moderate, use of bhang is injurious, and causes impairment of the constitution. It weakens the nervous system, and occasionally gives rise to palpitations of the heart. Ganja, under the same conditions, have been known to cause dysentery and bronchitis. As regards its effects in causing insanity, I am not in a position to pronounce a decided opinion. This much is certain, that a considerable portion of the lunatics in this country are ganja smokers; but whether ganja smoking acts as a predisposing or an exciting cause I cannot say. I may further add that I have found mania to be more prevalent amongst ganja smokers than the other varieties of insanity; while, in case of bhang, monomania, especially of a religious character, is more frequently met with. As regards the effects of ganja smoking in inducing laziness or habits of immorality or debauchery, I believe they are generally over-estimated, and are certainly not so immediate or formidable as may be traced to over-indulgence in other powerful stimulants or narcotics, such as alcohol and opium.

46. The above-mentioned remarks apply to the excessive use of the drugs, the results being produced sooner and in a more intensified form than in the case of the moderate consumer.

47. No, the children are more affected by early associations than from hereditary taint.

49. Yes; but the effects are not more injurious than when used as an ordinary narcotic.

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149. *Evidence of* Ramji Mul, *Brahmin, Medical Practitioner, Muttra.*

1. I have had many occasions in my experience as medical practitioner.

2. Besides the names given, bhang is also called bijia and buty.

3. In village Baheri, district Bareilly, bhang is not planted, but grows in itself, as also at Budri Narain, Jagadhri and Himalaya mountain.

6. It rises thick.

11. It is possible that the hemp be planted, but this is not done owing to prohibition.

16. It is not made up, but dry leaves are used.

18. Bhang spoils in damp.

19. Ganja and charas is smoked by chillum and not used otherwise.

20. It is used by menials and devotees.

21. Baluchar is preferred. There is another kind of ganja which is somewhat long in size also used.

22. It is imported from Yarkund, Afghanistan and Persia.

23. Bhang is never smoked by chillum.

24. It is drunk by nearly all classes of men in small as large quantity in every town. It is also eaten in the shape of confection, and dry leaves are also eaten in case of need,

25. Bhang and ganja are used in abundance, but charas on a lower scale as it is dear and not so good as the former ones.

28. Bhang costs between three pice and one anna, charas from one to eight annas, and ganja cost between bhang and charas.

29. In preparing bhang, black pepper, cardamom, mace and fennel fruits are also mixed up, and milk and sugar are also put in to make it tasteful. If it is desired that it may be more intoxicating, it is boiled in copper pan and dhatura seeds mixed in, but this is very seldom done.

30. All the three drugs are used in all stages of life and in society; even the boys of tender age use them.

31. If some one is addicted to them, they increase by habit. It is difficult to leave them by a habitual user, specially charas and ganja.

33. The use of the hemp is considered bad in general, as the operator becomes idle and indolent.

34. Of course they will feel inconvenienced, but the average number is 5 per cent.

35. Their use can be prohibited only by law. The persons using them will be annoyed, but not to such an extent as to pick up strife. In case these drugs be not obtainable, they will use wine.

36. The wine is of course on increase as it can be had without difficulty, while it is troublesome to prepare bhang.

37. Ganja does not affect suddenly, and its heat is somewhat steady, while charas is reverse to that; the latter results in dry coughing and the former produces expectoration.

38. The pathar produces a dry heat and baluchar is still more intoxicating. They agree with each other otherwise.

40. Bhang is also given to animals after mixing salt. It is also used by a man in ague and fever, and made up in shape of poultice for boils; it is also given as confection for constipation.

41. It is digestive if used moderately. It also prevents the effect of bad climate.

42. It is harmless to drink bhang moderately.

43. The smoking of charas produces a bad odour and is obtrusive to neighbours.

44. The habitual smokers of charas also feel its effects suddenly and think it intoxicating and productive of hunger. The effects of both the articles last from quarter to one hour and afterwards they produce a dryness.

45. The habitual moderate use of these drugs even is harmful for body, mind and morality. They produce asthma, bronchitis and a sort of madness which is perpetual and cannot be remedied even when their use is given up.

49. If moderately used, they are aphrodisiac, and when in large quantity, they are unaphrodisiac.

51. The badmashes use these drugs more or less in many towns.

53. I do not think any of these drugs produces an intention for committing serious cases.

55. None of these drugs produces a complete unconsciousness without mixing anything else.

69. None of the residents of the locality where these shops are opened is inquired into before the shop is opened; it depends upon the choice of the license holders to pick up the place where they please.

70. It is a rare case that the drugs be secretly brought from other places.

150. *Evidence of* KALLI BAIDJI, *Brahmin, Native Baid, Lucknow.*

1. My information is based partly on the written authorities in *Bhara Prakash* and *Gurratanmala*, and partly on the experiences of persons using these drugs.

2. Besides the different names given in question 2, bhang is also called buti, bijya, juni, etc. In *Bhara Prakash* the terms bhang, ganja, matulani, madni, jara, are given. Flat ganja is called pathar. Round ganja is called baluchar, and the broken ganja is called maludeva.

19. Ganja and charas are mostly used for smoking. Oil extracted from ganja is also used for external application on the part affected as a pain killer.

23. Yes; in rare cases when ganja and charas are not obtainable. This practice is resorted to in a different climate by way of an antidote to keep off the effects of the climate.

28. (*a*) Six mashas, cost about half a pice worth.

(*b*) Two tolas, cost half an anna.

Towards the Mathura district persons consume half a pound of bhang at a time.

29. The poor classes generally use black pepper only throughout the year. The more well-to-do persons mix in cold weather almond, saffron, musk, pepper with bhang. In hot weather seeds of kaddu, *mun* melon seeds, rose leaves, etc., are substituted. Milk and sugar are also added to the above mixtures to make the thing more delicious. Dhatura, nux vomica, and betel-nut are also used, but in rare cases, with a view to increase the intoxicating effect of bhang. Cantharides being foreign to the country is not used here. The ingredients have been defined above already.

30. No precise extent of consumption practised in solitude and company can be given.

The consumption of bhang varies from 2 rattis to half a pound. It is mainly confined to the male sex, but instances of females using these drugs are not uncommon.

31. Yes. Not difficult except in rare cases. Yes; like all other intoxications.

32. None that I know of.

36. Alcohol being religiously forbidden is not generally used; but a general idea remains as to the stronger effects of alcohol than bhang and ganja. The tendency of development therefore often leads men to use alcohol.

37. The intoxication of charas is of a more permanent nature than ganja, the latter being drier in effects than the former. Bhang, however, takes more time to bring about the intoxication and keeps longer than either of these.

40. Bhang is not unfrequently medicinally used. The following recipe is given in *Bhara Prakash* as increasing hunger, helping digestion, stopping diarrhœa, decreases phlegm and heaviness in the stomach. A masha each of bhang, saffron, musk, cardamom, almond and pepper.

Bhang is generally used in the cattle disease.

41. (*a*) A moderate use of bhang is digestive.

(*b*) Charas and bhang operate as a stimulus for severe physical exertion and for undergoing exposure. But bhang is often taken to keep down the sense of fatigue.

(*c*) Ganja is used in malarial districts as a safeguard against the effects of the climate.

42. The moderate use of bhang is harmless, while it does not impair the brain functions, but keeps down the sense of fatigue.

44. In labouring classes the use of ganja is a sort of stimulant. If taken in large quantities, the hemp drugs do produce intoxication. Bhang increases appetite. The effects of ganja and charas are transitory, while that of bhang lost in three hours. Irregularities in the use of the drugs to a habitual consumer cause uneasiness.

45. Nil. Ganja generally causes asthma; bhang causes laziness.

47. The children are apt to catch the contagion from their guardian, but the use of the drugs does not necessarily induce a hereditary tendency for its consumption.

57. Generally in this part of the country are not used for edibles.

In conclusion, it will be better if our benevolent Government will pass a law against bhang, ganja and charas, for, as far as my experience is concerned, they are very injurious.

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151. *Evidence of* CHANDI DIN, *Brahmin, Hindu Physician, Pihani, District Hardoi.*

1. Reading books and observing cultivation. I have also attended drug consumers, and know their symptoms.

2. Ganja, charas and bhang are different plants. "Hemp" (translated "patsan") is the tree from which ropes are made, not that from which intoxicants are produced.

3. Bhang near the Ganges in Katiari. Ganja to the north of the Kheri District.

4. Only ganja, bhang and charas (three separate plants).

6. Scattered.

7. (*a*) In Katiari pargana to a great extent.

9. Sown by itself in Katik.

10. No special class.

14. No.

16. No, not prepared in houses.

19. Yes.

20. Low castes everywhere.

22. Foreign.

23. Never.

24. Every Hindu everywhere drinks bhang.

25. On the increase. Society uses them.

28. (*a*) Very little ganja or charas. From 6 mashas to 1 tola of bhang.

(*b*) 2 or 3 tolas to ¼ seer of bhang.

29. (*a*) With bhang, pepper, cucumber seeds, cardamoms, til and sugar.

(*b*) (As a great intoxicant) also dhatura. There is no bhang massala.

30. Chiefly in company. Only men use ganja and charas. Women suffering from "dwasir" use bhang to a small extent. Not confined to any time of life. Children never consume these drugs.

31. Yes, as regards all three questions.

32. There are no such customs.

33. Their consumption is thought badly of, though there is no public opinion on the subject. The hemp plant is never worshipped.

34. No, because they would find it would benefit them.

35. It would be feasible. The law could prevent illicit consumption. The prohibition could be enforced by a penal law. There would be serious discontent, but it would not amount to a political danger, because the consumers (one or two in a thousand) are not numerous enough. They would drink spirits.

39. Eating or drinking bhang is less injurious than smoking ganja or charas.

40. Bhang is prescribed for dysentery, and to remove the effects of fatigue in animals.

41. (*b*) Bhang is used occasionally in moderation by the labouring classes to alleviate fatigue.

42. Such use, except in the case of bhang, is harmful, for ganja and charas injure the sight and induce various diseases.

43. Yes.

44. They produce intoxication; they allay hunger. The effects last from 1 to 1½ hours. They make consumers lazy and uneasy, and they cannot work.

45. The semen is spoilt; the intellect and appetite are diminished. Ganja produces bronchitis and asthma, but not dysentery. It produces immorality to begin with, and then the consumer becomes impotent. It also produces insanity. If the habit is given up, such insanity can be cured at once; otherwise it becomes permanent. Temporary insanity is renewed with the return of the ganja habit. A ganja lunatic becomes mute, and does not move or speak.

46. Such use produces similar effects.

47 and 48. No.

49. Yes, but not by prostitutes. The use of hemp tends to produce impotence.

50. The same answer applies only in an enhanced degree.

53 and 54. No.

55. Yes; but they cannot do it without mixing dhatura with the drug.

56. Bhang becomes intoxicating and stupefying if dhatura be mixed with it.

57. Never.

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152. *Evidence of* Gur Dutt, *Brahmin, Vaid, Bareilly.*

1. Being a physician, I came across many patients, in whose cases diseases and ill-health were due to the use of charas, ganja and bhang.

2. I am of opinion that these definitions are admissible, and in this part of the country charas also goes by the name of sulfa.

3. As far as I know, I can say that these plants are found in abundance in the Terai, in places such as Chilkiya, Ramnagar, Mandi, and Kaladhongi.

4. The plant itself is called bhang.

5. This plant chiefly grows in low ground, subject to inundation and stagnant water containing decaying substances.

6. The growth of hemp is dense.

7. In our country, hemp grows abundantly without cultivation and is secured for bhang.

13. Only so much is known that hemp is found in Terai and on the high banks of those rivers where the flood-water collects and becomes stagnant.

16. On the whole, bhang is not prepared in this part, but for commercial purposes imported from other places where it grows wild. Charas and ganja are produced from wild plant.

17. Unable to answer.

18. These three products, ganja, charas and bhang, are soon spoiled by moisture, and lose their quality and warmth, but with proper care they keep good for two years. They should be kept aloof from damp and open places.

19. Ganja and charas are only smoked by chillum.

20. Everywhere farmers, fakirs, and low caste persons chiefly smoke ganja and charas to excess.

21. Those who use them, like churya very much.

22. Charas comes from Kabul and Yarkand.

23. Persons do not smoke bhang by chillum.

24. In sacred places, the Brahmins and the devotees use bhang to excess.

25. The use of charas, ganja and bhang is daily increasing, and the reason is that the price of wine being too high, the poor people cannot afford to use it.

29. Sometimes people mix dhatura with bhang to make it more intoxicating.

30. People use them in assembly, and their use begins in the days of youth and particularly they are used by males; and boys hardly use them.

31. The habit of drinking bhang is acquired easily, and it is very difficult to give it up; and the persons are getting accustomed to these things more and more daily.

32. There is no custom, social or religious for their use, but it is considered somewhat necessary to use them on Shewratri festival.

33. Generally their use is regarded with disfavour, and the reason is that the consumers of these drugs become vicious and ill-natured, and men give them the names of bhangri and charsi, terms which mean low character. There is no worship of the hemp plant.

34. Devotees, farmers, and boatmen use them to a great extent, in order to keep themselves warm. They will be put to serious inconvenience at first in giving them up, as they are accustomed to their use.

35. There is no harm if the use of these things be prohibited in general. But it cannot be so done unless it is declared to be illegal. The prohibition will not cause such dissatisfaction as to endanger the peace of the country. Probably the

result of the prohibition will be that the low caste people will be inclined to use wine in their stead.

36. Non-intoxicating liquor is used at present, instead of these drugs. A person naturally prefers the thing that he is accustomed to.

37. Those who use the aforesaid drugs report that ganja and charas have the same effect.

39. The way of smoking by chillum is less harmful than any other way.

40. Bhang is used in native medicines and to cure cattle.

41. Bhang is useful, if it is used moderately.

(*a*) It is digesting and tends to increase the appetite.

(*b*) Bhang and charas produce impotency.

(*c*) A little use of bhang in malarious fever is useful.

Consumption of bhang for such purposes is not confined to any particular classes.

42. Even the moderate use of charas and ganja is not quite harmless.

43. Those who use them give inconvenience to their neighbours, and habitual consumers sometimes commit thefts.

44. The immediate effect of the moderate use of these drugs on the habitual consumer is not refreshing; it produces intoxication; does not allay hunger. It gives rest to the weary during the time of intoxication. The effect lasts for four or five hours, and afterwards it causes uneasiness.

45. The habitual moderate use of the drugs produces noxious effects, physical, mental, and moral. It impairs the constitution. The use of charas and ganja injures the digestion and causes loss of appetite. It creates cough and asthma, impairs the moral sense, and induces laziness; causes loss of sense and produces insanity. It produces temporary insanity. The chief symptoms are immorality, wildness of temper, and can be cured by refraining from it. The symptoms will not be re-induced after being cured and liberation from restraint.

46. The habitual excessive use of these drugs will be injurious. The chief symptoms are uneasiness, pollution of blood, loss of sense, weakness of principal organs and joints of the body.

47. The habitual use of it is not hereditary. The beginners will suffer much by the use; it will spoil his growth.

48. The loss would be a considerable one, as stated above.

49. The use of ganja and charas is not aphrodisiac, but it is so used by the prostitutes, and thus it is much injurious to them. By degrees the sexual power disappears.

50. Would produce a very great loss.

51. It is frequently used by the bad characters.

53. Excessive indulgence in these drugs, though giving transient pleasure, in some instance will incite to crime.

54. They do so frequently.

55. The complete stupefaction can be induced by these drugs without admixture.

56. The moderate use of hemp brings on intoxication, but if modified by the admixture of other substances, specially dhatura, it produces disastrous effects in the extreme.

57. I have not known charas and ganja as being eaten; it is simply smoked; but if it be eaten, I can say from medical point of view, that it increases wind and causes distention.

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153. *Evidence of* Hakim Amba Prasad,* *Kayasth, Private Practitioner, Furrukhabad.*

10. They do not belong to any particular class. They are of the same class as the common agriculturists.

14. Bhang is planted and prepared in enormous quantities in tahsil Kanouj, District Farrukhabad; also in Shahjehanpur District. There is no cultivation of ganja and charas in these provinces.

16. Bhang is not prepared by people in their houses or gardens, the Government having prohibited its cultivation without a license. Wild bhang is the least intoxicating. Wild ganja is not of a good quality, and neither good charas can be prepared from it.

17. By the agricultural classes in general.

18. Bhang if kept for a year greatly loses its power of intoxication. Ganja will keep good for three years if kept with ordinary care. Charas quite loses its effect after a year. These drugs deteriorate in the rainy season. If special care be taken to keep them safe from damp, air and moisture, ganja and bhang will keep good for four years, but the charas will wholly deteriorate after a period of two years.

20. Ganja and charas smokers are generally found in every district. It is commonly used by the idle vagabonds and immoral persons.

21. In this respect, the tastes of the smokers differ. One likes flat ganja, another round, while a third prefers chur to both the flat and round.

23. Bhang is never used for smoking.

24. Brahmans are largely addicted to bhang, specially those living in Mathura. Some of them take it in large quantities. Hindus who abstain from wine sometimes take bhang.

25. The use of ganja, charas and bhang is on the increase. This I have come to know by seeing the returns of contract for these drugs from 1850-92.

30. These drugs are often consumed in solitude. Company is not essential for their use. However, when they are joined by their fellow-consumers, they are not sorry for it. It is not confined to the males only. Females also use it. But they are very few as compared to the male consumers. It is seldom that we find children using these drugs, though there is no limitation of age.

31. The habit of consuming any of these drugs is easily formed, and it is not very difficult to break off. Any of these drugs taken in a certain quantity will have a uniform effect for the first two or three weeks. But as the consumer becomes accustomed to it, and the brain begins to bear the intoxicating effect of the drug, that quantity will not satisfy him. He will resistlessly crave for more. Thus a habitual consumer of these drugs cannot help crossing the bounds of moderation.

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.

This fact is beyond all doubts that these drugs do have a tendency to develop moderate habits into excessive for the reason just mentioned.

32. These drugs are in no way connected with religion.

33. The consumption of each of these drugs is generally disliked by the people. The smoke exhaled by charas and ganja smokers smells so badly that any other man will find it pretty difficult to sit by him. No sect of Hindus worships hemp plant on any occasion.

34. A person who tries to give up the use of bhang feels a longing uneasiness for two or three days. The privation, however, is not serious. The case is different with the ganja and charas smokers. For the first two or three days they suffer badly, but are gradually used to temperate habits, and in a week or so their privation ceases. The probable number of the consumers of each class would not exceed 5 per cent.

37. The effects of ganja and charas are nearly the same. Charas is made from ganja tree, and is somewhat stronger than ganja.

38. All the three kinds of ganja have the same effects. It is, however, the opinion of some persons that flat ganja is a little stronger than the other two kinds.

40. Native doctors seldom prescribe any of these drugs for internal use. They are, however, sometimes used for external applications. Bhang alone is used in the treatment of cattle. Villagers give it to cattle with salt to increase their impaired appetite.

42. Ganja and charas, taken in howsoever small a quantity, weaken the brain, and narrow the nerves communicating to the lungs. This impairs the free circulation of blood, and often gives rise to the diseases of lungs, which gradually develop, weaken the man, and the sad end is not much delayed.

44. All narcotic drugs, when taken moderately, are slightly refreshing and create appetite.

There are three stages of intoxication. In the first stage it is a little refreshing, stirs animal passion, and alleviates fatigue. The second stage is of stupefaction. He is no more master of his actions, and the brain loses, for the time, its discerning powers. In the third stage, the hilarity of spirit is substituted by a very disagreeable and painful state of mind. The man feels dulness, pain in the limbs, and a general uneasiness.

The effects of ganja and charas smoking are instantaneous. The consumer may become senseless in a minute. The effect lasts for three hours, and is gradually lost after the expiration of six hours. Bhang begins to have its intoxicating effects after an hour.

45. Ganja and charas, even when used moderately, give rise to a number of diseases, specially to the complaints of stomach, lungs, brain, liver bowels, etc., lessen human vitality; make the consumer lean and weak; cause asthma, consumption and permanent cough; impair the morals; deaden the intellect; and sometimes cause insanity.

The insanity thus produced is only temporary. Permanent insanity, which is hard of cure, does not bring with it the loss of appetite. Even the appetites of some lunatics have been found to exceed the average appetite of men in general. The insanity caused by the excess of narcotic drugs renders the victim weak and sickly. Such lunatic loses his appetite; his eyes are more than commonly red; thirst increases; he is more calm and silent than the permanent insanes, and can be cured in a comparatively short time.

49. The moderate use of these drugs has an aphrodisiac effect for the first few months of use, but after that it tends to impotence.

51. Male badmashes are the chief consumers of charas and ganja; and they, being destitute of means, often commit thefts and other crimes to acquire money. In the higher circles, ganja and charas smoking is strictly prohibited. And if any gentleman uses these drugs secretly, when the matter comes to light—and it does come early or late—he loses his character, and respect in the eyes of the respectable public.

53. From an excessive indulgence in ganja and charas, a man's temper may be wholly changed, and he may commit those heinous crimes of which, perhaps, he never thought before.

55. Ganja and charas, without any admixture, are quite sufficient to bring about stupefaction. It is possible that a novice may die from their excessive use.

56. In order that the intoxicating effect of the bhang may increase, and last long, some habitual consumers mix dhatura with it.

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154. *Evidence of* NIZAM-UD-DIN AHMAD, *Sheik, Medical Practitioner, Benares.*

1. The descriptions given by me in my replies regarding bhang, ganja and charas are derived from information received by me from reliable persons acquainted with the matter and also from my own personal knowledge and experience as a medical practitioner.

18. Ganja charas and bhang all deteriorate by long keeping, and after a certain time lose their essential qualities altogether. If carefully kept they will remain good for three or four years. Exposure to damp or wet weather causes deterioration. To keep this in good condition this should be kept in vessels from which cold and damp are excluded.

19. Charas and ganja are usually smoked only, but in southern parts charas is eaten mixed with majum and bhang.

20. With the exception of Brahmans, all castes of Hindus smoke ganja and charas. Sadhus, Chattries and the lower castes are, however, the chief consumers. Muhammadans except disreputable ones never use these drugs.

21. Baluchar ganja is considered the best everywhere. In western districts it is not grown, so pathar is much used there.

22. I have heard that the charas which comes from Amritsar and other Punjab districts is the best and most used.

23. Bhang is never used for smoking.

24. All castes of Hindus eat and drink bhang, especially Brahmans, banias and sadhus. The largest consumers are the Mathura Chaubes.

25. The use of ganja, charas and bhang is on the increase.

26. I cannot give the exact proportion, but in Benares more than half the population are consumers of these drugs.

27. Chattris, sadhus and low castes consume charas and ganja. Sadhus and Chaubes of Mathura consume bhang. Persons addicted to sexual pleasures and bad characters consume these drugs, but some hard-working men use these to counteract the effects of over-exertion.

28. An average habitual consumer consumes daily ½ a pice worth of bhang; an excessive consumer ½ an anna worth.

An average habitual consumer will consume daily a quarter of a pice worth of ganja and charas; an excessive consumer, ½ anna; but habitués mix other ingredients, which raise the prices to a much higher figure.

29. Tobacco is ordinarily mixed with ganja and charas. Poor people mix black pepper with bhang; and rich prople mix seeds of kasni, melons and cucumbers, also rose water, keora, etc. This is done to modify the effects and to produce a pleasant scent. Dhatura is sometimes mixed, if it is desired to increase the intoxicating effect or to bring about complete insensibility.

30. These drugs, especially ganja and charas, are usually used in company. As a rule only men consume them, but women of bad character do so occasionally; the "gauhauns" or singers of Benares use them largely; children also take bhang.

31. The habit is easily formed: it is not difficult to break off. Moderate use is apt to develop into excessive.

32. There are no such customs.

33. Indulgence in these drugs is in general disapproved of. This is the case because when intoxicated they are apt to act foolishly and disgracefully. Bhang is never worshipped in these provinces, but it is offered by some Hindus to Mahadeo, who call it Mahadeo's buti. Mahadeo was a great consumer himself.

34. It would not be any very serious privation for consumers if they were deprived of the use of these drugs. They would feel the loss of them for a few days only; any inconvenience they may feel will be caused merely owing to the breaking off of a habit, not because they will sustain any bodily injury.

35. Yes, it would be possible. I would recommend that the sale of these drugs as intoxicants should be prohibited, but retained as medicines. Consumption can be stopped by punishing the consumers. No serious dissatisfaction among consumers need be apprehended as a result of prohibition. Alcohol and other intoxicants are not likely to take the place of drugs. Consumers of drugs cannot be intoxicated enough to please them by other agents, and in any case intoxication would not do them so much harm.

36. Alcohol is not taking the place of drugs.

37. Charas is much more intoxicating than ganja, but the effects produced by both are of the same kind.

38. Baluchar is much the best, it causes less injury, producing less heat and dryness. Smokers enjoy the flavour of the smoke and feel a sort of exhilaration. Murrah is much stronger than baluchar and causes more heat and dryness. Pathar is stronger, hotter and drier still; four or five days' indulgence causes blood spitting and blood in the urine.

39. Ganja and charas are not eaten; they would cause serious injury if they were, and would cause insensibility or insanity.

40. Bhang is used by medical men in many ways. It is used in powders and pastes for diarrhœa. It is also noted to prolong sexual pleasures and for the purpose of causing pleasurable sensations (?), and it is also used as a liniment for reducing inflammation and as a sedative for local pains. Water and oil derived from the leaves of the plant are dropped into the ears or nose to relieve pain.

41. Moderate use of ganja, charas and bhang does not benefit a person in health, but it might prove beneficial in certain cases. (1) Ganja and charas are used to remove injurious matter from the bowels, chest and lungs. (2) Certain affections of the bowels are stopped by the use of bhang. (3) Bhang is used as a cure for vomiting, (4) and for fever and ague. (5) Labourers use it to lessen sensations of fatigue. My general opinion is that though beneficial when used as a medicine the habitual use of these drugs is always injurious, whether the use be moderate or immoderate.

42. The moderate habitual use of the drug is injurious in several ways. Bhang causes disease of the hair, madness, defective sight, nervousness diabetes, weak discharge and weakness. Ganja has the same effect and causes also difficulty in breathing, asthma, cough, insensibility and sluggishness. Charas produces the same effects to a more marked degree.

43. He is not aggressively offensive, but when sunk in poverty he may become a nuisance.

44. Intoxication does not follow immediately on consumption of bhang; it ensues about an hour or two afterwards. Ganja and charas take effect at once. The smoker sometimes falls down insensible at once, and death even sometimes ensues. If strong ganja or charas be used, the effects are not exhilarating, but merely intoxicating. It does not create appetite, nor does it remove the pangs of hunger. The effects of bhang last for 2 pahars, and ganja and charas for one pahar. There are reactionary effects afterwards. The want of subsequent gratification does not cause longing or uneasiness.

45. Yes, injurious physically and mentally: they produce a yellow complexion, intelligence becoms dulled, and diseases mentioned in my answer to question 42 are induced. The frame becomes weak and anæmic. The digestive organs are weakened, and appetite lessened, dysentery, bronchitis, and asthma are brought on. Moral sense is impaired, and habits of laziness, immorality and debauchery are caused. The intellect is deadened and insanity produced. The insanity is only temporary and can be cured. If the use of the drug be recommenced, the insanity may reappear. A person so affected will, if he is sensible, drop the use of the drugs.

47. Habit is not hereditary, but it may induce insanity or other diseases which may be transmitted from parent to child.

48. No; *vide* answer to question 49.

49. Not used as an aphrodisiac. Prostitutes merely use them as intoxicants. Tend to cause impotence.

50. Excessive consumers gradually lose their sexual powers.

51. A large proportion of average consumers are bad characters, more especially the consumers of ganja and charas; the use has a connection with crime.

52. Excessive consumers are known as badmashes and are connected with crime in general.

53. No, I know of no such case.

54. Yes.

55. Yes; if a man be unaccustomed to the use of the drug, he will be completely stupefied.

56. By the admixture of dhatura the intoxicating effects of bhang are increased twofold, whether the use be moderate or excessive. The consumer becomes altogether unconscious, whether he be an habitual consumer or not. Bhang intoxicates an ordinary habitual consumer, but not to the extent of rendering him unconscious. The same applies to excessive consumption, but a person unaccustomed to the drug might be rendered unconscious. Even a moderate use might effect this.

57. To the best of my knowledge charas and ganja are never eaten alone. Charas is sometimes mixed with bhang or majum to increase the intoxicating effect. One ratti is sufficient to cause complete intoxication.

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155. *Evidence of* PUNDIT RAM DAT, *Brahmin (Gaur), Baid, Dalman, District Rae Bareli.*

1. I have had to deal with three or four patients suffering from phthisis brought on by indulgence in ganja.

2. I do not know how the different kinds of ganja are prepared.

3. The hemp plant grows abundantly in Bahraich District, at Nandpara, Bhinga, and at Khairigarh in the Kheri District. It grows spontaneously.

4. The plant in its natural state is known as bhang. When twisted, it is called ganja. Ganja and bhang are the names by which the plant is known in this part of the country.

5 and 6. I cannot say.

7. The hemp plant is not cultivated in this part of the province. It grows spontaneously.

8. No cultivation.

10. I cannot say whether any special class cultivate the drug or not.

11. I cannot say.

12. I cannot say anything in answer to this question.

13. There is no cultivation of the plant as far as I know.

14. Ganja and bhang grow spontaneously. Charas is not made in this part of the country.

15. Bhang is the natural plant; when it is twisted it is called ganja. Ganja is smoked in a chillum (*i.e.*, a flat pipe bowl). Bhang is either ground up and drunk mixed with water, or made up into little pills and eaten, or prepared with ghi (clarified butter) and eaten. It is also eaten after being prepared with sugar.

16. People do not usually prepare bhang in their houses. The wild plant is bhang; if twisted, it is called ganja. I cannot speak about the preparation of charas. It is not prepared in this part of the country.

17. I cannot say.

18. As regards charas, I cannot speak. Ganja and bhang will keep for a year. They deteriorate under the influence of excessive cold. If kept carefully in a bottle, they will remain good for two years. After two years they begin to deteriorate.

19. Ganja and charas are usually smoked in a chillum (*i.e.*, a flat pipe bowl). They may be smoked in a small pipe.

20. Ganja smoked by bairagis and naked fakirs (religious mendicants) and by people of low caste, such as Chamars, Pasis, Kahars. City-dwelling people use most charas. Religious mendicants are found in largest numbers at places to which religious pilgrimages are made. The other classes of people are found everywhere.

21. Round ganja (murwa) and chur are generally preferred. Baluchar (flat ganja) is too expensive.

22. Charas is imported into this part of the country from Kashmir and Nepal. It is not prepared here.

23. Bhang is not smoked in this part of the country. I can't speak about other parts of the country.

24. Sadhus (*i.e.*, devotees), Gangaputras (*i.e.*, devotees who frequent the places of pilgrimage and burning ghats, on the Ganges), and the Chaubes of Muttra (a class of Brahmins) eat and drink bhang in large quantities. People who live in large cities like Benares and Allahabad consume it largely. It is not so largely used in smaller cities. The reason for consumption in large quantities in Benares and Allahabad is that the water is of inferior quality.

25. Ganja and bhang are used more largely in this part of the country. The use of the drugs has not increased.

26. I cannot answer this question.

27. The labouring classes in cold climates, *e.g.*, the Terai, use the drugs largely, and fakirs use them in order to debilitate themselves, and render themselves unfit for worldly occupations.

28. The largest daily allowance of bhang that a consumer can use is 1 pice worth (*i.e.*, a chittack in weight); the largest allowance of ganja per diem which can be consumed is 1 anna worth (*i.e.*, less than ½ chittack in weight). I cannot speak regarding the allowance of charas.

29. No preparation known as bhang massala is sold that I know of. Bhang consumers often mix the seeds of the cucumber (khira) and wild cucumber (kakri), aniseed, the flowers of the gurhal (*Hibiscus syriacus*), black pepper, with bhang before using it. People of the better classes mix almonds, cardamoms and sugar with their bhang. Tobacco is mixed with ganja before using it. Dhatura is sometimes mixed with ganja.

30. The drugs are chiefly consumed by males; women and children do not use them much. The highest classes consume them in solitude. The common people consume them in company.

31. The habit of consuming the drugs named is not easily formed. The habit once formed is not difficult to break off. Circumspect people do not increase the quantity consumed with the continuance of the habit.

32. I know of no social or religious custom which enforces the consumption of bhang, but in festivals like the Holi, people use bhang as a pleasant stimulant.

33. I know of no public opinion (social or religious) regarding the practice.

34. The residents of the Terai would be seriously incommoded by having to give up the habit of consuming ganja and bhang. Bhang is occasionally used as a medicine for various diseases. If the use of bhang were prohibited, inconvenience would be caused in this respect.

35. The prohibition of the use of charas is in my opinion feasible. Its use might be prohibited by legislation, and preventing its importation. Consumers would not be discontented, and there would be no political danger. The prohibition would not be followed by recourse to alcoholic stimulants, or to drugs.

36. I have no reason to believe so.

37. As far as I know, charas-smoking and ganja-smoking produce the same effects.

38. No.

39. I cannot say.

40. Bhang is used in the treatment of piles. It is also used as a liniment in treating some kinds of pains, and in cases of impotency as an aphrodisiac. It is also used in cases of diarrhœa. Bhang is largely used in the treatment of cattle disease.

41. Bhang is often beneficial in relieving fatigue and in cases of fever and ague. Ganja and charas are not beneficial in such cases. The prohibition of bhang would be detrimental, as it is used as a medicine.

42. I consider the use of ganja and charas harmful, because they produce disease of the brain. Their use is injurious both to the brain and to the sexual power.

43. Yes.

44. Bhang, when used, creates an appetite. It also acts as a digestive. Ganja and charas relieve the effects of cold, but leave the body languid after the intoxication has passed away.

45. The use of ganja and charas is physically injurious. People become thin by indulgence in them. They (*i.e.*, ganja and charas) relieve hunger, produce warmth, and phlegm. The use of ganja and charas produces cough and asthma. In my own experience I have known their use to produce asthma and languor and to impair the virile powers. The use of pure ganja produces insanity. When the intoxication passes off, the subject regains his senses. People who have weak heart and brains are liable to become insane by the use of the drug (ganja).

46. I know nothing about this.

47. No.

48. Can't say.

49. Ganja is not used as an aphrodisiac, nor do prostitutes use it as such. (For bhang, see answer to question No. 40).

50. I cannot answer this.

51. No. The use of the drugs has no connection with any special kind of crime.

52. Cannot answer this.

53 and 54. No.

55. Complete stupefaction cannot be produced except by admixture of some drug like dhatura.

56. Dhatura, when mixed with hemp, produces temporary insanity.

57. Don't know of ganja or charas ever being eaten.

58. Can't answer this.

59. Can't give an answer.

60. Can't give an opinion.

61. Charas is not produced in these provinces.

62 and 63. Can't give an answer.

65. Have no opinion to offer.

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156. *Evidence of* JOGENDRANATH MULLICK, *Kayasth, Medical Practitioner, Muttra.*

1. I am a medical practitioner of fourteen years' standing. I have practised in Bengal, as well as in the Punjab and in the North-Western Provinces. I have been residing at Muttra since December 1888. I have gathered full information on the subject from men of long experience connected in these drugs, and also from my own observations.

2. The definitions of Dr. Prain herein given are acceptable in these provinces, and each of these drugs is locally known here by the names mentioned in the question.

19. As far as I know, ganja and charas are chiefly used for smoking and for no other purposes.

23. I have seen the poorest classes of the people in the Punjab, who cannot afford to pay for ganja and charas, smoke bhang as substitutes for them. Such persons constitute about 25 per cent. of the consumers. The practice does not exist in these provinces.

28. The average allowance and cost of each of these drugs per diem may be stated as follows:—

For habitual moderate consumers of bhang ¼ oz. to 1 oz. @ 0-0-1½ to 0-0-6.

For habitual excessive consumers of bhang, 1 to 8 oz. @ 0-0-6 to 0-4-0.

For habitual moderate consumers of charas, 10 to 20 grains @ 0-0-3 to 0-0-6.

For habitual excessive consumers of charas, 20 to 60 grains @ 0-0-6 to 0-3-0.

For habitual moderate consumers of ganja 20 to 30 grains @ 0-0-1½ to 0-3-0

For habitual excessive consumers of ganja, ½ to 2 drs. @ 0 0-6 to 0-2-0.

29. In order to alleviate the heating effects of bhang, the Chaubes of Muttra ordinarily mix cardamom, almond, black pepper, sugar, etc.; but I have never seen the ingredient named herein mixed with any of these drugs. I know of no other massala which is sold for the purpose of being mixed with any of these drugs, with the exception of those above mentioned.

Ganja and charas are ordinarily mixed with tobacco when they are smoked.

There is a separate preparation of bhang in the form of sweetmeats called majum, which is made of different spices combined with sugar and bhang, and is universally used by the natives of this part of the country as an intoxicating exhilarant during the Holi festival.

30. From 90 to 95 per cent. of the consumers of ganja and about 50 per cent. of those of bhang practise consumption in company. It is mainly

confined to the male sex, and it is not usual for children to consume any of these drugs.

31. The habit of consuming any of these drugs is easily formed, and, when formed, it is very difficult to break off without risk of disorder and uneasiness of mind; but an enforced discontinuance of the habit does not endanger life. As a general rule, the moderate habit develops into the excessive.

32. The consumption of any of these drugs, as far as I am aware, is not connected with any religious custom. A good many stories are told on the subject which have little or no foundation in truth, and it would be of no use to mention them.

As a social custom, the natives of Bengal universally drink bhang on the Dassera day, and majun is eaten by the natives of the upper provinces at the Holi festival.

36. I have every reason to believe that alcohol is now being to some extent substituted for all these drugs among the well-to-do classes. This change is attributed to the exciting and bad effects of all these drugs.

As for the proof, it is enough to say that rich classes of the people are now rarely found to consume any of these drugs, they having ample means to pay for alcohol.

37. The effects of charas-smoking are different from those of ganja-smoking, which has less influence over the brain than the former. The action of charas upon the brain is immediate, and it acts with greater force. The effects of bhang-drinking are quite different from either of the other two. Its action is slow, mild, beneficial to the digestive system, and less injurious to any of the organs of the body if moderately used.

39. With the exception of bhang, the eating or drinking of any other preparation of the hemp plant is a more injurious form of consumption than smoking. As for the general effects of the drug, I beg to quote the following passage from Dr. Cowperthwaite's text-book :—

"*Cannabis indica* acts as a powerful excitant of the nervous system, perverting the functions of the brain and increasing both intellectual and motor activity. For this reason, in India it is used as an intoxicating exhilarant. Its action depends largely upon the temperaments of individuals in whom it is employed, varying from a mild exhilaration and happy reverie in some, to a most intense and highly exalted ecstasy in those most susceptible to its influences; in such, all sensations, perceptions, and conceptions being exaggerated to the utmost degree. Distances seem infinite and time endless; pleasure is paradise itself, and any painful thought or feeling plunges at once into the depths of misery. As the action varies in intensity, so also does it to some extent in character, according to the natural disposition of the person, the existing state of mind, and the quantity of the drug employed, the exhilaration and activity sometimes giving place to sadness, depression and weakness; and those possessing evil and malignant dispositions, sometimes become extremely vicious and violent. In short, those faculties most active in health are most powerfully affected by the drug.

"It affects the nervous and sanguine temperament most, the bilious nearly as much, the lymphatic but slightly. It produces *delirum tremens*, mania, catalepsy, neuralgia and Bright's disease."

40. In homœopathy *Cannabis sativa* is used for medicinal purposes in the treatment of *delirium tremens*, mania, catalepsy, neuralgia, etc.,—the symptoms this drug produces in healthy persons; but I am not aware that these drugs are prescribed by any school of native doctors. Bhang is also used for treatment of cattle for weak digestion and loss of appetite.

41. I am of opinion that neither the excessive nor the moderate use of ganja and charas is in any way beneficial in its effects, as they both act as a powerful excitant of the nervous system affecting the functions of the brain and increasing the intellectual and motor activity. Injury is thus caused both to the mind and body; but the moderate use of these two drugs is in some extent beneficial to the labouring classes of the people, as it gives staying-power under severe exertion or exposure and alleviates fatigue. The moderate use of bhang is beneficial in its effects and does good to the digestive system.

42. My answer to this question is given in answer to question 41.

44. The immediate effect of the moderate use of ganja and charas on the habitual consumer is refreshing; but it is a powerful excitant on the nervous system, producing immediate intoxication which lasts from two to three hours. It does not allay hunger nor create appetite. Headache, idleness; dryness of the mouth and throat and irritable temper are its after-effects, and the want of subsequent gratification produces much longing as well as uneasiness.

The effects of the moderate use of bhang is slow and mild. It produces gradual intoxication, which lasts from three to four hours. It is refreshing; it allays hunger and creates appetite; but then the want of subsequent gratification produces longing and uneasiness if a habit has already been formed.

45. Habitual consumption of ganja and charas, either moderate or excessive, produces noxious effects, physical, mental, and moral; but the moderate drinking of bhang does not produce such effects, though excessive drinking does.

The habitual use of ganja or charas badly impairs the constitution, injures the digestion, causes loss of appetite, dysentery, bronchitis, and asthma. It also impairs the moral sense, induces laziness and habits of immorality and debauchery. It does, in most cases, deaden the intellect and produce insanity.

46. My answer to this question is given in answer to question 45.

47. The habitual moderate use of any of these drugs does not appear to me to be hereditary, nor does it affect children of the moderate consumer.

48. Although the habitual excessive use of any of these drugs is not hereditary, yet it does to some extent affect children of the excessive consumers.

49. The moderate or excessive use of any of these drugs is rarely practised as an aphrodisiac, as its heating effects generally affect the functions of the brain and heart, thus causing loss of the sexual passion, and gradually tending to produce partial or complete impotence. The use of any of these drugs as an aphrodisiac does, I am told, more injury than its use as an ordinary narcotic. Long continued excessive use of any of these drugs tends to produce impotence.

50. My answer to this question is given in answer to question 49.

56. My answer to this question is given in my answer to question 29.

57. My answer to this question is given in answer to question 19.

In conclusion, under the circumstances stated above, I am of opinion that the use of ganja and charas in this country should be prohibited altogether. The consumption of these drugs is positively injurious in its effects; but I would not prohibit the use of bhang, as its consumption in moderate quantities is beneficial.

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157. *Evidence of* BRAJ LAL,* *Kayasth, Medical Practitioner, Muttra.*

1. My profession and my being a native of Muttra, where these drugs are mostly used, have given me the opportunity of knowing the effects of these drugs.

2. In addition to the definitions given by Dr. Prain for bhang, (1) bijiya, and (2) buti are mere extra names for it here.

This product (charas) is also called sulpha locally.

19. Ganja and charas are here used only for smoking and for no other purpose.

23. Yes; very seldom, *i.e.*, when ganja is not at hand, some people smoke a quantity of bhang to allay the keen longing of it to some extent.

28. *Bhang.* (*a*) Two annas† per day for a habitual moderate consumer.

(*b*) From four annas to a rupee† per day for an excessive consumer.

Charas.—The same cost is for this drug also.

29. (*a*) With charas and ganja tobacco is ordinarily mixed. With bhang spices, such as pepper, cardamoms, saffron, souf, almonds, and loaf sugar, are ordinarily mixed.

(*b*) Excessive consumers, and sometimes moderate consumers, mix opium, charas, tobacco, saffron, and betel leaves with ganja for smoking. It is called 'tamol.'

People sometimes make an exceptional preparation of bhang, consisting of bhang, opium, arsenic (very little), dhatura (a few seeds), and kaner root. It is called pachratni. Another such preparation is made of bhang, honey, milk, curd, ghi, and sugar. The object of these admixtures is to make the drugs more intoxicating and palatable. Also a kind of confection is generally made of bhang mixed with sugar and ghi; this is called majum.

30. Ganja and charas are used commonly by one man, at one pice worth at a time, in solitude; but it is used in company up to a rupee, worth at a time.

Bhang in solitude is used up to two chittacks at a time by one man, but in company up to 1 seer at a time. All the three drugs are most commonly used in company and rather seldom in solitude. Male sex do use these things mostly during any time of life. Female sex also use it, but very few. It is not usual for children to use it, but boys at the age of seven or eight years sometimes begin to consume them.

31. Yes; by a short use the habit is formed; it is difficult to break off. Yes; there is a tendency in all the three drugs for a moderate consumer to grow into an excessive one.

32. On the festival of Holi it is a custom to consume bhang socially. It is not essential to use it socially or religiously. Yes; it is likely to form a habit. If it is used once or twice on social occasions and afterwards given up, it is not injurious.

36. No.

37. The effects of charas and ganja are nearly the same, the latter being stronger. Bhang-drinking has a different effect from both of the drugs. The intoxication of charas and ganja is instantaneous, and affects the brain more than bhang.

39. Charas and ganja are generally used for smoking. If excessively, they may produce insanity. If drunk or eaten, they get poisonous and injurious. Cf. questions 45 and 46.

40. Only bhang is sometimes prescribed in native mode of treatment. It is also used for cattle-disease.

41. The moderate use of bhang only is somewhat beneficial.

(*b*) Also a moderate use of the three drugs alleviates fatigue and gives staying-power under fatigue and exposure and severe exertion.

(*c*) Bhang only is used as a febrifuge in malarious fevers.

(*d*) Bhang is used in the treatment of blind and bleeding piles, both internally and externally.

42. The moderate use of bhang is always beneficial, but that of charas and ganja, though slightly beneficial to remove fatigue, etc., is injurious to health, and causes several diseases of chest and brain.

44. The immediate effect of the use of them to the habitual consumer is refreshing and stimulant. It produces intoxication, it allays hunger, and it creates appetite. The effect of bhang lasts longer than that of charas or ganja. The effect of the former lasts about 6 or 7 hours, while of the others about an hour or two only. The want of subsequent gratification produces a longing and uneasiness.

45. (*a*) The charas and ganja produce noxious effects physically, mentally and morally to a little extent. In old age they impair the constitution.

(*c*) Yes.

(*d*) Yes, when infirm and old.

(*e*) It produces immorality or debauchery in youth, but when the body gets infirm it produces laziness.

(*f*) When a long whiff is taken, the brain gets confused and heated. The people of nervous temperament sometimes become temporarily insane by the long whiff.

46. The excessive use of these drugs produces a kind of insanity.

47. The habitual moderate use is not a hereditary habit, but the children of moderate consumers are commonly born nervous.

48. The habitual excessive use also is not a hereditary habit.

49. It is temporarily aphrodisiac. It is also

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.
† This cost includes the spices mixed with bhang and allowance also.

used by prostitutes for this purpose. It is more injurious to use the drugs for the above purpose, because it produces spermatorrhœa and impotency.

50. The excessive use of these drugs aproduces in a few days spermatorrhœa and impotency.

56. If a man wants to make another man insane or senseless, be gives him dhatura seeds mixed with bhang in drinking.

In conclusion, charas is very injurious to health; ganja is a little less injurious. In my opinion, if the Government were to stop the sale thereof, no harm will be done to the people.

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158. *Evidence of* GOPAL SAHAI, *Bhargav, Medical Practitioner, Muthra.*

1. I have been in medical practice as a hakim in Muthra for about twenty years, and during this time I had opportunities to see several people to consume the drugs.

2. I approve of the definition of Dr. Prain about bhang, ganja and charas. Local names of bhang: bhang, sabji, buti, bijia, siddhi. Ganja and charas have no other local names.

19. Ganja and charas are used for smoking only in chillum.

23. Bhang is not used for smoking in a chillum.

28. Bhang.

(*a*) Habitual moderate dose, 6 mashas to ½ chittak, cost 1 pice.

(*b*) Habitual excessive dose, 4 chittacks, annas 2.

Charas and ganja—

(*a*) Habitual moderate dose, 3 mashas, 3 pice.

(*b*) Habitual excessive dose, 1 tola, 3 annas.

29. Ingredients ordinarily used with bhang are black pepper, nuts (almonds), sonf (aniseed), kasni, cardamom, small, white, and exceptionally saffron, nutmegs, ajwan, mace, musk. I have seen cases in which dhatura was mixed with bhang by criminals with a view to rob victims.

30. Bhang is consumed mostly in company about 75 per cent., and in solitude 25 per cent.

Charas and ganja—about 90 per cent. will consume it in company, and 10 per cent. in solitude.

The drugs are consumed mostly by the male sex, and very rarely by the females. Children do not usually consume these drugs.

31. The habit of consuming these drugs is easily formed, and when the habit is formed, it is difficult to break off. There is a tendency for the moderate habit to develop into excessive.

32. There is no custom, social or religious, with regard to the consumption of these drugs, except that certain classes of Hindus will consume bhang only on the Holi and Shivaratri festival, but they do not consider this as essential.

36. I know that in very few instances alcohol is used as a substitute for these drugs, and that they do use alcohol with a view to have more intoxication. I have seen such cases.

37. The effects of charas-smoking are that it dries up the humour of the body, diminishes eye-sight, produces phlegm, asthma and bronchitis. The effects of ganja are the same though in a lees degree. The effects of bhang are much less than those of ganja and charas.

39. Ganja and charas are used for smoking, and when they are so used, they are less injurious than when they are drunk or eaten, because the smokes of ganja and charas on entering the stomach will return from it and then produce intoxication. But when these drugs are drunk or eaten, they will enter the stomach and from there being absorbed will cause dryness of the humour and will produce injurious effects on the constitution, such as insanity.

40. Bhang is used by the Yunani hakim for catarrh, diarrhœa, and dysentery as an anodyne; mixed with oil in earache. In piles bhang is used as a lape as well as internally as a febrifuge in fever, and as diuretic in retention of urine. In cattle-disease bhang is used; charas is used in majun to prolong the sexual power.

41. Moderate use of bhang has beneficial effect (*a*) as a food accessary, but it is not digestive. (*b*) It does not give staying-power under severe exertion or exposure, or to alleviate fatigue. (*c*) It acts as a febrifuge and used as a preventive of fever.

Charas and ganja in moderate doses have no beneficial effect. They do not act as a food accessory or digestive. They give staying-power under the severe exertion or exposure and alleviate fatigue. They are not used as febrifuge.

42. Moderate use of bhang is harmless. But moderate use of ganja and charas are not harmless.

44. On a habitual consumer the immediate effects of the moderate use of bhang are that it produces refreshment and half intoxication (sarur), the face becomes flushed and appetite is increased, but it does not allay hunger. But these effects last only for about 3 hours. After the effects are over, languor sets in. Want of subsequent gratification produces longing and uneasiness.

On a habitual consumer of ganja and charas the immediate effects are that they produce dry sensation within the chest. Senses become dull, with slight intoxication. Cause sensation of refreshment. They allay hunger but they do not create appetite. The intoxicating effect of ganja and charas does not last so long as that of bhang. It lasts for about 2 hours. When the intoxicating effects are over, languor sets in. Want of subsequent gratification produces longing and uneasiness.

45. Habitual moderate use of bhang has no noxious effect, physical or mental or moral. It does not impair constitution. But in some cases it causes corpulency. It does not injure digestion, but increases appetite. It does not cause dysentery, bronchitis or asthma. It does not impair moral sense, but it induces laziness. It does not produce habits of immorality. It does not deaden the intellect or produce insanity. I do not know of any case in which moderate use of bhang has produced insanity.

Charas and ganja in habitual moderate doses

have noxious effects, physical, mental and moral. They cause emaciation of the body, impair digestion, cause loss of appetite, dysentery, bronchitis and asthma. It impairs moral sense, but it does not induce habits of debauchery. It causes insanity. I have seen such cases of insanity. But they are very few. In such cases as have come to my notice ganja and charas were the exciting cause and not the predisposing cause. The insanity in these cases was temporary. They were not dangerous to others. They simply talked incoherently, laughed, and talked nonsense. The symptoms may be reinduced after liberation from restraint. I am not aware of any typical symptoms of ganja and charas insanity. Insanes who have no recorded ganja history do not easily confess to the use of the drug. I do not think that the use of the ganja and charas by persons suffering from mental anxiety or brain disease to obtain relief has been sufficiently considered in explaining the alleged connection between insanity and the consumption of these drugs. If a careful enquiry be made in many cases of insanity generally ascribed to ganja and charas, the primary cause will be found to be some grief or anxiety. Some 8 or 10 years ago I had come to know of a case of insanity in a (Gotakor) diver. He was a habitual moderate charas smoker. One day he suddenly became insane. But on enquiry I came to know that he lost a family member of his a few days before his insanity developed. I have seen many cases of weak and feeble intellect generally use these drugs.

46. Habitual excessive use of these drugs are injurious in every way physically, mentally and morally. They emaciate the body except bhang. They impair digestion except bhang. They will cause dysentery, bronchitis and asthma, except bhang. They will impair the moral sense except bhang. They will deaden the intellect and produce insanity.

I have not seen any case of insanity caused by excessive use of bhang. But I have seen cases of insanity caused by excessive use of ganja and charas. About the types and causes of insanity, I have already given my opinion about them.

47. They have no hereditary effect, nor do they affect the children of moderate consumers in any way.

48. Excessive use of these drugs has no hereditary effect, nor does it affect the children of the excessive consumers.

49. Moderate use of these drugs is not practised as aphrodisiac. Prostitutes do not use these drugs for this purpose, because it impairs their beauty by causing emaciation of the body and paleness of the face. The hemp drugs in the long run of their use cause impotence.

50. My remarks are the same as in the previous questions.

56. The ingredients which are used with bhang in moderate doses or excessive doses modify the action of bhang in this way. The bhang is a very heating substance, and the ingredients modify its heating effect. I have already stated that dhatura is used with bhang for criminal purposes. Tobacco is used with charas and ganja to modify the irritating smoke of the drugs.

57. Ganja and charas are not eaten or drunk. I have not heard of such use.

In conclusion, it will cause a great inconvenience to many people if repressive measures are adopted against bhang and charas and ganja; bhang is not very injurious in its effects.

Oral evidence.

Question 1.—I have studied Yunani medicine, *i.e.*, the Greek school. I have been practising for 25 years. Bhargav is a caste of Brahman. I live in Mathra City.

Question 45.— A man who has become insane from ganja or charas remains insane for two or six months. If he gives up the drug, and is treated, he will recover. My statement regarding the drugs being an exciting cause of insanity in the case of persons suffering from mental anxiety, or brain disease, is based on my knowledge of medicine. It is written in my medical works that insanity can be produced by the drugs. But this is not corroborated by my experience, because I see thousands of people taking the drugs, and insanity is not a common effect. Many fakirs come to Mathra, so I have ample opportunities of observation. I have quoted the only case I know. The fakirs are mere passers through Mathra it is true, but I have had many residents of Mathra, who are consumers of the drugs, under observation, and have seen no case of insanity among them.

Question 46.—Permanent insanity can be caused by the drugs, but I have not seen such cases. I have only seen the one case I have described, that of the Gotakor, and that was not permanent. I was not accurate in saying I had seen cases of insanity caused by excessive use of ganja and charas.

The only injurious effect I know of bhang-drinking is that it produces a certain amount of laziness. Men of Mathra injure themselves by over-eating by the help of bhang. They will consume 3 or 4 seers of food.

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159. *Evidence of* Ganga Pershad, *Brahmin (Jujhantia), Vaidya, Mirzapur.*

1. The answers are based on professional experience and dealings with the public and on the knowledge derived from Bhao-prakash and Nighantra books of Vaidic medicines.

3. I am informed that the plant from which bhang, ganja and charas are obtained grow in the following places:—the Bahraich district, Suraja Gadha, Daharhia, Rampur Boalia, Khandwa, and Nepal.

4. The plant is known by the names of bhang, buti, bijia, subzi, and ganja. As far as I know, it is of two kinds—one has green leaves, and the other yellow.

18. These keep good till one year. Afterwards their effects are more or less minimized by damp cold weather.

19. Ganja and charas are used only for smoking purposes. Ganja is sometimes prescribed for fomentation in cases of piles.

20. Ganja and charas are generally used by low

class people as well as by sadhus and gossains (religious mendicants). Among high caste Hindus, Kashtriyas sometimes indulge in these. Brahmans, except Kanujias, also consume these. I think the number of consumers is one-fourth to the population. These are used in almost every part of these provinces.

22. Charas used here is imported from Yarkand.

23. As far as I know, bhang is not used for smoking purposes.

24. Bhang is taken by Hindus more or less throughout these provinces. The pandas of Bindhiachal in our district and the Chaubes of Muttra are notorious bhang eaters.

25. The use of ganja and charas is on the decrease, as people are daily becoming apprised of their evil effects.

27. For the most part gosains and bairagis (religious mendicants and devotees) specially use these drugs to get their carnal passions restrained and to have their minds alienated from worldly concerns and attached to sacred cultures.

29. Bhang is ordinarily taken with black pepper, that its hot effects may be counteracted. The following ingredients are sometimes mixed:—cardamom, to make the preparation tonic, palatable, and refreshing; almond, as tonic and digestive ingredient; anise seed, cucumber seed and kasni, as cooling and digestive drug. Sugar as well as milk are also sometimes added to these.

Ganja.—Coarse tobacco is always mixed.

Charas.—Used with prepared tobacco. Dhatura is sometimes used to increase the intoxication.

30. These are used in company as well as in solitude as required by occasions.

31. The habit is easily formed. It can be given up gradually without any material harm. The moderate use of these drugs tends to the habit of excessive use.

32. It is customary with Hindus to take bhang in the Holi festival, but they are under no religious obligation to do so.

33. The use of bhang is not regarded as an evil habit or in disrepute as that of ganja and charas.

34. The use of bhang is not forbidden in Hindu religion, and is inoffensive. It is the only intoxicating drug which is and can be used by all classes of Hindus; hence it would certainly cause much inconvenience and discontent if it were to be stopped by law. But the discontent would not be so serious as would amount to a political danger, because the number of habitual bhang eaters or drinkers is not very large. The prohibition of the use of ganja and charas would cause less discontent, because its use is confined to low class people, and the number of consumers is not very great. If these drugs are stopped, it is sure to find its substitute in some other form by alcohol to some extent.

36. The use of alcoholic liquor as compared with previous years is now on the increase owing to the increase of drinkers. Various sorts of liquors are now largely imported into the country; their use now finds its way into high caste families. Some of the liquors are used as tonic for medicinal purposes. The use of bhang, ganja and charas is on the decrease, and is substituted by alcoholic liquor.

37. Charas is more intoxicating than ganja.

38. Round ganja is not imported in this district; only flat ganja and chur are commonly used, and their effects are alike.

40. Bhang is often prescribed by us in diarrhœa, and sometimes in ague. It is prescribed for fomentation in cases of piles.

42. It does not harm if used moderately.

43. Yes; they are inoffensive to their neighbours.

44. Habitual consumers feel a little trouble by moderate use for a few days only, and no more.

45. Ganja and charas weaken the heart, dry the constitution, and create lung diseases. Excessive use of any of these drugs deadens the intellect sometimes.

49. Bhang has the quality of being aphrodisiac.

56. Bhang taken alone produces hot effects; other ingredients are intermixed to make the preparation cooling and wholesome. Dhatura is mixed to increase intoxication.

58. As far as I think, the present system is good.

63. No objection at all.

64. I have no objection to the existing regulations, and the rules are satisfactory.

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160. *Evidence of* Hakim Buland Ali Khan, *Pathan, Zamindar and Physician, Banda.*

1. My answers are based on my local knowledge as a zamindar, and my experience as a physician by profession.

2. The definitions can be accepted for this district. The names locally known are bhang, charas and ganja.

3. The hemp plants spontaneously grow in native territories, *viz.*, Panna, Rewa, Goribar and Charkhari.

4. The different names they are known by are: bhang, sabzi, buti; ganja—baluchar, murra, patharia; charas.

18. The drug gets deteriorated by keeping it in damp place or in an open place for 3 years. It loses its effect in a couple of weeks by getting wet. It would keep good for 6 years, should it be kept with care in a closed box and dry place.

19. Ganja and charas are used only for smoking.

20. Twenty per cent. Kahars, Thakurs, bairagis and jogis smoke ganja in this district. It is also used by all classes of Hindus and Muhammadans, but in rare cases.

21. Baluchar (flat) is generally preferred. It is used by well-to-do consumers, and patharia (chur) is used by poor classes throughout the district.

22. Foreign charas is used in this district. It is imported from Kabul and Kandahar.

23. Bhang is never used for smoking.

24. Brahmins, Thakurs, Kayasths, banias and low classes Muhammadans eat and drink bhang throughout the district, and more specially in the Karwi and Mari Parganas.

25. There is no marked increase or decrease, as far as my knowledge goes.

27. Jogis, Kahars, bairagis, Thakurs and fakirs are generally taken to drugs, and the social habits lead to the practice.

29. Tobacco is generally mixed with ganja and charas by consumers of all classes. The well-to-do classes exceptionally mix with these drugs some smelly spices, such as mace, etc.

The poor classes mix dhatura simply to make up the deficiency. The object of other admixture is to deteriorate the bad effect. Pepper, almond, aniseed, rose, melon seeds, coriander seeds, cardamoms, milk and sugar are the chief ingredients mixed with bhang. No bhang massala is prepared or sold in this district.

30. The use is confined to male sex over 12 years of age. The children very seldom use these drugs.

31. The habit of consuming drugs can be easily formed by associating with the consumers. It is difficult to break off the habit, and there is some tendency which develops the habit into the excessive.

32. There are no social or religious customs with regard to the use of drugs.

33. The consumption of drugs is generally regarded bad, because it tells on whole constitution and renders a man useless. The hemp plant is not worshipped by any sect in this district.

34. The consumers are sure to suffer, should they be made to give up the use of drugs, because they cannot easily and safely give up their long-acquired habits. Twenty-five per cent. of consumers might suffer the most.

35. The use of drugs in my opinion should not be prohibited. It will certainly lead to illicit use. The prohibition can only be enforced gradually. It must create general discontent, though it may not amount to political danger. The prohibition is sure to lead consumers to other alcoholic and drugs.

36. Alcohol is not at all substituted for drugs to the best of my knowledge.

37. The effects are not different, but charas is stronger than ganja.

38. Flat is stronger than round, and round is stronger than chur.

39. Smoking is certainly less injurious. Eating and drinking are apt to create headache, stomachache, sickness and bowel complaints.

40. The native physicians prescribe sometimes bhang in cases of diarrhœa and fever. It is also used in the treatment of cattle disease, *paralyth*, foot and mouth disease.

41. Yes; Brahmins, Thakurs, banias and other higher classes use drugs for purposes mentioned in question. I would estimate 10 per cent. of the consumers who habitually use it.

43. Never, to the best of my knowledge.

44. Refreshing is the immediate effect of the moderate use of drugs. It also produces intoxication and creates appetite. The effect lasts about an hour. The after-effects are that it injures the brain and lungs.

45. Yes; it does produce noxious physical effects in old age. It impairs the constitution, digestion, and causes loss of appetite. It also causes dysentery, bronchitis and asthma. It does not produce insanity or injure the intellect as far as my experience goes, and I refrain to state reasons on other points referred to in the question.

46. The excessive use is more injurious and produces rapid and bad effects. It does not produce insanity.

47. The habit of consuming drugs do not appear to be hereditary, and it does not affect in any way the children of consumers.

48. See reply to question No. 47.

49. The use of drugs is practised as aphrodisiac in the beginning. The prostitutes do not use it in this district. The use of hemp causes impotence to some extent.

50. The excessive use brings on bad effects rapidly.

51. I don't think that bad characters consume drugs in large proportion. The use of drugs has no connection with crimes.

52. See No. 51.

53. My local knowledge does not permit me to say that the use of drugs incites to unpremeditated crime or violence. The intoxication created by drugs produces timidness, which discourages the serious offences to some extent.

54 and 55. No.

56. The admixtures are made generally to remove the defects. With regard to dhatura, I can say that it is mixed with drugs for personal use, when the consumer cannot obtain the sufficient quantity required, and for the others it is mixed for purposes of committing crimes.

57. Ganja and charas are never eaten or drunk to the best of my knowledge.

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161. *Evidence of* Sayed Abdul Samad,* *Hakim, Bareilly.*

I, Saiyed Abdul Samad, residing at Bareilly, Mahalla Biharipur, have been practising as a physician for (the last) 24 or 25 years and give below in brief the information I have derived and the experience I have gained from the treatment of patients suffering from the after-effects of the use of opium, charas, bhang and ganja.

Although the questions (framed by the Hemp Drugs Commission) are (many and) different, (I think) the inquiry is directed (solely) to the following points, *viz.*:—

(1) The nature (or description of each) of these drugs.

(2) The therapeutic effects of each drug.

(3) The (uses or) various methods of using the drugs.

(4) The effects of their consumption (on the consumers).

(5) Whether it is necessary or not that the Government should interfere in any way (in the practice of consuming the drugs) or prohibit the same.

Though the witnesses are directed to write their answer to each question (in the blank space) opposite the question, yet by following this instruction I shall have to confine my answer to the

* This witness also sent in a set of answers to questions exactly the same as those of Witness 118, which have not been eprinted.

information expressly asked in the question, and I shall not be able to give such further information as I can give from my experience, which does not fall under any of the questions. I shall, therefore, discuss, under the following five answers (or heads), some of the points enquired into (by the Commission). I shall not, however, write anything, for the present, about opium, chandu, dhatura, etc., as they are not referred to in the questions.

First answer—nature (or description) of the drugs.

Bhang.

The bhang plant is different from that of hemp. It grows spontaneously in moist and manured soil in Bareilly (city) and its environs. The growth is dense and the plants attain the height of one yard and resemble the Indian marigold (*Tagetes erecta*) plant. Its flowers are small and of white colour. The seeds, which are much smaller than those of hemp plants (often) drop from the plants (and sink into the ground), and new plants grow spontaneously out of them in those places in the next rainy season. I have often seen wild bhang and ganja plants in Bareilly city in the low ground on either side of the northern road near Bahadur bridge. Early in hot season in spring the plants attain maturity, and the leaves are plucked by those who consume or sell them. Some people peel off the bark of the branches of the plant and use it as a drink after grinding it in water. Those who thus consume the bark are called *postis*. The seeds are purchased and kept in stock by druggists, as they are often used medicinally. The Unani physicians (*i.e.*, the native doctors who follow the Greek system of medicine) prescribe these seeds under the name of "shahdanah" or "tukhm-i-kanb." The leaves are called "bhang" in Urdu, "bijya" in Sanskrit, "kanb" in Arabic, and "kinnab" in Persian. In colloquial Hindi they are named "sabzi" (green), "buti" (the plant) and "thandai" (the cooling drink). In colloquial Arabic and Persian they have been styled "juzw-i-azam" (the chief part or drug), "falak sair" (carrying to the sky), "warak-ul-kheyal" (leaf of imagination), "warak-ul-asrar" (the leaf of secrets), etc.

Charas.

This is a dusty exudation of the bhang plant which oozes out from the inside and settles like dew on the leaves and branches, where it becomes somewhat dry and solidifies. It is then collected by a special process and brought for sale to these countries (these parts of India) from Kashmir and Kabul. The collection and manufacture of this drug may be possible here, but it is not the custom to manufacture or collect it (in these provinces). I have seen two kinds (of charas), *viz.*, (1) Yarkandi, the colour of which is a mixture of green, yellow and brown, and the intoxicating effect of which is strong and disagreeable, and (2) Bukharai, which is black in colour and like wax in form (*i.e.*, having the consistence of wax), and its intoxicating effect is mild and agreeable. Those who smoke it in chillums call it "sulfah," while physicians prescribe it under the name of "Itr-i-Kashmiri," or "Itr-i-Jahangiri."

Ganja.

The ganja plant also grows spontaneously and resembles the bhang plant. Its leaves are stiffer and broader than those of the bhang plant, and the twigs also are somewhat stiff and rough. It is made into small cakes of different forms by rubbing, for the purpose of smoking in chillums (the part of the prepared huka which contains the tobacco and fire). It is not prepared at Bareilly, but is often brought (there) from the east and sold there.

Second answer—Therapeutic effects.

This description of the drugs may be divided into two parts, *viz.*, (1) the character and qualities of the drugs (with reference to their heating and cooling properties, etc.); and (2) their therapeutic effects and properties.

First part.

It must be stated here first that there are four states or conditions (of drugs in general) *viz.*, heat, cold, dryness, and wetness. Each drug has two (of these four) states, and each state is of a certain degree. There are four degrees as explained below.

If a healthy person takes a certain fixed quantity of a medicine, and any heat or cold, etc., is produced in his body so slightly that the said person cannot be conscious of its influence, then the medicine is said to be calorific or refrigerent in the *first degree*. If, however, the person becomes conscious of the heat or cold produced by the medicine, but no indisposition is caused thereby, the medicine is strong in the *second degree*. If a disease is brought on by the use of the medicine, but it is not so serious as to (be likely to) cause death, the medicine is strong in the *third degree*. Lastly, if the disease thus brought on is a fatal one, the medicine is strong in the *fourth degree*. Hence any substance which is calorific or refrigerant in the fourth degree is a poison, as, for instance, arsenic, nuxvomica, opium and camphor. It is with reference to these effects that the conditions of medicines are determined; a medicine producing heat being called calorific, and that producing cold being called refrigerent.

An account of the character and qualities of the drugs.

Although the proportion of heat and cold in one of these drugs is greater or less than that in another, yet speaking generally their character is of a composite nature. They have both heating and cooling properties, as they are composed of two distinct ingredients, *viz.*, (1) light, volatile particles, and (2) dense solid (or earthy) particles. The volatile particles are calorific and drying, the heating property being of the third degree and very quick in its effects like the heat of electricity. The dense, solid (or earthy) particles are refrigerant and drying in the third degree, and the cooling and drying effect of these particles is very speedily conveyed throughout the body on account of the quick-acting calorific property mentioned above.

Second part.

An account of the therapeutic effects and other properties of the drugs.

So far as my experience goes, the properties of these drugs manifest themselves in different ways (that is to say, they produce various effects on the consumers), *viz.*—

1st. The effect of the peculiar character of the drug.

Whenever bhang, charas or ganja is eaten, drunk or smoked in any way in ordinary doses,

the quick-acting calorific property of the volatile particles of the drug at once produces its effect on the whole body. In the head it awakens the vital (or volitional) spirit or power which controls the motions of the whole body; and all the powers of the brain get ready for their respective functions at that time. The five internal senses—intellect, understanding, etc.,—become strong and active. It is on account of this property of bhang that it is called "zaid-ul-fikr" (the promoter of thought), "warak-ul-kheyal," (leaf of imagination) and "hosh afza" (the quickener of sense). The same quick-acting heat rouses the animal spirit or power in the heart, which keeps the whole body alive. The blood begins to boil up (or gets heated) and this results in the production of volatile vapours in the heart. These vapours increase the essence of animal life, which expands and thereby produces exhilaration and elation (of mind) culminating in the state known as intoxication. At that time all the powers that keep the body alive become strong. The same electric heat enlivens the animal spirit *in the liver* (and thus excites the appetite) on which the nourishment of the whole body depends. This heat destroys the superfluous humours that accumulate in the liver, the stomach and other alimentary viscera, and by the removal of these superfluous humours the inner surface of the stomach becomes clear and empty. This emptiness produces hunger or desire for food, and whatever food is taken at that time is well digested. Sweet and cooling food containing milk is felt to be very palatable. The same heat penetrates through all the limbs and destroys all superfluous humours, thereby mitigating for a time the symptoms of diseases produced by wind, watery humours and cold. The invigoration of the three spirits or powers referred to above strengthens the sexual appetite also, especially in the case of a person who has watery humours in his organs and nerves, or whose sexual appetite is weakened on account of cold.

So far as my investigation and experience go, the causes of the drugs being beneficial are those that have been described briefly above, and all these beneficial effects are produced simply owing to the quick-acting heat of the volatile particles of these drugs.

An hour of two after their use, when the effect of this heat disappears, the cooling and drying effect of the third degree, productive of disease, which is the property of the dense and solid particles of the drugs, spreads throughout the body and makes it cold. It is a law of nature that exposure to or application of cold at the time when heat in the body has increased in consequence of hard work, exercise or any other cause, results in great injury. Accordingly when the cooling effect of the drugs succeeds, the heat produced by their consumption in the three spirits (*i. e.*, energies in brain, heart and liver) and all other powers, the change affects the powers very injuriously and they become weak. When the vital or volitional spirit becomes chill and the cerebral blood becomes cold, dry and thick or solid, the intellect is rendered dark (*i.e.*, disturbed), the sight dim, and the senses become dull. Owing to the weakness of the brain all the nerves branching out from the brain or from the spinal cord—a continuation of the brain—become dull and weak. By the weakness of the nerves the motions of all the organs moved by nerves and all functions of the body become weak and slow. The working of all organs requiring exercise of brain (mental power) becomes dull and languid. In the same manner owing to the animal spirit or power in the heart getting chilled and pure blood of the heart and arteries being benumbed, the general powers of the body necessary for life become weak, and such special diseases (or indispositions) as palpitation of the heart, impotence, fear, irascibility, grief and distemper are produced. Again, owing to the weakness of the animal spirit, the faculty of digestion and power of growth are generally rendered weak; and especially dyspepsia and loss of appetite for food are produced. By the weakness of these powers and energies all organs and functions in general and sexual appetite in particular become weak. The drying property of these drugs by drying up the humours that are necessary for keeping the organs in a moist and fresh condition, stops the production of semen and makes the joints stiff and dull in motion. The production of vital principles ceases owing to the blood becoming dry and diminished in quantity. The body becomes lean and emaciated and the skin is dry and unsightly. The first symptoms exhibited (immediately) after the consumption of these drugs and the passing off the heat produced thereby, are as follows:—

Owing to cold and dryness the humours of the eyes (dry up) and their membranes contract, and this is followed by a state of convulsion which extends to many organs, especially the fingers of the hands and feet, through the nerves of the brain. Owing to the drying effect of the drugs, the lips, the tongue, the palate and the throat get dry. This dryness even extends to the chest and the orifice of the stomach, and then breathing becomes difficult and belching is stopped and the patient becomes restless. Some relief is, however, obtained by vomiting, whether spontaneous or caused by medicine, etc. The patient then falls asleep, and when he wakes up the former symptoms are gone, but he is nevertheless stupefied and not in his proper senses. His looks are downcast and his limbs and joints languid. He is much indisposed and his state is very bad. When large quantities are consumed and the habit of daily consumption of these drugs is formed, all the general and special diseases mentioned above take root in the body and make life extremely miserable. The above-mentioned beneficial and injurious results are produced by the special properties of these drugs (with reference to their heating and cooling effect, etc.).

Second (injurious) effect.

The second cause of the drugs being injurious is this—They possesses poisonous properties of an imperfect character, because they are cooling in the third decree. Had they been so in the fourth degree, their poisonous effect would have been perfect. In short, owing to this poisonous property, all powers, energies, limbs, motions and actions of the consumers, especially of those addicted to a habitual use thereof, become weak.

Third (injurious) effect.

The third cause of the drugs being injurious is this—that they have an intoxicating property, and after the quick-acting heat produced by their consumption is gone, the state of intoxication is changed into a kind of cold which chills and dries up the powers and blood. Cooling intoxicants, especially those having poisonous properties, destroy life in such a manner as snake poison produces death.

Fourth (injurious) effect.

The fourth cause of the drugs being injurious is this—that owing to their excessive coldness they

possess the property of occasioning a torpor in the limbs. The result is that blood becomes thick and ceases to circulate. The thickness of the blood results in stopping the circulation of the light vapours which are called animal spirits and they are (gradually) destroyed. This gradual destruction of the animal spirits is accompanied with a proportionate emaciation of the body of the consumer of the drugs, especially that of the habitual consumer thereof.

Fifth effect.

Lastly, the consumption of the drugs proves beneficial or injurious according as the manner of using them is good or bad. I give below the various (uses or) manners of using the drugs.

Third answer.

The various uses to which the drugs are put (and the different classes of persons who consume them).

(The first class of consumers, *i.e.*, patients who use the drugs with the advice of physicians.)

Physicians prescribe the use of the drugs in two different methods described below.

First method.

When Native Doctors of any school whether Unani or Misrani (*i.e.*, the followers of the Grecian or Egyptian system of medicine) prescribe the use of any of these drugs, it produces beneficial and not injurious effects, for the following reasons:—

(1) Because they prescribe its use only when it is necessary owing to the medicinal properties (of the drug concerned).

(2) Because they prescribe only such quantity as may be used without fear of injury.

(3) Because they allow the patient to use the drug only so long as it produces no injurious effect (on the patient).

(4) Because they prescribe the use of the drug in such a manner as may prevent the production of its injurious effects on the patient.

Examples.

(1) When diseases are brought on by the excess or ebullition of blood, or by the bodily humours becoming too thin and therefore too rapid in their flow—*e.g.*, the piles, dysentery or diarrhœa—the use of the drugs which owing to their cooling property prevent the ebullition and (too rapid) circulation of blood and make the following humours dense, proves beneficial in curing such diseases as are named above.

(2) Physicians do not prescribe the use of more than three mashas (or 48 grains) of bhang at one time, because they consider that the consumption of greater quantity by a patient who is not a habitual consumer thereof is injurious or even fatal. The quantity of one dose of charas is much less then that of bhang, one chitak (or nearly 2 ounces) of bhang being equivalent to one masha of charas (so far as their medicinal effect is concerned). One dry plant of bhang is not more than one chitak in weight, and it does not yield more than one masha of charas, and therefore one masha of charas is equivalent to one bhang plant in effect.

(3) Physicians allow patients to consume the drugs only so long as they consider its use necessary for the purpose of curing a disease. But as soon as the patient recovers, they do not allow him to continue, and thus get accustomed to, the use of the drug.

(4) Bhang is seasoned or prepared in the following manner:—

A quantity of clean new and picked bhang leaves is taken and smeared with a little ghi (clarified butter) or almond oil It is then put in an unused earthen vessel which is heated and the juice of *dub* (a fine soft green grass) is poured over the drug in drops and evaporated. This process is repeated several times. The bhang thus prepared is called *mudabbar* (or seasoned). But as bhang has the injurious property of drying the humours of the brain and thus rendering it weak, even pure bhang, though seasoned and prepared in the manner stated above, is not allowed to be consumed by patients without the admixture of some such medicine as almonds, or the seeds of gourd, which counteract its injurious effect. And as the use of pure bhang reduces the (normal) heat of the heart, dries its humours and thus renders it weak, such medicines as cardamoms, saffron, etc., are used with it to prevent its injurious effect on the heart. It also congeals the humours of the stomach and therefore diluent and resolvent medicines as aniseed and kasni (endive) are used therewith. The drugs also have a tendency to stop urine, and therefore seeds of melon and cucumber are used with them. The drugs in question have also a poisonous and narcotic effect, and to remove it, pepper, which has the property of an antidote, is used with the drugs. They also dry up the blood in the body, and therefore milk, which has the property of increasing blood, is mixed with the drugs before they are taken. They have also a bad taste and therefore sugar is mixed with them when they are taken. In the same manner other drugs, etc., counteracting the injurious effects of these drugs are used along with them.

Second method.

Physicians advise the patients to extract the light and volatile particles of the drugs by the following process and use them only and thus avoid the risk of using the more injurious earthy and poisonous particles of the drugs. The process in the case of bhang is this:—

The bhang is put in water, milk and ghi, and the mixture is boiled over a gentle fire. When the water dries up and the milk becomes thick, the ghi is taken out and clarified. This ghi possessing the virtue of the volatile particles of bhang is mixed with other drugs and is used after being made into pills or in the form of an electuary. In the case of charas, it (charas) is mixed with ghi and water and boiled. The ghi is then taken out and used. Ganja is never taken as a medicine.

Second class of consumers—viz., habitual consumers of bhang and charas.

Bad characters and villains assemble in large numbers—say 100 or 200—in (outlying) groves used as burial grounds, in the huts of fakirs or goshains (*i.e.*, Muhammadan or Hindu recluses) whom they regard as their *murshids* or *gurus* (literally, spiritual guides or instructors—here used in the sense of leaders) and drink bhang in very excessive quantities. (In fact sometimes) the quantity of bhang consumed by each of them is one chitak. And this is not all. After drinking bhang they smoke charas and ganja in chillums continually and repeatedly. They take with them other persons, especially young men (not accustomed to the use of the drugs), and instigate them to consume the same. These poor fellows also become (very weak in body and mind and so) unfit

for all work, temporal or religious, and getting addicted to the use of the drugs, suffer under many corporal maladies and moral evils.

Third class of consumers, viz., those who are not habitual consumers.

Although (strictly speaking?) there appears to be no religious observance or custom in regard to the consumption of (any of) these drugs, some lower and also high classes of the Hindu community occasionally use bhang or majun (a confection made of the extract of bhang and sugar) with such substances as counteract the injurious effects of bhang in solitude or in company of friends considering it a religious custom or thinking that its consumption is allowed by their religion. They use the drug, *i.e.*, the bhang or majun, on the occasion of such ceremonies as Holi, the great Hindu festival held at the approach of the vernal equinox in honour of the goddess (Horka), Divali, a festival observed (by the Hindus in honour of Lakshmi on the 15th of the Hindi month Kartick) and such other festivals. They use it sometimes as a medicine and sometimes for the purpose of exhilaration. Some Muhammadans also use the drug (bhang or majun) in the way stated above for the last-mentioned purpose, *viz.*, exhilaration.

Fourth (class of consumers or) way of using the drugs.

There are many shops in the city at some of which both bhang and ganja and at others only charas are or is sold. The drinkers or smokers of the drugs go to these shops (and use the drugs). Indigent persons (accustomed to the use of the drugs) stay at these shops and when any consumer (comes to the shop and having purchased ganja or charas) prepares the chillum, all those present at the shop (including the indigent men) take a whiff or smoke a little (and are thus gratified).

Fifth class of consumers.

Some classes of workmen, *e.g.*, *beldars* (labourers whose work is to dig or delve), (ordinary) labourers, Kahars (a caste of Hindus who draw water and carry dolis or litters) often smoke charas or ganja in chillums to strengthen their power of enduring exertion or to alleviate fatigue. On these occasions the fellow-labourers and caste-fellows of these men (who happen to be present at the time), though not in the habit of using the drug to alleviate fatigue, join with them in smoking the drug.

Fourth answer—Effects of the consumption of the drugs.

1. The use of the drugs in the way prescribed by the physicians is generally harmless.

2. Habitual consumption of the drugs cannot result in anything but in injuring the constitution and mental faculties of the consumers. They become (lazy and) unfit for any sort of work and pine away under the injurious effects of the drugs.

3. Non-habitual (moderate) consumption of the drugs is not very injurious so long as habit is not formed.

4. The effect of the fourth way of using the drugs is almost the same as that of the second way.

5. The effect of the fifth way is nearly equivalent to that of the third way.

Fifth answer.

As to the interference and prohibition by Government, I am unable at present to give a decided opinion on this point, as owing to some causes I am somewhat uneasy just now. For this reason I have been obliged to omit many important points in my present answers. I can, however, give a decisive opinion on this point as well as state other things on some future occasion. I can, however, say so much (just now) that the use of these drugs generally proves injurious, and that with the view of preventing (saving the people from) these injurious effects, something should be done by Government. There are two ways in which this object can be gained, *i.e.*—

(1) either the consumption of the drugs should be absolutely prohibited; or,

(2) steps taken to improve the ways of using the drugs (*i.e.*, such steps may be taken as may induce the people to avoid consumption of the drugs without the admixture of other substances which can counteract their injurious effects?). I think that absolute prohibition should not be made for the present, but steps should be taken to improve the ways of consumption of the drugs. It is possible that the efforts made in this direction may prove successful, especially if they are made in consultation with Unani physicians who are acquainted with the nature and beneficial and injurious properties of substances.

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162. *Evidence of* Mohamed Ibrahim Khan,* *Hakeem, Bareilly.*

The evidence of this witness is the same as that of witness No. 118 and is not reprinted.

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163. *Evidence of* Jugal Kishore, *Brahman, Vaid and Druggist, Hathras, District Aligarh.*

1. My answers are framed with reference to books and my personal acquaintance and experience with the drugs. Bhang is known in this province by the following names also:—*siddi, bijia, japa,* and *harit-ki-bunti.* Among these, siddi is especially used by fakirs, who nourish the plant with special care and attention.

19. Yes, for medicinal purposes they are used in other forms than smoking; they are used for "painting" (*laip*) on painful parts; and solution is made of these, which is used as medicine for impotency, pain of joints, effects of cold or chill.

23. Bhang is used for smoking as a treatment for diseases of piles, etc.

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.

28. *Nil.*

Daily Allowance.		*Cost per diem.*
(*a*) Bhang, 30 grains to 8oz.	Bhang	3 pies to 2 annas.
Ganja, 30 grains to 2oz.	Ganja	
Charas, 10 grains to 2oz.	Charas	
(*b*) Bhang, 8 ounces and more.		3 pies to 1 rupee.
Charas, 2 „ „	Charas	
Ganja, 3 „ „	Ganja	

Some excessive consumers use the double quantities of these drugs sometimes and on special occasions.

29. The following ingredients are mixed with bhang:—black pepper, aniseed, cardamom, rose leaves, cucumber seeds, etc. Charas is used with tobacco, *pipal*, *churpuri*, *charchabela*, but the last three ingredients are burnt and then mixed with charas for smoking purposes. Ordinarily charas is used with admixture of tobacco.

Bhang also is mixed with almonds, curd, salt, zira, milk, sugar, rose-water, etc., when used for drinking. Dhatura and nux-vomica are seldom used with charas to make the effect stronger. Betelnut is burnt to ashes, and is then mixed for smoking with ganja.

30. These drugs are generally used in company, and seldom in solitude. The male sex do use these drugs, not the female. None of these drugs is usually given to children. People above the age of 40 years are especially addicted to their use.

31. The habit is easily formed. It is difficult to break off the habit for a habitual consumer of these drugs.

32. Bhang is used by Hindus as a social custom on the occasion of Holi festivity. It is not essential to use this drug. Charas and ganja are never used on this occasion; their use is mainly confined to the low classes and poor people.

36. *Nil.*

37. Charas is more effective than ganja. It is also more injurious to health likewise. Bhang is less effective and injurious than either of these; it produces hunger, and is a refreshing draught.

39. The effect of ganja when used mixed with tobacco are less injurious. Excessive use of charas and ganja produces insanity, and the consumers are often attacked with cough, pain of chest, dysentery, headache, bronchitis.

40. Ganja and bhang are used for medicinal purposes by hakims and vaids; their preparations are used (for diseases of children) in spasm, etc., and as liniments for pain in joints, etc.

41. Bhang when used moderately is beneficial in its effects to (*a*), (*b*), (*c*) and (*d*), and also to piles, diarrhœa and affections of bilious matters, etc. The excessive use of bhang and moderate use of ganja and charas affects the constitutions. Ganja and charas are not beneficial in their effects.

42. The moderate use of bhang is harmless, but ganja and charas cannot be so recommended. Ganja and charas produce insanity, cough, asthma, diarrhœa; the body becomes thin; the consumer also loses appetite.

44. Stimulation and intoxication. Bhang (drinking) is refreshing. They produce intoxication too. Some feel appetite. The effects of these last from one to two hours. After-effects produces laziness, dullness, headache, and pain in the body. The want of subsequent gratification produces uneasiness. The effect of bhang is more durable than ganja and charas, while the effects of the latter are speedy, and that of the former (bhang) slow.

45. Yes; charas and ganja produce all these noxious effects. They also produce insanity. The effects are temporary, and, when the use is given up, the consumers become sane by treatment. Yes, insanes who have no recorded ganja history confess to the use of the drugs.

46. The priests are generally the excessive consumers of these drugs; they are impotent, and have no desire of sexual intercourse.

47. There are few cases where the use of these drugs is known to be hereditary. The moderate consumers of these drugs have children, but those children are of weak constitution.

48. The excessive consumers of ganja and charas have no children; and if there be any children to such, they are of weak constitution, and do not live long.

49. They are used as aphrodisiac when mixed in small quantities with other drugs. The prostitutes use them sometimes for intoxication as well as to alleviate fatigue after sexual intercourse. The use for this purpose is more injurious, or rather dangerous. In some cases their use produces impotency also.

56. The moderate consumers feel intoxicated immediately, and after that dullness and laziness follow. Excessive consumers are intoxicated and become senseless. Dhatura and nux-vomica are sometimes used with bhang to make it more effective, and in this case it produces more injurious consequences.

57. Ganja and charas are sometimes used in watery form, *i.e.*, dissolved in water. The use of these drugs in this way is beneficial for asthma, intoxication from liquor, pain of joints, and impotency. It is also used in majum (confection) form.

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164. *Evidence of* Abdul Razak, *Hakim, Municipal Board, Hathras, Aligarh District.*

1. From books.

2. Yes; they are known by these names in this province also.

19. Yes.

23. No.

28. I cannot certainly say. The excessive consumers can use charas and ganja up to 1 tola, *i.e.*, nearly 8 drams.

29. The following ingredients are ordinarily used with bhang:—black pepper, cardamom, almonds, cucumber seeds, rose leaves; these ingredients are used to make it palatable, and it is then called thandai, or a cooling draught. Dhatura, nuxvomica, opium are sometimes so used.

30. Generally these drugs are used in company and seldom in solitude. The use of these drugs is mainly confined to the male sex among adults

and not among women. These drugs are not usually given to the children.

31. The habit of consuming these drugs is gradually formed by taking in small doses. It is difficult to give up the habit.

32. There is no custom, social or religious, in regard to the consumption of any of these drugs or for the essential use of these drugs.

36. No.

37. The effects of ganja and charas are the same; ganja and charas are more effective than bhang-drinking; and they are injurious to health, produce insanity and dryness of the throat. Bhang drinking creates appetite, and its after-effect produces rheumatism or pain of joints.

39. Ganja is mixed with other ingredients which make it less powerful in its effects. Ganja and charas impair the constitution and produce insanity.

40. Hakims and vaids sometimes use these drugs for medicinal purposes. Bhang is often used for cattle diseases, for appetite and digestion, etc.

41. The moderate use of all these drugs is not beneficial in its effects except that bhang drinking creates appetite. Ganja and charas are injurious to health either taken moderately or excessively. The consumers of ganja and charas are less liable to be attacked with any epidemic disease.

42. The use of bhang in moderate doses appears to be harmless.

44. Ganja and charas smoking is rather rapid in its effects on the consumers; the effect of bhang is slow, but durable; it creates appetite. Ganja and charas allay hunger. The want of subsequent gratification produces weakness, dullness and uneasiness. The effect is said to last for 3 hours.

45. With the exception of bhang the moderate use of ganja and charas impairs the constitution; injures digestion; causes dysentery, bronchitis, asthma; and impairs the moral senses and eyesight. They also produce insanity; the effect is temporary; and such insanes are often cured. The insane after his cure relates his history of ganja or charas smoking which produced insanity.

46. The excessive use of these drugs does all the harm noted in question No. 45.

47. Not known.

48. The excessive use of these drugs affect the children of the consumers, because the children born to such excessive consumers are oftentimes affected with these complaints.

49. Yes; it is used as an aphrodisiac; not by prostitutes. The effect of these drugs in this way is likewise the same as for narcotic purposes. Ganja and charas produce impotence.

56. Ganja and charas are injurious, either used in moderation or in excess. Dhatura, nux vomica, opium are sometimes mixed with these drugs.

57. Ganja and charas are sometimes given with other medicines as a curative remedy for impotency.

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165. *Evidence of* Salig Ram, *Hakim, Agra.*

1. From generations upon generations we are born hakims, and that is the source of my information.

2. Doctor Sahib's writing is correct, but in addition some people eat dhatura, bachnag, and arsenic.

Charas comes from Bokhara and Yarkand. In Agra that which comes from Yarkand is sold most. The Bokhara market is closed.

A sort of ganja also comes to Agra, which is of a pale colour. Jasru ganja of Bengal is not sold here; it is reddish in colour, and is more intoxicating. In Dehra Dun, bhang is cultivated to a great extent, and ganja is also a production of that place.

19. Ganja and charas are used for smoking.

23. It is not special to any class, but bairagis use it mostly. If ganja cannot be had, then bhang might be smoked; but it is not so effective as the other.

28. Not more than four or five annas per diem.

29. Ganja is mixed with tobacco and treacle, and charas with dry tobacco for smoking.

30. It is not confined to any time or locality.

31. Acquired easily, but left with difficulty.

32. None.

36. Habit cannot be changed; neither is it necessary.

37. Ganja is more drying than charas.

39. Nothing is used instead of these, and anything smoked is injurious.

40. Bhang is most used; next to that ganja. Charas is used only in special diseases.

41. (*a*) Is digestive, but its habit is bad and injurious sometimes.

(*d*) For sexual appetite.

42. Bhang in moderate doses is not injurious, but ganja and charas are.

44. Action is temporary. No proper period can be fixed.

45. Injures soul and body, impairs semen, and impairs digestion no doubt. Diminishes brain power.

46. In my experience weak intellect has been often seen.

47. Is not hereditary. Acts more upon children.

48. All these drugs dry the humours.

49. Prostitutes use these drugs themselves, and make others use it, and it is injurious in this way.

50. Excess is bad.

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166. *Evidence of* Sayad Masoom Ali, *Hakim, Agra.*

19. Ganja and charas only for smoking, not for drinking. Rarely native physicians use charas as a medicine to prolong sexual intercourse, but not so used in Agra. In my opinion it injures, but to a person of lymphatic temperament during sexual intercourse it produces dryness, and causes increase in the act, and aids erection, or in a cold climate it causes heat. These drugs are much used in India.

23. According to medical doctrine, and from experience, I can say that bhang is not smoked. It is used in several other ways. It is used by Hindus. Its dose is seven mashas ; and if more is taken by one unaccustomed, it kills. I have heard that the Chaubes of Mathra drink one *pao* of bhang.

28. Bhang—moderate consumer, half pice ; those in excess, one pice. Ganja—moderate smokers, two pice ; those who use in excess, one anna. Charas—moderate consumer, one anna ; those in excess, two annas.

29. With charas and ganja tobacco is mixed. Opium and nuxvomica are not mixed, because these are poisons. With bhang sounf and kasni, almonds and red roses, milk and sugar are mixed.

30. In private, people use them in moderation ; in company they go to excess. Moderate dose of bhang, six mashas ; of ganja, two mashas ; and of charas, one masha. Usually used by males, rarely by prostitutes. Old and young, as they are weak, seldom use it.

31. As bhang has a good taste, people become easily habituated, but the habit of smoking ganja and charas is acquired with difficulty, because these are acrid. It is said that the habit of ganja and charas smoking can be left easily than that of bhang drinking.

32. No religious custom makes the use of these drugs essential, but in the Hindu religion it is administered to Shibji, and Hindus consider it good.

37. Charas and ganja smoking have the same effect ; charas is more potent. These differ from those of bhang, which latter takes a longer time to produce its effects and makes a man merry. Bhang as it is drink is cooling in its effects ; the others are not, and produce bilious diseases, remittent fever, hectic fever, meningitis, phthisis, asthma. Bhang produces lymphatic diseases, as fever caused by lymphatic humour, cough, cold, paralysis, &c.

40. Bhang is used more in treatment than charas and ganja. It is also used in the treatment of cattle diseases.

41. Nutritive and digestive. Will be able to bear heat, not cold and fatigue. In wet situations and for people of lymphatic temperament, it is useful in fever and cholera.

42. According to medical doctrine nothing has been created uselessly by God ; some are more beneficial and less injurious and *vice versa*. Charas and ganja cause more injury than bhang, because they act at once on the brain ; that bhang does not so act, and has cold and hot properties mixed in it. Those who smoke ganja and charas they become affected with bronchitis and asthma. The reason for ganja and charas being injurious is that these are not used by physicians, neither prescribed in books.

44. According to the medical doctrine, ganja and charas act at once, and bhang takes long time. Bhang causes laziness and indolence and malaise, particularly to persons of lymphatic temperaments. Smoking ganja and charas cause vertigo, dryness, uneasiness, particularly during heat, because both of these injure the heart. To strong and habituated, it causes no injury, not even intoxication. Most lose appetite. Bhang in the beginning causes appetite. But at last the appetite is lost. Undoubtedly even in moderate doses charas if used against the temperament it produces disorder of the brain, injures morality, disorders digestion, causes dysentery, bronchitis and asthma, etc. Those who use bhang on account of excess of lymph become affected with rheumatism, paralysis, etc. As blood and spirit are deficient in production, such consumers are impotent, but they usually become thieves : when they have no money, they are obliged to steal. As these drugs act on the brain, surely they might become insane, although no such patient has yet come under my treatment.

46. Answered in question 45.

47. Those whose ancestors use it might do so and so it might be considered hereditary.

48 Described in answer 47.

49. All three cause impotence ; but to persons of lymphatic temperament, charas and ganja are aphrodisiacs. In my opinion, prostitutes use them for intoxication, and to make them shameless during coitus. I have seen ganja-smokers become impotent.

50. Ganja is mixed with nothing else, but tobacco for smoking. Dhatura, nux vomica and opium are mixed to kill others, not to kill himself.

57. I have never heard that ganja and charas are eaten ; had it been so, my experience would surely have made it known to me.

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167. *Evidence of* Syad Aulad Hossain, *Hakim, Agra.*

1. From our books and experience.

2. Charas is dust and dew which collects on the bhang plant. The properties of ganja, charas and bhang are nearly the same. These are dry and warm ; come from Kashmir and Kabul ; intoxicating and astringent more than opium. Whether applied externally or administered internally, these are injurious to the brain, cause syncope, and weaken the heart.

19. Ganja and charas are smoked. Are ingredients in astringent medicines, both externally and internally, and much used in India.

23. Bhang is not used for smoking. If it is smoked in any other country, we are unaware of its use.

28. We do not know its price. Contractors and consumers know it. Those who use less are injured less than those who use it in excess. These are injurious when used internally or externally.

29. If dhatura, opium, nux-vomica, conium, and hyoscyamus are mixed with these drugs, then

the sexual act becomes protracted at the time. After all, on account of excessive use, the humours become dried, and cause injury. With bhang almonds, bael seeds and seeds of melons are used.

30. Used both in company and in privacy, mostly by Hindus; their children also use it.

31. People become easily habituated. Habitual use can be left off gradually. By habit, more and more is required to produce intoxication.

32. Not used by Muhammadans. Those people who use it religiously must know it also whether they use it in small or large quantities; but in both cases these drugs are injurious. The higher centres are affected, weakness of sight is produced.

36. I consider that those who use these drugs must begin to take liquor. Alcohol, if taken in a dilute state, is more delicious, and makes a person more merry.

37. Charas causes dryness of the brain, asthma, and itching of the skin. Ganja causes these symptoms in a less degree. Charas and ganja cause instantaneous intoxication, and bhang takes a longer time.

39. Ganja and charas ought to be given with almonds or jadwar and other wet things; cause dryness and produce *sonda*; cause insanity; ought to be given in small quantities.

40. Hakims give it to Hindus with other medicines; never to Musalmans. They also give it to cattle.

41. Causes the humours to dry. Is digestive, gives staying-power, and prevents fever. Hindus use it, not Musalmans.

42. In our opinion and experience it is useful to other religious people, never to Muhammadans.

44. Charas and ganja cause intoxication even in moderate doses. Bhang causes intoxication gradually and merriment, and increases appetite. Effects come on in three hours. If a habituated person does not get it, he becomes miserable in the extreme. After-effects are weakness of the brain and heart, lungs, stomach and liver.

45. Moderate use produces noxious effects on physical, mental and moral powers; disorders constitution, and impairs digestion and loss of appetite; causes dysentery, bronchitis, and asthma. Consumers become immoral and debauched, lazy and indolent. It dries up the system. Most people become insane; mania is the usual form; he becomes angry and beats people. It is temporary if properly treated. If re-used after cure, insanity returns. Old history can be known from relations, and can be known also by examining the pulse and urine.

46. If used in excess, these drugs are very injurious.

47. If in moderation, it is less hereditary. If in excess, it is hereditary.

48. See No. 47.

49. In moderation aphrodisiac. Prostitutes use it for this purpose, but the effect is only temporary. Those who use ganja become impotent.

50. Excessive use of any of these drugs causes insanity, dysentery, weakness of sight, brain diseases, such as epilepsy, facial paralysis, diseases of the heart, lungs, bronchitis, asthma, etc.

56. Ganja, if administered with almond oil, causes less harm; if used in excess, it is injurious. Ganja may be used in combination with dhatura, nux-vomica, etc. Dhatura is cooling and drying in the 4th degree. Its correctives are black pepper, ajwain, etc. Nuxvomica is hot and drying in the 3rd degree. Opium is cooling and drying in the 4th degree.

57. Ganja and charas not used for drinking purposes here. Might be in other places.

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168. *Evidence of* Gosayen Gopi Lal,* *Native Doctor, Etawah.*

1. I have read a great deal about the drugs, and have had practical experience of their results by giving them medically.

2. These definitions may be accepted. There are no other local names than those here given.

3. I am acquainted personally with no such district.

7. (*d*) I am only acquainted with its cultivation in this Etawah District for its fibre. For this purpose it is largely grown.

9. That cultivated for fibre is cultivated in the ordinary way.

10. I have no experience.

14 (*c*) In mauzas Beta and Tattiya of the Farrukabad District, bhang of the best quality is prepared to a very large extent.

16. Bhang is not generally prepared by people in their houses. The hemp plant from which bhang is made is a different plant altogether from that cultivated for fibre, and it is impossible to extract bhang from the hemp plant ordinarily cultivated in the southern districts. The wild plant grows profusely in the Etawah District; and it is impossible to extract intoxicating drugs from it here. I am not acquainted with that growing in the northern districts.

18. Charas deteriorates within a year through the damp and cold of the rains. Ganja and bhang deteriorate after two years. After these periods these drugs entirely lose their effect. Charas may be kept perfectly strong for six months, and ganja and bhang for one year with ordinary care. However carefully kept, the chill of the rainy season is sure to get at these drugs, and nothing can really be done to prevent their deteriorating. Proximity to a fire would only make them deteriorate faster.

19. Ganja and charas are used only for smoking.

20. Fakirs and all people of lower castes, such as Dhanuks, Chamars, Bhangis, smoke ganja to a very large extent. Ahirs and Thakurs smoke ganja to a considerable extent, but much less than the lower castes; Brahmins and other high castes practically do not smoke it.

Dwellers in cities smoke far more than villagers and cultivators. *In damp places and wherever there is much irrigation, the use of the drug is very much more prevalent.*

21. In the Etawah District round ganja is exclusively smoked.

22. Foreign charas is chiefly used. It is imported from Kabul.

23. Bhang is never used for smoking.

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.

24. (*a*) Brahmins, Chaubes, Banias and such higher castes eat bhang considerably, mixing it with sweetmeats, etc.

(*b*) The same castes drink bhang mixed in milk, sugared water, and medicinal preparations, far more than they eat it.

25. The use of all three drugs is greatly on the increase in comparison with the population. The reason is that in spite of license fees they can now be sold far more cheaply than before in comparison with spirits and opium, owing to the introduction of the railway. Opium and spirits are produced on the spot. Hemp drugs come from a distance, and therefore have been greatly cheapened by railways.

26. (*a*) About one-half.

(*b*) About one-half.

(*c*) and (*d*) May almost be neglected.

In the case of all these drugs, when a man once begins consumption, he usually acquires the habit. Old people are usually moderate consumers; young often excessive.

27. In the case of bhang Brahmins (Chaubes) are often excessive consumers. They are addicted to wrestling, and consider that *pahilwans* acquire great strength by the use of the drug. Fakirs and lower castes already mentioned are excessive consumers of ganja (much less of charas). Fakirs take ganja deliberately with the intention of doing away with their desire towards women, as it is thought disgraceful for a fakir to have sexual intercourse. Bhangis, Chamars, etc., consume ganja chiefly for love of excitement, and greatly to keep out the cold in winter.

28. (*a*) Ganja ½ tola.
Bhang 2½ tolas.
Charas $\frac{1}{6}$ tola.

(*b*) Ganja 2 tolas.
Bhang 1 chittack.
Charas ½ tola.

29. (*a*) *Ganja*—smoked with tobacco.
Charas— ditto.

Pharg eaten with pepper and sugar, drunk with milk, or with pounded sugar and almonds and water.

The object of these admixtures is to take away the disagreeable taste of the drug when consumed alone. Dhatura is not so used. I know of no such special preparation.

30. The consumption of all three drugs is practised almost exclusively in company, and very little in solitude. It is exclusively confined to the male sex, except in the case of prostitutes, who take it occasionally. It is mainly confined to persons over 30 years of age. It is unusual for children to consume them.

31. Ganja and charas are at first unpleasant to smoke, and require some deliberation before the habit is formed; very difficult to break off. Bhang is not unpleasant, and the habit of eating it is easily formed. It is perfectly easy to leave off. There is a tendency in all three cases for the habit to develop, but especially in that of charas.

32. The custom of the fakirs to reduce their desire towards women by consumption of ganja. At the time of the Holi all classes of Hindus consume bhang, and even women do so to a great extent. In no case is this use of the drug regarded as essential. The fakirs consume excessively, as do all classes at the time of the Holi. In the case of fakirs a very injurious habit is formed. The Holi has no such effect.

33. Ganja and charas are considered excessively injurious by every class of the community, by none more so than by the consumers themselves. Musalmans think far worse of the consumption of all three drugs than do the Hindus. The Hindus do not think the use of bhang very injurious. The use of ganja and charas is generally in disrepute among Hindus, because it is prevalent among the inferior castes, and also because it is hard to give up.

34. It would be a serious privation to the consumers of ganja and charas to forego it. They take it largely to keep out the cold in winter. If they were to give it up, they would feel the cold, and would be quite unable to digest their food. Bhang, too, is really difficult to give up, and would have the same effects on the digestion. Three-quarters of the population would suffer in this way.

35. It would be feasible to prohibit the use of all these drugs in the southern districts, where they are not produced; but the drug would almost certainly be illicitly consumed if possible. The only way the prohibition could be enforced would be to strictly prohibit the gathering and cultivation in the districts where the plant is grown for drugs and to prevent importation from Kabul. There would be serious discontent among the consumers, but probably not enough to amount to a political danger. The prohibition would be followed (*a*) by an increase in the consumption of tari, (*b*) by an immense increase in the consumption of opium, madak, and chandu.

36. No; the contrary is certainly the case.

37. The effect of charas smoking is to dry up the blood, blacken the skin, make the sight dim, and heat the brain. It also diminishes the sexual powers, and the appetite. Ganja smoking chiefly weakens the lungs, producing cough, and in the end consumption. Sufferers have come to me for medicine, and I have invariably noticed these effects.

38. Flat ganja is more heating to the brain than the other sorts, and more liable to produce madness. It intoxicates much more quickly. Chur is much weaker than round ganja, and has less marked effects.

39. No preparation known to me is both smoked and eaten.

40. *Practice of Misrani School of doctors*—

(i) Bhang is given as a sedative and soporific to sufferers from insomnia.

(ii) It is also pounded up and rubbed on the soles of fever patients, having the effect of stopping the fever.

(iii) It is given for aiding digestion of sick cattle.

Ganja rubbed in for rheumatism, being pounded with oil. Any part of the body, which has matter inside it is held over ganja smoke, and the matter comes out. Charas is not used medicinally. I belong to the Misrani School of doctors.

41. (*a*) The moderate use of bhang is often beneficial for digestion.

(*b*) Bhang is good in this case also.

(*c*) Bhang is also good for keeping off fever.

The Chaube *pahilwans* use bhang to give themselves strength for wrestling.

42. I consider the moderate use of bhang harmless. It never produces madness, and it is very cooling. The intellect is never in the least affected.

43. Perfectly inoffensive in the case of bhang. But the smell of the smoke of ganja and charas is often very offensive, and goes a long way.

44. Bhang produces immediate intoxication, which lasts for 1½ hours. It is refreshing, and produces an enormous appetite. There are no after-effects, nor any subsequent uneasiness. Ganja produces immediate intoxication, which only lasts for 20 minutes. It is not refreshing, and allays hunger; great slackness is the after-effect, and pain all over the body. The smoker wishes immediately to return to his pipe. Charas has practically the same effects.

45. Ganja and charas are physically, mentally and morally injurious. They injure the digestion and produce asthma. It produces laziness, but diminishes immorality. It produces insanity of temporary sort and very noisy. The symptom may be reinduced; madmen from this cause are subject to violent alternations and are very noisy. Their skin is hot and dry. After recovery from insanity insanes often confess to use of ganja. I do not think that persons of weak brains ever consume these drugs to obtain relief, or take them more than other people.

46. The above remarks are true of excessive use of ganja and charas to a greater degree. Bhang also if taken in excess produces great laziness and sleepiness.

47. No; certainly not.

48. No.

49. Bhang is used as an aphrodisiac, but not by prostitutes. It is then more injurious than when used as a narcotic, owing to excessive sexual intercourse. Ganja and charas produce impotence.

51. No, there is no connection.

52. Excessive use of these drugs produces crime, because it consumes the property of the consumer and drives him to theft, etc.

53. I have never seen any instance of unpremeditated crime committed by a consumer, except that madmen sometimes grow violent.

54. I have never heard of it.

55. I never heard of it. Complete stupefaction can be produced.

56. They are not modified.

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169. *Evidence of* LACHMAN DASS, *Brahmin, Hakim, Moradabad.*

1. I am a hakim, and am well acquainted with the effects of charas, etc. I can answer the questions in chapter VI.

37. The effect of ganja is hot in comparison with charas and quicker. The intoxication produced by ganja is called "rikabi" with reference to an old story that if a man puts one foot in the stirrup and takes a whiff of ganja, he will be intoxicated before he gets his other foot in the other stirrup.

38. Flat ganja is more intoxicating than round, and chur less intoxicating than either. But black stalk ganja is more intoxicating than green stalk, cut either round or flat.

39. Smoking has a more immediate effect. But eating or drinking any form of the drug, by affecting the blood, finally produces skin eruptions, and is therefore more injurious, though smoking affects the bronchial tubes and leads to coughing, and affects the eyes.

40. Yes; bhang is frequently administered both to human beings and cattle to remove phlegm, as a digestive, and for piles.

41. (*a*) bhang used in combination with other substances, is digestive; charas is not.

(*b*) Both bhang and charas are useful in alleviating fatigue; charas is frequently used for this purpose by carriers and boatmen, etc.

(*c*) Bhang and charas are beneficial in damp, cold tracts, such as the Terai, as a febrifuge or preventive of disease.

(*d*) See 40 above.

42. The moderate use of drugs is not in itself harmful; but it must in the end prove harmful, when the consumer is enfeebled by age or disease or weakened in any way.

43. They are offensive in this way, that their conversation is frequently disagreeable or disgusting

44. Bhang takes effect in, say, 15 minutes; it produces a certain exhilaration, not intoxication, which may last four hours. The after-effects are drowsiness, indisposition to move about, a certain amount of uneasiness and desire for more. It creates appetite.

Charas takes immediate effect. The intoxication produced by it is very strong, and lasts perhaps an hour. The after-effects are similar to those of bhang, but much stronger, and the desire far more overpowering. It allays hunger.

45. Bhang, if used habitually in moderation, produces no bad effects. Charas is harmful even if used in moderation. It affects the lungs and digestive organs, destroying the appetite. In any case it is certain to produce cough and asthma. It produces an extreme of laziness, and impairs the moral sense. It deadens the intellects, and in some cases produces temporary insanity, which may be reinduced by renewed use of the drug. The symptoms are redness of the eyes, stability of the eyelids, sudden movements, immoderate drinking and eating, sleeplessness.

In my experience, most of the men who have gone mad through smoking charas have been men of weak intellect.

46. The immoderate use of bhang has bad effects, but they are only temporary and pass off. The effects of the immoderate use of charas are the same as given under 45, but more intensified and immediate.

47. It is not a hereditary habit, but it affects the children; their disposition is likely to be more passionate, and they are more liable to be affected with boils and skin affections.

48. The children are certain to be unhealthy.

49. Bhang is an aphrodisiac, specially if used with pepper, and it is used as such.

51. A large number of bad characters use charas habitually; but I am not aware that its

use has any connection with crime in general, or with crime of any special character.

53. It does: excessive consummers of charas, when intoxicated, are violent, and frequently assault each other.

55. They use charas in this way, frequently adding dhatura, *ak* juice, and arsenic.

57. I have never heard of charas being eaten or drunk.

170. *Evidence of* BHAWANIDIN, *Brahmin, Chaube, Native Physician, Ganoura, Bara Banki District.*

1. I am acquainted with the Bara Banki District.

2. Bhang is known here by the name of bhang, siddhi, and sabzi. Do not know of charas. Ganja is known by two names, *e.g.*, baluchar, and the other pattar (flat).

19. Ganja and charas are smoked in chillum.

20. Thakurs, gosains and fakirs smoke it. In Baiswara, Thakurs; and in Fattehpur Tahsil, Kahars smoke it abundantly. Cannot say their numbers.

21. Baluchar ganja is considered the best.

23. Bhang is not smoked.

24. Bhang is used by Brahmans and Thakurs and Hindu and Muhammadan fakirs in all places in India.

25. The consumption of bhang is in large proportion, as Brahmans do not use ganja.

27. Thakurs, Brahmans, and gosains use bhang abundantly.

29. (*a*) Pepper and saffron are mixed with bhang.

(*b*). Some people mix pumpkin seed, almond, milk, and sugar with bhang.

30. Bhang is used in solitude; ganja and charas in company.

31. The habit of consuming bhang is easily formed, whereas it is difficult to break off the habit of using ganja and charas, because the phlegm which is produced from its use is stopped from its non-use, and the consumers suffer in consequence.

32. The use is not due to society, religion, or custom.

33. Generally all regard bhang, ganja and charas with disrepute.

34. Those who habitually use will suffer from foregoing the habit.

35. Ganja can be stopped, and there will be no cause of discontent.

36. No.

40. Know of bhang only. According to Vedyak, bhang is given in *singrahin* and *attisar*. It is given to oxen in order to rest.

41. Bhang, if moderately used, is digestive and alleviates fatigue. It is given in cholera. Kahars use bhang in order to increase their appetite and to enable them to do hard labour. The number of such men is 25 per cent.

43. Inoffensive.

44. Those who are habitual consumers feel its effect after an hour and get intoxicated. It removes pain, and the effect lasts for 3 hours. They feel no trouble when the intoxication is over. But when the time of eating is passing over, they feel some pain.

45. Habitual consumers do not feel any physical mental or moral injury. They neither feel pain nor ever have cough. Bhang creates moral power and leads to debauchery. It does not spoil the intellect.

47. Is not hereditary, and does not affect the children.

49. Creates lust. Have not heard prostitutes using it.

53. No crime is committed by excessive consumers.

54. Bhang is not used with an object to perpetrate crime.

55. Criminals do not use bhang to further their design.

56. Bhang, if moderately used, is useful; but if used with any mixture, such as dhatura, etc., is injurious.

58. So far as I know, the present arrangement made by the Government of shops is good.

63. The arrangement of wholesale and retail sale is good.

67. The present taxation is good.

171. *Evidence of* JANKI DAS, *Brahmin, Baid, Multra.*

1. I have read about bhang in Hindu medical books, and I have experience of thirty-five years in medical practice, when I had opportunities to see several people who use bhang, ganja and charas.

2. I know that bhang is the leaves of a tree. I do not know how charas and ganja are prepared.

Local names of bhang.—Bhang, siddhi, bijaya, sabji, hari, patti, buti, kamalapati.

19. I have seen in eastern districts, where bhang is not available, ganja leaves are pasted in a mortar and drunk as bhang. I myself also used ganja for the same purpose, when bhang was not available in the eastern districts.

23. Bhang is not used for smoking.

28. Average for—(*a*) habitual consumer of bhang is from 2 rattis to 1 masha, that is to say, from 4 grains to 16 grains; (*b*) for habitual excessive consumers from 1 chitak to 4 chitaks.

I cannot say exactly the quantity of ganja and charas which a habitual moderate consumer and a habitual excessive consumer will take.

29. Ingredients (*a*) ordinarily mixed with bhang is black pepper; (*b*) exceptionally mixed with are: nuts, souf (aniseed), cardamom, khora seeds, kharbuja seeds, ghia seeds, saffron, mace, ajwain. Tobacco is mixed with ganja and charas. Dhatura seeds are mixed with bhang to accelerate its intoxicating power during the Holi festival. There is no such preparation as bhang massala sold here or prepared.

30. Bhang is generally consumed in company. About one-third of the consumers will practise it in solitude and two-thirds in company. Ganja and charas are not consumed in solitude. It is mainly confined to the male sex, though females are no exception. The proportion will be about 1 in 100. There is no restriction about age. Children of about 10 or 11 years will consume bhang, but not charas or ganja. But it is not usual for children.

31. The habit is easily formed, and, when once formed, it is difficult to break off. In most of the moderate consumers there is no tendency to develop into excessive. Few only go to excess.

32. I am not aware of any special custom, social or religious, in regard to the consumption of these drugs, except that in Holi festival bhang is taken by more people and in greater quantity.

36. I have not seen any instance in which people have taken to alcohol as a substitute for these drugs.

37. Ganja-smoke is less injurious than charas. Effect of bhang drinking is milder than either ganja or charas. The intoxicating effect of bhang sets in later than that of ganja or charas.

39. I have no experience about this question.

40. Bhang is used for chronic dysentery, diarrhœa, and indigestion; also to check profuse perspiration, when bhang leaves are used as fomentation as an anodyne application mixed with oil. Cows, buffaloes, bullocks, are given bhang mixed with salt to increase their appetite and to keep the bowels clear.

"Bhanga kafahari tikta grahimi madini guru."

"Tikhnosna pittala mohamada bak-bahnibardhini."

Bhang is beneficial in cough. It is bitter, constipating, intoxicating, and increasing bile and appetite.

41. Moderate dose of bhang has beneficial effect as food accessory or digestive. It gives staying-power under severe exertion and alleviates fatigue. It also acts as febrifuge in fever, which comes on with shivering and cold.

Ganja and charas in moderate doses has no beneficial effect as food accessory or digestive. But it gives staying-power under severe exertion or exposure, and alleviates fatigue. It does not act as febrifuge.

42. Charas, even in moderate dose, is injurious. Charas-smoker is thin and emaciated, and will suffer from bronchitis.

44. The immediate effect of the moderate use of bhang in a habitual consumer is that it gives him refreshment. He feels happy. It exhilarates his spirit. Intoxication is very slight. It creates appetite. The effect lasts for about six hours. With moderate dose there is no after-effect. In a habitual consumer of bhang the want of subsequent gratification does not produce any longing or uneasiness.

The immediate effect of charas and ganja in moderate dose is that they produce intoxication rapidly. They do not create appetite. The effect lasts for about three hours. There are no after-effects. Want of subsequent gratification produces uneasiness.

45. Habitual moderate use of bhang has no noxious effect on constitution. It does not injure digestion, but increases appetite. It does not cause dysentery, bronchitis or asthma. It does not impair moral sense, or induce laziness or habits of immorality or debauchery. It does not deaden intellect or produce insanity.

Moderate dose of ganja and charas has noxious effects on constitution. It injures digestion. It causes dysentery, bronchitis or asthma. It does not impair moral sense, or induce laziness or habits of immorality, &c. It does not deaden intellect or produce insanity. It is beneficial that, with a moderate dose, they can bear exposure to cold.

46. Excessive dose of bhang is noxious. It produces stupor and uneasiness. It does not impair digestion, but increases it. It does not cause dysentery, but causes bronchitis and asthma. It impairs moral sense and induces laziness. It weakens the intellect. It does not cause insanity. Excessive dose of charas and ganja emaciates the body, impairs digestion, causes dysentery and bronchitis and asthma. Impairs moral sense and induces laziness. It deadens intellect. I have heard of cases of insanity caused by excessive ganja and charas. But I have not seen them.

47. Moderate use of these drugs has no hereditary tendency.

48. Excessive dose of these drugs has no hereditary tendency.

49. Moderate use of any of these drugs are not practised as aphrodisiac.

50. Excessive dose of hemp drugs are not used as aphrodisiac. They produce impotence.

56. Effect of bhang is not modified by the admixture of black pepper, &c., which are mixed with it. They are used simply with a view to make it palatable. The same may be said of excessive dose of bhang.

Tobacco is mixed with charas and ganja to modify its irritating smoke. Dhatura is only mixed with bhang to increase the intoxicating power of bhang. It is mixed occasionally, such as the Shivratri festival.

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172. *Evidence of* HAKIM SAKHAWAT ALI, *Sayid, Yunani Physician, Agra.*

1. About fifteen years' experience in practice in Agra.

19. Ganja and charas are only smoked. Tobacco is first placed in the chillum, and ganja or charas placed above.

20. Ganja—specially bairagis and jogis.

Charas—fakirs, takiadars, coolies, labourers, etc.

22. Foreign charas is mainly used.

23. Bhang is never smoked.

24. Baniyas, Chaube Brahmans are the largest consumers.

25. So far as I know, the use of any of these drugs is neither increasing nor decreasing.

30. Charas and ganja are always consumed in company, if possible. Bhang is frequently consumed in solitude. Women are consumers to a very limited extent; children, practically never.

31. The habit is easily formed and difficult to break off. The moderate use leads to excessive use in time.

32. Chaubes, bairagis and Brahmans specially use bhang as a religious exercise. Many take it thus daily, others at Holi time. This use is moderate.

33. Ganja and charas are not considered disreputable. There is no disrepute attaching to bhang. The reason of the disrepute of ganja and bhang is that they are frequently consumed in excess.

34. Habitual consumers would find it a great privation, if they had to forego the use of ganja and charas and bhang, because the habit is formed.

35. Prohibition would be possible. An interval would have to be allowed for consumers to break off the habit gradually. Immediate prohibition is impossible. Consumers would be seriously discontented, but it would not cause a political danger. Consumers would take to other intoxicants, especially opium.

36. No other stimulant is being substituted.

37. There is no real difference in the intoxication produced.

38. They are of different strength, and produce intoxication varying in kind, not in degree.

40. Bhang is applied externally as a plaster. The essential oil of charas is also used externally—largely in piles, etc. Both are also used in cattle disease.

41. All three are beneficial, the amount of effect varying with the temperament.

(*a*) Bhang is occasionally used as a digestive.

42. Moderate use of these drugs causes very slight, if any, harm.

43. People are said to dislike the smell of the smoke. No other offence.

44. Ganja and charas produce intoxication at once; bhang after a short time. Bhang is used as an appetizer. The use is refreshing. The effect of bhang lasts for about two hours. Ganja and charas do not last so long. The after-effect is a desire for more of the drug.

45. Habitual moderate use weakens the body and diminishes the quantity of blood. Ganja and charas may cause dysentery and asthma. The brain is also injured, and the action of the heart weak. Several forms of insanity are produced. It makes the eyes bloodshot and small. The use of drugs is the cause, not the effect, of madness. The effect of the use of bhang is much less than that of ganja and charas, but of the same sort.

47. Not hereditary; but children are affected by the force of association in all cases.

49. Bhang is not used as an aphrodisiac. Ganja and charas are so used occasionally, but always mixed with other drugs.

54. No; bhang makes people cowardly.

55. Any of the drugs can produce insensibility on persons not accustomed to its use.

56. Bhang used with ilachi, etc., is an appetizer by itself; it has not that effect. Dhatura is not mixed with them.

57. Ganja and charas are not eaten or drunk.

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173. *Evidence of* Mohammad Sadiq, *Hakim, Lucknow.*

1. These answers are based on my twenty years' experience as a medical practitioner.

2. These definitions may be accepted for this province. These products are called by the respective names of bhang or sabzi, charas and ganja, in this part of the country.

19. They are smoked in hukas and not eaten.

23. It is not smoked, but is drunk triturated with water.

28. Moderate consumers use bhang worth one pice, and ganja worth one to two annas, per diem. Excessive consumers use bhang worth four annas, ganja worth four annas, and charas worth one rupee.

29. If excessive intoxication is required by a man of bad character, he mixes dhatura. No bhang massala is sold in the bazar. People generally mix different ingredients with bhang and drink it after triturating it with water.

30. Bhang is drunk in solitude, while charas and ganja are usually smoked in company. These drugs are generally used by men, and only rarely by women. The children of fakirs (mendicants) also, with the exception of those of tender years, use them.

31. The habit is easily formed by degrees. If the use of such drugs be given up at once the consumers feel a sort of uneasiness for a few days. By habitual use, the moderate habit develops into the excessive.

32. Perhaps the Hindus take a little bhang during the Holi festival, but not ganja or charas. But the use of bhang is not regarded as an essential article of their religion. I hear that a very small quantity of it is taken on that occasion; consequently it does no harm, nor does it lead to the formation of the habit.

36. Such becomes the case when wickedness increases in men of bad character.

37. Bhang is less intoxicating than charas. Ganja is the most intoxicating of the three, and has an instantaneous effect.

39 Ganja and charas are more injurious when smoked.

40. Bhang is used as a medicine in the treatment of hemorrhoids, inflammations, and diseases of cattle; but ganja and charas are not used for medical purposes.

41. These drugs taken in moderate quantities act as stimulants and alleviate fatigue, but they do not in my opinion help digestion, nor do they prevent fever.

42. *Vide* reply to question 41.

44. The moderate use of any of these drugs produces a slight intoxication and is refreshing. They also create appetite when taken. The effect continues for two or three hours. The after-effects are uneasiness and pain in the limbs. There is a tendency in all sorts of intoxicants to produce a longing for larger doses.

45. The body gets emaciated and the appetite decreases. Ganja often brings on bronchitis and asthma; and charas produces inflammation of the stomach and the liver. None of these, however, has been found to cause dysentery, but they produce lassitude and lowness of spirit. They enhance virile power in the novice, but in the long run they bring on impotency. The long use of these drugs, so far as my experience goes, impairs the intellect. In that state a man talks much.

46. The above-mentioned injuries are aggravated by the habitual excessive use of these drugs.

47. It is not hereditary.

48. In this case also there are no hereditary effects.

49. At the beginning the virile power is increased, but subsequently it is totally extinguished.

50. The injurious effects mentioned above are brought on sooner.

56. Bad characters mix dhatura for producing excessive intoxication, and administer to others to make them senseless for the purpose of robbing them.

57. Charas and ganja, as far as my experience goes, are never drunk.

174. *Evidence of* HAKIM ASGHAR HOSAIN, *Sheikh, Native Physician, Fatehgarh, Farukhabad District.*

1. In the course of my practice as a physician I have had opportunities of obtaining information regarding the matters connected with hemp drugs.

2. Yes; the definitions may be accepted for this province. The drugs are known by these names.

3. In this district (Farukhabad) the hemp plant grows spontaneously to some extent. It is abundant in Saharanpur district.

4. It is known as ganja and bhang in this district. The bhang is also called sabzi (green), and by various other names denoting its qualities, such as "warak-ul-khyal," "sabz-pari," etc., etc.

5. Heavy rainfall, damp, and *terai* lands (*i.e.*, lands by the river-side) are necessary for its growth.

7. There is cultivation of the hemp plant in this district (*c*) for use as bhang. Don't know where and to what extent.

14. Ganja and bhang are grown and prepared in the adjoining districts of Shahjehanpur and Hardoi. Don't know to what extent.

35. It would be feasible to prohibit the use of all these drugs if their use be declared to be an offence. Of course it will have to be done by degrees. At first some control should be exercised on the sale of drugs similar to that exercised on the sale of arsenic and other poisons. The prohibition will be followed by recourse to alcoholic stimulants, unless they are made too dear a luxury by imposing heavy duty on it.

40. Only bhang is prescribed by native doctors, but very rarely. Bhang is also used in the treatment of cattle disease.

41. No; in neither of these cases the moderate use of any of the drugs is beneficial. The common people believe that these drugs give staying-power under severe exertion and fatigue; but, in my opinion, the drugs have no such power, though they temporarily produce an effect similar to this.

The lower caste Hindus use these drugs for the purpose specified in (*b*). The proportion of the people is very small.

42. I consider the moderate use of all these drugs to be harmful, because the common people who use the drugs cannot be expected to continue a moderate use of the drug. They are apt to increase the consumption of the drugs after a time.

43. Yes; the consumers of charas are offensive to their neighbours.

44. The immediate effect of the moderate use of the drugs on the habitual consumer is to produce cough and to irritate the temper of the consumer. Yes; it produces intoxication, which lasts only for a short time, after which a craving for the drug is felt.

45. As a rule the habitual moderate use of ganja, bhang and charas produces noxious effects, physical, mental and moral. It does not cause loss of appetite, but injures digestion. In the beginning unnatural appetite is produced. The use of ganja and charas causes bronchitis and asthma. Moral sense is impaired. The use of bhang produces laziness and habits of immorality and debauchery. The advanced state of intoxication deadens the intellect. Excessive use of charas produces insanity, which may have lucid intervals. The intellect is permanently injured. A good many inmates of lunatic asylums will be found to have become insane through excessive use of charas. When a man is under the influence of the drugs he is liable to have melancholic notions. The intoxication may lead to crime.

49. Bhang is used as an aphrodisiac. In the end its effect is injurious. Prostitutes use bhang for this purpose.

51. Habitual criminals as a rule use the drugs. Their proportion is large. Moderate use is also apt to lead to crime, such as offences against person and property.

53. Excessive indulgence in the drugs does incite to unpremeditated crime. The use of charas may lead to temporary homicidal frenzy.

54. Yes.

175. *Evidence of* HAKIM MUHAMMAD ALI, *Pathan, Yunani Doctor, Hardoi.*

1. The perusal of medical works, and also inquiry from hemp drug smokers and traders.

2. It appears from Dr. Prain's investigations that he has considered the plant which produces bhang and that which produces ganja to be one and the same. However, as far as I have been able to ascertain, this is not the case. There is a difference between the leaves of ganja and bhang. The bhang plant is five "gaz" (yards) in height, and the ganja plant never more than three "gaz" If the information given me is not erroneous, perhaps this is the reason why bhang is produced in this district and ganja is not produced here. In these provinces neither the ganja nor the bhang plant are called "patsan" (hemp). The "patsan" fibres are made into "san" (flax) and it has nothing to do with ganja or bhang. What Dr. Prain has said about the different kinds of ganja is quite correct as far as it goes; but besides those kinds there is another kind called "Mahadeva," which used to be produced in Nawabganj (Bara Banki) and Sitapur. The leaves of "Mahadeva" is shaped differently from those of the other kinds, and it is made into bundles weighing one chitak each.

3. Bhang grows spontaneously in Bahraich, Gonda, Kheri, towards the Nepal boundary, and in Katiari in the Hardoi district; also in Kathri, Chandpur, in tahsil Kanauj, and Chapraman and Thathia (towards Farukhabad). I do not know where it is abundant.

6. The wild bhang sometimes grows densely and sometimes in a scattered manner.

7. (*a*) and (*b*) No.

(*c*) In Katiari (Hardoi), about 200 maunds a year are produced.

(*d*) No, though the seeds are collected.

8. Decrease; 1,000 maunds a year were formerly produced. The old hemp cultivators now sow poppy and sugarcane.

9. They sow bhang with wheat in wheat-fields. When the wheat has ripened and been reaped, the bhang plants shoot up.

10. No special class; ordinary cultivators or kachhis.

13. Ganja not cultivated at all in Oudh.

14. No, as far as I know.

18. Ganja and bhang keep for two years only. Charas, if dry, only for a few days. Then they entirely lose their effect. With ordinary care they can be kept for three years. Extremes of cold cause ganja and bhang to deteriorate, and extremes of heat charas.

19. Ganja and charas are only used for smoking; but the oil extracted from charas is used in Yunani medicine to restore enfeebled vigour.

20. Low caste people generally.

22. Foreign; imported from Samarkand *vid* Hoshiarpur and Amritsar.

23. Never.

24. All classes of Hindus eat and drink bhang.

25. The consumption of all three hemp drugs is on the increase. No special reason, except that as other evil customs are increasing in these days, that is too, or because, owing to greater facilities in obtaining them (there is greater trade and there are more shops), they come within the reach of people who could never obtain them before.

30. Consumption of all mostly in solitude. Hindu women sometimes consume bhang, but charas seldom, and ganja very seldom. These drugs are usually consumed by men only. They are not given to children. They are usually consumed by "adolescents" and old men.

31. Habit easily formed. Not so difficult to break off as the opium habit; but can be easily broken off, as the habit of using tea can. Natives who do not drink tea daily can give it up more easily than Europeans.

32. No social or religious customs as to drugs; but when people call at a bhang drinker's house, bhang is offered like the "huka;" not so ganja and charas. The habit is not formed by partaking of these drugs occasionally in this manner.

33. With disfavour. Social opinion among the Hindus and religious opinion among the Muhammadans condemns it: charas or ganja much more so than bhang, because ganja and charas are more injurious than bhang, and are mostly used by low castes. The habits of life of those who use ganja, charas and bhang are worse than the habits of those who do not. The hemp plant is never worshipped.

34. No serious privation to any class. None could not abandon it, because the intoxicating influence soon goes off, so the habit does not form very easily. The more a person is accustomed to take drugs, the more difficult it is for him to give them up.

35. It would be feasible to prohibit all, but difficult in each case, because those accustomed to use drugs would feel the loss of them; but they could overcome the feeling. Certainly it would be consumed illicitly to some extent. The prohibition could be enforced by forbidding cultivation and sale. Some discontent would no doubt result; but it would not be serious or amount to a political danger. The consumers would certainly resort to both alcoholic stimulants and other drugs. Those who could afford it to eat would resort to alcohol, and those who could not to other drugs.

39. Smoking affects the heart and brain much more than eating or drinking because of the heat, and is therefore more injurious. It also affects the lungs, because they are soft and spongy, and the ganja smoke permeates them. Bhang eating and drinking affect the heart, stomach, and liver, but very gradually.

40. Yes; Hindustani (Yunani) doctors prescribe charas and bhang (never ganja), but to a very small extent, and very carefully and with great caution. I don't know about their being used for cattle disease.

41. (*a*) Bhang is used as a food accessory, and to a certain extent as a digestive, because on account of its dryness it sops up the moisture of the stomach, and strengthens digestion; but when the moisture is entirely dried up thereby, it affects digestion prejudicially, *i.e.*, its prolonged use becomes injurious instead of beneficial to the digestion. Ganja also increases the digestive powers, and when people are seized with vomiting after meals it helps to prevent it.

(*b*) To alleviate fatigue and to give staying-power ganja and bhang are used.

(*c*) To prevent ague and fever bhang is given in very small quantities; not specially in malarious, etc., tracts.

(*d*) Fakirs and jogis use ganja and bhang because they increase the power of meditation (union of man with the deity "ana'lhaqe"), and it is believed that after death a drug consumer's bones do not rot.

Moderate occasional use.

42. Even moderate use harmful, because it affects the digestive powers, and thus induces other diseased conditions.

43. They are not uproarious like consumers of spirits; but the smell of ganja, when it is smoked, is offensive.

44. The immediate effect would be gratification, as in the case of any other habit. Bhang and charas are refreshing and intoxicating; they remove the pangs of hunger where they exist, and create appetite where it is wanted. But ganja only produces intoxication and sleep to a great extent. Ganja-smokers sometimes derive much pleasure thence, and sometimes much terror. The ganja intoxication goes off in about 15 minutes, and the bhang intoxication in two or three hours. There are no after-effects. The want of subsequent gratification produces uneasiness.

45. Noxious, physical, mental and moral effects are produced by such use. Though morals are not directly impaired, still through the heart and brain being affected, morals must suffer. For a time,

after men have begun to use the drugs, they look fresh and florid; but the hands and feet and face eventually become swollen and dark, and virile vigour diminishes. The digestion is at first strengthened, but ultimately weakened, then dropsy is caused. Dysentery is never seen; but bronchitis and asthma are often brought on by drugs, especially ganja. Yet ganja is a medicine for bronchitis and asthma if used in small quantities. Morals are apparently not impaired, but are undermined in the long run. Ganja induces habits of immorality and debauchery and laziness. Sometimes it produces courage and sometimes cowardice. It deadens the intellect and brings on insanity if the brain is weak from other causes. It will not, by itself, produce insanity.

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176. *Evidence of* HAKIM MAHOMED SARFRAZ ALI, *Yunani Hakim, Mirzapur.*

19. Ganja and charas are used for smoking purposes generally, but there are two more methods in which charas is used—(*a*) Charas is mixed with milk and boiled, and then it is converted into curd, afterwards they extract ghi therefrom. Some sort of sweetmeat or halva is prepared from ghi thus extracted, which (sweetmeat or halva) if taken, produces intoxication. (*b*) Charas is first mixed with ghi and water, and then boiled; when water is absorbed, some sort of sweetmeat is prepared therefrom.

20. Ganja is used by low class people both Hindus and Muhammadans. Few respectable persons use it. Charas is confined to low class people; but is far less used than ganja.

21. Chur is largely used in these provinces. Dry tobacco leaves are first mixed with ganja and then put in a chillum for smoking. The process is both economical and intoxicating as well.

23. Bhang is not used for smoking.

24. Bhang is used by almost all classes of Hindus, *viz.*, Brahmins, Kshatryas, Khutries, and Kayasths, etc.

Individual members of Hindu class do not use it but hate it. There are few Muhammadans who use bhang. Bhang is first mixed with sugar and when made into barfies (a kind of sweetmeat), which are called majuns.

29. Bhang drinkers mix black pepper with bhang, powder it and then use it. Some mix rose leaves and aniseed with bhang.

31. The habit of consuming ganja, bhang, and charas is easily formed by ten days' use. When the consumer does not get it at its fixed time, there is longing for it. The consumer is put to some trouble at first if refused. When the habit is developed into the excessive, serious privation is caused.

33. The lower class of people do not look upon bhang, charas and ganja in a bad light whereas respectable persons despise it. The excessive use of these drugs brings ignominy, results in loss of wit, and the attendant consequences are fracas and unpleasant disputes and abuses.

34. Those who are addicted to the use of these drugs are put to great trouble, if they are not allowed their use. Ganja gives a relief to its smokers after hard day's labour. If they do not take it, their body becomes languid on account of fatigue.

35. The prohibition will press hard on the smokers. Discontent will, as matter of course, prevail amongst them. If the use of these is prohibited, it will naturally find substitute in alcoholic drink.

40. Bhang is prescribed for fomentation in cases of piles. It is also administered in cattle diseases.

42. Ganja and charas are injurious in their effects. The dry effects of these drugs affect the constitution in consequence of which the circulation of blood is lessened, and general debility is caused.

43. Yes; the moderate consumers are inoffensive to their neighbours.

44. The persons habituated to take these drugs are relieved from the uneasiness when they are allowed their use. It is quite clear that these drugs are narcotic. Bhang creates appetite when taken along with other ingredients, provided they suit the temperament of the consumer.

45. Yes; physical, mental, and moral degenerations are the inevitable results of the habitual use of these drugs. Ganja and charas cause loss of appetite when used by men of hot temperament. The use of these drugs impairs the moral sense, and leads to the habits of debauchery; when used in excess they deaden the intellect, and insanity is sometimes caused. The insanity produced by the excessive use of ganja and charas is cured by tonic medicines.

49. None of these drugs; ganja, bhang, and charas can be used as aphrodisiac, but every one of them is retentive so long as the intoxication lasts, and therefore is sometimes used by prostitutes. Yes; the use of these as well as of other intoxicants, specially for this purpose, does much more harm than their use as an ordinary narcotic. The excessive use of ganja and charas lessens the circulation of blood, and produces impotency.

53. Ganja, bhang, and charas are generally used by low class people, who have to work hard for their daily bread, or whose calling is that of cart or ika driver. As their daily earnings scarcely suffice their wants, those given to excessive indulgence have recourse to crimes to get money to meet this luxury. They sometimes have to tell lies, and are given to deception or theft, they often take away children to jungle for the sake of ornaments. The children are allowed to flee for their lives after being divested of their ornaments; but in case of apprehension of the discovery they put the children to death.

55. Yes; they sometimes do. The excessive use of these drugs might produce stupefaction, though it might not be complete or lasting long.

58. The excise administration is good.

63. No objection at all.

64. I have no objections to the existing regulations.

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177. *Evidence of* JAGANNATH MISRA, *Native Physician, Budaon City.*

1. I have in my practice as native hakim frequent intercourse with different sorts of people both in and out of the town, and have studied several works on treatment of drugs, etc.

2. Yes. The definitions are accepted here. Bhang is known as siddhi, bijya, and sabzi. Charas is called charas, but has two species, one being styled as charas Bokhara, and the other as charas Yarkand. Ganja is known as murra, chur, pathari, and baluchar.

3. In the damp districts of Terai, in Tahsil Baheri, District Bareilly, in Gorakhpur, and in Tashil Damaryaganj, District Basti, in Bansi, in Bengal, and in Cashmere the plant grows spontaneously.

4. The hemp as such is called here san or patsan, and is quite a separate species from the hemp producing bhang, charas, or ganja. The hemp is cultivated in those parts with a view to obtain fibres for cordage, etc., and is a great article of commerce. It is not of spontaneous growth.

5. Damp and moist soil is essential for its spontaneous growth.

6. It is ordinarily scattered.

7. (*a*), (*b*), and (*c*) No. (*d*) Yes, almost throughout the district.

8. No increase or decrease has taken place as far as I know.

10. There are no cultivators here of hemp for its narcotic properties. They grow it simply for its fibre or seeds, and are therefore classed as ordinary agricultural cultivators.

11. Very rarely, and that too by some of the mendicants or ascetics round their hermitage.

12. Nowhere.

13. For the purpose of fibres and seeds the cultivation is not restricted. As for ganja it is restricted to hermitages, etc., as I expressed in question 11. The cultivation is not general, though the kind of soil for the production of ganja is required to be damp, as explained in question No. 5. Its cultivation is quite impossible in sandy places and deserts.

14. They are imported, not prepared in the district.

15. Ganja is rubbed well by the thumb of the hand before it is mixed with tobacco for smoking. The charas is not rubbed, but only mixed with tobacco for smoking. The bhang is used for drinking; it is first ground well, and then strained mixed with water, milk, sugar, pepper, and aniseed. It is also eaten prepared thus: A seer of bhang mixed with four chattacks of ghi is boiled down. When well boiled it is kept for cooling, and the water is thrown away after the drug is deposited underneath. Subsequently in a chattack of this sediment two seers of syrup is mixed and a confection prepared. Sometimes instead of water milk is used for boiling down the bhang. On occasions bhang is eaten pure mixed only with sugar.

16. Bhang is generally prepared at home, but all bhang, ganja, and charas can be prepared from wild plant wherever grown.

17. By all classes of people.

18. Yes; they deteriorate by keeping, and in time lose their effect. In the ordinary way, however, bhang and ganja can be preserved for a year, and charas for three years. The causes of deterioration in ganja and bhang are dampness, and in charas loss of moisture. To prevent deterioration it is necessary that bhang and ganja be kept dry and charas moist.

19. Ganja and charas are used only in smoking, but I have seen recorded in a book that a kind of confection called maju shirza jani is prepared with essence of bhang mixed with charas in the Deccan. This confection even in a small quantity is a remedy for impotency.

20. Both the drugs are largely used by the bairagis of Ajodhya, the gossains of Jwalaji in Kangra Valley, and about all the mendicants, Hindus and Musalmans, in all parts of India. Most of the people other than those also consume them; for instance, in Tahsil Dataganj, District Budaon, men and women both commonly use them.

21. In this district and its vicinity murra and chur are mostly used, but preference is given to baluchar, which is very scarce in these parts. In Bengal the last named is generally used, and abundantly obtained.

22. Foreign is chiefly used, and is imported from Kabul, Bokhara and Yarkand, and that imported from Yarkand is preferred.

23. Never.

24. The Brahmans, specially chaubes, almost throughout the division of Agra eat and drink bhang at large. The number of chaubes in Muthra and Mainpuri using the drug amounts to about 75 per cent. It is mostly consumed even in Kashganj and Soran in Etah, and is sparingly used in almost all parts by almost all kinds of the Hindu community.

25. The use of charas is on the increase. Even the female sex has taken to its use, especially among the Rajputs and Ahirs. It is mostly used in Dataganj, Besouli, and Gonnour in the Budaon District.

27. Bhang and charas are used by the high and low both, but ganja only by the lower people. Idle and vicious habits and the society of the consumers of these drugs lead to the practice.

29. Pepper is generally mixed with bhang, but often aniseed is also combined. Dhatura is very rarely mixed with a view to make the beverage strong or to do harm to the consumer. With ganja nothing is mixed. But with charas the contractors mix linseed oil and honey for keeping it moist.

30. Bhang is mostly taken in solitude, but ganja and charas in company. The use is confined to the male sex chiefly in old age for stimulant qualities; but women are also not quite exempt. Children never use the drugs.

31. The habit is easily formed. To break it off is also not difficult. There is always a tendency towards excess, for moderation in any of the intoxicating drugs is never possible.

32. No customs require the use of the drugs, but some of the Sivites offer bhang in the worship of Siva, though religiously it is not essential. If it is ever used on such occasions, its use is temperate, and it cannot lead to formation of habits.

33. The consumption of any of these drugs is generally regarded with suspicion: only the chaubes socially consider the practice of bhang eating and drinking good. There is, however, no religious necessity for it. The use of narcotic is held generally disrespectable, for it muddles the brain and weakens the intellect, and when such is the case a man who uses narcotics must commit actions far from being acceptable, and is therefore viewed as detestable by the people.

34. It would go hard for a man if he gives up at once the deep-rooted habits of taking any of these drugs, but he can, of course, abandon it by and by. I cannot quote any instance in which men have suffered serious privation in leaving off the habit.

35. Prohibition is feasible. The drug cannot be used illicitly if hard-and-fast rules are laid down. Prohibition can be enforced by enactment of an Act. There would be some discontent, but it will not last long. There can be no political danger unless religious feelings are interfered with. Yes; a measure to abolish stimulants may be apprehended, since the people seem to be fervently inclined towards wine; but apparently there is no fear of the use of other drugs.

36. The use of bhang is generally, though secretly among those who have religious scruples, substituted for that of wine. While ganja and charas are openly superseded by opium smoking. The evidence for the use of wine and opium smoking in excess is the increase in the contract for their sale. Formerly there never existed so many liquor and chandu shops as at present.

37. The effect of charas is stronger than that of ganja; it is productive of bronchitis and asthma, and leads in the end to impotency.

38. All the species of ganja lead to bowelish affections and impotency, but baluchar is stronger than murra, and murra than chur.

39. As far as I know, bhang is only eaten or drunk, and ganja and charas only smoked. It cannot be said, therefore, with certainty whether smoking of all these will be less injurious than eating or drinking.

40. Yes. Bhang is sometimes used for medical purposes, and it is very largely administered in the treatment of cattle diseases.

41. (*a*) Bhang if moderately used on occasions and not habitually taken is stimulant but never digestive.

(*b*) None of the drugs has staying-power or alleviates fatigue.

(*c*) It is not proved that any of these drugs are febrifuge or preventive of malarious diseases.

(*d*). The native hakims use bhang often for the purpose of snuffing, rubbing over the body, and bathing. Persons of all rank use bhang occasionally for the purposes set forth in (*a*) and (*d*); but charas and ganja, except being intoxicating, serve no end.

42. Habitually, if used even in moderation, the drugs are never harmless. No book on medicine I have read ever recommends the use of the drugs.

43. Never.

44. At the outset the effect of bhang is rather refreshing if taken moderately, but for a habitual consumer nothing but intoxication is the only result. It is also for a time productive of appetite. It has no after-effects, nor does the want of subsequent gratification produce any longing or uneasiness. Charas and ganja produce no effect save that of intoxication as far as I know.

45. (*a*) Yes, it does.

(*b*) Yes, the constitution is weakened.

(*c*) Bhang injures digestion, and charas and ganja cause loss of appetite.

(*d*) Ganja and charas produce bronchitis and asthma.

(*e*) All the three drugs impair the moral sense and induce laziness; but though at first they tend towards forming the habits of immorality and debauchery, they render impotent in the end.

(*f*) The use of the drugs deadens the intellect and produces temporary insanity; but the symptoms are reinduced by the use of the drugs after liberation from restraint. Insanity by the use of those drugs is in my opinion due to weakness of mind and brains as well as to deficiency in self-control through weakened intellect. Two cases of insanity caused by the examination of bhang, charas, and ganja came under my treatment. In both of these were found symptoms of melancholia, fear, sleeplessness, loss of appetite, and taciturnity. The effects remained for six months, after which a perfect recovery was effected. Whenever after this the use of any of the intoxicating drugs was made, the symptoms aforesaid generally reappeared.

46. The habitual excessive use of any of these drugs leads to a more powerful degree of insanity by causing the loss of the senses and weakening the intellect.

47. There is no reason to believe that the effect of any of these drugs is hereditary, nor does the habitual moderate use affect the children of the consumer in any way.

49. Bhang is at first aphrodisiac, but subsequently its effects are quite the contrary. Charas and ganja are in no way aphrodisiac. The prostitutes sometimes use bhang for intoxication, but ganja and charas are very rarely used by them. Really the use of the drug is very injurious and produces impotency.

50. But the excessive use leads to impotency is proved beyond doubt. Almost all the old physicians agree in the statement, and experience confirms it.

51. The bad characters themselves often use intoxicating drugs very little, but they generally administer them to persons on whom they criminally wish to lay their hands.

53. No, as far as I know.

54. No.

55. Perhaps, but no case in the district ever came to my notice. I do not think anything is mixed with ganja and charas, but bhang with the admixture of dhatura renders one insensible, but not completely stupefied.

56. The effect of bhang mixed with aniseed and pepper, together with milk and sugar, is rather modified if taken moderately, but the admixture of dhatura intensifies the effect and produces insensibility. As to ganja and charas, I do not think anything is mixed with them. Excess is always injurious.

57. Ganja and charas, as far as my knowledge goes, are only smoked, and never eaten or drunk.

178. *Evidence of* LALA NIHAL CHAND, *Honorary Magistrate, Saharanpur.*

1. No special opportunities.

2. Yes. This may be taken as the local nomenclature of the various drugs.

3. There is an abundant spontaneous growth of the hemp plant in the Saharanpur and Muzaffarnagar districts.

6. Scattered.

7. There is no cultivation of the hemp plant in the districts with which I am acquainted.

14. Bhang is largely manufactured in this district. No ganja or charas are produced.

16. Bhang is generally so prepared. It can be prepared from the hemp plant wherever grown. Ganja and charas are not prepared in this district.

18. Ganja and charas will keep for about a year, after which they lose their strength. Bhang will keep for two years or longer if preserved from exposure to cold and damp.

19. In this district they are used only for smoking, always mixed with tobacco.

20. Charas is principally consumed by fakirs, bairagis, jogis, and gosains. Ganja is very little used at all in this district.

21. Flat.

22. Foreign, principally imported from the Punjab.

23. Not in the districts with which I am acquainted.

24. (1) All classes of Hindus and (2) Mirasis, Takiadars drink bhang and also eat it; but the practice of eating it is not common.

25. The consumption of charas and bhang is on the increase, as shewn by the rise in the drug contract price. I cannot give any special reasons. I do not consider that the recent rise in the price of liquor is responsible for the increased consumption.

26. (*a*) 25 per cent.

(*b*) 15 per cent.

(*c*) 50 per cent.

(*d*) 10 per cent.

29. Bhang is usually mixed with black pepper. It is also sometimes mixed with almond, cardamom, sugar, poppy seed, and milk. Dhatura is not used for this purpose. These admixtures are intended to minimize the heating and drying effects of the drug. No.

31. (*a*) Yes; (*b*) It is easy to leave off drinking bhang, but difficult to give up charas and ganja. (*c*) The moderate habit tends to develop into the excessive.

32. As regards Hindus, it is not considered disgraceful to consume the drugs although there is no injunction in their favour. The Muhammadan faith prohibits the use of drugs.

33. The use of charas and ganja is considered reprehensible. No moral stigma attaches to the consumption of bhang. No such custom in this district. I believe the origin of the disrepute attached to the consumption of charas and ganja to be that the consumers are offensive to their neighbours owing to their breath being tainted.

34. The usual consumers would be occasioned considerable distress by the deprivation of the drug to which they are accustomed. An enforced abstinence renders them fretful and physically 'slack.' Some 50 per cent. of the consumers would be so affected.

35. I consider such a prohibition would be inexpedient and ineffectual, as it would at once be followed by illicit consumption and would occasion serious discontent, which, however, would not amount to a political danger. Yes.

41. The moderate use of bhang is beneficial as a digestive, as a stimulant, and as a febrifuge and preventive of cholera. Ganja and charas are in no way beneficial.

43. Bhang-drinkers are inoffensive. Ganja and charas smokers are offensive. Their breath is tainted, and they are constantly coughing and expectorating.

44. Ganja and charas produce immediate intoxication and torpidity. Bhang acts after about an hour. It creates hunger, and specially a desire for sweetmeats. They all have the effect of an aphrodisiac. The effects of ganja and charas last for a couple of hours; that of bhang for about four hours. The after-effects of all three are a physical limpness.

45. The habitual moderate use of ganja and charas are injurious both physically and morally. They cause a loss of appetite, coughing and whooping cough, and deaden the intellect. The use of bhang produces corpulence, but has no mental or moral effect. The use of ganja and charas is occasionally productive of temporary insanity, which ceases when the drug is stopped and is reinduced by the drug being taken again.

47. No.

51. There is in my opinion no connection between crime and the consumption of drugs.

Oral evidence.

Question 25.—To the best of my belief there is no connection between the increased consumption of the hemp drugs and the rise in the price of liquor. The two habits are distinct, and I am unable to give any reason for the increased consumption of the drugs.

Question 29.—I never heard of dhatura being mixed with charas for smoking.

Question 35.—If the Punjab charas were prohibited, it would still be imported illicitly. People who could not get smuggled charas would take opium in the first instance because it resembles charas. Opium would be eaten and smoked. I cannot distinguish between the deleterious effects of opium and charas. They are equally bad when smoked. Alcohol would also be resorted to, but to a less degree than opium. I consider liquor more deleterious than charas. Liquor has many bad effects while charas has not. In hot weather a man may go insane from charas. Liquor does not produce insanity but in general effects it is worse.

Question 45.—I cannot give any instances of insanity produced by ganja or charas. My statement is general.

Question 51.—I have been fourteen years a Magistrate. The hemp drugs do not cause crimes. I have never had a case in which the crime was alleged to have been committed under influence

of the drugs. I can't be sure I should detect the habit of charas or chandu smoking from the smoker's appearance.

Question 59.—Charas is consumed by poor people and the raising of the price would check consumption. I think such restriction is desirable. There is, however, no room for increasing price looking at the comparative circumstances of poor and rich, and on the whole I am not in favour of the adoption of that measure. On all considerations taken together I should oppose the proposal to raise the price.

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179. *Evidence of* Debi Pershad, *Kayasth, Zamindar (also Honorary Magistrate), Pilibhit City.*

1. Being a zamindar, I have had opportunities of visiting places where ganja and bhang grow, and of making enquiry into their various usages, etc. Information has been obtained from other sources also.

2. In this province these drugs are called ganja, bhang, and charas. "Bhang" is also called sabzi or siddhi by some. Different kinds of ganja, baluchar, chapta, etc., are also known here; but ganja is not sold. The villagers who are habituated in using this prepare it themselves.

3. In the northern and eastern parts of this district hemp plant grows spontaneously, but is not called patsan here. It is rather termed ganja, bhang, and grows abundantly in the Kamaun division.

4. In this district it is known by the name of ganja and bhang, and these names exactly refer to the same plant.

5. In low lands it grows less; but on an elevated or level land, with good showers of rain, it grows abundantly.

6. Wild hemp is often dense.

7. Its cultivation is not carried on in this district.

10. It is not cultivated in this district, and where there is a cultivation it is not carried out by any particular class of people.

12. In Kamaun division it is cultivated for charas purposes. In Kashmir paper is made of the fibres of the bhang plant. It is nowhere specially cultivated for the production of ganja.

14. Ganja and bhang are prepared from this plant growing spontaneously. About 500 maunds of bhang are prepared in this district; but charas is not made in this district.

16. Ganja, charas and bhang can be made from the wild plant.

17. Inhabitants in general of the place where this plant grows prepare ganja and bhang. There is no particular class to do this.

18. Bhang, if kept with care, can remain in good condition. Such a kind of bhang is generally liked by bhang drinkers. Its effect is damaged by dampness. Charas is said to be good when it is dry and does not lose its stickiness; otherwise its effect is lessened.

19. In this province ganja and charas are smoked. Charas is more expensive than ganja, which drug is, therefore, more popular among villagers and the labouring class.

20. Among Hindus, mendicants of lower grade generally, and people of lower class as well, use this drug. Its use is considered indecent by the gentry.

21. Every kind of ganja is mixed with tobacco before it is used for smoking purposes.

22. It is imported from foreign climes, such as Kumaun, Bokhara, and Yarkand.

23. Bhang is never smoked. But ganja smokers, when they cannot get ganja, place bhang in lieu of the drug (ganja) in their chillum; but its effect is not the same as that of ganja.

24. Dry bhang is used as churan (a digestive powder), mixed with salt, etc., in winter season, and in summer it is used as syrup, with which are mixed pepper, cardamom, etc. This is drunk by Brahmans, Khattris, and Vaisyas in every district.

27. Ganja and charas smokers are found in low class of people. But bhang is used by persons of high class also to a great extent.

29. To make it more delicious persons add pepper, cardamoms, &c.; but people in general, simply grinding it first in water, drink it off.

30. Charas, ganja and bhang are consumed by people in company, and in solitude by some of the higher classes.

31. Often the moderate habit of these drugs develops into the excessive. It is consumed more by males than females.

32. There is no religious custom to the consumption of any of these drugs. Rather it is against the regulations of religion, though illiterate people consider the use of bhang as religious.

33. The use of charas and ganja in the higher classes is not considered respectable. Bhang also, when drunk in large quantities by any one, is deemed indecent, but its use in small quantities has almost become a custom among the public in general. There is no custom of worshipping the hemp plant by any sect.

34. Habitual consumers, no doubt, feel some difficulty while trying to leave off its use at first; but there is not much trouble.

35. If the use of these drugs is forbidden by law, it will certainly cause dissatisfaction among the habitual consumers; but the dissatisfaction cannot amount to a political danger.

37. Charas is considered to be a more effective intoxicant than ganja, particularly the haththe ka charas is famous. The haththe ka charas is formed from the dew on the ganja plant by pressing the moisture with the palms of our hands. On account of its superior flavour it is also called itr or spirit.

39. The use of bhang, whether dry or syrup, is less injurious than the smoking of ganja or charas. For charas and ganja-smokers ultimately are attacked with asthma, cough, etc.

40. Its medicinal qualities, both as regards its drinking and application. Bhang is supposed beneficial for piles. Many persons use this for such a purpose. It is also used in the medicines of the cattle disease.

41. The moderate use of ganja, bhang and charas in such climes where the climate is ordinarily supposed as unhealthy is considered wholesome. In medicinal qualities its use in the beginning appears doing good, but at last it is most injurious.

43. The ganja, bhang and charas smoking, generally speaking, are not offensive to their neighbours.

44. Habitual consumers of these drugs, if they consume these in moderate quantities on the whole keeps them jolly. The habitual consumer, after the use of his daily drug, feels hunger. Bhang drinkers have often their time of drinking it fixed, as morning and evening. The effect of the drug to such habitual drinkers is sufficient during this interval. But the ganja and charas smokers have no fixed time of smoking. Its effect remains for about two hours if smoked well once. The use of charas and ganja is injurious on account of its causing asthma and cough. Bhang also, by medicinal rules, produces laziness and keeps one out of senses, but the latter is less injurious than ganja and charas.

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180. *Evidence of* The Hon'ble the Raja of Bhinga, C. S. I.,* *Bahraich, Oudh.*

1. As a landlord my experience is confined to Bhinga, where the plants grow spontaneously and abundantly.

18. They improve if kept with care.

19. To the best of my knowledge they are used for smoking only.

20. As a rule ganja is smoked by the lower class of people and especially by the lowest of ascetics; charas is used by the well-to-do classes also.

22. Native charas is not liked so much as foreign, which is said to come from Nepal.

23. To the best of my knowledge bhang is never used for smoking.

24. There is no particular class to whom drinking or eating bhang is confined. Persons addicted to bhang are found all over India, but in some parts of the country, such as Benares and Muttra, the use of the drug prevails to a great extent.

29. Ordinarily smoking tobacco and dry tobacco leaves are mixed with ganja and pepper with bhang, but as the latter is used by the respectable classes as well, there are no end of ingredients used with it.

Cardamoms, aniseed, saffron, sugar, milk and many other articles are mixed with it. Dhatura is generally used by men of vicious habits.

30. The use of these drugs is chiefly confined to male sex, and children seldom take them.

31. The habit of consuming these drugs is not very easily formed, nor is there much danger as in the use of alcohol for the moderate habit to become excessive. But when the habit is formed it is difficult to break it off.

32. There is no social or religious custom in this part of the country. The lower classes of people, however, sometimes make use of bhang when they cannot procure grog for such occasions as social gatherings. Manu distinctly lays down that the use of all intoxicating drugs is unlawful.

34. It will be a great privation to ascetics and poor people who indulge in the consumption of the drug and would no doubt be a source of great political danger. The prohibition is sure to end in the use of alcoholic stimulants and in the illicit consumption of the drugs.

39. Of all the intoxicating drinks bhang is said to be the least injurious, as it does not act on the brain like alcohol. The Brahmins of Muttra are the most notorious consumers of bhang and at the time enjoy splendid health. Smoking ganja, however, is most harmful and breeds disease.

40. Bhang is one of the chief ingredients in the medicines used by the Hindu physicians for loss of appetite, diarrhœa and other diseases; and it is also given to cattle.

43. Inoffensive as a rule.

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181. *Evidence of* Raja Jung Bahadur Khan, C.I.E., *Landlord, Nanpara, Bahraich.*

1. I have no practical acquaintance with the subject of hemp drugs, and my knowledge as to this matter is almost next to nothing. But I have been making very careful enquiries as to this subject from both the vendors and consumers of hemp drugs, and my answers are framed in accordance with the information thus acquired.

2. Yes; I think these definitions may be accepted from this province. But I am told that charas is imported from Nepal and Kashmir, and is not prepared in Oudh. Ganja is known locally as jungli ganja or mahadewa, and its varieties as Baluchar and Patiala, both imported from other parts of India. By the way, the correct term is subzi, not subji, as given by Dr. Prain.

3. I do not know; but in this district it grows spontaneously; and I fancy there must be other districts in Oudh in which it grows like this. I believe it grows pretty abundantly in the Kheri district; also in the Bahraich district.

4. It is known as bhang, buti, bijia, subzi, siddhi, and patti. Yes; they refer to the same plant.

5. It grows in sandy soil, but rain affects it injuriously.

6. I believe it is ordinarily pretty dense.

7. There is no cultivation of it at all in this district; it grows spontaneously, and I believe this is the case over the greater portion of this province.

12. I have no information.

13. I am not aware. I believe there are no such restrictions.

14. Yes; bhang only. Ganja and charas are imported from abroad. As to extent, I do not know.

15. I am unable to answer this question.

16. (*a*) I am not quite sure, but I believe there must be some people in this district who pick the bhang leaves for their own use as well as for the use of their cattle.

* Invited to attend at a meeting of the Commission for oral examination, but failedto appear.

(*b*) Yes; it can be so prepared.

(*c*) No; ganja and charas cannot be so prepared.

18. Ganja and charas, if kept carefully in a dry place, can keep good for two years. Bhang can keep good for only one year. Yes; I understand after five or six years ganja and charas quite lose their effect: bhang after one year or so.

19. Yes; only for smoking.

20. The labouring classes of the people smoke ganja and charas; also fakirs. I do not know anything as to what proportion of the people go in for it, and in what localities.

21. The flat one is preferred. I cannot mention any particulars.

22. Foreign charas is chiefly used. I hear it is imported from Nepal and Kashmir and Bokhara.

23. Never so.

24. Brahmins and Rajputs chiefly drink bhang irrespective of localities.

25. I am told that the use of ganja and charas is somewhat on the increase. The use of bhang seems to be the same as usual. The increased consumption of ganja and charas may be attributable to the stringent enforcement of the regulations, and to increased vigilance on the part of the police, as well to the increase of population.

26. I cannot undertake to say.

27. The consumers of ganja and charas, as I have said before, are principally the labouring classes and the fakirs. The labouring classes, I am given to understand, use it as a stimulant to their jaded powers, and the fakirs, who use it excessively, to curb and destroy venereal desires.

28. (*a*) The average allowance of ganja and charas per diem is 3 *mashas*, costing 1 pice.

(*b*) The average allowance of ganja and charas for excessive consumers is 1 tola per day, costing 1 anna.

(*a*) As regards bhang, the average daily allowance is 1 tola, costing 1 pie.

(*b*) In the case of excessive consumers, it is $2\frac{1}{2}$ tolas, costing 2 pies.

29. They ordinarily mix tobacco with ganja and charas. In exceptional cases they mix the three together—that is, ganja, charas, and tobacco—to make the stuff more strong. Dhatura is sometimes put in by the fakirs to make it exceptionally strong.

There is no such "bhang massala," but they always mix pepper with bhang.

30. I cannot say, but ganja and charas are generally smoked in company. Bhang is not so used, that is, in company.

Yes; the use of these drugs is mainly confined to the male sex, irrespective of any time of life.

But it is not usual for children to do so.

31. (*a*) I am told it is easily formed.

(*b*) Yes; it is difficult to break it off.

(*c*) No; there is hardly any such tendency.

32. I cannot ascertain any such custom.

33. The consumption of ganja and charas is generally held in abhorrence. Bhang is tolerated. But I do not think there is any public opinion in regard to the practice. The people seem to have an instinctive dislike to all forms of intoxicating drugs. I cannot find any such custom, that is, of worshipping the hemp plant.

34. Yes; I believe it would really be a serious privation to the consumers to oblige them to give up the drug they use. The giving up of the habit causes great physical discomfort to the consumers. I can't give the probable numbers.

35. (*a*) Yes; it would probably be feasible.

(*b*) In that case it would, of course, be consumed illicitly.

(*c*) The prohibition might possibly be enforced by enormously augmenting the tax upon these drugs.

(*d*) and (*e*) Yes; I do believe it would cause serious discontent among the consumers; but such discontent would not amount to a political danger.

(*f*) The prohibition would very likely be followed by recourse to alcoholic stimulants or other intoxicating drugs.

36. There are apparently no reasons for thinking so.

37. Charas is very heating in its effect, and as an intoxicant is very much stronger than ganja.

38. The flat one is the strongest; then comes the round one, and then the chur.

36. Ganja and charas are always smoked in chillums; and there is no evidence to show that they are ever drunk or eaten. These two narcotics are more injurious than bhang, which is never smoked in a chillum.

40. Only bhang is so prescribed as a remedy for piles, and is also used in the treatment of cattle disease.

41. (*a*) Yes; that is, the impression of the consumers as regards ganja and charas. Bhang gives one an appetite.

(*b*) Yes; they say that ganja and charas have all these properties. Bhang, too, alleviates fatigue.

(*c*) No such properties.

The labouring classes use ganja and charas for the above purposes. I refer to the moderate habitual use of these drugs.

42. From enquiry I find that the moderate use of these drugs is virtually harmless. I cannot assign any reasons though (*vide* answer to preceding question).

43. Yes.

44. All three drugs are refreshing, and also create appetite, especially bhang.

The immediate effect of the moderate use of ganja and charas is to induce intoxication. Bhang produces intoxication after half an hour or so. The intoxicating effect of 3 mashas of ganja and charas would last from 1 to 2 hours; that of a tola of bhang, about 3 hours. None of these drugs allays hunger. There are almost no after-effects. To a habitual consumer the want of gratification at the appointed hour does produce longing and uneasiness.

45. (*a*) None that I am aware of.

(*b*) Ganja and charas impair the sexual powers by degrees.

(*c*) No.

(*d*) Yes; ganja and charas produce these ailments in time.

(*e*) No.

(*f*) No; they neither deaden the intellect nor produce insanity.

The other parts of this question must be answered by an expert.

46. The evil effects described above must, of

course, be aggravated by excessive indulgence in ganja and charas. In exceptional cases they may induce insanity as well. Bhang may also produce this horrid condition.

47. No.

48. This question is for experts.

49. No; on the contrary, ganja and charas impair the sexual appetite. Never so used by prostitutes. The use of hemp does not appear to produce impotence.

50. The above remarks apply with greater force in regard to the excessive use of these drugs. The use of hemp, however, does not cause impotence.

51. I cannot say.

52. I am unable to answer this question.

53. No. I don't think so. I am not aware of any such case.

54. There is no evidence to show this.

55. In rare instances perhaps they do so. A goodly dose of bhang can induce complete stupefaction. Not so ganja and charas.

56. Ganja and charas are never smoked by themselves without the admixture of tobacco, which is done to give it aroma and flavour. They mix spices with bhang to give it a fine flavour. I have no special information regarding the admixture of dhatura; but I suppose they do it in the case of personal consumption to induce strong intoxication and a state of happy oblivion; and as regards its administration to others, criminals may sometimes adopt this practice to further their nefarious designs.

57. This does not appear to be the case.

58. I believe the excise administration of this province to be working tolerably well. At all events I have heard no complaint about it from well-informed and unprejudiced persons.

59. I cannot indicate any specific improvements.

60. Ganja, I believe, is not cultivated in this province because perhaps of its inferior quality; nor is it prepared here; it is imported from other provinces of India.

61. Charas is not produced in our province, but is imported from abroad.

62. I do not think that this is necessary.

I do not imagine that this would be feasible.

63 and 64. None.

65. I cannot hazard any opinion as to this question.

66. I am of opinion that the superior kinds might be taxed more than the inferior ones.

67. I am not sure.

68. I believe there are such shops in our province. I have no practical acquaintance with them, so cannot give any opinion.

69. As to the first and second parts of this question, I am not aware. I think local public opinion ought to be consulted.

70. I am not aware of any such facts. I think duty is paid in respect to the hemp drugs used. As to the last part of this question, I have no information.

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182. *Evidence of* Raja Lachman Singh, *Government Pensioner and Zamindar, Agra.*

1. I was Deputy Collector for more than thirty years, during which time I had often charge of the Abkari Department, and opportunities of obtaining information on matters connected with the department, in the North-Western Provinces.

2. Ganja is not produced nor much used in the North-Western Provinces. Charas and bhang are used but not produced (or rather prepared) in these provinces for use. The limited amount of ganja used is generally of the sort called baluchar.

3. In the districts of Saharanpur and Muzaffarnagar the hemp plant grows spontaneously and in a large area.

6. Rather dense.

7. See No. 3. No cultivation.

12. Ganja is imported into these provinces chiefly from the district of Rajshahi in Bengal.

14. No.

18. All the three drugs are spoilt within two years, even when protected from damp. If not so protected, they deteriorate in 12 months.

19. They are used only for smoking. I know of no case personally; but I have heard that charas is sometimes eaten with betel leaf under the belief that it increases virility. The quantity taken is said to be very small, *viz.*, about a grain.

20. Very low classes, such as grass-cutters (Chamars), cook boys, bhangis, dooly-bearers and the like. Mostly in towns and rarely in villages. In towns the smokers must be about 2 per cent. of the total population. Ascetics and professional mendicants are proverbially excessive smokers; the former for the purpose of destroying virility. Brothel-keepers and their customers are generally charas and ganja smokers.

21. Baluchar is preferred. In the upper districts of the North-Western Provinces ganja smokers are rather rare.

22. Foreign charas is chiefly used. It is imported from the Punjab and also from beyond the Indus. One kind is called Yarkandi, probably from its being imported from Yarkand.

23. No, I have never heard of it.

24. The Chaube Brahmans of Mathra are the famous bhang drinkers. It is not an exaggeration to say that 99 out of every 100 Chaubes drink bhang. In Mathra and Bharatpur, and in all the towns around them, bhang is largely consumed, and every class of people drink it. The average must be about 75 per cent. of the male population who drink bhang. As a rule the drinkers are men who have no work to do, or whose work is of the indoor sort. Eating of bhang is not much in practice. Residents of the places of Tirath (or sacred places) of the Hindus are almost all bhang drinkers; and so are the priests and mendicants and ascetics of those places.

25. It seems to be on the increase owing to the facility with which the drugs are obtained. Another reason is that the caste-bonds, the old rules of society, the fear of excommunication, and the reverence for religious commands have been much destroyed by the development in this country of the customs and freedom of Europe.

26. By a rough guess, about 80 per cent. are habitual moderate consumers, 20 per cent. are habitual excessive consumers. Of occasional consumers, about 95 in the 100 are moderate and five excessive.

These percentages relate to bhang as well as to ganja and charas-consumers.

27. Ganja and charas are mainly consumed by low classes and ascetics; but bhang is used by all classes. There is no strict prohibition in the Hindu religion against these drugs as there is against liquor. The Muhammadan religion strictly prohibits the use of all sorts of intoxicants; yet the lower classes of Musalmans sin against the law, and so do the lower Hindus against their religion when they drink liquor. Ganja and charas-consumers are considered as vagabonds and dregs of the population. The words ganjabaz and charasbaz are terms of reproach for a man of the respectable classes; but bhangbaz is not so bad, as it only indicates the man to be stupid or a fool, whereas the other two imply immorality and misconduct.

28. One pice ($\frac{1}{4}$ anna) is the daily cost of each of these drugs for a moderate consumer; but for an excessive consumer bhang costs about one anna and ganja and charas as much as 4 annas a day.

29. Nothing is mixed with ganja or charas; but the very excessive consumers of bhang mix a few seeds of dhatura to make the intoxication stronger.

The bhang massala consists of the seeds of sonf (aniseed), pepper, kasni, and cucumber, and the root called mulahthi (liquorice).

30. Bhang is generally consumed in solitude, and ganja and charas in company. The use of all three is confined to the male sex, except in the case of women of bad repute. Children rarely smoke ganja or charas; but the boys of bhang drinkers generally follow their fathers.

31. The habit is easily formed and easily broken off, unlike the habit of opium eating or liquor drinking. In the cases of ganja and charas there is a tendency to develop into excess.

32. There is a general custom amongst Hindus to drink bhang on the Holi festival. Even the total abstainers of bhang are often induced by their friends to take a small quantity of the green water on that festival. The worshippers of the god Shiva consider it meritorious to drink bhang as a religious duty. Among the lower classes of the eastern districts ganja and charas are used on almost every festival and on public meetings. They offer a quantity of these drugs to the manes of their ancestors, as well as to their family gods, on occasions of births, weddings, funeral ceremonies, and festivals.

33. Except bhang, the use of the other drugs is generally regarded as disreputable, because (1) the consumers, as a rule, belong to the disreputable and misbehaved classes; and (2) the use is injurious to health and pocket, and it leads to misconduct also. Bhang has been so adapted that its drinker is not considered a misbehaved person, although in daily transactions his memory and intelligence are not easily trusted. It is neither injurious to health, nor a very costly luxury. I know of no custom of worshipping the hemp plant. There is hardly any public opinion regarding the habit of using these drugs, except among the Muhammadans, whose religion strictly forbids the use. The stigma on ganja and charas is chiefly owing to the fact that they are consumed by men of a reprehensible society.

34. Certainly the foregoing of the consumption of bhang will be hard for a very large number of persons, say about 25 per cent., of the Hindu male population, not only because they are habituated to the drug, but also because they believe it to be an innocent luxury and useful to their health. But the consumers of ganja and charas admit themselves that these drugs are harmful to both body and mind, and I think they will not feel it very hard if compelled to forego their use.

35. The discontent on the prohibition of the use of bhang will, I am afraid, be so general that it may amount to a political danger. But the case with ganja and charas is different. Their consumers are comparatively few, and confined to the lower or non-influential classes. For the higher or bhang-consuming castes the religious prohibition against the use of liquor is so strong that, even if compelled to forego the use of bhang, they will not resort to alcoholic stimulants. The ganja and charas-consuming classes already use liquor, and they will resort more freely to it if prohibited from using the drugs. Smuggling of bhang, etc., has never been effectually stopped, and it will never be so stopped when the use of these articles is made penal by law. It will rather increase.

36. I do not think that alcohol is now substituted to any extent for ganja, charas, or bhang.

37. The intoxication by ganja is said to be milder and lasting a shorter time than the intoxication by charas. Excessive use of each of these brings on diseases of the chest, and very often insanity, either for a short period or long.

40. Bhang is largely used in the medicines given to horses and horned cattle. No school of native doctors prescribes any of these drugs as a medicine for human beings.

41. Bhang in moderate quantities is useful as a digestive, and also as a preventive of diseases springing from malaria or bad water. It does not assist at all in giving staying—power; on the contrary, it makes a man dull and indolent. Ganja and charas, moderately used, alleviate fatigue. It is for this purpose that a number of the labouring classes smoke these drugs, whether habitually or occasionally.

42. Bhang, I think, is harmless, but the after-effects of ganja and charas, even when used moderately, are harmful both to body and intellect. Excessive use of ganja and charas leads to insanity, and even moderate use to asthma and bronchitis.

43. Yes.

44. Bhang increases appetite and keeps the bowels clean. It gives a good sleep, but makes the consumer dull and averse to any sort of work requiring thought or attention. Its effect lasts for five or six hours. It requires no subsequent gratification, except plenty of food. After-effects are not bad. No uneasiness. Charas is refreshing after labour. It gives intoxication, which lasts about four hours and creates appetite. Ganja is milder in intoxication than charas, and the intoxication lasts only two or three hours. It allays fatigue.

45. Habitual moderate use of bhang affects the mental powers somewhat injuriously, but not the body or morals. It produces laziness, but does not lead to any disease, or immorality, or insanity. Ganja and charas, even when moderately used, create asthma or bronchitis, and I know of no case in which insanity resulted from a moderate use of any of the hemp drugs. Ganja produces in the end indigestion and want of appetite.

46. I know of no case in which habitual excessive use of bhang has caused any serious disease of the body or brain. But I know a case which occurred in the Bijnor district about the year 1866, in which a man, after smoking ganja or charas to excess, became mad and murdered his two children and a female relation. The madness was said by the medical officers to be acute homicidal mania. It lasted for several weeks.

47. No.

49. Moderate use of ganja and charas is said to increase and excessive use to destroy virility. Bhang is neither beneficial nor injurious in this respect.

50. See 40.

51. It has become a custom among bad characters to smoke ganja, charas, chandu, and madak, whether moderately or excessively. New members, as soon as they join the society of bad characters, begin to follow the custom. There seems to be no connection between crime and the use of hemp drugs.

52. See above.

53. Yes, see No. 46.

54. I think not.

55. A strong puff of ganja or charas causes complete stupefaction to a person not accustomed to smoke these drugs to excess. A large dose of bhang also causes stupefaction. I know of no case in which any of these drugs, without the admixture of dhatura, was administered to facilitate crime on the victim.

56. Hard drinkers of bhang mix dhatura for personal consumption, and criminals mix it in bhang or sweetmeat or food for administration to their victims.

57. I know of no such case.

58. The system is good, except that it does not prohibit the open use of ganja and charas in the shops where they are sold or in public places.

63. No objection.

64. None.

65. I think the taxation is fairly regulated.

67. No objection.

68. See No. 58.

69. Public opinion is not consulted at present, but certainly it ought to be consulted.

70. Smuggling in small quantities is so easy that I do not think it possible that it should be stopped altogether by any penalties.

Oral evidence.

Question 1.—I served twenty-two years as Magistrate in Bulandshahar, and nine years in Etawah (as Magistrate and Tahsildar) and four years in Bijnor. I was also Translator in the Secretariat and Board's Office before that.

Question 25.—I judge from what I see in my own neighbourhood that the use of these drugs is on the increase. Where two or three used to smoke now five or ten smoke. I think this is due to increased communication and specially with the parts east of Allahabad. People, especially of the lower classes (saises, etc.) have come bringing the habit with them and diffusing the practice.

Question 35.—I think that the same low classes take ganja or charas as take liquor; but it is not usual for the same people to take both. I consider that the evil consequences of alcoholic liquor are worse than those of hemp drugs. The expense too of the former does not act as a deterrent, but leads to poverty and misery in the family: children of liquor-drinkers starve.

Question 46.—I hear that the excessive use of ganja or charas often produces insanity (as stated in answer No. 37) but the case given in answer No. 46 is the only one I know. It occurred when I was Magistrate. I cannot remember whether it was ganja or charas; but I remember it was one or other that the man was said to have taken. There was no mention of other drugs so far as I remember. I did not inquire whether any other member of his family was mad. I heard the case. I was empowered to commit to the Sessions Court. But the man was not fit to make his defence and was not tried. He had killed his own wife and one or two children and also his aunt. There was no evidence of motive, no evidence of quarrel. It was said that he had been well in the morning, that he took the drug some time later; and in the afternoon suddenly seizing a hoe killed these victims. He was about forty years of age. I do not remember whether he was said to be a habitual consumer. He was a weakly thin man. I do not remember how he came to take the ganja. He was sent to the Bareilly Asylum. I remained at Bijnor a year and-a-half, during which time I know he had not recovered. This is the only case in my magisterial experience of thirty years. None occur to me as having come before me privately or officially.

I know my coachman takes ganja; but I see no difference in him. I can see no difference in moderate consumers. But I know several cases of bairagis, excessive consumers whom I could tell by their redness of eyes and flushed appearance.

Question 58.—There is no prohibition against consumption on the premises. This is evil because people consume more under these circumstances, and it is very unseemly in the bazar. They might consume together in their houses; but this would not be so unseemly; besides consumption on the premises leads to loss of shame.

Question 59.—Beyond the above I have nothing to recommend. The thing I want is to have the consumption in shops stopped. I do not recommend increase of duty. It would lead to smuggling. No doubt it might lead to decrease in consumption. I do not think that it would lead to the increased use of alcohol; for the two kinds of intoxication are distinct. If total prohibition were enforced, no doubt some would take to liquor. Such low classes require some kind of intoxication. No one would go to dhatura: no one uses it except for crime, except very excessive drinkers who add a little to bhang. A slight increase of duty would not do any harm. Total prohibition would not be an unmixed good. I think that, while the insanity and other evil effects of excessive indulgence would be removed, the relief in fatigue, etc., to the poorer labouring classes would also be lost.

183. *Evidence of* RUNJEET SINGH, *Landlord, Agra.*

19. Yes.

23. It is not used for smoking, but it is used as a confection by the natives of India.

28. Not known.

29. Not known. I am not aware of the bhang massala.

30. They are not used for children, but taken especially by the male sex.

31. It is difficult to break off at once.

32. I am not aware of any custom, whether social or religious, in regard to consuming these drugs. The latter part not known.

36. As far as I know, alcohol is not substituted for these drugs.

37. Yes; the effect of charas smoking is immediate, and that of ganja intoxicating power is gradual. The drinking of bhang differs in its effect from both of the above drugs: the narcotic effect comes on gradually, and retains its power for a longer period.

39. Drinking or eating is not so injurious as that of smoking. I am not aware of their causing any disease or producing insanity.

40. Yes, as Tinct. Cannabis and extract are used very frequently both in European and Native hospitals. Given to horses and bullocks to restore their appetites.

41. Under the use of bhang will increase appetite. I have seen bhang given in malarious districts to prevent ague; but regarding charas and ganja I have no experience.

42. I do not consider the taking any narcotic drugs moderately to be beneficial. I believe in time it will eventually cause the person to take excessively.

44. (*b*) No.

(*c*) Yes.

(*d*) and (*e*) Charas and ganja allay hunger, but bhang creates appetite.

(*f*) The effects are stated above.

(*g*) By taking any narcotic drugs it produces habit and a longing.

45. Not known. Charas and ganja impair the health by injuring the digestion and subsequently loss of appetite, and very often produce either dysentery, bronchitis, or asthma, as also immorality. Regarding intellectual insanity not known. I have had no experience.

46. As noted in 45.

47. Not known.

48. As stated in 47.

49. Not known.

50. As noted in 49.

56. Bhang, in moderation, increases appetite, in excess, short of insanity; but the admixture of these items I cannot say.

57. They are not used as stated.

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184. *Evidence of* GANGA BUKSH, *Choube, Zamindar, Muttra.*

2. In my country the names current are:—Bhang, sabzi, bijya, siddhi, charas and ganja.

3. Not known to me.

7. No.

14. No.

18. After the rains, bhang gets spoiled.

19. Smoked in chillum.

20. I do not know if the consumption is confined to a particular class of people.

21. I do not know.

23. Bhang is never smoked in chillum.

24. Hindus, especially Choube Brahmins, and a few Muhammadans.

28 For (*a*) average allowance per diem varies from 1 tola to ½ chittak (2½ tolas); for (*b*) varies from 2 chittaks to 4 chittaks, price of which is two annas.

29. The following ingredients are ordinarily used: black pepper, almond, cardamom, and kasni. Nutmeg, jaitri, saffron, and musk, cloves are very occasionally used. Dhatura is never so used.

30. Ganja and charas are generally consumed in company, but bhang is consumed in solitude as well as in company.

32. There are no customs, social or religious, that I know of. But they are used by those who are habituated to them.

34. To give it up would, of course, cause discomfort.

36. No intoxicating liquor will serve as a proper substitute for these drugs.

41. Moderate use of these drugs is beneficial in its effects. Conduces to appetite. It is used as a febrifuge.

43. Moderate consumers are no trouble to their neighbours.

44. Bhang exhilarates and promotes appetite. It does not produce any discomfort.

47. Not a hereditary habit.

49. It has not that effect; on the contrary, it destroys it.

56. Generally badmashes mix dhatura with bhang and administer it to others to gain their end by making them unconscious.

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185. *Evidence of* MUNSHI KEWAL RAM, *Kayasth, Landholder, Jalalabad, Shahjahanpur.*

1. All my life (forty-five years) I have lived among the peasantry who use these drugs. I own five or six villages.

2. Bhang, charas and ganja.

4. Bhang, charas, ganja.

6. Dense.

7. Is not cultivated here.

14. Not prepared here.

18. They do deteriorate by keeping; in time it becomes worthless. It keeps good for a year or

two at most. It goes bad in the rains; damp affects it.

19. They are used solely for smoking save in medicines.

20. It is not confined to any particular class; though mendicants (fakirs) and the lower classes use them more freely.

21. The flat sort.

22. Foreign, Bokhara.

23. No.

24. Bhang is used largely by the wealthier classes, *e.g.*, Brahmins and the Muttra Chaubes. It is eaten and also drunk by people. It is used everywhere in the province.

25. On the increase. The reason is due to the price of spirituous liquors rising.

30. Ganja and charas are used in company. Bhang in solitude, Only the male sex use them. There is no particular age for their use. Children never use them.

31. The habit is easily acquired, but like all habits difficult to break with. Once acquired, it has a tendency to develop into the excessive.

32. There is no order or rule requiring the use of these drugs.

33. The practice of using charas and ganja is held in disrepute; not so with bhang. The reason why the former is so held is solely because the manner in which it is used is not clean. It dirties the hands. No one worships the hemp plant.

34. It certainly would to a large number of people.

35. It would be impossible to stop the use of these drugs. If they were prohibited by law, the people would be driven to use them illicitly. Any legislating in this direction would be unadvisable, as the mass of people would misconstrue the benevolent intentions of the Legislature, and think that it was only another step in the direction of interfering in their social habits.

40. They are used in the treatment of cattle disease.

41. Beneficial. (*b*) Alleviates fatigue.

42. Harmless in moderation.

43. No.

44. Charas and ganja produce intoxication immediately. It increases the appetite. Its effects last five or six hours. Its after-effects are nil.

45. (*a*) None.

(*b*) No.

(*c*) No.

(*d*) Ganja and charas produce asthma and bronchitis.

(*e*) No.

47. Not hereditary, nor does it in any way affect the children of moderate consumers.

49. It is aphrodisiac; charas and ganja-smoking causes impotency.

51. Bad characters as a rule use these drugs.

58. The system of excise administration is working well and needs no improvement.

68. None.

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186. *Evidence of* Munshi Narain Sahai, *Kayasth, Landholder, Tilhar, Shahjahanpur.*

2. Ganja, bhang, and charas.

3. In Kheri and Hardoi (Oudh), in Pilibhit and in the northern part of this district, ganja and bhang grow spontaneously in profusion.

4. Bhang, sabzi, bijya, siddhi, and tusai, and sukha are all used for bhang.

5. No special conditions of climate are requisite certainly. In the damp humid Terai it grows luxuriantly.

6. Dense.

7. Bhang and ganja are not cultivated in this district.

12. I do not think so.

13. I do not think it is cultivated anywhere in the province. It could grow anywhere.

14. It grows spontaneously.

15. Ganja leaves are rubbed on the palm of the hand into dust, which is mixed with tobacco and smoked in a chillum. Bhang leaves are ground and mixed with water and taken as a beverage. It is also eaten dry; also is mixed in sweet meats, when it is called majum.

16. People do not prepare bhang. It can be made wherever it grows; so also can ganja. Charas is never made here.

17. No class in particular.

18. They do deteriorate by keeping. With ordinary care they can be kept one year. In the rains they lose their effect. If sunned and kept carefully, they may probably last longer.

19. They are only smoked in a chillum.

20. Mendicants as a rule use them mostly. No locality is famed for it.

21. Ganja of any kind is only smoked in a chillum.

22. Yarkand charas is chiefly preferred for the reason that it is the most intoxicating. Bokhara charas is most in use, as it is more largely imported.

23. Bhang is not smoked.

24. All classes of people use bhang. They eat and drink it. Mostly in Muttra and in the Punjab.

25. The use of ganja and charas is on the increase. Bhang does not seem to be on the increase.

26. (*a*) 5 per cent.

(*b*) 10 per cent.

(*c*) 2 per cent.

(*d*) 4 per cent.

27. They are taken from the mendicants (fakirs), musicians, and those persons who are obliged to work in water.

29. Black pepper is mixed with bhang usually and drunk. Occasionally ginger, kasni, kahu seed, khurfa seed, melon seeds, cucumber seeds, cardamoms, white and red almonds, rose water, cactus water, sugar and milk are mixed with it.

Sometimes as an intoxicant dhatura is mixed with it.

30. Charas and ganja are always used in company. Bhang is used in solitude. The male sex only uses them. Children rarely use them. The use of these drugs is not confined to persons of any particular age.

31. The habit is easily acquired. To leave off bhang is not difficult, but it is otherwise as to charas and ganja. The tendency is to develop into the excessive.

32. The 'Shiv' offer bhang to their Mahadeo. They look upon this custom as a religious one and incumbent on them.

33. The use of bhang is not looked upon as disreputable. It is otherwise as to charas and ganja. I do not know of any class to worship the hemp plant.

34. It would be a great hardship to mendicants and the habitual consumers were they to leave it off.

35. It would not be impossible to put a stop to their consumption. No one can do anything contrary to the law. Certainly those habituated to the use of these drugs would in the beginning feel the deprivation, and would use dhatura and other intoxicants. No political danger would arise from its stoppage. The prohibition should be gradual.

36. Alcohol is not being substituted for any of these drugs. Nor do I think it ever would be, for they are cheaper than alcohol.

37. The effects of charas and ganja smoking are the same, but charas is more intoxicating than ganja.

38. The flat ganja is the most intoxicating; next the round, and last the chur.

39. Drinking or eating the drug is not less injurious than smoking, but when smoked, they produce intoxication more quickly. Bhang is usually drunk.

40. Bhang is used medicinally for dysentery, and is given to cattle to counteract the effects of hard work and fatigue.

41. (*a*) Accessory.

(*b*) Yes.

(*c*) Yes.

42. Bhang is harmless. Charas and ganja are baneful.

43. They are not.

44. Bhang does not take effect at once; ganja and charas do. They are all intoxicants and appetisers. Bhang affects one for 4 to 5 hours, while charas and ganja for 1 or 2 hours only. They have no subsequent ill-effects. The want of subsequent gratification does not produce any longing or uneasiness.

45. Ganja and charas are baneful physically and morally. They lessen the appetite and injure the digestion. They produce asthma and bronchitis. They impair the mental powers and produce laziness.

46. The habit of using these drugs grows on the users.

47. Is not hereditary. Does not affect in any way the children of moderate consumers.

49. The moderate use of these drugs does not promote lust. Prostitutes seldom use them. Charas and ganja produce impotency.

51. Fakirs as a rule are the greatest consumers of these drugs. Bad characters use the drugs freely. Bhang is mostly used everywhere by the better class.

53 and 54. No.

56. Used in moderation, it produces intoxication of the usual type; if mixed with dhatura, etc, the effects are great, well nigh producing death.

57. Ganja and charas are never eaten or drunk.

58. I consider the present system of excise administration quite perfect.

59. Cannot be improved on.

60. Ganja is not cultivated in these provinces; it is spontaneous in its growth. It is not properly guarded. It should be grown under the same conditions as opium.

61. Charas does not grow here, nor is it made here.

62. The same reply as No. 60.

63 and 64. No objections.

65. Taxation is reasonable, and should not be altered.

66 to 68. No.

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187. *Evidence of* Chaudhri Ghasi Ram, *Landowner, Maulaheri, Muzaffarnagar District.*

1. I have no special or personal knowledge on the subject of hemp drugs.

3. The hemp plant grows wild in all parts of Muzaffarnagar district, particularly in moist places, such as the low lands of the rivers or the banks of the canals.

4. It is known as bhang.

6. It grows densely.

7. No.

12. Not in this district.

14. The drug contractor collects bhang for sale in his shops.

16. No; people buy bhang from licensed shops. It can be prepared from the wild hemp wherever grown.

19. In this district charas only is smoked.

20. Fakirs and Brahmins are the principal consumers of charas. Ganja is not used in this district.

22. Charas comes from Yarkand.

23. No.

24. Bhang is only druuk; fakirs and Brahmins chiefly druk bhang. A few people of other castes also do so.

25. It is not on the increase.

29. Bhang is generally mixed with black pepper.

30. People generally meet together to consume drugs; children are not consumers.

31. Bhang is generally consumed in moderation and the habit of taking it is easily left off. Charas smoking is more likely to grow into a habit and is abandoned with difficulty.

32. Drug consumption has no connection with religion. But Hindus only indulge: very few Muhammadans take drugs.

33. Public opinion is against the use of bhang and very strongly against the use of charas. The practice of taking drugs is condemned, because it is thought to be hurtful. There is no worship of the hemp plant.

34. I do not think that it would be any serious privation to drug consumers if drugs were suddenly withdrawn from them. They would suffer no serious discomfort, as opium consumers would do if deprived of opium.

35. Quite. Some drug consumers might for a time continue to obtain drugs illicitly, but drug consumption would be stamped out in a short time. The feeling of the people is strongly against drugs.

36. No; I do not think so. The effect of alcohol and drugs is so different that consumers of one are not likely to take to the other.

39. Bhang drinking is much less harmful than charas smoking. The latter injures the brain and the eyes. Bhang being mixed with water does less mischief, but that too is hurtful.

40. Bhang is used as a drug for cattle to assist digestion.

41. The use of drugs even in moderation is never beneficial. Bhang at first may aid digestion but it subsequently injures the stomach. Drugs make a man lazy instead of energetic, and are of avail in fever.

42. I consider the use of drugs always hurtful, however moderate.

43. Men who consume drugs are generally bad characters and troublesome to their neighbours, but the use of drugs does not excite to violence.

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188. *Evidence of* Maha Singh, *Cultivator, District Muzaffarnagar.*

1. I smoke charas when I can get it—every day if it is to be had. I also drink bhang.

15. Bhang is prepared from the hemp plant; the dried leaf of the plant is ground to a powder, sometimes with the admixture of pepper, almond, melon seeds, cucumber seeds, mixed with water and then strained. The decoction is drunk with milk and sugar. Sometimes but very rarely the leaf is eaten and a draught of milk or water taken after it.

16. Bhang decoction is prepared by the people in their houses. If the dry leaf cannot be procured, it is ground in its green state. The decoction can be and is prepared from the hemp plant, which grows wild all over the district. But the decoction made from hemp which is bought from shops is of greater strength and therefore is in greater request. Charas is not prepared from the wild plant.

19. Ganja is not consumed in this district. Charas is only used for smoking.

20. Musalmans, Brahmins, Gujars, Jats, smoke charas. Fakirs are the greatest consumers.

22. Foreign charas is alone used.

23. Bhang is not used for smoking.

24. Brahmins, Baniyas, Jats, and various other castes drink bhang.

28. Habitual moderate consumers take one pice worth of charas (1½ mashas) a day, and one pice (one chattak) of bhang a day. Excessive consumers take six mashas of charas, and one anna worth (4 chattaks) of bhang a day.

29. Almond and pepper are commonly ground with the leaves of hemp to make a cooling drink.

30. Charas is smoked by three or four men in company. Bhang is drunk in solitude or in company. Men, not women, take charas. The age at which charas is taken is from 15 years upwards. Bhang is drunk by women as well as men. The age at which it is taken is from 15 years. Children rarely take either drug.

31. The witness learnt the habit of smoking charas from a fakir whom he used to visit when a boy of 12 or 13. The privation of charas for a day or two causes actual physical pain. The witness used to take one pisa or two pisas worth of charas every day, when he began to smoke it, but now he can only afford one pisa in two days. The witness took bhang regularly—1 chattak a day for four months last year—as a remedy for ague. Before and since he used to drink it intermittently. The habit of taking bhang is easily broken off and does not grow on the consumer.

32. On Dewali, Holi and other festivals the consumption of bhang and charas is more general.

33. The consumption of bhang and charas is held in disrepute. The reason is that sometimes intoxication results which degrades consumers as a class. Charas and bhang consumers pour out a libation of bhang to Mahadeo, and invoke the name of the deity when they smoke charas.

34. It would be a serious privation to forego the use of charas, but not of bhang. It would cause actual physical pain.

41. Witness considers that charas promotes digestion, enables a person to stand exposure to cold, and that bhang rids him of his ague.

44. The body is refreshed and invigorated by use of either drug. They act as stimulants; intoxication is not produced. The effects last a a day. Hunger is not allayed. The appetite is stimulated. Privation from either drug produces uneasiness.

45. No noxious effects are produced. The constitution is invigorated, not impaired. Digestion is stimulated; dysentery, bronchitis and asthma are not caused. None of the ill-effects mentioned in the question are produced.

(The witness is a strong man, about five feet ten inches in height; looks robust.)

49. Witness has two sons and one daughter who enjoy good health.

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189. *Evidence of* Rai Durga Parshad, Bahadur, *Khettry, Landholder, Benares, now residing in Gorakhpur.*

1. I do not think myself capable of answering these questions fully, as I have had no good opportunities of obtaining information regarding the matters connected with hemp drugs. I have not got even that experience what men of my rank and age can have by passing their life in this world.

2. The real name of the dry leaves of the hemp plant is bhang, and the words subji or patti and siddhi are also used for bhang.

18. It is said that bhang loses its effect by keeping or when it becomes old.

20. Ganja is used among lower classes, and fakirs whose religion does not prohibit its use. It is very seldom used by respectable classes. Only those who mix themselves in low societies during their minority smoke ganja.

23. No, I have never heard or seen any one smoking bhang. People say it is used for smoking as well.

24. All classes of Hindus can eat or drink bhang; specially followers of Shiva (god) like it the most, because offering of bhang to Shiva is considered sacred. Men of other sects use bhang for pleasure's sake. It is beyond my power to state the true proportion of the men using bhang; but approximately half of the Hindu nation uses bhang.

29. Black pepper is ordinarily mixed with bhang, and exceptionally and occasionally aniseed, almond, cardamom, sugar, and milk are mixed with bhang. I do not know about other ingredients.

30. On occasions of public gathering, public festivals, and evening parties, bhang is used in company; otherwise in solitude. Children do not use these drugs save on medicinal purpose.

31. Habit of using all the intoxicating drugs increases gradually, and it is always difficult to give up the old standing habit.

33. The use of these drugs is not considered good in the eyes of the public.

34. It is always troublesome to give up the use of these three drugs, *viz.*, bhang, ganja, and charas, according to the quantity used.

35. The order of prohibition among the consumers would cause discontent. It cannot be said that the prohibition would cause the consumers to take alcoholic stimulants. There are four classes of Hindus, and the first three are prohibited by religion to take stimulants, I don't think that alcoholic stimulants can be substituted for bhang, ganja, and charas.

40. In diseases of cattle, bhang is given, and it is also given to cattle when they are fatigued and tired of long journey.

42. The use of all intoxicating drugs weakens memory, manly power, and sight, and I fully believe in these effects.

43. The consumers of these three drugs were never heard to be offensive to their neighbours.

44. Bhang is refreshing and produces appetite.

45. In my humble opinion the use of these drugs do harm less or more, as described in my reply to question 42.

47. I have neither heard nor seen that the use of these drugs becomes a hereditary habit. It makes no effect on the children of the consumers.

48. In my opinion the use of ganja and bhang is more than charas.

49. In my opinion these three drugs, *viz.*, ganja, bhang, and charas, are not aphrodisiac, and they are not used for this purpose.

53. I have never heard the consumers of these drugs committing a serious crime, except using abusive language and doing simple *mar-pit*.

54. I have never heard that these drugs are used with such intention.

190. *Evidence of* Lala Bas Deo Sahai, *Bania, Zamindar, Sikandra Rao, District Aligarh.*

1. I have used bhang and known many people who use it.

2. Bhang is called bijia, sabzi, bunti, kamla patti in Brij bhasha.

3. In very small quantities in Sikandra in groves and such places. In Muzaffarnagar and Saharanpur it grows very much.

4. See answer 2. All refer to same thing.

6. Very dense.

7. The hemp plant is planted on each side of fields and is cultivated for fibre only and seeds are given to cattle and eaten by low classes.

16. Ganja and charas can be made anywhere.

18. Ganja, charas, bhang can be kept for a year, but then spoil. Cold also spoils them.

20. Fakirs and Brahmins at ghats in holy places, to the extent of 70 per cent., use ganja and charas; kahars about 50 per cent.

22. It comes from Kabul.

24. (*b*) Banias (about 10 per cent.), Brahmins (30 or 40 per cent.), Kaiths (10 per cent.), Thakurs (20 or 30 per cent.), Low castes (40 or 50 per cent.), Musalmans (about 5 per cent.), drink it in all localities.

(*a*) The same classes eat it, if they cannot get it to drink, but only to a small extent, except at the Holi, when it is eaten in majun.

25. On increase, because the Government now allows it. Former Governments forbade it; also good liquor is not to be had now.

26. (*a*) 20 per cent.

(*b*) 25 or 30 per cent.

(*c*) 15 per cent.

(*d*) 20 per cent.

27. (*a*) Kahars and nais.

(*b*) Fakirs and ghat Brahmins.

(*c*) and (*d*) All castes.

Kahars and nais take these drugs to refresh themselves and also to deaden their senses. Fakirs and ghat Brahmins take these things because they have nothing else to do.

29. (*a*) Bhang—Black pepper, almonds, aniseed, cardamoms, for flavour; (*b*) sugar, ghi. Charas and ganja—(*a*) Tobacco.

30. In company. Men only use these drugs, except prostitutes, who use charas and ganja. Children do not use them.

31. Habit easily formed and hard to break off. The tendency is not for a moderate habit to become excessive.

32. It is a custom at Holi to use bhang, but I don't call it a religious custom, and it is not essential. It is not excessive, does not lead to formation of the habit and is not injurious.

33. All three drugs are considered evil, because the senses are injured and the brain weakened by their use. There is no custom of worshipping hemp plant.

34. Very severe if it were stopped suddenly because of the strength of habit.

35. It would be feasible to prohibit the use of these drugs. As many of the soldiers use it, the discontent caused by it might be a political danger: charas and ganja should be first stopped by degrees, leaving bhang. Alcoholic stimulants would not be used.

36. No.

37. Ganja has stronger effects.

40. (*a*) Bhang is used by native doctors for piles.

(*b*) It is given to cattle for weakness of digestion.

41. (*a*) None of them are good.

(*b*) Useful because they dull the perception.

(*c*) Bhang is good, but charas and ganja are not good.

(*d*) In no other way.

Bhang is not used by respectable people.

42. All intoxicants harm the brain and are bad.

43. Not at all.

44. Ganja and charas—intoxication at once, and hunger is stopped. Intoxication lasts two hours and then limbs feel broken. Cough and lung diseases are caused by use of these. Bhang effects come in a little time, appetite is promoted, body feels refreshed, and mind is excited. This lasts two or three hours. No after-effects are found. There is a great longing for each of these drugs, if it is not obtained.

45. Body is weakened and dried up, appetite and digestion are weakened, coughs and asthma are caused. The mental faculties are diminished. The moral faculties are injured. Habits of debauchery are not caused by it. The intellect is weakened and insanity is produced.

47. Not hereditary. Children of charas and ganja smokers may be weak. Children of bhang drinkers are not affected.

49. It is so used by men and prostitutes. It produces impotence.

51. Most bad characters use these drugs; but the use has no connection with crime. They use them because they are of bad character.

53. No; because the minds are deadened.

54. No.

55. Not possible.

58. Yes.

62. Ought to be controlled by letting out tracts to contractors.

69. A proclamation is issued calling on all people to give any objection they may have to opening a new shop.

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191. *Evidence of* Kunwar Kundan Singh, *Brahmin, Zamindar, Lakhnan, Pargana Hathras, District Aligarh.*

1. I have enquired of the people of Muttra, Brindaban, Bharatpur, and Solon, since receiving these questions, but do not use any of these drugs myself.

2. In Hardwar and in Bhartpur State.

4. The plant is known in Bhartpur as thatia.

6. I once saw a field of bhang at Hardwar. It grew densely.

7. Hemp plant (patsan) is cultivated in these parts only, (*d*) for its fibre. It is sown on the borders of fields, and not to any large extent.

13. It is not restricted.

14. None.

17. None.

18. Bhang is injured by cold (frost?). It will keep good for two years if kept in warm place. Ganja and charas are the same. All three should be kept in a dry place.

19. Only for smoking.

20. Bairagis, kahars, sadhus, smoke ganja and charas. About two-thirds of all bairagis use both ganja and charas all over India. About half kahars and sadhus use them where they live.

22. I hear charas comes especially from Kabul.

23. Never.

24. All classes of Hindus drink bhang in the localities I have mentioned. All bairagis drink bhang. All Chaubes of Muttra drink it. About one-fourth of Brahmins drink it. About one-sixth of Banias drink it. About one-fourth of Kayasths drink it. About one-half Thakurs drink it. About one-fourth of remaining low castes drink it.

Of these Kahars use it most, about one-half being confirmed drinkers. Only about 5 per cent of Musalmans drink it, and these are all of low class.

(*a*) I have never heard of it being eaten, except as majum, which is eaten by all classes at the holi.

25. Bhang is on the increase. I have seen pandits using it lately.

26. At holy places the proportions are as follows:—

(*a*) About 25 per cent.
(*b*) About 50 ,,
(*c*) About 10 ,,
(*d*) About 15 ,,

27. (*a*) Bhang.—Brahmins, Banias, Thakurs, Kaiths, Kahars are habitual moderate consumers. They have acquired the habit by seeing others practise it.

Ganja.—Kahars are habitual moderate smokers.
Charas.—Kahars.

(*b*) Bhang Chaubes, Bairagis, Brahmins at Ghats are habitual excessive consumers. Bairagis

consume it because they say, that under its influence, their thoughts are more easily directed to God. Charas and Ganja.—Bairagis, Kahars. Bairagis take ganja that their virility may be diminished. Kahars say that under the influence of ganja they cannot feel burdens.

(*c*) All classes of people who happen to meet people who use these drugs.

(*d*) Ganja and Charas.—None. Bhang—Kaiths, Brahmins, and at Holi all classes of Hindus.

29. (*a*) Black pepper, almonds, kukri seeds, aniseed, to improve taste.

(*b*) Dhatura is mixed to produce more intoxicating effects by a few consumers.

30. All three are used in company as a rule. These drugs are used especially by the young, from 22 years to about 35. It is mainly confined to the male sex. Children sometimes have bhang given to them by their parents, but never use ganja or charas.

31. Habit very easily formed, and very difficult to break off. Witness asked two consumers of bhang if they could give it up, and they say they could not. There is a tendency for the moderate habit to develop into the excessive.

32. At the Holi most Hindus (about two-thirds) drink bhang and eat majun. Kaiths especially eat majun at that festival. This is not essential, and is generally excessive. It is not likely to lead to the formation of the habit, and is not injurious.

33. Hindus do not think use of bhang to be reprobated, and believe that sadhus and bairagis use ganja and charas to procure impotence, and therefore do not look on their use of those things as evil. As regards the use of charas and ganja by others, they look on it as not good, but there is no great feeling about it.

34. People who drink bhang would suffer greatly if they were deprived of it. About half the total number of Hindus or rather less use bhang.

35. It might be prohibited, but would cause great distress, and the drugs would be consumed illicitly. The prohibition could only be enforced by the greatest trouble. There would be serious discontent caused amongst those who have formed the habit strongly; but there would be no political discontent. Kaiths would use wine; but no other Hindu would use anything.

36. I do not think so.

40. Bhang is used for cattle which have lost their appetite. It is also used in medicine by Hindu doctors.

42. Ganja and charas cause asthma and coughs (*dum aur khansi*) and are therefore harmful. The moderate use of bhang is quite harmless.

47. It does not appear to be hereditary, but rather a question of environment (=*sohbat*, *lit.* society). The children of moderate consumers are not affected.

51. A large proportion of bad characters use ganja and charas.

62. The cultivation of bhang need not be controlled. There is sufficient control as it is.

63. None at all.

65. Since the use of ganja and charas is bad they should be slightly more taxed than bhang, so as to discourage use of them.

69. The shop is opened without consulting wishes of people in places where it is considered necessary.

Q.—What do you think about the prohibition of the use of these drugs?

A.—I think that bhang is harmless and need not be prohibited.

I think that charas and ganja should not be prohibited for the sake of bairagis and sadhus, but that by raising the price the lower castes who now use them may break off their habit.

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192. *Evidence of* Thakur Bharat Singh, *Rassaldar formerly, now Zamindar, Nagla Dagur, Pargana Iglas, District Aligarh.*

1. Have used these things in my youth a little, but have given them up. Used charas once or twice and also bhang, but not ganja. Have seen many people who used ganja. While in the army, witness went to Kabul, Bhutan, Lucknow, and all about the country in the Mutiny.

Bhang is called bijaiya also in this part of the country (=brij mandal), and also kamlapatti.

3. Hardwar, Peshwar, and places near Kabul. Is abundant about Hardwar.

5. Hills and stony land.

6. Very dense.

14. (*a*) I have seen ganja prepared to a small extent by fakirs in baghs in this district.

(*b*) I have seen charas prepared near Peshawar and Kandahar. People go into the fields with leather leggings on, and the charas sticks to them and is scraped off.

(*c*) I have seen bhang prepared at Hardwar. Lahore, Kabul and Kandahar in great quantities,

16. Ganja and charas can be made anywhere.

17. A caste of Hindus called Khasia in the hills near Dehra and Mussoorie especially prepare these.

20. Brahmins (about 10 per cent.) use ganja and charas; Banias (about 5 per cent); Thakurs (about 15 per cent); Kaiths (about 5 per cent); Kahars (about 50 per cent); Fakirs (about 80 or 90 per cent); other low castes (about 30 per cent.).

21. The round sort is preferred.

22. It comes frm Kandahar.

24. (*a*) Only about 1 or 2 per cent. eat it at odd times, except in the Holi.

(*b*) Thakurs about 10 per cent; Banias about 10 per cent.; Brahmins about 10 or 12 per cent.; Kaiths about 7 or 8 per cent.

Low castes—Nai and Kahars all drink it. Other low castes about 15 per cent. In the Holi nearly all Hindus use it. About 10 per cent. of low class Musalmans use it.

25. Charas is more used now, because the Government now allows it. In former days noses and fingers were cut for this. Ganja is also more used for the same reason. Bhang is not so much used.

26. (*a*) About 25 per cent.

(*b*) About 10 per cent.

(*c*) About 90 per cent.

(*d*) About 25 per cent.

27. (*a*) Kahars and Nais.

(*b*) Brahmins of holy places and fakirs.

(*c*) and (*d*) All castes.

Kahars and Nais take these things because they are strengthened by them. Brahmins take them so as to get a good appetite and be able to consume the food their pupils (*jijman*) bring.

28. Bhang.—(*a*) A pice worth, or two tolas.

(*b*) Three pice or an anna, or half a pound.

Charas.—(*a*) One anna worth, or one tola.

(*b*) Two annas worth or two tolas.

29. Bhang.—(*a*) Pepper, seeds of kukri, almonds, for flavour. (*b*) Jafran (= saffron), cardamoms, sugar, milk, very occasionally dhatura is used to cause greater intoxication.

Charas.—(*a*) Tobacco.

30. Charas and ganja are used in company. Bhang is drunk alone or in company. Only women of bad character use them. It is more used in youth.

31. The habit is easily formed and hard to break off. In the case of charas there is a tendency for moderaae habit to become excessive.

32. There is a custom to drink bhang at Holi. It is not essential or excessive, and does not cause harm or lead to the habit. Majun is also distributed then.

33. Charas and ganja consumers are regarded as bad characters. Bhang drinkers are not considered quite that, but are not liked. The reason for this is that brains and intellect are destroyed by this.

34. There would be great privation, but not very great, and nobody would die of it. I have seen men who gave it up altogether.

35. It would be feasible to prohibit use of these drugs, but it would have to be done by degrees. The consumers would suffer very much and make a great disturbance; but there would be no fear of a political danger. A very few would take to alcoholic stimulants, or to opium.

36. No.

37. Ganja has same effects, but stronger.

38. The round ganja is stronger.

41. (*a*) No.

(*b*) Not beneficial. Deadens senses, but afterwards leave consumers weak.

(*c*) Not good.

(*d*) No.

42. There will always be some harm; but it may be very small if only bhang is used moderately.

43. Not at all.

44. Ganja and charas.—Intoxication comes on at once. There is no refreshment from these, and hunger is allayed. It lasts two or two and a half hours, and then the limbs feel broken. Bhang refreshes and causes appetite and intoxication after a little time. The effects last two or two-and-a-half hours, and there are no after-effects. There is longing and some uneasiness if these things are not obtained by a habitual consumer.

45. Charas and ganja make the body thin, the complexion dark, injure the appetite and digestion, cause dysentery, bronchitis and asthma. The moral sense is impaired. Habits of debauchery are not induced. The intellect is deadened, and insanity is produced sometimes. The insanity is permanent. I have seen several people insane from the use of ganja and charas. Their eyes were filmy, and their complexion dark, and they become thin.

47. Not hereditary. Children of ganja and charas smokers may be; but children of bhang drinkers are not affected.

49. It is used by both men and prostitutes. It is more injurious because of the object. It produces impotence.

51. (*a*) Most bad characters use these drugs.

(*b*) This use has no connection with crime.

53. Unpremeditated acts of theft and violence and even murder take place under the influence of the intoxication of charas and ganja, but not bhang.

54. Yes, they do take ganja and charas.

55. Not possible.

58. Yes.

63. There should be some control. It should be extirpated, and tracts let out to contractors.

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193. *Evidence of* Shiam Sinha, *Zamindar, Tajpur, Bijnor.*

1. I have had opportunities of finding out and knowing something of hemp drugs from personal enquiry and observation.

2. Bhang is known by the names of bhang, thandai, and bijia, also bunti, in this district.

3. It grows wild in many parts of this district as well as in the terai.

4. It is known by the name of bhang, bhanga (male plant), or ganja.

5. It grows wild almost anywhere, and requires a loose sandy soil with a damp climate. It thrives mostly in Khadar and the neighbourhood of terai villages.

6. Its growth is ordinarily dense.

7. None.

14. Bhang is dried in some places for private consumption.

15. Bhang is prepared by gathering the tender leaves of the female plant and drying them.

16. Bhang can be easily prepared by any one and I believe it is so done in the Khadar.

18. Bhang does when exposed to damp atmosphere.

19. I believe so.

20. I believe that I should be very near the mark if I said that 75 per cent. of the population of this district indulge in smoking charas, and quite 95 per cent. who drink bhang.

21. So far as I am aware, no ganja is used in this district.

22. The sulfa or charas is known by the names of Yarkandi, Bukhara, and garda, but of all these Yarkandi is preferred. As the abovementioned names imply, the charas is imported from Kabul and Central Asia.

23. Never.

24. All classes of people drink or eat bhang prepared in sweets.

25. I believe that sulfa or charas smoking is decidedly on the increase, whereas bhang is almost stationary. The reason for the increase in charas smoking is the higher price at which country liquor is sold than what it used to be ten years ago, and people who indulged in liquor then have taken to the use of the cheaper stimulant, namely, charas.

27. The charas smokers chiefly belong to the poorer classes, though people of all castes indulge in the drug, and sometimes even well-to-do people use it. The habit is acquired through bad association and indolent habits, though very often it is indulged in merely as a soothing narcotic without considering its evil effects.

28. The average allowance may be about half an anna per man per diem.

30. The charas is indulged in always in company, and is mainly confined to the male sex. Bhang is used both privately and publicly by men and women.

31. Very easily. Very difficult. Of course like any other indulgence.

23. Bhang is never smoked.

24. All classes of Hindus eat and drink.

25. The consumption has been the same as before; there is no decrease.

27. It is mainly taken from kahars, sweepers and chamars, etc.

29. Ordinarily smoking and eating tobacco is mixed with charas and ganja. The latter is mixed to alleviate cough, etc. Dhatura is seldom mixed by fakirs to increase intoxication. Pepper, sonf, etc., are mixed with bhang, and no other ingredient is sold.

31. The habit is easily formed, and it is not difficult to break off. The habit can develop from moderate into excessive.

32. It is not religious, but it is useful for bad climate.

33. It is generally useful for bad climate. It is neither social nor religious.

34. Consumers will not suffer if they stop its consumption.

35. If any of the drugs will be stopped, it will be certainly consumed illicitly.

36. No reason for thinking that alcohol is now being substituted.

38. Baluchar ganja is best, and pathar is worse than that.

40. It is prescribed in the medicines on account of its qualities, and bhang is given to cattle in illness.

41. These drugs alleviate fatigue and bad climate.

43. Inoffensive to their neighbours.

57. Ganja and charas are smoked, and bhang is eaten after being reduced to powder.

58. Yes; working well.

59. No.

60. Ganja is not produced in this district.

61. Charas is not produced in this district.

62. Bhang grows spontaneously, but no care is taken.

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194. *Evidence of* KIRAT SING, *Thakur, Zamindar, Mohanpurwa.*

1 I smoke charas.

28. I smoke two pice a day of charas and I get slightly intoxicated, but not so drunk as to fall down or not know what I am doing.

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195. *Evidence of* RAMPRASADA PANDEY, *Brahman, Zamindar, Ajodhya.*

1. I have had the opportunity of being informed through persons that eat, drink and smoke these drugs.

2. Yes; Dr. Prain's definitions can be accepted for our province. Bhang, bijaya, sabzi and buti are different names of bhang; ganja by ganja; and sulfa is locally known.

3. It grows spontaneously in Bahraich, Gonda, Gorakhpur, Butwal, Bengal, and so on.

4. They are known by the names bhang, bijaya, sabzi, buti, ganja, sulfa, dum, charas.

5. They are usually grown in damp climates and often in hilly tracts.

6. Generally densely grows.

7. In Gonda and Bahraich bhang and ganja are produced, but not charas.

9. They are generally tied in bundles and then dried like tobacco in sunshine.

10. They are of the same classes as other agricultural cultivators.

11. Generally from the one seed.

13. It generally grows in cold climates and cannot grow in very hot places.

14. Yes; ganja and bhang are prepared in our province, but not charas.

16. Yes; bhang can also be prepared by the people in their houses.

17. Generally they are prepared by the people of low caste and the hilly tribes, such as Bhotia, Nepalese, and Kachhi; Kurmi in our province.

18. Bhang loses its effect after one year, and ganja can be preserved with artificial forces. It is deteriorated by cold.

19. They are used for smoking purposes.

20. Brahmans and Sikhs generally do not smoke, but others smoke indiscriminately.

21. Baluchar is preferred for smoking.

22. Foreign is generally used and is imported from Jammu and Kashmir.

23. Yes; bhang can be used for smoking after mixing both tobaccos.

24. It is generally used in Muttra and Benares by Hindus, but not by Muhammadans.

25. It is increasing day by day.

26. Bhang-consumers are moderate, but ganja-consumers are excessive in their use.

27. Bhang is generally used by all classes of

the people, but ganja chiefly by fakirs, bairagis, kshattries, and wanderers of the world.

28. (*a*) Habitual moderate consumers drink bhang of ¼ pice per day, while ganja of 2 pice per day.

(*b*) Habitual excessive consumers drink bhang of 2 pice per day, while ganja of Rupee one daily can be used.

29. Ingredients of bhang are pepper, cardamoms, almond.

30. Among the rich class people it is used in solitary places, but among low class people in company. It is used generally by male sex at the prime of life, and occasionally by children.

31. Yes; bhang can be got over, but not ganja. Bhang is not used in excess; but ganja when once taken increases daily.

32. Bhang is generally used in Shivaratri and Holi, but essential, as former dedicated to Shiva.

33. It is held in disrepute, for it produces sloth and idleness.

34. Its consumers would suffer physically, but not risksome.

35. Their prohibition would not amount to a political danger.

36. No.

37. Smoking of ganja results in a swoon, but of others does not.

38. Ganja is more injurious than bhang.

40. Yes; bhang is given to cows and other animals.

41. Bhang is digestive, gives staying-power, and alleviates fatigue. Bhang and ganja are useful for cold climates, but the former in both, when used moderately.

42. Bhang, when moderately used, is harmless.

43. Yes.

44. Bhang, when used moderately, refreshes, produces intoxication, and creates appetite; and its intoxication lasts for five hours, while others, nearly two hours. Bhang does not produce uneasiness when not available.

45. Bhang does not produce any noxious effects, but ganja does. Both create appetite, but when excessive, ganja causes dysentery, bronchitis or asthma. They do increase laziness and sloth. Ganja after long use deadens the intellect and produces insanity, but not bhang. To a certain extent it relieves mental anxiety, but in mental disease it does no good.

47. No.

49. No.

51. It is used by persons of loose habits, but does not stimulate to criminal acts, but may result in a broil.

53 to 55. No.

56. It can be modified by the use of ingredients. Dhatura is used for increasing the intoxication.

58. No need of better Government than England.

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196. *Evidence of* Mathura Prasad Chowdhri Upadhyaya, *Brahmin, Zamindari and State Service, Mirzapur.*

1. I have come to know more of it through persons that use them, and as for bhang I use it myself now and then.

2. I think Dr. Prain's definitions are quite sufficient for the purpose in hand. Bhang is usually called bijaya, buti, subzi, chaitnya, chamak, but bhang and siddhi are the usual names with which it is commonly called.

3. It grows spontaneously in Bahraich, Gonda, Gorakhpur, Butwal, Bengal, etc.

4. Ganja is also called sulpha, dam.

5. It generally grows in damp climates and hilly tracts.

6. It grows densely when it has overgrown.

7. (*a*) Bahraich, Gonda.

(*c*) Goruckpur, Bahraich, Butwal.

10. There are no special classes that cultivate them, but generally low caste people, *viz.*, Ahirs, Bhars, Chamars, cultivate them.

11. Generally from the seeds, but sometimes by planting the same plants.

13. It can be cultivated anywhere (after obtaining a license from the Government), provided the soil be not very dry. Rainfall and damp are favourable to its growth.

14. Ganja and bhang only. Places already mentioned in answer 7.

15. Bhang is usually prepared after packing the plants in bundles and drying them in sunshine.

16. Bhang can be easily prepared. Yes; it is generally prepared from the hemp plants. Ganja could be prepared, but not charas.

17. Generally by the low caste people. The Nepalese, Bhutias, Bhars, etc. (*vide* answer 10).

18. Bhang and ganja deteriorate after an year. It produces very little or no intoxication. Atmospheric action, generally cold, is the cause of its deterioration.

19. For smoking purposes only.

20. Only Brahmans (who are religiously forbidden to smoke) do not smoke these drugs. Others smoke them. They are usually used in cold countries and tracts adjacent to snowy mountains and Himalaya, but they abundantly are used in Lucknow and other places in Oudh and the North-Western Provinces. 90 or 80 per cent. of the people smoke them.

21. Chur or baluchar, as it is usually termed, is used and liked by persons of caste; others by poor people.

22. Charas, generally used in these provinces, is what is imported from Jammu and Kashmir.

23. No; if the ganja-smokers do not get ganja, they generally smoke bhang.

24. Bhang is generally used by all Hindus (excepting Muhammadans); nearly 60 per cent. of people drink bhang. But it is used with abundance in Mathura, Brindaban, Benares, Mirzapur, Lucknow, and Cawnpore.

25. It is increasing day by day, for the idlers and wanderers are daily increasing.

26. Bhang-consumers are moderate in their

uses, and only few who are fond of wildness use it excessively; whereas ganja, once habituated, increases day after day.

27. It is generally taken by the priests (*viz.*, the Chaubes of Mathura, and Pandas of Prayag and Gya) and those persons who have very little brain work to do, *e.g.*, brokers, money speculators, fakirs, pilgrims.

28. (*a*) Bhang = ½ or ¼ of a copper pice. Ganja = 2 pice.

(*b*) Bhang = on the most one pice. Ganja = 8 annas or a rupee.

29. The ingredient that is ordinarily used in bhang is pepper (marich) only, but exceptionally almond, cardamoms, rose flowers, and different sorts of seeds, with sugar and other fruits, *viz.*, pomegranate, grapes, ripe mangoes. Dhatura is used for the increase of intoxication, but very seldom used. There is no special massala that goes with the name of bhang massala.

30. By wealthy persons it is generally used in solitude, or in the company of a chosen few, but among the poor it is used in company. Generally it is used by the males only, in their prime of life. Children are forbidden from its use, but not so with Chaubes of Mathura, who are said to give to the infants in their milk (ghunti).

It is only after some days' constant use that people generally get into its habit. Bhang can easily be discontinued, but not ganja. Ganja, when once used, increases day after day, but not bhang.

32. Bhang is generally used on two festivals:— 1. Shivratri (a day dedicated to the worship of Mahadeva, who theologically is very fond of these drinks); 2. Holi (in honour of the advent of spring, when whole nature rejoices). It is not essentially necessary to use them. Bhang is generally temperate and does not bring any injury.

33. It is not regarded in good light, for it begets laziness and sloth. But it is not regarded as any evil. There is no religious worship of these plants, but when the bhang is prepared and ready for drink, the consumers generally cite verses in memory of Siva, who is supposed to be very fond of these drinks.

34. Though it may result in some uneasiness for a certain time, but the result will not be serious, as is generally seen in jail discipline.

35. It can be prohibited without any serious consequences. But it can be used secretly, if the spontaneously grown plants are available without any difficulty. It cannot bring out any political disturbances. No other drugs can be its substitute. Alcoholic drinks cannot fill their places.

36. No; for there is a strict religious prohibition on the higher castes (Brahmans, Kshatris and Baisyas) for alcoholic drinks, so the latter cannot be a substitute for these drugs. Moreover, they differ in the nature of their intoxication.

37. Charas is a little bit milder than ganja. The latter, when excessive, ends in a swoon as soon as they smoke, while there is no such thing in charas.

39. Ganja smoking is more injurious than bhang, for the former affects the lungs, while the latter does not.

40. Bhang is generally used for medicinal purposes, as, for instance, in cold fever (ague) and the first symptoms of piles and other stomachic derangements. Bhang is usually given to the cattle, generally the ox, cows, horses, for invigorating them after fatigue, and to remove saliva flow.

41. Bhang only when used moderately and occasionally stimulates digestive organs and staying-power, relieves fatigue, and is a preventive against disease. The ingredient pepper, when mixed with bhang, brings on motor chaos. Persons of high position (jewellers, bankers, mahajans) use half a rati of bhang powdered with choicest ingredients, as referred to elsewhere, in summer season occasionally. Ganja too is a preventive of disease in malarious and unhealthy tracts.

42. The moderate use of bhang is harmless, but ganja is always injurious.

43. Yes; they do not offend any way to their neighbours.

44. (Bhang). It brings a hilarious effect on the whole bodily system; it is intoxicating and stimulates imaginative powers; poets have often been known to compose verses when under its intoxication better than when they were without it. It adds a zest to the appetite, and one relishes the food better in its intoxication, be the food good or bad, poor or sumptuous. But the after-effects produce sloth and drowsiness, and it is for this very reason that it is generally taken in the evening, so that the after-effects may result in a sleep. There is a longing for it when the fixed time comes.

45. The moderate use of bhang does not produce any noxious effects. No; it does not impair the constitution. No; it does not injure the digestion or cause loss of appetite. Ganja when excess causes bronchitis and asthma and so bhang brings dysentery. Bhang and ganja produce laziness and sloth, but they do not stimulate one to commit immoral acts. Ganja, not bhang, when excessively used, produces insanity, but temporary. It benumbs the energies. Moderate use of bhang relieves the mental cares to a certain extent, but when one is suffering from some mental disease, it makes it all the more worse. Insane persons would not indulge in drinking or eating these drugs in excess. I had seen one who was gone mad through the excess use of ganja, used to wander and laugh, but did not then crave for ganja or bhang any more.

47. Bhang does not produce any hereditary habit among the children, but the children of ganja smokers are found to possess of red eyes and weak constitutions.

49. The moderate use of bhang is aphrodisiac in its nature. But it is very seldom used by the prostitutes. But it is not used purposely for this business. The use of ganja begets impotence in the long run.

50. But when used in excess it is not aphrodisiac, for it makes one lie prostrate to the ground as utterly worthless for such enterprises.

51. Bhang and ganja is generally used by persons of loose habits and persons of no occupation. The effect, both of bhang and ganja, is that it makes one talk Utopian nonsense. But its moderate use has nothing to do with criminal acts.

53. No. The utmost effect of both ganja and bhang is that one loses the powers of recollection. He may abuse one whom he ought to respect. It has not been heard that one has laid violent hands upon his or other's person in their intoxication.

54. No.

55. Bhang can't stupefy the brain so much as to discern between right and wrong. Complete stupefaction cannot be brought on unless arsenic or dhatura be mixed with it.

56. The ingredients almonds, cardamoms reduce the strong effect of bhang; while saffron betel-nut, when mixed, increases its intoxication.

58. I don't think it does not stand in need of much reform.

60. It is sufficiently controlled, although persons have been found to grow them within their own houses, but it would be impossible to control them.

61. No; it does not.

65. I am of opinion that ganja and charas should be more severely taxed, for they are productive of more evils than bhang. But alcoholic drinks should, if possible, be so severely taxed as to extinguish its use altogether, for the latter induces one to criminal acts and immoral habits.

66. The baluchar kind of ganja should be a little bit more taxed, for it is generally used by well-to-do persons, whereas the others too are used by men of scanty means.

68. There are many shops for selling these drugs. It is very advisable to keep their sale under license, for it begets in one way its restricted consumption.

69. It is the shopkeeper's own look-out to find where there is a great demand of these articles, and then ask the permission of the local authorities. The local opinion ought to be consulted, when there is a serious demand of it.

70. Nepalese and Bhutias generally bring with them lots of ganja and bhang, and these are imported from the Himalayan regions.

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197. *Evidence of* Sita Ram Bhagova, *Brahmin, District Sitapur.*

1. Hemp trees grow in my garden and wild hemp trees in my zamindari villages. Good many persons having some connection with me use it.

2. As Dr. Prain says that three narcotic articles are obtained from hemp, so is the case really. In this district the dry leaves of hemp tree, whether male or female, are named bhang, sabzi, or buti. Charas is only named by this name in this district. Ganja is the only name used in this district. In this district also three varieties of ganja are used as defined in the question. Yes; these are the very definitions used in this province—bhang, ganja, charas.

3. I have the knowledge of Lakhimpur, Bahraich, Gonda, and Sitapur districts, where it grows spontaneously. In the first three districts it is abundant.

4. Bhang and ganja trees are the only names used in this district. They refer exactly the same plant, only the difference is of male and female.

5. The wild growth of hemp trees requires a moderate damp climate, clayey soil, from thirty to thirty-five inches rainfall.

6. In lowlands, where it is abundant, the growth of wild hemp plants is dense. In uplands it is scattered.

7. Yes; the hemp plant grows in this district as wild plant.

(*a*) Used for production of ganja.

(*b*) Not for production of charas.

(*c*) Yes; for use as bhang.

(*d*) No.

Throughout the whole district in lowlands abundantly; and in uplands, here and there.

8. There is a considerable decrease in the area of cultivation. Its growth was as a wild production; as the cultivation of land increased, so the area of wild production decreased.

9. There is no cultivation, but where the land is lowlands or *ganjer*, remains fallow, the wild plants grow spontaneously.

10. No special class of cultivator. They are the same as other agricultural cultivators.

13. No; it is not restricted to this province. It grows more or less in all the districts. It requires a moderately damp climate, clayey soil and from thirty to thirty-five average rainfall. There is no part in this province where it cannot be grown.

14. Yes.

(*a*) Ganja.

(*c*) Bhang.

Charas is not prepared in this province.

In Lakhimpur, Bahraich, Gonda districts, abundantly.

15. The hemp plants are not cultivated. They are wild, spontaneous plants. Bhang is prepared for drinking and eating purposes. The method is that the hemp trees are cut down at the flowering time and dried, and then the dried leaves are gathered. Ganja is prepared from the female hemp trees.

16. Yes; in houses and fields. Yes; it can be prepared from the hemp plant wherever grown. Yes, ganja can also be prepared from the female wild plants wherever grown.

17. The hemp leaves are generally prepared by the cultivator class.

18. Ganja and bhang deteriorate by keeping. Yes; after a time it is useless. About two or three years. The cause of deterioration is dampness. The leaves should be first dried well and kept in a house where they be free of moistening.

19. Yes; for smoking only.

20. The lower classes and few of the Thakurs smoke ganja. Muhammadan class very rarely use it. I think one-twentieth part of the population use ganja; and charas is used by one-thirtieth part of the population.

21. Round.

22. Charas is not produced in this province; foreign is used. It is generally imported from Bokhara, Ladakh and Kabul.

23. Never used for smoking.

24. All the Hindu classes, generally fakirs, labourers, poets, jewellers and Muthra Chaubes. Muhammadans very rarely use it. The portion is one-tenth of population.

25. In this province the use of ganja, charas and bhang is on increase. The reasons are dearness of wine and the stoppage of chandu shops.

26. The proportion is as follows:—

(*a*) Bhang 20 per cent., ganja 5 per cent., charas 2 per cent.

(*b*) Bhang 25 per cent., ganja 15 per cent., charas 3 per cent.

(*c*) Bhang 10 per cent., ganja 2 per cent., charas 1 per cent.

(*d*) Bhang 15 per cent., ganja 3 per cent., charas 2 per cent.

27. Generally low classes, fakirs, labourers, etc.

28. (*a*) Bhang 5 tolas., ganja 2 tolas, charas 1 tola; cost of bhang 1¼ pice, of ganja 1½ anna; cost of charas 2 annas.

(*b*) Can use double of the above-mentioned quantity and price.

29. (*a*) Ordinarily siah mirch is mixed with bhang.

(*b*) Exceptionally sonf, badam, siah mirch.

Sometimes dhatura is mixed. The object is to increase intoxication.

30. Bhang is generally confined to male sex; very rarely used by females. Ganja used by lower caste females. No children usually consume it.

31. The habit of consuming these drugs is easily formed. Yes; it is difficult to break it once formed. Yes; there is a tendency in the case of these drugs for the moderate habit to develop into the excessive.

32. In Holi festival bhang is generally used, and the "Sheo upashaks" use it on some dates in the year. But it does not form habit.

33. Generally the use of bhang is not regarded very bad, but the use of ganja and charas is looked with bad eyes. No occasion of worshipping hemp plants.

35. It would be feasible to prohibit ganja and charas, but not of bhang. If prohibited, it would be consumed illicitly. The prohibition of ganja and charas can be carried out by increasing taxation. The prohibition will surely cause a serious discontent. The discontent cannot amount to political danger. The prohibition will be followed by recourse to alcoholic stimulants.

36. Alcohol is never substituted for these drugs.

37. The difference between the effects of ganja and charas is that charas gives a more and instantaneous intoxication, and remains for a long time, and ganja not so much.

38. The round ganja first class, the flat second, and chur third class. The classification is according to their degree of intoxication.

39. The drinking of bhang is not so injurious as the smoking of ganja and charas, as ganja and charas, affect heart, head and lungs.

40. Native doctors generally use bhang as a medicine: it is one of the best medicines for piles. Bhang is also used for the treatment of cattle disease.

41. The use of bhang in moderate use is beneficial.

(*a*) Bhang and ganja are accessory and digestive.

(*b*) Bhang, ganja and charas all alleviate fatigue.

(*c*) It is no preventive to the malarious unhealthy tracts.

(*d*) Bhang is generally used to alleviate fatigue of men, cattle and horses.

42. The use of bhang is harmless, because it does not affect any internal system.

43. Yes; the moderate consumers of these three drugs are inoffensive to the neighbours.

44. The moderate use of these drugs, chiefly of bhang, is refreshing and produces a very little intoxication; and it creates appetite. The effect lasts for few hours. The subsequent gratification produces no longing and uneasiness, but a little idleness.

45. Habitual moderate use does not produce any noxious effect, neither physical, nor mental; nor moral. After a long use of ganja and charas the constitution is impaired. After a long excessive use of ganja and charas the quantity of food is decreased, but not the use of bhang. Ganja and charas used for good many years cause bronchitis and asthma. They, *viz.*, ganja and charas, induce laziness and debauchery. No; it does not produce insanity.

46. The habitual excessive use of ganja and charas produces noxious effects, physical, mental and moral.

47. It does not appear to be a hereditary habit, to affect in any way the children of the moderate consumer.

48. Neither the excessive use affects the children of the excessive consumer.

49. All the three drugs are used as an aphrodisiac. Prostitutes of lowest rank sometimes use it. The use of ganja and charas for this purpose is more injurious than its use as an ordinary narcotic, as it produces weakness, bronchitis and asthma.

50. When used excessively, makes man useless.

51. The habitual moderate consumers of these drugs are not bad characters.

52. Neither the excessive consumers are always bad characters; sometimes the excessive users of charas are obliged by their poverty to become thieves.

53 and 54. No.

55. Sometimes ganja and charas are used by criminals to further their designs. Complete stupefaction cannot be induced without admixture.

56. (*a*) The use of bhang and ganja in moderation, with admixture of other things, produces more intoxication.

(*b*) In excess, modified by admixture of other substances, is complete stupefaction.

Few months ago there were many cases near Khairabad, Sitapur District, of mixing dhatura with ganja and administering it on the men to rob them.

57. I know no case of eating or drinking ganja and charas; only they are used for smoking.

62. The cultivation of hemp tree for the production of bhang should not be controlled, as it is generally wild, spontaneous plant.

68. There are shops for the sale of these drugs. No alteration in my opinion is required.

69. The wishes of the people are not consulted or considered in any way before a shop is opened in any locality. No measures are taken; only where there is a good prospect of sale a new shop is opened. The public local opinion should be considered.

198. *Evidence of* HAIDAR HOSAIN, *Sayid, Zamindar, Bilgram, Hardoi district.*

1. I worked with Babu Badri Nath, the late Deputy Collector and Excise Officer of the Kheri district, as a Reader, and have been radiated with him throughout the whole district for the last two months on tour. We have read several articles published in the *Pioneer* regarding the hemp drugs and thinking of what was going on. Letters received from Colonel Harrison, the Deputy Commissioner, with an intimation that enquiry may be made into the drugs in question to supply a desideratum which has long been felt in these provinces. As the Excise Officer was very much engaged in other duties, he wished to be helped by me in the said matter. I immediately took up the task on me, and thus the dry subject drawn my attention to have a taste in and to deal with.

I commenced the enquiries in the ways of tour from the villagers whom I could get hold of. Whatever information I received and gathered is all down in my private diary. At the time we have been out in camp and passed through the Palia, Singhai, Majgain pargana, we had a full sight on ganja plant spontaneously grown in a large area, even trodden under foot. As regards to the properties, effects, injuries and benefits of the hemp drugs, I am very much indebted to the works of native physicians and baids.

2. The definitions given by Dr. Prain are all acceptable in this province. No other name is applied for these productions within my knowledge.

3. Hemp plant is grown spontaneously; its production is abundantly found in Kheri district.

4. It is known by the names of ganja and bhang in these localities.

5. The moist climate, rainful, elevation, sea level are specially required for the growth of the wild hemp.

6. The growth of the wild hemp is ordinarily seen scattered.

7. There is no cultivation of the hemp plant in Oudh.

8. As there is no cultivation at all in Oudh, nothing can be known to us as to its increase and decrease.

9. I can't say.

10. My personal knowledge is quite at a loss to mention them who cultivate hemp for narcotic purposes.

11. Though it is not cultivated here but heard to be raised from the seed of the wild hemp.

12. I um unable to mention any.

13. It is wildly grown in Kheri district. In my supposition the impossibility of its being cultivated would be a dry climate.

14. No.

15. The people say that the users used to cut off the ganja plants and wrap them into bundles, and, by digging up the ground, put them underneath to protect them from air for a considerable time, and then it is taken out and smoked.

16. Yes, it is generally prepared by the users in their houses. It can be prepared from the hemp plant wherever it is grown. I can't say that ganja or charas can be prepared from the wild plants wherever grown.

17. There is no special class.

18. The wild ganja is deteriorated by keeping in this district, though it does not totally lose its effect; but in my opinion the people of this district do not know, or they have no experience at all, how to keep them in a proper way of care, and hence it is deteriorated.

19. Ganja and charas are only smoked in these parts.

20. Pasis, Kahars, Dhanuks, Garias, cartmen, camel drivers, Thakurs, Kangars, and other low caste men smoke these drugs to some extent. The drugs are not restricted to the lower caste, but Brahmans have recourse to smoke them as well. It is difficult to give the exact number of smokers. The excess in smoking is confined principally to the Terai parganas of the Kheri district—Palia, and Majgain, Khamgarh, Dhanrahra, Firozabad.

21. The preparation of baluchar ganja is considered the best for smoking: it is imported from Gwalior, Jhansi, and other Bengal Provinces and sold here. Chur ganja grows wild in this district particularly in the Terai villages. It is not such an intoxicant as the baluchar ganja.

22. The charas imported into this district comes from Gwalior, or some say, from Nepal.

23. Bhang is not smoked but drunk and eaten, applied or rubbed as a liniment.

24. Brahmans and Thakurs drink and eat bhang in general. They believe the plant to be a buti or leaf appreciated as approved of by Mahadeo. It is used or taken in different ways, and generally by Brahmans; also for instance Chaubes of Mathura, fakirs, sanyasis, and so forth. The drug is taken in plain pills, and when molasses or gur is used in the preparation of these pills, it is called "gur bhanga." Hindu confectioners use it in barfis (a kind of sweet), which they form *falak sair*. Muhammadans are strictly forbidden its use. It may be taken medicinally, and is given in this way.

25. The use of these three hemp drugs is on the ascendant, because liquor is dear and the poor can't afford to buy it, and so resort to the use of the drugs in question.

26. It is difficult to give a correct number of the people who use the drug in any form; but it would not be out of place to mention that the average of moderate and habitual users would be about 30 per cent.; (*b*) the great habitual users, about 10 per cent.; (*c*) occasional users, 5 per cent.; (*d*) occasional and great users, 2 per cent.

27. Garria, Dhanuk, Pasis, Lodhs, Kahars, sweepers, Kanjars, Sab Khowa, Banjaras, Chamars, Karis, Ahirs, Beldars, Nots, Bats, Gurchias generally use the drugs in excess, even in marriages and on other festive occasions.

28 (*a*) The average habitual users can be intoxicated with a pice or a pice and a half worth, even where it grows wild; (*b*) they do not in any case use more than two pice worth at a time.

29. No mixture is used in taking or smoking of ganja. When used medically other substances are mixed. The substance used is a leaf like the *tipatia* plant or a plant having three leaves, and is a creeper. It has blue flower, and tastes like black pepper corn. It commences to grow in the beginning of the rainy season and remains to the end; but lives in the Tarai or low lands for a year; in the upper lands from June to November.

It is dried with the ganja plant and mixed and smoked with the ganja in the chillum. It creates a taste and makes the drug strong in its effects. The sellers adulterate the drug in order to form of the genuine stuff. In this they use the babul, indigo, and tulsi leaves, the object being to get a good price for the proper quality. Purchasers cannot, as a rule, detect their devices, though the taste changes. These leaves do not prove hurtful, and their effect is not poisonous.

30. Of the three drugs in question ganja, 6 mashas, is sufficient to intoxicate, smoked alone or in company; bhang, 9 mashas, in company; charas, 6 mashas, in company. The men, or the male sex generally, use the above intoxicants, and at all ages. Children are not given these drugs in any shape or instance.

31. The habit of taking grows generally, and there is a difficulty to abstain felt, because habit is a second nature. When once the habit has been formed, there is a likelihood to carry it to excess.

32. There is no religious law enjoining the use of these drugs. The illiterate Brahmans seem only to choose the use by calling it "Mahadeo ki buti," the beneficial use being the effect produced in thinking of God and His kingdom, rising in thought to heaven and its glories, and then suddenly collapsing into the infernal regions; then beholding Satan and his colleagues, to the glory of nobody, but to the intense disgust of his associates. There is no mention of this drug (bhang) in the Shastras. This supposition on the part of these Brahmans is wholly unfounded. The object is to pass away for smokers and to screen themselves from blame as the users and exponents of such authority. Only the artificer of fraud may be proud of this. The use of this drug is undoubtedly injurious.

33. The use of these drugs is detested by the people generally, and their effect is considered most injurious on the constitution, but not in the case with bhang when used for piles and gonorrhœa externally. All drugs and intoxicants, of whatsoever nature, are considered hurtful and bad, inasmuch as they tend to lower the moral and intellectual character of the people who use them. Drugs are not known to be worshipped by any class.

34. It is difficult for habituals to cease taking the drugs at once, for the reason that a habit cannot be cured instantly. Some substitute in decreasing quantities should be prescribed. In my opinion the fact of leaving off any of the drugs without a substitute would not of itself produce death. See people in jail.

35. All intoxicants are hurtful and injurious when taken to excess, as with anything else. When medicinally used, their effect is the reverse. The control of these drugs, etc., always rested with kings and governments from the beginning. The strict prohibition of the use of these drugs would not in any way be a sufficient reason for discontent and rebellion, though the loss may and will be sorely felt by a good portion of the population. It is a well-known fact that Government makes laws for people to obey; for instance, Sati, Age of Consent, etc., and where there is disobedience the same is enforced. To introduce any reform the same should be done gradually and in such a manner as a doctor would act in treating his patients. In this way there would be no fear of discontent on the part of the people. They would hardly notice that change going on and would be kept peaceful and unintentionally become reconciled to the happy change, or in words, because the people as a mother does a child to the new food for her precious milk.

In lieu of the above drugs, liquor and opium, people use as intoxicants extract of poppy leaves, or gur, siddhi, and tari.

37. The difference in the effect produced by ganja and charas is that in the case of intoxicating effect is slow and over, whereas in the case of charas the effect is moderate and lasting.

38. Of the different ganjas, the baluchar is the strongest, murra and chur being not quite so strong.

39. Of the three drugs in question only bhang is drunk and eaten and not smoked. The other two are smoked in chillum. If the latter two, ganja and charas, be drunk or eaten, there will be no intoxicating effect produced whatsoever. Used dry in a chillum with fire, it produces effect desired; without fire, this effect would be lost. If bhang be smoked in a chillum, there will be no intoxicating effect produced. Each drug is used differently.

40. Out of the three drugs, bhang (owing to its medicinal properties) is the most useful and beneficial drug for man and beast. It serves as a liniment (lape), eaten, drunk. It is a good appetiser and tonic for digestion. It is used in injection for gonorrhœa: it clears the bladder and heals the wounds. Also used for smoking piles: it tends to soften them, and thus produces the easy stools. It is given to bullocks and horses by way of a stimulant. The quantity to be given is depending on the prescription of veterinarians and physicians. It prolongs sexual intercourse; and is stupefying, dries the semen, and disturbs the intellect and produces intoxication; contracts the stomach, removes swelling, headache is produced. Six mashas is an ample one. Ganja is not used medicinally. Its effect is the same as stated above.

41. Bhang is an appetiser and relieves fatigue. Some physicians prescribe it for cholera and fever and other pestilences. It is used as a disinfectant in damp, inodorous places. Its use is strictly prohibited by Muhammadans. The people on tour gave this information. They said they fire the leaves and smoke them; thus their houses are purified from the bad air. This was known when I was with Babu Badri Nath, Deputy Collector, on tour in March 1893, at Palia in the north of Kheri district. They further said they use the leaves to purify the water in their wells. This was confirmed in my way from Majgain to Bannubarripur, at a distance of 11 miles. A note to this effect was made in my diary.

42. Bhang is beneficial when used moderately, but ganja and charas are reverse, that is, injurious. The habitual users should be made to lessen the use by degrees.

43. The people who reside near them who use and eat these drugs are put to much annoyance. The smoking of ganja and charas has caused many a fire in low houses. Its smell is injurious to health, and there is a fear of epidemics. If these are taken moderately, they will produce no intoxication one way or the other, but will tend to increase the use. They will not allay hunger or interfere with the appetite. These effects are not lasting in the end. A desire to take more then remains.

45. The use of these drugs is very debasing. The Hindu baids consider bhang appetising. Muhammadans do not consider so in any case. The use of ganja and charas is injurious to the lungs. They increase cough and dysentery. They cause the intellect to suffer, and a continuous use brings on insanity; but for the proper treatment the cases can be cured. Some baids think the person remains somewhat insane or indifferent intellect after the disuse of the drugs. Those whoever have given up the use also mention to the state of their minds being in a wandering state. This is in some instances, and in others intellects are brightened up.

46. The answer to this question has been given in No. 45.

47. It does not follow that the children of the habitual users should also take to the use of drugs. Their using teaches a bad lesson, and tempts the children to follow; but this is not a rule.

48. The users keep increasing rather than decreasing the quantity of the drugs they use.

49. The moderate use of the drugs does not tend to prolong the sexual act. It is not an aphrodisiac. Prostitutes use the drugs to allay their feelings for the satisfaction of sexual sections, their object being not to get intoxicated only, but to support their strength for incessant copulation.

50. Answer given in No. 49.

51. In this district several cases have happened by this. It would seem the people here are fond of the use of these drugs. This can be ascertained from the excise registers of the district. There is a great number of badmashes. I do not mean people spoken of in sections 109, 110, Criminal Procedure Code. People who use drugs are likely to commit offences.

52. Answer given in No. 51.

53. Too much drinking is dangerous. The habitués commit themselves to crime. They plead intoxication as an excuse in examination of their crimes.

54. People have resort to drinking for nothing and in other purposes.

55. The effect of the drug is increased by the mixture of other ingredients.

56. Hemp drug produces intoxication. When moderately used is not hurtful. Moderate use is hurtful when dhatura is mixed, or used with other drugs. The stupor is intensified, and death is likely to follow. Dhatura in itself is a poison.

57. As far as I have been able to ascertain and get information regarding ganja and charas, I learn that each is smoked in the chillum. There is no other way of using them.

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199. *Evidence of* THAKUR LAKHUN SING, *Kshatria, Zamindar, District Bareilly.*

1. I have often come across men who are habituated to the use of bhang, charas and ganja, and sometimes have visited their smoking assemblies.

2. Beside the names given in the question, bhang is also known by the names of buti, bijia, and kamlapati, and charas by the name of sulfa. The definitions mentioned in this number are generally accepted.

3. In the districts Kheri, Pilibhit, Bareilly, Terai, Bijnor, Moradabad, Saharanpur, Rampur and Bhartpur States.

4. The well-known names are bhang, bijia, subji, siddhi, buti, kamlapati.

5. Hemp grows abundantly in moist places. The presence of moisture in soil is essential to its growth; and it is also found in low places on the banks of the Sarda river near the mountains.

6. Wild hemp is found to have thick growth.

7. Hemp is not cultivated in this province.

11. Yes.

14. Bhang and ganja are prepared at the places of their growth in such districts at Bijnor, Moradabad, Shajahanpur, Bareilly, Pilibhit.

16. Bhang is not commonly prepared in houses; but it is prepared from hemp at the places where it grows.

17. No particular caste prepares these things.

18. Bhang and ganja can keep good for one year and charas for two years. They should be kept away from damp. The cause of deterioration is contact with water or dampness.

19. Charas is smoked through tobacco-pipe or chillum, and in some places it is smoked through negali.

20. The use of ganja and charas is not confined to any particular classes. Among all castes, without exception. The ignorant generally and the educated rarely use them, and the number of consumers would be 10 per cent. of the whole population. Places where ganja and charas are smoked are villages, towns, and cities.

21. In this province flat ganja is regarded more agreeable and preferable. Pathura is second in degree, murra of third class, and chura of fourth class.

22. The charas used is foreign, and is called bukhara, yarkandi and itar.

23. It is not customary in this province to smoke bhang through chillum; it is taken sometimes dry.

24. Bhang-consumers are not confined to any particular caste. Majority of them drink it, and they are mostly Hindus and partly Muhammadans.

25. In this province the use of ganja, charas and bhang is increasing every day, and the cause of this is the presence of drug shops every where, and the easy means of providing oneself with such things at low price.

26. Among the men who use ganja, charas and bhang, 75 per cent. are those who smoke charas and ganja and 25 per cent. those who use bhang.

	Habitual moderate consumers.	Habitual excessive consumers.	Occasional moderate consumers.	Occasional excessive consumers.
Bhang	10	7	5	3
Charas	35	15	20	5

27. Most of the fakirs are found to be the smokers of charas and ganja, many of them being Hindus and some Muhammadans. Among the rest, Hindus and Muhammadans often, and Christians seldom, smoke charas and ganja; and of those who drink bhang many are Hindus and few are Muhammadans; and the number of Christians is a very limited one.

28. The average allowance of charas to be used by a habitual moderate consumer is 2 tolas and that used by a habitual excessive consumer is 2 chattaks. The habitual moderate bhang drinker takes one chattak, and habitual excessive drinker takes two chattaks at a time.

29. The ingredients mixed with bhang are these—

(*a*) *Common use.*—Kali mirch, or black pepper.

(*b*) *Rare use.*—Cardamom, almond, souf, kasni, rose flower, sugar.

(*c*) *Special use.*—Dhatura.

Majum is prepared from bhang. Bhang is mixed in hot seasons with tukhin, khorian, khirfa, kasni, etc, which are known collectively by the name of bhang massala. Charas and ganja are also mixed with tobacco.

30. All these three are much used in assemblies and less in solitude. Among those who make use of such things, 25 per cent. are those who use in solitude and 75 per cent. are those who use in assemblies. It is not confined to men only; but the women, too, use it and sons generally contract the habit of using these intoxicating drugs from their fathers.

31. People become accustomed easily to the use of bhang, charas and ganja, but can leave that habit only gradually. By keeping the society of men fond of intoxication, they are given to much more use of them.

32. Neither any religion nor custom requires men to use charas, ganja and bhang; but it is habit which makes them use in excess, and such turn of habit is not good but bad.

33. The use of charas, bhang and ganja is not considered to be good by people in general. There is no particular caste or community which holds a good opinion of the use of charas and ganja except the few who use them. Bhang is not regarded as bad by Chaubes, but others do not think it good.

34. The prohibition of the use of bhang, I think, will be troublesome to those who are given to their use, and more so in the case of fakirs than ordinary persons. It is usual that one undergoes a little trouble in leaving off any habit at first, but afterwards no difficulty occurs, and it is often seen that when consumers of drugs, after commiting crimes, are sent to the jail, where they cannot have these things, they have to control themselves, and in the end they suffer no trouble. Had they the idea of increasing trouble, the life would have been burdensome to them, but it is not the case. Therefore there is no actual trouble but only an idea of trouble. After a few days they come round.

35. It is possible to prohibit the use of ganja and charas; but the use of bhang not being so dangerous may be allowed. On being prohibited by law, charas and ganja cannot be consumed illicitly. The prohibition would not produce discontent amounting to political danger. Prohibition may be carried out in the following manner.

(*a*) The number of shops for their vend in cities should be reduced and altogether abolished in villages. Only a few should be kept in cities and parganas at one or two places only. The maximum quantity for actual vend should also be reduced and heavy duties be imposed on intoxicating drugs.

Thus comparatively little quantity will be available with higher charges, and in this way habits would be moderated (tempered). This decrease of quantity and the increase of charges may easily be bearable, and discontent will soon disappear with this decrease of quantity. The next step should be that the sale be altogether abolished in parganas too, and be allowed at head-quarters only with further restrictions on the maximum quantity and with further increase of charges. In this way the use can easily be stopped without giving any rent to the public. Discontent for the habit of those accustomed to the use of them daily will easily be rendered temperate and then corrected, and this system will prevent others who are newly addicted to this bad habit. Thus the number will daily grow less and less, and when the above mentioned remedies have been in practice for a sufficient time, the number of those who make use of these things will be sufficiently reduced.

It is then desirable that its use be prohibited altogether by a special enactment. I think the use of many spices or pills made out of tobacco is possible if the use of bhang be prohibited.

36. Alcohol is not used in place of ganja, bhang and charas.

37. The intoxication produced by charas is stronger than that by ganja.

38. In this province four kinds of ganja are used, namely flat (baluchar)—it produces strong and excessive intoxication; (2) pathara—it is next to flat and is not so strong; (3) murra—it occupies third place; (4) chura, it is the weakest kind.

40. Bhang is prescribed by the native physicians as medicine for ear-ache, diarrhœa, and swellings on the body, and it is also prescribed for cattle diseases; but charas and ganja are never seen to have been used as medicine.

41. Even the moderate use of bhang is not found advantageous; for that, too, causes injury and lazinesss.

(*a*) Bhang is digestive and remover of fatigue, but produces impotency. Charas and ganja are injurious to health.

42. The use of ganja and charas is not advantageous, but injurious. The smokers of ganja are found to be suffering from asthma and cough; and phlegm is much more increased; and the cough becomes such a hard one that one becomes almost breathless by it at times; and the body grows lazy and weak and loses its original colour; and the eyes are spoiled as well.

43. Moderate consumers of charas cause so much trouble to their neighbours that their children become inclined to the use of these things by every-day contact. This contraction of bad habit gives them much trouble. Besides, many other men equally fond of intoxication gather round them and talk indecently and nonsensically. The smoke smells unbearably bad, and is also considered to be injurious to the health, and thus much trouble is caused to the neighbours.

44. The intoxicating effect of bhang is not produced at once, but begins after an hour, and lasts for six hours. After that comes laziness, idleness and nervous prostration. The effect of charas and ganja is felt just after smoking, and lasts for three hours. The state of being intoxicated is a state of senselessness, and it may be regarded as removing or preventing fatigue. It produces no hunger; but cough is produced for some time after smoking. The head also turns off, and intoxication causes irritation and resentment of temper.

45. From the habitual moderate use of ganja and charas all the mental, physical and moral qualities of a man suffer injury; the body becomes thin, weak, and of a pale complexion, and defect is caused in the vision of the eye. Often the eyes begin to water, hunger is much reduced on account of its warming effect, and some defect is also caused in digestion, and cough and asthma often increased by them. The morals of a man also suffer, and the man is made lazy and idle. Head goes wrong, and some of these excessive consumers of such things become nearly mad, though they had sound wisdom before this. Difference in their sense is caused only from the time they begin smoking ganja and charas.

47. The habit of using ganja, charas and bhang is not hereditary; but, indeed, the evil influence of elders falls on the children of the family, and ultimately they acquire a taste for it, and by and by become habitual consumers, like other members of the family.

49. The use of ganja, charas and bhang is not practised as aphrodisiac. They cause physical debility, and are very seldom used by prostitutes.

51. Badmashes often make excessive and habitual use of charas and ganja, because they get a better chance of gathering together; and often using this intoxicating thing, they unite to commit some crime or other.

53. By the excessive use of ganja, bhang and charas, it is possible that one may commit any serious crime.

54. Some badmashes commit crimes after smoking charas and ganja, and then falsely state that it was not a free action of theirs, but was committed under intoxication. It is also conducive to excitement of the mind.

55. Knaves or badmashes, after making familiarity with strangers, administer charas, sometimes pure and at other times adulterated, to facilitate their designs, and the excess of bhang can also make a man unconscious.

57. Ganja and charas are smoked through chillum and are not eaten. The other way of smoking charas is this, that they dig a hole in the earth and put a greater quantity of charas in it, and then gathering together, they smoke by separate pipes simultaneously, and it is done in great assemblies.

58. Excise administration is good, but the rules for sale are defective, and the supervision is not such as to suppress the illicit sale.

60. In this province ganja and charas grows spontaneously, and the inspection of ganja tracts is made according to the existing law.

61. Charas is not produced in this province.

62. Hemp plant is not cultivated in this province, but it grows wildly in some places and is properly controlled.

63. There is no objection to the wholesale transaction, but the retail sale is not in accordance with the law.

64. No objection.

65. The present taxation is proper.

66. Existing practice is sound.

67. No objection.

68. There are many shops and houses of licensed dealers where they sell charas and ganja, and the purchaser smokes charas and ganja there as well. It is thought to be the cause of evils.

69. Local opinion is not consulted.

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200. *Evidence of* Bhikam Singh, *Thakur, Cultivator and Zamindar, Hardoi.*

1. I smoke charas.

24. Every one, including Musalmans, drinks bhang.

28. I smoke a pice worth of charas a day, and I do not get much intoxicated.

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201. *Evidence of* Ahmad Hasan, *Zamindar, Laharpur.*

1. Hemp grows wild in my zamindari, and also I have seen consumers of hemp drug constantly.

2. Dr. Prain's report is correct, and can be taken as applicable to this district.

Charas is not manufactured in this district, nor have I ever seen it made; hence I can give no opinion about it.

The definition of ganja is correct. There is only this difference, that in this district small leaves are mixed with the flowering tops. In this district 'pattara' and 'chur' (broken) ganja is chiefly used.

It has been correctly defined by Dr. Prain.

3. Generally throughout the whole of Oudh, but in Kheri district more especially.

4. Panda patsan is commonly used for hemp plant. Plants that flower are called 'bhang,' and those that have merely flowering tops (kalyan) are called ganja.

5. The plant grows chiefly in damp places, and also on heaps of village refuse.

6. The growth is dense.

7. Patsan is not cultivated in this district.

9 and 10. I am unable to state.

11, 12 and 13. I cannot give any information.

14. Bhang comes to this district from Kheri district.

15. I can give no information.

16. Generally bhang is not prepared by the people in their own houses, but it can be generally made from (panda patsan) hemp plant. The same applies to ganja.

Both ganja and charas can be prepared from wild plant, but are not made in this district.

17. The preparations of hemp drugs are not made exclusively by any one particular caste, but it is more common among Hindus.

18. All three drugs deteriorate by keeping, and after three years lose their effect. With ordinary care they keep good for one year. Damp causes deterioration.

19. Ganja and charas are smoked in pipes (chillum). I dont't know any other use to which either is put.

20. I cannot state the proportion of people who smoke ganja and charas respectively. People of all classes smoke both, especially Khatris, kahars, etc. Ganja is more extensively consumed than charas.

21. In this district 'pattar' and 'chur' (*i.e.*, flat) ganja is chiefly used all over the district. 'Baluchur' ganja on account of the higher price is consumed by persons who can afford to pay for it.

22. Charas is not made in this district. It comes from Hoshiarpur district.

23. I have never seen bhang used for smoking, nor is it so used in this district.

24. People of all castes eat and drink bhang. The practice is not confined to any one caste, but Khatris, Brahmans, and Hindu fakirs are the chief consumers.

25. In my opinion the use of all three drugs is on the increase, and the reason is that poor people get tired from daily labour and take one or two pice worth of ganja or charas as a stimulant, and this relieves their lassitude. After a time they contract the habit of consuming these drugs.

26. I cannot state.

27. Chiefly people of the lower castes as kahars, guriyas. The circumstances and habits of these are different; *i.e.*, method of speech, manner of sitting down and getting up is changed.

28. I don't know.

29. Some consumers of bhang to improve the taste mix 'arak keora' and 'gulab' with it. Some mix 'elachi' and black pepper and sugar. Dhatura is mixed with ganja to increase its intoxicating properties.

30. All three drugs are generally consumed in company, but are also consumed alone. The use does not commence at any special age, but is more common among adults. Men are the chief consumers, but women also consume these drugs.

31. The habit of consuming these drugs is easily formed, and is very difficult to breake off. There is a tendency for moderate habit to develop into the excessive.

32. There is no such custom among Muhammadans. I am not sufficiently acquainted with the Hindu religion to give an answer as regards them.

33. (*a*) Among respectable people the use of these drugs is condemned. Among Musalmans it is absolutely forbidden to use these drugs. The use of narcotics is in disrepute among all castes.

(*b*) The reason is that consumers of intoxicants lose all self-control, and neglect their business and associate with their inferiors.

34. It would be a serious privation for any class of consumers to forego the consumption of the drug they use all at once. The reason is that it is a privation to forego a habit.

35. In my opinion the use of ganja and charas should be prohibited, because charas and ganja do much more harm than bhang. The habit of consuming bhang can be overcome, but not that of consuming ganja and charas.

As regards prohibition, the difficulties which are always entailed by new laws will be experienced; but the rules now in force as regards ganja and bhang will be of great use for this purpose. The cultivation of the hemp plant is generally illegal; but if the cultivation allowed by law be reduced by two-thirds, there will remain sufficient to supply the wants of the consumers of bhang, and the amount now cultivated for the manufacture of ganja and charas will be abolished. This also will be sufficient for regulation of wild hemp plant, but supervision for prohibiting cultivation of hemp plant will have to be increased The loss of revenue which is involved in the reduction of the cultivation of the hemp plant can easily be made up; that is, the impost on bhang can be trebled.

Another proposal is that the use of ganja and bhang should be made a crime by legal enactment, and some small fine should be imposed as a penalty for infraction of the law. The prohibition of the use of ganja and charas will be very distasteful to the consumers, but not to a dangerous extent. I do not consider that the prohibition of the use of a drug the consumption of which is universally condemned will have any lasting effect on the minds of the people.

There is no doubt that the habitual consumers of ganja and charas, when they are unable to obtain these drugs, will take to other intoxicants. As the intoxicating effect of opium and chandu is similar to that of charas and ganja, these men will chiefly take to these, *i.e.*, opium and charas; but some will take to intoxicating liquors, such as spirits and tari. It is a matter of experience that consumers of intoxicants when deprived of one intoxicant will take to some other intoxicant. Undoubtedly very few give up the practice entirely, but as a rule they take to some other intoxicant.

36. Persons of education, Hindustani and English, instead of ganja and charas, consume fermented liquors. This must be the result of their education.

37. Charas is more intoxicating than ganja, and hence has a more deleterious effect.

38. Baluchar ganja is the most intoxicating; after this round ganja. Flat ganja is the least intoxicating.

39. Ganja and charas, which are smoked, are more deleterious than bhang; which is eaten and drunk.

40. Bhang is often prescribed for cattle, and is of benefit to the cattle. It is prescribed at times for human beings. Ganja and charas are never used medicinally.

41. (*a*) Bhang increases the appetite.

(*b*) All three drugs are used to alleviate fatigue.

42. Ganja and charas are altogether deleterious. Their use causes various diseases, as cough and asthma, silliness and weakness of brain, and weakness of heart and weakness of sight, etc. Bhang has not much deleterious effect.

43. If consumers of ganja and charas smoke such a little that no odour is perceived in the neighbourhood, they are inoffensive to their neighbours.

44. Ganja and charas take effect immediately on habitual consumers. They also stop the feeling of hunger. The effect of bhang is the opposite. The effect of ganja and charas last about fifteen or twenty minutes, and of bhang for one or two hours.

45. The noxious effects mentioned in this question are all produced by ganja and charas, but not by bhang.

I cannot give any opinion as to the connection between use of hemp and insanity.

46. It is usually found that the use of intoxicants tends to excess, and hence the evil effects also increase.

47. Habitual use is not hereditary.

48. Not hereditary.

49. (*a*) None of these used as aphrodisiac.

(*b*) I don't know about the use of these drugs by prostitutes.

(*c*) The use tends to produce impotence.

50. Same as in 49. It is only a question of degree.

51. Bad characters generally consume intoxicants; but this has no connection with crime.

52. Same as in 51, only a matter of degree.

53 and 54. No.

55. Yes; non-habitual consumers can be completely stupefied.

56. By the admixture of dhatura more complete stupefaction is induced, and people at times die of the effects.

57. Ganja and charas are neither eaten nor drunk in this district.

58. Excise administration is good.

59. Not capable of improvement.

60. Ganja is not produced from the cultivated plant in this district.

61. Charas is not produced in my estate.

62. Bhang is not cultivated in my district. The plant grows wild in Kheri district, but I can give no opinion as to how the cultivation can be controlled.

63. I can give no answer.

68. There are shops licensed for the sale of these drugs, and the drugs are consumed at all the shops. I consider that consumption at the shops should be prohibited, because bad characters assemble there.

69. People are not consulted as to locality. General opinion of people should be taken.

70. I don't know.

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202. *Evidence of* KUNWAR MANDHATA SHAH, *Chhuttri, Rais of Singahi, District Kheri.*

1. In the northern part of Kheri (called Ganjar), Terai and Nepal, ganja and bhang grow wild abundantly; and in the most parts of the district licensed vendors sell foreign drugs also. It being my native place, I am well acquainted with it, and explain what I know of.

2. These definitions are to be accepted.

3. Northern part of the Pilibhit, Kheri, Bahraich, Terai and Nepal.

4. The leaves of these plants which are used after grinding are called siddhi, bhang, subzi, patti, bijia and mohni. Ganja is called by the names of baluchar, moora and pathari. Wild one is called ganja. Charas is called itr (perfume) in hilly countries, and these names are connected with the hemp plants.

5. It grows in Ganjar everywhere without any limit, also in places of cowherd, waste, mound, etc., and within population and in culturable tracts it grows in abundance. The climate of jungle is favourable to its growth. Rainfall in great quantity and floods are injurious.

6. In populated and cultivated tracts, as well as in manured land, etc., it grows dense, and in other places scattered.

7 and 8. No.

10. As it grows wild here, it is not cultivated.

11. Yes.

12. It is not intentionally cultivated here, but grows wild.

14. Consumers who inhabit Ganjar used to prepare these drugs from hemp plant in proportion to their want. They, however, on account of enactment, cannot prepare in large quantities. Therefore they do not commonly manage for its preparation. But the licensed vendors prepare bhang.

15. (*a*) In the months of Kartik and Aghan before the fall of ice, ganja plants are cut, and packed in small bundles which are pressed by some heavy thing for 24 hours. Afterwards they are dried; when pressure is not desirable, they are at first dried and packed in small bundles.

(*b*) In the morning after dew drops are dried and in the evening before the fall of dew drops, the buds of these plants are rubbed with both hands. Its glutinous matter which sticks in the hands is taken off and made into pills or batti (stick), and these are called charas.

(*c*) In Baisakh in the tapper land the plants are cut and dried and the leaves are separated which are called bhang.

(A) The green leaves of ganja and seeds are separated, and being rubbed with hands, are smoked with some smoking or drinking tobacco in chillum. Oftentimes musk is also mixed with it.

Smoking tobacco, after being dried in fire, in proportion to four times of charas and some eating tobacco are mixed. These three mixed things are smoked in chillum.

(C) Bhang is ground and is either used as dry powder or mixed with water; it is made into pills and sometimes being ground and sifted is drunk with water.

16. Bhang is commonly made, and can be made, and so is charas and ganja from wild plants.

17. It does not depend on any special race. Its consumers prepare for themselves.

18. The three drugs deteriorate by keeping for a long time. With ordinary care ganja is kept good for one year, bhang for two years, and charas for three years. Evidently there is no method by using which may be kept for a long time. At first these leaves are naturally not lasting in their effect. Secondly, by wet, their effects altogether disappear

19. Ganja and charas are usually smoked in this country. Some hilly people smoke the sticks. Shepherds sometimes make a hole under the ground like a mine and put some charas in the hole, and smoke it by means of a nergali (a wooden pipe of huqqa). Some fakirs smoke it in pipes.

20. Fakirs, gypsies, menial servants and other low castes, like kahars, kurmis, chamars, pasis, lodhes, bouts, kanjars, baildars, smoke ganja and charas in every place, but in cold places more, and the estimated number is 15 per cent.

21. Baluchar is preferable to mora or pathar in this part of the country, and all other kinds of ganja mentioned above are used in all places.

22. Foreign charas is much more used. It is imported from Yarkand, Bokhara, Soleiman mountain, Nepal, Chaogarkha, Almora, Behar, Kumaon and from other hilly places of north and west.

23. Bhang is not smoked in this part of the country.

24. Bhang is not unlawful among Hindus. But fakirs, Brahmans like pandas of worship con-

sume abundantly. Persons of other castes use and drink it, but some of them do not eat. The number of consumers is 20 per cent.

25. Moderate.

26. (*a*) Habitual moderate consumers, 60 per cent.

(*b*) Habitual excessive consumers, 15 per cent.

(*c*) Occasional moderate consumers, 20 per cent.

(*d*) Occasional excessive consumers, 5 per cent.

27. Hindus who are much associated with fakirs, ignorant persons, pandits become in the habit of consuming this. Low caste people consume this for alleviation of fatigue.

28. Daily allowance per consumer is as under :—

Ganja.

	As.	P.
(*a*) Habitual moderate consumers, 1 tola	1	3
(*b*) Habitual excessive consumers, 2 tolas	2	6

Charas.

(*a*) Habitual moderate consumers, 1 tola	2	6
(*b*) Habitual excessive consumers, 2 tolas	5	0

Bhang.

(*a*) Habitual moderate consumers, 2½ tolas	0	1½
(*b*) Habitual excessive consumers, 10 tolas	0	6

29. Bhang is used ordinarily with black pepper and seldom with almonds, sugar, sugarcandy, kucha sugar, aniseed, endive, coriander seeds, seeds of cucumber and musk melon, and milk.

In special cases dhatura is also mixed. The admixture of black pepper in bhang removes the flatulency of bhang, while that of aniseed, endive and coriander seeds cause the lessening of heat, and that of sugarcandy and milk for making its good taste, and that of dhatura for the sake of more intoxication which is done by some fakirs. Bhang and charas are mixed with smoking and eating tobacco and seldom with musk.

30. Bhang is often used in solitude ; ganja and charas are used in company. Their use is confined only to male. Children and women use none of these drugs.

31. By and by they are addicted to it, and it is difficult to break the habit off. The consumption of these drugs by and by results in excess.

32. In ancient times their consumption was confined to fakirs and hermits, for they could easily procure them from the jungle without any price. Afterwards worldly people of low caste, being associated with them, caught this habit, and it extended to men of respectable families. It is not used religiously, and does not form part of their duty.

33. Fakirs and gypsies usually regard these drugs as good, but they are commonly regarded as bad. Illiterate fakirs and their mean associates make an offering of the three drugs to gods and gurus. These intoxicants also, like other intoxicants, deaden the intellect; when used in excess it leads to disrepute. No worship of hemp plant is in vogue.

34. Fakirs will feel great difficulty to give up this habit, but worldly people who are addicted to it in abundance will only feel uneasiness for some time. Habitual moderate consumers of these drugs of Hindus 40 per cent. But ganja and charas are used more than that.

35. The consumption of bhang can be very easily prohibited, while that of ganja and charas can be prohibited by and by. There would not be any very great discontent for a time on their being prohibited where they grow wild, but it would not amount to political danger. But among fakir classes it would create great discontent, and there would be probability of some danger. No intoxicating liquor can be used in its stead.

36. No intoxicating liquor is used instead of these drugs.

37. The effects of both charas and ganja are different. The consumption of charas is pleasant, and its intoxication is somewhat durable, and does not produce much dryness, but increases phlegm, while that of ganja is filthy, intoxication is undurable and injurious to eyes, but produces less phlegm.

38. The consumers of these drugs prefer baluchur to moora and pathar. Their principles are equivalent.

39. Bhang and its compounds majun, etc., are less injurious than ganja and charas.

40. Egyptian physicians give bhang, otherwise known as bijia, mixed with other medicines to patients in some diseases. It is greatly used by cattle as alleviation of fatigue and for bodily good.

41. Charas and ganja are not useful or tasteful, but if moderately used it is useful. Bhang is (*a*) accessory food and digestive. (*b*) Bhang is useful to some degree. (*c*) Bhang is useful to some extent. (*d*) Charas is used as a medicine for wounds. Bhang is used by 2 per cent. Hindus as a medicine by occasional consumers and by 5 per cent. by habitual consumers.

42. Brain is affected by ganja and charas, which cause cough and asthma, dry blood, while bhang produces flatulence and laziness and indigestion.

43. No complaint is heard against bhang-consumers. Ganja and charas-consumers are offensive to their neighbours and are hated by them.

44. The consumption of charas and ganja brings intoxication very soon and is refreshing ; appetite is affected. Intoxication is more durable. After the intoxication is over they are laid up with cough. Bhang causes intoxication after some time and lasts far more, and makes the consumer more sleepy, produces appetite. After the intoxication is over no uneasiness is felt.

45. The consumption of the three drugs is injurious to body, spiritual, moral more or less. Ganja and charas dry the body. Bhang causes flatulence. Appetite is affected by ganja and charas and not by bhang. Charas and ganja cause cough and asthma. Bhang stops dysentery. The three drugs are injurious to morals and cause immorality and luxury.

47. Not ancestral except fakirs. It does not have any effect in children.

49. Ganja and charas are not aphrodisiac, for they burn the blood, while bhang produces blood owing to which it does not affect coitus ; it is rather aphrodisiac. Prostitutes do not use it, but harlots who are prostitutes for name use it.

51. Bad characters use these drugs greatly. It has no connection with crime in general or in special character.

53. This is not the case with the drugs.

54. No.

55. Those who are addicted to intoxication can be intoxicated by good and more bhang without any other admixture.

56. In this part of the country ganja and charas are used only for smoking and is not eaten or drunk.

203. *Evidence of* CHAUDHRI DHYAN SINGH, *Zamindar, Kanth, Moradabad.*

3. In profusion on the hills, Naini Tal, Almora. Here and there in this district.

4. Bhang has a thin pointed leaf, containing no gummy substance; when dried, the leaves remain separate. The ganja leaf contains a sticky substance.

5. A moist climate; stony or sandy ground.

6. Very dense under favourable circumstances.

7. Not in this neighbourhood.

10. They are of the same classes as other cultivators.

11. They are so raised.

14. Charas only in the Kumaun hills; bhang in the Terai, etc.

16. The fresh leaves are kept under bhusa (chopped straw) for 20 or 40 days to get rid of the scent, which they have when fresh. This changes the colour also.

17. No special classes.

18. Charas loses much of its intoxicating power in a year, and is quite spoiled by the end of three. Bhang keeps longer.

19. Only for smoking.

20. Ganja is used in the eastern districts, charas in the western.

The great consumers of charas are kahars, pusia, baghbau, kuchi, kuti, gossains, fakirs. Very few Muhammadans.

I suppose about 5 per cent. of the population smoke charas.

21. The baluchar is the best.

22. Almost entirely Yarkand, a little Bokhara.

23. Occasionally with tobacco, when charas cannot be got.

24. Chaube, Brahmans, gossain, fakirs, jauhris (jewellers). Here it is chiefly drunk mixed with almonds, cucumber seeds, endive, pepper, gilliflower, cardamoms. With milk and sugar it is called dudhia. Here about 6 per cent. drink bhang; in Muthra 12 per cent.

25. The use of drugs has increased.

26. Charas is consumed by 5 per cent. of the population. Of these half are habitual moderate consumers, quarter habitual excessive consumers, and the rest occasional consumers.

28. For moderate consumers a tola is sufficient, whether of charas, ganja, or bhang, which would cost, respectively, 2 annas, 1 anna, and 6 pies.

29. Only tobacco is used with charas. Bhang is used with many other ingredients. See No. 24.

30. It is not confined to any age. Children very seldom use drugs.

31. The bhang habit is most easily acquired; but there is more danger of excess in the charas habit. After 40 the habit is extremely difficut to break off.

32. Bhang is so much used by the Muthra Chaubes that no ceremony is performed by them without it. Bhang is frequently consumed in Sheobart; but it cannot be said that the use of any drug is considered essential in connection with any custom.

34. It would be a serious privation, and it would be harmful to their health.

35. Feasible, but not politic. The only way is to raise the price of drugs, when consumption will fall off of itself.

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204. *Evidence of* PANDIT DEBI PARSHAD, *Brahman Saraswat, Zamindar, Rai Bareli.*

1. I have derived my knowledge from personal intercourse with persons who consume the drug. A cousin of mine is addicted to their use.

2. I know only of the following kinds of hemp drugs:—

(1) The drug known as bhang, bijiya, butti, patti, sabzi.

(2) Ganja of two kinds—baluchar and pathar.

(3) Charas of the ordinary kind.

(4) Shaljahan.

The last is not used in Oudh. I have heard of it in the Punjab.

3. Bahraich is the only district which I know personally in which hemp grows spontaneously.

4. Bhang is the only name I know applied to the growing plant.

5. I have no special knowledge on the subject.

6. No personal knowledge.

7. I have never heard of cultivation of the hemp drug in these provinces.

14. Ganja and charas are imported. Bhang is grown, but requires no special preparation.

16. Bhang requires no preparation as it is not grown in this district; it is imported ready for use.

19. Ganja and charas are, so far as my knowledge extends, only smoked.

20. Except Kanaujya Brahmans, all Hindus may smoke ganja or charas. Muhammadans also often smoke these drugs. Of the total population of the districts I am acquainted with, I believe one-third smoke ganja or charas.

21. Baluchar ganja is most highly thought of in this part of India.

22. All charas used here is foreign. It comes from the Punjab.

23. Bhang is never smoked.

24. All Hindus may eat or drink bhang. Fifty per cent. of them do so. The moderate consumers in general drink it; immoderate consumers eat it. I have frequently seen Muhammadans eat or drink bhang.

25. The use of all three drugs is on the increase. Every year I see one or two persons who have begun to consume them for the first time. They are able to get it everywhere, and its use increases in consequence.

26. For bhang—(*a*) 30 per cent.

(*b*) 20 per cent.

(*c*) 46 per cent.

(*d*) 4 per cent.

As a rule all Hindus consume bhang in the Holi. The proportions for ganja and charas are much the same. Kanaujya Brahmans only refrain from their use in the Holi.

27. Brahmans are chiefly addicted to the use of bhang. Low castes kahar, khatik, beldar, dhobi, etc., and fakirs and bairagis are chiefly addicted to the immoderate use of ganja and charas. The largest consumers are generally either amongst the classes which work hardest, like the kahars, or amongst those who do not work at all, like temple priests, Ganges priests, and the like.

28. Bhang (*a*) 3 pie. If spices are mixed with bhang it may cost 4 annas a day.

(*b*) 1 anna.

Ganja (*a*) 6 pie.

(*b*) 1 anna.

Charas (*a*) 6 pie.

(*b*) 1 anna.

29. Other ingredients are ordinarily mixed with both bhang and ganja:—(1) dhatura very rarely, (2) black pepper, (3) aniseed, (4) seeds of vegetable squashes, (5) rose petals, (6) almonds, (7) cloves, (8) cinnamon, (9) sugar, (10) milk form the bhang massala. (1) Tobacco, (2) rose petals, (3) otto of roses are mixed with ganja. Only tobacco is mixed with charas. The object in making these mixtures is to make the drug better tasted and more intoxicating.

30. Drugs are usually consumed in company. They are consumed in solitude by people who are ashamed of it and wish to conceal their consumption. Consumption is usually confined to men, but boys occasionally are led to consume these drugs by bad companionship.

31. The habit is easily formed and easily broken off. Lots of people have left it off. It is possible that moderate consumption may lead to immoderate.

32. There are no social or religious customs connected with the consumption of these drugs, nor is their consumption socially or religiously in any way necessary. I am myself an Arya, but consumption is not in any way necessary for a Hindu.

33. The consumption of all of these drugs is generally regarded as vicious. There is no religious or social public opinion which promotes the consumption of such drugs. The use of the narcotic is considered disreputable, because no consumer of intoxicants can be depended upon. The hemp plant is never worshipped in this country.

34. There would be *some* privation to habitual consumers in foregoing the consumption of the drug.

35. It would, in my opinion, be feasible to prohibit the consumption of these drugs. It would certainly be consumed illicitly to some extent by the immoderate consumers. The prohibition would cause discontent, but not such discontent as to amount to a political danger. It would be dissatisfaction of the kind which followed the impos tion of the income tax. A few consumers of drugs might take to the consumption of spirits or op um.

36. Consumers of spirits are also consumers of drugs, but I do not believe that alcohol is being substituted for drugs; a consumer of both drugs and spirits with money in hand would prefer spirits.

39. I have no personal knowledge, but believe that smoking is less injurious than drinking or eating.

40. Bhang only is used in medicine for man and cattle, and that not to any great extent. Ganja oil is also used.

41. In my opinion the moderate use of ganja or bhang is not beneficial in any respect, but it is used to give staying-power by kahars and the like. Consumers of drugs for such purposes as are specified in the question are not more than one-eighth of the total number of consumers. If the consumption of drugs were forbidden, persons who use them for such purposes could use spirits. Spirits would be better than ganja or charas.

42. I consider the moderate use of such drugs as harmful. It produces asthma and lung disease, and reduces the physical strength of the consumers as well as their intellectual health.

43. They are in general inoffensive, except in that they are likely to teach children to consume.

44. I believe that the immediate effect of even the moderate consumption of drugs is to produce intoxication to some degree.

45. I believe that it impairs the constitution, injures the digestion, and causes loss of appetite. It causes bronchitis and asthma. It impairs the moral sense, induces laziness and habits of immorality. It deadens the intellect, and produces insanity, sometimes permanent and sometimes temporary.

49. It is to some extent aphrodisiac, but ultimately tends to produce impotence. The better class of prostitutes do not use these drugs; the ordinary bazar prostitute does.

51. Bad characters generally are habitual consumers of drugs. I believe they are so because they pay no regard to the good opinion of their neighbours.

53. Excessive indulgence in drugs leads to unpremeditated crimes of violence and of dishonesty. I do not know of any special case in which it has led to homicidal frenzy.

54. They are.

55. They do. Complete stupefaction can be induced by this drug alone.

56. I have in my own experience come across a case in which two brothers tried to commit suicide by eating a mixture of ganja and dhatura ground up. They have recovered, but are now both of them totally blind.

63. In my opinion all vend of these drugs should be prohibited.

68. There are shops in Lucknow licensed for the sale of drugs to be consumed on the premises. I consider that such shops should be prohibited.

69. The wishes of the people in general are not consulted; all that is looked to is whether there are a sufficient number of consumers. Local public opinion ought to be consulted.

Oral evidence.

Question 31.—It is within my own experience that many people, neighbours, and others have ceased to take the drugs on account of its having

injured their health and other reasons. It is not difficult to break the habit.

Question 32.—There is no obligation, though there is a custom to drink bhang during the Holi. It is compulsory to offer the leaves of the bael tree and dhatura at the Shivratri, but there is not the same obligation regarding the hemp drugs. I have seen the bael and dhatura leaves offered, but not hemp drugs. I am a follower of Dayanand and a Hindu, but do not respect the images of the Hindu gods. I have only been so for three years and previously used to worship idols, and my family are none of them Aryas. I have therefore full knowledge of Hindu customs.

Question 36.—The same individuals drink liquor and consume the drugs, but this is not common. The practice would be found among the lowest classes. The drugs are not consumed by the higher classes.

Question 39.—It is my idea that smoking is less injurious than drinking or eating the drugs. I cannot say that it is the general opinion.

Question 41.—I can't give any preference to alcohol over the hemp drugs. I think them both bad. I may have expressed an opinion on the subject when I was asked by the district officer.

Question 42.—The opinion I have given in this answer relates to all three drugs. The consumers themselves have admitted to me that they cause cough and laziness. There may be some beneficial effects from the drugs in keeping out the cold. I know many people who take the drugs. The cousin I have mentioned in the first answer is an excessive consumer. I look upon him as half-witted, and he does not enjoy good health. I know of cases in which asthma and lung diseases have resulted from the moderate use of ganja and charas. Bhang is not injurious to the lungs, but it reduces the general strength. I have seen the Chaubes of Muttra. They are not weakly, but, on the contrary, great wrestlers. Notwithstanding this I consider that bhang causes weakness as well as laziness. I don't know anything of medicine.

Question 53.—I can recall the case of Madhavdas fakir, who threw the idols into a well, and when a passer-by questioned him, he thrust him also into the well. He was an excessive consumer of ganja and charas, and lived at a mandir in Kalpi. This occurred fourteen or fifteen years ago. Shortly afterwards Madhavdas went into a lunatic asylum, and stayed there twelve years. He recovered and was released two years ago. I was sixteen years of age when the facts occurred, and have seen the man who was thrown into the well. I know of no other case of insanity resulting from the drugs.

Question 59.—The prohibition of the drug will cause distress for a time to some consumers. Consumers will take to other drugs; but the number of people using intoxicating drugs will be noticed. The other drugs would be liquor, toddy, opium. The smoking of hemp drugs is more deleterious than the smoking of chandu and madat. People get insane also, and I have described the case of the fakir and mentioned my cousin who is half-mad. I have seen no other cases. The brother of my cousin is sound in intellect. Their father and mother were sound in intellect. The half-mad man is forty-five or forty-six years of age. He has no vice but the smoking of hemp. He learnt to smoke from Tara, a kahar. My cousin is often sensible, regrets his habit, so I do not call him quite mad. My raiyats who smoke hemp, some of them have cough. Other cultivators also have cough. The ganja smokers think the drug helps them to work, especially in wet weather, but I think they are mistaken. None of my raiyats take the drug to excess, and they do not suffer, as far as I have seen, any bad effect, except the cough. Those who do not smoke are the stronger. I have been ten years in possession of the zamindari. I live in Rai Bareilly and only go into my zamindari to give leases and collect rents, and attend to other business. The zamindari is only 3 kos from Bareilly. The other bad effects besides cough I have only noticed in Rai Bareilly and Kalpi, and not among my raiyats of whom there are about one thousand.

Question 68.—I consider that the consumption of drugs on the premises of shops is a bad exhibition and encourages consumption. I do not think it conveys the idea that Government patronizes the hemp drugs.

Question 69.—I have never heard of any objection being made to the opening of a shop.

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205. *Evidence of* Chaudhri Basant Singh, Rai Bahadur, *Zamindar, Seohara, District Bijnor.*

1. I have had opportunities of seeing and speaking to the smokers of charas, etc., in Bijnor, Moradabad, Bareilly, Meerut, Mozaffarnagar, Umballa, Naini Tal.

2. Ganja is known as ganja; bhang as bhang, bijia, sabzi, patti, and thandai; charas as charas, and sulpha and itr. It is of three sorts, Bokhara, Yarkhand, and Girda.

3. In the Terai and Bijnor abundant in many places.

4. Bijia, bhang and sabzi.

5. Generally in lowlying lands near rivers.

6. Generally dense.

7. Not in these parts.

14. Only bhang in these parts, and in parganas Chandpur and Najibabad and Bijnor. Charas is made in Garhwal and Naini Tal.

15. Spontaneous growth of bhang is cut, dried, and its leaves collected and used both for eating and drinking, but not smoked.

16. Bhang is not generally prepared by people in their houses, but when the patsan plant grows it can be prepared. Ganja and charas can also be so prepared, but it is not the custom to do so.

17. No particular caste prepare bhang, the farmers make it. Charas comes prepared by the hill folk. The hill people also make a sort of cloth like "sari" from the bark of the patsan plant, which is known as "bhangela."

18. Both charas and bhang deteriorate by keeping, and, if kept long, their effects are destroyed. With ordinary care, bhang can be kept for two or three years and charas for one year. Damp and cold are the chief causes of deterioration. The means of keeping this is to keep in dry vessels and in a warm place.

19. Ganja and charas are smoked in a chillum (bowl) and in no other way.

20. Generally assemblies of Naga and fakirs and jogis and bairagis, etc., smoke them, and kahars, beldars, hajam, dairis, and the lower castes. Among fakirs 95 per cent., and of others 80 per cent. may smoke the drug. Fakirs generally do so in places of pilgrimage, such as Ajudhia, Muttra, Hurdwar, Rishikesh, etc., and others in Muradabad, Bareilly, Bijnor, Rehar, etc.

22. Foreign charas is generally used, and it comes from the direction of Afghanistan.

23. Bhang is not smoked.

24. Generally fakirs, and among Brahmins the Choubeys eat and drink bhang; but certain men of all classes use it. They are most numerous at Benares, Hardwar, Jwalepur, and Kenhal, etc.

25. The use of charas is increasing, the reason being that liquor has become dearer; this, a rapid and strong intoxicant, is cheap; also the intoxication is rapidly arrived at, and so suits the lower classes.

27. The Choubes of Muttra use bhang excessively because it gives an appetite, and they get the best food gratis as alms; so far that they are sometimes offered money to eat more. As to charas, the most habitual consumers are Nagas and bairagis, as they suffer less from hunger and cold from using it.

28. The average allowance which a habitual moderate consumer of charas would take is 6 mashas per diem, value 6 pies. An excessive consumer would take three tolas per diem, value about 4 annas. An habitual moderate consumer of bhang would take about a pice weight, value with pepper 2 pies; an excessive consumer would take half chittack of bhang, value 6 pies with black pepper.

29. Charas is only as a rule mixed with tobacco. With bhang black pepper is usually mixed to prevent wind. With "shanhia bhang" milk and white sugar, and in the hot weather rose leaves, kahu, sonf, kasni, white cardamoms, almonds, melon seeds, which are known as "thandai" in the bazar are mixed. The object is, as regards charas, to prevent too rapid consumption and reduce the intoxicating effects. The mixture with bhang makes it more pleasant and keeps off dryness; the black pepper prevents wind. Dhatura is not used.

30. Charas is generally smoked in company. Bhang is usually consumed in solitude and by males; but there is no custom as to ages. Children do not generally use it.

31. The habit of using bhang is easily formed, that of using charas slowly. It is not difficult to break off the habit, but it is distasteful. There is no doubt a tendency with both drugs for the habit to develop into excess.

32. There is no religious custom in which the use of these drugs is imperative; but commonly Hindus use bhang and its other preparations, such as majun, in the Holi festival. As the festival occurs only once a year the use of it then does not lead to habitual use, nor is there any great harm done.

33. The use of charas is wholly condemned, and only the low and stupid and short-sighted use it. There is no caste or religious opinion regarding it. Bhang is not thought badly of if used in moderation; but the excessive use gives a man a bad name. The reason is that intoxication makes a human being no longer human. There is no custom of worshipping the plant.

34. There would be no such deprivation to any class as would interfere with life or health. Undoubtedly, to have to give it up suddenly, would be a deprivation, and cause distress. This would be the case not with any class in particular but with all consumers.

35. It seems somewhat unsuitable to prohibit all at once with a stroke of the pen, as people who have long been habitual consumers would certainly seek to get the drug to which they are accustomed by illicit means. Further, they would suffer excessively. It would be better to check by degrees, by raising the price and reducing the number of shops. To suddenly prohibit would undoubtedly cause severe discontent among consumers, even, though it would not amount to a political danger.

36. No other intoxicant is taking the place of bhang and charas.

39. Charas is only smoked.

40. Bhang is used in Hindustani medicine, and also in cattle disease.

41. Moderate use of bhang has beneficial effects.

(*a*) It assists digestion.

(*b*) It does not alleviate fatigue.

(*c*) It to a slight extent prevents malaria.

(*d*) It is used for piles as a poultice.

The above uses are not confined to any class, and refer only to moderate use.

42. The average use even of charas is injurious, for, from the beginning it causes cough and dries up the body, and in the end results in asthma.

43. Moderate consumers of charas are a nuisance to their neighbours, but not the consumers of bhang. The affluvium of charas smoke is offensive.

44. The habitual user of charas is at once intoxicated; the pangs of hunger are mitigated, and the brain heated. Its results remain for two hours more or less. After that, on account of the dryness, there is a desire for sweetmeats, cream, etc. There is a resultant thirst. The use of bhang moderately gives pleasure and induces appetite. After that there is no reaction, as in the case of other intoxicants.

45. The habitual moderate use of charas injures the body and soul and morals. The body becomes thin, the digestion is weakened, and the appetite impaired Cough and asthma follow. The moral senses are twisted; advice is not listened to; and the power of argument is destroyed and languor follows. Lust is not stimulated; moderate use does not result in idiotcy.

The habitual moderate use of bhang injures neither body nor mind.

46. The excessive use of charas in addition to cough, etc., causes a kind of idiotcy. The excessive use of bhang destroys the brain power.

47. The moderate use does not lead to a hereditary habit; but children may partly inherit the results.

48. The excessive habitual use of bhang and charas makes the children small brained and inclined to intoxicants.

49. Charas is not an aphrodisiac but the reverse. Bhang neither increases nor diminishes the desire. Prostitutes do not usually use either.

50. The excessive use of either destroys carnal lust.

51. No class of budmashes are particularly addicted to these drugs.

52. Nor does the excessive use assist budmashi.

53. An excessive use of charas or bhang is not an incentive to violent or other crime, unless the intention has been formed beforehand; nor does it lead to homicidal frenzy. They undoubtedly lead to want of foresight.

54. No.

55. Sometimes criminals induce their victims to smoke charas, as charas induces complete stupefaction.

56. The effects of bhang are much increased by mixing dhatura, and, if taken in excess, may cause loss of life. Generally criminals mingle sugar with bhang and make majum, in which they add dhatura, or make bhang sherbet, in which they mix dhatura and give it to their victims. In the same way dhatura is mixed with charas to facilitate the commission of an offence.

57. Charas is not eaten in these parts.

59. Duties on charas should be increased, and instead of having outshops, it would be sufficient to have a shop at the head-quarters.

62. See answer 59.

64. Charas should be heavily taxed as compared with liquor; for liquor does not do much harm and is of great benefit in many diseases both to men, horses, and cattle, whereas the use of charas should be checked in every way possible.

67. There are such shops. I would have all outshops closed, and allow no smoking on the premises. The shop in the sadar should be in the bazar, where purchasers would be seen. It would not be easy to collect smokers in private houses, which might stop the use.

68. The wishes of the neighbours are not consulted. They ought to be. If, however, smoking in the premises is forbidden, it would not matter.

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206. *Evidence of* LAKSHMANDAS, *Agarwala, Mahajan and Zamindar, Benares.*

1. I have no personal experience about these drugs, and my answers to the following questions depend entirely upon enquiries from perpetual smokers and other persons who have practical knowledge of these drugs.

2. Bhang's definition, as given by Dr. Prain, is accurate. People in this province, that is, North-Western Provinces, even call bhang *vijaya* or *buti*. The definition given by Dr. Prain as regards charas also seems to be correct. There are two names for it—one, which is pure, is termed *saljahan*, and the other, which is impure and mixed with mud, is termed *arkan*.

The remarks given by Dr. Prain about different sorts of ganja cannot be verified by the residents of this district, as ganja is not grown in this part of the country. It is imported in this province from Rampur Boalia in Bengal. There are two sorts of ganja prevalent in this province—one is known as baluchur, imported from Bengal, and is said to be of the best variety, another sort is pathar, and is of inferior quality, and is said to be imported from Indore and Rewah and from western countries.

3. In this province Bahraich and its suburbs has the reputation of producing a superior quality of bhang. No other district in this province produces hemp drugs.

4. In this district ganja, bhang, and charas are known by the appellations given by Dr. Prain. Charas sold here are received from Hoshiarpur and Amritsar, in Punjab, and ganjas are imported from Bengal. The superior quality of ganja is imported from Baluchar, in Bengal. The inferior quality is imported from Banda district.

10. Agricultural cultivators, whenever they are cultivated, cultivate these drugs. There is not any special class.

14. Bhang is cultivated or grown in Bahraich and its suburbs, and ganja somewhere in the suburbs of Banda district. No other district in these provinces yields these drugs, though they are susceptible of growth in many districts if there had been no restriction.

18. Ganja loses its intoxicating effect after two years, and bhang after two or three years.

19. Ganja and charas are used only in smoking. Ganja seed is sometimes used as medicine. Oil is extracted from it, and is applied as a cure for pain.

20. These drugs are generally used by lower classes of people or by religious mendicants. The Gungaputras, Ghatias, Pragwalas, Gayawalas and similar indolent classes, indulge in these narcotics.

21. In this province baluchur is generally preferred to pathar ganja.

22. Charas is imported from Hoshiarpur and Amritsar in Punjab and Bhutwal in Gorakhpur district, and also from Indore.

23. In this province bhang is never used for smoking.

24. Bhang is generally used by all classes of people, whether rich or poor. Among the Hindus 90 per cent. eat or drink bhang. It is not generally used by persons who are in the habit of drinking wines.

27. Bhang, charas, or ganja is generally used by people who cannot afford to pay for the luxury of drinking wines, or those who are prevented by social or caste rules in the use of liquors. People, after the close of their day's labour, generally seek some sort of stimulants to revive the energies, and either resort to hemp drugs or to the use of luxurious wines.

29. In ganja and charas tobacco leaves or preparations of tobacco are generally mixed before smoking. Dhatura is not used. The admixture is made to produce mild flavour. In bhang dhatura is sometimes used by religious mendicants to strengthen the effects of bhang.

Bhang massala consists of black pepper, cardamom, aniseed, khurbooja seed, and rose leaves. Rich people generally mix saffron, almond, and milk, etc.

30. All these drugs are generally used in company. They are scarcely used by females or children.

31. The habit of consuming these drugs is easily formed, and is not difficult to break off. There is no tendency for moderate consumers to develop their habits into excessive consumption.

32. The followers of god Siva and of the Hindu trinity use bhang in the worship of Siva. Ganja is very seldom used, and charas is never used, for the said purpose. Bhang is regarded in the worship of Siva as essential. I am not aware that ganja is indispensable. I do not think the moderate use of these drugs is injurious, but, of course, it is by no means advisable to use them.

34. Certainly it would be a serious privation to consumers to forego the consumption of the drug they use, as their natural propensities will incline them to indulge in other stimulants, say, country liquor or whisky, rum or brandy, or beer. These articles are more expensive, and the privation will eventually lead them to utter penury or starvation. It is no use to deprive them of the use of these drugs, as long as English or country liquors are freely sold in the market. Besides, illicit consumption of these drugs will increase rapidly and affect moral habits of the people. My answer to this last question will be sufficient for question 35.

36. The rich and middle class people to imitate European fashion often indulge in liquors, and a great proportion of them are addicted now-a-days to this habit. And in proof of this I can only say that year after year some new liquor shops are opened.

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207. *Evidence of* HANUMAN PRASAD, *Agarwala, Zamindar, Chunar.*

1. Information obtained from principal consumers and dealers.

2. I have nothing to add to the names already enumerated by Dr. Prain, *viz.*, siddhi, bhang, and charas.

They are known by the very names in this district. The definitions are exhaustive, and might be accepted.

3. In the Bahraich district.

4. Bhang, buti, bijia, and subzi.

18. These keep good till one year, after which the effects are partially lost. Damp and moist weather destroy its strength. They are wrapped in straw and kept on teapoy above the ground.

19. Ganja and charas are used only for smoking purposes. Ganja is said to be used for medicinal purposes.

20. Ganja and charas are generally used by labouring classes, such as kahars, mushars, and pasis, etc., as well as by low caste Muhammadans in the Mirzapur district. Proportion cannot be ascertained.

21. Flat ganja is generally preferred.

22. Foreign charas imported from Yarkand is generally used.

23. Bhang is not used for smoking purposes.

24. Bhang is drunk by almost all Hindus generally in the hot season as a cooling draught. The proportion cannot be ascertained.

26. There are both habitual and occasional consumers, but their numbers cannot be known.

27. Labouring classes mainly contribute to the bulk of consumers. Poor labourers who live from hand to mouth generally indulge in this luxury, as it serves to give them impetus to enter upon their works with redoubled energy and spirits, as in the absence of which they would be quite undone, and would not be able to do full justice to their task.

28. (*a*) Moderate bhang consumers take three pies worth of bhang, whilst those of ganja and charas take one anna each.

(*b*) Habitual excessive bhang consumers take bhang worth 4 annas each.

Habitual excessive ganja smokers take ganja worth 6 annas each.

Habitual excessive charas smokers take charas worth 6 annas each.

29. Bhang—(*a*) Black pepper, anise seed, and sugar. (*b*) Improved preparation more palatable according to the taste of consumers, saffron, rose leaves, and cardamom.

Ganja—(*a*) Mixed with tobacco. (*b*) Prepared tobacco of different scents and flavour.

Charas—(*a*) Simple preparation of ordinary tobacco. (*b*) Sometimes mixed with perfumes as itr.

Dhatura is rarely used with bhang to make intoxication more lasting.

30. (*a*) Invariably in company.

(*b*) The consumption is mainly confined to the male sex generally on attaining the age of puberty.

(*c*) I have not known children ever indulging in these drugs.

31. (*a*) and (*b*) The habit is easily contracted, but cannot be easily given up.

(*c*) It leads to a tendency into the excessive by rapid strides unknown to the consumers.

32. The custom of taking bhang obtains in these provinces during Holi and Shivratri festivals, and in Bengal on the Bijaya Dasami day. It is not excessive on Sivratri, whilst it is sometimes largely taken in the Holi festivals.

34. It would certainly press hard on them to give up the habit at once, but it might be done away with gradually.

35. The habit in general cannot be easily given up, as it would not be feasible to prohibit all or any of these drugs. There would be recourse to illicit consumption, and I know of no means by which the prohibition may be carried out. Discontent will certainly prevail more or less among the consumers, but their number is not so very large as to warrant the probability of a political danger being apprehended. The prohibition, if any, would lead to the increase both under alcoholic stimulants and other drugs.

40. Bhang is sometimes administered to cattle as medicine.

41. Bhang acts as stimulant and increases appetite if taken moderately, whilst ganja and charas are both bad in their effects.

42. *Vide* reply against question 41.

43. Not offensive at all.

44. The immediate effect of the moderate use of these drugs on the habitual consumers is almost *nil.* It cannot be very refreshing since they are used to them, nor can intoxication be produced.

Bhang, of course, produces a little appetite, but of no material effect. The after-effects are

weakness, lassitude, etc. The absence of gratification is followed by longing and uneasiness.

55. Yes ; dhatura is sometimes used with bhang to produce stupefaction.

57. I have never come in contact with any such case as regards drink or eating of these drugs, nor have heard of it Both these drugs, so far as I know, are smoked generally.

58 and 59. The present system of Excise administration appears to have been working fairly well; hence I see no reason why it should be altered, nor have any suggestions to offer regarding its improvements.

63 and 64. No objection whatever.

68. Yes They are equal to the requirements of the localities. No change is needed.

69. Yes. Under existing rules local enquiries are ordered through tahsildars of parganas and people have thus an opportunity offered them to make any objections they wish to prefer.

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208. *Evidence of* PRATAP SINGH, *Zamindar, Dehra Dun.*

1. General observation.

2. Buti or bhang, charas, and ganja.

3. I know only about Dehra, where it grows very abundantly and wild.

4. Bhang or buti which refers to the same plant.

5. A climate and condition like those of the Dun will suit most, judging from here ; it grows here. The richer the soil, the more abundant the growth.

6. More or less dense.

7. There is no cultivation at all in Dehra Dun.

8 to 11. See answer to 7.

12. The little knowledge I have is limited to the district of Dehra Dun, where, as I have said above, the plant is not cultivated.

13. See answers 2, 7 and 12.

14. Bhang is prepared, but to no mentionable extent, by some Brahmins and sadhus here and there, particularly in the Eastern Dun.

15. Bhang is prepared from the wild growth, especially of the villages of Nawaila and Rishi Kesh, the bhang of which places is stronger than of other places for drinking purposes, in the following way :—The leaves are soaked during the night in water, and the next morning washed some hundreds of time, after which it is ready for use.

16. Ganja and charas are not prepared locally, and bhang can be prepared in houses and from the plant wherever grown.

17. Bhang is prepared chiefly by Brahmins and sadhus.

18. Prepared bhang can be kept for about four years if preserved from damp. It loses its effect after about seven years.

19. Ganja is used but little, and both it and charas are used for smoking only.

20. Charas is smoked chiefly by sadhus, but other people of all classes smoke it as well.

21. Ganja is used very little, and I don't know anything of its different kinds.

22. Foreign charas is used, and is imported from the Punjab.

23. Bhang is not used for smoking.

24. Fakirs and Brahmins chiefly drink bhang, and mostly in holy places, Hurdwar and Mathura being the principal.

25. I think the use continues as before.

29. I don't know of any ingredients mixed. I never heard of "bhang massala."

30. The consumption is mainly confined to male adults.

31. The habit is easily formed, and can be easily broken off. The moderate habit is generally developed into the excessive.

32. None.

33. The consumption is regarded as the act of low-minded people. There is no custom of worshipping the plant.

34. Some people that use the drug would surely mind much foregoing the consumption.

35. The use of charas might be prohibited, and the prohibition enforced without causing any serious discontent or political danger by preventing its importation. But bhang and ganja it would be difficult to prevent the use of, as the plant grows wild in abundance, and the drugs can be prepared without much danger of detection, the preparation being very simple. Except some men in the army, the consumers belong generally to a class least calculated to create a political danger.

The prohibition would not be followed by recourse to (*a*) or (*b*).

36. Though alcohol is being more used now than formerly, its use is not attributable to the disuse of these drugs.

37 and 38. I don't know the difference.

39. Bhang is drunk, and ganja and charas are smoked and not eaten.

45. Moderate use of bhang is said to improve the appetite and the constitution, but produces bad moral effects. But the use of charas and ganja impairs the constitution, injures the digestion, causes loss of appetite, impairs the moral sense, induces laziness and habits of immorality, deadens the intellect, and produces temporary insanity, symptoms of which may be reinduced by repeating the use of the drug. I don't know of any typical symptoms of certain insanes confessing to the use of the drug.

I am of opinion that the use of the drug by mentally anxious or brain-diseased persons has been the chief cause of their insanity. I don't know of insane persons of weakened intellect, etc., having a tendency to indulgence in the use of the drug.

47 and 49. I don't know.

51. Sometimes the consumers are gamblers, and gamblers are most often thieves, but I don't think this is directly due to the use of the hemp drug.

53. I don't know of any case calculated to make me give an affirmative reply to this question.

54. I don't think so.

55. I think criminals sometimes do stupefy persons by making their victims partake of the

drug; and complete stupefaction can be induced by the drug alone, especially in the shape of majum.

57. I don't know if ganja or charas is eaten or drunk.

58. I never studied the question.

62. The plant is not cultivated in this district, but grows wild and abundantly.

63. I did not study the matter enough to reply to this question.

68. There are no such licensed houses or shops in this district.

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209. *Evidence of* T. Shib Singh, *Kshattrya, Zamindar, Bodhouli, Bareilly District.*

1. I have often come across men who are habituated to the use of bhang, charas, and ganja, and sometimes have visited their smoking assemblies.

2. Besides the names given in the question, bhang is also known by the names of buti, bijia and kamlapati, and charas by the name of sulfa.

The definitions in this number are generally accepted.

3. In the districts of Kheri, Pilibhit, Bareilly, Terai, Bijnor, Moradabad, Saharanpore, Rampur and Bharatpur States.

4. The well-known names are bhang, bijia, sabji, siddhi, buti, kamlapati.

5. Hemp grows abundantly in moist places. The presence of moisture in soil is essential to its growth, and it is also found in low places on the banks of sandy rivers near the mountain.

6. Wild hemp is found to have thick growth.

7. Hemp is not cultivated in this province.

11. Yes.

14. Bhang and ganja are prepared at the places of its growth in such districts as Bijnor, Moradabad, Shahjehanpur, Bareilly, Pilibhit.

16. Bhang is not commonly prepared in houses, but it is prepared from hemp at the place where it grows.

17. No particular caste prepares these things.

18. Bhang and ganja can be kept good for one year, and charas for two years. They should be kept away from damp.

19. Charas is smoked through tobacco-pipe or chillum, and in some places it is smoked through *negali*.

20. The use of ganja and charas is not confined to any particular class. Among all castes, without exception, ignorants generally and the educated rarely use them, and the number of consumers would be 10 per cent. of the whole. The places where ganja and charas are smoked are villages, towns, and cities.

21. In this province flat ganja is regarded more agreeable and preferable—patharu is second in degree, morra of third class, and chur of fourth class.

22. The charas used is foreign, and it is called Bokhara, Yarkandi and itar.

23. It is not customary in this province to smoke bhang through chillum; it is taken sometimes dry.

24. Bhang consumers are not confined to any particular caste; the majority of them drink it, and they are mostly Hindus and partly Muhammadans.

25. In this province the use of ganja, charas, and bhang is increasing every day, and the cause of this is the presence of drug shops everywhere, and the easy means of providing ourselves with such things at low price.

26. Among the men who use ganja, charas, and bhang, 75 per cent. are those who smoke charas and ganja, and 25 per cent. those who use bhang.

Percentage of consumers.

	Bhang.	Charas.
(*a*) . . .	10	35
(*b*) . . .	7	15
(*c*) . . .	5	20
(*d*) . . .	3	5

27. Most of the fakirs are found to be smokers of charas and ganja, many of them being Hindus and some Muhammadans. Among the rest, Hindus and Muhammadans often and Christians seldom smoke charas and ganja, and of those who drink bhang, many are Hindus and few are Muhammadans, and the number of Christians is a very limited one.

28. The average allowance of charas to be used by a habitual moderate consumer is two tolas, and that used by a habitual excessive consumer is two chittacks.

The habitual moderate bhang drinker takes one chittack, and habitual excessive drinker takes two chittacks at a time.

29. The ingredients mixed with bhang are these—(*a*) Common use—kali mirch or black pepper. (*b*) Rare use—cardamoms, almonds, sonf, kasni, rose flower, sugar. (*c*) Special use—dhatura.

Majun is prepared from bhang. Bhang is mixed in the hot season together with tukhm khiaran, khirfa, kasni, etc., which are called collectively by the name of bhang massala. Charas and ganja are used with tobacco.

30. All these three are much used in assemblies and less in solitude. Among those who make use of such things, 25 per cent. are those who use them in solitude, and 75 per cent. are those who use them in assemblies. It is not confined to men only, but women too use it, and sons generally contract the habit of these intoxicating drugs from their fathers.

31. People become accustomed easily to the use of bhang, charas, and ganja, but can leave that habit only gradually. By keeping the society of men fond of intoxication, they are given to much use of them.

32. Neither any religion nor custom require men to use charas, ganja, and bhang, but it is habit which makes them use the drugs in excess, and such a habit is not good.

33. The use of charas, bhang, and ganja is not considered to be good by people in general. There is no particular caste or community which holds a good opinion of the use of charas and ganja, except the few who use them. Bhang is not regarded as bad by Chaubes, but others do not think it as good.

There is no custom or rite to worship the hemp plant.

34. The prohibition of the use of bhang, I think, will be troublesome to those who are given to its use, and more so in the case of fakirs than ordinary persons.

It is usual that one undergoes a little trouble in leaving off any habit at first; but afterwards no difficulty occurs, and it is often seen that when consumers of drugs, after committing crimes, are sent to the jail, where they can't have these things, they have to control themselves, and in the end they suffer no inconvenience. Had they had the idea of increasing trouble life would have been burdensome to them, but it is not the case. Therefore there is no actual trouble, but only an idea of trouble. After a few days they come round.

35. It is possible to prohibit the use of ganja and charas; but the use of bhang not being so dangerous may be allowed. On being prohibited by law, charas and ganja cannot be consumed illicitly. The prohibition would not produce discontent amounting to political danger if it be carried out in the following manner:—The number of shops for their vend in cities should be reduced, and altogether abolished in villages. Only a few should be kept in cities and parganas at one or two places only. The maximum quantity for actual vend should also be reduced and heavy duties be imposed on intoxicating drugs. Thus a comparatively little quantity will be available with higher charges, and in this way habits would be moderated (tempered). This decrease of quantity and the increase of charges may easily be bearable, and discontent will soon disappear with this decrease of quantity. The next steps should be that the sale be altogether abolished in parganas too, and be allowed at head-quarters only with further restrictions on the maximum quantity and with further increase of charges. In this way the use can easily be stopped, without giving rise to public discontent, for the habit of those accustomed to use them daily will be easily rendered temperate and then corrected; and this system will prevent others who are newly addicted to this bad habit. Thus the number will daily grow less and less, and when the abovementioned remedies have been in practice for a sufficient time, the number of those who make use of these things will be sufficiently reduced. It is then desirable that its use be prohibited altogether by a special enactment. I think the use of many juices or pills made out of tobacco is possible if the use of bhang be prohibited.

36. Alcohol is not used in place of ganja, bhang and charas.

37. The intoxication produced by charas is stronger than that by ganja.

38. In this province four kinds of ganja are in use, namely, flat (Baluchar). It produces strong and immediate intoxication. (2) Pathara. It is next to flat and is not so strong. (3) Murra. It occupies third place. (4) Churra. It is the weakest kind.

40. Bhang is prescribed by the native physicians as medicine for earache, diarrhœa and swellings on the body. It is also prescribed for cattle diseases, but charas and ganja are never seen to have been used as medicines.

41. Even the moderate use of bhang is not found advantageous, for that too causes injury and laziness. Bhang is nourishing, digestive, remover of fatigue, but produces impotency. Charas and ganja are injurious to health.

42. The use of ganja and charas is not advantageous but injurious. The smokers of ganja are found to be suffering from asthma and cough and *balgum*. They are much more increased, and the cough becomes such a hard one that one becomes almost breathless by it at times, and the body grows lazy and weak and loses its original colour, and eyes are spoiled as well.

43. Moderate consumers of charas cause so much trouble to their neighbours that their children become inclined to the use of these things by every-day contact. This contraction of bad habit gives them much trouble. Besides, many other men equally fond of intoxication gather around them and talk indecently and nonsensically. The smoke smells unbearably bad, and is also considered to be injurious to the health, and thus much trouble is caused to the neighbours.

44. The intoxicating effect of bhang is not produced at once but begins after an hour and lasts for six hours. After that comes laziness, idleness, and nervous prostration. The effect of charas and ganja is felt just after smoking, and lasts for three hours. The state of being intoxicated is a state or senselessness, and it may be regarded as removing or preventing fatigue. It produces no hunger, but cough is produced for some time after smoking. The head also turns, and intoxication causes irritation and resentment of temper.

45. From the habitual and moderate use of ganja and charas all the mental, physical and moral powers of a man suffer injury. The body becomes then weak and of a pale complexion, and defect is caused in the vision. Often the eye begins to water. Hunger is much reduced on account of its warming effect, and some defect is also caused in digestion, and cough and asthma often increased by them. Morals of a man also suffer, and the man is made lazy and idle. The head goes wrong, and some of the excessive consumers of such things become nearly mad, though they had sound wisdom before. This difference in their senses is caused only from the time they begin smoking ganja and charas, and finally lose the sense of right and wrong.

47. The habit of using ganja, charas, and bhang is not hereditary, but indeed the evil influence of elders falls on the children of the family, and ultimately they acquire a taste for it, and by and by become habitual consumers like other members of the family.

49. The use of ganja, charas and bhang is not practised as aphrodisiac. They cause physical debility, and are very seldom used by prostitutes.

51. Badmashes often make excessive and habitual use of charas and ganja, because they get a better chance of gathering together, and after using these intoxicating things, they unite to commit some crime or other.

53. By the excessive use of ganja, bhang and charas, it is possible that one may commit any serious crime.

54. Some badmashes commit crimes after smoking charas and ganja, and falsely state that it was not a free act of theirs, but was committed in intoxication. It is also conducive to the excitement of mind.

55. Badmashes, after making familiarity with strangers, administer charas, sometimes pure, and at other times adulterated, to facilitate their desires; and the excess of bhang can also make men unconscious.

57. Ganja and charas are smoked through a chillum, but are not eaten. The other way of smoking charas is this, that they dig a hole in the earth and put a large quantity of charas in it, and then gathering together they smoke by separate pipes simultaneously, and it is done in great assemblies.

58. Excise administration is good; but the rules for sale are defective, and the supervision is not such as to suppress the illicit sale.

60. In this province ganja grows spontaneously, and the inspection of a ganja tract is made according to the existing law.

61. Charas is not produced in this province.

62. Hemp plant is not cultivated in this province, but it grows wild in some places, and is properly controlled.

63. There is no objection to the wholesale transaction, but the retail sale is not in accordance with the law.

64. No objection.

65. The present taxation is proper.

66. Existing practice is sound.

67. No objection.

68. There are many shops and houses of licensed dealers where they sell charas and ganja, and the purchasers smoke charas and ganja there as well. It is thought to be the cause of many evils.

69. Local opinion is not consulted.

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210. *Evidence of* HADI, *Zamindar, Jaunpur City.*

2. Flat ganja is called baluchar; round ganja is called pathar. There is another kind called pamri. I do not know its nature.

15. (*a*) (*i*) Ganja (flat) prepared as follows:—The plants are laid on a piece of matting. Another piece of matting is laid over them, and weights are placed on the top.

(*ii*) Charas.—The plants are slit, and the resin allowed to ooze out. People then walk through the fields clad in leather clothes to which the resin adheres. It is scraped off the leather by means of ashes.

(*iii*) Bhang is merely the dried leaf of the plant. It is not prepared in any way.

18. Can be kept for three years with ordinary care. Damp causes deterioration.

19. Sadhus eat ganja. Charas is never eaten.

20. The principal consumers of both ganja and charas are sadhus, chattris, musahers, pasis and chamars.

21. In eastern districts, baluchar (flat) and pamri are preferred. In western districts, pathar (round).

22. Foreign charas chiefly used; imported from Patna.

23. Very poor people who cannot afford ganja smoke bhang with soorti and tobacco.

24. All classes drink bhang.

25. Use of hemp drugs is on the increase, because cheaper than alcohol, tari, or opium.

28. *Ganja.*—(*a*) Habitual moderate consumer daily consumes one tola—cost 5½ annas if bought from a licensed vendor, 2½ annas if bought from an illicit vendor, of whom there are many in the district.

(*b*) Habitual excessive consumer daily consumes four tolas. Price Re. 1-6-0 or annas 10.

Bhang.—A man can become intoxicated on ⅛ chittack.

29. Bhang is mixed with almonds, cardamom, milk, sugar, black pepper, melons, and water. The whole is kneaded together, and the water strained off. It is then eaten in this form. Dhatura is also sometimes mixed.

30. The drugs are consumed in company. Brahmin and Chattri women consume them. Hindu children consume them.

31. The habit of consuming is easily formed and is easily broken off.

33. The use of all kinds of hemp drugs is considered to be disreputable.

35. If drugs were prohibited, low caste people would take to alcoholic stimulants.

36. No.

37. Charas is more intoxicating than ganja.

38. No difference in the effects.

39. The smoking of ganja is less injurious than eating, because in eating the whole of the intoxicating matter is absorbed into the system whereas in smoking it is not.

41. (*a*) Not beneficial as digestive.

(*b*) The use of drugs has a sustaining effect on people who have to do hard manual labour in the sun.

(*c*) Not useful as preventive of disease.

42. I consider the moderate use of hemp drugs to be harmful. They make people weak and lazy.

44 Ganja creates appetite. Its effect lasts three hours.

47. The use of hemp drugs does not appear to be a hereditary habit.

57 Ganja is eaten by sadhus.

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211. *Evidence of* SHAUHRAT SINGH, *Chhatri, Zamindar, Mauza Chandarpur, Zilla Basti.*

1. From consumers resident of the district and personal knowledge.

2. The particulars as described by Dr. Prain regarding bhang, ganja and charas are quite correct.

3. The spontaneous growth of the hemp plant in this district is not at all abundant, it is only to be seen here and there on the banks of the Nadi. I know of no district in which it is abundant.

4. By those given by Dr. Prain in question 2. The dry leaves of the hemp plant is also known in this district as bijia.

5. I have no knowledge as regards climate, but for the growth of wild hemp "bhurduras" soil on

rather high lands where rain water would not lodge for any length of time is necessary.

6. The produce of scattered wild hemp is the best.

7. No hemp (patsan) is cultivated in this district.

8. Since there is no hemp cultivation in this district no reply to this question is necessary.

9. I can give none as none is sown in this district.

10. No particulars can be given as there are no such cultivators either in this or the adjoining district.

11. As there is no patsan sown in this district, I have therefore no knowledge of the plantings from the seed of wild hemp.

12. Such is not the case in this district, and I have no information of any other district. All I know of the wild hemp is that where it grows. Some plants naturally produce ganja and others bhang. There is no one that can make a male from a female plant.

13. Patsan is not cultivated in this district. Having no knowledge in its cultivation, I can give no particulars regarding other districts.

14. No.

15. I can give none.

16. Ganja, bhang and charas can be prepared from the wild plant: it is however owing to the law not prepared openly.

17. None in this district.

18. I can give no special reasons, but I think if kept free from damp it will not deteriorate for some time, will probably not lose its powers for 2 years.

19. In this district ganja and charas are used only for smoking.

20. The fakir (beggar) class generally and some of the menial population smoke ganja and charas. Can give no particulars as to proportion.

21. The flat ganja is preferred for smoking in this district. Can give no further particulars.

22. Not known.

23. Very sparingly by menials in all parts. Extent not known.

24. All classes more or less both eat and drink bhang. Can give no particulars as to proportion.

25. No apparent increase or decrease.

26. (*a*) Half.

(*b*) One-fourth.

(*c*) One-eighth.

(*d*) One-eighth.

27. From all classes of fakirs. Idle habits, Keeping of health and its digestive powers lead to the practice.

28. (*a*) One anna.

(*b*) four annas.

29. In ganja dry tobacco; in charas smoking tobacco, and in bhang sugar and pepper are mixed: these admixtures are all necessary. Sometimes in the way of a luxury some perfume is added. In bhang sonf, rose water, cardamom, kahu-kulfa, kakari seed, kasni, gulkhiro, etc., etc., and at times to increase the intoxicating powers dhatura seed is also mixed

30. All three drugs used in company, and confined chiefly to the male sex, not confined to any time of life; not consumed by children.

31. Yes in all three cases.

32. None.

33. Their use is considered bad and injurious No public opinion as regards to practice, social or religious. The moderate consumer generally becomes an excessive one and so is considered a drunkard and unable to attend to his duties in life. Hindus at times offer bhang to the god Mahadeo.

34. Would certainly be a privation. Can give no particulars.

35. (*a*) Not feasible to prohibit any.

(*b*) Would be consumed illicitly.

(*d*) to (*f*) The prohibition would be a cause of great discontentment among the consumers and would to a certain extent be a political danger, as in Muttra it is used by a large body. The prohibition would tend to have recourse to other drugs.

36. None up to date.

37. Both the same, but charas relished the more.

38. All ganjas are more or less intoxicating. The flat ganja the most. The other two create phlegm.

39. The preparations from the hemp plant are consumed as above described. As no other form of consumption prevails, I am unable to note reasons.

40. Bhang is prescribed by hakims (native doctors), and is used also in the treatment of cattle disease.

41. Moderate use of bhang only beneficial.

(*a*) Digestive.

(*b*) Yes.

Confined to no particular class. All classes make both moderate habitual use and moderate occasional use of the drug for the above purpose.

42. My experience is that the moderate use of ganja and charas is injurious; it creates phlegm, and their consumers are reduced to skeletons.

43. They are not offensive to their neighbours.

44. Of these drugs ganja alone has an immediate effect, it is intoxicating, it does not allay hunger, nor does it create an appetite. Its effect lasts for about two hours, its after-effects are a cough and pains all over. The want of subsequent gratification does produce longing and uneasiness.

45. (*a*) Ganja and charas do produce physical noxious effects.

(*b*) It produces cough and phlegm.

(*c*) It does not injure digestion nor does it cause loss of appetite.

(*d*) It causes bronchitis and asthma.

(*e*) No.

(*f*) It does not deaden the intellect nor does it produce insanity.

46. The habitual excessive use of ganja produces laziness, affects the intellect, and the physique of the consumers decreases gradually.

47. The moderate use of ganja and bhang appears to be hereditary and does affect the children of the consumers.

48. The habitual excessive use will add materially to the above-mentioned effects.

49. The moderate use of bhang is aphrodisiacal. I cannot say anything of its use by prostitutes. Being narcotic, its use is not injurious. Hemp does not produce impotence.

50. The excessive use of bhang affects the intellect; ganja and charas produce impotence and weaken the intellect.

51. I have no personal knowledge, but I do not think that moderate consumers are bad characters; it is not a drug that helps to form a bad character. I cannot say anything about crime.

52. The excessive use of ganja will probably tend to produce a gang of bad characters.

53. These drugs are not known to increase serious crimes. I have no knowledge in which it has led to temporary homicidal frenzy.

54. Only ganja is so used as a rule.

55. Criminals do induce persons to smoke ganja with an admixture of dhatura seed, and sometimes without any mixture at all which also has the desired effect for a short time.

56. It stupefies one very soon when dhatura is mixed with ganja and charas, but I have no personal knowledge.

57. Ganja and charas are used only for smoking in this district.

58. The management of the Excise Department is good and leaves nothing to be desired.

59. No improvement necessary.

60. Ganja is not cultivated in this district.

61. Charas is not made in this district.

62. Hemp is not cultivated in this district for bhang.

63. The quantity allowed by the retail sale of ganja and charas under section 3 of Act XXII of 1881 is 5 tolas, it should be increased to 10 tolas, and of bhang, instead of being 4 chittacks, should be increased to 2 seers, this will tend towards the convenience of distant villagers and this will, it is hoped, increase the trade. As bhang is given to cattle, it would also be advisable to raise the quantity allowed for wholesale purchasers.

64. No objection.

65. No changes needed.

66. Different rates of taxation will result in the price of the good ganja brought in from a distant quarter at considerable expense being raised and so cause great inconvenience to the consumers.

67. None.

68. The licensed shops in this district are in my opinion conveniently situated.

69. The wishes of the people are consulted. The distance between shops should be considered; they are located where the poorer classes are numerous. Public opinion should be taken.

70. This district borders on the Nepal territory. I cannot state that smuggling from Nepal is not carried on, the duty of these drugs is much higher in British territory compared with that of Nepal; such being the case, the Nepal duty is paid and the drug smuggled into British territory. I can name no offender in this particular.

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212. *Evidence of* PIRTHAPÁT SINGH, *Thakur, Talukdar, Tahsil Haidergarh, District Bara Banki.*

1. Got information from reliable sources.

2. The very name noted in the question.

3. I am not acquainted with the condition of the whole district. I did neither go, nor had occasion to go round the district. Of course I am aware of the condition of my neighbouring villages. I do not live in the tahsil or pargana. In this pargana ganja and bhang are neither cultivated nor do they grow spontaneously; somewhere or other people plant one or two trees of ganja and bhang in their houses, but they are not good.

4. The names of baluchar, pattar, ganja and bhang are known, and there are different names according to different applications, but all of them grow from one and the same seed.

5. As hemp plant is not cultivated, nor grows here, it is impossible to state the effect of climate.

6. The wild one does not grow here.

7. Does not grow here.

8. It is not cultivated here even: how to state increase or decrease in area.

23. Bhang is never smoked in chillum.

24. Bhang is used by the Hindus without exception.

25. The consumption of bhang is at increase, because one or two races of Hindus, who live in large number here use it.

27. Rajput tribe is foremost in using it.

28. (*a*) One chittack pokhta.

(*b*) Half a pow.

29. Pepper, sugar, and sonf are mixed with bhang. Dhatura is not mixed with bhang, but with ganja, in order to increase intoxication.

30. No special method of using is limited; can be used in solitude as well as in company.

31. Men can easily acquire the habit, and it is difficult to break off. The habit is gradually increasing and to the highest degree.

32. Its consumption is not due to religious usage, nor is it obligatory, but those who are habitual consumers must, of necessity, use it. Its excess is injurious.

33. Its use is generally regarded with disrepute, because when overpowered with intoxication, men are apt to use harsh language and to do evil. The excess which is gained by daily habitual use is injurious physically. The hemp plaint is not worshipped by any caste.

34. Those who consume abundantly will suffer if they forego. No special class of community will suffer.

35. Prohibition is possible; specially there will be no harm if bhang is stopped. Those who are habitual consumers will, notwithstanding the prohibition, use illicitly. There will be no cause for serious discontent. There will be no political danger. Use of any alcohol will not be the consequence.

36. In place of these no alcohol will ever be used by the Hindu gentries.

213. *Evidence of* THAKUR SURJ BAKHSH SINGH, *Talukdar, Kamalpur, District Sitapur.*

1. No regular opportunities, but information gathered now and then, since the appointment of the Indian Hemp Drugs Commission.

2. Yes; the names locally known are (*a*) bhang, siddhi, sabji, sabzi, and patti; (*b*) ganja, chitakna; and (*c*) charas.

3. Kheri, Bahraich, Gonda and Garhwal.

4. The name hemp plant (Hindi, patsan) is not commonly known. We generally call it bhang plant. In Nepal it is called jia.

6. Dense.

8. No.

11. They may.

12. Yes; perhaps it is, but in a very unappreciable degree as regards my province.

14. Ganja and bhang are prepared for consumption in the Kheri, Bahraich, Gonda and Garhwal districts to a small extent. This I gather from the fact that these districts are more or less hemp (plant) producing districts.

They are also prepared in Gwalior and Khandwa.

15. Bhang being ground in a stone pot with a wood pale is either eaten in a lump or drunk as a beverage. In the latter state a large quantity of water is mixed with it after grinding it, and sometimes sugar is also added to it.

Ganja being rolled on the hand-palm with the aid of the thumb for from 5 to 10 minutes is mixed with tobacco (dry or smoking or both) and then smoked.

Charas mixed with tobacco (or ganja and tobacco) is smoked.

Dry leaves of bhang are roasted in ghee (clarified butter) and the leaves being thrown away, that *ghee* is mixed with sugar and left to condense. When the compound gets cool, it is cut into small bits and is taken in the form known as majun.

There are no different modes of preparation of any of these narcotic drugs as distinguished from the cultivated and the wild plants.

16. Yes.

18. They do not lose their efficacy for one season. Dampness reduces their efficacy.

19. Yes; and they are not used in drinking or eating.

20. Ganja is used everywhere or nearly everywhere, but is most used by fakirs (mendicants) perhaps because it allays hunger.

Charas is generally consumed in large towns and mostly by persons of bad morals.

Neither is used by the high caste people or by the gentry.

21. Flat ganja.

22. There are three kinds of charas known in my part of the country, *viz.*, (1) Shaljaha, (2) Yarkandi and (3) Bokhari. They are produced in (1) Nepal, (2) Yarkand, and (3) Bokhara, respectively; the second and third are chiefly used.

23. No.

24. Bhang is restricted to no class, and is used by perhaps 12·5 per cent. of the Hindu population.

Muhammadans, a limited number of them, also use it.

25. The use of bhang and ganja is not on the increase or decrease neither, but that of charas is, I suppose, on the increase. The reason is that it is generally prepared and sold (as retail dealing) by the fair sex in large towns.

28.

	Name of the drug—		
	Bhang.	Ganja.	Charas.
Quantity .	4 chhtks.	1 chhtk.	1 chhtk.
Cost . .	1¼ annas.	5 annas.	15 annas.

There is no attention paid by the vendors to distinguish (*a*) from (*b*).

29. Dhatura and other poisonous things are used to increase the effects of intoxication.

30. (*a*) The three-fourths of the habitual consumers use bhang in solitude, and as many use ganja and charas in company.

(*b*) and (*c*) Addiction is not confined to either age or sex.

31. Yes; as it is the case with all intoxicants.

32. There is no such custom, social or religious, as requires a free use of any of these in this province.

33. The consumption of bhang is not regarded so immoral as that of ganja and charas. All sorts of intoxicants are held in disrepute, because they stupefy (more or less) the user. No class of the Indians (I do not mean to include the Nepalese) worships the hemp plant. But certain sects of fakirs (mendicants), such as the gossains, hold it in reverence, because one of its products, bhang, is offered to the god Shiva.

34. No; not to the whole continent of India, but to the fakir population, indeed. As to its number, please see the report of the last census.

35. In my opinion it would be quite feasible to prohibit it by abolishing the foreign import system; and the indigenous outturn is not so abundant as to meet the requirements of the consumers. The Native States will, if so desired by the Government of India, discontinue exportation of the drugs into the British territories.

From the case of opium, it can be inferred that the hemp drugs will not be used illicitly to an appreciable extent, and that no political danger can result from the discontent which will certainly be given rise among the consumers—a set of half-mads. Such a discontent cannot be of a long duration, because even those who are addicted to use in private, condemn it in public.

36. No.

37. The effects from charas-smoking appear instantaneously and last longer, while those from ganja appear in four or five minutes and fade away in a shorter time. Ganja produces more chest and heart diseases, such as cough, asthma, consumption, etc., than charas. Charas brings on more head diseases, such as headache, giddiness, morning sickness, etc., than ganja.

38. No.

39. The thing is that smoking affects the lungs directly, while drinking and eating do the whole blood system. In the former case, the injury is more readily done than in the latter case—particularly in regard to the hemp drugs.

40. Only bhang is sometimes prescribed by Baids (Native Doctors) on account of its medici-

nal properties. It is also used in the treatment of cattle disease.

41. Bhang used with moderation is food accessory or digestive. Ganja favours (*b*) and (*c*). As for part (*d*), I beg to say that bhang is occasionally and moderately used by the vulgar people in treating motions.

42. No; because there can be no regular moderation in habitual addiction.

43. No.

47 and 48. No; not hereditary. Of course the children may be degenerated.

51 and 52. Yes. Crime is not naturally known to the bhang and ganja consumers. But charas being mostly used by bad characters, the latter are apt to betake themselves to stealing, adultery, rape, etc.

53 and 54. No.

55. Yes; they sometimes give ganja mixed with poisonous ingredients, without which (latter) no complete and instantaneous stupefaction is, I suppose, possible.

58. The Excise Department, as intended by the Government, is working well. But it can be reformed in many ways.

62. No; and bhang being more of natural or wild growth than (if at all) of cultivation, it will be futile to attempt to control its preservation, if the Government does not abolish the sales altogether.

65. Taxation under head (*a*) seems reasonable, taxing charas and ganja more heavily than bhang. But with reference to (*b*), they should never be taxed to a point that people would prefer alcoholic or other intoxicants. My simple reason being that otherwise people would use alcohol, opium, etc., more freely, and the bad effects of these strong intoxicants are tenfold more than the hemp drugs.

My idea is that attempt should be made to do away with stronger intoxicants, and then the minor ones (ganja, bhang, and charas) may be dealt with.

68. In large towns there are such places. It is right to close such houses. They generally serve as muster-places for a lot of young idlers and men of questionable characters.

69. Hardly ever the wishes of the people are consulted. The shop-keeper calculates his profit and loss in his own way and starts his work. It is advisable to consult local opinion before opening such shops.

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214. *Evidence of* THAKUR BALBHADDAR SINGH, *Talukdar of Mahewa, Gadhi Pershadpur, District Kheri.*

1. In my villages, as well as in other villages of Kheri and Tahsil Nighasan, ganja and bhang grow wild abundantly. I have learnt the characteristics of the plants and their use through my personal experience, and also from their smokers.

2. The definitions given in question No. 2 are not applicable in this province. Ganja plants are different from bhang. The bhang tree is small, and its seed is so small that it is scarcely visible, and is only called after the name of bhang. In my opinion charas is not made in this province. The ganja plant grows wild, and it being glutinous, the leaves become closely adhered. Its seed is very large. The seed is not detached from the ganja until it is rubbed at the time of smoking. Every kind of ganja, bhang, and charas is sold and is called by these very names.

3. It grows wild in the districts of Kheri, Sitapur, Bahraich, and Hardoi; especially in the districts of Kheri and Bahraich it grows in abundance.

4. Is known by the name of ganja and bhang. If no care be taken of ganja plant, it is called goorha; if it is taken care of, is called mahadeva. There is no other name for bhang.

5. The westerly wind is useful for hemp plant, so also taper land and absence of rainfall in the months of Kartik and Baisakh It ripens in Kartik and Baisakh. The easterly and northerly wind is very injurious. The ganja grown in dry land is better than that grown in damp parts.

6. It is dense.

7. In my opinion there is no cultivation of hemp plant in this province.

16. People generally prepare bhang in their houses. It can be prepared wherever grown. Ganja and charas can also be prepared from the wild plants.

18. Ganja and bhang deteriorate by keeping. It is kept good with ordinary care for one year; after this deteriorates on account of wet. There is no measure to prevent deterioration, except to keep in the sun and to save it from dampness.

19. Yes; ganja and charas are used only for smoking.

20. Bairagi, naga, jogi, joshi, kabirpanthi, jugjewandasi, munnadasi, gossain, and other mean classes like goria, kahar, chamar, pasi, kori, etc., smoke them in large proportion. Their estimated number in this province is 30,000. There is no such particular place, but nearly in every village there are different classes of people who smoke them.

21. The best kind of ganja is baluchar and is smoked.

22. Charas is not prepared here. It is imported from other places, like Bengal and Gwalior.

23. Bhang is not smoked.

24. All classes of Hindus, like Brahman, Chatri, Khatri, Buniah, Kaisth, Kurmi, etc., eat and drink.

No special locality or number can be given.

25. Is used moderately in this province.

29. The ordinary ingredient for bhang is black pepper and is seldom mixed with melon seeds, sonf, kasni, black pepper, rose flower, melon flower, cucumber seeds, kahoo seeds, khurfa seeds, and being grounded is drunk with sugar. Dhatura is used only among fakirs. By mixing ingredients its effects are moderate, while dhatura mixture makes it more intoxicant, and the throat and tongue are dried.

30. It is equally used in solitude and in company. Children and women do not use any of these drugs.

31. It is easy to get in habit of consuming these drugs, but it is difficult to break them off. By and by it develops into excess.

33. Of these things, the consumption of ganja and charas is generally regarded as worst. There is no public opinion (social or religious) in regard to the practice, but some offer them to Mahadeo. The consumption of ganja and charas generally leads to disrepute. The worship of hemp plant is not in vogue.

34. It would be difficult for the consumers to give up this habit. They do not like food for three or four days. They will feel dullness and a little uneasiness.

35. It would be feasible to prohibit the use of any of these drugs, and would be consumed illicitly. The prohibition will occasion discontent among consumers, but it would be replaced by some other intoxicant. Such discontent would not amount to a political danger.

37. Charas is more injurious than ganja. Charas-smoking leads to burning of heart and is harmful for the life, while the effects of ganja are light and last for only a short time, and the effects of charas last for a long time,

40. Bhang is used in the treatment of cattle disease and to alleviate fatigue, and is specially given to cows, elephants and buffaloes.

41. The moderate use of charas, ganja or bhang is not beneficial in its effects, nor is used for bodily good.

42. The consumption of ganja and charas is harmful. Appetite is affected. Bronchitis and asthma are caused. Matter comes out of eyes, which become red. Body becomes thin and weak.

43. Not offensive to neighbours, but the smell is offensive.

45 The consumption of ganja and bhang impairs the constitution in body and mind. Body becomes thin. It injures digestion. Appetite is affected. It causes dysentery, bronchitis and asthma. It causes dullness and a tendency towards dirtiness. It deadens intellect and leads to forgetfulness. It sometimes produces insanity, in habitual excessive use.

49. The use of any of these drugs is not aphrodisiac. Their effect is rather contrary.

51. Yes; it has no connection with crime in general or in special character.

55. Yes; complete stupefaction can be induced by this drug without admixture, if taken in large quantities.

56. By the admixture of dhatura life is in danger sometimes.

69. No; no objections are raised.

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215. *Evidence of* KUNWAR ARJAN SING, *Muafidar, Singpur, Pargana Kamasni, Zilla Banda.*

1. My answers are based on my local knowledge and my acquaintance with the persons dealing in drugs.

3. Hemp plants grow spontaneously in the Bahraich district in abundance.

4. Bhang, ganja, charas. The two latter named drugs refer to one and same plant.

7. There is no cultivation of the hemp plant in this district.

12. Yes; wild hemp is specially cultivated in the Pana, Chatterpur, Ajegarh, Charkhari and Rewan States for the production of ganja.

14. No.

16. Bhang is very seldom prepared by people in their houses; ganja can be prepared from the wild plant wherever grown,

17. All classes of Hindus, specially Muhammadan fakirs, kahars, chamars, kachis.

18. Yes; by lapse of time, say three years, and it becomes useless after six years. These drugs should be kept in boxes and kept in dry place, and these measures would prevent deterioration in my opinion.

19. Ganja and charas are only used for smoking.

20. Thakurs, kahars, chamars, arkhs, sweepers, Hindu and Muhammadan fakirs, and kachis, smoke ganja and charas. I estimate 50 per cent. of these classes given to drugs in this district.

21. Baluchar (flat) is preferred for smoking, but it is used only by those who can afford to pay higher prices. The lower classes use patharia (chur).

22. Foreign charas is chiefly used, and it is imported from Kabul and Kandahar.

23. Certainly not to the best of my knowledge.

24. Brahmins, thakurs, bairagis and gossains generally drink bhang in this district. ten per cent. people drink bhang in Banda, Kamasni, Badoresa, Girwan, Baberu and Pailani Parganas, and 25 per cent. in Parganas Karwi and Mau.

25. There is no marked increase or decrease in the use of ganja, bhang and charas.

26. The proportion of consumers is—

(*a*) 15 per cent.

(*b*) 5 „

(*c*) 5 „

(*d*) 2 „

27. Kahars, chamars and fakirs are mainly taken to these drugs The society of consumers generally leads to the practice.

28. (*a*) 1 anna per diem.

(*b*) 4 annas per diem.

29. Tobacco is ordinarily mixed with ganja and charas.

Pepper is mixed with bhang ordinarily, and almond, aniseed, milk and sugar are mixed by persons of means and belonging to higher classes.

No bhang massala is prepared or sold in this part of the country.

30. Ninety per cent. of consumers use the drugs in company, and it is mainly confined to male sex of all ages.

31. The habit can easily be formed, and it is difficult to break it off after the constant use for a period of about three months. There is tendency in these drugs which develops the moderate habit into the excessive.

32. There are no social or religious customs in regard to the consumption of drugs.

33. The consumption of these drugs is generally regarded bad, because men of business cannot properly attend to their duties. There is no custom of worshipping hemp plant.

34. The habitual consumers would suffer the most in case of giving up the consumption of drugs.

The probable number might be estimated at fifty thousand in this district.

35. The prohibition of these drugs would not be feasible in my opinion. It would lead to illicit practices.

The prohibition can only be enforced by reducing the quantity consumed. The prohibition must create serious discontent among the consumers, but it will not amount to a political danger. The prohibition might lead people to use dhatura, sicigya, etc.

37. Charas and ganja have the same effects. The former is stronger than latter.

38. Balucher (flat) is stronger than morra (round), and morra is stronger than patharia (chur).

41. The consumers believe that the moderate use is beneficial and it creates digestive power, but I do not agree with them. Fifty per cent. of kahars, chamars use these drugs for purposes mentioned in the question.

43. The moderate consumers have never proved offensive to their neighbours to the best of my experience and knowledge.

44. The immediate effect of these drugs on the habitual consumers is that they get relieved of anxieties and fatigues caused by hard labour.

47 and 48. The habitual use of these drugs has never proved to be hereditary, and it does not affect children of the consumer.

50. The excessive use produces injurious effects rapidly.

51 and 52. No. The use of these drugs has no connection with the crimes in general.

53. No. I know no such case.

54. No.

55. No. Not to my knowledge.

56. The admixtures make tasteful and remove the defects. Dhatura is mixed for personal use only in cases the consumer cannot afford to purchase sufficient quantity owing to poverty. Criminals only mix dhatura for administration to others for purposes of depredation, etc.

57. Ganja and charas are not eaten or drunk to my knowledge.

58. I think the present excise administration is popular. My opinion is that illicit import of drugs in this district from Native States cannot be stopped, and any arrangements that can be made to check illicit practices would be a great improvement.

64. No complaint has ever been heard of.

68. My views are in favour of houses and shops licensed for the sale of drugs. I had no opportunity of hearing any complaint in this district with regard to location of such shops.

69. The wishes of people are very seldom consulted, and in my opinion it would be simply drawing attention of the people to raise unnecessary objections by calling on public for their opinion with regard to the location of excise shops.

70. Kahars, kalals generally visit the Native States on business, and they import illicit drugs in small quantities for their personal use free of tax.

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216. *Evidence of* KAZI KARIM-UD-DIN, *Cultivator, Mandha, District Hamirpur.*

1. I live in Mandha where there is a shop, and have frequent opportunities of meeting the consumers.

3. Know of none.

7. In the tahsil in which I live there is no cultivation of the hemp, except for fibre and seeds, which is general everywhere.

14. None.

18. Ganja and bhang deteriorate by damp in the rains, but with ordinary care can keep good for five years. I know nothing about charas.

19. I know nothing about charas. The answers in this paper refer to ganja. Ganja is used only for smoking.

20. Chamars, khewats, kahars, kumhars, basers, jogis, fakirs, and Thakurs smoke ganja. 200 people altogether in Mandha town and 700 people in the tahsil.

21. Only "chur" in this tahsil.

23. Not in this district.

24. Thakurs and Brahmins eat balls of bhang, and other castes grind it up with water and drink it. In this pargana there are 100 who eat it, and 400 who drink it.

25. Use of ganja about the same.

26. In this pargana—

(*a*) of bhang 300; of ganja 225.
(*b*) „ 125 „ 250.
(*c*) „ 50 „ 25.
(*d*) „ 25 „ none.

29. With bhang are mixed salt and black pepper.

With ganja tobacco is mixed, not dhatura.

30. Bhang and ganja are consumed in company. Women and children do not consume it as a rule.

31. It is easily formed and difficult to break off. The habit grows on a man.

32. There are no customs which necessitate the consuming of the drugs.

33. The use of these drugs is generally thought bad.

34. There would be no serious privation, for consumers often do forego consumption for a few days.

35. It would be feasible to prohibit the use of ganja by forbidding its import No serious discontent would be caused. It would not be desirable to prohibit the use of bhang.

39. Ganja is only smoked. It would be better that people should eat bhang, which has no evil effect on the brain.

40. (*a*) Bhang is prescribed for fever sometimes; never ganja.

(*b*) Bhang is also used mixed with gur or flour in cattle disease.

41. (*a*) Bhang taken moderately is good for digestion,

(*b*) and for staying-power;

(*c*) according to Hindu doctors as a febrifuge.

None. It is only occasionally so used.

42. The moderate use of ganja is hurtful, producing cough, etc.

43. No; they consume it at home (ganja and bhang).

44. Ganja at once induces intoxication lasting about an hour.

Bhang produces intoxication after half an hour, lasting 3 hours about. It induces appetite.

45. (*a*) Ganja—

(*b*) The body shrivels up.

(*c*) Causes loss of appetite.

(*d*) Asthma is caused.

(*e*) Induces laziness and immorality.

(*f*) Impairs intellect and makes a man partially insane, but only temporarily. The symptoms may be re-induced by its use.

46. From excessive use all the foregoing symptoms are exaggerated.

47. No.

48. It has the effect of making the children also consumers.

51. Low castes are the usual consumers, and as they are often thieves, it follows that bad characters are the usual consumers.

53 and 54. No.

55. Criminals sometimes give travellers ganja mixed with dhatura to smoke, and this induces complete stupefaction.

69. The wishes of consumers are respected, but distance is the principal thing taken into consideration.

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217. *Evidence of* RAGGHA, *Brahman, Cultivator, Chochpur, Hardoi.*

1. Bhang is cultivated in my village.

3. Bhang does not grow spontaneously.

7. (*c*) In Katiari, for bhang.

8. Great decrease. The cultivation has been to a great extent given up.

9. Bhang is sown in the "rabi" in wheat fields or barley fields.

10. Ordinary Kachhis (vegetable growers), etc.

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218. *Evidence of* GOPAL, *Cultivator, Sandi, Hardoi.*

1. I have never smoked charas, and I know nothing about ganja, charas or bhang.

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219. *Evidence of* PANDIT BADRI PERSHAD, *Brahmin, Zamindar's service, Farukhabad.*

1. I have been fifty-six years among the people of all classes, and have had ample opportunity to study their habits, customs and ways.

2. Charas, bhang and ganja.

3. The hemp plant is grown in this district and in all other districts along the margin of cotton fields and sugarcane fields, but it is not used as an intoxicant. Rope is made from its fibres.

4 and 5. It is only known as patsan.

6. Dense.

7. It is cultivated only for its fibre, but to no great extent.

14. No.

18. It does certainly deteriorate by keeping, and it in time loses its effect. With ordinary care it keeps good for one year. Damp is injurious to it. Nothing will, in my opinion, prevent it in time deteriorating.

19. Yes; only for smoking.

20. Fakirs invariably smoke ganja and charas; so also do the lower classes everywhere.

21. Flat ganja.

22. Foreign, Yarkand and Samarkand.

23. No.

24. The Muttra Chaubes and the fakirs as well as many respectable persons use bhang. When used, it is used indifferently for eating or drinking.

25. It is on the increase.

29. Charas and ganja are mixed with tobacco. Dhatura is mixed with bhang in order to promote greater intoxication. Bhang massala is composed of pepper (black), ginger, cucumber seeds, melon seeds, cardamoms, almonds, sugar, milk.

30. These drugs are used equally in company or in solitude. The consumption is confined solely to the male sex. Children never use them.

31. Charas and ganja take time to establish a liking for them. They are similar to tobacco-smoking. The habit of consuming bhang, however, is easily acquired. It is of course difficult to break off the habit, and once a person becomes habituated to the practice, he increases the quantities.

32. No.

33. They are condemned. The practice is looked at askance by the respectable, but there is no public opinion on the point. It is tolerated as a weakness. The hemp plant is never worshipped.

34. It would be a serious privation to millions of persons if they would forego the habit, as they could not eat or sleep without it.

35. No. If it were stopped, people would be driven to use them illicitly, and considerable discontent would ensue among a large class of people, notably the fakirs, who would murmur at the restriction. It would not be advisable for Government to put down these practices.

36. No.

40. Bhang alone is used in medicine for man and beast.

41. (*a*) Bhang is.

(*b*) Ditto.

(*c*) Charas and ganja.

42. They are always baneful. Because they produce various ailments, such as decline, asthma, bronchitis.

43. They are offensive.

45. (*a*) Yes; physical, mental and moral.

(*b*) Yes.

(*c*) Charas and ganja.

(*d*) Asthma and bronchitis.

(*e*) Yes.

(*f*) It produces temporary insanity.

47 and 48. No.

49. They are used to promote lust. They do not produce impotency.

51. About 75 per cent. of the bad characters are consumers of drugs.

53. It does.

55. They are. It can.

58. I consider they are working well and have no suggestion to make.

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220. *Evidence of* Mr. Herbert Finch, *Landholder and Indigo Planter, Meona, Shahjahanpur.*

1. Have been in this country since 1865. For the past thirteen years have been proprietor of twenty-six villages and employing over 3,000 cultivators whose lives and occupations I am acquainted with, and have a general knowledge of the people of these provinces and their habits.

2. Bhang, ganja and charas.

3. It grows wild in this district, but I have not seen it in abundance.

6. Usually scattered.

7. It is not cultivated in my vicinity.

14. No. There is one licensed shop in Khudaganj, and the average monthly sale is about ten seers charas, two and a half seers bhang.

16. Yes; the leaves of the wild plant are crushed up and mixed with water, then strained; ganja and charas are not prepared locally.

22. It is believed to come from Kandahar and Bokhara.

25. No. No perceptible difference.

27. There seems to be no particular class that is addicted to the use of the drugs.

28. (*a*) Half annas's worth.

(*b*) Two annas worth per diem.

33. The use of these drugs is not looked upon favourably, but at the same time the moderate use of any of them does not prejudice the user so long as it is not taken in excess.

34. It would be to the habitual users of these drugs a serious privation to stop using them, for the simple reason that the habit of using stimulant is very difficult to get rid of.

35. I don't think it would be possible to stop the use of these drugs considering that the plant grows wild in many places. The prohibition would cause decided enmity against the Government and would be resented when opportunity occurred. Any interference with social customs by the Government is looked upon as quite unwarrantable.

41. Charas is used to prevent the effects of exposure to malaria and damp, as in the case of men who cultivate singaras (water nuts), and who work for hours immersed in dirty water. Without the use of these drugs they say they could not do the work, and from my experience I think they are correct.

42. I consider the moderate use of these drugs harmless and in many cases, such as (41), beneficial. During my experience I have had only one case where the user was incapacitated by the use.

43. Yes; I have never seen or heard of the contrary being the rule.

44. Ganja and charas have a soothing effect and promote sleep; also relieve the effects of over-exertion; often used as a digestive.

58. I consider the present excise rules sufficient.

68. No.

The foregoing answers are given from my experience with the agricultural people who dwell in my villages and roundabout. I have no experience of city life.

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221. *Evidence of* Sayed Ahmed Hussen, *Sarbarahkar, Court of Wards, Khairigarh, Singahi, District Kheri.*

1. I am Sarbarakhar of Khairigarh Court of Wards estate for about 4 years, where ganja and bhang grow wild in abundance. In the transaction of my ordinary business I have learnt the characteristics of the plants and their use through my personal experience, and also from those who have a thorough knowledge of the plants.

The plants of both ganja and bhang are alike. The only difference is that ganja plant has seeds, its leaves are thin, while bhang bears flower only and its leaves are thicker. There are buds on every joint of ganja and the plants after being cut are dried up and can be done in one sunny day. After this, the leaves and seeds are separated, thrown away, and the buds are taken out, at least 5 or 6 buds are mixed in a chillumful of tobacco (which, if wet, is dried in fire), and when it is well mixed, it is made up into pieces and placed in a pipe, and having put some fire on, it is used. Bhang plants after being cut are spread out in the sun and the dried leaves picked out. Some boil the leaves and cast some copper pice while boiling to make it more strong and use it; others wash the leaves and dry them in the sun and then use them.

Charas is made by rubbing the ganja plants by the hands. As it is glutinous, its juice sticks in the hands which is taken off by means of tobacco; this dirt is kept and used in proportion of a small shell in the following manner:—Tobacco is rubbed well and dried, some of it is put at the bottom of a chillum, charas is put over it, and some tobacco is again put on it.

19. Yes; only for smoking.

20. In Ganjar the use of ganja and charas among

different classes of people is as follows :—10 per cent. of respectable men, 50 per cent. of pasis, kahars, koris, etc., and 20 per cent. of ahirs and shepherds.

21. In Ganjar chur ganja grows, which is used by all. Those who use pathar ganja, they purchase it. This latter kind of ganja does not grow in Ganjar ; it is imported from other places.

22. Foreign charas is much used ; country-made is used perhaps by few. The reason is that it is easier to purchase it than to make it. It is imported from some districts of Bengal and Gwalior.

23. Bhang is not used in pipes.

24. Fifty per cent. Brahmins and Thakurs eat and drink bhang.

25. The use of ganja is on the increase as it grows wild here. The use of others is stationary.

26.	Ganja.	Bhang.	Charas.
(*a*)	25 per cent.	50	50
(*b*)	50 per cent.	25	25
(*c*)	10 per cent.	10	10
(*d*)	15 per cent.	15	15

27. Low castes, like pasis, koris and kahars use ganja in many, and charas in few cases as it is dear. Bhang is more frequently used among Brahmins and Thakurs, and in other castes much less.

28. Ganja.—(*a*) 6 pies per man per diem, 2 mashas.

(*b*) 1 anna per man per diem, 3 mashas.

Bhang.—(*a*) ½ pice per man per diem ; if purchased 1 tola and less.

(*b*) 1 pice per man per diem ; if purchased, 1 chittack and less.

Charas.—(*a*) 1 anna per man per diem ; if purchased, 1 masha.

(*b*) 2 annas per man per diem ; if purchased, 2 mashas.

29. Tobacco is ordinarily mixed in ganja and charas. In exceptional cases some mix 2 or 3 seeds of dhatura to make it more intoxicant. Bhang is usually used with some black pepper only. Rich men mix the following things with it in the summer to lessen its heat :—aniseed, cucumber seeds, purslain seeds, lettuce seeds, and endive seeds.

No such preparation as bhang massala is sold here.

30. These things are frequently used in company and seldom in solitude. Males more frequently use them than females. Children do not usually consume any of these drugs.

31. The habit is easily formed, and then they can scarcely give it up, because the use of ganja and charas make the discharge of phlegm easy. If those who are addicted to any of these things leave their use and the discharge is stopped, this gives trouble.

32. No religion allows its use, and no scripture sanctions it. But some call it buti of Mahadeo as excuse of its use.

33. The consumption of these drugs is not generally regarded good ; public deprecates their use. Those who are addicted to it are thought of lightly in public, and they are not considered reliable In this country, worship of hemp plant is not in vogue.

34. Those who are addicted to the smoking of ganja and charas, if they give up this habit, become dull and feel pain in the body, and are laid up with cough. The bhang smokers complain of indigestion if they give up the habit.

35. No doubt it would be feasible to prohibit the use of all these drugs. If its use is given up, some difficulty will be felt for some time. There is fear of the drug being used illicitly in places where it grows spontaneously. The prohibition can be enforced by taking legal measures. The prohibition would occasion discontent among consumers. The discontent would not amount to a political danger.

36. No.

37. The effects of ganja and charas smoking are nearly the same. Charas is more intoxicant than ganja.

38. Only chur ganja is obtained here, hence no difference in their effects can be explained.

39. Ganja and charas are smoked and not eaten or drunk, and bhang is eaten or drunk and not smoked in this part of the country ; hence it cannot be said whether the smoking of ganja and charas is less injurious or not.

40. Bhang is used in the treatment of cattle-disease. It is not known if any of these drugs are prescribed by any school of native doctors.

41. The moderate use of bhang is beneficial in its effects (*a*) as a good accessory or digestive. The moderate use of charas and ganja is beneficial in its effects ; (*b*) to give staying-power under severe exertion or exposure, or to alleviate fatigue ; (*c*) as a febrifuge or preventive of disease in malarious and unhealthy tracts. The use of bhang is beneficial to those who suffer from piles. All classes use this bhang in Tarai tracts and even some female sex.

42. The use of ganja and charas weakens the brain, and the people consuming it become weak and emaciated, if they do not get sufficient nourishing diet in the shape of milk and ghee.

43. Even moderate consumers are offensive to their neighbours to some extent.

44. The use of these drugs is not refreshing. It produces intoxication. It does not allay hunger. It does not create appetite. The effect lasts for an hour. The want of subsequent gratification produces longing and uneasiness to those who are addicted to it.

45. The habitual moderate use of bhang makes a man idle, and that of ganja and charas weak, both body and mind. The use of ganja and charas impairs the constitution if milk and ghee is not procurable. It does not injure the digestion or cause dysentery, but phlegm increases. It impairs the moral sense, and bhang induces laziness. It does not induce habits of immorality or debauchery. It deadens the intellect.

47 and 48. No.

51. Yes ; large proportion of bad characters are habitual moderate consumers of ganja, bhang and charas. No connection.

52. There are no large proportion of bad characters and habitual excessive consumers.

53 to 55. No.

56. Have no personal experience.

222. *Evidence of* MUHAMMAD AMIR, *Manager, Court of Wards, Sahanpore, Bijnor District.*

1. What I have observed in the different districts in which I have been.

3. In Lakhimpur (Oudh), Pilibhit, Bijnor (N.-W. Provinces.)

4. Bhang is also known as buti.

5. Bhang is generally produced in the Tarai and hills, especially in damp lands.

6. Generally dense.

7. Not in these provinces.

14. Bhang is produced in the districts mentioned above.

15. Charas and ganja are not produced here; bhang is dried and its leaves kept.

16. As far as I know, people do not prepare it themselves. The lessee does so.

17. It is peculiar to no caste.

18. Charas is less intoxicating after a year when it has passed through a rainy season. After two rainy seasons it is quite spoilt. Bhang is spoilt by damp. If kept from damp it keeps good for three or four years.

19. Both ganja and charas are smoked from a chillum (bowl). In this district charas is used, not ganja. In the east ganja is chiefly used.

20. Hindu fakirs generally and Mussalman cemetery keepers (takiadar fakirs) use charas, and kahars and boatmen and those who cultivate singharas use it.

Bhang is generally used by Brahmans. Hindu and Musalman fakirs also use it. Perhaps 70 per cent. of Brahmans and fakirs use bhang. Bashnovs and bannias also.

22. Yarkand charas is used. It is not produced here.

23. I do not think any one smokes bhang.

24. People use bhang usually mixed in water. Few eat it. Bashnovs, bannias, fakirs and Brahmans chiefly use it.

25. The consumption of bhang and charas is average. I do not think it is increasing; in fact, charas is somewhat less used, as educated people think ill of it.

26. (*a*) Habitual moderate consumers, 60 per cent.

(*b*) Habitual excessive consumers, 10 per cent.

(*c*) Occasional moderate consumers, 20 per cent.

(*d*) Occasional excessive consumers, 10 per cent.

27. If the elders of the family smoke, the habit may be formed, or from association with those who have the habit, particularly the latter.

28. An average consumption of bhang is 2 tolas; and excessive consumption, 5 tolas.

I do not know about charas, as it is generally smoked in company, several people using one chillum which may contain about a masha.

29. Charas is only mixed with tobacco.

Bhang is usually mixed with pepper; some mix it with milk and fruit; the object being to keep off dryness. Dhatura is not usually mixed with it.

30. Charas is commonly smoked in company; bhang both in company and in solitude; men usually smoke them; sometimes women. Children do not usually consume these drugs unless in cases when corrupted by evil society.

31. Habit is easily formed, and it is not difficult to break off as in the case of opium; but all habits are difficult to break off.

32. Though it is not fully proved to be connected with religion to drink bhang, yet fakirs drink it. No one uses ganja or charas in religious rites.

33. They are not regarded with favour as a rule; but among Hindus, bannias and bashnovs consider it good, as they say Mahadev drank bhang.

I do not know whether the plant is worshipped or not.

34. Habitual consumers would undoubtedly find it a deprivation; for any one feels it a deprivation to give up the stimulant he is accustomed to.

I cannot estimate numbers.

35. Only by an Act. A legal prohibition would undoubtedly cause discontent; but it would not amount to a political danger, for the consumers are scattered.

Prohibition would have one very bad effect, *viz.*, that all the consumers would probably have recourse to liquor; the intoxication they can get for 1 anna would cost them one rupee, which would be a great loss to the subject. Generally educated people deem the use of drugs evil, but the use of liquor is spreading both among Hindus and Mussalmans.

40. The use of charas is not prescribed in medicine, but bhang in used in many diseases. A lotion of it is useful for (?) gumboils and piles. It is also given to horses to bring them into condition.

41. (*a*) At first bhang is a digestive and preventive of constipation. In the end it weakens the intestines.

(*b*) Charas and bhang alleviate fatigue to those who are accustomed to it.

(*c*) Bhang or charas do not ward off fever, nor is it used for that purpose.

(*d*) It is of use for swellings and piles, and at first gives pleasure, but in the end causes injury.

Usually the cultivators of water nuts (singharas), mullahs and kahars use bhang to keep off chills.

42. The use of charas leads to weakening of the brain; and injures the lungs and gives asthma and cough, and weakens the body and the senses.

Bhang is in the beginning pleasant, and aids virile power and digestion; but when the virile powers are weakened by age, causes diseases, weakens the intestines, and chills the blood, and makes the chap yellow; and induces impotence and produces foolish fancies, and even results in idiotcy.

43. Excessive use of bhang or charas may destroy life.

44. Charas intoxicates at once and lasts for about two hours Bhang intoxicates slowly and the effects remain long. Its intoxication is not pleasant, and lasts for some six hours.

45. The use is injurious both to body and morals.

51. I do not think the consumption of these drugs leads to any particular crime, but it ruins the moral perceptions.

53. I do not think so; for being smoked in company, if there be any crime committed it is on account of a conspiracy, not of the drug.

55. I do not think criminals induce their victims to take these drugs, nor would the drugs stupefy sufficiently without admixture.

56. Dhatura is not mixed with bhang unless for the commission of the offence. Frequently dhatura is administered in bhang in order to commit an offence. People who practise this take dhatura in bhang to accustom themselves to it

57. I do not think any one eats charas.

58. The present arrangements are, I think, suitable.

60. Ganja is neither produced nor used here.

61. Charas is not produced here.

62. Bhang grows spontaneously, and is not cultivated. The existing control is excellent. I know personally that cultivators in whose villages bhang grows themselves buy it from the farmer.

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223. *Evidence of* SOTI HARBANSA LAL, *Brahmin, Zamindar and Municipal Commissioner, Bijnor.*

1. I myself have never used ganja or charas, but have used bhang on some occasions. My answers are based on my knowledge of various persons who are accustomed to take these drugs and on my observation of their habits and mode of life. I have also derived my knowledge from the persons who have been long using these drugs themselves.

2. These definitions may be accepted for our province. Charas is also called here by the name of sulpha. Ganja is rarely used in this district. Bhang is also known as buti, bijia and sabzi.

3. In this district wild hemp is generally found growing in damp places, and it generally grows in gardens in rainy season. In the jungles of the Nagina and Najibabad tahsils, it is found growing in abundance.

7. As far as I know, hemp is not cultivated in Bijnor district.

18. Yes; they do deteriorate by keeping. Yes; generally after three years they quite lose their efficacy. For two years it keeps good with ordinary care; exposure to moist air and cold deteriorate them. If exposed to sunshine occasionally and guarded against the exposure to moist air, deterioration can be prevented.

19. In this part of the united Provinces ganja and charas are used only for smoking.

20. Nagas and other Hindu sadhus smoke ganja and charas in excess.

22. Charas used here is of two kinds: one is called "Yarkand," and the other "Garda" or "Bokhara." They are brought here from Umballa.

23. Bhang is not used for smoking.

24. The Chaube Brahmins of Mathura generally eat and drink bhang. The consumers are greatly found in Mathura, Hardwar, Benares, Allahabad and other places of Hindu pilgrimage.

25. The use of bhang is on the decrease; while that of charas is on the increase.

Bhang is on the decrease; liquor is on the increase. This drug, *viz.*, liquor, is not confined to cities, but has found its way even to villages remote from the Sadar, and can be easily obtained anywhere. They prefer liquor, because in its case they have to take no trouble to prepare the drink; they have only to pay for it at the liquor shop and can take it there and then; while in the case of bhang, as generally used, they have to adopt the lengthy process of pounding and filtering. And those people who either on religious grounds or for fear of society do not take wine, have recourse to charas and ganja which produce the desired intoxicating effect immediately on the very first puff.

27. In the case of bhang.—Excessive habitual consumers are the Chaube Brahmins of Mathura, the Pandas of the several places of Hindu pilgrimage, and certain other persons from all classes of Hindus. Habitual moderate consumers come generally from all classes of Hindus, especially the three higher castes. Occasional excessive consumers come mostly from habitual moderate consumers, and to a certain extent even from those men who are occasional moderate consumers. Such men only go to excess on festivals and other holidays. Occasional moderate consumers come from all classes of people, and many of these use bhang on Holi and Shivaratri days only.

In the case of ganja and charas.—Excessive habitual consumers come mostly from Nagas and other religious asceties who live apart from worldly men, and to some extent by Hindus of middle classes from all castes. These last are those who have nothing or nearly nothing to do, and who pass their time in smoking and idle gossip. Such men are generally uneducated, and for the vice they practise, are hated by the educated natives. Habitual moderate consumers are generally found among Hindus of all castes, but not of a high position of Indian society. Some of the labouring classes do use ganja and charas moderately by way of habit to help their staying-power. Occasional (moderate and excessive) consumers of ganja and charas there are hardly any, for those who use these drugs use them habitually.

It is mostly those men who have very little work or no work to do that get into a habit of using any of these drugs, and by their help they are able to pass away their time in company of other consumers like themselves. In some malarious places and in the case of labourers it is necessity that makes them take these drugs which soon leads to form a habit. Sometimes young men falling into the society of such consumers begin at first to take these drugs only with a view to see whether they possess the qualities which the consumers ascribe to them, though falsely and with exaggeration.

29. The ingredients generally used with bhang are black "mirach," "kali mirach," sometimes almonds, musk melon seeds, poppy seeds, "ilaechies" and rose petals, aniseed, milk and sugar. In winter and rainy seasons, however, dry ginger (sonth) and "ajwain" are also used in order to produce a warming effect. In this part of the country dhatura is very seldom used. Black "mirch" is medicinally beneficial. It takes away from bhang its evil effect; it makes it more delicious in taste. Almonds, etc., are mixed in summer season, in order to make the bhang cool and refreshing. Milk and sugar they can mix in all seasons in order to make it refreshing and nourishing.

30. Bhang as a rule is used in solitude; and when it is used in company, the company is a very limited one, consisting of not more than three or four persons. The use of these drugs is mainly confined to male sex. As a rule children do not take them. Both young and old take them.

31 (*a*) Yes; the habit is easily formed.

(*b*) In case of bhang it is not so very difficult to

give up the habit as in case of charas and ganja. Yes, in case of all these drugs, the habit has a tendency to develop into the excessive.

32. (*a*) On occasions of Holi and Shivaratri bhang mixed with milk and sugar is drunk, and is also offered to the god Shiva or Mahadevji. This mixture is known as dudhiya. Bhang mixed with sugar is made into cakes known as majum or majun. In Holi festivals it is a custom for persons to offer majun to their friends who go to see them.

(*b*) The use of bhang is not essential, religiously or socially. There are lots of people who never use bhang on such occasions, and whose omission to use it is not considered a violation of any religious or social law or custom. The use of bhang on such occasions is generally moderate, and is not likely to form a habit or to be otherwise injurious.

33. (*a*) Generally the consumption of bhang is not regarded to be as bad as that of ganja and charas. In the eyes of the Hindu public bhang possesses many good qualities, and with most of its consumers its intoxicating effect is only a secondary object, the chief object being to aid the digestion and increase the appetite. A Sanskrit name is given to it, which shows how the Hindu public think of it. The name is "udar manjani," *i.e.*, stomach-clearer. Muhammadans regard the use of bhang as religously prohibited.

(*b*) It can be said that there is such a public opinion. The Hindus think that the use of any of these drugs is neither socially nor religiously very essential. The use of ganja and charas is generally in disrepute. The reason is that their consumers are mostly men of low position in society, such men from whom society derives no good. On the other hand, they take to gambling and thieving when they are in want of money for smoking purposes.

(*c*) Hemp plant is not worshipped in this part of the country.

34. To the Nagas and other sadhus it would indeed be a serious privation to give up ganja and charas. The reason is that from habitual use they have become so much addicted to it that it has become a sort of diet to them, and helps them in bearing the inclemencies of the weather. The habitual excessive consumers of bhang will also feel a privation by giving it up. They have been using it for so long a time and have become so much used to it that they can pass a day or two without food, but not without the drink.

35. (*a*) It is neither feasible nor advisable to absolutely prohibit the use of any of the drugs.

(*b*) In case of absolute prohibition the drugs will be consumed illicitly.

(*d*) and (*e*) The prohibition would undoubtedly occasion serious discontent among the consumers, and it is likely that the Nagas, bairagis and similar classes of consumers, whose number is legion, and who are notoriously fearless of death or of evil consequences of disturbances, will get poisoned towards the Government, and they may in time seek an opportunity of causing serious political disturbances in this country.

(*f*) The prohibition would, moreover, lead to greater consumption of wine and opium.

36. Yes; there is reason for thinking that alcohol is being used to a certain extent for bhang. The causes of change, I think, are, 1stly, that education advances, ideas become refined, and the people are giving up coarser things and adopting those more refined. It is this general progress of things that make men, at least those for whom use of liquor is no religious prohibition, change their drink and adopt the drink of the civilised world; 2ndly, it is becoming easier and easier every day to obtain the liquor even in the villages; 3rdly, that the liquor does not entail those preliminary precesses which must be undergone before bhang is ready for drink. The proof is found in the increasing sale of liquor and also in the fact that many men are found drinking liquor who depended upon bhang as their only stimulant.

39. Smoking is more injurious than drinking or eating. The reason is that smoking brings about an immediate intoxication, and seriously and directly affects the brain and the lungs.

40. In the Ayur-Vedic system of treatment bhang is regarded to possess many medicinal qualities. Bhang is largely used in the treatment of cattle disease.

41. (*a*) Moderate use of bhang is beneficial as a food accessory.

(*b*) Ganja and charas smokers say that they give them staying-power under severe exertions and exposure, and alleviate fatigue.

(*c*) In unhealthy tracts, use of bhang is beneficial. In malarious places ganja and charas are known to keep off fever.

(*d*) Bhang is beneficial for piles. Hindus, even of high caste, use bhang for purposes mentioned in (*a*).

43. Generally moderate consumers of charas and ganja are not offensive, but they are troublesome to the neighbourhood where they have got smoking dens where they meet to smoke.

44. All are refreshing; ganja and charas produce slight immediate intoxication on habitual moderate consumers; ganja and charas both give a sort of temporary satisfaction, and thus as it were allays hunger for the time being. Their immediate effect is not to produce appetite; the effect of ganja and charas lasts for about three hours. After-effects are—In case of bhang a sort of fatigue is felt, and in ganja and charas headache and laziness follow. In habitual moderate consumers the want of subsequent gratifications does produce a longing for the drug they are given to, and make them feel some bodily uneasiness.

45. Consumers of bhang are generally stout and of phlegmatic temperament, and those of ganja and charas are generally thin and lean, except in those cases in which they get very rich food. All these drugs weaken the intellect more or less. By itself the moderate habitual use of any of these drugs does not produce any bad effect on morality. It impairs the constitution in the end. The use of ganja and charas does cause the loss of appetite while that of bhang increases the appetite by injuring the digestion; that is to say, that if the drug is not taken, the stomach will not do its work as in an average man who does not take it. None of them causes dysentery, but ganja and charas do cause bronchitis and asthma. It does induce laziness, but not habits of immorality and debauchery.

46. The excessive habitual use of any of these drugs produce the same effects as have been described in answer to 45th question, with this difference, that the excess would impair the moral sense as well. The excessive use of ganja and charas produces insanity, asthma, phthisis and other cognate diseases. The evil effects, physical, mental and moral, are brought about much sooner by their excessive use than by moderate use of the same drugs.

47. No. It does not appear to be hereditary. The male children are likely to follow the example

of their father in the case of habitual moderate consumers.

48. In case of excessive use, the consumer's children may inherit physical, mental and moral defects and weakness of their ancestor.

49. They are not used as aphrodisiac; neither prostitutes use them for the purpose.

50. The excessive use is not also practised as an aphrodisiac; but it tends to produce impotence.

51. Most of the bad characters are habitual consumers of charas.

The smokers of charas are generally of scanty means; of necessity they take to gambling and thieving which soon grows into a habit.

54. Yes; thieves and dacoits and highway robbers do use charas and ganja for the purpose.

55. (*a*) Bad characters, who go in disguise as travellers and fakirs, induce their victims to partake of ganja or charas for the purpose of robbing them.

(*b*) Complete stupefaction may be caused by charas or ganja without any admixture to those who are not accustomed to it; but those who are accustomed, they can be stupefied by the admixture of dhatura.

56. Dhatura is mixed when speedy and excessive intoxication is required.

59. In question No. 35 it is asked if the prohibition of any of the drugs is feasible, by which I understand that absolute prohibition is meant. Such a prohibition is neither practicable nor advisable. But the vice is increasing, and checked it must be in the best possible way. In my opinion the best way to check its increase and to effect a decrease in the consumption would be to adopt the following methods:—(1) By sale of charas and ganja mixed with some other harmless substance, *i.e.*, not pure ganja and charas. (2) By selling them dearer. (3) By closing many of the shops that are opened in the mufassal. (4) By increasing considerably the distance of one shop from another. (5) By limiting the quantity of the drugs to be sold to one person in one day to a very low maximum.

By these means, when facilities are taken away from the smokers, they will of necessity smoke less. To place obstructions in this way would not cause much annoyance to the smokers, for the above obstructions will not be direct obstructions; in fact, they would be in a way hardening the restrictions that already exist against the free sale and free consumption of the drugs.

68. Yes; there are such shops. The use of drugs at the very premises should not be allowed. The reasons for such prohibition are as follows:—People who gather in the shop for smoking purposes become troublesome to the passers-by, the shops being usually situated on the road. Moreover, if smoking in the shops be allowed, smokers will smoke as much as they please, and there is every probability that moderate consumers will soon become excessive consumers.

The above remarks apply only to ganja and charas, but bhang is not used in shops.

69. In no way the wishes of the people are consulted and considered when new shops are opened in any locality. No measures are ever taken to consult the opinion of the people. Yes; public opinion must be taken and considered.

Oral evidence.

Question 25.—The decrease of bhang consumption is due to the spread of education. Liquor is preferred by the educated classes. Bhang in moderate doses is not mischievous. I have drunk bhang but not liquor. Charas is smoked by the poorer classes. The consumption is increasing, because it is cheap compared with liquor. Smoking can be had anywhere for the trouble of squeezing and rubbing the bhang leaves. The habit also grows upon the consumer. The habit of taking intoxicants is also growing upon the people by force of example.

Question 31.—The growth of the habit causes increased consumption of the drugs, and encourages other bad habits. There are no cheaper and stronger drugs to be got. The use of dhatura is not common. It is only used where the object is to produce great intoxication or insensibility. Fakirs use dhatura with charas or bhang.

Question 36.—I know people who have given up bhang for liquor.

Question 43.—Smoking in company is carried on in private places as well as in the drug shops. I know such places in Bijnor where any one can resort who wishes to smoke charas. I refer to shops where the shop-keeper himself smokes Money is not taken for admission to these places. The people frequenting these places are ill-conducted as they chaff passers-by including the women. People do also smoke in the licensed charas shops.

Question 46.—I have not seen cases of insanity caused by excessive use of charas, but I have heard of such; that is to say, I have heard of people becoming insensible and not recovering for a long time. I have not heard of people becoming really insane, though their intellect was impaired. I have never heard of any one being sent to the asylum on account of charas. I have not heard of any one going insane from use of dhatura.

Question 59.—It is the vice of charas which is increasing among the Hindus of middle classes from all castes. The sale of charas is increasing, and the habit is more apparent than formerly With reference to the first of my proposals for reform, I can think of no cheaper intoxicating drug to which the people could resort to strengthen the reduced drug issued by Government. I do not consider charas more harmful than liquor. It is possible to stop the poor man's intoxicant, but not that of the rich man. I should however like to ee all intoxicants made less accessible.

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224. *Evidence of* Jowala Sahai, *Municipal Commissioner, Mohulla Durzee Chowk, Bareilly.*

1. I have received information on the subject of drugs from various undermentioned sources:—1st, from travelling into the interior of the country; 2nd, from Hindu devotees.

2. Ganja is known by this very name in this city of Bareilly. But charas is sometimes termed sulfa also. Ganja is generally produced in the north of the country at the foot of the Himalaya mountains, including the Punjab, and charas is also manufactured and exported from the same direction. This district does not produce it. Bhang comes from the abovementioned places as well as from

other places, such as Shahabad in the Hardoi district in Oudh, which is known by the name of "zarda."

3. This district of Bareilly does not produce hemp for the sake of ganja, charas and bhang.

4. Bhang besides the names in this question, bears the names of buti, bijia and zarda.

14. As far as I know, the hemp plant is not cultivated in the Bareilly district for the sake of ganja, charas, and bhang.

15. Ganja and charas are generally smoked like tobacco in chillum, but bhang is consumed in different ways, *viz.*, some eat and drink it after powdering and dissolving it in water, while others take dry leaves mixed with sugar; but it is generally consumed by powdering and dissolving it in water.

18. Dampness of the rainy season often spoils all these three drugs, and their effect is somewhat lessened after a year's time unless they are preserved from dampness.

19. Ganja and charas are generally smoked in chillum mixed with tobacco, and sometimes are smoked without the aid of tobacco by a pipe applied to a pit dug in the earth.

20. Ganja and charas are generally consumed by most of the Hindu devotees as well as by other illiterate and uncivilized persons of both cities and villages.

23. Bhang has never been heard of being smoked in the chillum.

24. Bhang is extensively used by Hindu devotees, Brahmins, and other Hindus of different sects, but Muhammadans rarely use it.

25. All these three drugs are abundantly consumed in these days, as early marriage has undermined the constitution of the people, and hence they use stimulants.

27. Hindu devotees use ganja and charas abunddantly for the sake of self-restraint. Chaube Brahmins of Muthra are much accustomed to use bhang for the sake of taking their food in an usually large quantity, and to give relish to it.

29. The spices used with bhang are black pepper, sonf, kasni, melon seed, kahu seeds, khearan seeds, and almond, milk and sugar, which are used in special cases. Sometimes dhatura seeds are also mixed with bhang, ganja, and charas for the sake of augmenting their intoxicating effect.

30. All these three drugs are commonly used in assembly and seldom in seclusion, and are confined to the male sex only.

31. The habit of using these drugs is caught from bad company, and by and by becomes excessive, when it is difficult to break it off.

32. It is customary among the Chaube Brahmins of Muthra to use bhang in order to promote their appetite, because the pilgrims who go there search for such Chaubes as eat a large quantity.

33. The use of ganja and charas is commonly thought of bad, but the Hindus are in favour of both bhang and ganja as well as charas, for in ganja and charas they find means of subduing their passions, while they use bhang for the concentration of mind. But in my opinion the use of every intoxicating thing is bad and causes infamy; because when a man is under the influence of any sort of intoxication he loses his senses, is apt to hazard his own life and property as well as others, and consequently is reduced to great poverty through extravagance. At the same time he becomes unfit for work or labour, and falls a victim to such diseases as lead to an untimely end. Such a man is at times also offensive to others.

34. The Hindu devotees will be put to great inconvenience if the consumption of these drugs is prohibited; they will become idle, and will be disturbed in their religious contemplation. The Chaubes of Muthra and other Brahmins in Oudh who are addicted to their use will also suffer in such a case.

35. The use of ganja and charas should be strictly prohibited, exemption being made in case of Hindu devotees alone.

37. Charas widely differs from ganja—first, in the excess of intoxication; and, second, in this that, when it is smoked, it sometimes gives rise to such a flame as often affects the heart and causes sudden death.

40. Bhang is prescribed by the native physicians of India, and is also used as medicine for certain cattle diseases.

41. Bhang is digestive of food. Bhang relieves pain and fatigue, and native physicians of India often prescribe bhang as medicine for certain diseases.

42. The use of ganja and charas, except in the case of fakirs, seems to be pernicious, even when moderately used—and for these reasons—first, because it destroys all faculties; second, because it weakens and enfeebles the constitution; and, third, because it produces phlegm. For the above reasons the smoker of these drugs becomes worthless and unable to support himself.

44. Ganja and charas bring a habitual smoker immediately under the influence of their intoxication, while bhang produces its effect after an hour, moreover increases appetite.

45. The habitual smoker of ganja and charas often labours under general debility and cough which reaches the stage of asthma.

46. Excessive use of every drug is dangerous. Ganja and charas produce weakness and idleness and puzzle the brain.

48. The excessive use of ganja and charas is very mischievous, which at last produces chronic cough, and makes man lean and useless.

55. Criminals in order to further their designs induce their victims to partake of these three drugs, and so stupefy themselves. Complete stupefaction can sometimes be induced by charas without admixture.

56. Bhang with mixture of dhatura seeds produces insensibility.

57. Ganja and charas are never heard to be eaten or drunk, but they are smoked in chillum without tobacco.

225. *Evidence of* ABDUL RASHID KHAN, *Secretary, Municipal Board, Koil, Aligarh.*

1. From my own knowledge and experience; also practised medicines, and so did father, brother, and grandfather.

2. Bhang is not cultivated in Aligarh, but it is naturally grown in gardens during the rains. Charas is imported by Kabulis as well as ganja from up-country.

3. I have stated that it is spontaneously grown in some of the gardens in Aligarh and also in some parts of the Shahjehanpore district.

4. Both ganja and charas are obtained from hemp plant. It is stated that in the up-country* hemp plant is grown, and when dews fall over the plants ashes obtained from burning dried branches of the different trees are sprinkled or thrown over the plants, whereby dew sticks itself in the leaves of the plants and the Kabulis pass through the plants wearing leather garments in the morning and the said sticked dews is transferred or restricted in the said garments, and that when they come out of the field, the sticked stuff is scratched from the garments in question and collected for consumption or exportation. Any stocked quantity of the stuff saved in the leaves is scratched therefrom and after that the leaves themselves are taken off and used as third class charas. Thus there are 3 classes of the charas in question.

As regards ganja it is the leaves of the flowers of the hemp plant. In the Aligarh district the population name the said materials as bhang, ganja and charas.

5. In the culturable area of land during the rains.

6. Dense.

7. (*a*) No.

(*b*) No.

(*c*) No.

(*d*) No.

It is grown itself. It is used as medicine. During the rains it is grown in small quantity in the corners of the garden and it is dense.

14. No.

19. Ganja and charas are used in smoking.

20. It is smoked generally by the Hindu fakirs as well as by the persons resorting to their huts located specially in the baghs or gardens in the neighbourhood of the town of Aligarh. The persons resorting are generally of low caste of Hindus.

21. The persons presently smoking the said stuffs are not aware of the classes. They smoke as they obtain from shops opened in the bazars.

22. Foreign charas is used which is imported from up-country.

23. No.

24. In Aligarh about 20 per cent. of the bannias, Brahmans, Kayasths, and other low castes of people such as kahars and kolis, etc., drink bhang.

25. It is on increase.

29. In Aligarh the habitual drunkards consume or drink bhang with black pepper, and there are few who mix zira or cummin seed and sonf or aniseed, because the pepper, the sonf and zira purges the costiveness of the stomach and intestines resulting from the consumption of bhang.

As bhang is diuretic it is used for running or gonorrhea disease. Its ingredients are tea, sonf or aniseed, sandal (white), and cinnamon or darchini. These ingredients are boiled with water and after straining the water bhang is infused in it and after passing a night it is strained and mixing syrup of bazuri or refrigerated seed in it, it is used or drunk by persons for above diseases.

Bhang is also applied to swelling of testicles. It is ground with a little opium, cotton seed, red earth and vinegar. It is also used with leaf of castor tree to the said swelling. It is also burnt and its smoke is applied to the swelling and pain resulted by the pile disease in the private part of the body.

30. As far as I know I have seen these stuffs are generally used in company. It is used by male sex generally.

31. Persons resorting to the drunkards' assembly are generally in habit of using these drugs. There are very few persons who join the assembly and do not use the drugs in question.

32. According to the Muhammadan religion bhang use is strictly prohibited, and it is an order that if a drop thereof happened to fall over any part of the body that part be scratched or cut with a sharp knife. With regard to the use of bhang among Hindus it is commonly allowed. During the festivals of Holi and Dewali, it is commonly used by all castes among Hindus in the shape of sweetmeat which is made by halwais or sweetmeat-sellers and sold generally in the markets. Its use in this way does not seem injurious anyhow.

33. Hindus following or worshipping their sacred Mahadeo are strictly obliged to drink the bhang, because it is said that it is expressed somewhere in their sacred religious books that their acred Mahadeoji when he betrothed Parbatiji had taken a cup of the drug, that is, bhang.

35. The prohibition would of course put to some inconvenience to the habitual consumers till they learn to replace it with some other kind of drug, such as opium. The prohibition can be enforced without any political danger. The prohibition should not be made at once, but it should be arranged to issue orders to the sellers to raise high price rates of the drugs and to sell to purchasers less quantity and not as much as he would like to buy. Thus from time to time orders be issued to that effect whereby consumers will be restrained to pay and will undoubtedly leave their habits.

In my opinion the best way to save the population from the dangers resulted by use of bhang, charas, ganja and opium would be to prohibit or stop the selling of the said drugs altogether from India.

A list of the habitual consumers of the drugs in question be ordered to be prepared at each locality in the inhabited areas and kept up with the leading well-to-do inhabitants or zamindars and in the Government dispensaries as well as with the native doctors, the hakims and the influential officers or officials in the Governmment employ.

Medicines, that remove effects of the drugs and prevent dangers of diseases resulting from leaving the habits of consuming the drugs in question, be prepared and kept with the said influential bodies with directions to distribute it to the consumers

* Village Awazai in Peshawar.

who leave the habit of taking the drugs when they are subjected to some dangerous diseases resulting from leaving consumption of the drugs in question. The diseases that result from leaving the consumption of the drugs are apparently :—1 diarrhœa, 2 dysentery, and 3 pain in the body.

I would state here that I have treated five persons who were in habit of using these drugs. Of the five three were opium eaters and two were the consumers of bhang, charas and ganja, and they were all cured and left their habits of consuming the drugs. They had come to me only for medicine to enable them to leave their habits of using the drugs. I prepared medicine for them and their habits were altogether left. The effect of the medicine was successfully observed within a week on the eaters of the opium and over ganja, charas and bhang consumers. It lasted for over a week or ten or eleven days. The prescription used is noted below :—

	Drams.
1. Root of the white flower kandir or abouder (*Verium odorum*) . .	3
2. Babchi or vernonia . . .	6
3. Aspand or harmul barat or Ruta granalau	12
4. Leaves of the bair or plum tree .	24
5. Methi or hulba seed or fevergent (*Frigo vellum famungracum*) .	4

These drugs should be ground with the leaves of the plum tree dried in the shade and pills made to the extent of double weight of opium a person eats, and given to him for seven days successively as detailed below :—

	Pills.
1st day	1
2nd „	2
3rd „	3
4th „	2
5th „	1
6th „	1
7th „	1

and to the consumers of bhang, charas and ganja accordingly. The patient should be restricted from using or consuming acidity of all kinds during the course of the use of the medicine in question.

37. The effects of both drugs are the same. I have seen the smokers of both ganja and charas. The smoking of both drugs brings forth similar result.

39. Hemp plant is not smoked. It is commonly drunk and it is also burnt and its smoke is applied to the persons affecting with skin diseases such as urticaria and also its smoke as well as the smoke of shahtara or Fumitory (*Jumaria officivali*) is applied to small-pox stricken persons when they are severely subjected to itch in the pox in its fresh state.

40. Bhang seed mixture effects removal of ague and fever. The mixture is made into powder, and pills are made and given to patients.

The following is the prescription which is commonly used, *viz.*:—

Bhang seed,	Of equal weight.
Camphor.	
Katha or an astringent vegetable extract produced from memora catechu.	
Opium.	

Pills to be made according to pea seed. One pill is given to a patient a quarter of an hour before the beginning of the effects of ague and one pill after nine hours.

Hemp leaves are used in different kinds of medicines such as—

1. Bleeding piles.
2. Running urine.
3. Gonorrhea.
4. Ointments.

The use of the bhang leaves is different in each case and the following are the prescriptions which include the leaves in question—

1. Bleeding piles—

Hemp leaves	4 Chittacks.
Nárí or arum calocosta leaves .	4 „

Both the leaves are boiled and the water is used for washing the private part of the body.

2. Sulsubbol or no stoppage of urine, *i.e.*, running—

Loban koria or white frankincense .	6 mashas.
Gulnar or flower of pomegranate .	6 „
Karmazij or tamarise indica . .	6 „
Mazoo or gall-nut . . .	6 „
Bhangor	2½ tolas.
Bustan afroz seed or amaranath .	3 „
Dhunia dry or coriander seed . .	6 mashas.
Bahera or mywhaben . . .	6 „
Jauzbua or nut mago . . .	6 „
Mustagi or mastick . . .	9 „
Salib misri or salip . . .	3 tolas.
Gajar seed or carrot . . .	1 „
Piaz seed or onion . . .	1 „
Supari or nut	1 „
Honey	12 chittacks.
Misri or sugar	8 „

3. Gonorrhœa—

Geru or red earth	11 mashas.
Kanwalgatta or nyampharly seed .	5 in number.
Kanghi leaves or seida gravalews .	2½ „
Bhang	2 mashas.

To be ground and mixed in four chittacks water: afterwards nine mashas sand is given to a patient who takes it first and drinks the said water over it.

4. Ointment—

Suhaga or Borax	6 mashas.
Nilathotha or sulphate of copper .	6 „
Murdar sang or onyed of lid . .	6 „
Mirch siah or black pepper . .	11 in number.
Bhang	3 mashas.
Mustard oil	1 chittack.

First oil is boiled and then the other drugs which are ground into powder are mixed in it and is applied to wounds. A person used to suffer from ulcer annually during the rains which here coming out in both of his legs from the knees to the ankles and hundreds of ointments were used without any effect for seven years, and that when the abovementioned ointment was used the patient was cured in a few days and never suffered from that disease.

41. The consumption of drinking of bhang in the first time, when a person begins it, digests food and stimulates, but at last, *i.e.*, at the time of adultness, the consumption in question effects the loss of sight, dementia, insanity, dropsy and to impotency, asthma and bronchitis.

The use of charas and ganja at once affects the sight, the brain, the blood, the heart, the liver, the lungs and the stomach as well as to the semca, and as more as the consumption or smoking thereof increases loss of sight and dryness of the above internal organs, asthma and bronchitis is the consequence.

42. The moderate use of any of the said drugs is in no way harmful to well-to-do consumers who can consume the ghi and milk after using the drugs and specially of charas and ganja.

43. Yes.

44. The immediate effect resulting from smoking charas and ganja is that eyes become red and convulsed, the brain demented and the heart also and the stomach contracts and thus the person is intoxicated.

As regards bhang I have stated its effects in answer No. 41.

45 and 46. See answer No. 41.

47. As far as I know, it is a hereditary habit; and as regards children of well-to-do persons it does not affect, because they are in habit of consuming ghi and milk, etc., which mitigates the fervour of the drugs from the internal organs.

51. I do not know of any crimes to have been committed by consumers of the drugs in question.

56. I have already expressed in the above mentioned answers on the moderate and excess consumption of the said drugs. As regards dhatura, the habitual excess consumers mix it in drinking the bhang for strong intoxication.

57. Charas and ganja are not eaten or drunk as far as I know.

Oral evidence.

Question 32.—There is no special prohibition of bhang in any scripture, but the moulvies condemn it as well as all intoxicating drugs.

Question 59.—The hemp plant is not cultivated in this district. Charas is imported. I have written that charas should be prohibited as well as the other drugs, and have explained how the prohibition should be introduced. The plant is cultivated to some extent in Shahjehanpur.

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226. *Evidence of* Rai Bahadur Munshi Sheo Narain, *Secretary, Municipal Board, Agra.*

1. My local knowledge extending over forty years, and enquiries from vendors and consumers, and practical observation of persons addicted to these drugs.

2. Yes; by name ganja, charas and bhang.

3. Ganja is grown in Jhansi, Gwalior, and Khandwa.

4. In Agra it is generally known as ganja.

6. As far as I am aware, it is said to be grown densely.

7. Not grown in the Agra district.

16. Bhang only is pounded and drunk. Ganja and charas are not prepared in Agra.

18. Fresh ganja, charas and bhang are said to be good: as it gets older, it loses its narcotic effect.

19. Used only for smoking.

20. Labourers, kahars, jogis, and fakirs use it mostly, and specially by the urban population. I do not think more than 50,000 souls use this drug in the Agra District.

21. Ganja used in Agra is called "pitar."

22. Foreign, called *Yarkhandi*, and imported from the Punjab.

23. No.

24. Bhang is never eaten, but in the shape of a sweetmeat called *majum*; all classes of people use it. In town and villages both, but mostly in towns. About 50 per mille will be the probable average of consumers.

25. It is on the increase, because the so-called respectable community have commenced to use these drugs. False liberty is on the increase, and religious scruples are vanishing.

29. In bhang they generally use pepper, but well-to-do people use cardamom, almond, sugar and milk. A few vulgar people mix dhatura seed with it.

30. Charas and ganja are generally used in society, but bhang in company as well as privately. Bhang is also used by children. None of these drugs are used by the female sex.

31. It is formed by keeping bad company, and is difficult to break off. Moderate use generally develops into excessive.

32. (*a*) Bhang is the only drug used at the Holi festival and in the worship of Mahadeo, but moderately.

(*b*) In the celebration of Holi it is essential.

(*c*) Not injurious.

33. (*a*) and (*b*) The use of these drugs is generally considered to be disreputable, with the exception of bhang. The use of charas and ganja is against religious principles. The use is considered to be disreputable, as these drugs are generally used by the lower classes.

(*c*) Is not worshipped.

34. To habitual consumers it would be a serious privation, as the habit is difficult to break off, as in the case of habitual drunkards.

35. (*a*) It can be prohibited by Government compulsorily, but not with the consent of the consumers. I think it would be unjust to prohibit it legally.

(*b*) It would be consumed illicitly.

(*d*) and (*e*) Yes; it will; but it will not amount to a political danger.

(*f*) Very probably.

36. No.

37. Charas is more prompt in its action than ganja I believe.

43. Yes; they are

45. The consumers generally appear sickly and in an unhealthy state; always dull, unintelligent, and drowsy, and morally degraded. Bhang causes laziness and timidity, but it increases appetite and causes corpulence.

47. It is not hereditary.

49. It is not used for such purposes.

58. In answer to this, I can only say that the sale of these drugs must be discouraged by reducing the number of sale shops and increasing the license fees to give less facility for the lower classes to obtain these drugs. I see in Agra there are 83 shops, and a consumer can buy charas even for

a pice. If the sale is restricted in such a way as to be beyond the reach of the labouring classes, its use may diminish.

61. Not produced here.

62. Not grown in Agra.

63. *Vide* remarks against question No. 58.

68. There are no such shops in Agra.

69. Public opinion is not consulted. It should be.

70. As Agra is surrounded by three Native States, there is great facility and probability of these drugs being smuggled into Agra.

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227. *Evidence of* Syed Muhammad Nuh, *Zamindar and Member of District Board, Machlishahr, Jaunpur.*

1. Personal knowledge, and also special inquiries.

2. In this district baluchar (flat ganja) and pathar (round) are consumed.

3. Shahabad, Bengal; Amritsar, Punjab; Bahraich, Gonda, Sitapur, Kheri, Oudh; Gorakhpur, Basti, North-Western Provinces.

4. The plants are known as—(1) ganja; (2) bhang or bhuti.

5. In damp soil.

6. Dense.

7. The hemp plant is not cultivated in this district.

18. Ganja and bhang can be kept with care for two years. Liable to spoil in rainy season. Charas can be kept four or five years.

19. Only for smoking.

20. Ganja—Chattris and gossains. Charas—Chamars, musabars, kahars, and other low castes.

Ganja 10 per cent. of population. Charas 7 per cent. of population.

21. Flat ganja is preferred.

22. Comes from Umballa and Amritsar, Punjab. The best and most costly charas comes from Nepal.

23. No.

24. All classes eat and drink bhang. Twenty per cent. of the population consume it. It is eaten in the form of majun.

25. Ganja on the increase, bhang on the decrease; because—(1) ganja can be prepared for consumption more easily than bhang; (2) the opening of railways has brought ganja within easier reach of this part of the country.

28. (*a*) Bhang, one chittak, price 4½ pies. Ganja, two annas worth (half tola).

(*b*) Ganja four annas worth (one tola).

29. (*a*) Ganja is mixed with soorti and tobacco. Dhatura not used, except by a few jogis.

30. Ganja usually consumed in company; bhang when alone. Used more by young men than any others.

31. Ganja and charas.—Habit easily formed and broken off. In the latter case inconvenience is only felt for two or three days. Bhang.—Habit formed slowly. Inconvenience caused by breaking off lasts two or three weeks. No harm to health is caused by breaking off the use of any of these drugs.

32. Sadhus offer their pipes to Mahadev before smoking, and say that he used to smoke.

33. Educated and refined people regard the practice as reprehensible. Low caste people do not. No custom of worshipping hemp plant.

34. It would be a serious privation to sadhus and gossains, who look on consumption of hemp drugs as part of their religion.

35. Prohibition would not lead to serious discontent except among sadhus. There would be no political danger. Most of the consumers would not take to alcohol or other drugs.

36. No.

37. Charas is a stronger drug than ganja, and has worse effect on the health. The effects of charas smoking are—(1) The body becomes dried up; (2) the blood becomes heated; (3) the complexion becomes darker; (4) the lungs are affected.

38. Flat ganja has less injurious effects than other kinds.

40. Bhang is prescribed by native doctors, and is used in treatment of cattle disease. Ganja and charas are not.

41. (*a*) Bhang causes appetite, but does not assist digestion.

(*b*) Gives staying-power.

(*c*) Does not prevent disease.

43. They are inoffensive.

44. Ganja and charas.—Effect is immediate intoxication. They are refreshing. They create appetite. The effect lasts an hour.

Bhang is refreshing and appetising. The effect lasts eight hours, and is followed by laziness.

45. Ganja and charas produce noxious effects on body, mind and morals. Bhang is also harmful, but to a far smaller extent. Ganja and charas injure the digestion and cause bronchitis and asthma. They impair the moral sense and cause habits of immorality. They also produce insanity.

47. Not hereditary.

49. Bhang is used as an aphrodisiac. Prostitutes occasionally use ganja and charas.

The continued use of ganja and charas tends to produce impotence.

50. All drugs, *i.e.*, ganja, charas and bhang, if used excessively, produce impotence.

52. Bad characters are habitual excessive consumers of ganja and bhang.

55. Criminals use these drugs mixed with dhatura for this purpose, but not without admixture. Complete stupefaction can be produced without admixture on people unaccustomed to use the drugs.

56. Dhatura not mixed with hemp drugs in this district.

57. Not eaten in this district.

59. The duty should be raised.

65. By increase of taxation the number of consumers will be lessened.

66. There is no need to impose different rates of taxation on different kinds of ganja.

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228. *Evidence of* Munshi Boram Kishor, *Kayasth, Zamindar, and Member of the District Board, Machlishahr, Jaunpur.*

(1) Medical books. (2) Information from consumers. (3) Personal knowledge.

2. Definitions may be accepted.

3. Gorakhpur, Basti, Fyzabad, Bahraich.

4. Ganja—jasa, pathar, chipta, mara, baluchar.
Bhang—sabzi, patti, siddhi, buti.
Charas—No other name.

5. Damp soil.

6. Dense.

7. Not cultivated in this district.

16. Bhang is generally prepared by people in their houses. It can be prepared from the hemp plant wherever grown. So can ganja and charas. Drugs so prepared are of inferior quality.

18. All these can be kept with care for one year. Are spoilt by damp, but preserved by exposure to the sun.

19. Used only for smoking.

20. Ganja and charas—Fakirs, Rajputs, Musahars, Chamars, Kahars.

21. Flat ganja is prepared.

22. Foreign charas from Punjab.

23. Bhang never used for smoking.

24. Banias and Brahmans eat and drink bhang. The chief localities of consumption are Mathura, Benares, Allahabad, Mirzapur and Bindachal.

25. The use of ganja and charas is on the increase, because they cause speedy intoxication and are cheap and allay fatigue.

28. (*a*) From one to four annas.

(*b*) From annas eight to Re. one.

29. (*a*) Ordinary people, tobacco.

(*b*) Fakirs, dhatura.

30. Ganja and charas—in company. Bhang—alone. Children do not consume drugs unless they become fakirs in their childhood.

31. Habit easily formed; broken off with difficulty; tendency to excessive consumption.

32. Consumption not regarded as a religious duty except by fakirs.

33. Generally held in disrepute, because they cause loss of mental faculties. No custom of worshipping the hemp plant.

34. Serious privations only to sadhus.

35. It would be feasible to prohibit use of any or all of them, and enforce the prohibition by crimina process. Habitual consumers would be temporarily discontented, but would subsequently be thankful to the Government. No political danger.

36. People who find that they are suffering harm from drugs, they take to alcoholic liquor in order to break themselves of drug-taking.

37. Ganja causes intoxication sooner than charas.

38. Flat ganja causes intoxication more quickly than other kinds. Other kinds cause headache.

40. Yunani doctors prescribe them, and they are used for cattle disease.

42. They are not harmless. Reasons: Ganja and charas—Body becomes dry, mind debilitated.

44. These drugs are not refreshing. Bhang creates appetite. The effect of bhang lasts six hours, of ganja two hours. The after-effect is laziness.

45. (*a*) Bhang does not cause physical, mental or moral injury. Ganja does.

Effect of ganja on—

(*b*) Constitution.—Blood dried, limbs become slack, pain to body.

(*c*) Digestion is injured, appetite lost.

(*d*) Bronchitis and asthma are caused.

(*e*) Habits of immorality are formed. Moral sense impaired.

47. Appears to be hereditary and affects the children of moderate consumers.

49. At first the use of hemp acts as an aphrodisiac. After some time it causes impotence. Prostitutes do not use it.

54. A few use them for this purpose.

55. They mix hemp drugs with dhatura and administer them to their victims. Complete stupefaction can be caused by the unmixed drug.

56. Hemp drugs mixed with dhatura form a deadly poison.

57. Only so used as medicines.

58. The present administration is severe, and is not capable of improvement.

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229. *Evidence of* Rev. Thomas Evans,* *Minister, Mussoorie.*

Instead of sending a categorical reply to the 70 questions put down in the paper received, I think it best to give my opinion and views on the use of hemp drugs under two or three general heads, which may answer the purpose as well :—

I.—I would say that I am glad that this question has been submitted for the enquiry of a competent Commission, though I think there should have been a larger non-official element on the Commission. I do not deem it fair either to the public or to the official members, who are the servants of Government, to hand over the solution of a question which involves a large amount of revenue to the decision of a *majority* of officials, and I am not at all sure that the non-official members are by any means the most fitted men for the post they are called upon to take in this matter.

II.—I have tried to get native gentlemen who could give valuable evidence to do so, but, with few exceptions, I have failed, and the excuse is either that native officials (and even barristers and pleaders) are afraid to give evidence lest they should thereby give offence to the Government, or in the case of others who say that the "use of these drugs is considered low and vulgar" in native society, and that in case they gave evidence it might be thought that they were addicted to such bad habits and suffer in their *izzat*.

The Commission has my full sympathy in the difficulty they have to elicit the necessary information on account of the abovementioned fears, and it would appear to me that the only natives from whom reliable evidence can be gathered are (*a*) those who are engaged in the traffic, and (*b*) the

* Invited to attend at a meeting of the Commission for oral examination, but failed to appear.

people who are given to indulgence in these deleterious drugs. But in any case it is most difficult for Government officials, who are suspected with some ulterior object, to draw out a full and a frank information on such a question. A desire to *please* the *hakim* or the fear of loss to themselves will be a serious hindrance to get at the truth. This, I think, should be borne in mind by the Commission in drawing up the result of their enquiry.

III.—It appears to me a superfluous labour to make an enquiry whether the use of hemp drugs are or are not *deleterious* in their effects upon those who indulge in them.

That they *are* so is a fact *well known* throughout the world. Even the Khedive of Egypt (a Turk) is so sensible of the evil effects of such drug preparations that he forbids his people to have any dealings with it, as can be seen from the following "Decree" of May 28th, 1891 :—

"We, Khedive of Egypt with reference to our Decree of the 10th March, 1884, on the motion of our Minister of Finance, and with the assent of our Council of Ministers," decree—

"*Article* I.—Article I of the above* decree is modified as follows :

"The cultivation of *haschisch* is forbidden in all the territory of Egypt, and will be punished by a fine of £E. 50 per feddan or fraction of feddan.

"In the case of a second offence, the fine will be increased to £E. 100.

"The importation, sale, and mere possession of *haschisch* are also forbidden, and will be punished by a fine at a rate of £E. 10 per kilogramme ; but this fine will never be less than £E. 2, however much the quantity may be below a kilogramme.

"The same penalty will apply to an attempt at importation.

"In case of a second offence, the fine will be increased to £E. 30 per kilogramme, though it shall not be less than £E. 6 if the quantity is less than a kilogramme.

"The plants will be destroyed and the *haschisch* confiscated.

"*Article 2.*—The other articles in our decree of the 10th March 1884 are maintained.

"*Article 3.*—Our Ministers of the Interior and of Finance are charged, each as regards that which concerns him, with the execution of this decree.

"Done at the palace of Ras-el-Tin, the 30th Chawal, 1308 (28th May 1891).

(Sd.) MEHEMET TEWFIK.

"By order of the Khedive.

"MOUSTAPHA FEHMY.

"*President of the Council of Ministers and Minister of the Interior.*

"ABDER RAHMAN ROUCHDY,

Minister of Finance."

But we need not go from home to find evidence of the destructive effects of hemp drugs. From reference to Government reports we find that indulgence in ganja is attributed to the following cases of insanity in the lunatic asylums of Lower Bengal for the following years :—

	Cases		Cases.
1882 . . .	66	1887 . . .	56
1883 . . .	66	1888 . . .	54
1884 . . .	76	1889 . . .	59
1885 . . .	62	1890 . . .	66
1886 . . .	57	1891 . . .	56

It should not be forgotton that this is but a fraction of the whole, for natives are most reluctant to allow their friends to enter a lunatic asylum. I have myself have seen idiots wandering about in large towns in the North-West, especially in Patna, who had become so by indulgence in charas and ganja. And surely when the Surgeon-Generals of the Government testify to the evil effects of ganja, we need no stronger proof.

In 1880 Dr. Payne writes : "The prominent part which ganja-smoking plays in peopling Bengal asylums needs no more than mention."

Dr. Cowie in 1884 writes that ganja is the chief cause of acute mania in this country.

In 1887 Dr. Hilson reports : "The figures point conclusively to indulgence in some preparation of India hemp as the most potent factor in the production of mental disease in Bengal as it is in other parts of India."

It is calculated that 53 per cent. of the lunatic cases in the asylum of Lower Bengal is caused by ganja ; but, as I said before, this is but a small proportion of such sad cases throughout the land. Surely such a pernicious article should not be cultivated and licensed by Government for revenue purposes ; and when we find that no less than 6,000 maunds of this most destructive article is consumed in Lower Bengal alone, we may fancy the fearful amount of mischief it must be doing to the people.

The indulgence in opium is bad enough, but not half as injurious as that of ganja, and about four times more ganja is consumed in Bengal than opium.

IV.—This injurious traffic is on the increase, as one could expect, after it once gets a hold upon the crave of the people.

In the North-West and the Punjab charas and bhang are more in demand than ganja, which is used chiefly by fakirs and sadhus or devotees.

The total revenue receipts in the Punjab for hemp drugs for 1887-88 was Rs. 1,47,565 while in 1892-93 it was as high as Rs. 1,70,854, and it is said that during 1892-93 no less than 5,000 maunds of charas was imported into the Punjab from Yarkand, which was about double the amount imported two years ago.

This is an extraordinary rise, and though the increase in other parts of India are much less, still it is going up more or less all over.

Now the question comes in the face of these facts : —Is it right—yea, is it even politic on the part of Government to foster an increasing traffic in an article the effect of which is so deleterious to those who use it ? I think not, and that is the decided opinion of others who have no fiscal interest in such injurious traffic.

V.—Now comes the crucial question, what should be done ?

That the use (or rather abuse) of these hemp drugs can be entirely suppressed, even by law, is very doubtful, for now that the people have a crave for them, and as the hemp plant grows wild, it seems to me that the Government cannot do away with the evil entirely.

I would therefore humbly propose that the Government should do all it possibly can do to modify the evil, as far as that can be done.

What I and others charge the Government with is the sad fact that by the cultivation of hemp drugs in Lower Bengal under Government sanction and control, and by the incentives given by the State to increase the production and the sales for revenue purposes, the Government itself becomes the producer and the monopolised merchant of the vile

* The one that precedes this.—T. E.

traffic through which thousands of its own subjects are ruined.

This is a serious charge, but it is as true as it is regretable, and it applies to opium and liquor as well as to hemp drugs.

Let the Government wash its guilty hands clean of the traffic as far as its own dealings with it are concerned. Let it sanction no official cultivation or contracts for disposing of the dangerous drugs; let it do all it can by a high and prohibitive tariff on all importations of such drugs from Native States; and let it impose a heavy duty on every biga of land on which the hemp drug grows, or, best of all—as the article is of no medicinal use (like opium), let it prohibit the use of it (as far as it can) in British India, and levy a heavy fine on all smuggling of the article through the land.

To my mind by far the best measure in this case is *strict prohibition*. No doubt such measure would be an extreme one, but it is a case in which extreme measures will alone prove effectual; and the fact that the free use of such a dire and dangerous article is so ruinous to the people should induce Government to do its utmost to abolish it "root and branch"; and my hope is that the present enquiry may lead to that most desirable consummation.

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230. *Evidence of* MUHAMMAD MOHI-UD-DIN, *Assistant Professor, Muir Central College, Allahabad.*

1. My information is derived mainly from books on medicine and experience in medical practice.

2. Dr. Prain's definitions of bhang, charas and ganja are correct. The three varieties of ganja are not known to me.

19. They are used for smoking only. They are not used in any other way in this part of the country.

20. Low class workmen use them. Their proportion is not known.

22. Not known.

23. Never.

24. Indian fakirs, mostly Hindus. Some Musalman fakirs of bad character, who call themselves Musalmans, also use them.

29. Anise-seed, seeds of khira and kakri, black pepper, etc., etc., are mixed with bhang.

30. It is mainly confined to the male sex. [illegible] children do not use these drugs.

when a thing is constantly used it grows into a habit. Such a habit if suddenly given up may, as mentioned in books on medicine, cause death.

35. (*a*) The prohibition of any intoxicating drugs in reality amounts to an attempt to cause death of those who are habituated to them. It is desirable that the consumption should be reduced gradually by adopting suitable measures not calculated to cause death.

(*f*) Surely consumers of intoxicating drugs when deprived of a drug to which they are habituated will necessarily require the use of other drugs, and must have recourse to them.

40. Yes; bhang is used in medicine for cattle. It is also given to horses, bullocks, etc., to remove fatigue. It is also used in treatment of other diseases.

41. Moderate use of bhang imparts vigour to mental faculties and promotes appetite. But the excessive use of it has a contrary effect; it destroys

there on the banks of the Gumti; but these banks do not produce a supply which may meet demand at the time of emergency.

4. In Lucknow bhang goes under the names of "siddi," "sabji," and "bijya," and, as far as I know, it goes under the same names in the whole province.

5. The plant grows in abundance in damp tracts.

6. The plants of bhang and ganja are generally dense, but there are exceptions also.

7. In the translation the word *patsan* is used, but the *patsan* is used either in making ropes, or in jute mills it is used in making mattings and sacks. The bhang plant is also fibrous; but they don't sow its seeds like those of other plants: it is a wild plant, *i.e.*, it grows spontaneously. As far as enquiries could show, it has been established that the plant is not cultivated.

8. As the system of cultivation of the plant does not prevail here, there can be no mention of the plant occupying a large or small area.

9. As above.

10. In our province there is no class of cultivators of this drug.

11 to 13. It is not cultivated.

14. These plants grow spontaneously in damp tracts. In the wild tracts, where the bhang plant grows, it is reaped and left to dry. When it is dry its leaflets are taken off. In the same way the ganja leaflets, together with a few slender branches of the plant, are dried and placed in small bundles. In our province charas is imported from somewhere else.

15. When our enquiries do not show that these plants are cultivated, we will restrict our statements to their wild growth.

16. Dry leaflets of bhang are imported from places where it grows in abundance.

People make a mixture of the plant in their houses for use. It is also offered for sale as a drink by Brahmans and Saqaus. Ganja and charas are imported from places where they grow.

17. Ganja and charas are prepared by the people inhabiting the parts where they grow. There is no particular class who makes these preparations.

18. The bhang leaflets do not lose their efficacy for three years, provided they are kept safe from moisture. Likewise ganja and charas last for two years. After this period they lose both their flavour and pungency. The licensed vendors of these drugs do generally make it a point to keep them free from moisture.

19. The practice here is for people to smoke ganja and charas in a chillum. Some people, however, mix a little smoking tobacco with it.

20. Ganja and charas are chiefly used by the lower classes, labourers, fakirs, vagabonds, those classes of hard workers who have to expose themselves to the heat of the sun and to the dews of night, and people who dwell in the hills and cold countries. Of the two drugs ganja is the more largely used.

The use of charas is comparatively small, as it is a costly drug. Higher classes of community only use these drugs either under strong compulsion resulting from certain diseases, or under circumstances, such as associating with people given to the use of such drugs. But higher classes of people are generally ashamed of indulging openly in the use of these drugs.

21. The two kinds of ganja largely used in these provinces are gol (round) and baluchar.

22. Our province does not produce charas. We import it here in Oudh from Nepal. It has also been discovered that the traders of Yarkand also deal in this drug. It is imported from Ladakh and Bokhara *riá* Kashimir. One kind called *bhari* is largely purchased from the markets of Amritsar, etc., in the Punjab.

23. People never smoke bhang in the chillum.

24. Fakirs, jogis, labourers, poets, bards, and Chaubes of Muthra and Brindaban use bhang as a drink. In these parts, *i.e.*, here in Oudh, the number of such persons will be something about 20 per cent.

25. In the province of Oudh charas is used only on a very small scale. The use, however, of ganja has now considerably increased owing to Government closing the chandu-khanas. Bhang is used on a moderate scale.

26. No definite number of persons using these drugs can be fixed.

27. Contained in No. 20.

28. By Government permission a single purchaser can buy five tolas each of ganja and charas and four chittacks of bhang. The largest quantity that one, habituated to use these drugs, can use in a day is ten tolas of bhang, two tolas of ganja, and one tola of charas. In ordinary circumstances these drugs are used in half the above quantities.

29. The articles usually mixed with the bhang are:—kali mirch (black round pepper), aniseed, almond and sugar. The bhang is first pestled, and then water is mixed with it to enable its being drunk. Sometimes, to make it strong, dhatura is mixed with it; but this last practice prevails only with fakirs and vagabonds.

30. The three drugs—bhang, charas and ganja—are used in private, as well as in gatherings. They are mostly used by males. Females use them in very rare cases. Children between 12 and 15 years of age also use these drugs; but this practice, too, is very rare.

31. The habit of using bhang begets easily; but the case with charas and ganja is different, *i.e.*, one is habituated to their use only by degrees. At the beginning man's nature generally revolts against the use of ganja and charas; but when one becomes addicted to their use it requires a great effort to give it up. It is, however, given up under strict compulsory circumstances, and after a few days there is no inclination towards using it. In the beginning these drugs are used in small quantities, but gradually they come to be used in large quantities.

32. Bhang is extensively used during the festivities of Holi. The Hindus of Bengal also use it during the Durga Puja. And believers in Shiva (a sect of Hindus) use it at certain specified festivals and holy days. But this particular use of the drugs does in no case create a habit of intemperance.

33. The moderate use of these drugs is not generally denounced. There is no general opinion in favour of their use based upon any religous or sectarian practice short of what has been stated in answer to question 32 *supra*. The respectable and educated members of both the Hindu and Muhammadan communities deprecate the excessive use of these drugs.

34. If persons who now use these drugs may give up their use, of their own accord, by substituting the use of some other drug in their place, it will probably cause them no inconvenience. But

if any attempt be made at compulsory prohibition of their use without substituting some other drug in their place, these persons will be subjected to serious hardships, especially in the case of those who use them as medicine against any malady. And in the case of persons using bhang as stimulant to hunger, the prohibition of its use will be keenly felt. Likewise in the case of labourers given to the use of ganja and charas, the prohibition of the use of these drugs will embitter their (labourer's) whole lives.

35. In case the use of these drugs is compulsorily prohibited, it will interfere with the pleasure of many people, and may perhaps cause discontent—not, however, of any political nature. But it may lead to improper action on the part of those who enjoy a peaceful life free from all concerns. Moreover, there is one consideration more which forces itself strongly on us, and it is this, that this prohibition would act like a check on the efforts and energy of those classes of people who by their manual labour contribute a good deal to the common weal. It does not seem desirable to deny to these labourers the sole comfort they enjoy by using these drugs after resting from their hard work. Apart from these considerations, it is not impossible to think that attempts may be made to substitute these drugs by some other intoxicating articles, and the danger lies in the fact that those who use these drugs now may, on prohibition, be induced to have recourse to illicit means for satisfying their desires. It may be that all of them may not betake to wine drinking.

36. It has not been ascertained whether those who use these drugs have ever directed their attention to the use of wine. And, unlike wine, the intoxication produced by these drugs does not interfere with the ordinary discharge of functions by a man.

39. The use of bhang has been discovered to be less injurious than that of ganja and charas. Charas and ganja are not eaten, nor is bhang smoked in chillum.

40. (*a*) Both bhang and ganja, in consideration of their physical properties, are often prescribed as medicines. Bhang is one of the most efficacious remedies for piles.

(*b*) Bhang is also used by Veterinary Surgeons in the treatment of cattle.

41. A temperate use of bhang and ganja is always beneficial. In the old Medical Science of India bhang is described to be productive of many good results, and as a sure remedy for certain inveterate maladies.

42. If these drugs be not used in excess, they are not injurious. On the other hand, their moderate use proves beneficial to the persons mentioned in No. 20.

43. No inconvenience is caused to their neighbours by persons who use these drugs. This is, however, the case with persons given to the use of wine.

44. Persons who use ganja and bhang in reasonable quantities are generally found to be in a pleasing mood of mind, and their morality remains unsullied. Even those who are habituated to their use are never overpowered with intoxication; nor does their hunger suffer in any respect. The effect of these drugs lasts not more than four or five hours. No after-pain is felt after the state of intoxication is removed. People use bhang generally at fixed intervals.

45. A habitual temperate use of these drugs produces no physical, mental or moral disorder. No injury is caused to the body, and no defect produced to digestion. But in rare cases complaints have been heard of excessive use of charas and ganja giving rise to dysentery, cough, etc. Moral force is never heard to have suffered by their moderate use, which, however, produces only a habit of sloth. But it is a fact that their moderate use never causes insanity or any diminution in the power of intellect. Of course it has been heard of that an excessive use in the beginning has caused disorder in the brain.

46. All the disorders mentioned in No. 45 above are only produced by an intemperate and excessive use.

47. There is no reason to believe that the habit is a hereditary one.

48. Excess of everything is injurious, and specially excess of charas and ganja is comparatively more injurious.

49. The extensive use of the drugs is, however, confined to the vagrant and the debauchee. I have had no opportunities to discover their peculiar physical properties.

50. Contained in No. 46 *supra*.

51. The use of these drugs has no connection with perpetration of crime. Nor is it justifiable to class those who use these drugs among criminal classes.

52 and 53. Contained in No. 46.

54. Yes, in some cases.

55. Yes, in certain cases the criminal classes administer bhang and dhatura in order to easily rob or defraud their would-be victims.

56. Contained in No. 55 *supra*.

57. I have discovered nothing with regard to ganja and charas, except that these drugs are smoked in chillum.

60 and 61. Ganja and charas are not produced in the ordinarily cultivated areas of our province.

62. Wherever bhang and ganja plants happen here to be growing, the officers in charge of excise take necessary actions with regard to them, and this is desirable.

63 to 67. The officers concerned generally take steps desirable under the circumstances, and the improvements are invariably held in view by the Board of Revenue. I have never heard any complaints made against this procedure.

68. No alterations in the existing arrangements are needed.

69. When a shop for sale of ganja, bhang and charas is to be opened at any place there seems to be no necessity of obtaining permission. The licenseholders keep their interests in mind in selecting the spot, and there they carry on their business. No complaints have been heard about this.

Oral evidence.

Question 20.—My answer does not relate to bhang. Charas is sometimes prescribed in diseases when warmth and stimulant are required. This use is more common in the case of ganja than of charas. I do not know of these drugs being taken by the higher classes except under the exceptional circumstances explained in my answer. The drugs are generally smoked with musk by those classes. My information is derived from enquiry. I have no personal knowledge of the medicinal uses described above.

Question 25.—The chandu shops were closed 1½ years ago. From that day I am told the consumption of ganja has begun to increase. The fact of the increase has also been brought to my knowledge

through my workmen, of whom there are about 1,000 attending less regularly than they used to do, and the enquiries I have had to make in consequence. I cannot recall accurately what used to happen before, but the matter has come under my notice more directly since the complaint regarding the closing of chandu shops, of which there were many in the city of Lucknow. I am sometimes told that men are absent because they have gone to their friends' houses to smoke ganja as the chandu shops were closed. I do not mean to say that the attendance of my hands has become less regular since the closing of the chandu shops, but that the explanation that absentees had gone to smoke ganja with their friends is now more often made. The impression left in my mind is that a good many people have taken to ganja-smoking since the closing of the chandu shops. It is true that they can still smoke chandu in their houses, but ganja is found to be cheaper because chandu smoked at home would be expensive.

Question 35.—Some people already mix dhatura with bhang, and some eat arsenic in minute quantity. These are the kind of drugs that are likely to be substituted for ganja if it is prohibited. They are more potent than ganja, and the change would be far the worse. People would not generally take to liquor because of the religious objection obtaining both among Hindu and Muhammadans, and I don't think that there would be any increase in the consumption of alcohol. The high price of liquor would also deter people from taking it. The habit and the intoxicant effects of alcohol and the drugs are different in character. Arsenic is intoxicant. Under present circumstances arsenic is more difficult to obtain than ganja. It is more expensive than ganja, and if the demand for it increased, it would become still more expensive. Notwithstanding the price, the people will get the intoxication they desire by lawful or unlawful means. None of the hemp drugs can be said to be harmful if consumed in moderation, but if in excess charas and ganja are worse than bhang. In the case of liquor the same may be said, but excess in liquor is more injurious then excess in the hemp drugs. I am not prepared to make the same comparison regarding the smoking or eating of opium.

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232. *Evidence of* SADA NAND SANWAL, *Brahmin, Editor, "Almora Akhbar," Almora.*

1. I have had no particular opportunities, except those offered by my occupation.

These definitions may apply to our province. The hemp tree here is known as the bhang tree (not bhang as above). Bhang or siddhi is not used here. Ganja is smoked separately and used in forming other intoxicants, as majum ; and charas is also smoked.

4. It is called only bhang here (*i.e.*, in Kumaon). Bhang is the name of the plant, and not as defined by Dr. Prain. Bhang or siddhi is what is defined by Dr. Prain, and is used in the plains and not here.

5. Bhang is grown in nearly all parts of the district and at every altitude, though it is said that where it is very cold there the tree will bear less seeds—used for making oil, etc.,—than it usually does.

6. Ordinarily the growth of the wild hemp is dense, because the plant grows wild generally only where there is an accumulation of dirt, and thus the growth of the wild hemp is ordinarily dense.

7. There is. Though hemp is used in manufacturing ganja and bhang, yet these intoxicants are rather sparingly used here.

Hemp in the form of charas is more commonly used. Changurkha, a part of the district of Kumaon, is well known for its manufacture of charas, though charas can be made easily anywhere, and is so prepared everywhere.

9. It is in May that with the kharif crops, and particularly with Indian maize, that hemp is sown. The crop, if so it can be called, is ready in October.

10. There are no particular cultivators that cultivate hemp for its narcotic properties. As just said, the peasant may sow a field or two with hemp, and that may suffice to yield him seeds for private use, and charas, etc., for sale.

11. No. No plants are raised from the seeds of the wild hemp, because they are of no use. The fibre, etc., may be used, but the seeds of such a tree will be of little use, because very often they are found to be very small and yielding little oil.

12. We have reason to believe that the wild hemp is not specially cultivated anywhere. It does grow very luxuriantly of itself in filthy places, and so no one would like to labour to produce what grows of itself in rank luxuriance.

13. In some part of Kumaon, as Changurkha and other places, bhang is grown abundantly. In some parts it is not grown at all. In colder parts hemp trees don't prosper, the seeds being small and less oily. On the whole a moderate climate is suited to the cultivation.

14. Yes, charas is most in use. Ganja is less used, and bhang is rarely used.

15. As above stated, charas only may be made of wild hemp trees. Indolent characters or professional manufacturers being rubbing the ears or blades of the hemp tree on the palms of their hands. In due time a thick coating of a black resinous substance, which is the active principle, is made over the palm. This is made into small pills and is called charas. Used in smoking.

After the resinous substance is taken in, the small pieces of the leaves that were being rubbed are called ganja; used in drinking, and may be called bhang also. Bhang as such is very rarely used here.

16. Bhang can be prepared by people in their houses ; but often intoxicants of this class are prepared in the fields, because of a kind of reticence, except by the professional manufacturers, and they are very few.

18. The seed is not spoilt by being kept for a time; about 16 or 17 months, more or less. Charas is also kept for a year; but its quality, it is said, is spoilt by being kept for a long time.

19. Charas is used in smoking. It is used for medical purposes : It is used in a hurt, after being diluted in a little water It may be used outside the eyelids when there is a pain or redness in the eyes to alleviate pain. Used also to kill colic pain, and is smoked in this case. Used as an emetic when given internally and diluted in water.

20. The lower classes habitually smoke charas, though at times others, those who don't indulge in its use habitually, also may use it. It is very diffi-

cult to give the exact proportion of those who use it. Some use it because they feel cold; others because it is an aphrodisiac; others because they want to kill thought; and so on. It is used habitually by bad characters and wandering fakirs.

22. Native charas is used mostly, though a kind of charas called Yarkand, so named because imported from Yarkand in Central Asia, is also used; but this not often.

23. Bhang is, as above stated, very rarely used, and so not smoked even when used.

25. An answer, supported by statistics, cannot be given, though I dare say that the use of these intoxicants, here as elsewhere, is on the increase; for of late years there is a remarkable tendency to use intoxicants, and in my opinion these three are not excepted.

26. The exact proportion cannot be given. The larger proportion of the consumers are habitual moderate consumers; and again occasional excessive consumers are more to be found than occasional moderate consumers.

28. (*a*) Habitual moderate consumers would use charas twice or thrice per diem, and so spend one pice or two pice at the utmost; but (*b*) habitual excessive consumers would use charas worth two annas or more. Fakirs, etc., may use charas worth even more than that—say 4 annas.

29. (*a*) There are no ingredients usually mixed with these drugs, though (*b*) dhatura may be mixed, for dhatura trees can be found here, though very sparsely, by the fakirs, etc.

I, however, do not know any cases in point.

30. These drugs are more used in company than in solitude. If I were to fix a ratio of those who use them in private and those who do so in company, I would say it is that of 1 to 10. In 10,000 a woman probably may be found who uses these drugs, and then such a woman will be a prostitute or any other low woman. Children generally do not use such drugs, though it is a mournful fact that boys of 12 or 15 are sometimes found indulging in their use.

31. (*a*) The habit of consuming these drugs is easily formed.

(*b*) As to the breaking off of this habit it may be easy; but as it requires a strong effort of the will to break off, and as only weak and evil characters use such drugs, it is generally found that it is difficult to give it up.

(*c*) The moderate habit has a tendency to develop into the excessive, though those who use these drugs for medicinal purposes moderately may not become excessive smokers or drinkers.

32. I know of no other customs that license the use of such drugs, except the Holi, or Dewali. But the consumption of these drugs is not even then essential; only a kind of license is given. Even then thousands upon thousands don't use such drugs during the Holi (when they are more used than in the Dewali festival). The license of such intoxicants is injurious, for its leads to the formation of habit, and makes men reckless and intemperate.

33. (*a*) The consumption of such drugs is generally relegated to the lower classes and evil characters. It is associated with low morals.

(*b*) Public opinion, though it does not brand the consumers of these drugs in the same way as the consumers of alcoholic drinks, and does not put them under the social ban, yet looks them down with scorn and contempt. This sentiment is to be attributed to the evil effects that follow the use—that in time leads to abuse—of such drugs.

(*c*) There are no sects in this part of the country that worship the hemp plant.

34. Any such habit, when given up, causes a kind of uneasiness and privation, strong in proportion to the previous use of the drug. The same is the case with those that use charas. The craving in them is strong, though it is not such as not to be overcome. As I have above stated, bhang has the smallest number of votaries here, ganja claims more than bhang, while charas is in general vogue.

35. It may be feasible to prohibit the use of any of these drugs if the prohibition be not very strong, *i.e.*, if very rigorous steps be not taken to stop its use. Measures of extreme severity will bring about a reaction, and the drug will be manufactured and consumed illicitly. The prohibition should be enforced (not allowing boys of less than 20 or 25 the use of these drugs, and fixing a standard to which all consumers must conform) by police surveillance. Though this would lead to oppression and useless vigilance, yet it would inspire a wholesome dread.

But public opinion is the only best prohibitive, and it needs education. It is quite possible that the prohibition be followed by recourse to (*a*) alcoholic stimulants, and (*b*) other drugs. But men will begin using other drugs rather than alcoholic stimulants, as those that use the latter are always in fear of social ostracism.

36. There is strong reason to believe that alcohol is being substituted for these drugs, because alcoholic drinks are so fashionable and their consumers such fine gentlemen. To speak plainly, this change is to be attributed to an inane hankering after English fashions, and thus, believing that, though most foolishly, fashion requires the use of the bottle, some men who affect a disgust for everything native are using spirituous liquors. This is more true of the higher classes than the lower, though, I am glad to say, the truth has no extensive application. It is only an incipient and insidious tendency I speak of. The best and only proof I can give of the reality of this statement is that the higher classes, not in Kumaon here, but in the plains and other parts of the country, use alcoholic drinks, though privately, more than these drugs.

37. Ganja smoking is more intoxicating than charas smoking. Strictly speaking ganja is not smoked here, but used as an ingredient in making a kind of sweetmeat called majum. Charas smoking causes a kind of dryness, a want of spittle in the mouth, while the use of ganja does not.

38. I believe ganja is not made into such different preparations here as round, and flat, and chur.

40. Some native doctors prescribe the use of these drugs. But they are most careful when and how to do it. It is only in a fixed quantity and with certain medicines that they prescribe it, and that, too, rarely.

41. The very moderate use of charas, or ganja, or bhang may be at times beneficial. At least it is believed to be beneficial.

(*a*) As a food accessory or digestive it (charas) is used by many, and it has at times been known to prevent dysentery or diarrhœa, and some say cholera. There is no doubt that at times it is of great use to digest hard and solid food.

(*b*) Charas has certainly a staying-power, for it wards off cold, keeps the warmth within, and alleviates fatigue. It is for this reason that it is much used by fakirs.

(*c*) Charas is also a febrifuge. In Terai-Bhahar, which has a very unhealthy climate, it is often used to prevent the attacks of malaria.

(*d*) In cold it is used to keep the body warm, and in heat to keep the digestive organs in proper order.

In severe colics, it (charas) is often used, and is known to do good. The drug as a medicine may be used by all classes; but as I here allude to those that use it moderately and occasionally, I cannot give any proportion of the smokers.

42. Except for medicinal purposes, I regard even the moderate use of these drugs to be harmful. In the first place an habitual consumer is a slave to them, and though he be at first moderate, it is certain (at least it is probable) that he becomes an excessive consumer.

43. Moderate consumers do not give any kind of offence to their neighbours. (I refer to charas).

44. On the moderate but habitual consumer the effects of charas are not very marked. Yet, as it is the fulfilling of a craving, the use of charas is to him refreshing. He is not intoxicated. They say it creates an appetite. The effect lasts generally an hour or two. The want of subsequent gratification does create a longing, a craving, an uneasiness.

45. If the moderate use of charas does not lead to excessive consumption, it leads, if prolonged to many years, to effects that are harmful.

It impairs the constitution. The sunken eye, the sallow cheek, and the stunted growth distinguish the habitual user of charas. It causes emaciation, and develops a tendency for asthma. In the long run it causes loss of appetite and injures the digestion, for the excrements of such users always are hard and show imperfect digestion. I know that it causes bronchitis and asthma, and it may cause dysentery also.

There is no doubt that it dulls the moral sense, and induces habits of laziness and immorality. It deadens the intellect, and may lead to insanity. It rather brings about idiotcy than direct lunacy. The insane or idiot may recover his mind if he gives up the use of charas; but the pristine power is gone, and gone beyond recall. I know, and have stated above, that men use charas to kill thought and find a temporary alleviation of anxiety in its use. But the habitual use of charas leads to idiotcy and want of self-control and weakened intellect.

46. The habitual excessive use of these drugs is sure to bring about the deplorable results that follow, even from the moderate use, in a more marked degree and after a very short period of use. Excessive habitual use ends in insanity more strong than idiotcy, and develops a strong tendency for asthma.

47. "Like father like son" is one answer to this question. I believe in the law of heredity, and hold that the son of a moderate habitual consumer has a tendency to use these drugs. The children of a moderate consumer, besides having some ante-natal tendency, also may learn to smoke charas, etc., by seeing their fathers or superiors indulging in the use of the drug.

48. He who uses these drugs excessively is sure to have his children come into this world with the stamp of the father's sin or vice. The habitual excessive user's children are generally puny weaklings, and have ricketty constitutions. There may be exceptions to this rule.

49. Charas is, to my certain knowledge, used as an aphrodisiac. Inhaling large quantities of charas smoke enables voluptuaries to have long dalliance with women. It is used sometimes, not often, by prostitutes. The use of the drug for this purpose is more injurious, for the nerves are abnormally excited, and the reaction is dangerous.

51. (*a*) There is no doubt that a large proportion of bad characters are habitual moderate consumers of these drugs. Eight or ten per cent. of the population of cities may be charas smokers, though it would be difficult to get even one in a thousand in the villages.

(*b*) In my opinion the moderate use of charas has no particular connection with crime in general. Charas smoking does not lead the smoker directly to any sort of crime, though it is possible he may indulge in untimely but innocent pranks.

52. The excessive use of the drug does nothing more but exemplify the above conclusions about moderate users in a stronger light.

53. Excessive indulgence may incite to crime, not violent in its nature, such as abusing others, breaking a window glass pane, tearing clothes, or doing some small mischief to the person or property of others or their own. We have not yet heard of any case in which charas smoking has led to temporary homicidal frenzy.

54. In my opinion criminals do not fortify themselves for any premeditated act of violence or other crime by using these drugs, and as criminals—except a small minority of them—are cool-headed, they will not be foolish enough to go a-stealing or commit any other crime when their mind is a little off its balance.

55. It is not unoften you find criminals inducing their victims to use these drugs for stupefying them. This diabolical practice is a common trick with the sharpers of the plains. Such cases do not, however, ever happen here in Kumaon. We hear that in the plains dhatura is often mixed to ensure complete stupefaction. Such cases have never happened here.

57. We hear that charas—small pieces of charas—are sometimes eaten either for the sake of intoxication or as soporifics.

58. The excise administration in these provinces as regards hemp drugs is working satisfactorily, though unhappily the consumers of charas are rather on the increase.

61. Taking into consideration the hilly character of this country and the difficulty, even impossibility, of maintaining a complete control over the preparation of these drugs and the cultivation of hemp, also bearing in mind the many useful and innocent purposes to which the seeds, fibres, etc., of the hemp plant are turned, I am of opinion that the present system of control is sufficient (as it obtains in Kumaon) and needs no modification.

In my opinion no one gifted with the least common sense will be so insensate as to use intoxicants habitually but for medicinal purposes, and this simply because the evils of the use of narcotic and stimulating drugs are obvious to all.

The difficulty in prohibiting the production and use of such drugs arises from the fact that some of them, for instance poppy and bhang, are used for purposes that are not stimulating, and to prohibit their cultivation would be prohibiting the production of drugs that are or may be used for lawful and innocuous purposes, and not to prohibit them may and does lead to their being used for unlawful and noxious purposes.

The Commission for ascertaining the truth about the uses and effects of such drugs must visit pro-

vinces where they (*i.e.*, each of them) are cultivated and consumed.

Let us here examine the use of bhang (*i.e.*, the seeds, fibres, etc., of the bhang plant) in Kumaon. Not only ganja is made of bhang, but it is made to serve many purposes here. Thus the bhang seeds are often pressed in a mill, and thus a kind of oil is got out of them, which oil is used for ghi by any people here. It is as useful as ghi itself. Thus, again, bhang seeds are pounded and mixed in water and used in cooking vegetables. This mixture, when boiled with herbs, gives them very good flavour, at the same time making them tonic in their quality, for they, when boiled with the said mixture serve to keep and preserve the vital heat

The arguments in favour of bhang contained in the said Journal do not emanate from the brains of the few gentlemen who conducted these investigations at Calcutta, but were based on the testimony of eminent authorities, who knew its effects on the peoples of Africa, South America, Turkey, Asia Minor, Malaya and Burma, in which countries it is largely used. In the pages of the said Journal is also recorded the testimony of some Europeans on the medicinal uses of bhang (though it is not cultivated and used in European countries). In my opinion, therefore, the prohibition of the use of spirituous liquors, opium and other intoxicants is prudent and necessary, inasmuch as the use of these stimulants leads to the loss of reason and wealth,

contrary, some Bokhara and Yarkhand charas is imported into Kumaon from the plains.

23. I think not.

25. The use of charas was said to be on the increase throughout the North-Western Provinces and Oudh some 12 years ago. (See paragraph 5 of my report No. 696, dated 24th March 1881, page 3, Hemp Correspondence.

No special reason, that I know of, any more than there is for cigar-smoking by natives, which has increased much more perceptibly of late. Increased facilities for travelling, etc., probably lie at the bottom of this, and other innovations. The increase was ascribed in 1881 to the increase in the rate of duty in baluchar ganja; but since then a high rate of duty (Rs. 8 per seer) has been imposed on charas by the Government of Lower Bengal. So that the inequality no longer exists.

30. (*c*) I think not as regards ganja or charas.

31. (*a*) and (*b*) Not more so than in the case of tobacco-smoking.

(*c*) Not more so than in the case of tobacco-smoking.

32. Bhang was used, it is said, at certain religious ceremonies in the temples of Muttra, and there are some very ancient stone-carvings there, representing the distribution of bhang, etc., at these ceremonies.

34. I think it would.

35. (*a*) No. Of none.

(*b*) Yes.

(*c*) It could not.

(*d*) Yes.

(*e*) Possibly.

(*f*) Possibly.

36. I think not. See paragraph 39 of my Excise Report No. 307 E.—11-1, dated Allahabad, 13th February 1891, for year ending 30th September 1890; also paragraph 24 of Board of Revenue's review thereof.

37. Charas is the strongest form of the hemp drug; the effects of smoking charas are much the same as the effects of smoking ganja; but "more so."

38. I think not.

39. See my answer to question No. 37. Charas and ganja are smoked, but hardly ever drunk. I never heard of either being drunk by human beings; ganja is said to be given to draught bullocks to relieve fatigue when overworked.

40. Bhang and ganja are used medicinally; they would hardly be so used, if they were not believed to be efficacious by patients, and also by native doctors. (See my answer to No. 39.)

41. Ganja and bhang appear to be beneficial when used moderately. It is, I think, doubtful whether charas is ever beneficial.

(*a*) Yes.

(*b*) Yes.

(*c*) Yes.

(*d*) To drown care, etc.

The poorer class of Muhammadans especially. Both uses.

42. I consider the moderate use of bhang and ganja to be beneficial in the cases referred to in clauses (*a*), (*b*), (*c*), and (*d*) of question No. 41.

43. I think they are.

44. (*b*) Yes.

(*c*) No.

(*d*) Yes.

(*e*) Yes.

(*f*) A few hours.

(*h*) Not always, nor to any great extent.

45. (*a*) Not in the case of bhang or ganja; the habitual moderate use of charas might produce noxious effects mentally.

(*b*) to (*e*) Not in the case of bhang or ganja.

46. The habitual excessive use of any food, drink or drug would be injurious after a certain time; but I do not think that bhang or ganja, even when used habitually, to an excessive extent, are worse than tobacco, when similarly used.

Charas, I think, does harm, except, perhaps, when used in strict moderation.

47. I think not.

48. See my answer to question No. 46.

49. (*a*) I think not, unless when mixed with cantharides, etc.

(*b*) I never heard of a case.

(*d*) I never heard of its producing impotence.

50. See my answer to question No. 46.

51. (*a*) I think not.

(*b*) None in my opinion.

52. The excessive use of any of these drugs would be apt to be injurious, sooner or later, just as the excessive use of tobacco, alcohol, or even sodawater would be. (See my answer to No. 46.)

53. I think it does.

I have heard of such cases, *e.g.*, the case of the Gurkha soldier who ran amuck at Naini Tal in 1879; also the case of the sepoy who shot Lieutenant Coode at Benares in 1883. Particulars might be got from the Station Staff Offices at Naini Tal and Benares. Several cases of Ghazi homicides "bhanged up to the eyes," occurred, I think, during the Afghan War of 1879, and more recently, in the Black Mountain Expedition of 1890, and at Quetta during 1892 and 1893.

54. I think so. See my answer to question No. 53.

55. I think dhatura is more likely to be employed for this purpose; but ganja would probably be used as a vehicle to conceal the dhatura.

56. I have known cases in which dhatura was said to have been mixed with food by Thugs in 1860-61, in Muttra and Etawa, I think; but I don't remember a case in which it was mixed with hemp.

57. See my answer to No. 39.

I was once attacked by a draught bullock at Saharanpur (in 1882-83) which got loose and injured a wayfarer. The bullock was supposed to have been under the influence of ganja.

58. I am well acquainted with the present system of excise administration in the North-Western Provinces and Oudh, in respect of hemp drugs, having worked it for eleven years. I consider it is capable of improvement by the substitution of a maundage duty, analogous to our still-head duty for country spirits. A maundage duty would give us a greater control over the trade in drugs; would enable us to regulate and reduce consumption by raising the price of drugs; and would make our drug revenue steadier, and easier to realize than it is at present.

60. I do not believe that ganja is produced (to any extent worth mentioning or calling for Government interference) in the North-Western Provinces and Oudh. I have heard of a few plants being grown by fakirs near their wells and also in

court-yards (Aghuns), but I do not believe there is an area amounting to one acre of ganja, cultivated in a single plot, in any district of the plains, in the North-Western Provinces and Oudh.

61. So far as I am aware, the only parts* of the North-Western Provinces and Oudh, where charas is, or can be produced, are Kumaon and Garhwal. I think a maundage duty should be imposed on charas in order to increase its cost, and thereby reduce and limit its consumption.

62. I think not; and I doubt if it would be feasible.

63. Yes (as regards charas and ganja); if a maundage duty were imposed, and if these drugs were warehoused, like country spirits, Government would be better able to increase their price, and thereby restrict their consumption, than is practicable under the present system of farming the license fees; and the effect would be to increase the revenue from hemp drugs, to obtain a more detailed knowledge of the drug trade, and to render the realization of the drug revenue steadier, easier, and more certain than is practicable under the present system. (See my answers to Nos. 58 and 61.)

64. Yes; the existing regulations governing the transport within the North-Western Provinces and Oudh might be, and would be, improved if a maundage duty were imposed on ganja and charas. Until recently, there was no sufficient restriction, no check, no permit, nor pass shewing quantities, in force with regard to transport within the North-Western Provinces and Oudh; but of late, I understand that the opium-pass system has been extended to the case of hemp drugs.

65. (*a*) in the North-Western Provinces and Oudh the revenue from hemp drugs is obtained by means of license-fees for vend of all, or any, of the the three drugs in question.

(*b*) Yes.

See my answers to questions Nos. 58, 59, 61, 63, 64 and 66.

66. The rates of taxation should, I think, vary with the value of the article, as in the case of Bengal ganja. It would be inexpedient to tax pathar ganja at the same rate as baluchar. The bulk of the tax should be realized at central depots and not at the frontier; otherwise, it will unnecessarily hamper the trade.

67. See my answers to questions Nos. 58, 59, 61, 63, 64 and 66.

68. There was nothing to hinder purchasers from smoking on the premises, in my time (1880 to 1891), though I am not aware that the privilege of local consumption was used to any extent. I see no harm in allowing consumption on the premises; what occurs in licensed shops can be better supervised than what occurs in private dwelling-houses.

69. The proposed sites for all excise shops are proclaimed before the excise settlements are made; and if any objection is made, it is considered before the shop in question is licensed. I do not remember a single instance of an objection being made to the position of a shop for sale of hemp drugs.

70. Importation, or smuggling, of hemp drugs would only indirectly affect the Government revenue from drugs in the North-Western Provinces and Oudh; it would injure the drug-farmer directly. The drug monopoly is farmed for a lump license fee, which is tantamount to a duty on hemp. There is no general use of untaxed drugs; the monopolist farmer, in his own interests, takes care to prevent any such loss, so far as the North-Western Provinces and Oudh Government is concerned. In addition to the advantages which a maundage duty on ganja and charas would confer on the drug revenue of the North-Western Provinces and Oudh, a maundage† would also benefit the drug revenue of Lower Bengal, inasmuch as it would lessen the amount of smuggling which must, I think, occur under the present North-Western Provinces and Oudh system, which enables the drug contractors of the North-Western Provinces and Oudh districts, adjoining Bengal, to pass across into Lower Bengal pathar ganja and Yarkhand and Bokhara charas, all of which can undersell the highly taxed ganja and charas of the Lower Provinces, to the prejudice of the Bengal (proper) drug-revenue. I do not see what is to prevent large quantities of pathar ganja and Yarkhand and Bokhara charas from being passed across the Bengal border, from the hilly portions of South Mirzapur, from the Gorackpur Terai, and from other parts of the frontier. (See paragraph 3 of my letter No. 1810-E.—II-12, dated 29th May 1889, page 31, Hemp Correspondence.)

Oral evidence.

Question 1.—I was in the Civil Service and retired two years ago after 35 years' service in this province. I was Excise Commissioner from 1880 to 1891. I was also Collector in several districts, in seven or eight districts, in different parts of the province.

Question 25.—I think that the use of bhang is extensive, so also is ganja; but charas less. It is most used in the East. I cannot give any percentage with any approach to accuracy. There are some people who abstain from religious motives; but there is, I think, no class that wholly abstains. The drugs are used more in towns than in the country. Among the country people they are not much used except in malarious districts.

The consumption is said to be on the increase. I know nothing of it for the last two years. What I refer to is what prevailed two years ago. I speak of ganja and charas. Bhang really corresponds only to tea and is pretty constant. In saying that it was said to be on the increase, I mean that the local (district) reports said so. I hold to the opinion expressed in paragraph 39 of my report for 1889-90. There was no appreciable increase in consumption. The rise in revenue is due to knowledge of such monopolists as Ganga Bishan getting up opposition to them, and so improving the revenue. This was my reason for insisting on yearly contracts. They prevent the power of monopolists like him from being concentrated and established. The opponents are pushed out of the trade by long contracts. I do not believe that the rise in revenue means increased consumption. Nor do I believe that the rise in the price of liquor has materially increased the consumption of the drugs; the dearness of liquor which has arisen within the last ten years has had no considerable effect on the consumption of drugs. The tastes are different. At the same time there may be a tendency that way. It must be slight, or liquor would have been wiped out long ago. It has always been undersold by drugs.

Question 45.—Bhang is about as harmless as coffee or tea. I do not think that "bhanged up to the eyes" refers to what we call bhang. It may be "hemped up to the eyes." I believe it must be charas or ganja. I do not think, however, that the expression does refer to bhang at all. It must be the stronger forms. It certainly does not apply

* See Duthie and Fuller's, Part II, pages 80-81.
† Imposed in the North-Western Provinces and Oudh.

to any effect on the eyes. The Chaubes of Muttra use bhang. This may be seen any day; and there are bas-reliefs showing this use at particular festivals from earliest times. I have never heard there or anywhere else of bhang leading to excesses, acts of violence and the like. I do not say that the excessive use of bhang may not lead to injury to health. Tea itself does in excess. But I have no experience of the ordinary infusion of the leaf, known among us as bhang, injuring the health.

I think that charas is the most potent form of hemp. Even as used (in smaller quantity) it is more potent than ganja. I never heard of the moderate use of either ganja or charas doing any harm to the health. I think I have heard of "Kaf" or phlegm being ascribed to smoking these drugs. I have not heard asthma or bronchitis attributed to them. I should say that the moderate use would relief such diseases. I do not believe that the moderate use would have any effect on the brain. I should say certainly not in a healthy man. I believe that the moderate use would cheer a man, and give him a fillip, if he were down. I do not know of any difference in effects from the different kinds of ganja. The baluchar is better and dearer than the ganja of the south. But I see no difference in effects any more than in different brands of tobacco. The moderate dose to one man is not always moderate to another.

I think that the proportion of excessive consumers is small as compared with the moderate consumers—very small indeed except in such classes as wandering fakirs, dissolute men, and the riff-raff of the bazar. The excessive use of any thing is bad. The excessive use of ganja and (even more) charas is more injurious to the health than for example the excessive use of tea or perhaps even tobacco. Nothing in my opinion can be worse than the excessive use of alcohol; but that is a thing you seldom hear of in this country. You seldom hear of delirium tremens. There is no such thing as excess in alcohol in this country as we see it in the east of London. In thirty-five years in this country I have scarcely seen thirty-five drunk men. As to excess in charas or ganja, the excessive consumers do not ordinarily obtrude themselves. They ordinarily lie quiet and give no trouble. It is very hard to say anything about the effects of the excessive use of these drugs. One hears of terrible results; but that is a common thing to say about intoxicants. But I have never come across cases. Of course there may be bad effects unseen by me; for (as I have said) this form of excess does not obtrude itself. I have heard it said that insanity is due to this excess; and I have heard that view scouted. I am unable to form an opinion. It is a matter for medical men to decide. I do not think that it is a common opinion among the people themselves that excessive indulgence in hemp leads to insanity. But I think it was and is a common opinion about chandu.

Question 53.—I do not think that there is any connection between hemp and crime, except that I have heard of one or two cases of running amuck ascribed to ganja. I heard of a Gurkha soldier in 1879 or 1880 running amuck. It was ascribed by rumour to ganja-smoking. I did not see the case; but I was in Naini Tal at the time; and that was, so far as I remember, the common idea. There was also the case of Lieutenant Coode shot at Benares about 1884. I cannot say whether it was a hemp case. I cannot at this moment recall any other case. But there are other cases on record I believe. Generally, however, there is in my opinion no real connection between the use of hemp drugs and crime; that is my experience. I can recollect no case in my experience as a magistrate of any case in which such a connection appeared to exist. It is possible that the effect of the drug might lead to a man going further in crime than he would otherwise have done, as is the case so frequently seen with liquor in England. But the cases are few in which this is alleged, and I believe they are fewer still in which there is any real ground for the allegation.

Question 59.—I think it is high time to make a great change in the drug administration of this country. As we change from the loose farming system to the combined system of still-head duty and license fees for vend in regard to liquor, so I think the time has come for imposing a maundage duty on ganja and charas. I would impose no duty on bhang for the present. I doubt if it would be feasible, for bhang grows almost as widely as grass in certain parts; and it would not be worth while. The maundage duty on ganja and charas would not be practically affected by this fact; charas is not produced on the plains as far as I know. It is unnecessary to consider that as a difficulty. It can be seen in the memorandum by the Gwalior Assistant Director of Land Records (appended to Mr. Stoker's) that page 23 contradicts the last paragraph on page 24. He is right in the former passage in saying that charas is not produced in the plains. Otherwise how could the Bengal Government tax it as they do? In the same way the fact of bhang growing wild would not affect the taxation of ganja. You cannot get ganja from the wild plant that is anything but ganja in name. It is so inferior in quality that it may be quite left out of account.

I think that each province should make its own arrangement for taxation. In case of frontier duty the share should be given to each province calculated on its own consumption. Then when we have maundage duty on charas and ganja, I would have bonded warehouses at fixed centres, say, at each divisional head-quarters, at which the tax could be levied. This would be the most convenient way of levying the tax. There might be duty on the frontier; but the great bulk of the duty should be taken at the warehouse. To put on Rs. 6 a seer on charas at the frontier, for example, would merely keep the stuff out. The importers could not pay it. The stuff should be pushed into the store-houses and taxed there. I would refer to my letter No. C.E.—80, dated 29th August 1881, in the compilation "Correspondence on hemp drugs" and Mr. Ney Elias' letter appended.

I approve generally of the proposals made by Mr. Stoker in paragraph 48 of his memorandum. The only point on which I differ is of little or no importance. I would not prohibit import of bhang, which is merely done in the interest of trade connection.

The important thing is to have a direct duty that will enable us to know and control the consumption. At present the statistics are quite untrustworthy. They are based on returns made by the contractors. The statistics are trade secrets. It would also make the revenue steadier.

I think that Government should as far as possible insist that the best forms of ganja or charas should pay the highest rates of duty. That is, there must be differential taxation. More than this Government cannot do: Government cannot guarantee or be responsible for the quality, *i.e.*, the purity of the drug. I cannot recommend that any action should be taken by Government with a view to reassuring the public as to the quality of the drug supplied.

All that Government has to do is to see that it realises all the duty it should from drugs. No further interference is sound.

I do not think that there is any other matter on which I should like to be specially heard. But I shall put my views on record in answer to the series of questions and submit them as soon as possible; and I shall enter anything I may have omitted.

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234. *Evidence of* MUNSHI RAJKISHORE, *Kayasth, Pleader, Jaunpur.*

1. I am a pleader and Municipal Commissioner, and therefore I have had the opportunity of obtaining the information from men addicted to different sorts of hemp drugs in regard to which my answers are framed.

2. Three sorts of hemp drugs are known in this district, *viz.*, ganja, baluchar, pathar and biarra; the first two are kept under a piece of stone before they are used.

Bhang or sabzi is drunk by those who do not generally use liquor.

3. In Jaunpur ganja is not sown, but it grows spontaneously, though not abundantly.

5. Only rainfall is required, and not a good soil.

6. There is not any fixed rule; just as the seed falls dense or scattered.

7. In Jaunpur it is nowhere sown.

8. There is no area under cultivation; therefore there could be neither increase nor decrease.

10. There is no cultivation of hemp drugs here.

12. Yes; it is specially cultivated in the districts of Dinapur, Patna, and Nasik. Baluchar in the above places, pathar is cultivated in Nagpur and Bombay, and biarra in Nepal.

13. Yes; it is restricted, because license is given to thikadars. No; it is nowhere impossible.

14. No.

16. No; it is generally purchased. Yes; it can be prepared from hemp, wherever it is grown.

18. Yes; by keeping they deteriorate, and after one year they are reduced in quality and lose their effect. It keeps good for one year only. Dryness is the cause of deterioration.

19. Yes; they are used for smoking only.

20. Charas is smoked in the city only and not in villages.

23. Bhang is ever used for drinking only.

24. Hindus generally drink bhang, and ganja is used by Hindus and low class Muhammadans.

25. The use of bhang is on the increase because wine is becoming dearer and dearer.

27. Habitual moderate consumers are Hindus generally.

29. Tobacco is generally mixed with ganja. Badam and cardamom are sold for the use of bhang.

30. No; it is not usual for children to consume any of these drugs.

31. Yes; there is a tendency for the moderate habit to develop into the excessive.

32. (*a*) Among the Hindus there is a holiday named Holi. On this occasion Hindus generally drink bhang, eat majun made of bhang (it is a sort of sweetmeat), and smoke ganja.

(*b*) Both the above drugs are consumed more than usual on this occasion. On Holi day Hindus eat, drink and be merry. Yes; the use of drugs is regarded as essential in India.

(*c*) It is excessive.

(*d*) No; it is not likely to lead to the formation of a habit, nor injurious.

33. The consumption of these drugs is generally not regarded in a bad sense on the day alluded to above. There is a Hindu public opinion (religious) in regard to the practice, for on Serrad day bhang is offered to Mahadeo with many other things. In Jaunpur district there is no custom of worshipping the hemp plant on any occasion, except that bhang is offered to Mahadeo on Sheoratri day.

34. No; it would not be a serious privation to any class to forego the consumption of the drug they use.

35. Yes; it would be feasible to prohibit the use of all these drugs. No; it would not be consumed illicitly. The prohibition could be very easily enforced by a legislative enactment. No; the prohibition would not occasion a serious discontent among the consumers. No; certainly not. The discontent (if any) would not amount to a political danger. I think other drugs would follow the prohibition and not alcoholic stimulant.

36. There is no reason for thinking that alcohol is substituted for any of these drugs. There is no proof of its reality.

40. Ganja is sometimes used by those patients who suffer from rheumatism, and bhang is given to cattle only with intent to improve appetite.

43. No; they are not inoffensive.

51. Yes; thieves are habitual consumers, and the use of these drugs is often the motive of thefts.

52. Necessity has no law. The more want for money for these drugs, the more thefts to defray its expenses.

56. Dhatura is often mixed with bhang and ganja and thus given to victims for the purpose of committing crimes upon them.

66. Yes; in my opinion there should be different rates of taxation for different kinds of ganja, on the principle of quality of the article.

69. No; the wishes of the people are not consulted before a shop is opened in any locality. No measure whatever is taken for this purpose. O yes, local public opinion ought to be thus considered.

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235. *Evidence of* Sheikh Hifazat Hosain, *Zamindar and Pleader, Kanauj (Farukhabad).*

1. I have read medical books, have personal knowledge and have made enquiries from persons who use the drugs.

2. These definitions may be accepted for this province. Ganja, bhang and charas are known by these names. Siddhi and patti are not known in this part.

3. Bhang grows spontaneously in Kheri, Bahraich, Gorakhpur, Basti, Bareilly and Saharanpur.

4. Bhang is also called buti and sabzi.

5. Bhang grows in Terai lands, *i.e.*, in sandy soil by the river side. No irrigation necessary.

6. Don't know.

7. Hemp plant is grown—

(*a*) for production of ganja in Bara Banki, Nawabganj,

(*b*) for production of bhang in Farukhabad 1,500 maunds, and Hardoi 250 maunds.

8. No considerable increase or decrease in the area.

9. Bhang is grown in the same way as ordinary rabi crops.

10. Ordinary cultivators cultivate bhang. No special class.

11. No.

13. Ganja is not grown in these parts.

See answer to question No. 7.

15. Bhang is pounded and dissolved in water. Sounf (aniseed), pepper, kasni and sugar are added. It is drunk as a cooling drink; the preparation is also taken in the shape of powders and cakes. Majum is also prepared from bhang. It is a kind of confectionery. Rosewater sometimes is added. Also keora water. Ganja and charas are mixed with tobacco and smoked. Sometimes smoked without any such admixture.

16. As a rule bhang is prepared in the fields where grown. Sometimes in the house. Ganja and charas are not prepared from the wild plant.

17. No special class.

18. Ganja and charas keep good with ordinary care for two years, and bhang for three years; but they deteriorate after one year. If care is not taken, they deteriorate sooner. Ganja and charas entirely lose their properties after two years, and bhang after three years. Cold spoils them.

19. Charas and ganja are only smoked. They are as a rule smoked in a chillum without a pipe.

20. Hindu fakirs and low caste Hindus and lower classes of Muhammadans smoke ganja and charas. Localities cannot be specified.

21. Round (murra) and flat (baluchar) ganja is smoked.

22. Foreign is preferred. It comes from Ladakh and Yarkand.

23. Never smoked.

24. Hindu fakirs, Brahmins, Thakurs, Khatris, kalwars, mahajans and low caste Hindus eat and drink bhang. Kayasths do not as a rule drink bhang, but sometimes eat it. Very few Muhammadans eat or drink it. Cannot tell to what extent.

25. The use of ganja, charas and bhang is more on the increase now than it was ten years ago. This is due to water supply having become more malarious than it was before.

28. (*a*) The average cost of ganja and charas to habitual moderate consumers is 6 pies per diem.

(*b*) To habitual excessive consumers one anna per diem.

29. See answer to question No. 15. Dhatura is not used except when ganja-smokers cannot obtain ganja in sufficient quantity.

30. The three drugs are used both in solitude and in company. (See also answer to question 45.)

31. The habit is easily formed. It is difficult to break off. The moderate habit eventually develops into excessive.

32. No such custom. The use of the drugs is injurious (physically).

33. The use of the drugs is generally condemned. No religious or social custom exists. No custom of worshipping the hemp plant exists.

34. If consumers forego the consumption of the drugs, they will feel the want of it for about 20 or 30 days, but no serious consequences can follow. Can give no idea of the probable numbers.

35. It is not impossible to prohibit the use of these drugs. The drug will be consumed illicitly. The use of these drugs could be made punishable; the prohibition will occasion serious discontent among the consumers. Such discontent will not amount to a political danger. The prohibition will be followed by recourse to alcoholic stimulants.

36. No.

37. The effects of ganja and charas are nearly the same. Charas is stronger of the two. Excessive use of charas is sometimes fatal. The effects are: (1) physical infirmity, (2) brain is affected, (3) produces melancholy, (4) indigestion, (5) asthma, (6) cough, (7) dimness of sight, (8) cowardice and laziness.

38. Baluchar ganja is the most intoxicating, next comes pathar, and the least is native ganja.

39. Ganja is only smoked. Bhang is eaten and drunk. Ganja and charas are not eaten.

40. Bhang is used externally for piles. It is also used in the treatment of cattle diseases.

41. (See answers to questions 45 and 47.) Only the lower caste Hindus and Musalmans. Very few high caste Hindus use the drugs.

42. (See answers to questions Nos. 37 and 49.)

43. No.

44. The immediate effect is to produce slight intoxication, which lasts for half an hour or so. At first the use of ganja and charas helps in digestion, but afterwards produces injurious effect. (See answer No. 37.)

Bhang produces intoxication slowly. The intoxication lasts much longer. Moderate use does not produce total intoxication. Bhang is refreshing and creates appetite, but eventually has its injurious effects similar to those produced by ganja and charas.

45. The habitual use of the three drugs produces noxious effects physically as well as morally and mentally. It impairs the constitution. Ganja and charas injure the digestion. Bhang creates

appetite. Ganja, charas and bhang cause dysentery, bronchitis and asthma. The drugs produce laziness, but not habits of immorality or debauchery. Insanity is also produced by these drugs.

46. See answer to question No. 49.

47. It is not a hereditary habit. Children do not consume ganja or charas. They however consume bhang.

48. See anwer to question 49.

49. No. The moderate use is not practised as an aphrodisiac. It produces impotence. Some prostitutes use the drugs. The moderate use of these drugs leads to excessive use.

50. See answer 49.

51. Cannot tell what proportion of bad characters are habitual consumers. No connection with crime in general or with crime of any special character.

52. The moderate or excessive use of these drugs has no connection with crime.

53. The excessive indulgence does not incite to unpremeditated crime. Insanity produced by the excessive use of the drugs may lead to crime.

54. No.

55. Am not aware.

56. Dhatura is mixed with ganja and charas, in order to increase their power of intoxication.

57. See answers to questions 19, 37 and 39.

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236. *Evidence of* GAURISANKAR SINGH, *Chhatriya, Pleader, Azamgarh.*

1. I have used the drugs ganja and charas for over a year from December 1873, and finding their effects most injurious to both body and mind, I determined to give them up. The circumstances which led me to the habit were curious and need not be set forth here, but I should say that I felt much difficulty and inconvenience in giving up the habit, which took me one full year, and not without having recourse to using bhang continuously in the beginning and occasionally towards the end of the said year.

I have since then attentively watched the progress of administration and its effects on the consumers.

2. Yes. The bhang is also called buti and bijaya.

19. Yes, they are used only for smoking.

20. Hindus and Musalmans both smoke ganja and charas, and in all localities. Among the Hindus, sadhus, a class recruited by all the four caste-men, smoke almost wholly. Brahmans do not, excepting a few, who are therefore considered as immoral. I am not able to determine the proportion of smoking people among Kshatriyas, Vaisyas, and Sudras and Musalmans, but I think the ratio of such ganja smoking people now is 10 to 5 of them twenty years before.

21. The flat ganja, or baluchar, is preferred to the other two kinds, and the round to the chur. No; different kinds are used in different localities, at least in this province.

22. As charas is not a native of this province, foreign charas is used here. I have seen two sorts of charas—one imported from the East Bengal, brown in colour, and like dhela (sod of earth) in shape. The other grown in the west, near the Punjab, in colour and liquidity resembling opium grown in our fields. The former, generally used here, is much less strong than the latter, whose intoxication lasts longer also.

23. No, never as I know.

24. In all localities in these provinces, Brahmans Kshatriyas mostly and Vaisyas and Sudras eat and drink bhang. In winter it is often eaten, and in summer drunk. The proportion of drinking people to non-drinking cannot be stated by me accurately, but it is more than ganja-smoking people; perhaps 40 per cent. are bhang consumers.

25. The use of ganja, charas and bhang is on the increase in this province. The reasons that can be assigned being—(*a*) the facility with which the drugs can be obtained anywhere you like; (*b*) the increase in the number of sadhus class of people consequent upon the growing poverty of the country; (*c*) want of education; (*d*) the natural habit of the people of this country to imitate what they see others do without understanding the consequence; and (*e*) owing to the increasing poverty people are inclined to have recourse to these cheaper drugs for more costly other narcotic.

26. I have no means or materials to reply this question.

27. As far as my knowledge goes, there are no special classes of people from which as a rule any sort of consumers of these drugs may be said to be taken, but there are of course certain special circumstances appertaining to various classes of people which, as consequence, naturally produce different sorts of consumers. As, for instance, there is a class of people called sadhus, the removal of whose every necessity depends solely on public charity, and the only means for a sadhu to gather men round him is now ganja and charas smoking. Just take another example of a zamindar having an income of, say, Rs. 50 a month only, or a Mahajan or an artisan of the same position. A ganja-smoking guest comes and stays with him for a fortnight, and tastes him ganja or charas smoking, and then goes away, but the host continues the practice in company of his lazy neighbours. As he has sufficient means or can borrow money if he likes, he, the zamindar, and the sadhu mentioned above are sure to become habitual excessive consumers.

Thus the habitual excessive consumers are mostly from sadhus and inconsiderate lazy sort of well-to-do people. The habitual moderate consumers are formed of those who in the beginning acquire the habit anyhow, but have sense enough to live within their means, or those means are not enough to induce creditors to advance money.

Occasional excessive and moderate consumers are mostly from low class of people and labourers generally associating the habitual excessive consumers for the purpose of smoking ganja. No special classes can be named for the latter three sorts of consumers to come from.

Reckless sort of well-to-do people having no work or no intention to do work, and those that have no means to live upon, are mostly apt to fall into this habit. As to circumstances, it may be said that formerly according to the Hindhu shastras human life was divided into four stages—Brahmcharya, Girhasth, Banprasth, and Sanyas, the last being one now called the sadhu state of life. The first stage of being educated extended from 5 to 48 years of age optionally and to 24 compulsorily. Such a scholar used to become a sanyasi or sadhu after having gone through other two stages.

Thus the sanyasi or sadhu class was usually

recruited by the best educated, well read, and experienced men whose lectures were the charm to gather people to enable the latter to do what was good for the country. Now the same recruitment of the now sadhu class has best been stated by the common couplet :—

Nari mui ghor sampati nasi.

Mund mundaye bhaye sanyasi.

Whose charm to gather people is ganja smoking in order rob and ruin them.

(The couplet may literally be thus translated : Wife dead and house-wealth gone caused the head shaved and became devotee.)

28. The average cost of these drugs per diem may be estimated at :—

(*a*) bhang ¼ anna, ganja 1 anna.

(*b*) bhang 1 anna, ganja one rupee.

Ganja and charas are sold at the same rate, hence the cost of charas is the same as of ganja.

29. The ingredients ordinarily mixed with bhang are *gol mirich* (pepper) and *thandhai*,* and with ganja or charas water or tobacco of both kinds. Those exceptionally mixed with bhang are dahi (curd), zira, badam, ilachi, jawitri and salt, which is saltish bhang, or milk, sugar, rose water and rose flower leaf, etc., which is called sweet bhang. In no case is dhatura so used. The object of admixture is mainly to make the ganja and charas tenable, and bhang eatable or drinkable.

* Kahua, kulfa, kasni, seed of kakri and of lauki are called thandai.

30. (*a*) About ¼ consumption of ganja and charas is practised in solitude by those beginners who have to fear from the elderly members of their family or village. The rest of all the three drugs is practised in company of those that are addicted to them.

(*b*) It was mainly confined to the male sex, but now women also of low order have commenced this practice, four instances of which I know. It is not confined to any time of life.

(*c*) No, it is not usual at all.

31. The habit is very easily formed. It is difficult to break it off. I had first to replace the smoking with bhang drinking, then to swear not to purchase any of the drugs with my own money, and then to determine not to go to sadhus, and yet during the last few years I used the drugs more than once even when very easily pressed. Yes, the tendency is in all cases.

32. There is one festival called Shivratri taking place every year on the Magh Sudi 13th in commemoration of the marriage of the great deity Mahadeo with Parbati. On that day even those who never touch bhang use it freely. But it is by no means essential. It is excessive and injurious also in some cases, but the use of that day only cannot lead to form a habit.

33. The consumption of each of these drugs is generally regarded as most ignoble. From the Brahmin and Nanhakpanthi point of religion the ganja or charas smoking is totally forbidden, especially for its admixture of tobacco.

In regard to the practice of smoking and drinking these drugs, the best classes of Indians attribute the ruin of people to the Government trade in them. This sentiment is attributable to the practice resulting into social, moral, and physical deterioration. On no occasion are these drugs worshipped, but the bhang is one of the materials to worship Mahadeo with, on Shivratri especially.

34. Yes, it would be a most inconvenient privation to Brahmans and Kshatriyas, for the simple reason that they cannot have recourse to liquor.

I am not able to give the probable number.

35. Yes, the prohibition of all drugs is practicable. Yes, it would be so consumed. It would be enforced by abolishing the present trade and imposing a very heavy duty on the small quantity of the drugs to be imported for the use of the confirmed consumers and for medical purposes. Sale to be made by one licensed vendor only in each Tahsil to license holder consumer only. They would rather bless Government for this prohibition. To some extent recourse will be had to alcohol.

36. No, alcohol is by no means substituted for these drugs.

37. Yes, the intoxication by charas is stronger and lasts longer. It also produces more heaviness of head than ganja, and is drier.

38. Yes, they have different effect in degree and in kind, the effect of round ganja is worst of all, producing headache and cough ; the chur being the least effective.

39. No.

40. Yes, native doctors, both Misrani and Unani prescribe bhang in the treatment of human and cattle diseases. In case of piles, both blind and bleeding, bhang is prescribed by both schools of the said doctors.

41. An occasional moderate use of bhang only is found to be—

(*a*) rendering food a little more palatable, but not digestive ;

(*b*) nothing of the kind, rather rendering more headache ; and

(*c*) nothing of the kind.

42. No, because it will form a habit, because the habit may lead to excessiveness, and because the moderate use itself will not fail to produce its harmful natural effects.

43. Yes.

44. (*a*) The immediate effects of all the drugs of ganja and charas chiefly are—(1) Loss of brilliancy of face ; (2) loss of activity ; and (3) emaciation and decay of faculties.

(*b*) It is not refreshing.

(*c*) It produces intoxication.

(*e*) It does not produce hunger.

(*f*) The effect of ganja lasts three hours, of charas four or five hours, and of bhang twelve hours.

(*g*) The after-effects of all the drugs is a terrible mental depression.

(*h*) Yes, the want of subsequent gratification produces longing.

45. (*a*) The habitual moderate use of ganja and charas specially produces noxious effects, physically, mentally and morally.

(*b*) It impairs the constitution in every way, produces serious effects on the generative system, and dries the blood of the consumer.

(*d*) Yes, it causes cough, and sometimes asthma also.

(*e*) Yes. It stupefies the consumer, impairs the moral sense, interferes with the nutritive system, causing laziness and inactivity, and leads to immorality.

(*f*) It lessens the sense of distinguishing right from wrong, and in long run, in case of a weak constitution, produces insanity, not of violent kind, but temporary. Yes, the symptoms may be re-induced. Remarkable quietness is the typical symptom. Yes, they do confess.

Yes. I am acquainted with many cases bearing on

these points, but for want of time I give an account of only two persons, Iswari Singh and Gokul Singh, both of Mehnajpur, Pargana Deogaon, and my relatives. The former, my class-fellow while at school, was employed in the Railway, Oudh and Rohilkhand Railway, at Lucknow. The ganja made him half mad and issueless, and at last, about a month ago, he has been imprisoned for two years. The record of his case will show of his madness, and all I have stated on the points of this question are inferences from his conduct and the course of his life.

The other, Gokul Singh, was a constable in the police somewhere in the west. When addicted to ganja smoking, the first appearance of madness was that he became quiet and negligent and was dismissed. His father, very badly off, brought him home. For one year he was at home like an inoffensive madman. He talked to none, did nothing, and took no food except parched grain (charban) sometimes. People wondered how he lived. As he got no ganja for the poverty of his father, he was restored to his senses at the end of the year. He then began to roam among his relatives, and lived with me also. It seems he got at some places ganja again to smoke, and as a consequence he again was reduced to the same habit. I took special care of him this time, and he is now well enough to work, but very idle.

46. A major portion of the inmates of the lunatic asylums, and of the mad and half-mad men outside them, must surely be the products of the excessive use of ganja and charas, which including that of bhang, is sure to effect asthma, cough, debauchery, nervous irritability, and sleeplessness, if not insanity, rendering the consumers thin, weak, lazy, and incapable of doing anything wordly well and in all fever epidemics they are first to be attacked and the soonest to succumb.

47. No, it does not appear to be a hereditary habit, but to some extent that of ganja and charas affects the children in making them of low vitality.

48. It is not hereditary, but that of ganja and charas is sure to make the issue weakly and falling easy victims to infantile diseases.

49. Yes, that of ganja and charas is so practised by inconsiderate men and prostitute women, which soon makes them imbecile. The use for this purpose is much more injurious, because the drugs do not possess quality to create manly power, but to exhaust soon what it is in one, and hence the use of hemp drugs tends to produce impotency.

50. The excessive use of ganja and charas, if ever practised as an aphrodisiac at all, will be so practised, but for a very short time, because it will by itself produce imbecility, impotence or insanity.

53. Yes. No, I do not know of any such case.

54 and 55. Yes.

56. Such effects are not modified at all by the admixture of substances usually mixed. The object of the usual mixture is simply to make the smoking of ganja and charas more tenable, and the use of bhang drink or eatable. I have only once seen a sadhu eat dhatura seeds with bhang. Mischief-making people sometimes administer it to others without their knowledge. Dhatura makes the drug very strong, producing excessive headache.

57. I have never seen them eaten or drunk, nor heard it.

63. I would abolish the whole system and repeat here what I have stated in reply to question No. 35.

69. No. The wholesale contractor appoints a man of his own and deputes him to open a shop anywhere he likes. It ought to be considered.

Oral evidence.

Question 1.—The drugs made me inactive, and my intellect was dulled and my mind depressed. My appetite failed me, so that I could not take as much food as formerly. My digestion was impaired. I learned the habit from a sadhu. He appeared to me afterwards to have initiated me into the habit deliberately, although he did not teach the habit as being connected with religion. At first I only smoked from his chillum. Afterwards I would take five or six chillums in the twenty-four hours by myself. Only once did the smoking quite intoxicate me. That was the principal reason of my giving up the habit, though I saw that the habit was in other respects injurious to me. From that time I gradually decreased the quantity until I finally gave it up for bhang. I felt serious headache after the immediate effects of the intoxication had passed off, and my brain remained muddled. I smoked the baluchar ganja. I used to drink bhang once a day in the evening for a year before I could quite leave off the drug. I had been smoking ganja for a year. The bhang always intoxicated me, but it was not so strong as ganja. It was also injurious, though in a less degree than ganja. I was about 23 years of age when I began to use ganja. I was not in bad health, nor was the drug recommended to me by any medical adviser. The sadhu is still alive, but has dropped out of my acquaintance. I was appointed Head Master of a school at Mohamedabad, and there made the acquaintance of one Thakur Pershad, who used to smoke ganja and charas. He introduced me to the sadhu. Thakur Pershad used to take liquor, but gave up the liquor and took to ganja. The school was reduced, and I was dispensed with. A year or two afterwards I got an appointment in the Judge's Court at Azamgarh. I was there for two years. My pay as schoolmaster was Rs. 40 and in the Judge's Court Rs. 15.

Question 20.—I think the number of ganja smokers has doubled in the last twenty years. I have observed the habits of people in connection with the drugs rather carefully wherever I have lived. I meet such people and talk with them, and I have made special enquiries on receipt of the Commission's questions. I think the total consumption of the drugs must have increased. The auction sales have nearly doubled in Azamgarh.

Question 21.—I cannot say if the round ganja comes from Bengal. I know of no other ganja besides that which comes from Bengal. The round ganja is not baluchar.

Question 22.—I don't know where the charas is made which comes from East Bengal. I have seen it. The contractors have told me that it comes from east, some place in Bengal. I don't know in what place near Punjab the other charas is made.

Question 24.—By "40 per cent. are bhang consumers," I mean the ratio to refer to the male population.

Question 25.—I state that the sadhus are increasing in number because my observation has conveyed that idea. I find in nearly every village now in Azamgarh a "kutti" which is inhabited by sadhus. Formerly there was only one such kutti in two or three villages. My duties carry me into the district, and I visit nearly all villages. The wandering sadhus are fewer. I have not studied the

census statistics. The sadhus live on charity. The increase in their number does not indicate a general increase of wealth in those who support them. The society of sadhus is frequented for the purpose of ganja smoking, and every visitor gives alms of some sort. In this way they are able to get their smoking cheaper than from the shop, where they have to pay money for it. Religious sentiment also enters into the alms-giving. The people get no benefit from the sadhus but the hemp drugs. People do receive things purporting to be charas and medicine from the sadhus, which implies that the sadhus have certain influence or powers. By "want of education," I mean that education is not sufficiently advanced to check the habit. The feeling of the educated people is against the influence of the sadhus. This should reduce the number of sadhus since education is advancing.

Question 30.—The women to whom I refer in this answer are women of the lower classes who may be quite respectable. Formerly prostitutes alone used the drugs. Recently I have noticed the habit among other women, a fact of which I was unacquainted before. I enquired fifteen years ago. My experience is gained in Azamgarh. It was two or three years ago I learnt the instances of four women I have referred to, and since answering the question I have heard of other cases.

Question 31.—By "the last few years" in answer 31 I mean the years immediately passed. I have taken the drugs occasionally during the last three or four years.

Question 33.—By "Government trade in the drugs" I mean the system of auction sale of the monopoly. I call this trade. The people generally look at the matter in this light. The educated classes do, I think, so regard it. If Government did not sell the monopoly, the drugs would not be so easily procurable, and so many shops would not be opened. If the business were left entirely in private hands, I think the production and sale of ganja would both fall off. I have heard that the drug plant grows spontaneously, and that it is cultivated towards the east. The people who are ruined by the Government trade are the ganja smokers, not the population in general. By the best classes I mean the educated classes who have learnt English, not Sanskrit or Arabic scholars. The latter will probably agree with those of English education. It is among the Nanakpanthis that tobacco is under the stricter prohibition. By Nanakpanthis I mean the Sikhs. But both Brahmins and Sikhs hold the drugs to be forbidden. There are no Brahmins in my district who offer ganja to Mahadev, but bhang is so used.

Question 45.—I know and have related instances in which the moderate use of the drug has caused insanity. The most noteworthy case of the kind is that of Gokal Singh, a distant connection of mine. The case occurred two years ago. Gokal Singh must be now 28 years of age. His father told me he had been taking only six or eight chillums a day, as he could not afford to spend more than one anna a day on ganja. During that year I stayed in his parents' house, sometimes three or four days, and once for a fortnight. I observed on these occasions the symptoms I have described. For the year Gokal Singh was at home he got no ganja, and was restored to his senses. I heard he had been smoking ganja for two years before he lost his wits. I don't know from whom he learnt the habit. When he lived with me he asked for ganja, but it was not supplied. In 1892 he got ganja again or money to procure it. He came back to me, and appeared to be on the high road to a relapse into his previous condition. He is now at home. He was dismissed from the police because of his negligence brought on by the ganja before he spent the year at his own home. He was active in mind and body before he took to ganja. In 1891 I found him sometime unable to understand what I said to him. His father was an intelligent man, but not educated. There was no defect in the mind of either parent. I have heard that his great-grandfather was leprous. This is the case of which I have the best direct knowlegde of all details. I know of other cases of insanity caused by ganja smoking. I know some six insane people in Azamgarh city, of whom two are women and four men. In regard to three of them (men), I am sure their insanity is due to ganja. In regard to the fourth, I am doubtful, because people say he does not smoke ganja. Beyond the Azamgarh cases I do not know any insanes personally anywhere. The women's insanity is possibly due to mental causes. I should expect that more than half of the insanes in the Azamgarh district would have been brought to the condition by use of the drugs. The remark at the end of my description of Iswari Singh's case should be that I have drawn my inferences from his and Gokal Singh's cases.

Question 46.—My remark that the major portion of the inmates of lunatic asylums, etc., *must surely be* the products of the excessive use of ganja and charas is founded on the cases of Iswari Singh and Gokal Singh.

Question 49.—The three insane men in Azamgarh are not the sole sources of the information on which I have framed my answers to this question. They are, however, all childless. They never had any children born as far as I know. They are married men. Iswari Singh has a wife only, but no children. Gokal Singh is not married.

Question 59.—I object to the use of all drugs, including alcohol. I have never taken part in publicly repressing consumption of these things. I do not belong to any Temperance Society. I think chandu is the most deleterious of all intoxicants, and that bhang is the least. I have not personal experience of alcohol; but, as well as I can judge, ganja and charas are more deleterious that alcohol, because of their tendency to produce insanity and imbecility.

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237. *Evidence of* Joytish Svarup, *Kayasth, Pleader, Dehra Dun.*

1. I have very little (if at all) personal knowledge of what I state. My information is derived from other consumers of the drug for the most part for ten years and more.

I have been connected with different societies which condemn the use of all drugs, etc. In my capacity as office bearer to the several societies I had from time to time to collect information and lay it before the public.

Aryasamaj, Kayasth Sabha and Temperance Society are the chief among the societies I have had the honour to belong to.

2. In my opinion Dr. Prain's definition of bhang, ganja and charas are correct.

3. I have seen it grow spontaneously in Dehra Dun and Saharanpur.

4. Bhang, buti, sabzi, vijaya.

5. Wild hemp is found in wetty climate, rich or well manured soil, up to the height of 6,000 feet above the sea level.

6. Dense.

7. None, so far as I know, except in some part of Jaunsar, Bewar and Tehri Garhwal.

10. The hemp is said to be cultivated in the hills (Jaunsar, Bewar and Devalgarh side) generally by people who are considered low; they do not specially belong to any particular caste or class, as they belong to Rajputs down to Doomras.

12. I do not know any such place or district where the wild hemp is specially cultivated for the production of ganja; nor do I think any such practice is in existence, though if it was, it would be necessary to extirpate male plants.

13. I do not think the plant is cultivated in our province. If it was, perhaps Dehra Dun would be the best place for it.

14. No.

16. No; people do not generally prepare or care to prepare bhang at their houses, though it would be possible to do so if they cared; yes, all the three drugs can be prepared from the wild plant, and fakirs living in the jungle sometimes do prepare one or other of the drugs from the wild plants; the production, however, is of inferior quality.

17. It is not confined to any particular sect or class of people; the people making it are, however, generally considered of lower class (in the hills).

18. Yes, all the three. Yes, it quite loses its effect in time. The consumers have been known to think the drugs can be kept for three or four years. It is not known what special care (if at all) is taken to prevent deterioration.

19. Ganja and charas are, as a rule, smoked.

It is said when a habitual consumer cannot find a chance to smoke, he will eat it. But it is so seldom done that it cannot be said either to be practice or habit with any particular class.

20. Ganja is not so much used as charas.

Fakirs, sweepers and sailors (mallahs) use one or the other of them very often; otherwise it is not confined to any particular class of people. Damp localities or cold countries (for instance, Badari Nath) are the places where people often take to using them.

22. In Dehra it is imported from the Punjab (Hoshiarpur). It is not produced here, and the wild plant found scattered here is not sought after for the purpose.

23. Bhang as such is seldom smoked.

24. Hindus, as a rule, have no scruple to the bhang as a drink. They are not, however, given to it, though the use of bhang is not restricted or confined to any particular class. It is both eaten and drunk; the only people that are known to take it as a rule are the Chaubes (Brahmins mostly living in Muthra and Mainpuri). Muthra and its neighbouring part of the country as well as hot places are the localities where it is generally taken. In places like Gya, bhang is also frequently taken—to save one's self from the effect of water which is generally considered injurious otherwise. It is very difficult to give a proportion of the people as required. But he who drinks will have no objection in eating it, and he who eats will often drink. Drink is, however, prepared and is generally in vogue.

25. Bhang and ganja are not very much and very often used. But charas is generally consumed; the local reason is that Dehra is too cold a place for bhang, and it is not in vogue here to smoke ganja; sweepers and khitmatgars, low people as a rule, take to charas. In our district the use is not on the increase. Increase, if any, is due to the increase in population. Otherwise the people (respectable as a rule) have come to regard it as obnoxious.

26. Cannot answer this with any reasonable precision.

27. Fakirs, sweepers and mallahs; the first and the last are generally exposed to the inclemencies of the weather; and in order to avoid its effect and be better able to endure the hardships of their respective life, they take to the drug; the fakirs with their eyes red and meaningless talk under the effect of the drug can better pass themselves in the eyes of the public as something divine.

Sweepers and other low people get into the habit, because they very often find opportunities of mixing up with such fakirs and others.

28. Bhang—(*a*) from half a pice to two. (*b*) can hardly be fixed. Ganja from two pice to one anna. Charas the same. For (*b*) it is difficult to find any limit.

29. Fakirs have been known sometimes to mix with their drug some quantity of dhatura. There are certain things as petals of rose flower, almonds, khaskhas, tukhm-i-khia-ren, etc., which are used as ingredients of bhang by occasional or moderate consumers of some wealth.

30. It is very seldom (if at all) that any of these drugs is consumed in solitude. It is mainly confined to males and not to particular times of life, but children have only seldom been known to take to the evil, except when their father was a habitual excessive consumer.

31. Yes, very easily, and it is difficult to break it off. There is a very great tendency of the moderate use developing into excessive. In fact, many people hold it is almost impossible to keep up moderation.

32. Bhang and its admixture with milk called dudhia as well as majum (sweetmeat prepared with bhang) is often resorted to and rather freely taken by Hindus except by those who drink liquor, on the occasion of the social festival called Holi; the worshippers of Shiva also take it on the occasion of religious ceremonies and days; for instance, on Shivaratri.

People make a vow to offer dudhia to Shiva on certain occasions when they are in difficulties, &c. There is, however, no custom prevailing with respect to charas and ganja, and the use of bhang is generally even on such occasions not excessive or apt to breed mischief or lead to formation of habit as a rule. Charas on the day of Shivaratri is offered to Daksh in Hardwar.

33. Apart from the religious sentiments, the use of the drugs is generally deprecated.

People, it appears, have come to feel the disastrous effect of these drugs and do not, even from a religious point of view, uphold the use thereof. Several movements on foot now-a-days, and especially the temperance societies, have opened, and are trying to open, the eyes of the people, and people cannot but feel the effect whenever they turn their yes to their moral, physical and pecuniary state; they feel it all the more when they come to know from the leaders of their religion that even there it is not considered a good thing to indulge in such drugs.

34. Of course, it would be a serious privation to those who are given to its use. Fakirs, &c., would feel it very much, and others also will suffer pangs if they are prevented from having it, it being so painful to break the habit off.

It is very difficult to give any appreciable idea of the number of the people belonging to each class.

35. (*a*) Yes, it is feasible to prohibit the use of all these drugs by making its use penal.

(*b*) There can hardly be any doubt that attempts would be made to smuggle and consume it illicitly, but the penalty would operate as a check to a great extent.

(*d*) and (*e*) The prohibition would no doubt occasion serious discontentment, but that discontentment will hardly amount to a political danger, for the simple reason that the consumers carry very little influence in the society or over the public in general, and will not at all be supported in their evil inclinations if they tried to set up people against the Government. A few riots or affrays may take place here and there, but nothing more.

(*f*): (*a*) I do not think people will, as a rule, take to the use of liquor, if the use of drugs is prohibited; and the reason is this, that the use of liquor is prohibited by religion, and people except those who have lost all regard for their religion will hesitate very greatly to take to liquor. Besides religion, society also will not tolerate any free use of liquor, and that will be a very great check upon the people; in fact, greater than that of religion. (*b*) Opium remains the only drug that might be resorted to, and it is possible people might have a tendency to use it, as there is neither religion nor social custom so much against its use as against the liquor.

36. I do not think it is true that alcohol is replacing these drugs. It cannot be so for the obvious reason that religion and social custom and usages are to a great extent against the use of liquor. People have not the same freedom to use liquor as they have with respect to these drugs. Those persons whose religion and society do not prohibit the use of liquor have been known to take liquor when they could not get the drugs they were used to.

37. I do not know much about this. But I have seen charas-smokers suffering from cough as a rule.

38. Hiccough generally results from charas-smoking. Bhang-users do not catch any disease so soon as charas-smokers do. It affects a little too slowly for people to observe. But excessive consumers of bhang I have seen suffering from what is called "Tar-khansi."

39. Smoking is more dangerous and affects the smoker rather instantaneously than eating or drinking; the reason is obvious; the former affects the brain directly, whereas by eating and drinking the nefarious thing can affect the system only through the regular process of digestion. I have seen people become intoxicated as soon as they smoked charas, whereas it takes some time for bhang to show its signs.

40. (*a*) Bhang is the only thing I know which is prescribed by native "vaids and tabibs" in cases of piles.

(*b*) The same thing is given to the cattle on certain occasions.

41. I do not think it is beneficial in any case.

(*a*) The effect is felt only by those who take it seldom or occasionally, but not by those who become habitual consumers, whether moderate or excessive. Habitual consumers will lose all appetite if they do not get the drug they are used to.

(*b*) As above.

(*c*) People have been known to profit by a moderate use on such occasions.

(*d*) I do not know any other use.

Sailors and other persons living in malarious and unhealthy tracts use it for the purposes mentioned in (*c*).

Yes, it is the moderate use I refer to.

In the hills bhang is considered very useful: the fibres of the hemp plant are made into cloth called bhangila; the wood serves the purpose of a torch, as it burns like a torch in the dark. Oil is made out of the plant and used as a medicine in some cases of pain, &c.; the seed is also used as a spice. It is scorched and eaten like gram and maki, &c. Khali is also made from the seed and given to animals.

42. An habitual use of any of the drugs, whether moderate or excessive, is harmful in my opinion. The reason is obvious that it is almost impracticable to fix on a standard which can be considered moderate; there is such a tendency to exceed moderation that one can hardly stand the temptation. Moreover after a few days' use the same quantity of drug does not produce the same effect as it originally used to do, and hence the consumer is obliged to increase the quantity and thus become in course of time an excessive consumer.

43. They are as a rule.

44. It is refreshing and does produce a sort of feeling of uneasiness; creates appetite.

The effect lasts from three to twelve hours.

Yes, there are after-effects; uneasiness and longing invariably overtake the consumer. He becomes dull and unable to attend to anything properly. In fact, they sometimes lie down, and get fever until the drug is administered to them. But all these refreshing and other effects are only due to the weakness which consumer naturally lets himself into. His vitality is seriously suffering, and his health actually going down the hill when he flatters himself into the belief that he feels refreshed at the very dose of the drug that he gets.

45. (*a*) Yes. It is felt in course of time though.

(*b*) Yes.

(*c*) Yes, after some time a consumer finds he cannot take the same quantity of food as he used to do.

(*e*) Yes.

(*f*) Yes. Cannot describe the nature, kind or quality of insanity, as I have not myself seen any one suffer from it. I have only heard of it.

(*g*) I do not know of any particular case.

47 and 48. No. I do not think so; the only thing that I can say is that their issue is generally of weak constitution.

49. It is not aphrodisiac.

50. It does tend to produce impotence. It dries up semen; in cases of moderate use the effect takes time to become visible and is not seen at all if there are other favourable circumstances that counteract its effect. In case of excessive use it is often too visible to escape one's notice.

51 to 53. No.

54. Possibly. But as a rule consumers of these drugs are not mischievous; the feeling of indolence comes over them, and they become often unfit to commit any acts of violence.

55. (*a*) Yes, often.

(*b*) Yes.

56. It depends on the other ingredients mixed with that. If they are soothing or ameliorating or counteracting in their effect, the drug does not prove so injurious as it otherwise does. If they increase and add to the injurious effects of the drug, then the drug becomes still more harmful; fakirs do sometimes use dhatura to increase the stupefying effect of the drug; and criminals sometimes use it for the same purpose to rob others of their property, etc.

68. There is none in Dehra. But I have seen such shops on the occasion of big Hindu fairs in some of the large cities, as a rule; such shops do not exist and should not be allowed to exist.

69. No. It is very desirable though to consult the public opinion.

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238. *Evidence of* LACHMI NARAIN, *Brahmin, Zamindar and Mukhtar, Kanauj (Farukhabad).*

1. I have personal knowledge, and have derived my information from native doctors and dealers in drugs.

2. The drugs are known by the ordinary names of ganja, bhang and charas. Bhang is also called "sabzi," "patti" and "buti."

Ganja is of three kinds—(1) baluchar, (2) pathar, (3) chur or broken ganja. The last kind is made from the first two.

3. Bhang grows spontaneously in Bahraich and Kheri. Ganja does not grow in this province.

Bhang also grows to some extent in Sitapur, Basti, Pilibhit and Gonda.

4. See answer to question 2.

5. Wild hemp grows in low-lying sandy tracts by the river side. No irrigation is necessary. Damp climate is essential. West wind is favourable to its growth.

6. The growth is dense as well as scattered.

7. Bhang is grown in Farukhabad, 1,000 maunds, and Hardoi, 200 maunds. Ganja and charas are not produced.

8. In Hardoi the area under bhang has considerably decreased, because the lands in which bhang was formerly grown are now used for sugarcane cultivation.

9. Bhang is sown in Kartik along with rabi crops, and ripens after rabi crops are cut down; reaped in Baisakh; leaves are dried and gathered. After the plant is cut down the roots send up fresh sprouts, and thus, sometimes twice and sometimes three times, bhang is produced from the same root.

10. No special class. The ordinary cultivators grow the drug.

13. No ganja grows in this province.

14. Only bhang is prepared in this province. (See answer to questions 3 and 7.) Don't know the exact quantity produced.

16. Bhang is prepared in the fields as well as in houses. It can be prepared where it grows.

17. No special class.

18. Ganja, bhang and charas deteriorate after a time. Ganja can keep good for two years, bhang three years, and charas one year, with ordinary care. They loss their power of intoxication after that period. Damp deteriorates these drugs.

19. Ganja and charas are smoked.

20. Fakirs, bairagis, gosains, and all classes of Hindus, except Kanauji Brahmins, smoke ganja and charas. Mostly low caste Hindus, also lower classes of Muhammadans. Cannot say what proportion.

21. Ganja (baluchar) is preferred, as it produces most intoxication. It is generally smoked in Gorakhpur, Ghazipur, Basti, Ballia, Azamgarh, Benares, Mirzapur, Jaunpur, Fyzabad and Allahabad. Pathar generally smoked in other districts.

22. No native charas. Foreign charas comes from Turkistan and Nepal.

23. Bhang is not smoked.

24. All classes of Hindus eat and drink bhang. Very few Muhammadans eat or drink it. Higher classes of Hindus generally drink bhang. Cannot say in what proportion and in what localities.

25. The use of ganja and charas is on the increase. The community of fakirs has grown. Hence the increase in consumption. Poor people smoke ganja and charas in order to guard against cold.

28. The average cost per diem to—

	Bhang.	Ganja.	Charas.
(*a*)	1 pie	1 anna	1 anna.
(*b*)	6 pies	2 annas	2 annas.

29. Tobacco is mixed with ganja and charas in order to increase their power of intoxication. Black pepper is ordinarily mixed with bhang, and sometimes sonf (aniseed), kasni, rose, cucumber and melon seeds, almonds and monaqqa, cardamons, and ginger are mixed. When bhang is drunk, milk, sugar, etc., are also added. These ingredients are used for flavour as well as for intoxication. Dhatura is mixed with bhang to increase its intoxication or to stupefy people to facilitate robbery.

30. Ganja and charas are generally consumed in company; bhang both in company and in solitude. It is generally confined to the male sex. Not confined to any time of life. Children don't use the drugs.

31. The habit of consuming bhang is easily formed. It is not difficult to break off. The moderate habit develops into the excessive.

32. No such custom exists. The use of drugs is injurious.

33. The consumption of the drugs is generally regarded with disfavour. Public opinion (social and religious) condemns the use. The use of the drugs is generally in disrepute, because it tells on body as well as mind of the consumers. The consumer can do no good, and cannot earn his own owing to habits of laziness. Hemp plant is not worshipped.

34. It would not be a serious privation to consumers to forego the consumption of the drug. No evil effects result from stopping the use of the drugs.

35. It would be feasible to prohibit the use of the drugs, with the exception of bhang, which may be used by way of medicine. Illicit consumption

will be very rare. Sales and imports of ganja, bhang, and charas be prohibited, and restrictions should be placed on the sale of bhang in the same way as in sales of arsenic, etc. The prohibition will not occasion serious discontent or political danger. The prohibition will not be followed by recourse to alcoholic stimulants.

36 and 37. Don't know.

38. Baluchar is the most intoxicating. Next comes pathar, and last of all chur.

39. Ganja and charas are only smoked. Bhang is eaten and drunk. No other mode of consumption.

40. Ganja and charas are not used for any medicinal properties. Bhang is prescribed by native doctors; also in cattle disease.

41. The moderate use of none of these drugs is beneficial. Occasional moderate use of bhang creates appetite, gives staying-power under severe exertion, and alleviates fatigue. Sometimes it is beneficial in epidemic cases of cholera, etc.

Very few people use it occasionally.

42. See 45.

43. No.

44. Ganja and charas at once produce intoxication, which lasts for half an hour or so. They are not refreshing. To some extent hunger is allayed. The after-effects are laziness and aching of bones. Bhang produces its effect rather slowly. It creates appetite to some extent. The rest of the effects are the same as those of ganja and charas.

45. The habitual moderate use of these drugs is noxious physically, mentally and morally. It produces laziness; also temporary and permanent insanity. The symptoms may reappear by use of the drugs after restraint from liberation. The use of the drugs has no beneficial effects on mental anxiety or brain disease. Can quote no case.

Ganja and charas produce asthma and bronchitis.

46. See 45. Excessive use has the same effects as moderate use.

47. No.

48. See 47.

51. No large proportion of bad characters are habitual consumers. No connection with crime.

52. See 51.

53. No. Am not aware of any such case.

54. No.

55. Criminals do induce others to partake of these drugs in order to facilitate robbery, etc. The drugs can produce complete stupefaction without admixture.

56. Already answered. Have no special information.

57. Already answered.

58. I do not approve of the present system of excise administration. For improvements, see answer 35.

Oral evidence.

Question 25.—I think that the assemblies of fakirs are growing. I have no proof but my own general impression. I consider that the use of ganja and charas is on the increase, because contractors tell me that in Khandwa, Gwalior, etc., the cultivation has greatly increased of late years. They tell me—I know nothing of myself—that within the last four or five years it has increased. This increased demand has been due to the fact that consumers have increased. Bad seasons have increased the number of the poor, and they need ganja in their want of sufficient clothing and food. I do not think that there has been any general substitution of alcohol for these drugs. I do not think education has anything to do with the matter; it is not the educated classes that are consumers.

Question 59.—I think that the import of these drugs should be prohibited. That would break the practice of using them. I would not allow their use for any purpose, except medicinal, for man or beast. There is no advantage in them apart from this, and they should be stopped except thus. The practice of using the drugs can be stopped easily, as jail experience shows. I do not think other intoxicants would be used, for the use of each intoxicant is a thing apart. I do not think any would take to dhatura, for that is used to produce insensibility, and only in small quantities with other drugs. It is not used alone for intoxication.

I think that liquor (alcoholic) is worse than drugs. For natives of Hindustan it is worst of all. It should be prohibited. Opium, I am told, can be abandoned only with difficulty. Therefore I think it cannot be prohibited like hemp drugs, though it is equally injurious. I have not full acquaintance with the use of opium, but I believe the smoking of it to be far worse than eating it.

I think that Government should take measure to repress all forms of evil.

Question 45.—My view of the connection between these drugs and insanity is based on what I have heard from others. I had not seen cases.

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239. *Evidence of* Lala Bal Mokand, *Governor, Arya Samaj, Bareilly.*

1. I was manager of the Estates under the Court of Ward's management in the Bareilly district for about one and half years. Hemp plant grows wild in some of the villages on these Estates, and I was interested in the subject. I have also obtained information from contractors of drugs.

2. The definitions quoted in question 2 may be accepted for this province. Bhang, sabzi, buti, bijia, and siddhi are the names by which the dry leaves of hemp plant are known in this district. The other two products are known as charas and ganja.

3. Hemp plant grows spontaneously in the Terai and Pilibhit, Saharanpur, Bareilly (Baherhi tahsil), and Rampur State. It is abundant in Rampura, Sattarganj, and Nanak Mattu in the Terai and in Puranpur tahsil of the Pilibhit district.

4. See answer 2.

5. Damp climate and moist soil are necessary for the growth of the wild hemp.

6. Growth ordinarily dense.

7. No cultivation in this district.

14. Bhang is prepared in the places mentioned in answer 4.

15. The bhang in this part is obtained from the wild plant by merely picking off the leaves when they turn yellow.

Bhang is eaten in two ways—(1) It is cleaned,

pounded, and mixed with sugar, and then taken. (2) In the form of majum (a sweetmeat).

Drinking.—It is cleaned, mixed with pepper, cardamoms, sonf, and kasni, pounded in water, strained, and drunk. Sometimes sugar, milk, curd, and salt are also put into it; sonf and kasni are mixed in summer, and cloves and javitri in winter.

16. Not prepared generally by the people in their houses. Can be prepared from the hemp plant wherever grown.

17. Ganja and charas are not prepared in this part. Bhang is prepared by drug contractors.

18. The three drugs deteriorate by keeping. They quite lose their effect in time. With ordinary care bhang keeps good for one year, and charas and ganja three years. I can't answer the rest of the question.

19. Ganja and charas only used for smoking.

20. Ganja and charas are generally used by people of low castes and low class fakirs and bairagis. Proportion about 30 per cent. of male population.

21. Flat ganja is preferred for smoking.

22. Foreign charas is chiefly used. It is imported from Bokhara and Yarkhand.

23. No.

24. All classes of people in all localities drink bhang more or less. About 33 per cent. of the male population drink, and about 2 per cent. eat bhang.

25. The use of the three drugs is on the increase, which may be attributed to (1) increase of population, and (2) closing of chandu shops by Government.

	Charas and ganja.	Bhang.
	Per cent.	Per cent.
26. (*a*) . . .	20	25
(*b*) . . .	5	5
(*c*) . . .	4	2
(*d*) . . .	1	1

27. Fakirs, bairagis, and idlers are generally habitual excessive consumers. Bad company and leisure mainly lead to the practice.

	Average allowance per diem.		
	Charas.	Ganja.	Bhang.
28. (*a*) .	¾th masha.	¾th mashas.	6 mashas.
(*b*) .	2 mashas.	2 mashas.	2 tolas.

29. Ingredients ordinarily mixed with bhang are sonf, pepper, kasni, javitri and cloves. Dhatura is exceptionally mixed. The former are used to lessen the injurious effects of bhang. Dhatura is used to make it strong. The ingredients mentioned above, *viz.*, sonf, pepper, kasni, javitri, and cloves, as also dry leaves of roses, seeds of cucumbers, pumpkins, and melons, form bhang massala.

30. The three drugs are mostly consumed in company. Consumption is mainly confined to the male sex. Young people mainly use charas and ganja. Bhang is consumed both by the young and the old. Children don't consume any of these drugs.

31. Habit of consuming these drugs is easily formed, but difficult to break it off. Tendency in the case of every drug for the moderate habit to develop into the excessive.

32. No customs, social or religious, sanction the use of ganja and charas. Bhang is regarded as the favourite drink of Siva (deity), and is used on the occasions of the festivals over which he presides, *e.g.*, Sheovart, the anniversary of Siva's marriage; but the use of the drugs is not regarded as essential. It is generally temperate. It is not likely to lead to the formation of the habit, nor is otherwise injurious.

33. The consumption of each of these drugs is generally regarded with disfavour. This is the feeling of the educated classes. The middle classes also disapprove of the use of ganja and charas. To my knowledge hemp plant is nowhere worshipped.

34. It would not be a serious privation to any class of consumers to forego the consumption of these drugs. Consumers, when imprisoned, are forced to give up the drugs, and they leave the jail in better health. I can't give the probable number of each class.

35. It is feasible to prohibit the use of ganja and charas. The importation of charas from Yarkand and Bokhara could be prohibited. Similarly the preparation of ganja could be prohibited under a special enactment, but there is some danger of ganja being consumed illicitly. The consumers are generally low class people, and the prohibition would occasion serious discontent among them; but I don't think it would amount to a political danger. I am of opinion that the prohibition will not lead to increased consumption of alcoholic stimulants, but is sure to be followed by greater recourse to bhang. It is not feasible to prohibit the use of bhang.

36. No. The use of alcohol is more expensive.

37. The effects of charas smoking are—(1) dull intellect; (2) promotes impotency; (3) impairs health.

The effects of ganja are—(1) leads to bronchial diseases; (2) causes same effects as charas, but of an aggravated character.

38. Flat ganja is stronger than "chur."

39. Charas and ganja are invariably used for smoking. Bhang is only drunk or eaten.

40. Bhang is prescribed by hakims for the following purposes and diseases:—(1) Piles. (2) Ear diseases. (3) To remove swelling. (4) To remove stoppage of urine. (5) Diseases of the uterus. (6) To produce sleep. It is also given to cattle to promote appetite.

41. Unable to answer.

42. The use of the drugs is always injurious, except when prescribed as medicine.

43. Consumers of charas smell, and are offensive to their neighbours.

44. Bhang, charas and ganja are refreshing and produce intoxication: charas and ganja allay hunger, and bhang creates hunger. The effect of charas and ganja last on the average three hours, and of bhang five hours. The after-effects are laziness, dryness, and headache. Yes; the want of subsequent gratification produces uneasiness.

45. Charas and ganja impair the constitution by producing thinness, hollows below the eye, and paleness. They also cause dullness of intellect and loss of proper use of senses. These two drugs cause loss of appetite, bronchitis and asthma. They also induce laziness, but not habits of immorality or debauchery. Charas and ganja produce insanity, which gradually becomes permanent.

Bhang causes—(1) loss of senses and disorder of liver; (2) *istaska;* (3) impotency; (4) laziness; (5) asthma; (6) dullness of intellect.

47 and 49. No.

51. Badmashes generally consume ganja and charas.

53 and 54. No.

55. Criminals do sometimes induce their victims to partake of charas either with or without dhatura. Complete stupefaction cannot, however, be induced by this drug without admixture.

56. I never heard that ganja and charas are eaten or drunk.

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240. *Evidence of* KASHIPERSHAD PANDA, *Brahmin Misra, Priest and Zamindar, Bindhiachal.*

3. Hemp plant is self-growing and found abundantly in Bahraich, Basti and Gorakhpur districts.

4. It is known under various names such as bhang, buti, subzi and shiobodhin.

5. It requires good rains and grows in cold and moist countries.

6. It grows thick.

7. It is cultivated in Bahraich, Basti and Gorakhpur.

10. It is not cultivated by any special class of people.

14. Bhang grows in Bahraich and I know little about the others.

16. The plant may grow in private houses, but the drug of superior quality is not obtainable from it.

18. It is impaired if kept long. It generally keeps good till one year; but if more carefully kept and preserved from dampness it lasts for two years without being least spoiled.

19. Ganja and charas are only used for smoking purposes. Bhang is used as follows:—

(*a*) It is drunk mixed with water and other ingredients.

(*b*) It is taken in form of pills.

(*c*) It is prepared in ghee, powdered and eaten.

20. Charas and ganja are used by lower classes of people such as the kahars, mushars, etc. Bhang is used by almost all classes of Hindus specially in hot season.

21. Baluchar ganja is generally preferred.

22. *Momica* charas is looked upon as the best one. It is imported from Nepal.

23. Bhang is not used for smoking.

24. Almost all the Hindus take it.

25. The use of every drug is on the increase. I cannot give any reason.

			Rs.	As.	P.
28. (*a*)	Ganja worth	.	1	0	0
	Charas ,,	.	0	8	0
	Bhang ,,	.	0	2	0
(*b*)	Ganja ,,	.	2	0	0
	Charas ,,	.	1	0	0
	Bhang ,,	.	0	4	0

29. The ordinary ingredients of bhang preparation are black pepper and aniseed. It is also used with the following:—Cardamon, saffron, rose leaves, cucumber seed.

30. Every drug is used in company. The children sometimes use these drugs.

31. The habit is formed in six months and it is difficult to be done away with.

32. There is no religious view to support the use of these.

33. The consumption of any of these drugs is looked upon as an evil habit because these are regarded as bad as wine.

34. It would cause much inconvenience to the habitual consumers to do away with these.

35. It is possible to stop the use of ganja and charas, but not of bhang. But many people would be put to trouble on this. Discontent would prevail among the consumers. There is no apprehension of political danger. If the use of these is checked, the use of alcoholic liquor would undoubtedly find its way into consumers, if allowed by their religion.

37. The intoxication produced by charas and ganja is alike.

38. The effects of different sorts of ganja are various. Baluchar is of a good quality, whilst pathar is dry in its effects and brings on lungs diseases.

40. Bhang and ganja are also prescribed for medicinal purposes. Bhang is sometimes administered to cattle too.

41. A moderate use of every drug is wholesome. Bhang is used to create appetite, to cure indigestion, and give relief from fatigue.

42. It does no harm at all.

43. Not the least.

45. It does no harm to the constitution. Ganja and charas produce cough and cure bowel complaints. Later on the consumers of ganja and charas become impotent.

47. Among Khatriyas the use of these is sometimes hereditary.

49. Ganja and charas are sometimes used by prostitutes for excitement.

51. It is generally used by bad-charactered people.

53. Those given to excessive use have no propensity to crimes nor does it produce any such effects as to lead the consumers to such habits.

56. Dhatura is mixed with bhang to increase its intoxicating effects. It sometimes causes stupefaction, and if given to a weak man, it causes death.

57. Ganja and charas are used only for smoking.

58 The present system of excise administration is good.

60. Management is good, and its preparation is sufficiently controlled.

61. Its preparation is satisfactorily controlled.

63 and 64. No objection at all.

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241. *Evidence of* PARSOTAMPURI GOSHAIN, *Panda of Debiji, Bindhiachal.*

18. Bhang gets spoiled when kept long.

19. As far as I know, ganja and charas are used for smoking purposes.

20. Charas and ganja are generally used by low class people, such as chamars, mushars, dhanuks, kahars, ahirs, and gadarias. These are also used by sadhus and fakirs.

23. Bhang is never used for smoking purposes.

24. Hindus generally take bhang.

25. The use of these drugs is on the increase. I can give no reasons.

29. Bhang is used with following ingredients:—Black pepper, aniseed, cardamom, rose leaves, sugar, and milk. These are mixed to make the preparation cooling as well as tonic.

30. It is better to use these drugs in company. Sometimes the children also indulge in these.

31. The habit is formed in six months, and when the habit is formed it cannot easily be given up. The moderate use gradually leads to the excessive use.

33. The use of ganja and charas is looked upon generally in bad light. These are used mostly by the Chaubes of Muthra, pandas, and sadhus (religious mendicants).

34. Pandas, Chaubes, and sadhus would be put to much trouble if not allowed to use these drugs, because they are habitual consumers.

35. If the use of these drugs is prohibited, the habitual consumers would suffer much, and would undoubtedly be induced to other intoxicants.

36. The use of these drugs is not as yet substitued by liquor. Specially the Brahmins and Kshatriyas can use no other intoxicants instead of these.

40. Bhang is prescribed by native vaidyas for medicinal purposes, and it is also administered to cattle.

41. (*a*) Bhang when used moderately is digestive. It produces appetite, and is nourishing.

(*b*) It produces steadiness, and gives a relief from fatigue. It is often used by wrestlers.

42. Bhang is inoffensive if used moderately.

45. The moderate use of bhang does no harm physically or morally, except that it leads to habits of debauchery.

58. Present system of administration is satisfactory.

63 and 64. No; I have no objection.

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242. *Evidence of* MAHANT KISHORAM RAI, *Brahman, Preaching (Mahantai), Benares.*

1. The witness has been long in the railway and Government employment and visited several parts of India, and thus had ample opportunity to come across different sorts of men, study their conduct and manners, and learn what these drugs had made them.

16. Bhang is prepared and made fit for drinking in houses. Ganja is used for drinking in western and southern India.

19. No, they are also used for drinking where the latter is not procurable. Sweetmeats are also prepared from them.

20. Low, mean and desperate; consumers of charas being fewer than the consumers of ganja.

21. All the species are used; charas by the poor, and flat and round by the better classes.

23. In this province the bhang is not smoked.

24. Few people eat. For the most part bhang is drunk.

25. Increase everywhere, for freely allowed by Government.

28. Excessive consumers consume eight annas a day of ganja and four annas a day of bhang. Moderate consumers consume bhang two annas and two annas a day ganja.

29. No special massala for mixing with bhang is sold. Dhatura is generally mixed with bhang to make it stronger. Sonf, cardamoms, almonds, pepper and rose leaves are also mixed with bhang for taste, and sometimes sugar is mixed to make it more palatable.

30. Smokers prefer to consume the drugs in company. Not confined to sex or age. Children learn from parents and neighbours the use of drugs.

31. Yes, the habit is easily formed and can easily be broken, as experience teaches that such consumers can do without drugs when committed to jail or hospital.

32. No special or religious custom.

33. The consumers of these drugs are hated and despised by society on account of the consequences of the drugs.

34. Never.

35. It would be better to stop the sale of these drugs. No serious result will take place. The habitual consumers will only murmur for a day or two and then will be quiet.

36. No.

37. Charas and ganja will produce similar effects.

38. Seldom drunk or eaten, but generally smoked, but result invariably in evil consequences.

39. Smoking is worse than drinking.

40. None.

41. Never; but those who consume pretend to attribute some quality to it, but in reality the consequences are never good. For instance, washerwomen and other females who work hard equally with their husband and relations, though they never use these drugs, can do well without them.

42. The drugs shall produce evil consequences sooner or later.

43. Moderate consumers very soon become excessive consumers and turn troublesome neighbours.

44. Less intoxication; not refreshing; allays hunger; destroys appetite; what is eaten when intoxicated is not digested, and leads to several

diseases and disorders. The effect of intoxication does not last more than two hours; laziness, indolence and uneasiness from indigestion caused from over-burdening stomach follow.

45. Insanity, melancholy, asthma, loss of appetite, redness of eyes, headache, loss of intellect take place. Insanity, temporary first, becomes permanent afterwards. A little relief sometimes is felt by abstaining, but again followed keenly by resuming vicious habit.

49. Yes, by men of loose character, as well as by prostitutes. Yes, more injurious, because excessive discharge of sperma genitale results.

53 to 55. Yes.

56. Hemp is adulterated by surti only to increase its effect. Dhatura is added only to produce complete insensibility in a victim.

57. Ganja is drunk in western and southern India in the place of bhang.

58. Working shamefully. The system can be improved in many ways. Should not be supplied to every one without restriction. Individuals under 30 should not be supplied. Time of sale should be confined between 10 A.M. and 4 P.M., while at present it is sold till 9 P.M. like other articles of food. Smoking should not be allowed at the shop where it is sold. Number of shops be reduced. Police should be held responsible for every irregularity.

60. No individual should be supplied with more than two pies worth bhang or ganja and charas at a time.

68. In this district contractor has been only authorised to keep shops.

69. Wishes of the people are not consulted before a shop is opened. Local opinion should be consulted before a shop is opened.

Oral evidence.

Question 1.—I am a member of a temperance society in Benares. After returning from Gorakhpur, I was disgusted with the world and locked myself up for ten years. When I came out I saw a meeting in the town hall and two Englishmen addressing the crowd. The purport of the address was that Hindustan was being ruined by the eight intoxicating things. I was much struck by the address, and next day heard that the speakers were Mr. Caine and the Rev. T. Evans. I then understood that it could not be against the wishes of Government for a man to work in the temperance cause. I accordingly gave myself up to this work, and now receive assistance in money from the Total Abstinence Society, which is supported by subscriptions in England and this country. A branch was established at Benares about two years before the meeting described above by a Miss Levett, of America. I am not mahant of any temple, but a public preacher. I preach against all vices and sins, and consider that intemperance tends to encourage them. I am a follower of Ram, but worship God. I consider that alcohol is more injurious to the people of India than the hemp drugs. Chandu and madak-smoking are even worse than the smoking of ganja and charas, but the latter is worse than opium-eating.

Question 25.—I have consumed all these drugs in great quantity, and therefore know all about them. Formerly the hemp drug shops were empty, now they are frequented by crowds. I was eighteen years of age at the Mutiny. In recent years the authority of persons of position has been destroyed by the levelling effect of British Rule. People are not therefore ashamed to consume the drugs in public as they were formerly, and they also take to the habit more readily.

Question 29.—When I say that dhatura is generally used, I mean that drinkers of bhang who find that the drug is losing its effect upon them use dhatura to produce the intoxication they desire: a fourth part of the consumers use dhatura, and my impression is that that is the tendency in all cases.

Question 32.—There is no religious injunction to take the drugs. The rule has been invented by the consumers. The drugs are taken in connection with the worship of Mahadev with the idea of becoming naked like the God and regardless of earthly things. I am a Vaishnavite and do not worship Mahadev.

Question 45.—It is impossible that a man should continue to be a moderate consumer of the drugs. He must go to excess. It takes four years to make a man insane, though he begins to go mad when the habit is commenced. I was appointed private tutor to His Highness the Maharaja of Tamakui in Gorakhpur district. The hemp drugs were largely consumed there, and the plant grows wild. It is a damp feverish place. A hakim at Benares advised me to take chillies with my food and to smoke ganja and charas. I followed his advice until my drugs cost me Re. 1 a day, and I smoked ganja all day long. It took three years to bring me to this point. The place was full of snakes in the rainy season, and I was lying asleep when I was aware of the hissing of snakes and the voice of God came telling to leave the place and go to my home at Benares. I left the next day after giving my goods to those about me. My friends in Benares were appalled at my habit of ganja-smoking and warned me of the consequences. They advised me to give up the habit, and finally locked me up for seven or eight years, and in reply to my prayer for ganja gave me various delicacies. When I was released, the habit was broken, and I have never taken to it again. I was affected with accumulation of phlegm, burning of the eyes, headache, but not asthma while I was under the habit. I was not out of my mind, but I suffered in memory and in power of application. My sexual desires were immensely inflamed. I have seen lots of men in Benares who have gone insane from ganja, ten or twenty at least.

Question 53.—It is the regular practice among the bad characters in Benares to take the drugs when they intend to quarrel or commit violence. Recently a quarrel took place between two men, both of whom were under the influence of the drugs which they had been taking together. Kailaigir wounded the other Hussein-mia with a knife, and both were sent to jail for six months. The latter was a notorious bad character, but the former was a respectable man. The quarrel was a sudden one. This happened four or five years ago. Twenty-five years ago Lahri Baba killed a child for his ornaments while he was in a state of frenzy produced by a dose of bhang with dhatura and arsenic in it. Forty years ago a teacher in the C. M. S. College killed a student in a fit of intoxication from bhang. I am not at this moment prepared with any other cases of this character.

Question 59.—It is impossible to prohibit the use of the drugs altogether, and therefore I do not advocate this, although I should be glad to see the drugs disappear from use. The recommendations I have made are all that I can put forward at present.

243. *Evidence of* KANTA PRASHAD, *Kayasth, Petition-writer, Bhurtna.*

1. I have consorted greatly with fakirs and habitual consumers of the drugs.

2. There are no other local names. The definitions may be accepted.

18. Ganja and charas are only smoked.

19. Low castes and fakirs smoke ganja, and this more in cities than towns. Charas is very rarely smoked.

21. Gol ganja is mostly smoked.

23. Bhang is never smoked.

24. (*a*) Brahmins, thakurs and baniyas chiefly eat bhang.

(*b*) The above also drink it, but very little.

25. The use of all three is on the increase, as it is much cheaper since the introduction of railways.

26. (*a*) About one-third.

(*b*) About one-half.

(*c*) About one-quarter.

(*d*) Nearly one-quarter.

27. Bhang is mainly consumed by Brahmin Chaubes to an excessive degree for the purpose of making themselves strong pahilwans. Bhangis, chamars, dhobis, etc., consume ganja and charas moderately. Fakirs consume ganja and charas immoderately.

29. Bhang is usually eaten with (*a*) pepper, illaichi, sugar and milk. Ganja and charas are smoked with tobacco.

30. All three drugs are almost entirely consumed in company. It is confined to the male sex, and usually consumed after the age of thirty. Children never consume it.

31. The habit of smoking ganja is easily formed, that of bhang not so easily. Ganja and charas are left off with difficulty, while bhang is more easily given up. The habit in all cases has a great tendency to increase.

32. I know of no such custom.

33. Charas and ganja-smoking is very badly thought of. Bhang is not thought to do much harm; charas and ganja are in bad repute, because they produce madness and bad habits.

34. It would be a serious privation to consumers of ganja and charas to forego their consumption, because a great craving for them is always present. The consumers of bhang would not suffer. Consumers of ganja and charas are one-half the population, and those of bhang one-third.

35. I do not think there would be very serious discontent among consumers if all these drugs were prohibited. There would be a certain increase in the consumption of spirits and a very large one in that of opium and drugs made therefrom.

36. No. The contrary is the case.

37. Charas is very much more intoxicant than ganja, and produces madness more easily; flat ganja is the most intoxicating and maddening, chur is less so, and round is the weakest of the three.

41. Bhang used moderately is beneficial in cases (*a*), (*b*) and (*c*); but ganja and charas are not so.

42. Bhang I consider to be harmless when used in moderation. It increases appetite and does not affect the brain.

43. Moderate consumers are never offensive to their neighbours.

44. Bhang produces immediate intoxication, which lasts for three or four hours. It produces a great appetite. The after-effect is often great slackness.

Ganja produces still more immediate intoxication, which lasts for about one hour. It allays hunger and produces great lassitude. There is a great craving for it afterwards.

The same is the case with charas.

45. Ganja and charas are injurious in every way. They injure the digestion and cause obstruction to the bowels. It does not increase immorality. It produces temporary insanity. The symptoms are great blackness of face, bloodshot eyes, and much noisiness of demeanour. Bhang does not produce any ill-effects when taken in moderation. I do not think that insanity tends to a consumption of hemp drugs.

46. All these drugs are injurious when consumed in excess. Bhang when thus consumed produces intense lassitude and sleepiness.

47 and 48. No.

49. Bhang is used as an aphrodisiac, but not by prostitutes. Ganja and charas produce impotence.

51. In my opinion there is no connection between bad characters and the moderate consumption of hemp drugs.

52. When hemp drugs are consumed excessively, crime may be the result, as the consumer's property is sold to pay for his drugs and he does not work honestly.

54 and 55. No.

56. (*a*) Bhang, when eaten with pepper, sugar, etc., is much stronger than when eaten alone.

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244. *Evidence of* PIYARI LAL, *Kayasth, Petition-writer and Doctor, Khair.*

1. I have practised as a doctor for seven or eight years. I have used bhang. I have used charas also in my youth, but not ganja.

2. Bhang is called bijia about here; warq-ul-nishat and warq-ul-khiyal in Persian, and qinnab in Arabic.

3. Bharatpur (very abundant).

6. Rather scattered.

14. (*c*) Have seen bhang cultivated and made to a small extent in Bharatpur.

16. Ganja and charas can be made anywhere.

18. Bhang spoils after a year, and also is injured by cold.

20. Fakirs (about 70 or 80 per cent.); Kayasths (about 2 per cent., but not charas); Brahmins (about 8 or 10 per cent.); Banias (about 3 or 4 per cent.); Kahars (about 50 per cent.); other low castes (about 20 or 25 per cent.).

22. From Kandahar and Kabul.

24. (*a*) People only eat bhang when they can't get the things to prepare it as a drink.

(*b*) Brahmins about 10 or 15 per cent., Kayasths about 10 per cent., banias about 10 per cent., thakurs about 10 per cent., Nais and Kahars about 70 or 80 per cent., other low castes 20 or 25 per cent., low classes of Musalmans about 5 per cent.

25. People are using charas in this district more, because the land is now damper owing to the presence of the canal. They use bhang less because of the same reason. It is not used in the rains.

26. (*a*) 25 or 30 per cent.

(*b*) 7 or 8 per cent.

(*c*) 15 or 16 per cent.

(*d*) 5 or 10 per cent.

27. (*a*) Kahars.

(*b*) Fakirs, Ghat Brahmins.

(*c*) and (*d*) All castes.

Kahars are refreshed and are intoxicated by use of these drugs so as not to feel fatigue.

Brahmins take charas and ganja so as to render themselves impotent, and bhang to refresh themselves and excite their imagination.

28. Bhang: (*a*) One pice worth, or 6 mashas.

(*b*) One anna worth, or 1 chittack.

Charas: (*a*) Two pice worth, or 3 mashas.

(*b*) Two or three annas worth, 1½ or 2 tolas.

29. (*a*) Aniseed, black pepper, cardamoms.

(*b*) For persons of a moist nature—almonds, ginger.

For persons of a dry hot nature—kasni, kakri seeds.

Dhatura very rarely used. It is for purposes of intoxication.

30. (*a*) Generally used in company.

(*b*) Only women of loose character use these drugs.

(*c*) Children never touch ganja or charas, but sometimes are allowed to drink bhang.

31. Easily formed, and, when formed, very hard to break off. There is not a tendency for the habit to increase as a rule, except in case of charas.

32. There is a custom in the *Holi* of offering bhang and majun. It is not religious or essential, and the habit is not formed by it, and it is not injurious.

33. Ganja and charas are very bad, because they injure health, eyes, etc. Bhang is not so bad, because its benefits are equal to its evil qualities. Never worshipped.

34. If the consumption were stopped by degrees there would be no harm done; but if it were broken off at once the consumers would feel it very much.

35. Fakirs would suffer very much. It would be very hard to break it off at once. There would be a danger of it being used illicitly, and they would feel discontented, but there would be no political danger.

Alcohol would not be used, because the people who use these drugs don't take alcohol.

37. None at all, except ganja has slightly more effect.

40. Bhang is used as an astringent, and also as an outward application. It is given to cattle with salt to promote digestion.

41. (*a*) None.

(*b*) Not beneficial, but deadens people's senses.

(*c*) Bhang is given to low caste people in cases of agues and is good.

(*d*) Bhang is beneficial for dysentery and kindred disease.

Ganja and charas are not beneficial at all.

42. Ganja and charas are bad, even when used moderately.

Bhang, if used moderately, is very slightly harmful, because it injures the digestion.

43. Not at all.

44. Ganja and charas.—Intoxication comes on at once, hunger is allayed, and there is no refreshment. The effects last two or two and a half hours.

Bhang.—Hunger is caused, and the effect is refreshing, followed by intoxication, but not becoming senseless. Effects last two or two and a half hours.

Longing and uneasiness are caused by want of subsequent gratification.

45. The body is dried up and so is the blood; the lungs are injured by ganja and charas, and so are the brains and eyes. Bhang only injures the stomach, because it causes more food to be taken than is good. Charas and ganja injure appetite and digestion. Charas and ganja cause bronchitis and asthma. Charas and ganja cause laziness and impair the moral sense, but do not induce habits of debauchery, as they produce impotence. Bhang has no such effect. Ganja and charas produce insanity, but I have not seen a case. Bhang has not this effect.

47. Not hereditary. Children of charas and ganja smokers may be affected. Children of bhang drinkers not affected.

49. It is so used. Prostitutes also use it. The use is very injurious, and produces impotence.

51. Bad characters use these drugs, but their use has no connection with crime.

53. No, because the senses are deadened in intoxication.

54. No, because they would lose their spirits.

55. Never.

59. Yes; but if charas and ganja were abolished it would be better.

62. Control ought to be exercised; but I can't suggest how.

65. Charas and ganja should be taxed more heavily.

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245. *Evidence of* KUNWAR KHARAQ SINGH, *Thakur, Landholder, Sugar Manufacturer and Usurer, Mauza Nahil, Tehsil Powayan.*

3. The hemp grows spontaneously in Kheri, in the north of this district, and in Bijnor.

4. Ganja (flat) pathari or pathar, murra or chur.

5. Grows chiefly in sandy soil. On the hills it grows wild.

6. In places dense. In places scattered.

7. No.

8. Wherever it grows, it increases and decreases.

9. Spontaneous.

10 and 11. Yes.

12. No.

13. It is not. It grows in Bijnor, Kheri, Kashmir, Amritsar, and in the north beyond the Sarda river.

14. No.

16. No.

18. If kept free from damp it may be kept three years; otherwise one year.

19. Ganja and charas are smoked in the chillum.

20. Mendicants and bad characters mostly smoke them.

21. Flat ganja is mostly used for smoking.

22. Foreign charas is used; it comes from Amritsar.

23. No.

24. The Muttra Chaubes mostly use bhang. Many respectable persons use.

25. The use of ganja and charas is on the increase.

28. *Charas*—

(*a*) Re. 0-1-6.

(*b*) Re. 0-0-6.

Ganja—

(*a*) Re. 0-0-3.

(*b*) Re. 0-0-6.

29. Is not mixed. It is mixed with tobacco; mendicants mix dhatura to cause intoxication.

30. In company. Children rarely use them.

31. It is difficult to break off the practice.

32. It is not incumbent on any class to use them. They are baneful.

33. Charas and ganja are deemed disreputable. They produce asthma and weaken the consumers. Bhang is harmless. No particular class or sect is addicted to the use of them.

34. If given up, the consumer would suffer for a short time.

35. To the Government everything is possible.

37. The effects of charas-smoking are agreeable. Those of ganja are unpleasant.

38. Ganja is the same. The flat is best.

39. Smoking is the more injurious form.

40. No.

41. Bhang is beneficial. It is used in medicines; it benefits cattle, relieving fatigue.

42. *Vide* No. 41.

43. They are.

44. Ganja and charas produce immediate intoxication. The effects remain for three hours.

45. *Vide* No. 44. Asthma and bronchitis are produced.

47. It does not gradually become hereditary.

49. Ganja and charas produce impotency. Bhang promotes lust.

51. Bad characters use charas and ganja.

53. Excessive indulgence produces insanity.

55. Yes.

58. The excise administration is not considered satisfactory.

59. It cannot be improved.

60 and 61. Ganja is not produced here.

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246. *Evidence of* Lala Thakur Pershad, *late Drug Contractor, Fatehpur City.*

1 and 2. *Vide* replies against queries 3 and 4.

3 and 4. Baluchar or flat ganja is produced in Hat Naogaon in the Bengal Presidency, broken ganja in the Indore State and Khandwa, and round ganja in the Gwalior State. Ganja is sown and does not grow spontaneously. Bhang grows spontaneously in the district of Bahraich in Oudh and other neighbouring districts, and also in Farukhabad, Saharanpur, and Thatia. It said that a kind of bhang also grows spontaneously in Ujjain. Charas is an admixture. It is of two kinds. The mode of preparation is not known to me, and hence no description of it can be given. Saljahan charas is imported from Nepal, etc., in the north, and the Yarkand charas from Ludhiana and Amritsar, etc., in the west.

5. Special conditions of soil are necessary. Bhang, ganja, or charas does not grow everywhere. Suitable climate and rainfall are required.

6. I do not known.

7. "Patwa," probably called "patsan," is cultiated in these districts for its fibre and not for the production of ganja, bhang or charas. No drugs of the kind are produced here.

8. No such cultivation in these districts.

9. No such cultivation here, and hence no particulars of the method of such cultivation can be given.

10. Hemp is cultivated here by the same agriculturists who sow other sorts of grain, etc. It is sown along with other crops for the purpose of its fibre for making ropes for drawing water, etc., and not for its narcotic properties. The cultivators of hemp do not form a special class.

11 and 12. I do not know.

13. The cultivation requires special conditions of soil and suitable climate and rainfall. It is not restricted to any particular locality.

14. *Vide* replies to queries 1 to 4.

15. Ganja and charas are used for smoking. Bhang is powdered with water and then eaten and drunk.

16. Bhang cannot be prepared from the hemp plant. People generally take bhang to their houses and there powder it with water and thus make the preparation.

17. Fibre is taken from the hemp by all classes of the people for making ropes, etc.

This is not restricted to any particular class.

18. By keeping any of these drugs for a year or two it will deteriorate and its effect will be lessened.

19. Ganja and charas are used for smoking only.

20. No special classes. All the three drugs are used by all the classes.

21. All kinds of ganja and charas are used for smoking.

22. The Yarkand charas imported from Amritsar, etc., is chiefly used in this country.

23. Bhang is not used for smoking.

24. The Brahmans mostly drink bhang. The other classes of people also use it, but to a less extent.

25. The use of ganja, bhang and charas is on the increase since the still-head duty was imposed on the liquor, which is consequently sold dearer.

26. I do not know the number of the consumers.

27 and 28. I do not know.

29. Dhatura is not ordinarily mixed with ganja, but the tobacco is so used. Any excessive smoker of ganja may be addicted to dhatura-smoking at times for want of ganja. Pepper, cardamom and sugar are mixed with bhang by those who can afford them. Others only powder bhang with water and drink it.

30. All three drugs are used in excess in company and less in solitude. Generally their use is confined to the male sex. Women do not use them. Very few children use them.

31. The habit of using these drugs is formed in company. To break off suddenly will cause uneasiness. It can be given up by gradual and steady decrease in the quantity, and similarly by increasing the quantity. The moderate habit develops into the excessive.

32. No social or religious custom in regard to the consumption of any of these drugs. The use is mainly due to the habit contracted.

33. No social or religious opinion exists in regard to the practice. I do not think the use of any form of the narcotic is generally in disrepute. Hemp plant is not worshipped.

34. The number of any class of consumer is not known to me, nor does the use appertain to any particular class. Owing to the habit contracted, it would be a privation to forego the use of the drug to the consumer.

35. The prohibition to use these drugs would cause a little discontent among the consumers, but not to such an extent as to amount to a political danger. The consumer may probably use any other narcotic in lieu, of which I am not aware at present.

36. I do not know if any alcohol is now being substituted for any of these drugs.

37. As compared with ganja, the effect produced by smoking charas is pure and moderate.

38. The effect of smoking balucher ganja is high in degree, of broken ganja moderate, and of round ganja comparatively low.

39. I am unable to give an opinion on this point.

40. Bhang is generally used for medicinal purposes for men and cattle, but not ganja or charas. The oil of ganja seeds is also used and the stuff is thrown away.

41. The moderate use of any of these drugs is beneficial and the excessive use injurious. Bhang is digestive, and all the three drugs alleviate fatigue. Bhang is mostly used by the Brahmans, and the ganja and charas by Thakurs and low castes.

42. The moderate use of any of these drugs is not injurious, but the excessive.

43. They are inoffensive to their neighbour.

44. The moderate use of any of these drugs creates appetite for food. The effect of ganja or charas lasts for about an hour, and that of bhang for about three or four hours.

45. The habitual moderate use of any of these drugs does not produce any noxious effects—physical, mental or moral. It does not injure the digestion, but is digestive. For a short time, when the consumer is under the full effect of any of these drugs, he will lose his proper senses.

46. The habitual excessive use of any of these drugs is injurious.

47. The habit is not hereditary, nor does it affect the children of the consumer.

48. The habitual excessive use of any of these drugs is injurious.

49. None of these drugs are aphrodisiac (mubahi), nor do they tend to produce impotence. The prostitutes may be using them. These are all the effects of drinking liquor.

50. The excessive use of any of these drugs is injurious.

51. Not specially the bad characters, but all classes use them. No perpetration of offence due to their influence, but to that of liquor.

52. The excessive use of any of these drugs is injurious.

53. Under the effect of excessive use of any of these drugs the consumer loses his proper senses for about an hour, but does not commit any serious crime.

54. The use is due to habit only and nothing else. On the other hand, it affects their proper senses.

55. No complete stupefaction can be brought on without the admixture of other substances. Thieves and thugs generally mix poisonous substances with the drugs and administer them to travellers on the road, and on their becoming insensible take away the property in their possession.

56. When administered with the admixture of dhatura, etc., they in all probability cause uneasiness of body and mind.

57. Ganja and charas are used for smoking. They are not eaten.

58. I cannot fully describe the system of excise administration.

59. Not capable of improvement.

60. No modification is required. Ganja is not produced in these districts.

61. No modification is required. Charas is not produced in these districts.

62. If it is intended to levy a duty, measures should be adopted to control the cultivation. Bhang is not produced in these districts.

63 and 64. No.

65. If the measures, as in the case of liquor, are adopted in regard to these drugs, the poorer classes will not be able, as they are at present, to alleviate their fatigues with a little expense.

66. Depends on the opinion of Government.

67. No method recently adopted, nor have I any objection to raise.

68. The wholesale and retail vendors keep the shops in their houses. There are no separate houses for this purpose.

69. No new system nor any wishes appear to be to which objections may be raised.

70. This can be ascertained hereafter. I hear that a duty of Rs. 5½ a seer is levied on the baluchar ganja.

247. *Evidence of* RADHA KISHUN, *late Drug Contractor, Lucknow.*

1. I had the opportunity of reading the report by Dr. Prain in connection with the Ganja Commission, in which these 70 questions are entered. Besides I have had personally to deal with these hemp drugs for the last 25 years.

2. All these three substances are produced from the cultivated and uncultivated hemp plant in the following manner:—

Bhang is obtained from uncultivated plant. Charas is the essence of ganja plant, which naturally grows on the hills, and which yields flowers abundantly. It produces very few seeds in consequence of the buds being coated with resin. The cultivators often, with a view to sell ganja as soon as they can, cut the agglutinated flower tops and sell them as kali. Flat ganja is made by sprinkling gum water over the flower tops. These flower tops are trodden under foot, which gives them a flat appearance. The twigs which remain separate are called "ganja baluchar gath." Mora or round ganja is the residue of flower tops. The detached leaves are called "chur" or broken ganja.

Ganja pathari is a separate kind altogether. This has no connection with ganja baluchar. Its seed is of a different kind, and is grown or cultivated in other tracts. In our province these are the accepted definitions of these articles. They grow in different places. Uncultivated bhang grows in Gonda, Bahraich, Lakhimpur, Hardoi, Fyzabad, Jullundur, Jugadhar near Hurdwar, and Nepal. Ganja is abundantly made from uncultivated plants which grow in Nepal. Ganja baluchar is made out of cultivated plants in Monghyr, Bengal. Ganja pathari is made in Gwalior, Atari, and Khandwa in Central Provinces, Jalgaon in Khandesh, Indore, etc. Ganja was also made in Mahadeva, district Barabanki, but its cultivation is given up since ten or twelve years.

Ganja (hatayal) was formerly made in the districts of Sitapur and Lakhimpur, but now its cultivation is given up long since.

Charas saljehan is obtained from Mt. Nabi Banglom, and in the jungles where the plant grows spontaneously. Charas, Yarkand, is also obtained from Kabul, Yarkand, and Ladakh. Charas, Bokhara, is obtained from Balkh Bokhara. Charas of Kashmir is obtained from Kashmir. In these provinces the two kinds of charas last named are seldom imported.

3. The answer to this question is given in full detail in the latter portion of the answer to question 2.

4. There are two kinds of plants from which these three substances are obtained. Bhang is a separate plant, the description of which is given in answer 2. Ganja plant is quite different from that of bhang. Its chief product is charas. In answer 2 a distinction is made between cultivated and uncultivated plant. The former yields ganja and the latter charas.

5. The growth of uncultivated plant much depends on rains and the climate. Excessive rains destroy the plant; hot winds dry it up. Moist tracts of land are favourable for its growth.

6. In districts (*vide* answer 2) where bhang grows spontaneously, the plants are dense where soil is soft, scattered where it is hard. Ordinarily the plant grows to the height of a man.

7. In the province of Oudh no one cultivates the plant. About ten or twelve years ago there were some places in Oudh where the plant was cultivated, but it is not so now (*vide* answer 2). Charas is not made in this province.

8. There is no such area under cultivation in Oudh, and so no increase or decrease can be made.

9. In places where ganja plant is cultivated, first the plot is carefully and laboriously prepared and then seeds are sown in it.

When the plants grow about a span in height, they are either taken out and planted in another manured plot, or manure is thrown on the soil; they grow, and they are watered and watched like poppy plants and from time to time they undergo all the cultivating processes.

10. There is no special class that cultivates this plant. Kunjras, muraoos, malis and kurmis do this. There is a class of cultivators, called patels They are agriculturists like others; besides, there is no material difference in the rent for the area under cultivation.

11. The plants grown from the seed of uncultivated plants are comparatively inferior in properties to the cultivated plants. There is much difference in the effect of two kinds of plants.

12. Ganja like baluchar or pathari is not obtained from uncultivated plants. If the uncultivated plant is removed from one place to another, it, instead of producing even the same result as the uncultivated plant left unmolested, is often destroyed.

13. There are 12 districts in Oudh, and the cultivation of this plant is not limited to any one of them, nor prohibited in any. Formerly, it was cultivated in the districts of Barabanki, Sitapur and Kheri, and preserved under the auspices of the Nepal Government. Now, since those men have been removed from the province, perhaps that has led to the disappearance altogether of the cultivation of the plant. Of course in the provinces where it is still cultivated, it is subject to yearly improvement both in cultivation and in area.

14. See answers 7 and 8.

15. (A) Ganja from cultivated plant is smoked in a chillum.

(B) Bhang of the uncultivated plant is eaten as well as rubbed, filtered in water, and drunk.

(C) Charas is smoked like ganja in a chillum.

16. Bhang is prepared by men at home. By this it is not meant that they cultivate it. The zamindars, on whose soil it grows spontaneously, sell it to autherised contractors in accordance with a pass which they carry with them; sometimes they give the contract of cutting it before it is sold to contractors. Another sense of preparing the drug at home is this, that those who drink it purchase it in market, and then wash the leaf well with water and then powder it along with other spices on a piece of stone called "sil," and filtering it in

water, and mixing milk, sugar and perfumery in it, drink it. Poor people who can't afford all these spices to mix, drink it simply in water, mixing only pepper and aniseed with it.

17. There is no particular class of men. Charas saljehan is prepared by the hill tribes of Nepal, charas Yarkand by the Kabulis, ganja baluchar by every cultivator in Bengal, ganja pathari in Khandwa and Gwalior. Bhang grows spontaneously, and men collect and sell it only to the authorised contractors.

18. Bhang can last ten years if filled in gunny bags and placed on elevated ground to preserve it from cold and wet. Ganja also lasts for the same period, if kept as carefully as bhang. If kept in a warm place, Yarkand charas lasts at least for five years; saljehan for eight years, but that would sell as second class one; and the Kashmir charas lasts for ten years. In spite of this care, it begins to lose its efficacy after 3 or 4 years, but to test this is left in the hands of the Civil Surgeons in accordance with the Abkari rule.

19. Ganja and charas are smoked in a chillum (country pipe) by mixing it with dry or smoking tobacco with the aid of fire. Formerly in Lucknow City, charas, saljehan and Yarkand, was first mixed in butter (ghee), and then its essence was extracted. Then this essence was thrown in boiling sugar and round pieces (like reori) made of it. These pieces of charas compound were called "falak sair." But since recently this has been put a stop to. If in any year on account of heavy rains and wet weather bhang's efficacy seem reduced, then in that year the essence of ganja's chur is extracted by mixing it with ghee and a compound of this essence with sugar is formed in the shape of barfis called majum.

20. Mostly the fakirs who roam about in bands and low caste men and labourers use this in excess. I can't tell their exact number nor any particular place, as such persons have none.

21. In Bengal, North-Western Provinces and in some districts of Oudh, ganja, baluchar, pathar, chur, etc., is smoked in a chillum. There is no other way to smoke it. Ganja, pathar, chur, etc., is smoked in a chillum in some of the districts of the North-Western Provinces and in all the districts of Oudh, and also in some of the Native States and in Central Provinces.

22. No one cultivates the plant to make country charas. The places of its import are fixed as is already said in previous answers. They are the Punjab, Ladakh, Yarkand, Kabul, Kashmir and Bokhara.

23. Bhang is now here smoked in a chillum, nor are there any men I know of who do so. Perhaps where ganja and charas is not produced or is not procurable, it might have been smoked.

24. The Chaubes of Muthra and Brindaban eat bhang excessively in solid pill form, and also drink it in water: some fakirs also use it, but generally it is drunk not eaten. A great proportion of men who live in Muthra and Brindaban use bhang in excess. Often poets and bards use this simply to intensify their imaginative power.

25. The use of all these three substances is daily increasing, specially the abolition of chandu and madak shops have added much to the increase in their use.

26. The following is the proportion of consumers:—

	Bhang.	Ganja.	Charas.
(*a*)	10 per cent.	25 per cent.	25 per cent.
(*b*)	5 ,,	15 ,,	9 ,,
(*c*)	5 ,,	5 ,,	5 ,, [in melas (fairs) and tamashas (shows).]
(*d*)	3 ,,	3 ,,	4 ,,

27. If enquiry be made, then such persons will be found mostly among the fakirs, low caste; these persons are habituated to the intoxication, and in all circumstances they find it very soothing.

28. (*a*) Habitual moderate consumers, from 3 pies to 1 anna.

(*b*) Habitual excessive consumers, from 2 annas to 8 annas.

29. The spices that are mixed with bhang are pepper, aniseed, cardamoms, almonds, etc. These can be had in market at spicery shops. It is said that in places where charas is made, there the persons to intensify its intoxication mix along with it powdered dhatura or kuchila. But the charas so made is an adulterated sort of it, and in the case of saljehan it is called khumri or pattan, while in that of Yarkand they call it kachchi bhuri.

30. Every person is authorised to take ganja up to 5 tolas, charas up to 5 tolas, and bhang up to 4 chattacks, and in assembly some use even in greater quantities than these. Beyond 50 years the power to consume in such great quantities is lost. Now-a-days children of 12 years and upwards, especially of kahars, kurmis and chamars and other low castes, get into the use of these drugs in one form or the other.

31. The habit of eating bhang is easily acquired, while that of smoking ganja and charas is acquired gradually. Men use ganja and charas at first for fashion only and in moderate dose. Afterwards the use reaches to an excessive degree and it is difficult to give it up at once. On the other hand, it is noticed that it is often not very difficult to give up the habit of using these things. For instance, if any one is imprisoned in jail, his habit is easily given up and he does not feel inconvenient without them; or if he happens to go in such a place where men do not talk even of these things, then too it is quite possible that his habit is easily given up. There are principally three ways of giving up the habit, (1) compulsory, one as is the case with jail, etc., (2) penury, (3) the not being able to get it.

32. There is no custom, national or religious, binding for the use of these drugs, nor the use is thought essential; if there is any custom at all it is found more or less in the case of bhang. It is used in worship and also as a medicine. On the other hand, the use of ganja and charas is generally injurious.

33. The use of any of these things is not thought good. More especially the consumers of ganja and charas are not thought to be gentlemen. The use of these brings on nick-name. No custom, national or religious, is connected with the use. Only the bhang is offered in worship, and this thing is far better than either ganja or charas.

34. The persons who will be most inconvenienced if they are prohibited from the use of these drugs, are fakirs who live in gangs, *i.e.*, Nagas, followers of Nanak and Redaseer, etc., who have

always about them followers from 500 to 1,000, because these persons are very fond of these things and their life, as it were, depends on their use of these. The case with men who have families is different. They will not find any trouble if they are prohibited from using charas or ganja. They would easily substitute in their place bhang, as those who have been prohibited from using chandu and madak have substituted opium instead.

35. There would be felt some difficulty if the use of all these drugs is at once made penal. If it be so arranged, for instance, that the import of ganja or of charas be stopped at first, then the consumers will have recourse to either ganja or charas, and thus there would be less difficulty in putting a stop to the use of these drugs one by one. In this way both the public convenience and the administration will not suffer. The consumers will fall back upon such intoxicating substances as bhang, tari, and juice of khajoor. The intoxication of these is quite innocent, and in no way injurious to the system in comparison to ganja and charas. In support of my above suggestions I draw the attention to chandu and madak. Since the use of them is stopped, their consumers some use opium and some charas. In the same way, the consumers of ganja and charas will have recourse to other substances like ganja and tari.

36. I cannot tell if any other intoxicating substance is used instead of these, but so much I know, that tari and saindhi are also used excessively. As quite a distinct intoxication, of course, it is probable that if the use of ganja or charas is prohibited its consumers will have recourse to some other intoxicating substance.

37. The intoxication of ganja often produces heat and burning sensation in the eyes and brain; charas does not produce more heat than ganja. The intoxication of charas saljehan is good, while that of Yarkand is bad.

38. Ganja baluchar and mora possess the same quality of intoxication, but chur is a milder form of it and produces less heat in the system.

39. The intoxicating substances that are obtained from the ganja plant, for instance, charas, etc., is only smoked in a chillum; to use it in any other way would be injurious, and the bhang which is obtained from the bhang plant is only eaten or quaffed.

40. Native physicians often prescribe bhang in medicine more especially for external use. It is also prescribed in cases of cattle disease.

41. The effect, good or bad, of the use of bhang, ganja and charas is as follows:—A consumer of ganja and charas does not feel satisfied with ordinary food. By not being able to get a superior kind of food they become thin and lean and subjected to cough. On the other hand, the consumers of bhang can eat with relish any sort of food. In the case of labourers and those who work hard, they work well when the intoxication is on the decline, and the fatigue too is removed. It is not a cure for any particular disease. Ganja and charas, with the exception of Kanaujia Brahmin, every Hindu and almost all the Muhammadans do smoke, and they would be about 80 per cent. Bhang is used by the Hindus of all sects and by most of the Muhammadans. Its consumers are about 95 per cent. Mostly the low caste men use ganja and charas, and bhang is used among the higher classes of Hindus.

Habitual moderate consumers use from three mashas to five tolas, and the occasional moderate consumers from three mashas to one tola.

42. With the exception of bhang I think the use of ganja and charas is injurious in every way, whether it is taken in moderate or excessive quantities; because ganja and charas are so much injurious that their smoking brings on asthma, cough, consumption. Their consumers are never in proper senses. They become untimely old. On the contrary bhang is not injurious; it is rather beneficial.

43. Wherever there are shops of ganja and charas the occupants of the neighbouring houses are put to much inconvenience on account of the persons, mostly of bad character, that flock round those shops and smoke and say indecent things, and often behave indecently too. This is the case with all—they are moderate or excessive consumers—because the intoxication of ganja and charas parches the tongue and stupefies the sense.

44. The intoxication of ganja or charas comes on immediately after it is smoked, and exposure to the atmospheric air increases it. Those who use these simply to mitigate the suffering from any cause realize their object fully from the use. Those who smoke these daily become habituated to them. Bhang brings on intoxication 30 minutes after it is taken. When the intoxication goes off, then, at the usual time of its taking, those who are habituated to it, feel a yearning for it and feel inconvenient if they cannot get it at that time.

45. The use of ganja and charas is extremely injurious. The bad effects which their use produces on the system are—(1) weakness and sometimes loss of eye-sight; (2) general debility; (3) ghastly paleness over the features; (4) absent-mindedness, etc. While their intoxication lasts, control does not remain over the senses. Even common courtesy and natural affection suffer thereby. Loss of appetite and heat on the liver, inactivity, and aversion from work are the consequences.

Sometimes they cause diarrhœa, cough, bronchitis and asthma. Blood also comes out in saliva. Potency and generating power is also lost sometimes. Ultimately insanity comes on followed by giddiness and sometimes loss of life even. Men often die if, in the course of smoking, they with full force breathe in the smoke, which causes suffocation and results in instantaneous death. It is possible to give up the habit if one tries to do so gradually. As minor effects of ganja and charas may also be mentioned, bad smell from mouth and disorder in the brain. The eyes by remaining red at all times lose their lustre, liver becomes black on account of heat and dejection, always remains over-powering. The consumers get a lasting tendency to find fault with every thing and quarrel with every one, and nothing but indecent words and expressions are uttered by them. This is not the case with the consumers of bhang. They never become a victim to any of the vices or defects enumerated above. Its use is very useful to the system. Of course, in the case of excessive consumers, it produces dullness, but only during the time of intoxication, while, on the other hand, it is a great stimulant for head work. The use of bhang is in every way far better than that of ganja or charas.

46. As a principle the excess of every thing is injurious, even that of daily food without which we cannot live. Moreover, the use of ganja and charas is expensive and brings on poverty in the long run. A dose of ganja or charas is comparatively more costly than that of bhang, although

the former is lesser in quantity than the latter. The excess of bhang after all is not so injurious as that of ganja and charas.

47. The habit of consuming these drugs is not hereditary. It is easily acquired by associating with the consumers. So much effect daily is noticed in the case of newly-born infants of the consumers of ganja and charas, that they are often troubled with boils and pimples till they become four or five years of old.

48. See answer 46.

49. Bhang intensifies with impunity the pleasure of every thing that is done in its intoxication It is the most safe intoxication. Reverse is the case with ganja and charas The use of these thins the semen, produces impotency, and renders the system liable to be affected by the inclemency of the weather. The shops of ganja and charas are often kept by low class prostitutes, called saquins, and they obtain license to keep these shops from Government authorities. Females of low classes only use ganja and charas and sometimes bhang

50. Bhang is consumed more in quantity than ganja and charas, while the price of the quantity consumed is about a third of that of ganja and charas. For instance, in a district if bhang is consumed 500 maunds, the price which is Rs. 1,500, ganja 100 maunds, the price Rs. 3,200, charas 10 maunds, the price Rs. 4,000. It will be seen that if one substance is used more in quantity the others are more in value. This is the rate of increase for the present. But now since the abolition of chandu and madak, more increase in the consumption of these drugs is expected.

51. Mostly men of bad character use ganja and charas. In fairs and shows the shops of saquins, if ten persons be found smoking these, eight of them at least would be men of bad character of low castes. At the shops where bhang is prepared and sold in solid or liquid form there, out of ten men, who go to take it, eight would be of good moral conduct. These things can be taken with impunity up to the quantity allowed by law, and no wonder if at such places offences are committed by the consumers, as well as by the license holders, against the terms of their license. On the whole there is always an apprehension of a quarrel of some sort or the other at the shops of ganja and charas.

52. See answers Nos. 46 and 50.

53. In a state of intoxication no wonder if men commit offences on provocation, such as cutting off the nose or wounding with knife.

54. The intoxication of ganja and charas does not fortify one to commit any premeditated act, but he does whatever comes in his head at the moment to do. The intoxication of liquor is of course courageous. Ganja and charas dull the activity, what to say of courage. One forgets to say what he is about to say.

55. If a person who does not use these drugs uses them perchance, or is made to use them somehow, gets intoxicated very soon and remains senseless for a longer duration than one who is habitual to their use.

56. Ganja and charas of themselves are intoxicating drugs whose effect is felt instantaneously. They in my opinion do not necessitate being adulterated with dhatura (stramonium seeds), which is itself a poison. I have heard fakirs, those who worship Shiva, make an offering of dhatura and use some seeds of it themselves to propitiate the god. Formerly the robbers in the guise of fakirs and wayfarers used to administer dhatura and to offer it to travellers, and when they become senseless robbed them of their property. But such cases are no more heard of now.

57. Ganja and charas are smoked in a chillum. Bhang alone is both eaten and druuk as a liquid.

58. The arrangements of Government for the sale of these drugs, which obtain at present, are excellent. Every year the Government fortunately gets a well-to-do man to become the highest bidder at the auction sale of the contract of these drugs, which in the chief cause of increase in the income under this head to Government.

59. If the Government wishes to make any other arrangement such that there may be no loss to the income and some check be put in the use of these drugs, I have to suggest the following course:—

(1). In order to check the use of ganja and charas, the easy way would be to increase the tax on the cultivators and importers of these substances, just as is done in Bengal in the case of ganja baluchar. Because when the price would be high the consumption would be less and the income of Government will not suffer.

(2). At present the contract for the whole district is auctioned at sadar; if the contract be made for each tahsil or each pargana and the auction takes place for each tahsil at the head-quarters of tahsil, then the competition would rise and fetch a higher price.

60. Ganja is not made in the province of Oudh. When it was made here it was well watched. Now the plant is not cultivated; and the uncultivated plants of ganja and bhang that grow in this province, the only thing that can be said about them is that if any person was seen by the police in possession of a greater quantity than is allowed by law, he was brought to court for trial and adequate punishment inflicted according to his position. Often with the permission of the district authorities the contractor uses to get this cut. But there is no tax imposed by Government in this province on these substances obtained from uncultivated plants.

61. Charas is neither made in our province nor its plant grows here.

62. The plant of bhang is not cultivated, it grows spontaneously, for miles its jungles are seen and therefore to look after it is impossible. When it is cut and cultivated so much is done that it is carried out from one district to another under a passport.

63. The system which now exists is very good and no complaint or objection exists without it. I have already said what I had to say with regard to the increase of Government revenue under this head, which requires perusal.

64. With regard to the import of ganja and charas, what is suggested in Rule 98 of the rules recently published on ganja and charas is very good and requires no amendment The Kabulis who bring charas from Kabul often play tricks with the pass that they get for it. The pass is given to them for a long time and the trick which they play is this that their packet of charas outwardly appears to be one, but in reality it contains four packets of leather which they sell to the petty dealers. It is necessary, therefore, that at the time of giving their pass, their bundles or packets should be carefully examined. Care should be taken with regard to the period for which pass is issued to them and the bundles which, though looking as one in reality contains four within.

65. There is no tax on ganja and charas or bhang which is sold in our province: only the license fee is realized from the contractors and nothing is charged on the articles. In Khandwa perhaps there is some tax now on ganja. There is no tax on charas or bhang. The tax which is imposed on distilled liquor is very proper. In Oudh the owners of the land on which bhang grows spontaneously charge some tax for it. In short, by imposing a tax on these drugs, the advantage will be two-fold—firstly, it will be a sort of check on account of the tax, secondly, the tax would add to the Government revenue under this head.

66. Any tax which is imposed on ganja, whether on that which is imported from other places would not be excessive. Whether the tax is imposed or the price is increased on, one will or can grudge for it since it is a matter of Financial Department. Besides it would be a good check on its excessive consumption.

67. Nobody would object if additional tax how-much-soever is imposed on these articles. Because so long as enormous tax is not imposed and the price is not raised it will be difficult to check the use of these otherwise. Besides the tax would be a source of income to the Government.

68. In every city, town, or village in Oudh there are shops of wholesale or retail vendors, where large numbers of men come and gather, especially on the shops of *sakins* which are generally on the thorough fares.

This gathering is highly objectionable, and a rule should be laid down that men may purchase there at the shops and use them at their houses.

69. In this matter nobody's wish is consulted, but the shops are opened at different places in accordance with the proportionate number of population as shown in census statement, the same way as is laid down in the abkari rules.

70. In our province of Oudh no tax is imposed on any intoxicating substance, except on distilled liquors. Tax is taken in Bengal on ganja baluchar, which is never imported in this proviuce in an illicit way.

Oral evidence.

Question 25.—Chandu and madak require to be made up by a man who knows the business. It is therefore difficult for people to use them at home, and they take the hemp drugs instead. A certain number have changed their habits for this cause, but not many.

Question 29.—I have heard that charas is adulterated in the way described, but I cannot say what foundation there is for the statement.

Question 41.—The proportion of ganja and charas smokers which I have given in this answer, and the proportion of bhang drinkers also, do not take the women and children into account. I think ganja and charas smokers can only be one-half of the adult male population. This answer must be understood to refer to the cities of Lucknow and Cawnpore.

Question 45.—The moderate use of the drugs (ganja and charas) is injurious, but will not go the length of causing insanity. There are few who consume the drugs in the villages; but I cannot speak to the effects among the villagers, as I have never gone among them.

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248. *Evidence of* MURLI DHUR, *Brahmin, Drug Contractor, Moradabad.*

1. I and my family have held drug contracts in Moradabad, Rampur and Terai.

2. Yes; but ganja is almost unknown here and is never sold.

3. In the Terai, Bijnor, Kumaon, Saharanpur, and to some extent in this district. It is abundant in Saharanpur, Bijnor and the Terai.

4. The plant is usually called bhang from which bhang is made. This is a narrow-leaved plant and is generally called female. What is called the ganja plant is much larger-leaved and is said to be male. Charas is made from it in Kumaon and Garhwal, and there are a few scattered plants of it in the Terai and this district.

5. There is a difference. For charas the plant requires a cold climate and high locality, *e.g.*, Yarkand, Kumaon, Garhwal. Bhang does well in a hot damp climate and is always best, *e.g.*, in the Terai or the alluvial lands adjoining a river. Bhang grown in higher land and drier climate is practically worthless.

6. Generally very dense.

7. It is cultivated for charas in Kumaon and Garhwal. The bark is used for weaving bags, covering for cattle, etc., and the seed is used with other food. The plant is nowhere cultivated for bhang in this neighbourhood.

8. There has been an increase in the Kumaon and Garhwal cultivation. I have opportunities of knowing this since I hold the Ramnagar lease. The reason is that the price has gone up to Rs. 5 and Rs. 6 from Rs. 2.

10. There is no special class of such persons. The hemp is grown by ordinary cultivators.

11. The seed from the previous year's crop is always used.

12. I believe ganja is collected from plants growing spontaneously in the jungle in the Terai and Kumaon, but to a very limited extent. I have never heard of the male plant being extirpated.

13. It is not restricted, but it is not carried on in all districts. I do not know if its cultivation for ganja would be possible here.

14. (*a*) I know nothing of the preparation of ganja.

(*b*) Charas is made in Kumaon and Garhwal.

(*c*) Bhang in Terai, Bijnor, Saharanpur, Rampur, and to very small extent in this district.

15. (*a*) Charas cultivated. The leaves are rubbed in the hands till the juice sticks to the hands, and is collected. The stuff is then put on a hot stone and kneaded into balls or long thin rolls.

(*b*) The bhang plant is cut in Jeth and Baisakh and kept till dry. The leaves are then stripped off and brought in: if kept shut up, they turn yellow; if kept in the open, they remain green.

16. The bhang is prepared in the jungles and can be prepared from the plant wherever grown.

17. Bhang is made by ordinary labourers of any castes; charas is made by ordinary cultivators.

18. Bhang remains good for three years; after that it produces less effect. But it is spoiled by

damp. Bokhara charas used to keep for four or five years. Yarkand charas keeps for a year; in the second year it loses half its effect, and after that it becomes absolutely useless. There is no way of keeping it good. It keeps much longer in a cold climate.

19. Ganja and charas are used only for smoking. Occasionally a fakir or two may eat charas in the cold weather, and fakirs occasionally give others a very small quantity to eat to ward off ague. They say that in such case milk only should be drunk, as drinking water increases the fever.

20. Ganja is unknown here. Charas is smoked by nearly all castes, but most by fakirs and labourers, such as kahars and mallahs. There are no special localities.

22. Almost entirely Yarkand, which is imported through Hoshiarpur and Amritsar.

23. There is no such custom. A man may, if he can get no charas in the jungle, rub a few leaves into his tobacco, but that is all.

24. All classes drink bhang, chiefly Brahmins, then banias and Khatris: for the most part men of better quality (charas being used more by the lower classes). It is drunk chiefly in the hot weather. Often in the cold weather it is eaten as a powder or as a confection.

25. The use of bhang is much what it was before, but the use of charas has largely increased, because it is cheaper.

26. Bhang—

(*a*) About 12,000 in this district.

(*b*) Hardly any in this district.

(*c*) About 5,000 or 6,000 more than (*a*). These drink it in the hot weather only.

Charas—

(*a*) 35 per cent.

(*b*) 15 per cent.

(*c*) 50 per cent.

27. Bhang—

(*a*) and (*b*) Brahmins, banias, Khatris.

(*c*) All castes.

Charas—

(*a*) Kahars, mallahs, thakurs, and to some extent Brahmins, banias, etc.

(*b*) Not confined to any special castes.

(*c*) All castes.

28. Bhang—

(*a*) From 1 to 4 mashas—about 1 pice.

(*b*) Up to 1 chittack—about half anna for the bhang.

Charas—

(*a*) 3 mashas—half an anna.

(*b*) Up to a chittack—say, 4 annas.

29. Bhang—Pepper, cardamons, saffron, cucumber seeds, milk, sugar, and other things are ordinarily used. Charas is used only with tobacco. Dhatura is used by some fakirs with bhang. The ingredients mixed with bhang are intended chiefly to improve the taste.

30. Bhang is generally drunk in solitude, but charas is always smoked by three or four men together. Both are used chiefly by men; their use is not confined to any time of life after twelve years of age. It is not usual for children to use either drug.

31. The habit of neither is quickly formed. The bhang habit is not a strong one, and can be easily given up: there are many people who drink it in the hot weather, and give it up in the cold. Charas can be easily given up in the earlier stages, but with difficulty, when the habit has continued for any time.

32. I know of no special customs, but worshippers of Shiva generally drink bhang on Sheobart, and the consumption of both drugs is greater at the time of the Holi.

33. The bhang habit is not considered harmful, but the use of charas is thought a sign of bad character. There is no religious objection to the use of either.

34. Yes; both to the consumers of bhang and of charas, because those who are accustomed to their use cannot get on without them.

35. An immediate prohibition would be impossible, and would certainly be followed by illicit consumption, as in the case of chandu. It would be followed in the case of spirit-drinking castes to some extent by resort to alcoholic stimulants.

36. None.

37. Much the same, but the effects of charas are much stronger.

41. Both bhang and charas are useful to alleviate fatigue. Bhang and charas are both used as a febrifuge. Charas is very widely used in the Terai: in the cold weather, there are very few people who do not smoke it, and it is said there to be beneficial.

42. The final effect of charas is certainly injurious, when weakness comes on due to old age or illness. But so long as a man is in good health it is harmless, and to ward off the effects of cold, etc., is beneficial. Bhang has no such evil effect: it may produce flatulence if other ingredients such as pepper, etc., are not used with it.

43. Yes.

44. Bhang produces an exhilaration in about 15 or 20 minutes, which lasts about $1\frac{1}{2}$ hours. It increases the appetite. The after-effects are drowsiness and a desire for more. Charas produces an immediate intoxication, much more powerful than that of bhang. It lasts about $1\frac{1}{2}$ hours and is followed by drowsiness and a strong desire for more.

45. The moderate use of bhang is not harmful. It does not impair the constitution, nor injure the digestion, nor impair the moral sense. Charas in the final stage produces asthma, cough, watery eyes, but does not injure the intellect or impair the moral sense.

46. Even excessive use of bhang is not harmful. The excessive use of charas is destructive. It produces asthma and cough, madness, excessive weakness.

It is not a hereditary habit. The children of excessive consumers of charas are weak and unhealthy.

49. Prostitutes use bhang to some extent, and charas more for this purpose.

51. A large proportion of bad characters smoke charas. The use of charas has no connection with any special crime.

53. Charas and bhang have no such effect.

54. They are not so used.

55. Yes; they use bhang to stupefy their victims; mixing it in something they give them to eat. It is not so easy for them to use charas, because a non-smoker will not touch it, and one accustomed to its use will not be much affected by it.

57. I have never heard of ganja or bhang being eaten or drunk.

58. I consider that it is working well, and I can suggest no improvements.

62. There is no necessity for any further control.

63. I have no objection to the present system.

64. None.

68. There are none such here.

69. Their wishes are ascertained.

70. Considerable smuggling goes on from Rampur. The drug shops are there disposed of in separate interests, and competition reduces the price of the drugs.

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249. *Evidence of* KUNDAN LALL, *Agarwala, Drug Contractor, Nawabganj, Bara Banki.*

1. As I go abroad, that is, in Nimar, Amritsar, Hoshiarpur, Lahore, Gwalior, and Nipalganj, in order to purchase drugs, and I have heard from some other people.

2. So far as I know, in this district as well as in other districts, they are known by these very names.

3. In the district of Bahraich, Nipalganj, and Hoshiarpur, bhang is produced in great proportion, and in other districts in small quantity. It grows spontaneously.

4. It is known by this very name, as set forth in this paragraph, that is, bhang bijia.

5. Bhang grows in Terai, and wild ganja grows in Terai along with bhang; but this sort of ganja is less used. The ganja which is consumed is grown in places of which the climate is agreeable to its growth. If its seed is brought here it cannot grow, such as baluchar ganja.

6. Bhang plants, where they grow, are scattered and somewhat dense. It grows spontaneously.

7. In this district ganja, bhang, etc., are not cultivated. In the Terai of Ghaghra only bhang grows spontaneously. Some people secretly plant ganja in their gardens.

10. There are no special class of tenants. Every class of tenants plant these where they grow.

11. The seed of wild ganja cannot produce this ganja which is used. The cultivators sow plant separately for the production of seed, or take it from the plants cultivated.

12. In Gwalior State and Nimar district pathar ganja is cultivated, and its tree is cut when it is full grown. I do not know of baluchar ganja, which grows in Bengal Presidency.

13. In this district ganja used to be grown in Mahadeva through cultivators; but its cultivation has now been stopped. The ganja which grows in one place cannot grow of the same sort in other place.

14. Nothing is produced.

15. Smoking tobacco is mixed with ganja and charas; but some people mix tobacco, which is eaten and having filled it in a chillum they smoke. Bhang is taken after being reduced to powder and mixed with water.

16. Bhang is prepared generally by the people in their homes.

17. Every class of people can make.

18. Ganja, bhang and charas can deteriorate by keeping. Ganja, if carefully kept for seven years, and charas, if so kept for five years, as well as bhang, if so kept for seven years, cannnot lose its effect and can be used. There is no measure to prevent deterioration.

19. Ganja and charas are smoked in chillum.

20. Kahars, sweepers, dhobis, passis and chamars invariably smoke, as well as many thakurs and fakirs.

21. All sorts of ganja are smoked in chillum.

22. Charas bhuri is generally used, and is imported from Irak.

32. So far as I know, there is no religious sanction for the use of these drugs; but custom has given them a place in the religious festivals of the Hindus, such as Holi and Shivratri.

33. Consumption of charas is regarded as an immoral habit. The hemp plant is not worshipped.

34. It might cause serious inconvenience to the people addicted to the use of charas and bhang.

35. I am of opinion that the consumption of charas may be put a stop to by raising its price and restricting the sale. I completely disagree with those who apprehend any political danger arising from the prohibition of this drug. There is no doubt that some substitute for charas will be required by those who are in the habit of using it.

36. On the contrary, the poorer classes have substituted charas for liquor.

40. Bhang is often prescribed as medicine for piles, and is generally used for cattle-diseases.

42. Moderate use of bhang is harmless, but the use of charas, however moderate it may be, is decidedly injurious.

43. I believe they are.

44. I have never used it, so I don't know.

46. Charas is decidedly injurious to health, and its smokers are always subject to asthma and bronchial troubles. They are consequently short-lived.

47. Might be.

49. I suppose some use these drugs for that purpose, but I am not aware of any special qualities which these drugs possess.

51. I believe so.

65. In my opinion, the taxation of charas should be increased, if it is not entirely put a stop to; but the taxation of bhang should be nominal.

69. Local opinion is never consulted as it should be.

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250. *Evidence of* Salig Ram and Jagan Nath, *Contractors for Bhang, Charas and Ganja, Agra.*

1. Eight years' practice as contractors of bhang, charas and ganja.

2. The bhang in this district is called bhang, sabzi, siddi and kamlaoti; charas is called charas, and ganja is called ganja pitar, baluchar; round and chapta (flat) ganja are the products of the eastern country and are sold there.

3. As far as we are aware, the ganja is grown in Antri, Raj Gwalior, Sipri and Jhansi, whence it is imported. It is also abundant in Khandwa.

4. In this district it is known by only one name—ganja.

6. As far as we know, it is densely grown.

7. In this district hemp plant is grown and its bark is used for preparing rope, but no charas can be extracted from it.

12. No.

13. As stated above, ganja is not grown in this district.

16. Bhang is drunk by the people in their houses, but it cannot be prepared by hemp plant.

18. The old drugs are less intoxicating, but do not deteriorate entirely. If it is of first quality and kept with care, it can be used for seven or eight years.

19. Ganja and charas are used in smoking by means of chillums.

20. Labourers, kahars, bairagis, and sadhus generally smoke ganja and charas, and as in Agra its consumption is about 50 maunds per annum, or 5¼ seers daily, if calculated at the rate of one masha per man, it is likely that 10,000 persons are accustomed to smoke it.

21. The ganja used here is called pitar ganja.

22. Foreign charas is often used. The charas imported from Hoshiarpur, Miau Mir, and Amritsar is called Yarkandi charas.

23. Bhang is never smoked by means of chillum.

24. Bhang is generally used as a drink, and eaten when mixed in any medicine (majum). We think that it is used by 5 per cent. of the whole population, because during a year in the Agra District 350 maunds of bhang are sold.

25. The use of hemp drugs (charas, ganja, bhang) is increasing daily: in our opinion the reason is this, that the nobility follow bad society, and there is no fear of religion.

29. Bhang is used with spices: poor men use with pepper; rich men with cardmoms, almonds, sugar and milk. There is no special article sold for use with bhang, and some people use it with dhatura seeds. Nothing is used with charas and ganja.

30. Each of the above intoxicating articles are used in societies by old and young, except bhang, which is also used by Brahmin lads in their childhood.

31. Society affects its use easily, but when once habituated to it, it is very difficult to give it up. In the beginning it is used very little, but afterwards its use increases.

32. Some Hindus think its use religious on the fast day of Mahadeo. During the Holi festivals it is customary and necessary to place majum before guests, but used moderately.

33. Except bhang, the use of charas and ganja is not considered good according to religion and nationality. The use of charas and ganja is illegal and cause of bad name; the cause of getting bad name is that it is used among mean and low castes.

34. These intoxicating articles can be abandoned by influence and compulsion, but not by will.

35. It is all in the power of officers, but it will not be done by will. In our opinion to call its use illegal is out of justice, for it affects only one individual and not the whole nation. On the other hand, a drunkard not only spoils himself, but other persons too. If it is ordered to abandon the use of hemp drugs, surely the people who use it will grudge for it. However, there is no loss, but it only affects brain of those who use it abundantly. The users of such articles are unacquainted with political matters. It is essential that if these intoxicating articles be given up, other intoxicating articles will come into more use.

36. No.

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251. *Evidence of* Thakur Parshad, *Hemp Drug, etc., Contractor, Hardoi.*

1. From hemp drug contracts held.

2. Bhang is one plant and ganja another. I don't know how charas is made.

3. Bhang grows spontaneously in Bahraich, Gonda, Kheri, Hardoi, Farrukhabad and Nepal. It is abundant in Bahraich. Ganja comes from Gwalior, where it is abundant.

6. Dense (bhang).

7. (*a*) Mahadeva ganja (in large bundles) used to be made in Sitapur and Nawabganj, but is not so now.

(*c*) Very little bhang is cultivated in Katiari (Hardoi).

8. Decrease, because it is now imported from outside the district (bhang).

9. Bhang is sown with wheat, and grows after the wheat has been reaped.

10. Same classes as other cultivators.

13. No ganja cultivated.

14. In the districts I have named as producing bhang, it is prepared extensively.

15. I don't know about ganja or charas. Bhang leaves are dried and stored only for eating or drinking.

16. Bhang is generally prepared by the people in their houses from the wild plant wherever grown.

17. Bhang is prepared by its cultivators.

18. Ganja, charas and bhang lose nearly their whole effect in three years by keeping. All three deteriorate by cold, and charas by drying. With ordinary care they keep for three years. I know of no special measures.

19. Only for smoking.

20. Low castes in general everywhere.

21. "Pathar" in this district, because no other is imported.

22. Foreign; from Samarkand ("Saljehan" from Nepal).

23. Never.

24. Hindus in general everywhere drink and sometimes, though not often, eat bhang.

25. Spreading; they use ganja much more at social meetings.

28. (*a*) One tola per diem of bhang or ganja; of charas two or three mashas.

29. (*a*) With bhang, sugar and milk (to render it more palatable), and with ganja or charas tobacco. I never heard of dhatura being so used. There is no bhang massala.

30. In solitude and in company indifferently. Children do not consume them. Consumption confined to the male sex.

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252. *Evidence of* SARUPCHAND, *Khattri, Hemp Drug Contractor, Lucknow.*

1. I have been a drug contractor for twenty years.

2. Ganja, charas and bhang, are three separate plants; with this reservation, I accept this definition.

3. Bhang, in Nepal, Gonda, Bahraich, Saharanpur, Bareilly, Kheri, and generally near the hills. In Nepal and Bahraich it is abundant.

4. Only bhang, ganja and charas, which are three different plants.

5. None.

6. Dense.

7. (*c*) Only in Hardoi, formerly to a great extent, but now much less.

8. Decrease, because more is imported from Bahraich.

9. With wheat and barley.

10. Ordinary cultivators.

14. (*c*) Majum (confection) is made from bhang to a very small extent in the Holi.

15. Bhang mixed with ghee is put into water boiled and made into a confection for eating. Charas and ganja are smoked in the huka.

16. Yes; as regards bhang.

17. No particular class.

18. They all deteriorate by keeping. They lose nearly the whole of their effect, and become but very slightly intoxicating. With ordinary care they keep three or four years, but lose more and more of their intoxicating properties. Cold injures them; no special measures can be taken.

19. Only for smoking.

20. Low castes, everywhere, smoke both.

21. Flat is preferred.

22. Saljehani from Nepal is sold in Lucknow; that sold here comes from Yarkand.

23. Never.

24. Everybody drinks bhang, especially in Muttra.

25. On the increase.

28. (*a*) Bhang 1 tola; ganja and charas, 3 mashas.

(*b*) Bhang, a quarter of a seer; ganja and charas, one tola.

29. (*a*) With bhang, cardamoms, roses, pepper, kanair root, etc. Fakirs mix dhatura with it to make it intoxicating.

There is no "bhang massala."

30. Ganja and charas mostly in company; bhang generally in solitude. Men, rarely women, consume them. They are generally used by adolescents; never by children.

31. Very easily, in ten or fifteen days; not difficult to break off; it does not tend so to develop.

32. None.

36. On the contrary, I think drugs are displacing alcohol, because they are cheaper, for the sale of liquor is decreasing and that of drugs is increasing.

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253. *Evidence of* M. MAHOMED HASSEIN, *Drug Contractor, Lucknow.*

1. Ganja is grown in Gwalior State, Pargana Gurd, Tahsil Atri, Hanmatgarh, Kalaras, Eanwar, in the neighbourhood of Khandwa, District Nimar, as well as in the neighbourhood of Patna, whence baluchar variety is obtained. The growth of bhang is spontaneous. It is found in the Districts of Gonda, Basti, Bahraich, Nepalgunj, Rajpurdan in Nepal State, Pilibhit, Saharanpur, etc. Round ganja, which is also known by the name of Mahadeva, grows of itself in places near Ghogra, and also in the strip of land lying between the district of Nawabgunj and Bahraich.

2. The account given by Dr. Prain as to the mode of production of ganja is correct. In the places named in reply to question No. 1, as well as in all other places where ganja is cultivated, it is customary with the cultivators to destroy all the male plants after they reach a certain height, so as to retain the female ones only. Their object in doing this is simply to root out the seed-yielding plants, because the seed is not liked by the ganja consumers.

3. Ganja is cultivated in the places enumerated in answer No. 1, but bhang grows spontaneously in the districts of Gonda, Basti, Bahraich, Saharanpur and Ujjain.

4. Patsan plant cultivated in Gwalior, District Nimar, is called ganja pathar, and broken ganja is called chur. Baluchar is cultivated in Patna, while round ganja or Mahadeva is obtained from the land on either side of the river Ghogra. Bhang grows of itself.

5. Suitability of climate as well as height above surface are both necessary; neither ganja nor bhang grows anywhere except in the places named

above; and if they grow at all elsewhere, they are of an inferior variety.

6. In either form, the cultivated patsan is not scattered, whereas the self-grown patsan is in some places scattered and in others as dense as a jungle.

7. Its cultivation is not carried on after the ordinary method; the bhang plants of spontaneous growth are usually destroyed.

(*a*) No.

(*b*) No.

(*c*) On the banks of the river Gomti, there are plants of spontaneous growth which are removed at the sowing season.

(*d*) Hemp, patwa, bhindee are cultivated for their fibre, as also for seed, and which are utilized in place of *san*. Their leaves are not intoxicating. The following things are fibrous in this country, patwa, hemp, bhindee, bakeloo, kus, bankurs and moonj.

8. Patsan bhang has little to do with the cultivated area, because bhang is a wild plant which the cattle even do not graze.

9. The seed grains of the self-grown plants of Ujjain and Malwa are gathered for cultivation in Gwalior and Khandwa. The dealers in ganja make advances of money to the cultivators to induce its cultivation like opium. In a season the crop is seen round by the cultivators so as to remove the male plants and retain the female ones, which yield pathar ganja. The crop when cut is well trodden over, and then heaped up so that the buds become rather flat, and hence called pathar. The twigs of baluchar ganja grown in Patna are pressed with stone weights and trodden over. They are then heaped up, giving layers of madar leaves, and heavy weights are then put on those piles. The madar leaves, on account of their hot nature, turn the colour of the ganja bud into a yellowish colour, which is then called baluchar, and sells dearer than pathar. The Mora or Mahadeva which is not much in use now-a-days, is also of spontaneous growth; ganja does not germinate from ganja, rather bhang comes up instead, which does not form buds.

10. Its cultivators are Moraees, Kachhis, and sometimes Muhammadans. They grow ganja in the Gwalior State, Tahsil Atri, Khandwa, District Nimar, and Patna. But they are ordinary cultivators and not mere ganja growers; rather there is no particular caste which can be said to grow ganja exclusively.

11. Wild patsan seed, called bhang, found in Ujjain, can by means of certain treatment, be sown to grow ganja. It is cultivated nowhere except in the districts of Gwalior and Khandwa, etc.

12. In the places mentioned in question No. 1, pathar ganja is produced from wild patsan seed. When the cultivators see that the plant begins to form buds, they remove them; these are the male plants; and if allowed to stand they would, of course, render the whole crop of the field useless.

13. In the districts of this part of the country no cultivator has ever grown patsan ganja or patsan bhang, and as these do not repay the cost of cultivation, no one cares to grow them. This is why their cultivation has not been introduced as yet. Whenever one or two patsan ganja plants were allowed to stand till maturity, they never yielded so good buds, nor were they found intoxicating. The Gwalior bel ganja is intoxicating indeed, but this appears to me to be due to the climate of the place.

14. (*a*) No.

(*b*) No.

(*c*) Is grown.

Bhang weighing about 15 thousand maunds is produced from the self-grown plants in the district of Gonda, Bahraich, Basti, Kheri, and Pilibhit.

15. I had sown the Ujjain bhang seed in Lucknow, but it failed to yield such a nice bud as is imported from Gwalior. This fact shows that its growth depends upon the suitability of climate. People of this part of the country, who are addicted to use excessive intoxication, have recourse to charas. The moderate consumers use ganja; but both ganja and charas are smoked in chillum and in no other way. Bhang, on the contrary, is used with water, having been made fine by grinding at first. They mix sweets also with it often, and it is used in dry form as well. Good variety of ganja is obtained from cultivated patsan plant; the self-grown plants do not yield a nice sort of it.

16. Hindu gentlemen use bhang within their own houses after it is finely ground with water. Patsan is imported from the districts of Gwalior and Nimar, and the seed bhang from Malwa and Ujjain; the latter being cultivated to grow ganja. Charas cannot be produced from ganja, and is obtained from Yarkand. They say that the bhang of Yarkand, and the country round about it, is very intoxicating; and that its leaves are trodden under foot so long as they do not give out a sort of sticky or glutinous substance; it is then put in leather bags, and called Yarkand charas.

17. Wherever it is grown, it is only the Kachhis, Mooraees, and sometimes Muhammadans that cultivate ganja, and they only know the manner in which it should be cultivated.

18. The ganja changes its colour after three years and with this change in the colour comes a loss in its intoxicating power. The greenness visible on its upper surface at first transforms into redness. The Yarkand variety dries up in three years, and men do not like it then; it deteriorates if it is kept in a wet or cool place; and similar is the case with bhang. Persons do not like the old article in preference to the new one.

19. Charas and ganja are smoked in chillum, and also with the aid of a pipe like tobacco, They are used in no other way.

20. Chamars, Passis, Ahirs, Lodhas, Kahars, Sweepers, Dhobis, and Thakurs among the Hindus and Muhammadans in general, whoever are labourers or agriculturists by profession use it; Hindus 50 per cent., and Muhammadans 10 per cent.

21. Baluchar and chutia ganja is used in Fyzabad, Cawnpore, Allahabad, and Benares; and in other places only chutia ganja, otherwise called pathar, is used. "Gol mora" and "chur" were much in use ten years ago, not at present.

22. Charas is imported from Yarkand in Kabul and is known as bhuri or Yarkand charas. This is consumed in a large quantity. Another kind of charas called "Saljehan" is imported from Nepal, which is used in Lucknow, not in any other district. Compared with other kind of charas, its nature is rather cold.

23. Bhang is not used in chillum in this country; the manner of its use has been described

above, *viz.*, that it is first finely ground with water dry, and then used with certain admixtures. Traders say the Yarkand charas is obtained from bhang, and that it is smoked in chillum.

24. Hindu gentlemen in general, such for example as Brahmans, use it as thandai—a light drink. They have to mix certain ingredients with it, and then either drink it filtering in water or eat it, calling the same sabzi or Mahadeva-ki-buti. In my opinion 90 per cent. of the Hindus use it during their festivals of Holi and Dewali specially.

25. At present the Yarkand charas is very much in use because it brings on good intoxication, and its consumers do not find it as injurious as ganja. This latter has first to be well rubbed with tobacco on the palm of the hand; and finds its way among the moderate consumers only because of its less intoxicating properties. This is one reason why trade in charas is making fast improvements. The bhang trade is neither improving nor on the decline.

26. Among Hindus the rate of consumption of these articles is—

	Consumers of bhang. Per cent.	Consumers of ganja. Per cent.	Consumers of charas. Per cent.
(*a*) . . .	25	45	40
(*b*) . . .	25	20	45
(*c*) . . .	12	20	15
(*d*) . . .	10	15	15

27. Low caste people, who have to work in the sun, and who have seldom sufficient clothing to cover their bodies with in the cold weather, use only a pice or half worth of ganja through habit whenever they get some work to do. This gives them a tendency to work and at the same time the effect of the inclemency of weather is not felt on account of its intoxication. One gets good appetite under its influence, and can work more hard. No one uses it with an evil object, and it is only the rich men who may use it as stimulant.

28. (*a*) 50 per cent. It is consumed at the rate of from three to nine pies per head daily.

(*b*) 10 per cent. It is consumed at the rate of from one to four annas worth per head daily.

29. They drink bhang after mixing with it pepper, cucumber seed, and sonf. Some persons mix sugar and milk with it. Those who want more intoxication mix dhatura seed, but there are but few persons who are of this class.

30. Bhang is used in private by single individuals, and in the company of friends on marriage and other similar occasions. In some marriages bhang together with cucumber seed, milk and sugar is used in the circle of friends like tea. Ganja and charas are used only in the company of friends because four or five persons do smoke at a time in one chillum. Boys do not use any of these things; it is only the adult men who use them. Women have less recourse to them, and those who use them belong to the prostitute class generally.

31. Its consumers get into the habit of using these articles in excessive quantities while moving in large circles or associating with mendicant beggars; otherwise all are content with the quantity they usually take. The well-to-do persons do not use them, as they are too cheap for them. The poorer classes only mostly have recourse to them, as it costs them only a pice (*i.e.*, a quarter anna), or even less, to get good intoxication.

It is of course hard to give it up entirely, as without it one cannot apply oneself so diligently to work.

32. The poorer classes cannot afford to use wine because of its high price: the least quantity of it which can be expected to produce any intoxication would cost no less than two annas. This makes them incline towards ganja, bhang and charas. Besides, in order to remove the fatigue of work, labourers, as ploughmen, coolies, those who weigh grain, and the like, cannot help using these intoxicating drugs. Among low classes, on marriage days, such men as cannot afford to entertain their friends and brethren with strong drinks (*i.e.*, liquors, etc.) supply its place with ganja, bhang and charas; and repetition of such occasions tend to create a sort of habit in time, which is not regarded as a vice because of its wide prevalence.

33. Those who get their livelihood by labour only consider its use to be beneficial, but there is no rule, either religious or social, regarding its consumption. Nobody considers it as an article of daily food.

34. Those who are not habitual consumers may not find it hard to give up their use, but Lodnas, Chamars, Passis, Meraees, and the like, 80 per cent. of whom are habituated to use them, will surely experience much difficulty in leaving them once for all.

35. Yes, it is quite possible to put a stop to the consumption of a portion of these articles but people might secretly have recourse to them, as they do with chandu. They cannot give up their old habit all at once. The use of chandu has increased since it has been prohibited and the contracts broken. Possibly their use could be stopped if their sale be restricted to certain fixed places, where it may be allowed only for medicinal purposes, and their free cultivation stopped. Some particular medical shops may be permitted to sell them. This might probably cause dissatisfaction, but it can never assume any serious shape, because no such fear can be entertained from the displeasure of their consumers, who belong to the lower order generally. What they will do is that they will use as much of them secretly as they can; so that there will be no real diminution in the consumption of these articles.

36. In my knowledge no kind of strong drinks other than that obtained from the palm and date trees, or wine and spirits, is used; bhang is, of course, used in a liquid form also by the Hindus generally. They could get it distilled, but this would increase the price, and the natural consequence will be that, instead of getting sufficient amount of intoxication at a nominal expense of a quarter anna, or even less, they will have to pay no less than half an anna for a dose.

37. Charas and ganja resemble each other in nature only, but there is vast difference in their strength. The former being very strong, and the latter comparatively weak. Charas is smoked by itself, but ganja has to be mixed with tobacco and well rubbed with it on the palm of the hand, before it is put in chillum and is ready for smoking.

38. I know of only two or three kinds of ganja. The first class ganja is obtained from the Bengal territory, Patna and Azimabad; it is called baluchar. The other kind is called pathar, which is cultivated in Gwalior state, Tahsil Atri, and Kalaras, etc. It is also obtained from Ahmedabad and Khandwa, Deccan. The broken ganja (chur) is no less intoxicating; the tops, which are

sometimes called Mahadeva, are of course less intoxicating. The ganja consumers are not in favour of chur.

39. Ganja is obtained from the patsan plant, and is never smoked except in chillum; its smoke enters the brain, and makes him go out of senses to some extent. It produces maddening effect if it is rubbed more than enough, consequently it is not generally used in a fine powder form. Bhang is never smoked in chillum; it is, of course, made fine by grinding. The consumers of ganja, bhang and charas do not become senseless; they remove idleness, and one finds himself ready for work under their influence.

40. Yes, it is applied in the case of piles, and also drunk; the portion of the body where it is applied become dead to the sensation of pain. It keens the appetite, so that one can take more food under the intoxication, and get more sleep, than when without it. If this is administered to the lower animals when they perform long journeys, they fall to their fodder more eagerly and feel less fatigue.

41. Bhang is beneficial in its effect, provided it is used in moderate quantities—(*a*) it helps digestion; (*b*) removes fatigue due to hard labour; (*c*) is useful in wet places; (*d*) is refreshing in long journeys and other kinds of hard labour. It is used mostly by Thakurs, Pasis, Chamars, Gadrias, Ahirs, and beggars, 95 per cent. of whom are its habitual consumers, and the rest use it for the sake of mere pleasure. Gentlemen among Brahmans, Chhatris, Agarwals, and Dhoosars use it in summer season as thandai. They say it makes the appetite keen and removes fatigue.

42. The excessive consumers are not regarded as good men generally.

43. The consumers of ganja and charas are only troublesome to their neighbours in so far as while smoking either of these two articles, offensive smell comes out, which they (*viz.*, neighbours) do not like. But opium eaters and drunkards cause still more nuisance; the former on account of their idle talks, and the latter on account of their intemperate habit.

44. Habitual moderate consumers get a sort of soothing effect, because ganja and charas rocks their brain; as the smoke enters into it one finds himself refreshed with them, and free from bodily pain, so long as their effect lasts.

45. The habitual moderate cousumers do not find it injurious to their body or soul, rather it makes the appetite keen, and consequently helps the digestion power; but the excessive use of ganja and charas causes constipation, stomachache, and cough; their lungs become weak, but it does never make a man insane or lunatic. At least no one had turned out a mad man from the use of ganja, charas or bhang, so far as my personal experience goes. On the contrary, when used in the company they are expected to create a sort of fellow feeling. I do not understand how one could become insane from their use. Habitual excessive consumers are mostly fakirs, who say that when they use these things in the name of God, they remain absorbed in his meditation, so long as the intoxication lasts. They use these things almost every moment, but surely they are not mad men. Their effect is instantaneous; no sooner the smoke enters into the brain, the intoxication comes up. Its consumers do not use abusive language, or strike one another, just as is the case with the drunkards.

46. As drunkards are after wine, in season and out of season, and in the end it becomes rather hard for them to give up drinking, so is the case with the excessive consumers of ganja, bhang or charas. It is always difficult to leave it off if one has no control over his mind, and is given up to it.

47. Not hereditary, nor does it seem likely that it could be hereditary. It depends upon habit only. But the fact is that the sons of habitual consumers, seeing from their very childhood that their parents use these articles, begin to use little by little, when permanent effect on the system is made; they find, when they grow up, that their system requires them both morning and evening, and while working.

48. Answer to this is contained in reply to question No. 46. As a rule the consumer begins with smaller quantities, and as he mixes in the company of other people he forms a habit of using larger quantities in time. The Thakurs have a proverb of their own of ganja, which means that a boy who does not smoke ganja is worse than a girl. It is only in the case of such men that the use of ganja is increasing because it is regarded by them not as an evil but as a virtue, and because they think it suits them admirably.

49. None of these articles goes to form semen, because they are dry in nature. They are indeed tonic, and apparently do not cause impotency.

50. The excessive use is thus accounted for: At first smaller quantity is used because that amount is sufficient to bring on intoxication, but after some time the system becoming used to it, one does not feel its intoxication, and therefore needs more of it. He increases the dose till he becomes a habitual excessive consumer.

51. Low caste people, such, for example, as Pasis, Chamars, etc., use them, whenever they have to keep up during long winter nights, but not with a view to commit theft. Generally speaking, their consumers are not roughs.

52. The consumers of these articles are seldom bad characters. It is another thing if about 2 per cent. of them get their bread from questionable means. Persons use them for the sake of pleasure generally.

53. Bad characters do not come from among the ganja consumers; such men are found in almost every caste, but not more than 2 per cent. of them.

54. Its consumers do not commit any wilful crimes under its influence, nor are such men from the first prepared to do such acts from the first. Most of them are thorough gentlemen and perfectly good men. But one or two per cent. of these men who are bad characters are punished when convicted of any offence, and suffer in the consequences of their actions.

55. Excessive consumers who mix it with dhatura remain in a senseless state, having for the time being no idea of this or the next world. When the intoxication is over, they desire to have more of it, and thus end their lives. This is the idea of fakirs generally.

57. Ganja and charas are smoked in chillums; their smoke goes into the brain and produces intoxication at once; they find themselves capable of doing double the amount of their usual work. These are not eaten, and, if so, much inconvenience is felt. Bhang is of course taken, which every Hindu says is "Mahadeva's buti," such as can remove 70 complaints.

58. The present management of the intoxicating

drugs is quite sufficient, and needs no amendment. All orders are down in law books about them.

59. If contracts be given for five years at a time, and the contractors are ordered to sell at one rate all through, and if severe punishments are awarded to the secret dealers, I think improvement can be effected.

60. Persons of this part of the country do not grow ganja, nor do they know the method of its cultivation. The plants of spontaneous growth do not yield as nice a bud as the Gwalior plants do. Besides, these are not as much intoxicating.

Potato and sugarcane crops supply an important portion of food consumption, hence cultivators are not induced to sow ganja, nor is its cultivation customary with them. But if its cultivation is introduced, no doubt a small quantity can be produced, but this will tell upon the Government income, because it will then be indirectly placing that article within the reach of the public, and few will care to buy it in that case. This is generally the case with everything, *e.g.*, opium can be had here at Rs. 17 a seer, because it is cultivated in these districts, but in Calcutta a seer of opium would cost Rs. 30.

61. Charas is not produced either in this district or in its neighbourhood, nor does any body know how it is made. It comes from Nepal and Kabul; and the manner of preparing it is known to the persons who live there. These men say, on enquiry, that the bhang of those places is very intoxicating, and that its leaves after they are well trodden under foot become rather sticky and then these are filled in leather bag and called charas.

62. No special care has to be taken of the patson plant. It grows like a wild herb in the districts of Bahraich, Gonda, Pilibhit, Lakhimpur, and the Terai Nepal. It is no use paying much attention to a crop which even the cattle do not graze.

63. Dealers in such drugs are paid in kind, and hence they should be permitted to receive payment in that way. Charas contains much of ganja in it, sometimes are both mixed together and then smoked. Bhang is used as majun, which is made by mixing with it sugar, khoya and ghee. Improvement in income can only be had if the Government takes the management in its own hands, and keep in its custody the whole quantity of these drugs, and fix its own rate. But the system of giving contracts should then be stopped altogether, and the secret sale prohibited. The secret sale of opium is possible as opium is produced here, but as ganja and charas are not produced here; and no one is expected to take the trouble of bringing them from such distances for secret sale. This will lead to Government income, which is possible also in case contracts are given for fixed periods of time. The area of Bahraich district is larger than that of Lucknow, and yet the contract of these articles in the former district is given for Rs. 2,200 a year and the latter for Rs. 33,000 a year, for the simple reason that in the former district these articles are produced, which is not the case in the latter district.

63. No objection. The present arrangement according to law is quite sufficient.

65. The tax charged in the districts is heavy enough, and requires no further enhancement, especially because another tax is charged by the States from which they are imported. The tax on liquors has been raised, hence the poor classes can afford to use it as usual. They say that now-a-days the strength of liquors has been so much diminished that they cannot get sufficient intoxication even though they have to pay higher rates, but as it is a matter of advantage to Government, they do not murmur.

66. The States in which ganja and baluchar are produced charge a kind of tax at the time of exporting, and when they are brought to the districts of British territory for consumption then contracts are given for each district, and the sale-proceeds of these contracts are thought a sufficient tax in themselves. In my opinion this is enough, because the people of India are very poor, and these drugs provide intoxication for them at a small cost—say a pice or half.

67. The Indians are poor and loyal to Government; their chief business is to obey the orders of Government without caring for their own profit or loss. If the Government thinks the present income insufficient, and wishes to enhance it, the poor people cannot but abide by it.

68. In cities and in villages the shops of these drugs are generally situated on thoroughfares; men come to these shops, and, according to their need, purchase ganja, bhang or charas; some use them at the shops, and others at their home; and it is better if the present system continues, because a change in it would diminish the sale by which the Government income would suffer, since at the auction sale of the contracts the bids would not be very high.

69. The wishes of the people become known, because regard is had to the population of those classes who use ganja, bhang, or charas; for instance, the villages in which there are more Brahmins, Thakurs, Ahirs, Lodhas, Passis, and Kahars, these articles will sell most, and people of those villages themselves apply for a shop to be opened there; so far as it is possible these shops are opened according to their wishes.

70. Those who sell charas privately get it somehow or other, with which way I am not fully acquainted, nor is there any particular class of men who do so. They perhaps bring it along with other commodities, to detect which is rather difficult. The exporting Native States levy their own tax, which is realized at a place where these articles cross their boundary. The amount of this tax is either fixed by the State or settled upon with the traders themselves, so that the contractors have to pay the tax twice—first to the exporting Native State, and then to Government, which latter is charged on the sale of these intoxicating drugs, and is rather heavy.

Oral evidence.

Question 4.—Patsan is called bhang also. There is patsan of which the fibre alone is used and it has no intoxicating properties. The intoxicating bhang is also called patsan.

Question 13.—Ganja is pathar (Gwalior and Khandwa), mundwa or round ganja (formerly found on the banks of rivers in Barabanki, not used), and baluchar (Patna). These are the only three kinds of ganja. "Patsan" was used in the translation received by us, and hence I use it. I do not know the word otherwise. It is not used here for the intoxicating drug.

Question 25.—Ganja is less intoxicating than charas. Charas also is more injurious than ganja. There has been some mistake in translating my answer. I never held it to be less injurious.

Question 34.—By 80 per cent. I mean only of the adult males of these low classes. I do not

think that estimate excessive. Adult non-consumers are few. Four out of five adult males consume the drugs.

Question 45.—I have never seen a lunatic whose lunacy was due to these drugs. I have seen liquor drinkers sent to the asylum, but never a ganja or charas smoker. I cannot speak to police or other returns. I only give my experience.

Question 46.—In excessive consumption there is injury, but there is no injury in the moderate consumption of any of these drugs.

Question 48.—The proverb of the Thakurs is "jo nahin piye ganja ki kalli us se larke bhali."

The Thakurs are a warlike and manly race. They are more given to violence, but not crimes against property.

Question 63.—Dealers are paid in kind; they do it on the sly. The agricultural people in villages have not money, so they pay in grain. This is confined to the country, not in cities. As the custom prevails, it should be permitted to prevent the necessity for illicit action.

Question 69.—Where there are many consumers in a village, petitions are made to me to have a shop opened. I send it to the Collector, and sometimes it is ordered. Sometimes it is said that no more shops can be opened. I have seen such petitions.

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254. *Evidence of* Lala Sheo Pershad, Rai Bahadur, *Khattri, Banker, Cawnpore.*

[*Recorded by H. Warburton, C. S., Assistant Collector, Cawnpore.*]

1. I held the contract for drugs in Cawnpore district for ten years, up to last year. I also held the contract for drugs in the Unao district for eight years.

2. Definitions are correct; but bhang cannot be obtained from the female plant. I have, however, never watched the cultivation of the plants, and have only seen the gathered product.

Bhang is also called "subzi" and "buti."

3. In Kheri, Gonda and Bahraich districts it is abundant. A little grows at Jagadri (Saharanpur).

4. The plant is known as bhang or ganja, according to its product.

6. Ordinarily dense: in Bahraich district it presents the appearance of an arhar field.

7. The plant is cultivated in Terida (Farukhabad) for bhang only. I know of no other place where it is cultivated in these provinces.

10. No. They are ordinary agriculturalists.

11. They are not.

12. I have no reason to suppose so.

13. As far as I know, there is no cultivation of the plant for ganja in these provinces.

14. Ganja and charas are not prepared in these provinces as far as I know; bhang is prepared in the parts which I have mentioned as producing hemp plant.

16. No special appliances and no skill is required to prepare bhang; the preparation consists simply in the drying of the leaves of the plant. I know nothing about the preparation of ganja or charas.

17. Bhang is prepared by the cultivators, who are of no special class.

18. The three drugs keep quite good for a year, but deteriorate a little in two years, and a great deal in three years. With great care they keep good for three years. Cold and damp are the main causes of deterioration; the only thing to prevent this is to keep the drugs in the dry place. Cold without damp does not do much harm.

19. Ganja and charas are used only for smoking.

20. Fakirs (Hindu and Musalman) are the greatest smokers. There are few smokers except those in low castes,—Chamars, Passis, Ahirs, Lodhas, and such like. Most members of these castes are smokers.

21. Flat ganja is the only sort used to my knowledge.

22. Nepal charas is used in Lucknow only. The charas used everywhere else comes from Yarkand.

23. Bhang is never smoked.

24. All who consume bhang drink it mixed with water, spices and sugar, and strained. None eat it.

Very nearly all Hindus drink bhang; but not ganja or charas smokers, nor as a rule opium consumers or liquor drinkers; that is, about half the Hindus drink bhang and a few Musalmans.

25. I think more people than formerly now use these drugs; I should say that 150 people now use them where ten years ago 100 people used them. I attribute this to the lesser influence of religion on the people, the teaching of the Hindu religion being opposed to the use of drugs, though not in the case of fakirs.

26. Bhang—

(*a*) 25 per cent.
(*b*) 40 ,,
(*c*) 10 ,,
(*d*) 25 ,,

All consumers of ganja and charas are habitual excessive consumers.

27. All classes drink bhang equally. Ganja and charas are smoked mainly by people of low caste. If anything, persons engaged in hard manual labour are greater consumers of bhang than others.

28. Bhang—

(*a*) 2 to 3 mashas.
(*b*) About 2½ tolas; but many take more than this, and a few take as much as ¼th seer a day.

Charas—

(*b*) One masha; but some take as much as 2½ tolas.

Ganja—

(*b*) One masha; but some take as much as 2½ tolas.

29. Bhang—

(*a*) Ordinarily pepper, sugar, almond, but sometimes pepper only, are mixed with bhang.
(*b*) Richer men add to bhang pepper, sugar, almonds, betel, aniseed, and many other spices in various combinations.

I know of no such thing as "bhang massala."

Ganja—(*a*) and (*b*): Dry tobacco is added
Charas. (*a*) and (*b*): Tobacco as ordinarily smoked is added. Dhatura is never added to any of the three drugs.

30. The consumption of drugs is practised very much more in company than in solitude.

Only a few women, and those of low caste, consume hemp drugs. The use of them is not confined to any time of life; boys of ten years old and upwards consume all three kinds of drugs.

31. The habit is easily formed, and is hard to break off; the tendency in the case of all three drugs is for the moderate habit to develop into the excessive.

32. The consumption of intoxicants to the extent of intoxication is almost universal among Hindus at the Holi festival. Each man takes what he likes best; it is not essential to consume anything. The custom is hardly likely to lead to the formation of the habit of consuming drugs.

33. Moderate consumption of drugs is not looked upon as evil; but consumption to the extent of intoxication is reprobated by all because of its demoralizing effect both on body and mind. I know of no custom of worshipping the hemp plant.

34. It would cause discomfort to an excessive consumer to deprive him all at once of drugs; it would not cause discomfort to diminish his consumption gradually. In no case would the effects of suddenly stopping a man's consumption of drugs be comparable to the effects depriving a confirmed opium-eater suddenly of his opium.

35. It would be a good thing to stop the use of drugs, and it would be possible to do so, most of the drugs used in these provinces being imported, and illicit consumption of them being for that reason difficult. For the same reason it would be easy to enforce the prohibition. Discontent would ensue for a short time, not even for a month, and would then abate. There would be no political danger in the prohibition. Bhang-drinkers of low castes deprived of bhang may take to alcoholic stimulants; ganja and charas smokers would make a freer use of tobacco. No drug consumers would take to opium.

N.B.—I would not prohibit the use of bhang, which does little harm.

36. There is no reason to think so. The effects of drugs and alcohol are quite distinct, and the one could not be a substitute for the other.

37. Charas is a stronger intoxicant than pathar ganja, and pathar ganja is much stronger than baluchar ganja. Habitual use of charas would ruin a man sooner than habitual use of ganja.

38. The three different preparations have the same effect.

39. Bhang is only taken as a drink; ganja and charas are only smoked. Bhang-drinking is much less harmful than ganja or charas-smoking. Bhang is even useful as a medicine. The reason for this is that bhang is not so strong an intoxicant as ganja and charas.

40. (*a*) Ganja and charas are never used medicinally; bhang is frequently used for outward application on people suffering pain consequent on a chill. It is not given internally as a medicine.

(*b*) Bhang is commonly given to cattle in a very exhausted state to revive them; it is also given to cattle suffering pain internally; the causes of such pain I cannot state.

41. Ganja and charas can never have a beneficial effect.

Bhang— (*a*) as a general food accessory is of no use;

(*b*) in moderation alleviates severe fatigue, but has no effect to giving staying-power;

(*c*) counteracts the effects of very bad water, but is of no use as an ordinary febrifuge;

(*d*) has no beneficial effect otherwise.

Habitual consumers alleviate fatigue by the use of bhang, but would not forego the use merely because they were not fatigued. Occasional consumers would use the drug to alleviate fatigue when they would not otherwise use it.

42. Moderate occasional use of bhang is harmless; moderate but habitual use of bhang is very likely to lead to excessive use; so long as the drug is moderately used it is harmless, but it is unlikely that any habitual consumer will restrict himself to moderate use.

43. A moderate consumer of ganja is not offensive to his neighbours.

44. Ganja and charas at once produce intoxication, which last for two hours. Bhang used moderately by an habitual consumer is refreshing, produces no intoxication, creates an appetite. Its effects last about three hours. There are no after-effects. Want of subsequent gratification produces some but not much uneasiness; the longing would go off in a few days.

45. Ganja and charas make a man thin and impair his energy; they lessen his appetite, and sooner or later produce, first bronchitis (purana khansi) and then asthma. They induce laziness, but habitual use rather conduces to impotency than immorality. Moderate use does not cause insanity.

Bhang moderately used makes a man fat and rather lazy, inducing him to eat more. It injures his intellect a little, but causes no illness or insanity. It induces immorality (see 49).

46. Habitual excessive use of ganja and charas produces the effects of moderate use of these drugs, but more quickly. It also produces insanity; insanity, I think, could be cured, but I know of no cases of cure. I do not know of the drug being used to obtain relief from mental anxiety. I know of no case of insanity leading to use of the drugs. Excessive use of bhang deadens the intellect, but does not, as far as I know, produce insanity.

47. Neither habitual moderate use nor habitual excessive use of hemp drugs is hereditary, though force of example leads children of drug consumers, to consume drugs themselves.

48. Habitual use of ganja and charas by a man tend to make his children wanting in physique and intellect, less or more according as the use is moderate or excessive. Habitual moderate use of bhang does not affect a man's children; habitual excessive use of bhang tends to deaden the intellect of a man's children.

49. Ganja and charas are never so used. Bhang is very much used by lascivious men as an aphrodisiac, and occasionally so by prostitutes, who are induced by men to use the drug. Ganja and charas tend to produce impotence, but not so bhang.

50. Excessive use of bhang for this purpose comes with constant use. Ganja and charas used in excess conduce more quickly to impotency.

51 and 52. Nearly all bad charracters consume drugs more or less, but consumption of drugs cannot be said to lead to crime; it rather follows the commission of crime than leads to it.

53. Excessive indulgence in drugs is calculated to deaden the faculties, and to incite to violence.

54. No; their tendency is to deaden the faculties, not to strengthen them.

55. Ganja and charas are not so used, nor would any victim partake of pure bhang. But travellers are sometimes stupefied by the admixture of bhang in sweetmeats, etc., and then robbed.

56. I know of no cases in which dhatura is mixed with hemp drugs.

Effects of hemp are not altered by admixture with other substances, except in the same way as the effects of spirit are altered by its admixture with water.

57. I know of no cases of ganja and charas being eaten or drunk.

58. I can think of no improvements.

62. Cultivation should be controlled. Wild crops could be burnt and finally destroyed. It would be difficult to control cultivation, as it is to control cultivation of opium. Total extinction of the plant, wild and cultivated, would not be so hard.

63 and 64. I know of no objection.

65. Charas being an expensive article might be subjected to an import duty. No duty should be put on bhang. It would be too hard on poor consumers, and it does not do much harm. I think the taxation of bhang is fair as compared with the taxation of opium and liquor.

66. Flat and round ganja should be equally taxed; chur ganja should be more lightly taxed, being less valuable. So also the baluchar ganja, which comes from Bengal, should, being more valuable, be more highly taxed than the pathar ganja, which comes from Gwalior and that part of India. Present rates are fair.

67. For fair taxation a duty should be imposed on charas—say four annas a seer.

68. All drug shops are so licensed, and I see no harm in the custom. As a matter of fact very few people consume drugs at the drug shops.

69. No: nothing is done in this direction; but for his own sake, a drug contractor only applies for permission to open shops in places where there is a demand for them.

70. No; I do not think untaxed drugs are used except in the one or two places where hemp drugs are produced.

Oral evidence.

Question 7.—The hemp plant is regularly cultivated in Tarida for bhang.

Question 30.—It is but few children who learn to smoke at so early an age as ten years.

Question 35.—It would be possible to cut down the wild plants and prevent them ripening seed and so stop their reproduction. I am talking of the district of Bahraich, where the plant grows in great quantity. It would cost a great deal. Ganja and charas cannot be made from the wild plant. The sample shown to me is ganja, and has been grown from ganja seed. It could not have been got from the wild plant. I know nothing of charas made in Kumaon and Garhwal from the wild plant. The reason why I mention a month as the period during which discontent would last, is that it takes that time more or less to break the habit.

Question 36.—By the effects of the drugs, I mean the effects of smoking the drugs.

Question 41.—The drugs are only taken for nasha (exhilaration or intoxication), not for relief of toil. They do not give strength, but perhaps raise the spirits and enable a man to do more work.

Question 42.—The habit of consuming all three drugs must increase with those who wish for intoxication. The lower classes will go to excess, but the better classes will keep within bounds. The excessive habit will come upon many, but not all.

Question 46.—I have seen people who have become insane from smoking ganja and charas, but not from drinking bhang. I have seen one or two cases, and the men when asked said they had been made insane from ganja. That is all I have seen in my life. I have heard of people going insane from drink, but I was never engaged in the liquor business and know no cases.

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255. *Evidence of* Mathra Dass, *Agarwala, Banker, Gorakhpur.*

1. No special knowledge but simply from facts observed.

2. Definitions are correct. No other names are known in this district.

3. Nepal.

7. None cultivated in this district.

12. Nepal, Bettiah, Gya and Muzaffarpur.

14. Only bhang is prepared in Gorakhpur. Bhang also comes from Bahraich.

15. Generally made by people in their houses.

16. Generally made by people in their own houses.

18. Ganja and charas remain good for six months. Bhang is good for one year.

19. Only used in a pipe (chillum).

20. All classes and castes smoke ganja and charas, and in all places.

21. The round (baluchar) is the best.

22. Best charas comes from Multan. The inferior comes from Nepal.

23. Never smoked.

24. People from the west (Muttra, etc.) consume most. It is eaten and drunk indiscriminately.

25. Consumption of ganja and bhang is increasing; that of charas is decreasing. No reason known.

26. Out of 16 men, 12 take drugs. In respect to ganja and bhang:—

(*a*) Moderate 25 per cent.

(*b*) Excessive 50 per cent.

(*c*) Occasional moderate, 15 per cent.

(*d*) Occasional excessive, 10 per cent.

27. Religious devotees are excessive habitual smokers. Low castes are moderate consumers.

Severe bodily exertion leads to the practice as fatigue is dissipated.

29. Surti (chewing tobacco) is mixed with ganja as a rule. Dhatura is occasionally mixed with ganja and bhang by habitual excessive smokers. Object: to increase the intoxicant power and to prolong the effect.

Pepper, almonds, chillies, "sansip," are mixed with bhang, to prevent burning sensation. Called "thandai."

30. Bhang is consumed in private and in company. Ganja only in company. Only men consume all those drugs, except women that have become degraded and have left their homes. Children do not consume.

31. (*a*) The habit gradually increases.

(*b*) Only slightly difficult to break off and thus differs from opium.

(*c*) There is no tendency for the habit to become excessive.

32. No social or religious customs.

33. The practice is looked down upon socially. No religious objection. Disrepute caused by men under the influence of drugs talking nonsense and doing stupid things. No custom of worshipping.

34. No privation.

35. (*a*) Prohibition feasible.

(*b*) There would certainly be illicit consumption.

(*c*) No suggestion as to how prohibition should be enforced.

(*d*) There would be great discontent.

(*e*) No political danger.

(*f*) No other form of intoxicant would be taken.

40. Bhang is used in cattle medicines, especially for distention of his stomach and after great fatigue.

42. Not beneficial.

43. Moderate consumers do not cause any inconvenience to others.

44. Lassitude after the intoxicant effect of bhang has passed off. No bad effect from charas or ganja. All these produce intoxication. They are refreshing after bodily exertion. Does not allay hunger. Ganja intoxication lasts for four hours; bhang lasts for twenty hours. Abstention causes increased longing, but no harm to the man's physical or mental power.

45. (*a*) and (*b*) Ganja causes drying up of lungs and pain in the chest. Blood and skin turns black and physical powers becomes less. No mental effects. Excessive use causes decrease in sexual desire. Above effects are only slight in a moderate consumer.

(*c*) Ganja causes injury to digestion and slight increase of appetite. None of above apply to use of bhang.

(*d*) Ganja causes dysentery and bronchitis and asthma.

(*e*) Drugs do not cause insanity.

47. Not hereditary.

49. Not used as aphrodisiac. Ganja causes impotence. Bhang has no such effect.

55. No, complete senselessness cannot be induced.

57. Ganja and charas are never eaten or drunk.

62. No control necessary.

63. Present system is very good and needs no alteration.

64. No objections at all.

65. Present taxation is reasonable.

66. Should be different rates, because the dealers get higher prices for the better articles.

67. No objections to present method.

68. No such places.

69. No necessity to take public opinion.

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256. *Evidence of* SHIMBHU NATH, *Banker and Cloth Merchant, Harodi, Agarwala, Bania.*

1. I held a ganja contract for one year.

2. Ganja, bhang and charas are three different plants. Otherwise, Dr. Prain's definitions are correct.

3. Bhang grows spontaneously in Katiari, Pilibhit, and Lakhimpur.

4. Only bhang, charas, and ganja (three separate plants).

7. (*c*) Only in Katiari, to a small extent.

8. Decrease, because the contractors used to make advances to the cultivators, and they have now discontinued the practice.

9. Sown in Katiari with wheat.

10. Ordinary cultivators.

16. Bhang is not generally prepared by the people in their houses.

18. They all deteriorate, but do not entirely lose their effect, with the exception of charas, which is thrown away. With care they keep for two years. Drying spoils charas, but lapse of time by itself spoils ganja and bhang. No special measures can be taken.

19. Yes.

20. Thakurs and low castes everywhere.

21. Flat ganja.

22. Foreign (there is no native) from Yarcand.

23. Never.

24. Every one.

25. On the increase.

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257. *Evidence of* NARAIN DAS, *Agarwala Bania, Mahajan, Bisalpur, Pilibhit District.*

1. I am acquainted with this matter, as I took the drug contract on some occasions.

3. Ganja named baluchar is grown in Benares. That which is called pathar grows in Gwalior State, and that which is called only ganja grows in pargana Puranpur, district Pilibhit. It grows also in all places, excepting sandy ones. It is extensively grown in the districts of Benares and Pilibhit and in Gwalior State and Nepal.

4. That which grows in Benares is named baluchar, and that which is grown in the Gwalior State is termed pathar. That which grows in Nepal and in the district of Pilibhit is called only ganja.

5. High ground containing soil mixed with kunkur and small pebbles.

6. Is not dense, but rather dispersed.

7. No cultivation.

8. Not known.

9. It grows in all places, excepting sandy places.

10. No separate class of cultivators. They are just like others.

11. Yes, they are raised from the seed of wild hemp.

12. It is no where specially cultivated, but grows spontaneously.

13. In my opinion it is not restricted to any particular province, but it is common to all districts.

14. In Pilibhit bhang is prepared to the extent of 500 maunds (pucca).

15. Not known.

16. Bhang can be prepared, but charas cannot be prepared from the ganja which grows here.

17. Not known.

18. Yes, these three deteriorate by keeping. By ordinary care bhang can be kept for five years, and ganja three years, and charas of Yarkand three years, and charas of Bokhara eight years. Dampness is destructive to all of these, which should be avoided as far as possible.

19. Ganja and charas only are used for smoking to my knowledge.

20. Generally speaking, the mendicant class is more in the habit of smoking ganja and charas than any other class. They have no localities fixed for abode, but live where they please. Nothing is known about proportion.

21. In Oudh and Gwalior all three kinds of ganja are smoked.

22. Foreign charas is chiefly used and is imported from Yarkand.

23. Bhang is never used for smoking.

24. All classes eat and drink bhang; there is no restriction for any class.

25. Use of charas is on an increase. No reason can be accounted for.

26. Proportion—

(*a*) 3 per cent.

(*b*) 3 per cent.

(*c*) 1 ditto.

(*d*) 1 ditto.

27. Mendicant class.

28. Not known.

29. Tobacco is mixed with ganja and charas when smoked. These drugs are never used without mixing tobacco.

30. It is less used in solitude, but more in company.

31. The habit of consuming these drugs is easily acquired, but it becomes difficult to break it off. Its habit leads to excess.

32. The customs prevail among mendicants. Their society inclines others to follow.

33. The consumers of these drugs are not praised for such actions. It is not worshipped in any class of people.

34. It will be a serious privation to mendicants and habitual smokers.

35. There would be no positive danger by the prohibition of this use.

36. Not known.

37. The difference is only this, that charas smokers are less exposed to illness than the ganja smokers.

38. The effect of all the three kinds is the same.

39. Not known.

40. Bhang is used in the treatment of cattle also.

41. It gives no benefit.

42. Of the three, bhang is a little better than others, in my opinion.

43. It is offensive, as people of bad character gather together to smoke.

44. Not known.

45. The use produces noxious effects, physical, mental and moral. Physically it causes cough, asthma, etc. The more it is used the weaker the smoker grows.

46. Not understood.

47 to 53. Not known.

54. Smokers do not use it to fortify themselves for premeditated acts of violence or other crime.

55 to 60. Not known.

61. The charas is not prepared in this province.

62. Not known.

63. The existing rules are unobjectionable, in my opinion.

64. There is no objection to the existing rules.

65 to 67. Not known.

68. There are shops. In my opinion, the use of drugs in shops should not be allowed.

69. The site of a shop is generally chosen with reference only to possibilities of trade.

70. Not known.

258. *Evidence of* CHARANJI LAL, *Bannia, Contractor, Jagadhri, Saharanpur.*

1. I have been a drug contractor all my life.

2. These definitions may be accepted for bhang and charas. I know nothing of ganja.

3. Saharanpur, Umballa, Hoshiarpur, Kangra. It grows most abundantly in Saharanpur.

4. Bhang, buti, savi, thanai. All refer to the same plant.

5. It grows freely in sand on the banks of rivers. Coolness and moisture are also essential to its free growth.

6. Ordinarily scattered, except where there is a large amount of moisture.

		Maunds.	
14. Bhang.—	Saharanpur	4,500	yearly.
	Amballa	2,500	

also in Hoshiarpur and Kangra.

Charas is imported from Kashmir.

15. Bhang.—In the cold weather the leaves are ground up with pepper, almond, etc., and eaten. In the hot weather an infusion, prepared with water from leaves of the hemp plant pounded up with pepper and sometimes other condiments, is drunk.

Charas.—A layer of charas is placed in a pipe between two layers of tobacco and smoked. Charas is prepared by pressing the leaves of the hemp plant.

16. As regards bhang. It can be prepared by the people, from the hemp plant wherever grown in their houses, and is so prepared.

18. Bhang keeps good for two years, and charas for three, after which they deteriorate and lose their strength. No measures for the prevention of deterioration are effective. Damp hastens deterioration.

19. Charas as a rule is smoked. A very small number of persons in all the districts with which I am acquainted eat it.

20. Fakirs and Brahmins principally smoke charas, though other castes also smoke it. In Umballa about 2½ per cent. of the population smoke it.

22. Principally foreign—imported *viâ* Hoshiarpur from Ladakh.

23. No.

24. Brahmins and religious classes principally drink and eat bhang. Perhaps 10 per cent. of the population eat or drink bhang (*vide* answer 15).

25. Consumption of charas and bhang is on the increase to a certain extent. Possibly this may be due to the recent rise in price of liquor, as the consumption has considerably increased in the last three years.

26.	Charas.	Bhang.
(*a*)	1 per cent.	1 per cent.
(*b*)	1 per mille.	1 per mille.
(*c*)	2 per cent.	1 per cent.
(*d*)	2 per mille.	2 per mille.

27. Fakirs and Brahmins are the principal consumers under each head.

29. Charas is ordinarily used with tobacco. Bhang is mixed with pepper, almonds. The object of these mixtures is to minimise the drying and heating effect of the drugs. Dhatura is not so used.

30. Charas is usually smoked in company, and bhang in solitude. Women and children very rarely use these drugs.

31. The habit is easily acquired, is hard to break off, and the moderate habit tends to develop into the excessive.

33. Non-consumers hold the consumption of all these drugs as discreditable.

There are no religious sentiments or practices connected with these drugs or their uses.

34. It would be a serious privation to regular consumers, and would affect their digestion and appetite.

35. It would not be feasible to prohibit the use of a drug which can be had for the plucking. It would be illicitly consumed, and the prohibition would merely cause friction and discontent, which would not, however, amount to a political danger.

36. No.

37. I do not know, but the two drugs are not interchangeable.

40. Bhang is prescribed for hœmorrhoids and other diseases.

41. As regards bhang and charas—(*a*) It is useful in this way to habitual consumers, not to occasional consumers. (*b*) and (*c*) Yes.

43. Yes.

44. The effect of charas, which acts very quickly, is to produce intoxication, and if taken in large quantities, insensibility. It lasts about three hours. The effect of bhang is the same, but it acts after an hour or so, and lasts for three hours. There are no after-effects in either case. They both create appetite.

45. No.

46. Bhang, Charas.—It impairs the constitution, causes asthma, and injures the digestion and appetite. It also deadens the intellect. It does not produce insanity.

47 and 48. No.

49. No. It has the contrary effect.

51 and 52. There is no connection between crime and the consumption, either in moderation or excess, of hemp drugs.

53 to 55. No.

57. The effects of eating and smoking charas are the same in the long run, but it acts more quickly if smoked.

58. I consider the present system satisfactory. A better allocation of shops might prevent contractors under-selling each other on the borders of districts and reduce smuggling.

59. For charas I would recommend the adoption of a system similar to the present opium system. For bhang this is impossible, as it is a common weed. Charas cannot be prepared in this province. I believe the adoption of the suggestion would increase the revenue and diminish consumption.

65. I think the taxation too light in each case, and suggest, for charas at all events, the application of the present opium system.

67 and 68. No.

69. The wishes of the people are not consulted in any way. Shops are located wherever a demand for drugs appears probable.

70. There is doubtless considerable smuggling from Native States, where, owing to lower taxation, prices rule lower, and I believe the use of untaxed drugs to be very considerable.

Oral evidence.

Question 15.—Bhang is not so commonly eaten as drunk. For eating, the drug is made up into balls with other ingredients.

Question 25.—The increase I refer to has occurred in the farms held by me during the last four years. The increase has occurred in consumption of both bhang and charas, but greater in the latter than the former drug. The price of liquor has increased within the last two or four years. While the price has risen, the strength of the liquor has been reduced. The fall in strength has occurred in the last two years. The rising generation do not imitate the habits of their fathers, but are led by companionship to take the hemp drugs. It is not accurate to say that the rise of price of liquor is the special cause of the increased consumption of the drugs.

Question 29.—I have never heard of dhatura being mixed with the drugs even by fakirs. Thirty or forty thousand fakirs assemble at the fairs at Hardwar, but I never heard of dhatura being used.

Question 33.—Bhang is drunk at Maha Shivratri and Holi festivals. It is a custom observed by some people, but not obligatory.

Question 45.—People never become insane from consuming the hemp drugs. I never heard of such a case occurring. A confirmed excessive consumer suffers in health and brain, but does not lose his wits. Dhatura will make men mad, because the intoxication caused by it is much more severe. The injuries to health and brain result from charas and not bhang.

Question 59.—In recommending the adoption of a system similar to that which regulates opium, I mean that duties should be imposed on charas at place of importation, so that the price may be raised and consumption reduced, Charas is very cheap at present, and so is bhang. Government should establish a warehouse at place of import, from which charas should be issued on payment of duty. The shops should be reduced by one-half. There are 46 shops in the Saharanpur district, and not more than half that number are required. The reduction of shops would save the expenses of the contractor and diminish smuggling without decreasing consumption, which can only be attained by raising the duty.

Question 69.—I never heard of the people raising objection to the opening of shops. New shops are sometimes opened at fairs.

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259. *Evidence of* BANEEPERSHAD, *Merchant and Contractor Mirzapur.*

1. Information obtained from consumers and dealers.

2. As far as I know and am informed by the consumers, I think the definition given in Dr. Prain's Report, dated 21st June 1893, be accepted; and the names given therein are known in these parts and are quite familiar.

3. Bahraich.

4. Bhang is known as siddhi, subzi, bijya, buti; and are known under the description of Thathia, Gujadhuru, Bahraichu, Soorujgarhu.

18. These drugs keep good up to one year, then it partially loses its effects; damp and moist weather interfere with it. it does not deteriorate when kept upon machans little above the ground and wrapt in paddy straw for one year.

19. Ganja and charas are only used for smoking purposes. As far as I know, the former is sometimes used for medicinal purposes in this district.

20. Ganja and charas are generally used by low and labouring classes, both Hindus and Muhammadans, and Hindu and Muhammadan fakirs. I cannot give the proportion in figures; but know that they are used all over this district.

21. Flat ganja is generally preferred in this district.

22. Foreign charas is used here which is imported from Yarkand.

23. Bhang is not used for smoking.

24. Bhang is used by all classes of Hindus mostly in the hot weather as stimulant and cooling draught in this district. I could not ascertain the proportion.

26. There are both habitual and occasional consumers, but the proportion cannot be given.

27. People whose calling requires hard bodily labour generally take to these drugs as being cheaper than other intoxicants.

28. (*a*) Habitual moderate consumers use—

Bhang, $\frac{3}{4}$ths of a tola, worth 3 pies per head,
Ganja, $\frac{3}{16}$ths „ „ 1 anna „
Charas, $\frac{3}{16}$ths „ „ 1 „ „

(*b*) Habitual excessive consumers use—

Bhang, 3 chittacks, worth 4 annas per head.
Ganja, 1 tola „ 6 pies „
Charas, 1 „ „ 6 „ „

29. Ingredients used for bhang are pepper, aniseed, cucumber seed, rose leaves, liquorice, cardamoms, almonds, to make the drink pleasant. With ganja and charas dry and prepared tobacco are used. Dhatura seed is used by those who are accustomed to excessive drinking of bhang and have no sufficient means to buy these required doses.

30. Generally in company. Yes, it is mainly confined to male sex (adults). I do not know that children use bhang.

31. The habit of using these drugs is easily formed, but it is difficult to give up; it has a tendency to excess.

32. During the Holi and Shivaratri festivals bhang is generally used by all classes of people in this district. In the Holi it is excessively used and in the Shivaratri moderately. The former social and the latter religious.

34. I don't think that it will be injurious if the use is given up gradually.

35. The use of these drugs can be gradually done away with by strict penal laws, but I am afraid the prohibition would lead to illicit consumption. I don't think it will create much discontent and will not amount to political danger if the use of these drugs is gradually prohibited. The prohibition may lead to the use of alcoholic stimulants by some classes.

40. Can't reply the first part of this question, but it is sometimes used as medicine for cattle

41. The moderate use of bhang acts as stimulant and increases appetite, but ganja and charas are bad even if moderately used.

42. The first part of this question is replied in No. 41.

43. Not offensive.

44. According to different temperaments of consumers, to some it is refreshing and to others producing bad effects. Bhang creates a little appetite; it generally varies on the quantity taken and the health of the consumer. After-effects are weakness and idleness; it produces longing or uneasiness.

55. Yes, but in case of bhang by help of dhatura the consumer becomes senseless.

57. I never heard of any one eating and drinking ganja and charas; they are generally smoked.

58. The present arrangement requires no modification, and can make no suggestion for better arrangement.

59. Answered in 58.

63 and 64. None.

65. No suggestion to offer.

66 and 67. No.

68. The present arrangement of location of shops is satisfactory and requires no modification.

69. Yes, by local enquiry. Public opinion should be invited.

70. Can't answer; no data to reply to this.

260. *Evidence* of* Aga Faqir Mahomed, *Merchant, Dehra Dun.*

[*Answers recorded by W. R. G. Moir, Excise Officer.*]

3. Hemp plant growing spontaneously is abundant in Dehra and Mussoorie.

6. Is mostly dense.

7. No one cultivates the hemp plant in our district.

(*a*) No.

(*b*) No.

(*c*) No.

(*d*) Its bark is manufactured into ropes (*sic*).

17. By all classes of the people residing at the place who may have a liking for it.

18. Ganja, bhang and charas deteriorate by being kept in a wet place for a long time. They can keep good long with ordinary care. Protection from exposure to air (atmosphere), etc., is also necessary.

20. Mostly Hindus, and among the Muhammadans—fakirs (beggars or religious devotees—there is a great variety of them—but perhaps beggars are meant) and Afghanis (residents of Afghanistan?)

24. Many Peshwas (leaders—*sic.*, *i.e.*, higher classes or religious devotees?) of the Hindu religion. It is much used in places of Hindu pilgrimage.

25. Consumption of these drugs has increased since the prohibition by law of their manufacture (or growth?) without a license. When the consumption of a thing is prohibited men become more desirous of using the same.

27. Fakirs or beggars, who mostly have no permanent residence, but wander from place to place and are mostly poor.

31. The habit of consuming these drugs is at first easily formed, and then gradually develops into the excessive. The habit leads to evil if the consumer does not get the drug.

40. Yes. The use of the drugs is prescribed on account of their medicinal qualities. And they are used in the treatment of cattle.

43. In the end they are offensive to their neighbours.

45. (*a*) Yes.

(*b*) Yes.

(*c*) Causes loss of appetite in the end.

(*d*) Yes.

(*e*) It impairs the moral sense and induces habits of laziness, etc.

(*f*) It deadens the intellect and produces insanity also. But insanity thus produced disappears a few days after discontinuance of the use of the drug. If the drug is not (*sic*) used after recovery, there is no danger of the symptoms of insanity being reinduced. The use of charas and ganja brings on debility, and this is the cause of insanity.

47. The habitual moderate use, etc., does not appear to be a hereditary habit. It does not affect the children in any way.

51. Yes, they are mostly thieves and gamblers.

53. Yes, it does excite, etc.

54. Yes, these three intoxicating drugs are used when criminals cannot get liquor.

55. Yes, they do. Complete stupefaction can be induced.

58. I do not consider the present system of excise administration to be working well. I consider it to be capable of improvement.

261. *Evidence of* Bhagwana, *bania, Flour-seller, Muzaffarnagar.*

1. Witness has drunk charas every day for the last twenty-four years: 2 pisa worth in the morning and 2 pisa worth in the evening, making 4 pisa (6 mashas) a day. He has drunk bhang for the last twenty years; 1 pisa worth (=1 chhatak) in a week during the hot weather. He is in the habit of taking a draught every night in that season.

2. Ganja is not sold or consumed in the district; subji and putti are terms used for the dry leaves of the hemp plant.

14. Bhang is prepared in this district (Muzaffarnagar).

15. Bhang consists of the dried leaves of the hemp plant. They are pounded with a pestle, usually mixed with spices, the panch maghaz, *viz.*, seeds of khira, kukri, kharbuja, tarbuz, kaddu (cucumbers, melons, water melons), and with almond, pepper, poppy seed (khaskas) and sonf, asafetida. Water is poured over the mixture, which is strained, and the liquid is drunk usually with milk and sugar.

* Translation.

Sometimes the dry leaf is eaten with or without sugar, and a draught of water is taken subsequently.

16. Bhang (the decoction) is prepared in the manner described above by people in their houses. It can be prepared from the hemp plant wherever grown. But in fact the plant that grows in the khadir and is picked in September is of greater potency and is preferred. The poor only use the plant which grows in places other than the khadir.

19. Charas is only used for smoking. Ganja is not smoked at all in this district. All castes take charas; fakirs are the chief consumers. Witness calculates that 1 per cent. of the population take charas.

22. Charas is imported from Yarkand.

23. Bhang is not used for smoking. If it were, the results would be disastrous, as madness would ensue.

24. Bhang is taken only by habitual consumers in the cold weather; in the hot weather its use is general. Only 2 or 3 per cent. of bhang consumers eat the drug, mostly fakirs. Habitual consumers are found among Banias, Brahmans, and Musalmans. About 8 per cent. of the people, witness calculates, are habitual consumers. About 80 per cent. take bhang as a cooling drink in the hot weather. (Witness's knowledge is confined to the area of Muzaffarnagar.

25. Witness thinks that the use of charas but not of bhang is on the decrease, as people cannot afford the luxury.

27. The excessive consumers are mostly drawn from fakirs.

Witness formed his habits of drinking charas in his youth, from a licensee with whom he associated. He learnt to drink bhang from his uncle, who belonged to a well-known family of bhang consumers. The uncle was a patwari.

28. Habitual excessive consumers of charas use from 1 chattack to 2 chattacks a day, *i.e.*, 0-10-0 to 1-4-0 per day. (This seems excessive; witness refers to fakirs.)

Habitual moderate consumers take 1 tola or 1½ tola a day, *i.e.*, 2 or 3 annas worth.

Habitual excessive consumers of bhang take 1½ tola or 2 tolas, *i.e.*, 1½ pies or 2 pies worth.

Moderate consumers of bhang take 3 mashas to 6 mashas, *i.e.* ¼ of a pie to ½ a pie's worth.

29. The ingredients of bhang (used by those who can afford them) have been mentioned (question 15). They are taken as a cooling drink in summer. In the cold weather sont (ginger), ajwain, and almond are mixed with bhang to warm the body.

Dhatura is not used. Sheira (molasses), tobacco are mixed with charas.

30. Charas is usually smoked in company of three or four smokers. Bhang is often taken in solitude, but often in company of two or three drinkers. Men take charas, not women. The habit is acquired from 15 years to 20, not after. Some women of prostitute class take bhang; men of age of 18 upwards take bhang; children consume neither drug.

31. The habits of taking bhang and charas are easily formed. The former habit, but not the latter, is easily broken off. Witness used to smoke from six mashas to one tola of charas when he got it from the friend, the licensee, for nothing. He now smokes three mashas a day. There is no tendency for moderate use of either drug to develop to the excessive.

32. The society of fakirs leads to the habit of drinking bhang and smoking charas. Boys visit fakirs' shrines in hopes of having their prayers answered. The fakirs impress on them the spiritual benefit to be derived from smoking charas at the shrine.

33. The use of charas is generally regarded as disgraceful, but not that of bhang.

Witness attributes the sentiment to the high price of charas, which reduces those who habitually indulge in it to poverty. Charas and bhang are often indulged in at fakirs' shrines, and there is a custom of first offering them to Siva. This offering does not save the drugs from consumption.

34. It would be a privation to forego the use of charas. Bodily pain, coughing, would be caused for some forty days. To leave off bhang would cause slight inconvenience. Witness speaks from the personal experience when he has been obliged to forego charas. He felt pain in the legs and coughed and spat phlegm,

35. Witness would view with great satisfaction the prohibition of the use of charas and bhang, and this feeling is shared by all the Banias and Brahman consumers in the city of his acquaintance. His character and his capacity for making a livelihood have both suffered. Witness would not be driven to the use of alcohol or any other drug.

40. The use of bhang is prescribed by native doctors.

41. Charas enables the habitual consumer to digest his food. It takes away the desire for food except of dainties. It does not act as a febrifuge. Bhang stimulates the appetite. Bhang is a febrifuge, when occasionally taken. Kahars who have to plant singhara in ponds in the cold weather take charas in order to lessen the effects of their immersion.

42. The moderate use of charas is harmless. Witness states that he got into the society of a fakir woman with whom he used to smoke 2 or 3 tolas of charas a day and he got ruined and injured in constitution. The moderate use of bhang is beneficial.

43. Neighbours are afraid of moderate consumers of charas; in case any one should speak to them when they are intoxicated and should be abused.

44. The use of charas is followed by a glowing sensation all over the body, which lasts for some two hours.

When the effects wear off there is a desire for taking more of the drug. The use of bhang also causes a stimulating sensation to the body.

45. The moderate habitual use of charas does not impair the constitution. It causes bronchitis, asthma, but not dysentery. The desire of gratifying the longing for the drug causes people to disregard the rights of property and to steal. Laziness, immorality, and debauchery are not induced by the habitual moderate use of charas.

The moderate use of bhang has no bad effects mentioned.

46. Witness learnt to use charas from a drug licensee of Muzaffarnagar. This man used to take charas and bhang and also liquor in excess, and he got insane at age of 30, and became a violent lunatic and died 18 months after.

Genda, a *nai* of Muzaffarnagar, drank 1 tola of bhang and smoked 2 tolas of charas every day.

He got insane at the age of 22. He still takes charas, opium, and bhang, as much as he can get from his mother, who supports him.

47. The habitual excessive use of charas does not induce habits of debauchery or immorality; nor does the excessive use of bhang.

48. Witness's sons do not consume either drug. There is no hereditary predisposition.

50. Prostitutes use bhang, not charas, as an aphrodisiac. Witness has two sons and one daughter. The use of hemp does not produce impotence.

52. Criminals are not as a rule consumers of charas and bhang.

53. Excessive indulgence in bhang and charas induces a languid stupor—a condition the reverse of what would lead to acts of violence.

Note by MR. D. F. ADDIS, *Collector, Muzaffarnagar.*

Forwarded to the Secretary, Hemp Drugs Commission, Camp.

This man, Bhagwana, was a shopkeeper, but he failed owing to his excessive use of hemp drugs. He has a dissipated look. He says that taking drugs in excess is hurtful, in moderation not.

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262. *Evidence of* KEDAR SINGH, *Thakur, Pensioned Subadar of Regiment No. 36, Mauza Benipur, District Bareilly.*

1. I made enquiries from the consumers of bhang, ganja and charas, and have seen them personally, and the persons who know of their use have furnished me with information. Consequently I am acquainted with the subject.

2. Bhang is also termed boonty and bijya. The definitions may be accepted.

3. The hemp plant grows spontaneously in the districts of Pilibhit and Almora and Rampur State.

4. The hemp plant is known as "san" or "bhang" ka darakht.

5. The hemp grows wild in wet places.

6. The growth of the wild hemp is ordinarily dense.

7. The plant is not cultivated in this part.

15. The bhang is prepared for smoking ordinarily by grinding and crushing it by club in the koondee and is also used in form of powder. In the winter season it is taken dry with sugar by some people.

19. The ganja and charas both are used only for smoking in this part.

20. Ganja and charas consumers belong to no particular castes, but it is used in general by the illiterate, and seldom by the educated classes.

21. The ganja chur is preferable to "flat," and both are used for smoking.

22. Foreign charas is chiefly used and obtained from Kabul.

24. All classes use bhang, but Hindus especially.

25. The use of ganja, charas, and bhang is on the increase, as they are easily obtained from the shops in several places.

27. Habitual excessive consumers are only fakirs, and habitual moderate consumers are others. Low class persons use these more abundantly than others.

29. People mix the following ingredients with bhang:—Pepper, sonf, kasni, and gulkharu, and the rich men cardamom, milk and sugar. Dhatura is mixed for the purpose of obtaining the highest degree of intoxication.

30. The persons use bhang generally in solitude, and ganja and charas are always used in company. There is no regard of age in using these drugs amongst consumers.

31. The habits of the persons who use these drugs are easily formed, and great difficulty is experienced in breaking them off. The use of these drugs leads to excessive habit.

32. There is no custom, social or religious, in regard to the consumption of any of these drugs. It totally depends upon society, and it is generally excessive, and at last injures health.

33. The consumption of these drugs is generally in disrepute. There is no custom of worshipping the hemp plant among any section of the people.

34. The fakirs will suffer much in comparison to others, for they use it from their early life, while others generally take to the drugs in their youth.

35. The use of ganja and charas can be stopped by degrees. They would not be used illicitly. The discontent among the consumers would not amount to a political danger; they are themselves illiterate and sick.

36. No.

40. The bhang is prescribed by native physicians on account of its medicinal qualities, and it is especially given for cattle diseases.

41. The moderate use of bhang only is beneficial in case of (*a*), (*b*) and (*c*), as mentioned in questions.

42. Even the moderate use of ganja and charas is harmful, as they both produce brain diseases and palpitation of the heart.

43. The moderate consumers are offensive to their neighbours, as they are in the habit of keeping bad company. The consumers generally use bad words.

44. The use of any of these drugs in moderate quantity is refreshing and creates appetite. The intoxication does not last long, and the consumer feels somewhat uneasy when the effects are over.

45. (*a*) The habitual moderate use of these drugs produces noxious effects, physical and mental.

(*b*) It impairs the constitution. It injures the digestion and causes loss of appetite.

(*c*) The persons who use bhang occasionally suffer from indigestion, as they take more food than usual.

(*d*) and (*e*) Ganja and charas produce cough and asthma, and impair the moral sense and induce laziness.

(*f*) They produce insanity of a temporary nature. The symptoms are reinduced by use of ganja and charas after liberation from restraint. The typical symptoms are brain diseases, dryness of lips, and whiteness of eyes.

49. The use of any of these drugs is not hurtful, and is not prevalent amongst prostitutes.

51. Large proportion of bad characters are habitual moderate consumers of these drugs, and they commit both general and special crimes.

53. The excessive use of these drugs sometimes incites to crime.

54. The criminals use these drugs to fortify themselves to commit a premeditated act of violence and other crime.

55. The criminals in order to further their designs induce their victims to partake of charas, and so stupefy themselves; and complete stupefaction can be induced by this drug without admixture in cases of those who never use it.

57. Ganja and charas both are generally smoked by chillum, but the latter is also rarely eaten, and produces effects similar to those of dhatura.

58. The present system of excise administration is excellent.

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263. *Evidence of* Thakur Hira Singh, *Retired Resaldar, Kabgarh, Moradabad.*

4. Here it is called ganja pathar.

5. A moist climate, such as the Terai.

6. Generally dense.

7. Not in this neighbourhood.

14. Bhang is prepared in the Terai; ganja and charas come from other parts.

16. Bhang can be prepared wherever grown.

17. Not confined to any special caste.

18. Bhang keeps for five years, but is spoiled by moisture; charas and ganja deteriorate after a year.

19. Only for smoking.

20. Chiefly fakirs.

21. The only kind of ganja used here is called pathar, which is used only by poor people.

22. Almost entirely Yarkand.

23. Never here.

24. Hindus in general, and chiefly fakirs.

25. Yes, to some extent among rich people, who consume European spirits more than formerly.

26. Chiefly among such fakirs as live five or ten together, and such castes as do not consume spirit.

28. Ordinary consumers of charas do not take less than an anna a day; bhang consumers not less than 1½ pie and ganja consumers 3 pie.

29. Dhatura is used with bhang to increase the intoxication. Also pepper, cardamoms, cucumber seeds, almonds, etc.

30. Bhang is often consumed in solitude; ganja and charas always in company if possible.

31. The habit is very difficult to break off in the case of excessive consumers only.

32 and 33. None.

34. Certainly; it would be positively harmful.

35. It would bear very hardly on consumers. They would not appreciate spirits.

37. Charas has a less hot effect.

39. Bhang has no bad effect; charas and ganja smoking has.

40. Bhang is frequently used as medicine both for men and animals.

41. Bhang is exhilarating, digestive, increases hunger, and alleviates fatigue. Charas also alleviates fatigue, and the poor smoke it for this reason; but it affects the blood.

43. Yes.

44. Charas produces an immediate effect, which lasts three hours. Bhang does not take effect for half an hour; but the effect lasts six hours. Bhang increases hunger.

45. Ganja and charas are harmful all round; bhang has no bad effect, mental or physical; ganja and charas produce asthma, produce impotence and weakness of intellect.

47. It is not a hereditary habit, and does not affect the children.

49. Excessive use of ganja and charas produces impotence, which is the reason why fakirs consume them; bhang is exhilarating.

54. Drug intoxication does not produce courage.

55. Drugs do not produce insensibility without the admixture of arsenic or dhatura.

57. Not here.

58. I consider it works well.

59. The income from drugs could be increased by cheapening them.

62. No control is necessary.

63 and 64. None.

65. Spirits are more heavily taxed than drugs.

68. There are none.

69. The contractor will not open a shop where there is no custom. Public opinion need not be consulted.

70. Drugs are smuggled in from Rampur.

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264. *Evidence of* Ali Mahomed Khan, *Pensioner, Bareilly.*

1. I was in company with those smoking charas, etc.

2. These definitions do not apply. Bhang grows in hills and comes here from hills for sale. Charas comes from Punjab and Kabul. Ganja grows here spontaneously on the bank of rivers. Ganja is not cultivated here. It is indigenous.

7. Yes, patsan is cultivated in this province simply for bark and seed.

16. People generally do not make it here. Dry leaves come from hills.

19. Ganja and charas are smoked. No other mode of using them.

20. Nearly all castes and tribes smoke them.

Kahars, Murao and other low castes use them extensively.

22. Foreign charas used. It is imported from Punjab and Kabul and is sold here.

23. Bhang is not smoked here.

24. Not restricted to particular classes. The Hindus and Brahmins use it extensively, and consider its use very useful.

25. Ganja, bhang and charas are on the increase. Now the Muhammadans have also adopted it. The number of smokers and users of bhang is always increasing.

30. Respectable people and those who are religiously forbidden to use ganja, bhang, charas use it privately and secretly. Generally they form parties of 10 or 15. Boys do not use it.

31. The habit is easily formed. When the habit is once acquired it is very troublesome to give it up; but when they do give it up, they do not become ill. Generally they do not use it in travel and feel no ill consequences.

32. No religious or other custom exists as to its use. Bhang is regarded by the Hindus as something auspicious. In Holi festival they use sweetmeats containing bhang. Charas and ganja are not necessary for the festival, and the use is generally moderate.

33. All these three articles are regarded as very bad. Those very persons who use them prohibit their consumption by others. A few Hindu castes regard bhang as auspicious, but the general public regards bhang and charas or any intoxicating articles with shame. Sons of respectable people ruin themselves and become unfit for any work. They daily lose their strength, and lose all idea of respectability and honour. They devote some attention to their food, but pay no attention to their wives, families and children. The plant patsan or flax is not worshipped. Only a few Hindu tribes regard bhang as auspicious.

34. A little trouble may be experienced when habit is contracted, but no harm whatever is caused to health. I have seen that consumers of bhang, charas, etc., discontinued their use, and for about one or two days they felt some uneasiness, but after that time their countenance brightened and they became healthy and robust.

35. It is quite possible that these articles could be entirely prohibited. A time may be fixed and a notification issued that after such and such date no sale of these articles would take place, and that the consumers should at once give up their habit. It is most probable that people would not use them secretly; but it is also probable that a few tribes of Hindus would secretly use bhang. The consumers will express no great dissatisfaction, and those who have a little common sense will thank the Government. And, of course, there is no danger possible to the administration. Those who are given to intoxication can use intoxicating drinks for the time. And intoxicating drinks is a hundred times better than these drugs.

36. Some people have even now given up the use of these articles and begun intoxicating drinks. Those who want to leave this habit do it by means of intoxicating drinks, and these do not feel any trouble. And then gradually they give up the intoxicating drink itself.

40. Bhang is sometimes prescribed by Yunani practitioners simply for intoxicating properties. Bhang is also sometimes used for cattle disease. The Yunani doctors use smoke of bhang in case of piles.

41. (*a*) Charas and ganja neither promote digestion nor add to nutriment. Bhang produces hunger.

(*b*) After hard toil, trouble or exhaustion people generally use bhang.

(*c*) These articles are never used here for the purposes mentioned.

42. In my opinion all these articles are injurious to a very high degree. People have died while smoking charas and ganja. They lose strength and their blood dries up. They lose all their energies.

43. The neighbours are always in trouble. The strong smell of charas and ganja is very offensive to the neighbours. Its smell sometimes brings on vomiting. Even after smoking these articles the smoker carries the smell with him, which is offensive to the person with whom the smoker sits. Salivation or intense flow of saliva from his mouth takes place, and his face becomes languid.

44. An unaccustomed person gets intoxicated the moment he smokes. One who uses bhang gets intoxicated after some time. As bhang is intoxicating, the user does not feel any trouble for the time being. Bhang causes some appetite. Ganja and charas leave their intoxicating effects for an hour or half an hour, but the bhang intoxication lasts for some time. If nourishing food is not obtainable, those who use bhang, charas and ganja grow pale and weakly day by day. If they get nourishing food the strength is sustained for a time, after which the man becomes very weak. The effect of all these three articles is highly injurious to body and mind.

45. The smoker of charas and ganja loses strength daily and he gets asthma. He is always subject to attacks of cough. His sense of hospitality and social qualities leaves him. He is enervated, wants ease and luxury, and is idle. He is unsocial and dull. His brain becomes very weak. When the brain becomes weak it leads to insanity.

46. As the effect of bad company is always bad, those who keep company of ganja and charas smokers always fall a victim to them and learn the habit. The ganja and charas smoker knows that he is looked down upon by society. So his aim and ambition is to convert all men to his brotherhood and learn the vice. He thinks that if all men learn this vice he will not be looked down upon with shame and contempt. Thus the number of smokers is always increasing.

47. The habit is not necessarily hereditary. But if children see their parents indulging in this vice they always learn it and practise it themselves. This is verified by practice. Thus it becomes hereditary.

48. This has been replied to in No. (46).

49. Prostitutes use it for its astringent qualities, so that they may be able to sustain their strength for some hours at a time. (In filthy language, to prevent quick discharges, to prolong dalliance.) None of these articles are stimulating. In this way the use is still more injurious. Stimulation depends upon blood, and as they reduce blood, it follows that there is no stimulation.

51. Bad characters use bhang, charas and ganja generally, and their resources are generally limited. They invent many ways to procure money by illegal means when their income fails them. In this way crimes are increased.

53. By excessive use a man loses his sense of right and wrong. In a state of intoxication they

plan out and commit different crimes, which they hate when sober. They do not remember anything done by them. It is often heard that murders have been committed in such a state. Hurt and grievous hurt are small matters for these people.

54. Thieves and other bad characters use them. They plan out some device, and by this intoxication they fix their attention to it exclusively.

55. As far as I have ascertained, it is known that robbers compel travellers to smoke ganja and charas. As the travellers are not used to them, they fall almost senseless and they are robbed. Sometimes dhatura is also mixed with them. Dhatura causes more pain, convulsions and senselessness.

EVIDENCE OF PUNJAB WITNESSES.

1. *Evidence of* Mr. C. M. Rivaz, *Officiating First Financial Commissioner.*

Oral evidence.

I have been twenty-nine years in the Civil Service, all in the Punjab. The parts of the province with which I am best acquainted are the Jullunder Doab, the Kangra District and the Labore Division. I am now Financial Commissioner. I am not in charge of the Excise Department. The growth of the hemp plant is exceedingly common all over the Kangra district, especially Kulu. I think it is a rain crop from the growth I saw the other day in the Kulu in October. There is no other district with which I am acquainted in which it grows abundantly. But I imagine it does so in the hill parts of Hoshiarpur and Gurdaspur.

I cannot say that the effects of charas or bhang have come before me in respect to the health or well-being of the people. Occasionally, as when a lambardar has had to be dismissed, I have heard that the reason of a man's going to the bad has been that he has taken to drugs. This is a general statement, and I have not verified it. "Drugs" might, of course, include opium. I should say certainly that liquor has come more prominently to my notice than these drugs in its effect on the health and well-being of the people. But even in the cities the effect of none of these intoxicants is appreciable, so far as I know. Certainly in the villages a man who takes to drugs or liquor to excess is a notorious object; but the cases are few and far between. I must except Kulu, where the people are much addicted to their favourite liquor. It is a light brew. But this is a marked feature of Kulu.

I have not observed any connection between hemp drugs and crime. I cannot say that any cases have come to my notice. I cannot think of any in particular. I have never heard of a case of running amuck under the influence of hemp in the Punjab. I have read of such cases in the newspapers; but no such case has come to my personal notice.

I think that Government is bound to control the manufacture and sale of intoxicants by imposing pretty high excise duties. This is the present policy of Government and works well. The duties must not be so high as to encourage illicit manufacture or smuggling. Apart from that the duty may be as high practically as Government chooses. I am not aware of any worse intoxicants in the Punjab than opium drugs and liquor. In regard to both hemp drugs and liquor, it has to be remembered that their manufacture is very simple and can very easily be carried on.

I think that in this country Government ought to control the manufacture and sale of intoxicants; for I think that they are deleterious when taken in excess. They are to this extent deleterious that this amount of interference is justifiable and proper, apart altogether from revenue considerations. But I think a very strong case would have to be made out to justify prohibition. I mean this on general principles, apart from the very great practical difficulties of prohibition. You could prohibit charas without much practical difficulty, as it is an imported drug; though some charas would certainly find its way into India. It is in regard to bhang that there would be the great practical difficulty, as it grows wild in so many parts of the country. I do not consider that such a strong case as would justify prohibition can be made out in regard to either charas or bhang, certainly not in the Punjab.

I think that hemp drugs are insufficiently taxed in the Punjab. Certainly as compared with liquor, both charas and bhang are insufficiently taxed. Further taxation of charas, in the form of an import duty under the new Act, is in contemplation. I believe that difficulties have been raised by the Kashmir authorities about levying a tax on the frontier, and that the idea is to levy the tax at central warehouses. But I cannot give details, as the subject is not in my department; nor can I give any opinion as to the best method of taxing the drug. I have not considered it sufficiently. I understand that the Kashmir authorities object that it would destroy the trade. I have formed no opinion on that point.

In regard to bhang, anything further in the way of taxation would be very difficult. I cannot go into the matter. All I can say is that, if it could be done, it would be well to impose heavier taxation. The control at present is very little, as the plant grows wild and is easily manufactured. It would be difficult to control. I do not think that a considerable increase of taxation would materially reduce consumption. But certainly the article is not adequately taxed; and if more taxation could be imposed on it, it would be well.

2. *Evidence of* Mr. G. M. Ogilvie, *Officiating Second Financial Commissioner.*

Oral evidence.

I have been thirty years in the Government service, passed entirely in the Punjab. I know Upper Punjab and the frontier best, and I have some acquaintance with the Delhi division. In fact I have experience of all parts of the province except the Jullundur division. I am at present officiating as Financial Commissioner in charge of excise.

I know from reports that the plant grows wild in the Gurdaspur district, though I have not seen it there. It grows also in the Dera Ghazi Khan district, both wild and to a small extent cultivated.

My experience of the effect of the hemp drugs upon the health and welfare of the people is limited. It is chiefly confined to the Dera Ghazi Khan district, where I served for two years. In that district the consumption of both bhang and

charas is very common; and regarding the deleterious effects of both, and especially of charas, there is no doubt whatever. I have known many individuals in that district who were physical wrecks from consuming them, especially charas. In other parts of the province my attention has not been specially directed to the effects of the drugs. The individuals of whom I was thinking were Government servants of the lower class, such as chaprassis and policemen. They were residents of that part of the country. I formed the belief that persons had got into this condition from the effects of the drugs, from personal knowledge of them. They would acknowledge it themselves. The number that came under my personal observation was of course small; but from hearsay I am under the impression that the habit of taking the drugs was very prevalent among the lower classes of population of Dera Ghazi Khan.

I can recall the case of one of my own chaprassis. He was a Saiad, and originally a fine athletic man. He became useless and afterwards died. He became physically useless, and also fell into a state of mental stupidity. He had the appearance of a man who had a disease from which he was gradually wasting; but to the best of my knowledge, he had no disease. He was never medically examined. His mental weakness showed itself in listlessness, apathy, and what I should call nervous depression, which is probably the symptom generally induced by these drugs. He openly confessed the use of both charas and bhang. He was not, to the best of my knowledge, an eater or smoker of opium; nor, being a Saiad, would he drink liquor. I daresay I knew of a dozen such cases here and there throughout that district. The man I have mentioned was never removed from the service. He was off and on in my service for some five years. His physical deterioration came on gradually, not suddenly. I do not know of his having been given to any other form of excess. He was about 35 when he died.

I know of no peculiarity of the Dera Ghazi Khan district which should render the hemp habit more prevalent there than elsewhere. The habit appears to be spread over Dera Ghazi Khan and Multan, but I can give no reason for it. It is true they are especially hot and dry districts.

I have not met any natives whom I could call physical wrecks from alcohol, though I have known hard drinkers. I have, however, heard of cases of dismissal brought about by drink. The effects of excess in drink are seen in men getting into trouble from that indulgence.

I am unable to trace any connection between the hemp drugs and crime, and cannot form any opinion on the subject. In my large experience as a Magistrate, I cannot recall any cases in which the crime was due either to the hemp drugs or to opium. Nor do I remember having ever had to punish natives for drunkenness or offences associated with it. My impression is that riots in towns may sometimes arise from liquor, and that Cantonment Magistrates might tell a different story. At certain native festivals, such as the Holi, breaches of the peace due to excitement caused by liquor are not unfrequent.

I think that the system of levying an excise both upon liquor and other intoxicants, including under that head both opium and hemp drugs, is entirely defensible according to the principles which regulate the administration of civilized countries. The main question, it seems to me, that can arise in this connection is whether any particular liquor or intoxicant is so deleterious that, on grounds both of morality and utility its consumption ought to be prohibited by law. In the case of opium, at least of opium eaten and not smoked, my opinion was that the consumption of the drug was not by any means proved to be so deleterious as would warrant any Government in prohibiting its consumption by law, or in taking such measures as would in any indirect manner practically stop its consumption. I would even add to this that, in the case of opium, I came to the conclusion that, as used by the natives of the Punjab, this drug was even to a certain degree beneficial.

As regards the hemp drugs, I am inclined to hold the opinion, though I am not quite satisfied on the subject, that the use of charas is so deleterious that it might be permissible, both on grounds of morality and utility, for its use to be prohibited, or for the price of the drug to be so artificially raised, or to confine its consumption to a very small number indeed. The reason why I say that I am not quite satisfied on the point is because I feel I have not sufficiently investigated the facts. All that I can, therefore, say with certainty is that my opinion tends to the direction above indicated. I would add, too, with regard to charas, that the prohibition of its use would not be a matter of much practical difficulty, because the drug is an imported article, and it would, of course, be possible either to prohibit its import or to place upon it a practically prohibitive duty. But I could not give a decided opinion on the point without further consideration of the question whether the above measures would or would not be nullified by smuggling. I am inclined to think, however, that the difficulties arising from smuggling would not be considerable. I would observe, however, with regard to the Yarkand trade, that the imposition of a duty so high as to be practically prohibitive would very considerably injure that trade, because the Yarkandi trader, in exchange for the charas, takes back the products of the Punjab to his own country or to Kashmir. The extinction or serious injury of the Yarkand trade would, of course, be a very regrettable circumstance. On the other hand, from my personal knowledge as Deputy Commissioner of the Dera Ismail Khan District, I would say that no harm would accrue to general trade on the western border from the prohibition of charas.

As regards bhang, my opinion is that it can hardly come under the description of a drug which is so deleterious as to warrant the prohibition of its use by Government. That the drug is deleterious is, I think, generally admitted; but I very much doubt if it can be described as deleterious to that extent. There is another very important consideration in the case of bhang, which is this: that the prohibition of its use is practically impossible owing to the extent to which it grows wild and the ease with which it can be manufactured for consumption. After giving some consideration to the point, I have practically arrived at the opinion that the present system by which this drug can only be sold by licensed vendors is probably the only practicable system of taxing it.

By saying that a tax should be practically prohibitive, I mean that it should be fixed so high as to place the commodity beyond the reach of any but very rich people. Where prohibition is not necessary, on the other hand, I would fix the tax as high as possible consistently with leaving the commodity within the reach of the majority of the people. In the latter case, the object would be the object of all excise, *viz.*, to derive

revenue and at the same time to lessen consumption. In both cases restriction comes in, though in a less degree in the one case than the other. It is not my object that restriction should be confined to the poor; but I would observe that a tax which tends to raise the price of a commodity of necessity places that commodity out of the reach of the very poor.

I think charas is certainly not taxed sufficiently high with reference to other intoxicants. At present the only tax upon charas is that derived from licenses for sale. If any fees are levied on passes for transport, they are of very inconsiderable amount. There formerly existed a legal difficulty regarding the questions whether an import duty could be put on charas; but the passing of the Act No. X of 1893, to amend the Excise Act, has removed that difficulty. Under this Act, it is within the power of Government to impose a duty on any intoxicating drug brought by land from beyond the limits of India into any territory to which the Act extends; and it is now in contemplation to impose such a duty, though the exact amount of the duty and the method of its collection have not as yet been finally decided. I think that the duty should certainly not be fixed at such an amount as to extinguish the Yarkand trade; and I am inclined to the opinion that a moderate duty should be first imposed which might be gradually raised in succeeding years.

Of the alternative methods of taxing in the frontier, and of taxing at depôts in which the imported drug should be warehoused, I should be in favour of taxing the charas coming from Afghanistan on the frontier, the object being to discourage, as far as possible, the import from that direction. On the other hand, with regard to the charas imported from Yarkand, I may mention that a strong representation has been made to the effect that the Yarkandi traders would be unable to pay any duty directly on the frontier, and as it is the policy to foster this trade, I am inclined to think that it might be necessary to adopt the second alternative, *i. e.*, to make arrangements for the realization of the tax at the places where the charas is sold, and for the grant of passes to the merchants to transport it to those places.

As to the question whether the present taxation of bhang is high enough or not, I am inclined to think that, although it is certainly not high enough, yet that to materially increase it would be excessively difficult on account of the extreme facility with which the drug can be prepared. I am not prepared to give an opinion on the point whether cultivation of bhang should be prohibited without license; but owing to the exceedingly small extent of the existing cultivation, I think that there would be no difficulty about it. With regard to the proposal to impose transit duty on bhang, *i. e.*, on transport from places where it grows wild to other places where it does not grow wild, I am inclined to think that the practical difficulties in the way of imposing such duties would be insuperable.

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3. *Evidence of* Mr. S. S. Thorburn, *Commissioner and Superintendent, Rawalpindi.*

1. Only from supervision of excise matters as part of the regular duties of a Revenue Commissioner, and formerly as Deputy Commissioner of Dera Ismail Khan and Rawalpindi.

2. I think so, as far as bhang and charas are concerned. Ganja is, I believe, practically unknown in this Division, unless included under the general name of charas, or used as a convertible expression for the name of that drug.

3. In all the hilly and submontane districts of this division—Rawalpindi (particularly), Gujrat and Sialkot, also in Jhelum. It is obtrusively abundant on the road-sides wherever soil is good and moisture considerable from Rawalpindi to Tret, and near the Jhelum river in the valley of Kashmir.

4. Bhang and sukha and sabzi. Presumably. Only one variety, the wild plant, is known.

5. Generally in submontane and mountainous tracts, where rainfall is fairly abundant.

6. It does not grow very densely anywhere. Where rainfall is abundant or water is near, it is denser than in other parts. See answer to No. 3 above.

7. Not cultivated.

8. Not cultivated. No record kept of self-sown areas.

12. No. (*Query*:—How can wild hemp be 'cultivated'?)

14. No.

18. *Note.*—There seems to be no systematic "preparation." Where not obtained from vendors, I should say it was gathered from the wild plant and consumed at once.

19. Charas is, I believe, only used for smoking, mixed with, or rather placed *upon*, tobacco.

20. Down country men; chiefly Purbiah Chamars smoke charas. The Pathans and Afghans are also said to be addicted to the habit somewhat. Hindus assert that Muhammadans are mostly addicted to the habit of charas smoking; but this cannot be absolutely true. Many Muhammadan fakirs smoke it.

21. Neither.

22. Foreign, Yarkandi. (*Note.*—In the excise and trade returns, charas is said to be obtained from Kashmir and Ladakh; but these are merely channels of import.)

25. My impression is that the habit is not increasing. The greater consumption shown in the excise returns is due probably to increase of population, closer observation and registration, and consequent proportional increase of consumers. Liquors are cheap, and are probably growing in greater favour now than formerly.

26. No information.

27. Domestic servants of the lower classes, Chamars, Kahars, Lal Begis, fakirs, and some Pathans.

29. (*a*) Black pepper, sugar, and water or milk.

(*b*)?

No. I do not know bhang massala.

30. Bhang is consumed openly by religious mendicants.

31. No information. Among the lower orders

it is probably picked up in childhood from the parents, as is the habit of smoking, on which no restriction is placed by such parents.

32. No information.

33. Charas is reprobated. Bhang not so. It is said to produce a pleasant sensation and to promote hunger. Therefore (in moderation) it is regarded as beneficial rather than as injurious.

34. To deprive habituals suddenly of the use of charas would probably be a serious privation. It would probably cause very great nervous and physical prostration and great mental lassitude.

35. I doubt it. If repressive measures were adopted they would be evaded, and in the case of bhang easily so, since the plant grows wild so profusely. If strictly prohibited discontent would be caused among the religious class of consumers, who greatly sway the opinions of the more ignorant classes of natives. Whether it would cause "political danger" it is difficult to say. There would be discontent. Prohibition would doubtless drive habituals to opium or liquor.

36. It is very doubtful. People addicted to drugs may also use alcohol; but I doubt if they would give up the drug, entirely at any rate.

39. The smoking of charas is said to be particularly noxious. Its immediate effects are insensibility; and its after-effect, so far as a non-professional person can say, is enervating, including apathy and laziness. Its abuse is said to cause impotency.

As to bhang, I believe that the immediate effects are exhilarating and there are no after-effects. This is hearsay. Bhang seems to be up here the poor man's substitute for opium or spirits.

41. (*a*) Doubtful. Bhang is said to increase the appetite.

(*b*) Charas, no. Bhang may.

42. The moderate use of bhang may and probably is as little harmful as a similar moderation in the use of opium or spirits. It is said to improve the appetite and to have no after-effects.

43. The effect of charas smoking seems to be stupefaction. Under these circumstances, except in so far probably as they disgust their neighbours by their habit, they may be said to be inoffensive. They are probably more reckless of consequences to themselves than desirous of harming any one else.

44. Charas seems to intoxicate; some it stimulates in a lazy way. Bhang, I think, exhilarates to the extent of intoxication or its verge. Bhang is said to increase appetite; charas probably kills it.

I should say it does or there would be no repetition.

45. They probably act differently on different constitutions.

I doubt if insanity is produced by the moderate use of hemp drugs any more than by the moderate use of alcohol. The difficulty is to know what constitutes "moderate use." What is "moderate" for some would kill others.

(Only three cases of reputed insanity from the use of hemp drugs have been—only lately—reported to me.)

53. I have not heard of such cases.

57. As far as I know, charas is only smoked.

58. The system works fairly well. Proposals have recently been made to tax the importation of charas and bhang. An import tax on charas is feasible and would probably diminish consumption, as none is locally produced. To tax imported bhang would probably have an inappreciable effect on consumption.

62. It is not cultivated.

63. There is no wholesale system of sales that is regulated by rules.

64. The principle which underlies the regulation of import, export and transport of hemp drugs is very simple. Excepting in regard to Yarkandi charas, importers bringing charas from places within British India are required to take out passes which are in effect transport passes, from the Collector of the district nearest the border line within the Punjab, in the case of merchants, and from the Collector of their own districts in the case of farmers (of whom there are none in the Punjab), unless the drug is to be imported from a Native State, in which case the pass is granted by the nearest Punjab Collector to the State. In case of import from a Foreign State, the Collector nearest to the frontier grants the pass. The packages containing the drugs are sealed and are carried under cover of the pass to place of destination, the pass being shown at head-quarters of every district through which the drug passes. But bulk may be broken, under due supervision, anywhere along the route, or the destination may be changed, fresh passes being granted or notes made on old passes. As to Yarkandi charas, so far as this Division is concerned, the pass must be granted by the Joint Commissioner at Leh (Resident?) or from the Frontier Deputy Commissioner. The transport is then watched much in the same way as in the case of other imports mentioned above.

The rules are simple and apparently effective; they have worked well up to the present, and complaints of infraction of the excise laws by importers have been few, if any. Certainly there have been none recently of sufficient importance to attract notice.

The only improvement that can be suggested is the establishment of *golas* or bonded warehouses at convenient localities. In that case merchants or other importers might be compelled to carry their drugs to such centres in bulk and conduct sales there. This would also afford an easy means of increasing taxation without harassing foreign merchants, since the tax could be collected from the purchasers, who would be retail vendors (as there are no wholesale vendors) at time of purchase. A transport duty would be difficult to realise. Foreign merchants would probably be unwilling to pay it, and would either withhold their wares or compel Punjab traders to purchase at a point beyond the frontier, so that the burden of the transport duty would fall on such dealers and not on the foreign merchants. The present system is therefore effective as far as the control of illicit transactions is concerned. Its chief, if not only, defect is that it does not admit of the highest possible tax being laid on the drugs.

65. This question is rather involved. The taxation of charas would hardly affect the taxation of bhang. Charas alone is taxable in the form of an import duty in the Punjab, and a decrease in consumption of charas might increase the consumption of bhang; but as the extra taxation besides import duty on charas takes the form of license fees the effect of one upon the other would not be observable, since the licenses for both are sold together. The increased incidence of taxation (import duty plus license fees) might decrease con-

sumption at least of the more deleterious drug, and in that case recourse would assuredly be had to other intoxicants. In this case the income from one would increase at the expense of the other.

66. Not applicable to the Punjab.

67. There is no present method of "taxing" these drugs. They are merely liable to license duty. If a heavy import duty were placed on charas (it would have to be gradually introduced and frequently raised to its maximum in the Punjab), the present system of license fees on retail sales is unobjectionable and should be continued. The license duty would doubtless suffer at first, perhaps, in proportion to the incidence of the tax; but if the tax and license fee duty did not decrease consumption, license fee would soon recover itself.

68. No; the system is simply the establishment of shops for retail sale, where purchasers may consume on the premises or not according to the will of the licensee.

69. Local option has not been introduced. If it were, the result would probably be a demand for more shops.

70. There may be and probably is a little smuggling of bhang from Jammu, but it must be insignificant. Nothing noteworthy. Only as regards indigenous bhang, of which we have no official information.

Note.—Mr. Robinson, my head clerk, has recently made a close study of the subject, and knows more about it than I do. All my knowledge is general and from questioning local experts when on tour. The general upshot is that consumers prepare their own bhang from the wild plant; and that no interference with bhang is possible; but that as regards charas and ganja, the more effectual the restriction on their consumption the better, provided that such restriction does not drive consumers into seeking satisfaction from alcohol, dhatura, or other intoxicants.

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4. *Evidence of* Lieutenant-Colonel J. B. Hutchinson, *Commissioner of Lahore.*

Oral evidence.

I have been thirty-one years in India and twenty-six years in the Punjab Commission, chiefly in Jhelum, Multan, Gurdaspur, Lahore and Simla. I am now Commissioner of Lahore.

I have seen a good deal of the spontaneous growth of the so-called wild plant in the Gurdaspur district. It grows chiefly in the Pathankot tahsil, but also largely in the Gurdaspur tahsil. In the former I have noticed it chiefly on the ridges between fields; in the latter, chiefly on the sides of the roads. Taking it all round, the growth is common, very common; and in some places I have seen it growing densely. I have not noticed the plant on the banks of rivers or canals, though it probably is there. The places where I have seen it in the Pathankot tahsil are, however, irrigated by private canals. I am told it grows in the hills in this tahsil; but I have not seen it. I have not noticed the wild growth in any other district. The fact is that my attention was not drawn to the subject until about four years ago. The Excise Commissioner then wanted information about charas and my attention was drawn to this plant; and I made inquiries and looked about me. I was informed that contractors employed coolies to collect the leaves for the preparation of bhang for sale. It is also exported from Gurdaspur to Jhang, Montgomery, and Multan, probably also to Lahore and Amritsar. Nothing is paid except for the labour of collecting.

I know of cultivation in small patches in the Jhang and Multan districts; but they are very small patches, chiefly round fakirs' houses and such places. This is report. I have not seen it. It is cultivated elsewhere, but not (to my knowledge) to the same extent. I was informed by the Deputy Commissioner of Dera Ghazi Khan that it was grown there to a certain extent. Where thus cultivated, it is grown as a rule for local consumption principally by the producers.

I know nothing about the charas trade. I do not think that charas is made in the Punjab. I believe Amritsar and Lahore would be the natural market for the Yarkand trade; but I do not know about the trade.

In regard to use, I can only give what I have been informed, that is, that bhang is chiefly used by fakirs and religious persons of that kind for the purpose of religious meditation and abstraction. It is also used by the lower classes. I know bhang by the name of sukha. I do not know the name "Thandai." There is a Punjab proverb, "Rathi aphim, masha sukha," *i. e.*, a man may take without damage a rathi of opium, or a masha of bhang. I know nothing of the use of bhang by the higher classes. I am told Brahmans take it on the pretext of religion, but I have not seen it. The real fact is that we do not see the use of these things. It does not come to our notice; we do not hear of it.

As to charas, I cannot say who use it. I have been given to understand that it is a higher class that uses charas; but I know nothing about it myself.

I should think that a good proportion of the people use these drugs, but not so many as use opium. Thus any cultivator in the Gurdaspur district will show you his little box of opium; but he will not carry about bhang with him. I think the religious classes take these drugs more to excess than other classes. I have often seen fakirs and sometimes also Purbia servants (Kahars, etc.) with a peculiar look about them, and been told it was due to bhang. It was a sleepy abstracted look; the men looked half out of their proper senses. It was a hang-dog kind of drunken look, not like the alcohol drunkard, but depressed. I have seen this look on the same face day after day, perhaps from renewal of the doses. I was told it was from bhang. But I cannot say whether it may not have been from charas, as these names are loosely used here.

Those who use the drugs are religious classes and the lower classes. It is chiefly in the towns and not so much in the country. It is difficult to say who are real Punjabis; but certainly Sikhs take these drugs very little.

As to the effects of the drugs, I cannot distinguish between bhang and charas; for it is impossible for me to say precisely which drug a man uses. When taken in excess, the only permanent effect I know of is emaciation. In this connection I must say that I depend on information given me. I have seen emaciated men and have been told that their condition has been due to these drugs. In regard to temporary effects, I am told that the effects of bhang and charas are

different. The former causes abstraction, while the latter excites. They cause people to do very peculiar things. As to the effects on the health of the people generally, I have observed very little. I have only observed such individual cases as I have indicated. And in discussing the effects on the health of the people, it is very difficult to distinguish between the effects of opium, liquor, and drugs.

I have seen cases in which people were undoubtedly mad for the time being; and on inquiring as to the cause, I have been told that it was temporary madness due to these drugs. I had a case in my own compound, a servant, who went suddenly mad. They said it was bhang. I sent him to hospital. He escaped, and I have not seen him since. I never suspected him of the use of the drugs before.

So far as effects have come to my notice, the effects of liquor are infinitely worse than those of drugs. I have seen infinitely worse effects from liquor than those which I have been told were due to drugs. I look on all these things in much the same light. Use in moderation does not harm, but in excess it does.

In regard to the connection of the drugs with crime, I have known cases of men running "amok" who, I was informed at the time, were under the influence of the drug. None of them came before me officially. But I have heard of such cases. And I remember one case in which a Gurkha belonging to the regiment to which I was then attached ran "amok," and killed or cut down some four or five people in the bazar. This was in the "sixties." The case was connected with a woman. There was jealousy. So far as I recollect, his wife had gone off with another man. But it is too long ago to recollect details. This is the only case of running "amok" with which I am personally acquainted. I have heard of other cases.

In no other way does my personal experience lead me to connect the drugs with crime. I have heard of murders which were said to have been connected with the drugs, but I have never come across any. I have tried many cases of murder and other serious violent crime as Committing Magistrate from 1870 to 1889. During these nineteen years I have taken up the bulk of this class of cases either as Committing Magistrate or as Deputy Commissioner acting under section 30, Criminal Proceedure Code. I have had the drugs pleaded in a careless kind of way occasionally in excuse; but there has never been any proof of it.

I have had lots of cases where rows and fights, in which the results have been serious, have occurred after liquor; but not with hemp drugs. That is, it has never been brought before me as a Magistrate that the crime was due to hemp drugs; but it has been brought before me that it was due to drink.

In regard to the policy which Government should pursue in respect to intoxicants, I think that our liquor system is the kind of policy required for alcohol. In regard to bhang, I think that the difficulties of restriction owing to the wild growth are so great that any attempt to restrict would lead to greater evils than the drug itself. There would be such a plague of locusts in the shape of excise officers, spies and informers, that the evils would be worse than result from consumption. This applies to places where the plant grows wild. Elsewhere you might tax bhang by transport duty. But it is a ticklish thing. By making bhang more expensive you would touch the people on a very susceptible point as regards fakirs and mendicants. I would not, however, oppose a transport duty on that ground alone, if it could be imposed without further excise establishments. The watching and espionage would cause great annoyance and discontent. The cultivation of bhang could be stopped with the greatest ease in the Punjab; but there is so little that it would not make much difference. I ought to add that to make bhang more expensive, or to prohibit it, has this additional danger, that people might take to other things that are worse. And so far as I know, there is no need for the restriction of bhang.

Charas is imported from Yarkand and by way of Kashmir. There would be no harm in taxing charas, except that as it became more expensive, people would take more to bhang, that is, a certain number would not cease to use hemp, but would merely turn from one form of hemp to another. I am not sure which is the worse form; but I am informed that charas is.

As to the feasibility of taxing charas, I am clearly opposed to the introduction of a customs line. Charas comes in from Yarkand and by way of Kashmir and Ladakh. The only system would be to have centres to which the people could go with their drugs to pay duty. It would be necessary to have convenient places on the trade routes. At present they are bound to bring their drugs to certain places and register them and get passes, but this provision is evaded. Such central places would be places where the duty could be paid, either by the importers or the contractors who purchased from them. The drug would not be allowed to pass on without payment. I cannot express any opinion as to what the effect of this would be on the Yarkand trade.

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5. *Evidence of* Mr. W. Coldstream, *Deputy Commissioner, Simla.*

1. I have served in districts where the hemp plant grows freely in a wild state, and in districts into which charas is largely imported. I have also recently taken steps to collect special information on the subject of hemp drugs, in respect principally of the district of Simla.

2. The dried leaves have various names. Bhang is the most common. Súkha seems to be a common name for the dried leaves. The green leaves (or the plant) are sometimes called buti, súkhi, or bhokar.

In Bashahr both the green and dried leaves are called bhangúra.

The seeds are called bhangúra throughout a great part of the Simla Hills, and in Baghát, bhangúlú. Ganja, I should imagine, is not much used in the Punjab. Charas is largely imported from Yarkand and neighbouring tracts *viâ* Kulu and Bashahr, and used to a certain extent in the Punjab. Bhang is the dried leaves of the hemp plant.

3. (1) Simla district up to at least 7,000 feet and Simla Hill States.

(2) Hoshiarpur district.

(3) Gurdaspur district.

4. I think there is only one plant which produces what is known in the Punjab as bhang, *viz.*, *Cannabis sativa*. Bhang is the common name, sabzi (sabji in Punjabi), and búti (or Shibji-ki buti, the plant of Shiva, the destroyer) are other names for the plant. The emulsion of the leaves is also called búti or sukhi. In Bashahr the plant is called bháng or bhaláng. Near Kasauli, bhaláng is the name given to the male flower, while the female flower is called bhang.

5. It grows, I think, most readily in climates with a fairly good rainfall: and seems to be specially common in the rich soil of waste places near villages (thus growing under somewhat similar conditions to the nettle). It grows on the Himalayas up to 7,000 or 8,000 at least.

7. In the Simla district (as generally in the Punjab submontane) hemp is commonly grown for its fibre, which is made into ropes for ordinary use.

So far as I know, hemp is not cultivated in the Punjab for the production of charas or ganja, or for use as bhang. I have, however, seen it cultivated as a drug or food in the State of Bashahr, at 7,000 or 8,000 feet where it produces a resin. Here and elsewhere its seeds are sometimes mixed with food.

8. Villagers in the hills in the cold season occasionally roast its seeds and mix them with parched wheat or báthu (*amaranthus*), or with rice. This they call múra or muri.

Ropes are made of the fibre both of the cultivated and wild plants; but the fibre from the cultivated plant is much stronger.

Bhang can be procured from both cultivated and wild plants.

In Bashahr its seeds, parched and crushed, yield an oil (bhang ka tel).

In some villages of Bashahr the ripe seed is mixed with spirit to make the latter more intoxicating.

Towards the upper part of Kanáwar (Sutlej valley) the use of charas disappears.

9. I am given to understand that the soil is turned up only once and the seeds sown. No particular care is taken in the cultivation.

11. Hemp is not grown in Simla district for ganja.

14. Ganja and charas are not prepared, so far as I know, in the Punjab; though the resin of the terminal leaves and seeds is collected in a rough way in Bashahr State (see my note of 25th September on this subject, sent the Secretary to the Hemp Drugs Commission).

Bhang is very commonly used; but no special preparation of it is required: the leaves, simply dried, form the drug.

15. (A) Charas, of a kind, is made in these hills, though, I think, not to any very large extent, by rubbing the fresh leaves and seeds of the plant between the hands, scraping the adherent resin off the hands with a knife, and making it into little pills for smoking in the huka.

(B) The seeds are eaten, and appear to be parched or roasted before being mixed with food.

(C) The leaves are dried and kept in some vessel, commonly perhaps in the Punjab in a matka, or earthen jar, till required for use. The drink is prepared by pounding up fine the dry leaves, mixing them with water in a rough stone mortar (kundi) with the end of a thick stick used as a pestle. The mixture is diluted with water to taste, strained and drunk off. The refuse of leaves after straining is called nogdah.

16. The dried leaves are called bhang, and are collected in some parts of the Punjab, and used to make a drink as above described.

Bhang is, I believe, generally prepared by people in their houses, or by pujáris and devotees in the temples and dharmsalas, and can be prepared from the hemp plant wherever grown.

17. Some of the Sikhs, both of the agricultural and religious classes, are much addicted to the use of bhang, *e.g.*, it is used by the akalis at Anandpur-Mahkhowal, by Sikhs at the Posi dharamsala (Garhshankar tahsil), and I believe at Derah Baba Nanak (Gurdaspur district).

There is a Sikh dharmsala near the Ravi, for the use of which I have heard that Sir Donald MacLeod, as an exceptional case, permitted a boat load of charas to be transported annually, free of duty, down the river from the submontane tract, where the plant grows.

Fakirs and wandering mendicants are frequently addicted to the use of bhang.

Hakims and baids sometimes employ it as a medicine.

22. To the Central and Eastern Punjab charas is brought from Yarkand and the neighbourhood; in the rural parts of the Simla district there are probably very few habitual smokers. It is, however, occasionally smoked when the cold is intense.

23. Bhang is not smoked so far as I know.

24. Many Sikhs, agriculturists and devotees, and some of the shop-keeping class in the Punjab, *e.g.*, in Gurdaspur, Amritsar and Hoshiarpur districts, indulge in bhang drinking, particularly, it is said, in the summer and rainy reasons.

I am not aware that bhang is eaten.

25. I beg to refer the Commission on this point to the results of an enquiry which was made by (I think) Sir Robert Egerton in 1880 or 1881, which results must be in the Financial Commissioner's or Government Secretariat Office. An intelligent native official whose home is in the central part of the Punjab, on this point says: "I believe the habitual consumption is on the decrease. Only the religious vagabonds (sadhus, etc.) are accustomed to it, because, I believe, an habitual smoker or drinker of the drug is socially condemned (except in case of sadhus, who by some ignorant people are reverenced according to the quantity of the drugs they consume). Moreover, wine is taking the place of these drugs among the middle and well-to-do classes."

27. Bhang is, as above said, very commonly used by Sikh devotees (akális, nihangs, and others). Says one of my native informants. "Charas is consumed habitually only by sádhus, and a very few other people, who are generally considered to be lazy, etc."

The connection of bhang with the national life of the Sikhs in their fighting days is worth mentioning. The Sikh religious warriors (for the worship of cold steel was part of the religion of the Sikhs), such as nihangs, were much given to the use of bhang. One great band or confederacy from this habit obtained the name of the Bhangi Misl; and no doubt much of its prowess was due

to the fanatic ardour inspired by draughts of hemp. This Misl had a famous cannon of vast calibre used by Ranjit Singh at the siege of Multan, called "the bhangi top." It is still to be seen in Lahore, and (like Mons Meg in Edinburgh) is one of the popular sights of the place.

The virtues of bhang are recorded in the following old Punjabi dohas or couplets:—

Bhang te akang jin tin lok táre hain
Sohi ján Nirsk jere bhang te niáre hain.

(*Anglicè.*)

Bhang has unequalled virtues and has saved three worlds:
Those who avoid bhang are the men who go to hell.

Bhang kahe main rang ba rangi;
Post kahe main shah jehán;
Afim kahe main Chimani Begam*
Mujhko kháke jae kahán?

(*Anglicè.*)

Bhang boasts of various pleasures;
Post† declares he rules the world;
Opium claims that he is like Chimani Begam;
Whoever experiences his charms will never forsake him.

28. Bhang is a most powerful drug. A novice will get intoxicated on one rupee's weight of the dried leaf (=12 mashas or $\frac{2}{5}$ oz. avoirdupois).

Habitual consumers will take two to ten rupees weight. Six (6) mashas or eight annas weight or $\frac{1}{5}$ oz. avoirdupois is an average dose.

In Bashahr it is said three mashas of charas is the charge for a hukka.

29. Charas is smoked with tobacco: with bhang (sukha) milk, etc., is sometimes mixed, and the compound is called sardai (or the cold drink). Common additions to sukha are black pepper, sugar, almonds, aniseed (sounf).

30. Bhang and charas are said to be generally used in company. Consumers are mostly of the male sex. Occasionally, but rarely, females, principally, it is said, prostitutes, use bhang and charas. No cases of children using it are known.

31. I am inclined to think that, as is the case with opium, and to some degree certainly with tobacco, the habit is difficult to abandon.

32. Bhang is drunk at some religious places in the Punjab; but drinking it is not compulsory. At the Hindu festival of Sheoratri it is (as is also dhatura) offered to Mahadeo.

33. I think the use of hemp drugs is generally in disrepute, and no doubt this is owing to its usual effects. I here quote again a native official: "Except some religious sadhus, who are respected by vulgar and ignorant people only, persons who smoke charas or drink bhang are condemned usually. They are called 'bhangar' and 'charsi,' and are considerded as good-for-nothing fellows. Habitual excessive use demoralises a man; he is lazy and often leads a miserable life."

I am not aware that the hemp plant is ever worshipped in the Punjab; but the charas smoker, with his first respiration of smoke, calls upon his God as the cloud of smoke rises in the air, and, as it were, dedicates to him his act of smoking.

34. It would, I believe, be so. The habit is probably one difficult to abandon.

I have seen the proportion of habitual smokers of charas estimated at "1 in 300 or less." I should say it is *much* less.

35. I think it would be feasible to prohibit for the Punjab the use of charas and ganja, as they are not made in the Punjab, and, I suppose, *cannot*, for some climatic reason, be made in the province (though in the hill tracts of the Simla district a kind of charas *can*, as above said, be made or collected).

The *gradual* stoppage of import of ganja and charas might be tried. It is not as yet a very widely spread habit, but it might grow. It would cause great pain and discontent if the prohibition were sudden and comprehensive; but this would not amount to political danger. The consumption of bhang cannot be stopped. A prohibitory measure regarding ganja and charas would be no doubt followed at once to some extent by a recourse to opium and alcohol.

36. This is a very difficult question to answer. As above said, Sir Robert Egerton made an enquiry in 1880 or 1881, and the records should be forthcoming. The native official above mentioned says: "I believe that the people who can afford it are taking to alcohol instead of these drugs, because that is considered an *amiri nasha*. As far as my personal experience goes, the number of wine drinkers is yearly increasing, and there is no doubt about it. When I was a boy reading in school, there were perhaps not more than half a dozen men in Gurdaspur (where I was brought up) who drank wine; but during the last 15 or 20 years the number has vastly increased."

40. (*a*) Yes.

(*b*) Yes.

They are said to be useful in diarrhœa and in affections of the lungs. An application of the boiled leaves relieves pain (as in piles).

41. I never heard of the use of these drugs being beneficial except as medicines.

42. I can quite believe the moderate occasional use of the drugs may be comparatively harmless. But I am not aware that they are commonly used occasionally and in moderation. They may, however, be so used for all I know.

Native opinion seems divided on the point of the ultimate effect of moderate use. Some say it is harmless; others, that it produces cough, asthma, headache, weakness of digestion, weakness of sight.

43. Yes; probably.

44. Appear to be vertigo, feeling of constriction of throat, red staring eyes.

The effects are said to be the reverse of beneficial; but the Biláspúr State says it sharpens the wits of those accustomed to its use.

In the hot weather it is used as a refrigerent or cooling drink (sardai).

Bhang and charas produces intoxication with increase of appetite. The after-effects are said to be unpleasant.

The effect of the drug lasts from 5 to 24 hours.

45. The habitual use of the drug is said to increase the sputum (balgham) and weaken the eyes. Its excess use is also said to cause leanness

* Chimani Begam was a queen whose beauty caused all who beheld her to become enamoured of her charms.

† Poppy-heads.

and dryness of body; laziness; insanity (probably this result is not unfrequent). It is not considered to produce habits of debauchery, but is apt to demoralize a man.

49. Yes; I think so (in the form of a sweetmeat called majún perhaps); and it is stated to have a distinct stimulating effect on the sexual organs. Very probably its continued use might cause impotence; but I have no evidence of this.

54. I am informed that it is a common belief that the drugs are so used. I would refer to what I have said in a note annexed on the subject of its use by the Sikhs.

55. The sweetmeat prepared from hemp drugs called majún. I have heard of its being used for such purposes; also charas mixed with dhatura.

58. I think the system is satisfactory. There was indefiniteness in the rules regarding the import of charas; but this has, I think, been attended to.

As far as I am aware, there is nothing likely to extend unduly the sale of hemp drugs; and the aim of Government is, doubtless, to keep the sale of these drugs within necessary limits.

64. I think a heavy import duty on charas would be beneficial, because it no doubt does more harm than good in the province.

69. I would open no new shops. None have been opened for some years in Simla.

If shops are opened anywhere, local public opinion should must certainly be considered.

70. See paragraph 27.

Brief Note on the system of Excise on Hemp Drugs in the Simla Hill States, put in by Mr. Coldstream.

1. As in the Government territory of Simla district so in the Native States ganja is not used and therefore is not imported.

Charas is imported into Simla district (including the Native States) from Hoshiarpur district* by way of Amballa and Kalka, and sometimes by way of Nalagarh and Bilaspur. It comes in varying quantities. Thus in 1892-93 the quantities imported from Hoshiarpur are reported to have been as follow:—

Imported into.	Maunds.	Seers.	Chittacks.
Arki (Bāghal State) . .	49	19	...
Bāghat	14	3	...
Theog	1	18	...
Patiala	20	14	8
Kyunthal	11	35	2
Sarmor	1	16	...
Jubal	2	33	2
Simla Government territory .	13	32	5
Total .	115	11	1

In 1892-93 the imports were quite unusually large; this was said to be owing to a fall in the price stimulating the trade. Some small quantity is imported from Rampur-Bashahr, and Kulu.†

The Kanáwar‡ men generally sell at the Lawwi Fair§ and in Kulu.

Ganja is not used in the Simla district.

2. Charas, when imported into the Hill States (from British territory), comes under the pass form No. 3.

At Hoshiarpur, one copy of the pass is given to the importer, who must have his consignment verified in the Simla Collector's Office, another copy having been sent to the Collector for purposes of check and comparison. After verification, the consignment may be taken on to the Native States.

There is no interference by Government in the passage of charas from one Native State to another.

In most States the right to sell is farmed out, or a shopkeeper pays *nazrana* to the State, and is then permitted to sell. The largest quantity of charas goes to Arki,‖ ½ anna to 1 anna per tola being its price there. Arki is considered as the "mandi" or emporium for sale of charas in these hills. The dealers of other States generally come to purchase at Arki; so more charas is sold there than in other States.

Note on the use of bhang in the Upper Sutlej Valley, put in by Mr. Coldstream.

[*From information collected by* G. G. Minnikin, *Esq.*]

In Bashahr the *Cannabis* is found wild and it is not cultivated. Those of the people who use bhang as an intoxicant obtain a resin from the terminal leaves and from the seeds. The leaves and seeds are rubbed between the palms of the hands until the resin adheres. It is then rubbed off and smoked like charas. Each man makes his own in this way; and this private manufacture of the drug in a small way is common in Upper Kanawar, *i.e.*, in the country east of Wangtu, but not so common in Lower Kanawar, nor in Bashahr proper.

No charas is manufactured for sale in the Bashahr State; but from 40 to 50 maunds are every year imported from Yarkand and go to the Punjab.

In a few villages in Bashahr the ripe seed is mixed with spirit to make it more intoxicating. This practice, however, is not common.

* Being imported thither from Yarkand and neighbouring countries.

† This, however, no doubt all comes from the direction of Yarkand, like the charas which comes into Hoshiarpur district, and thence comes to Simla.

‡ Kanáwar is the upper valley of the Sutlej, in the State of Bashahr. They are great traders.

§ Held at Rampur in the beginning of November.

‖ Arki is the capital of the Baghát State 22 miles west of Simla.

6. *Evidence of* Mr. Denzil Ibbetson, *Deputy Commissioner, Jalandhar.*

1. I had no previous knowledge whatever of the subject; though I know that wild bhang grows in small quantities along the Western Jamna Canal (or at least used to grow along the old canal) in the Karnal district, from seed brought down from the hills by the Jamna water.

But it grows in enormous quantities in the northern portion of the Jalandhar tahsil, and I have therefore made inquiries on the spot.

I am writing in the centre of a tract where many thousands of acres have bhang at the present moment springing up all over them. It is the tract where the *chohs*, or shallow hill-streams from the Siwaliks, tail out over the country. The seed is brought down in the first instance by the water from the hills; but as it flowers and seeds in this district, much of it is locally self-sown. It is most plentiful where the first flood has not been strong enough to carry away all the seed from the surface, where the water has collected or been obstructed, and has dried up, leaving the seed on the surface, where the flood has deposited fertilising loam, and where last year's weeding was badly done, so as to leave many plants to shed seed.

The plant is said to have a slightly different habit from that of the hills; it is more open and spreading in its growth, and is not sticky to the touch. It grows up with the spring crops. Much of it is weeded out, and given to the cattle without injury, together with the other weeds. Much of it is cut together with the crops, and is then valueless, not having acquired its specific properties. The supply is chiefly obtained from the plants which are, at harvest time, so small as to escape the sickle. The crops removed, they shoot up rapidly under the hot sun, and attain a height of often six to seven feet, or even more. They flower and seed between the middle of May and the end of June; and are then cut for use by the Chamars and other menials, the stalks being used for fuel in the village bakeries, and the leaves sold to contractors at a rate of about four annas a maund. The first rain renders the standing plant useless, as it deprives it of its strength. A field of good soil will, if favourably situated, and not cultivated, become covered in two or three years with a thick growth of bhang which it is exceedingly difficult to eradicate. The plant is known by the name of bhang, buti and sabji.

It grows still more plentifully in the Hoshiarpur district (through which the *chohs* come to us); and the bhang of Ambota, in the Una tahsil, is especially famous—

> Bhang jo piwe Ambota ki,
> Sudh na rahe langote ki.
>
> "He who drinks Ambota bhang forgets to tie his loin cloth."

No charas or ganja is made in these parts, and the people do not distinguish between the male and female plants or flowers. The seeds are said to produce dryness; and connoisseurs separate them before using the leaves. Occasionally a fakir will roll up the fresh leaves between his palms, and smoke them instead of ganja.

The people draw the strongest distinction between the habitual and the occasional use of bhang. The habitual use is almost entirely confined (I am told) to sadhus or fakirs, and to down-country men (Hindustanis or Purbias). Men of position, such as tardars, not unfrequently take it regularly; but the ordinary zamindars and the poorer classes hardly ever. Its preparation is long and troublesome, and women never use it, and are not supposed to prepare it. A sardar here was directed to drink it daily by a hakim, and did so for nine months. When cured, he discontinued it quite suddenly, without experiencing the slightest inconvenience.

The occasional use of bhang is, in the tract of which I am writing, where it grows wild, common to all classes. Of 50 or 60 zamindars who gave me information, not one could say that he had never drunk it, and "any one who said so would be lying." It is commonly drunk occasionally, say once in four to seven days, for coolness in the hot weather.

When a man entertains his friends, it is generally provided; and on the occasion of festivals or gatherings, at the sugar-cane press, and so forth. On such occasions the non-habitual drinker will drink from two rattis to a masha (as contrasted with the 1 to 14 chittacks of the habitual drinker) ground up with sugar and mixed with water.

The zamindars of these parts, moreover, give it habitually to their cows, bullocks and horses; but not to buffaloes, who dislike it. From half to one chittack is ground up with salt, moistened, and rubbed into the animals' mouth, say once in every three to eight days. It improves their appetite and digestion, enables them to eat more, and so helps them to get fat.

The zamindars used to keep a stock of bhang in their houses for this purpose; while the Chamars used to cut it and stack it in the village for sale to the contractors. Sikh sadhs used to come from Amritsar and take away their year's supply; and friends from other parts who came on a visit would take away a few seers with them. But about a year ago two men in this part were fined for possessing bhang—it was found accidentally in the house of one, which was being searched for stolen property—since when (the people say) the Chamars have cut it only the day before the contractor came, and have sold it to him at once; and the zamindars have suffered great inconvenience, as they are afraid to keep any stock of it. But when, at the conclusion of all this, I said "I suppose the real truth is that every one of you *does* keep a supply for use," they laughed and did not deny it. I have not the slightest doubt that the excise laws regarding bhang are, in this tract, practically a dead letter. There is only one drug shop in this tract; and while it sells charas, it sold (last year, at least) not a single ounce of bhang. The only way of enforcing them would be to search every man's house periodically, which would be impossible, and, if possible, inadvisable.

The occasional use of bhang is said to be most beneficial as a cooling draught, and as improving appetite and digestion. The amount used by an occasional drinker produces exhilaration but not stupor. There is no tendency for it to become habitual. The dose of the habitual drinker produces hallucinations, abstraction, and dreams of greatness.

> Chakki phirti na sune;
> Kutta bhunkne na sune.
>
> "He hears neither the mill grind nor the dog bark."

Sometimes he weeps. Occasionally he would seem to feel the after-effects; for—

> Charhi par charhawe sir dukhne na pawe.

"If you don't want a 'head,' put one drink on top of another."

But the characteristic effect upon which many people from whom I have inquired in many places lay stress without exception is, the *timidity* induced by bhang. There are two proverbs, of which I have unfortunately lost my note, one of which compares the effects of the different narcotics, and describes the bhang-drinker as "a little child;" while the other says that if a leaf falls on his head, he thinks it a tiger. The idea, derived from I know not where, which I always entertained, that the Ghazi, or the man who ran amuck, used bhang to stimulate his courage, is scouted by everybody as the exact converse of the truth.

3. Karnal, Jalandhar (northern part) and Hoshiarpur. Abundant in the last two.

4. Bhang, buti, sabzi.

5. Ample moisture and a good loam seem essential.

6. Dense under favourable conditions.

7. I have been told of individual fakirs sowing a few seeds near their houses, to use the leaves as bhang. I know of no more extensive cultivation.

16. Yes, in the tract where it grows wild. Not here, apparently. All agree that charas comes only from Yarkand, etc.

23. Occasionally a fakir will roll the fresh leaves between his palms and smoke them.

24. For this and following questions, see paragraph 1.

33. I think the habitual use of bhang is looked on with some disfavour. Not so its occasional use.

35. Not as regards bhang in a tract where it grows wild.

Yes, it would be consumed illicitly.

Incessant search would be necessary, which, even if possible, would produce very serious discontent.

51. [The answer to questions 51 to 55 are given after consultation with and local enquiry by my police staff.] (*a*) No. (*b*) None so far as I can ascertain.

52. As above.

53. No; it is said to produce timidity as its most marked effect. No.

54. Not within my knowledge.

55. Have never known any such case.

68. In the villages, the drug-shop is usually an ordinary *ata-dal* shop, whose proprietor holds a license, or acts as the agent of the contractor, for the sale of drugs. No drugs are, in such cases, consumed on the premises.

69. I have never opened a new shop. But, if this Commission were not sitting, I should close a number of my shops in which the sale is absolutely nominal.

Oral evidence.

I have been twenty-four years in the service.

Question 59.—My view of the policy of Government in regard to intoxicants is that the evil effects ought to be very serious and very general and clearly established, before Government should interfere to prohibit or to restrict by excise arrangements apart from taxation. In regard to taxation, comparatively slight evil effects would, I think, justify restriction by means of taxation. The one involves excessive vexatious interference by subordinates, the other does not. In regard to charas and bhang, I may say broadly that no evil effects have come under my notice during my service. I have known one or two individual cases of the abuse of charas and bhang. I have one in my establishment now. But I could count on my fingers all the cases I have known during my service. I know nothing about charas, nor the habitual use of bhang that is worth placing before the Commission. So far as I understand, bhang is mainly used by fakirs and charas by Purbias; and the latter is generally regarded by respectable people with more disfavour than bhang. So far as my own experience goes, I classify these hemp drugs among the intoxicants, with which Government should interfere only by such restriction as is effected by taxation. In regard to the aim of Government in determining the extent and method of taxation, I doubt whether it would be wise to tax bhang so heavily as to prevent the fakirs getting it easily. They use it, they say, to promote their meditation on God, and the people would resent the fakirs' privation of it. People generally would not, I believe, mind being deprived of it, as far as they themselves are concerned, provided that the plant were really exterminated. If it were left growing all round them the measures that would have to be taken to enforce prohibition would be most distasteful, and would provoke resentment. As regards charas, there would be a danger, if a certain limit were passed, of having a greater consumption of illicit charas than there would otherwise be of licit charas. That is the only limit I see it necessary to impose. If I found that a large class habitually use charas without injurious effects, I should certainly take that into consideration.

There would be no difficulty in taxing charas imported in bulk; but there would be a good deal of smuggling. It is very portable; and every one that brought in anything else could bring some. I know nothing practically of this, but speak from the general principles of human nature. There is now a law enabling the taxation of charas; but I have not considered yet at all how the taxation should be carried out. I think it is politically important not to stop the traffic, as it is one of the main articles of the trade which keeps up communications with Central Asia. I do not know how far the taxation would affect the trade. But the hypothesis being that taxation is to reduce consumption, it would, to that extent, reduce the trade.

Looking to the character of the country and the status of the importers, I do not think the latter could, as a rule, pay the tax. They are generally the owners and of small capital. It is my impression that the owners are the principal importers; but I really have no claim to accurate knowledge on the subject. I see no difficulty in the system of having bonded warehouses where the dealers would meet the importers, and buy the drug and place it in bond until required for the market when it would be removed on payment of duty.

Speaking, generally, I should recommend some system of taxation if the effects of charas are found noxious. My impression is that they are so; but I have no accurate data on which to base a definite opinion. I am not talking of the taxation of a mere luxury. There is a stronger case for taxing a noxious intoxicant, and in that case you carry the people with you; in the other, you do not.

I have said that the prohibition of bhang is not feasible where it grows wild. At present

bhang is so cheap that (while there is no licit consumption where it grows wild) the inducement to smuggle it is non-existent. It is not worth while to carry it to where it can be got so cheaply in any case. Directly you increase the taxation you increase the limit of the area to which it would be worth while to smuggle it. And smuggling would largely increase. You would directly have a regularly organised system of smuggling. I think this would be serious. The only effective way to prevent it would be incessant search, which would be a grave evil and lead to serious discontent.

I do not think there would be any difficulty (answer 7) in prohibiting the cultivation of bhang. There would only be the risk of a patwari or policeman making a false charge of cultivating. But this, of course, would not be possible in districts where it does not grow wild.

The only district, which I know where the wild plant is found only occasionally and not abundantly, is Karnal, where the stuff grows only on Government land by the banks of canals. The seeds come from the hills. It either spreads luxuriantly as a wild plant, or the seed is carried as by canals. I doubt whether people could be held responsible to exterminate the plant on their own lands. Take my district Jullundar. No one would dream of compelling a man to be responsible for the plants on his fields in the north of the district, where it grows in profusion as a weed. And I do not see how you could draw a line and say: north of this a man is responsible for the plants on his land; south of it he is not. My position is that the holding of a man responsible for plants on his own land is inexpedient, because it is either where the plant grows wild and the order is impossible, or where it does not grow wild and the order is unnecessary. Besides the order would lead to laying down hard-and-fast lines, which would appear to the people unjust. There is no rule against cultivation that I know. So long as a man does not pluck and "possess" more than quarter of a seer at a time you cannot reach him.

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7. *Evidence of* Lieutenant-Colonel J. A. L. Montgomery, *Deputy Commissioner, Sialkot.*

1. I had very little knowledge regarding hemp drugs before the receipt of these questions, nor can I say that I have much practical knowledge even now; though I have made some general enquiries.

2. Ganja is practically unknown in this district. Charas and bhang are known by these names.

3. I have seen the hemp plant growing abundantly in the submontane districts of Hoshiarpur, Gurdaspur, Sialkot. It was more especially abundant in Hoshiarpur.

4. The plant, so far as I know, has always been called bhang.

5. The plant seems to grow best in damp rich soil, and thrives best in submontane tracts, where the rainfall is abundant.

6. Ordinarily scattered. Sometimes dense in patches.

7. Hemp is only cultivated, so far as I know, for its fibre.

14. Neither ganja nor charas are prepared here. Bhang only is prepared from the wild plant.

15. I have already stated that no preparations are made, so far as I am aware, from the cultivated plant.

The preparations from the wild plant are for eating and drinking only; not for smoking.

(B) *Eating.*—The plants are cut down and dried. The leaves are then shaken off and collected. When required they are cleaned of dust by washing in water and drying. They are then crushed and eaten mixed with sugar. Or else the powdered leaves are boiled with water, ghee and sugar, and eaten as a sweetmeat.

(C) *Drinking.*—The leaves are dried and cleaned as above. When required for drinking they are pounded up and mixed in water or milk. Sometimes condiments are added to give a special flavour. One curious fact is stated that it does not matter how many times the leaves are washed in water and dried, their strength is not lessened.

16. (*a*) and (*b*) Yes.

(*c*) Ganja and charas not prepared here.

17. Only preparations of bhang made in this district.

When eaten as a powder (phaki), can be prepared by any one. So also when drunk (sardai).

When prepared as a sweetmeat (majūn), made secretly by well-to-do people, and openly by contractors.

18. Nothing known about ganja. Charas said to deteriorate after two years, or sooner if it gets damp.

Bhang will keep two or three years if kept dry. Usually kept in earthen vessels or in sacks.

19. Charas almost invariably smoked only mixed in tobacco. Sometimes, though rarely, it is mixed in a sweetmeat (majūn).

20. Hindu sadhus and jogis are said to be very general smokers of charas. A small proportion of other fakirs (both Hindu and Musalman) and also prostitutes are also said to smoke it. So also Purbiahs in cantonments, of the syce and dhobi class, and of the khidmatgar class.

22. Foregn charas. Usually that which comes from Yarkand and Ladakh.

23. It is very unusual to smoke bhang.

24. The proportion of the people that eat bhang is very small. Those who drink it are more numerous; but it is difficult to say the exact proportions.

It is more often drunk in dharmsalas and in assemblies of bhang drinkers than privately.

25. No ganja here. It is very difficult to say if there is any increase or decrease in the use of charas and bhang. The statistics of the last five years do not show much difference. It is stated by some that people are giving up those drugs for alcohol.

26. I am unable to give figures for this.

27. See No. 24. Fakirs use bhang most of all, especially Sikhs. The latter often drink it before engaging in any religious ceremony.

28. Bhang.

	Rs.	A.	P.
(*a*) One tola worth less than . .	0	0	1
Massala worth less than . .	0	0	2
TOTAL .	0	0	3
(*b*) 10 tolas worth	0	0	6
Massala worth	0	1	0
TOTAL .	0	1	6

The cost can of course be largely increased by the use of expensive massalas.

29. Bhang. By ordinary people. (*a*) Black pepper or saunf; (*b*) Sugar, seeds of pumpkins, etc.

By rich people, almonds and other expensive ingredients.

These things are mixed to give special flavour.

Dhatura is only known to be mixed for the purpose of committing a crime. Bhang massala not known.

30. (*a*) Generally in company.

(*b*) Used more by males than females.

(*c*) Use by children said to be extremely rare.

31. The habit once acquired is said to be not very easy to break off. But it can be so broken off more easily than the opium habit.

32. It is said that the use of bhang is enjoined in the Sikh Granth. When used by Sikhs before a religious ceremony, it is generally taken as a drink (sardai).

33. Except in Sikh "bungas" the consumption of bhang and charas is generally in disrepute. I have not come across any custom of worshipping the hemp plant.

34. The fakirs and others who habitually take charas and bhang would undoubtedly consider it a serious privation if they had to forego the consumption of these drugs.

35. Seeing that the wild bhang grows spontaneously in many places, it would, in my opinion, be impossible to prohibit its use. If prohibited, it would certainly be illicitly consumed. It would be well to put an import tax on charas and thus reduce its consumption. To prohibit the use of bhang altogether would cause discontent, and it would still be used. I am not prepared to say that there would be any political danger from such an order. The order would be useless.

36. Bhang is still cheaper than alcohol. It is said that the richer people who used to take bhang are now more inclined to take alcohol.

40. I am told that bhang only is sometimes used medicinally by native doctors; it is also prescribed in some cattle diseases.

41. Mahta Duni Chand, Civil Surgeon, says that the moderate occasional use of bhang only is beneficial if taken in very small quantities—

(*a*) as a help to digestion;

(*b*) to give staying-power;

(*c*) as a febrifuge.

But he says it ought only to be taken in very small quantities, and not habitually.

Bhang is thus used medicinally as a rule only by the poorer classes.

42. The same officer says that charas and ganja are in no case beneficial, and in all cases harmful. Bhang only is harmless if taken in small quantities.

43. Yes. But this remark applies only to consumers of bhang.

51 and 52. I cannot say, so far as my experience goes, that the majority of bad characters habitually consume any of these drugs, either in moderate quantities, or in excess.

53. I know of no such cases from personal experience.

54. Not usually.

55. This class of crime has not been common where I have served.

56. I am told that bhang and brandy mixed are sometimes used in moderation to cause intoxication or to raise the spirits.

It is said that dhatura is sometimes mixed with bhang by criminals to stupefy their victims, but I have no personal experience of this.

58. The system is capable of improvement.

59. I would place an import duty on charas. Nothing can be done as regards bhang.

64. See answer to No. 59.

65. Charas should be taxed as it enters British territory.

67. See No. 65.

68. There are no such shops in the Sialkot district.

69. No new shop has been opened for some years. No shop should be opened without ascertaining the wishes of the residents of the locality.

70. There is at present no restriction in the import of either charas or bhang into the district from Jammú territory.

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8. *Evidence of* MR. J. R. MACONACHIE, *Deputy Commissioner, Gurdaspur.*

1. Only the usual opportunities of a District Officer, of twenty-two years' service, who mixes freely with the people. I have served in many parts of the province, but not on the frontier.

2. Ganja we know little or nothing about in the Punjab, otherwise the definitions appear locally correct.

The dry leaves of the hemp plant are commonly known as bhang. Siddhi is a name used, I believe, by fakirs. The Sikhs call it sukha. Another name is bijya or vijya. Muhammadans call it sabzi and sometimes buti; a religious name is Shivji ki patti, or buti.

Charas is the name for the resinous preparation of the plant.

3. It grows largely in Gurdaspur, in the submontane villages on the Ravi, at Doda too in Shakargarh near the river, also in Chambh-like places near Kanhwan. At Bhimbar too, on the Jamu border of Gujrat, it grows strongly.

4. Bhang is the universally recognised name, I think.

5. I do not know exactly; good moisture apparently is essential, but I believe it is found at any elevation from one to seven thousand feet or even higher.

6. Generally dense.

7. (*a*) and (*b*) None I believe.

(*c*) There is, if I remember right, some desultory cultivation of the plant in small plots in Multan, and I am told also in Jhang, but the latter fact I do not remember noticing.

12. No.

13. No. See answer 5. I believe that there is hardly any part of the Punjab where hemp cultivation would be impossible.

14. (*a*) and (*b*) No, not as far as I know.

Bhang is prepared probably more or less in every district where it grows.

15. The method of preparing bhang (whether wild or cultivated) is very simple. Coolies cut the roots, dry the leaves, and whip them off the stems.

At time of drinking these leaves are simply soaked in cold water for a short time, ten or fifteen minutes. Then the water is drunk.

16. No, I believe not, though doubtless fakirs do in some places. It is generally done by the contractor at or near the place where the plant is cut. About ganja or charas I do not know.

17. 'Jhiwars' are generally the men who work as coolies. The contractor keeps the dry leaves by him for use.

18. Bhang does deteriorate by keeping, but if kept dry will, it is said, remain good two years.

19. Charas is smoked; this is the only way in which I believe it is used.

20. Chiefly fakirs, both Hindus and Muhammadans as a class, but many others individually. Gamblers too generally smoke it.

22. Foreign, from Yarkand.

24. Fakirs, many Sikhs too, drink bhang, and others of different castes, Hindu and Muhammadan. The district population may be taken as 940,000 of which some 85,000 are Sikhs: of these about 8,000 are consumers. Hindus 396,000, giving perhaps 15,000 consumers. Muhammadans 460,000 will give about 18,000 consumers of bhang. These are the closest figures I can obtain from experts.

25. No increase so far as is known. The people themselves say there is a decrease, but I am not able to gauge this.

26. Bhang:—For the most part consumers are habituals, say 90 per cent. Of this 90 per cent., some fifty will be excessives. Of the 10 per cent., occasionals, six or seven will be excessives, three or four moderates. This is derived as before from careful examination of contractors and other intelligent informants.

27. Fakirs, gamblers, frequenters of temples.

28. One paisa worth of bhang will give four men a drink.

Most people drink once a day only, in the afternoon. At this rate a man's bhang dram would cost him three-fourths of one pie daily. But a big drinker will spend 1½ pies daily.

Charas is smoked almost always in company. Four men smoke 1½ mashas or 12 ratis, but the dose varies so much above this that it is hard to generalise.

29. Tobacco is mixed with charas, dhatura also sometimes to get a more powerful effect.

Black pepper, poppy seed (khaskhás), sugar, musk, melon seed (charmaghz) are all used at times as massala, also almonds. Milk is thought to give an extra relish to bhang.

30. Mostly in company: mostly by males; perhaps mostly young men. Children under training as gamblers also drink bhang.

31. The habit is quickly formed, but it is easier to give up bhang than charas.

32. In the religious services of Shiv (Mahadeo) bhang is drunk; hence its name Shibji ki buti. It is considered that religious meditation proceeding upon abstraction from the world is furthered by the use of bhang and charas. Fakirs, I believe, consider it essential to their full religious habit.

33. It is generally regarded as bad. There is no doubt that the public opinion of respectable classes is against the consumption of drugs, but native opinion in such matters is mildly negative.

I do not know of any custom of worshipping the hemp plant, but the bhang-drinkers will often use a religious thanks-giving or 'grace' to Shivji before drinking. He addresses the decoction solemnly.

34. Charas-consumers would suffer much; the habit is terribly clinging. Bhang-drinkers would not suffer so much, but the fakirs would undoubtedly think themselves aggrieved. Bhang-consumers in this district are perhaps 41,000; charas-smokers, over 50,000.

35. (*a*) Hardly.

(*b*) Yes.

(*c*) Very difficult to do.

(*d*) Yes.

(*e*) Hardly, save perhaps as to the Sikhs.

(*f*) (*a*) No; (*b*) perhaps opium.

36. I know of no reason for thinking so.

43. Yes, so far as is known.

45. "Khang karun, khurak karun, ankhian kolon andha karun, aje bhi na mare, to main ki karun."

I give (you) cough. I give (you) itch. I make (you) blind in your eyes. If (thus) you do not die also, what can I do (more).

This is supposed to be said by charas to its consumer; and graphically hits off the supposed effects of use of the drug.

I think there can be no doubt that the use of bhang induces insanity in some persons, but whether it depends on any predisposing weakness or irritability of the brain centres, a layman cannot say.

46. A recent case of (temporary) insanity well known in part of the Punjab was that of Ratan Lal, Naib Tahsildar of Multan, who (it was told to me by men who knew him well) became insane through use of bhang.

A good many other cases have been brought to my notice, but their diagnosis requires a medical expert. Of the *fact* I have no doubt.

51. Gamblers seem to use bhang a good deal. My impression obtained, I believe, from criminal cases, though I cannot recall any by name, is that men who are about to commit crimes of violence frequently fortify themselves beforehand by drinking bhang.

53. I should certainly say so. I remember at least one case in which a fakir excited with bhang made a furious attack on a companion with his club.

54. Please see above 51.

55. In Punjab, I think dhatura is the drug generally used, but sometimes it is done with sweetmeats in which bhang is mixed.

58. I think the system works well, and am not able to suggest any improvement.

62. I think the question should be considered by experts whether, if Government expended a certain sum say Rs. 5,000 or Rs. 10,000 yearly for some years in systematic uprooting of the bhang plant except in certain narrowed limits, this cost might or might not be more than recouped by a monopolist treatment of the drug.

63. The question is impossible to answer until the actual limits of the *habitat* of the plant are accurately ascertained. If once the spontaneous growth of the plant could be curbed, I do not think the people would grow a prohibited plant any more than they do opium.

65. I would have the price of charas and bhang as high as possible consistently with the prevention of illicit dealing or smuggling, but as things stand now, it is difficult to do more; perhaps charas may bear a rise in import duty.

68. No. I think such houses and shops would be most harmful.

"How oft the sight of means to do ill deeds,
Makes ill deeds done."

69. Yes; the wishes of the villagers are consulted through their headmen. I think this is fair.

Oral evidence.

I am in my twenty-third year of service, and have served in all parts of the Punjab except the frontier.

Question 3.—The plant is never cultivated in Gurdaspur. It grows itself very densely in waste lands on the banks of the river, in the backwaters and banks of the nullahs. The lands are low and often submerged. I am not certain how the plant re-appears. I believe the seed may be brought in several ways, probably brought by the river. It is also found on the canals. The general impression among the natives is that the supply of seed comes from the hills. These submerged lands are under water for periods from one day to one month. My idea is that the growth is on the margin of submersion, not on the permanently submerged lands but on their margin.

I have seen the plant in jungle lands far away from both habitations and from rivers. I do not think that the seed-carrying is all done by river or canal. I cannot explain this except that perhaps the seed has been taken there originally by the wind or in some other accidental way. I think I have seen this jungle growth pretty considerable apart from the existence of habitations at any period, and some apart from paths also. This jungle growth is among the hills in the submontane tracts. Some of the jungle is certainly virgin jungle. No doubt the growth is mainly near habitations, rivers or village lands; but I do not think that this covers all the cases. Bhimbar is a good illustration of this jungle growth.

The growth near the village sites is of the same character, but more rank. You find it by the side of village drains. You do not find it in all villages. In some villages it does not grow at all. It grows chiefly in the northern tahsil, near the hills.

In my answer 62 I speak of "certain narrowed limits" in which the growth might be permitted. I should take a narrow strip up against the hills. In Gurdaspur, a well defined zone could be got in the north of the Pathankot tahsil. Everywhere else extermination would be possible, but whether it would pay would be another question. Much might be done in making the people responsible in regard to their own land. But assistance would also have to be given; and the question would arise for experts whether cutting down the plant would suffice or whether uprooting (which would be more expensive) would be necessary. I do not think that it would be in any way impolitic to enforce the responsibility for people's own land if it were done in a conciliatory way, and with the aid above indicated.

Question 7.—I have seen small plots of regular cultivation with a purpose in fields in small patches in Multan, not more than a few square yards, for home consumption. There have been no other plants mixed with it. It is only used for bhang, not for charas or ganja. It is the same as the wild plant, although cultivated to a certain extent. So ganja and charas are not produced. The people say there is not enough of resin for charas.

Question 26.—I am not myself responsible for these averages. I think that the estimates must be corrected. Since writing this, I have enquired further, and find that the percentage of occasional use must be put higher. There is, I find, a much larger occasional use. I think also that the percentage of excessive use may be too high. But I do not think it is much out of the way. Excess is a matter of opinion. What I was considering was the possibility of permanent effect on the constitution. I think that in the case of over half there is a kind of permanent effect on the constitution, such as an unsteady eye and nervous look about the man. When I say this, I am judging chiefly by my own recollection. This view would therefore be tempered by the fact that it would be chiefly excessive consumers who would be pointed out to me, and chiefly excessive consumers whom I should myself notice.

I have said nothing about these proportions in regard to charas, for I am unable to give any figures with claim to accuracy. My impression is that charas-smokers are not generally also bhang-drinkers; but I cannot speak strongly on this point.

Question 15—The leaves are, I believe, ground in a mortar, and an infusion is made. I have not seen the stuff prepared.

Question 45.—My opinion about bhang-drinking producing insanity is based on hearsay. That is, asking how a man has become insane, I should be told he takes bhang. That is all. But there must be something in this general impression. In my experience charas is less so charged with producing insanity than bhang. It is charged rather with making a man idiotic or stupid. Since getting these questions, I have tried to trace some of these bhang cases, specially brought to my notice as far as a layman could. But I found that there was great difficulty in eliminating other causes. I find also that the insanity is often of a very temporary character. Yet I feel certain that bhang-drinking is a cause of insanity. Here, of course, I mean bhang-drinking in excess.

Question 46.—The case I gave here is one of those cases which has produced the impression on my mind. I cannot say that I have eliminated all other causes. But the lunatic's brother, a respectable and intelligent man, told me the insanity was due to bhang; and I have a strong impression that he was right. I knew both men well.

Question 51.—I think that men take bhang to fortify themselves for crime because they turn to their own stimulant for a little fillip. I do not think a man would take bhang for the first time to fortify himself. I have not heard of people taking liquor in this country for this purpose.

Question 53.—I think I can give a trace of this case which occurred in 1892 in Multan, and I shall send the record.

Question 65.—I think charas should be taxed at the border. I do not think this would affect the trade. We should have to begin moderately. I cannot say whether the people who bring the charas in are such as could pay the tax before sale. Hindu traders often bring it in; and, I believe, Yarkandis also themselves. But I have not had much experience of the traders.

I think that the charas is so cheap that it could stand very considerable taxation. I have not considered the matter of bond, but it seems to me that it would be hard to work. If the taxation at the place of import were possible without stifling the trade, it would be better. It might be possible to have a combination of the two systems by a check at the border and realisation of the duty later at the sale.

Charas deteriorates, I am told, by keeping. There is no legal objection to the sale of charas of any age in the bazars. Therefore the strength of the charas you buy is uncertain. There is no guarantee that the charas is not old; but the consumers would know old and weak charas and complain.

I think that people generally would say that charas was as harmful as bhang on the whole. I think that on the whole both are more harmful than alcohol as things are. I am not in favour of prohibition, however. I think that a system of high duty is for the present at least much more expedient. I think that the effect of prohibition would be a grievance at the present time and hard to the men who had grown up under our rule with license to take the drugs. If we legislate, we ought to legislate for their children.

Note by the Commission on the case of Empress versus *Allah Baksh, appended to* Mr. Maconachie's *evidence.*

The record of this case has been forwarded by Mr. Maconachie as promised in answer No. 53. The facts are that this wandering fakir had an altercation with his wife, and in a fit of passion struck at her twice with an axe and wounded her. Only one witness spoke to his state of mind. He said, "He was at that time excited. He always drinks charas and bhang." In his judgment Mr. Maconachie wrote:—"Accused was at the time excited with bhang, and even now at his trial he has a daring and violent manner which shows plainly his disposition. He is one of those roaming fakirs who, when they get excited by their favourite potations of bhang or charas, are utterly lawless, and are fit to be treated as enemies of society." He was sentenced to seven years rigorous imprisonment.

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9. *Evidence of* Mr. M. L. Dames, *Deputy Commissioner, Dera Ghazi Khan.*

1. The ordinary opportunities derived from a service of over twenty-three years in various districts of the Punjab, especially the Derajat.

2. These definitions may be accepted. Bhang is known locally also by the names sukha, sawi, bijiya. The male plant is mainly used; the leaves of the female plant (known as kera) are said to possess but little intoxicating property. They are, however, sold mixed with the leaves of the male plant. Charas is not locally manufactured, and has no other local name. Ganja is unknown.

3 to 6. Wild hemp does not, to the best of my knowledge, grow in any district with which I am acquainted. There is a plant known as 'kohi bhang' found along the bed of torrents in the Sulaiman Hills, the leaves of which are said to possess strongly intoxicating properties. This plant is certainly *not* a *Cannabis*, but I am unable to state what its genus is. It looks like a solanaceous plant. Its growth is scattered, and it is not found in great abundance anywhere.

7. In this part of the Punjab (Dera Ghazi Khan) the hemp plant is grown only for use as bhang. The cultivation for the past five years averages only 29 acres per annum.

8. The area is stationary.

9. The crop is grown in irrigated land (canal, well or river flood). The land is ploughed and watered four or five times between June and September. Seed is sown from October to January, and the crop gathered in March and the beginning of April. Frequent waterings are required. The crop must be gathered at night, or it loses a good deal of its value. About 10 seers of seed are required for an acre of land.

10. There is no special class engaged in the cultivation.

11 to 13. I am unable to give any information regarding ganja.

14. (*a*) Ganja, not at all.

(*b*) Not in any district with which I am acquainted.

(*c*) Bhang is commonly prepared. In the Dera Ghazi district the outturn for the past five years averages 193 maunds.

15. Bhang is prepared from the cultivated plant only.

It is used mainly for drinking.

A preparation known as majum for eating is made by mixing it with sugar and poppy juice.

16. Bhang can be prepared wherever grown; it is sometimes prepared in private houses, but more often in temples, dharamsalas, etc.

17. There is no special class so employed. The consumer or the person in charge of a dharamsala, etc., generally prepares it.

18. Bhang deteriorates with keeping, but with care and frequent exposure to the air will keep about three years.

19. Charas is only used for smoking.

20. Charas is not in general use. It is mostly confined to the population of towns, and the smokers are said to number 600 all told. They are mainly fakirs, both Hindu and Muhammadan, and Purbia followers from the Dera Ghazi Khan cantonment.

22. The charas now used comes from the

Hoshiarpur district. Formerly it was imported from Afghanistan.

23. Bhang is not used for smoking in this district.

24. All classes of the population are represented among the bhang-drinkers—Baloches, Jats, Hindus, etc. Eaters are comparatively few. Among the Baloches the use of bhang is of long standing, and is alluded to in ballads of the 15th-16th centuries. Mir Chakar, the leader of the Baloches in their invasion of the plains of India, is said to have made a bhang cup of an enemy's skull. There is comparatively little bhang consumed in the Mazari tribe.

25. There is nothing to show that any increase is taking place. There may, on the contrary, be a decrease, as one Baloch tribe of importance (the Khosa tribe) has lately resolved to give up the use of bhang.

26. One-tenth of the population, *viz.*, 40,000 out of 4,00,000, is stated to use bhang to some extent, and of these, they may be roughly classified as follows:—

(*a*) 13,000.
(*b*) 2,500.
(*c*) 24,000.
(*d*) 500.

27. It is impossible to give details, but there is no doubt that the habitual excessive consumers are generally persons of bad character—fakirs, prostitutes, etc. A good deal of bhang is consumed by the frequenters of shrines, temples, dharmsalas, etc.

28. (*a*) ¼ tola of bhang, cost ¼ pie, or 6 ratis of charas per diem, cost 3 pies.

(*b*) 1 to 2 chittaks of bhang, cost 1 anna; ½ tola of charas per diem, cost 2 annas.

29. (*a*) Ordinarily nothing.

(*b*) Exceptionally by well-to-do persons, sugar, almonds, cardamoms, aniseed, peppers, keser, kasturi and milk are mixed with bhang to make it milder. Dhatura is so used only by Saivas at temples of Mahadeva at the festival of Sheoratri.

Charas is occasionally smoked mixed with tobacco.

30. The use of bhang is generally practised in company. It is not common except among young men. Women, with the exception of prostitutes, seldom take it, but in Rojhan, other classes of women are said to use it. Children hardly ever. The use of charas is probably entirely confined to men.

31. The habit of bhang-drinking is said to be easily formed and easily broken off, while the habit of smoking charas is formed and abandoned with comparative difficulty. I am unable to say whether there is a tendency for the moderate habit to develop into the excessive or not.

32. The custom of drinking bhang at the Sheoratri appears to be considered a religious duty by one sect of Hindus.

The moderate use of bhang, as a refreshing drink in hot weather, is very prevalent, but is not regarded as a duty. This is apparently harmless. It is often taken in a diluted form as a stimulant previous to starting on journeys, and is considered strengthening.

33. The moderate use of bhang in the manner here described, is not considered disreputable, but the excessive and habitual use is regarded with disfavour, as leading to indolence, loss of memory, etc.

Charas-smoking is considered disreputable.

The hemp plant is never worshipped.

34. There seems to be no doubt that habitual consumers of bhang, especially those much addicted to the habit, would for a time feel its stoppage severely.

35. I do not think that the prohibition of the use of bhang would be effective. It would certainly be consumed illicitly, and the prohibition would cause discontent. I am not prepared to say that such discontent would amount to a political danger, except in so far as all unnecessary interference with the habits of the people must cause dissatisfaction with the Government.

(*a*) Alcohol might be substituted for bhang.

The prohibition of charas might be enforced more easily, and would not cause discontent among any important section of the people.

36. Not as far as I know.

39. Smoking is generally considered more injurious than drinking bhang. I can give no reasons.

40. Bhang is prescribed by Yunani Hakims, and it is also used in the treatment of cattle disease.

43. Apparently quite inoffensive.

44. Bhang is said to be refreshing in its immediate effects and to stimulate appetite. Intoxication comes on half an hour after use, and lasts about an hour and a half.

Charas is said to allay hunger. It produces immediate intoxication, which lasts a shorter time than that arising from bhang.

45 to 50. I am unable to answer questions 45 to 50.

51. I am unable to trace any connection with crime in general, but crimes of violence may be caused by excess in bhang, I believe.

53. There seem to be occasional cases of this sort. The case of the Empress *versus* Kalu Khan Khosa is a case in point. He stabbed a man with whom he had no previous quarrel when under the influence of bhang. See judgment of Sessions Judge, Derajat, dated 22nd February 1892. This case has been before the Punjab Government on an application for reprieve, and is interesting, as having been used as a means to get the Khosa tribe of Baloches to give up the use of bhang.

The case of the Empress *versus* Waltu Ram, decided by the Sessions Judge, Derajat, on 2nd November 1889, bears on the same point.

54. I have heard this stated, but have never met with a case.

55. I have never heard of such a case. Complete stupefaction is possible, but dhatura would be the favourite drug in such a case.

56. The only instance I know of the admixture of dhatura is its use at the Sheoratri, as stated under No. 29.

58. I think that the system works well on the whole, but that it is capable of improvement as noted below.

59. The point which requires attention is the regulation of the cultivation: at present there is no system of control, and there is consequently little check on illicit dealing. This affects the contractors and diminishes the Government revenue.

62. It would not be necessary to introduce a very elaborate system in this part of the country. No cultivation should be permitted without a license, and there should be an acreage rate, as in the case of poppy cultivation.

63. I have no objections to the present system of wholesale and retail vend of bhang and charas.

64. I have no objection to the existing rules.

65. The price of bhang being so low, the revenue raised by taxation might well be increased by a tax on cultivation.

67. I think the price of bhang is too low, and that a further revenue might be raised for Government.

68. There is no prohibition in the licenses against consumption on the premises. Such consumption is in fact not practised, and might be forbidden in the licenses. I should regard the growth of the practice with disfavour, as the shops would probably become centres of dissipation.

69. I have always been in the habit of ascertaining the wishes of the people before opening new shops, and they would be regarded as far as practicable. Such points are enquired into by District Officers when on tour in their districts, and headmen and local notables have no objection to expressing their views freely on such points. More than this is not required in my opinion.

70. I do not think there is any smuggling from Native States in this district, but no doubt a great deal of untaxed bhang is consumed by cultivators and their friends and neighbours.

Appendix TO MR. DAMES' *evidence.*

Memorandum on the petition for some reduction of the sentence of transportation for life passed on Kalu Khan on the 23rd February 1892.

This petition was brought to me at Fort Munro by the assembled Tumaudars of the Dera Ghazi Khan and Thal Chotiali district in September 1892. They asked that the petition might be sent on to Government on the plea that Kalu Khan was intoxicated at the time he committed the murder. I promised to give the matter my consideration, and in the meantime I directed Sardar Bahadur Khan, who was more interested in the matter than the other Tumaudars, to obtain copies of the judgments of the Sessions Judge and of the Chief Court. This has been done, and the copies of judgments are attached to the petition.

The facts of the case are as follows:—On the evening of the 25th November 1891 Kalu Khan and a number of other men, friends and retainers of Sardar Bahadur Khan, the Khosa chief, were sleeping in his baisakh or guest-house at Gujri. Kalu Khan is, it may be noticed, son of Sher Muhammad Khan, the Isani mukaddam, and is a blood relation (on the female side) of Sardar Bahadur Khan. Kalu Khan and some of the others in the baisakh had been drinking bhang and were intoxicated. During the night Kalu Khan got up and appears to have loaded his gun. Khair Muhammad Khan says he was awakened by the click of a gun, but whether the click was caused by closing the breach or by cocking the hammer is not clear. Khair Muhammad Khan and Jalal Lishari (who also awoke) spoke to Kalu Khan, but received no answer. It is impossible to say what his intention was in loading the gun. He was probably too intoxicated to know himself. Gholam Hussain Lishari (brother of Jalal) appears to have then tried to take the gun away from Kalu Khan. In the struggle the gun went off, and Kalu Khan then stabbed Gholam Hussain several times with a small dagger which he was wearing. Gholam Hussain died on the spot, and Kalu Khan was arrested almost immediately, but not before he had time to call out "Dhar! Dhar!"—a cry which the Sessions Judge thinks was expressive of contrition for what he had done.

In his petition to Government (which was forwarded to me for report, and which is submitted with this paper), Jalal Khan (brother of the murdered man) asserts that Kalu Khan's intention in taking up and loading his gun was to kill the Tumaudar, Sardar Bahadur Khan. A number of rumours were at one time current to account for the murder, and this was one of them. I made inquiries at the time, and came to the conclusion that this was the most unlikely of all the rumours afloat. Kalu Khan and his father, Sher Muhammad Khan, had always been close friends of the Tumaudar, and (as the Sessions Judge points out) Bahadur Khan and Kalu Khan were out together shooting the very day before the murder. Jalal and Gholam Hussain were also on friendly terms with Kalu Khan.

Briefly, it may be said that the murderer and the deceased were on terms of friendship with one another, that the murderer was intoxicated at the time, and committed the murder in a drunken struggle without premeditation.

The drink question is a very important one in the Khosa tribe. The family of the Khosa Tumaudar have long been notorious for their bad habits in this respect. The famous Kaura Khan was addicted to drinking bhang. His eldest son, Ahmad Khan, was a notorious drunkard, and is said to have shot himself when under the effects of intoxication. He did not kill himself, but subsequently went mad. His son, Sikandar Khan, is said also to have attempted to commit suicide when under the effects of intoxication.

The second son of Kaura Khan, Barkhurdar Khan, was an opium-eater; he also became insane. The third son, the brave Gholam Haidar Khan, was a notorious drunkard. The present generation of this family were following in their father's footsteps, when, about five years ago, the Deputy Commissioner, Mr. Dames, induced the Tumaudars and leading men of the tribe to bind themselves by a solemn vow to give up the use of alcohol. This vow has been kept, but some of them found it difficult to give up the use of stimulants entirely and took to drinking bhang, from which they were not precluded by their vow.

Last winter, subsequent to the receipt of the present petition, I took the opportunity of a visit to Batil and Bahadurgarh to collect the whole of the men of the Khosa tribe, some 2,000 or more, and the mukaddams then in my presence solemnly promised to abstain from bhang. I trust that some weight may be given to this unanimous petition of the Tumaudars, and I would urge that the Lieutenant-Governor be moved to commute the sentence of transportation for life which has been passed upon Kalu Khan to one of imprisonment for a term of years, on the ground that the murder was committed in a state of intoxication without malice *prepense*, and also on the ground that intoxication had become a hereditary habit on the part of a number of headmen of the tribe, and that the headmen have shown their contrition and solemnly promised amendment for the future.

Jalal Khan Lishari has petitioned that clemency may not be extended to Kalu Khan. Kalu Khan's father has tried to appease Jalal by offer-

ing him blood money. Jalal at present remains obdurate, but there is every reason to believe that if clemency is shown to Kalu Khan there will be no difficulty in satisfying Jalal by the grant of land or money either by private arbitration or by the award of a jirga.

R. E. YOUNGHUSBAND.

Dated 9th April 1893.

Copy of a letter No. 229-S., dated 16th June 1893, from R. E. Younghusband, Esq., Officiating Junior Secretary to the Government of the Punjab, to the Commissioner and Superintendent, Derajat Division.

In reply to your memorandum dated the 4th ultimo, I am directed to say that, in deference to the strong opinion of the local officers, the Lieutenant-Governor has consented to commute the sentence of transportation for life which was passed upon Kalu Khan Irani Khosa, and to remit all the sentence in excess of seven (7) years on the following conditions:—

(*a*) that up to the expiration of the seven years the Khosas observe their promise to abstain from the use of "bhang" to the satisfaction of the Deputy Commissioner and do not take to any other stimulant; and

(*b*) that the relations of the murdered man are compensated according to Baluch custom and the feud permanently ended. It has been ascertained that Kalu Khan has already been deported to the Andamans. I am directed to request that when the term of his imprisonment draws to a close, you will report whether the prescribed conditions have been fulfilled in order that the necessary warrant may be issued for his release.

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10. *Evidence of* MR. ALEXANDER ANDERSON, *Deputy Commissioner, Delhi.*

1. I have served in the Punjab since November 1872, as Assistant Commissioner, Settlement Officer, and Deputy Commissioner.

2. The local names are—

Bhang—leaves.

Charas, Sulfa—resinous matter.

3. It grows abundantly in the Kulu sub-division of the Kangra district, and spontaneously. There is a patch near every house almost, which might almost be considered as cultivated. Perhaps it is sown, but it also grows spontaneously.

4. It was known as bhang.

5. It grows well in Kulu, say, 5,000 to 6,000 feet above sea level. Rain is bad for it, at least so far as charas is concerned.

6. As far as I can recollect, it was fairly dense.

7. I believe that it is sometimes sown in Kulu for its fibre and seeds. It is now so long since I left the Kangra district that I cannot give particulars, but I attach a report submitted by me in 1880 when Assistant Commissioner of Kulu.

10. All I know on this point is contained in the report referred to above.

14. Yes, bhang. See report referred to above.

18. Charas arrives in the Punjab in September and October, and remains good during the cold weather. But heat and moisture cause it to deteriorate very rapidly: but it is sold in the second winter probably mixed with some quantity of the new crops, and cheaper. In the third year it has lost almost all its intoxicating effects, and is sold very cheap. Charas retains its effects longer the drier it is kept. In *kupis* it will keep for two years.

Bhang is cut in spring, and is best just after the rains. When once quite dry, it goes bad, if moisture gets to it.

19. I believe that charas is only smoked.

20. I doubt if any class is quite exempt from the charas habit, but as a rule only the poorer people, and those who are much exposed, smoke charas. It is commonest of all among fakirs, but Chamars and other low castes not unfrequently smoke it.

I cannot estimate the proportion using charas. I have been told 4 or 5 per cent. I would not myself put it at so high a figure.

21. I know nothing about ganja.

22. The charas used here is imported from Yarkand.

23. A fakir may sometimes smoke bhang, but this is so seldom that it may, I think, be said that bhang is not smoked.

24. My belief is that bhang is much more used than we think. It is, I believe, used by the better classes as a sort of stomachic, *e.g.*, if a well-to-do buniah goes to another place for a few days, he will perhaps use a little bhang water to prevent the evil effects of the change of water. At a procession of the Rathjatra in Delhi, I myself saw a cart with a decoction of bhang just behind the car, and it was distributed to the people generally. *Thandai* is the name by which the decoction is known. It is considered bad manners to speak of bhang, but *thandai* is often ordered by the better classes, specially in the hot weather.

I cannot say what proportion use it, but certainly a very much larger proportion than charas.

25. I doubt if there is any increase. Country liquor, and also, specially, imported spirits are being used more. But speaking generally, I would say there has not recently been any increase. When Deputy Commissioner in Hissar, I thought that more charas was going into Rajputana than before, but probably this was because regulations for the import of charas into Rajputana had been made, and that brought the subject more to the front.

26. I am unable to answer this question.

27. See answers 20 and 24.

28. Half an anna or even less for moderate consumers: an anna for excessive consumers; but some consume much more.

29. Tobacco is often used, also red-pepper, but the richer classes put in cardamoms, poppy seed, etc., in fact, anything they like to flavour it. Dhatura is occasionally used by a very confirmed excessive smoker. It would probably be used in greater quantity, if charas and bhang were much dearer.

30. Charas is generally smoked in company. Bhang is taken in solitude as well as in company. Prostitutes smoke it, but not women of good character.

31. Easily formed, I believe, and not as difficult to break off as is the opium-habit or the excessive consumption of spirits. I believe that, in the

case of bhang, there is no tendency to increase. In the case of charas I am doubtful.

32. Bhang in some shape is presented to Mahadeo. I have seen it myself given on the occasion of a Rathjatra in Delhi to all the people following. But this question I cannot answer in detail.

33. A *charsi* is considered a low worthless fellow, and the custom of smoking charas is generally considered reprehensible. I am not sure whether this opinion is based on the observed evil effects of the drug in certain cases, or merely on the fact that it is only the poorer classes that indulge in the habit. There is certainly not the same feeling in regard to bhang.

34. I believe it would be a serious privation in the case of fakirs and other poor people who are accustomed to smoke charas, but I believe it would not be so great as giving up opium.

35. We might prevent import into the Punjab. There would then be great demand for bhang. Dhatura would be substituted for charas by the very poorest, and bad spirits would be taken by those who are better off. There would certainly be great discontent: fakirs would especially object, and they would bring pressure to bear on others, and there might be a political agitation, though not of a serious nature unless it got associated in some way with the other political agitations.

36. I believe this to be the case. There has been a greater sale of cheap Indo-European liquors and of cheap French (?) brandy than before. It is also said by people generally that English spirits are being much more largely used, and natives of position have assured me that this is the case.

37 and 38. I have no knowledge of the effects of ganja-smoking.

39. I am not able to answer this question. I believed until recently that the use of bhang would not cause insanity, or rather that bhang and insanity were not associated. But at my last visit to the Lunatic Asylum a man was brought up who said he had used only bhang.

40. I leave this to the professional witness, but I am told bhang is efficacious in piles, also in indigestion.

Charas is, I believe, *eaten* in asthma.

41. The use of bhang is certainly considered beneficial as a digestive or stomachic, and also in overexertion and in great exposure it helps the drinker to stay. I here refer to the moderate occasional use, and the use in the hot months. Such use is not, I believe, injurious, and it is common. Any attempt to prevent it would probably drive the consumers to liquor.

Charas is also a stimulant, and the man who without a smoke would be useless has at once after his smoke life and energy.

42. The moderate use of bhang is probably beneficial, certainly harmless. I have said it is very common, and we see no evil effects. I have spoken to wealthy persons who use bhang, and they have not suffered.

43. I have never heard of a case where a man who took only bhang was charged with making any disturbance or assault. The same is probably the case in charas also, but charas has got a bad name.

44. Bhang is said to be sustaining, and charas is also taken by fakirs to make them indifferent to privations of all kinds.

45. This is a question more for the physician than the Magistrate, but whether it is cause, or whether it is effect, insanity and charas are often connected; and I have been given to understand that insanity is caused by the use of charas. I would say, however, that it was only the excessive use of charas that had this effect: many charas-smokers are in full possession of their senses. If the moderate use caused insanity, our Lunatic Asylums would not hold all the persons sent to them.

46. See No. 45.

47. No; so far as I know, it is not hereditary, and I am not aware that children are affected in any special way. Mere association will account for the habit being so common among certain classes.

48. I have no remarks to make.

49. The moderate use of charas and bhang is said to be an aphrodisiac, and they are used by prostitutes. It is said that the excessive use of charas tends to produce impotence.

50. See No. 49.

51. Charas-smokers and crime are associated just as poor people and crime are associated. There is, so far as I know, no connection between the use of the drug and any special form of crime.

52. The excessive use of charas is said to lead to crime of violence. The belief is general, and I believe well founded.

53. Crime of violence and the excessive use of charas are associated together. The records of the Lunatic Asylum will give numerous cases where charas-smokers have run amuck.

54. Bhang, I am told, is used for this purpose, just as a burglar might take a glass or two of gin.

55. Bhang is said to be used, but I have never myself had to try such a case. I have had to try at least one case in which dhatura was used.

56. I am not able to answer this.

57. Charas is eaten I believe in asthma; it is used as an expectorant.

58. The only suggestion I have to make is the taxation of charas, and that matter is already under consideration. The transport of bhang might also be taxed, that is, the right to move it from the district where it is grown to another district, or from province to province. The possession of bhang for sale is subject to license already.

60. Ganja is not produced in this province.

61. I know nothing of the production of charas in the Punjab. I believe it is all imported.

62. I doubt if any steps can be taken to prevent the growth of the hemp plant. It grows wild. I adhere to the opinion expressed as Assistant Commissioner of Kulu.

63. No; the excise administration in the Punjab, so far as charas is concerned, needs no improvement. I have already advocated a duty on charas.

64. I have no remarks to make.

65. The tax on charas is at present only the license duties; it is certainly light, and charas and bhang are both cheap, but charas is used almost exclusively by poor people, and any great increase in taxation would be felt very severely. It might, however, stop or tend to stop consumption, and that would be a gain so far. But at the same time those who can afford it will not give it up, or will take to country liquor, and the poor man will

drink bhang in greater quantity, All the same in my opinion the tax on charas is too light.

66. I have no knowledge of ganja.

67. A duty on charas and a license duty for sale, these two together, are in my opinion the best method of taxation.

68. As a rule, in Delhi the shops of the retail vendors are small, and there is no room for smokers, except in one case; but it is not forbidden. There would not in this district be any objection to its being fordidden, but also no gain.

69. This is answered by the Punjab rules. No new shops have ever been opened in any district where I have been Deputy Commissioner.

70. There is in my opinion a great deal of smuggling into Rajputana. The permission of the Darbar to import is necessary, and it is so difficult to get that no doubt the rule is evaded. Just as it is next to impossible to prevent the smuggling of opium from Rajputana into the Punjab, so it is about as difficult to prevent charas going from the Punjab into Native States. I have never heard of charas being smuggled from Rajputana into the Punjab.

Memo. as to the restrictions on cultivation of hemp for production of bhang and charas.

Answers to questions in Financial Commissioner's Circular No. 13 of 1880.

(*a*) In Kulu Proper, including Plach, the area under hemp cultivation is reported to be 72 acres, *viz.*, 33 acres in Kulu, and 39 acres in Plach. I have been unable to test in any way this estimate. In Lahoul the extent of cultivation has been roughly calculated at 1 acre. Almost every house has a small patch near it, a long strip beside a hedge or a small bed, a few square yards in area. Some of the patches were such that no accurate idea could he formed of the area; and as I have said the estimate is very rough.

(*b*) The hemp plant grows spontaneously in all three parts of this sub-division, and considerable areas in Kulu and Plach; but if it is difficult to form an accurate estimate of the extent of cultivation, how much more difficult in case of spontaneous growth, when the plant is found on hill sides in the jungle. The areas reported are:—

	Acres.
For Kulu tahsil . . .	94
„ Plach Naib Tahsildari . .	110
„ Lahoul too small for mention	
TOTAL .	204

(*c*) The plant is cultivated only for its fibre, principally to make twine; for instance in Lahoul, the only use to which it is put is to make twine for the snow or straw shoes so generally worn here.

Real charas cannot be made either from the cultivated or from the spontaneous bhang plant, such as it is in Kulu; but the leaves of both are used for purposes of intoxication. The leaves of the wild plant are principally used, scarcely ever those of the cultivated plant.

One plan used to extract the narcotic principle is to rub in the hands the green leaves, especially such as are in their natural state, glutinous to the touch. They are more or less glutinous in years of little rainfall; rain is said to wash off the viscous substance in which the drug mostly exists, hence the large production of charas in Yarkand and Ladakh, countries of minimum rainfall. The leaves are rubbed for a long time in the hands, which are allowed to dry, and then with a knife whatever remains on the palms is scraped off, and is used in the hukka as is charas. A man can make in one day from Kulu bhang only enough for two smokes. The effect of the charas made in this way is not, it is said, quite equal to that of Yarkand or Ladakh charas, but I have been also told that it has much more effect, from its being pure, which imported charas is not.

The bairagis of Sultanpur and fakirs from the plains, who are almost the only consumers of charas or bhang, collect the leaves from the wild plant in the season, and keep them for their own use. These dried leaves are used sometimes like vegetables, but they are generally made into a decoction called *ghota* The dried leaves are boiled, then pounded very fine, put into water, and the whole is filtered through cloth; the filtrate containing the drug is mixed with sugar, almonds, etc., and drunk.

"Ghota" from 'ghotua' to triturate or pound into a pulp with water.
(Sd.) W. G. DAVIES.

Indigenous bhang is not used in making the sweetmeats known as kalti (flat) and majun (a ball). Yarkand charas alone is used for these.

So far as I have been able to ascertain the only part of the cultivated plant used in Kulu as a drug is the seed called bhangolu. The seed is parched and mixed with some kind of parched grain, generally wheat, and the mixture is eaten in a dry state. It is said that bhangolu produces considerable warmth of body and even affects the eyes as does charas. The seed of the wild plant is much smaller than that of the cultivated plant and is not used parched with grain. Bhangolu seems to be eaten in considerable quantities by zamindars and others, to ward off the effects of extreme cold. It is found in largest quantity in Rupi and Seoraj, and in Kulu principally in the Kothis on the Sarvari, where also the hemp plant grows wild. The Seorajis sell or exchange bhangolu for wool with the Lahoulis who eat it and also sow it, as in Lahoul if the cold weather commences very early, the plant does not seed.

(*d*) The monopoly of the sale of bhang is included in the general contract given for the sale of intoxicating drugs (opium, charas, etc.). The retail vendors at the different shops, for which the contract has been given to the general contractor, get permission from the latter to sell these drugs, and they are supplied with the drugs by him. The general contractor purchases from the Ladakh dealers who annually come to Sultanpur. The above refers only to charas, and describes the procedure that would be followed in the case of bhang, were it sold in Kulu. In reality it is not sold at all. It can be got from the jungle in quantity sufficient to supply the demand. There is, as I have already stated, private consumption, that is, those accustomed to use the drug collect the leaves from the jungle where the plant grows wild, and use it as described under (*c*). Any one may take the leaves; no price is charged. Zamindars who may not themselves be drinkers or smokers of the drug collect the leaves, and give them to fakirs who come from the plains, or use them in some cases of cattle disease. They do not sell the bhang leaves; in fact they are kept principally for fakirs who may come to the village. The plant grows spontaneously over so large an area that there is no sale or purchase; any one may help himself to as much as he wants.

The drug is very little used in Kulu. Some of the bairagis and the fakirs, who have come up here on pilgrimage, are the principal consumers. It is considered to be more suitable for warm than for cold climates.

(*e*) There is no export nor import of hemp leaves. Kangra Proper also produces the wild plant in great quantity. Charas passes through this sub-division from Yarkand and Ladakh; but charas is not referred to in the circular.

(*f*) So far as this sub-division is concerned, any restriction on the cultivation is in my opinion uncalled for. The area under hemp cultivation is small, and with the exception of bhangolu, no part of the plant is used for purposes of intoxication. It is cultivated exclusively for fibre, and the use of the seed is a mere accident. If licenses were required, zamindars would be obliged to buy the fibre or turn to the nettle plant which in Kulu grows to a considerable height, and which supplies a fibre already used for common purposes. The hemp fibre is here used principally where strength is required without great bulk of fibre.

As to regulation of the sale and storing of the wild hemp leaves, that seems to me an impossibility or nearly so in the hills, were the plant grows spontaneously in such quantities. The evasion of any rules laid down would be so easy, and any attempt to carry them out would involve so much interference that they would probably remain a dead letter. The revenue would not benefit to any extent, nor would the consumption be reduced. The use of the drug in Kulu is not so excessive as in itself to call for interference.

I am not sufficiently acquainted with the circumstances of other districts to be able to express an opinion as to the general question, but there are always and in all places two great differences between the poppy and the hemp plant; the former does not grow wild, the latter does; the former is cultivated only for the drug it produces, the latter is cultivated for its fibre as well as for its drug. These differences are so radical that they appear to me to show that hemp cultivation must be put on a different footing from poppy cultivation, and cannot be made subject to the same restrictions.

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11. *Evidence of* Mr. E. B. Francis, *Deputy Commissioner, Officiating as Director, Land Records and Agriculture.*

1. No special opportunities at any time except that as Junior Secretary to the Financial Commissioner in 1884, and one or two previous years I compiled excise reports. For the last nine years I have had nothing to do with excise matters.

2. I believe that ganja is hardly used in the Punjab, and I am not acquainted with it. Charas is imported from Yarkand and bhang is produced locally; some charas also comes from Khorasan.

3. In most hill and submontane districts of the Punjab I believe the wild plant is abundant.

4. I am not acquainted with the hill districts where it grows, and know no other names for the plant but bhang.

5. I cannot say, but believe it grows from 1,000 to 7,000 feet.

6. Certainly dense in places as on the banks of the Jhelum in Kashmir.

7. I have not seen the hemp plant cultivated except in small patches in the hills and about fakirs' huts.

8 to 11. No information.

12. I do not think ganja is produced in the Punjab.

13. See last answer. I cannot answer the two last parts of this question.

14. Charas is imported. Bhang is prepared from the dry leaves by infusion when wanted for use.

15. Bhang is prepared by infusing the leaves in cold water and straining the liquor. This is for drinking. Charas is smoked in a huka, so far as I have seen.

16. Yes, by those who use it. Yes, to second part of question. To third part no information, but probably charas cannot be prepared from the wild plant, or this would be done in Punjab districts where the wild plant is plentiful.

17. Bhang is prepared by the users. The other drugs are not made in the Punjab.

18. Cannot say at all.

19. Charas is, so far as I know, only used for smoking. I know nothing about ganja. Bhang is made into sweetmeats called majun. Possibly charas is made up into some such forms also.

20. Purbias or down-country men, especially syees (or grooms), are smokers of charas. Also fakirs and loose characters generally. No information about ganja.

21. Not known.

22. Yarkandi or Khurasani; there is no native charas.

23. Not so far as I know.

24. Fakirs, especially Sikh fakirs (udasis and nihangs), drink bhang. No information about eating it, except in form of majun (?).

25. It is sometimes said that the increased excise on spirits has increased the consumption of charas which is a cheap intoxicant.

26. In cases both of charas and bhang nearly all the consumers may be regarded as habituals. The proportion of excessive consumers to moderate perhaps one to three. Bhang is occasionally used by most Hindus at the Sheoratri festival, but in small and harmless quantity.

27. See answers 20 and 24. No further details known.

28. Charas sells at about 8 tolas to the rupee; about a tola is smoked in the day by a confirmed smoker. Enough bhang may be obtained for one pice to intoxicate 4 or 5 men.

29. Not known.

30. Usually in company; confined I think to grown men.

31. Charas-smoking I believe irritates the lungs at first, and the habit is formed with some difficulty. It does not seem difficult to make charas-smokers leave off their habit when they get into gaol. Yes, the consumers of these drugs tend to exceed moderation.

32. None known, except that a little bhang is, I believe, commonly drunk by most Hindus at the Sheoratri festival, as stated in answer No. 26.

33. Bhang is believed to assist fakirs in abstrac-

tion of mind. Charas is certainly in disrepute. So is bhang except among fakirs. No such custom known.

34. I think not. Perhaps 20,000 in the Punjab take bhang and 10,000 charas.

35. Bhang could hardly be stopped near the hills where it grows wild; charas might easily be stopped. Stoppage would cause no danger. It might cause recourse to spirits by those who could afford them.

36. No. I think rather the contrary is the case. The consumption of charas in the Punjab has nearly doubled in the last 10 years, while the consumption of liquor has increased by only about 50 per cent.

37. Not acquainted with ganja.

39. Smoking charas is more injurious I should say than drinking bhang in the ordinary way, but bhang is perhaps as injurious as any drug when taken in excess.

40. Not known.

41. Cannot say. Never heard any good of these drugs.

42. Moderate use of bhang nearly harmless. If moderate use is exceeded, it causes feebleness of mind and incapacity for business.

43. Yes. They are merely hilarious. I refer to bhang-drinkers.

44. Moderate use of bhang renders a man light-hearted for the time—a mild form of intoxication. Does not create appetite. Charas creates thirst.

45 and 46. Any but very moderate use seems bad. This will best be answered by special medical officers.

47 and 48. Never heard so.

49. Yes. Charas is said to be used with that object and to be served by prostitutes to their clients. Cannot answer remainder of question.

51. Bad characters are certainly often charas-smokers and perhaps frequently bhang-drinkers. Cannot give any answer to latter part of this question.

52. See above.

53. I have known no such cases.

54. I have known no such cases. The Sikh warriors are said to have obtained "Dutch courage" by doses of bhang. It may probably be used to incite an inexperienced accomplice. The police could answer this question.

55. Dhatura is more commonly spoken of in this connection. I do not think an unaccustomed man would easily be induced to take charas or bhang. Charas might stupefy him completely if he could be got to take it.

56. Cannot say. Dhatura is probably more potent than charas.

57. No experience.

58. It is difficult to follow the effects of excise in drugs, because the licenses for sale of drugs are frequently not separated from those for sale of opium. The system is one of license fees, that is, the number of shops being restricted, these partial monopolies are put up to auction, and the purchaser has to recover what he has paid for the license by charging an extra price to the consumers. I have no suggestions to make for improvement of present system.

60. Ganja is not produced in the Punjab.

61. Charas is not produced in the Punjab.

62. It grows wild and cannot be controlled.

63. None.

64. None.

65. Yes, except that charas might perhaps be made a little dearer in proportion to spirits than it now is. It is the cheapest intoxicant now available. For the above purpose it would be easy to put on an import duty in addition to the license fees.

66. Cannot give an opinion.

67. None.

68. No.

69. Not systematically, but any reasonable objections made by the residents would be considered. The opening of an entirely *new* shop is very unusual.

70. No. The tax is collected by allowing partial monopolists to raise the price, not by an import duty.

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12. *Evidence of* Mr. H. A. Anderson, *Deputy Commissioner, Bannu.*

2. The definitions of Dr. Prain may be accepted for this province.

Charas is locally known by the names Kabuli or Yarkandi charas. Bhang is known by the names country "desi" and hilly "Pahari."

Ganja is not used in this district. Bhang is seldom cultivated in this district.

Bhang of spontaneous growth is abundant in Khost and other adjoining hills in independent territory, and that is often used.

7. Hemp is not cultivated in this district owing to the fact that the cultivators cannot sell it to persons other than contractors, and the contractors make their own terms; hence the cultivation is not profitable.

14. These are not prepared in this district.

15. The method of preparing ganja is not known. Charas is prepared in two ways—

(1) Flowering tops of hemp plant are dried and then powdered and sifted. After this it is put in a wet cloth and placed on a fire. When it hardens and becomes solid it is used. This method is mostly worked out in the vicinity of Kabul. The charas thus prepared is of very high quality and its color is black. (2) The flowering tops are powdered and honey mixed in it and packed in leather bags and kept for a year in the sun. After a year it becomes solid and worth using. This mode is tried in Yarkand. Charas prepared in this way is of white color and of second quality.

Bhang is prepared from both the cultivated and wild plants. Dry leaves are slightly wetted and put in an earthen pot and heated. After this they are powdered and mixed with water and drunk. Charas or ganja is not prepared from the wild hemp.

16. Most people prepare bhang in their houses. Those who have no houses collect at one fixed place and prepare it for drinking. It is prepared

from both wild and cultivated plants. Ganja and charas are not prepared from wild plant.

17. There is no particular class of people.

18. Charas can be kept for four years. Afterwards it deteriorates or loses its effect. Second year its effect is less than first year. After eight years it totally loses its effect. The cause of deterioration is that its juice is dried up, and when dried up completely it becomes useless. It can be kept for the period above specified if placed in a leather bag and protected from exposure. Exposed charas loses its effect very soon. The drink prepared from bhang becomes useless and injurious in a few hours. Leaves of bhang, if protected from rains, do not deteriorate. Old leaves are less effective and are not liked.

19. I know nothing about ganja. Charas is here only used for smoking. If the smoker cannot get a huka, he occasionally eats a small pill of charas; but this is not a common practice.

21. Not used here.

22. Charas is not prepared here, but it is imported from Hoshiarpur and Amritsar. The variety used is that produced in Yarkand.

23. Bhang is not used for smoking, although sometimes it is smoked as a substitute for charas; but such cases are very rare.

24. No particular class of bhang-drinkers. Poor people often use it. The total number of bhang-drinkers is about 600 and that of charas-smokers about 300 in the district.

25. The use of charas and bhang is on the increase for the following reasons:—(1) Imitation; (2) society of bhang-drinkers; (3) cheapness of the price; (4) strengthening nervous power.

27. No particular class of people addicted to these habits; idleness, uncontrolled youth, evil society, and irresistible temptation are the reasons for contracting this habit.

28. Bhang 5 seers per day, charas ¾ per day, for the whole district. For habitual moderate consumers, ¾ of the above amount, and for habitual excessive consumers ½.

29. No admixture is made with charas. It is smoked with tobacco in a huka. In bhang, pepper, poppy seeds, aniseed, cardamom, almonds, melon seeds, water melon seeds and loaf sugar are mixed for the sake of flavour.

30. Generally charas and bhang are consumed in society and by men, although to some extent it is used by females also. Its use is not confined to any particular period of life, and children are not allowed to partake of them.

31. A new smoker can easily break off this habit; but it is difficult to do so by a habitual consumer, and generally the latter class of people cannot break off the habit.

34. Bhang-consumers would not be put to any serious trouble if they could not get the drug; but for habitual charas-smokers the prohibition would result in limb-aching and loss of appetite, although no disease follows.

35. Prohibition would not be feasible, as the drug will be consumed illicitly. Prohibition cannot be enforced. False prosecutions will follow prohibition and there will be no remedy. It would not only create discontent among consumers, but in others as well. Such discontent, however, cannot amount to political danger, as intoxicants are prohibited in all religions, although Hindus sometimes partake a little of it as a mark of reverence on some particular days. Its use can be checked by increasing taxation; but the increase should not be made to such an extent as to make it as dear as liquor. It will drive consumers to the use of alcoholic drinks.

36. To some extent alcohol is being taken for charas and bhang. Persons who are fond of intoxicants would take to the use of these drugs if alcohol were not available. The use of alcohol is religiously prohibited, and in old times the use of strong drink was prohibited. Its use was confined to men who had no care for religion, and who could arrange to manufacture spirits at home. Now that liquor is publicly manufactured and sold it is easily procurable, and as it is more tempting, people who have a liking for intoxicants take to liquor drinking, who would have otherwise used bhang and charas.

41. Bhang in its first use is productive of good appetite, but it is not digestive. Its effect is cooling, but it is not useful to relieve exhaustion. It is good for remittent fever and cough; also in case of pain in the stomach. Its habitual use loses its good effects, which are only achieved by occasional use.

44. Bhang produces dryness and good appetite. Its effects last for twelve hours and in some cases for 24 hours.

Charas produces dryness and relieves sadness and satisfies anger.

Failure to take the drugs produces limb-aching and disquietness.

49. It is not generally used as an aphrodisiac, although some dissipated persons and prostitutes use it as such. It is injurious for men, and though tonic for women, yet in excessive use it is injurious for them also, and habitual use makes persons weak and impotent.

51. Bad characters are not generally habitual moderate consumers. These drugs make a consumer idle and forgetful. The consumer has no courage to commit thefts. Some of the consumers are, however, gamblers.

52. A confirmed consumer is sometimes obliged to commit thefts to procure the drugs.

53. A consumer is generally quiet, but at the time of taking his drug, or at the time when the effect wears off, he becomes violent on slight provocation. Such petty cases of violence very often occur.

54. No; it rather makes a man timid.

55. Yes; they do. Complete stupefication can be induced by this drug without admixture.

56. No admixture is made with charas. In bhang the admixture of bitter things reduces intoxication, but sweet ingredients increase its effect. Dhatura is extremely dry, and is productive of insanity. It is not mixed with bhang for personal use; but in drinks intended for others it is sometimes mixed by way of joke or to stupefy in order to gain improper object.

13. *Evidence of* MR. J. R. DRUMMOND, *Deputy Commissioner, Gurgaon.*

1. I have served in the Punjab Commission since December 1874, and have had my attention turned to the administrative and social aspects of the matters dealt with in my answers, while serving in different capacities in a number of districts from time to time. I have had most of the questions raised before the Commission as regards charas and bhang practically before me in the course of my official business as—

(1) Assistant Magistrate and District Magistrate.

(2) Cantonment Magistrate.

(3) Superintendent of Jail.

(4) Deputy Commissioner (controlling the Police).

(5) „ „ (Member of Lunatic Asylum Board).

(6) President of District Board (and thus an employer of labour sanctioned on a considerable scale).

(7) Collector of Land Revenue.

(8) Collector of Excise.

(9) Census Officer of a District (1891) and Assistant to the District Census Officer in 1881 previously.

I have also filled different Civil Judicial posts, but my experience as a Civil Judge has not elicited anything positively bearing on the use or abuse of hemp drugs.

I have been employed at different times in the Trans-Indus districts, in what is now the Rawal Pindi Division, and in the Central Punjab; not in the South Western districts however.

My most recent experience and the longest on the whole is of the Cis-Sutlej portion of the province.

I have at the same time paid some attention to the hemp plant, privately, in its economic and physiological aspects, in the Punjab Himalaya and in different parts of the plains.

My answers to questions framed by the Commission have been drawn up after consulting different official and non-official persons who seemed likely to have reliable information and to express fairly independent views.

2. Dr. Prain's report appears from the quotations embodied in the question to deal with the question of hemp drugs for the whole of India.

It is difficult, therefore, to give a categorical reply to a question based upon his work with regard to an individual province or tract. Stewart (Punjab Plants) give sabzi as a bazar name for the tops of hemp. I am not acquainted with terms sabzi and patti as specifically applied by Dr. Prain. I have not heard the term siddhi used in the Punjab, and I understand that ganja is not prepared in this province.

What is said of bhang and charas may be accepted for the Punjab generally, except that I am not personally aware that charas is obtained from the hemp plant growing in this province. Charas is ordinarily imported, I believe, from outside the Punjab limits.

3. The hemp plant is self-sown in every district of the Punjab in which I have served or travelled. I have observed it to be produced abundantly, and its spontaneous propagation to be apparently established in the following districts or corresponding areas, *viz.*, Karnal, Umballa, Simla and the Hill States adjoining Simla, Kulu, Hoshiarpur, parts of Patiala, part of Jhind. But in the plains it is usually a local plant, though prolific and gregarious where it finds suitable conditions.

4. The universal name for the hemp plant throughout this province appears to be bhang. I have not observed any other species of *cannabis* in this province than the common hemp, or any distinct sub-species.

5. *Cannabis sativa* will thrive from the sea beach in Europe to 13,000 feet above the sea level in Asia and in almost any climate, but such extremely hot or arid climates as that of Bikanir for example. It resists extremes of cold with all the tenacity of its order, but weathers also severe and protracted heat provided it can maintain its root in a saturated medium. It is probably an intrusive species even on the southern face of the Himalaya. In the plains it seems to spread along the irrigation lines. The hemp, all the world over, is one of those plants which might be called domestic, that is, it follows, like its ally, the common English nettle, the tracks of man and of the domesticated animals. Fallows, ballast, rubbish heaps, water-holes, deserted yards and pens, and the like are congenial to it.

6. The self-sown hemp is often dense over a considerable area.

7. So far as I know personally—

(*a*) None.

(*b*) None, in the Cis-Sutlej tracts, at all events.

(*c*) Not in the Cis-Sutlej tracts, except a little in some parts of the Himalaya, perhaps.

(*d*) None except as under (*c*).

I believe the plant is grown for narcotic purposes in certain part of the province, but not in the eastern districts, so far as my direct knowledge extends.

14. So far as my personal knowledge extends bhang is prepared and bhang only.

15. I know of no difference in the preparation of bhang from spontaneously produced and cultivated plants respectively in this province.

I am unable to say anything about the preparation of charas.

The preparation of bhang is a very simple matter. In the initial stage it consists merely in the plucking of the leaves, or for preference the flowering shoots of the plant. The hill peasantry in the Simla Himalaya collect it for themselves, and probably for sale to dealers also. The supply that comes into the south-eastern districts of the Punjab, throught Jagadhri in the Umballa District and Saharanpur in the North-Western Provinces, is said to be collected in Garhwal, where it is raised, it is alleged, in plots by the Garhwalis. Hindu sadhus (monastic persons and devotees) are also said to gather the hemp tops for sale to local dealers. The tops are sun-dried, and then packed in bags or sacks of tât (gunny).

In this condition the crude hemp reaches the hands of the wholesale and retail dealers. The consumer buys it in this state in quantities according to his means and convenience, the excise limit of half a pound being supposed to be observed. When required for use, a quantity of

the tops, according to requirements, is taken and washed, or steeped for three or four hours in a stone or earthen pipkin (kundi). Sometimes, after being cleaned by picking out the stems and blackened pieces, the fresher leaves are washed several times to get rid of sand and so forth, and then steeped and strained. The tops are further slightly squeezed, and excess moisture removed by exposure in a draught, and the next step is to pound the wet pulp in a stone mortar with a wooden pestle (sotha), or triturate it, in the same way as curry powder is prepared, on a slab of stone or slate with a wedge or block of the same (sil-batta). The fine pulp then has water poured upon it, and the mixture is strained through a piece of coarse cloth to remove all but the finest particles of the plant. The cold infusion thus prepared is ready for use. Among the Hindu Jats of the south-eastern districts as well as among the Sikh communities of the same nation in the tracts along the Sutlej an earthen firkin (matka) is kept always replenished in the assembly room (Chaupar-bangla or baitak) of the village or ward; the farmers take the provision of the bhang and the brewing of the infusion in turns, or an attendant of the meeting room is charged with the replenishment and expenses charged to the village fund (malba, etc.). Well-to-do people have the infusion prepared in their own houses, and for home consumption it is often mixed with black pepper or milk, and served with rose leaves floating in the mixture. Sugar is sometimes added to disguise the taste, which is peculiar, and, to many consumers even, permanently unpleasant.

Bhang is also used to flavour cream cakes and the like, by frying the leaves (tops) in ghee, and mixing the ghee thus flavoured with sugar.

It is used in the form of a confection (majun) and of lozenges (mufarrah) also.

Sweetmeats flavoured with bhang are made at home; or by confectioners (Halwai).

Majun and lozenges, I believe, are prepared chiefly by apothecaries (Pansari).

In the hills about Simla it is put in a sort of pudding called halwa which is sometimes like the halwa (plum-pudding) of the plain, but oftener a kind of hasty-pudding or brose. This is a sacrificial usage, mainly at least.

Bhang is also used to flavour various other kinds of sweetmeats (kachouri, etc.) at Hindu weddings.

The most universal preparation, however, is the cold infusion, which is used by different classes, chiefly of the rural population, in different parts of the province, the chief consumers being the Jat peasant proprietors, by whom it is known and praised under the names of *thandai* or *sardaiyan*, from the Jamna to the Ravi at least.

Charas is smoked, always or almost mixed with a little fine tobacco to prevent too rapid burning away, in a specially constructed pipe (chillum) with a short straight stem at an acute angle with the bowl, or without a stem at all from the bowl itself, a wet rag being commonly employed to protect the face and lips. The hemp smoke is inhaled with a long rather severe inspiration, and this appears to be the origin of the cant name for charas smoking, *viz.*, *lamba damra*, or, the long pull.

I should add, as to bhang, that the Chaube Brahmans, who are found in places in the south-eastern districts of the Punjab as immigrants from the Mathra country, take bhang in the form of pills. The Orwal jewellers (largely Jains) are also said to use such pills to clear their eyesight.

16. Bhang is usually infused by all classes in their own houses. It is bought of the licensed vendors in the form of the dried leaves, and the potation made at the home; pretty much as one buys tea at a grocer's and has it brewed when required. I am speaking of the bhang infusion; in this sense bhang is usually prepared at home or at least socially. This question is already met in my reply to question 15 preceding.

18. The dried hemp leaves improve by a little keeping. They are said to lose effect after a time. They will keep in an ordinary Punjab district, it is said, up to eighteen months, and retain their average narcotic efficacy.

Charas is alleged to deteriorate rapidly in the eastern districts, and this is attributed to the action of the seasonal rains upon its resinous properties.

19. So far as I know, charas is used in this province for smoking only.

20. The proportion of the population which smokes charas in the Punjab must be small. For Sikhs it is forbidden by their traditions. Muhammadans also are much less addicted to it than to other narcotics as a body.

Among Hindus even who are not restricted by any sanction, the practice is very little known among natives of the province.

Charas-smoking is most common, and most carried to excess among the different Saiva orders of Hindu sadhus; and among these again, with those that are sedentary or collected in monasteries.

Nagas, gosains, bairagis and jogis, both Hindus and Muhammadan jogis, are commonly given over to charas-smoking. Of Muhammadan fakirs the Benawa and Madari orders are understood to indulge in it. Besides these classes the bulk of the charas smokers in this province are probably to be found in cantonments, large stations, and great centres, where there is an appreciable admixture of people from the lower provinces (Purbias).

Grooms, sweepers, native valets, and other menial or domestic servants who hail largely from Oudh, Behar, and the districts bordering on the province of Lower Bengal, and belong to the skinner (chamar), weaver (Julaha kori), and water carrier and bearer (kahar) castes, or analogous subdivisions, and also washermen (dhobi) from the same country, are often and excessively at times addicted to the charas habit.

I question if the proportion of charas smokers for the province reaches 1 per cent. of the total population, and 2 per cent. even in urban localities. I should not think it is anything like 1 per cent. in rural areas.

22. So far as I know, the charas used in the Punjab is all imported from Turkestan. It used to be brought by Kashgaris, Andijanis and others, and by Sikh traders by the Ladakh route over the Karakoram, Bara Lacha and Retang Passes. In 1883 I believe this trade was diminished by the Chinese trade policy; now the trade is principally, I think, through Afghanistan. I think His Highness the Amir Abdul Rahman has lately exercised a monopoly of the export trade to India from his territories. He had a charas agent at Delhi in 1890, I remember.

23. I am not aware that in this province bhang is ever used for smoking.

24. The answer to this question has been given

in great part already under question 15. All Hindus, including women, partake of sweetmeats, flavoured with bhang, on particular occasions and at certain ritual seasons.

The Jat nation throughout the province (whether Hindus or Sikhs, claim the local representatives for their religious pale) is devoted very largely to bhang. In the social economy of a Jat village, in the Palwal Tahsil of the Gurgaon district, or on the borders of the Ludhiana and Ferozepur districts, the bowl of hemp infusion is an essential feature in the place that serves as the council-room and guest-house of the community. I understand that bhang is also much consumed among the Muslimized tribes of the south-western Districts.

It is most difficult in a matter of this sort to estimate percentages; but I think it may be said that taking the province as a whole a majority of adult Hindu and Sikh population of both sexes occasionally partake of bhang in one form or another; and further, that in the principal seats of the Jat race, there are very many village communities, in which every grown man is, as a rule, a habitual consumer of the hemp-infusion.

In the Punjab Himalaya both sexes often use this narcotic. In the plains it is seldom habitually taken, or even prepared, by women; but women who belong to the bairagi order of ascetics, whether as disciples, or in the families of married bairagis, prepare the pulp, and share in the infusion.

25. The use of bhang, allowing for greater vigilance in the excise administration, appears to be on the increase in the south-eastern districts of the Punjab. This may be due in part to caste movements against alcohol, and to the increased cost of spirits, but it is mainly an inevitable result of growing prosperity among the agricultural population, particularly the Jats.

26. For bhang roughly speaking and as an approximate apportionment—

(*a*) 25 per cent.

(*b*) 10 „ „

(*c*) 65 „ „

(*d*) Inappreciable.

For charas, speaking similarly, (*c*) and (*d*) may be neglected; but (*b*) must be taken at 25 per cent. or more.

28. (I) Charas.

(*b*) 2 tolas in the 24 hours, costing 5 annas.

(*a*) Cannot be answered in the same way quite. A minimum ration would be about 6 mashas, ⅛ tola, costing 5 pies. A common charge is 2 pice per sulfa (one smoke) in charas saloons, I am told.

(II) Bhang sells just now about three seers per rupee, *i.e.*, 5½ annas per ¼ pound, ½ a pound; will last a fair drinker five days: say one anna a day.

29. Ordinarily I believe that bhang is used in an unmixed and unadulterated form. I know of no such stuff as bhang massala. Different supposed tonics and stimulants as prescribed in the Yunani Pharmacopœia are used in making up those confections into which the powder of hemp enters or its infusion. For example, salab misri (orchid root) which answers to vanilla in European estimation is often added with hemp in sweetmeats. It is innocuous and probably inert (*i.e.*, the salab).

30. Bhang is on the whole, I should say, a social luxury. It is mainly used by men, but the peasant women in large tracts of the Punjab Himalaya use it, I believe; and Hindu women of all classes occasionally.

Charas is not smoked by respectable women, except among the lower class of menials and domestic servants.

It is ordinarily smoked in solitude, but in gambling houses and thieves' haunts it is in vogue with other forms of low conviviality.

Children are not given charas, and probably not bhang.

31. It is easy to form the habit of drinking bhang, but the taste is nauseous to some constitutions; and has to be disguised with various concoctions; at weddings among the bania class I am told that keora leaves (*Pandamus*) are used in this way. It is said not to be particularly difficult to break off the use of bhang. Moderate bhang drinking does not tend apparently to turn into an excessive habit.

As regards charas, it appears to be admitted that the apprenticeship is difficult and disagreeable. As to the growth of the charas habit and the power of leaving off, opinions seem to differ. Some say that moderate charas smoking is a fact, and that it is comparatively easy to interrupt the habit. I should have leaned myself, I think, to the other view. Hard-headed Punjabis may be capable of self-control even in the use of so powerful a drug as the concentrated resin of the hemp; but I doubt if natives of the eastern districts of the North-Western Provinces or Bengal can usually regulate their consumption, or resist the craving which I have observed, even in highly educated subjects, for the narcotic period, which the system probably demands in cases of excess, in the same way as natural rest is claimed in the healthy organism. I think that there is a tendency for charas-smoking to develop into a confirmed vice. I have observed that individual charas smokers would resort to different shifts to get their whiff in a way that suggested that they had become the slaves of an irresistible impulse. Allowing for differences of religious and moral environment, and of race and climate, it seemed to me that individual votaries of charas—and I am not by any means speaking of uneducated men only—were affected in a different way by the temporay loss or even postponement of the charas inhalation to a habitual tobacco smoker. For example, Indians suffer, perhaps, rather more than Europeans from the deprivation of tobacco, but I have never observed the same effects in the case of tobacco smokers as undoubtedly occur in the case of charas smokers On the other hand, there is a good deal to be said on the other side. In our jails tobacco smuggling is an almost ineradicable abuse, but I never happened to come across a case of charas smuggling: nor have I found any case of a prisoner, criminal or civil, suffering admittedly from the privation of this drug. Then, again, one does not know how far the bad cases are the result of charas only. Opium and alcohol may be at work as well. I knew a gentleman of family and position who was destroyed by the abuse of stimulants and narcotics, but it was only after his decease that I learnt that he was in the habit of indulging to an extent which it is not too much to call appalling in spirits and opium, as well as charas daily or almost daily. I am told that even confirmed charas smokers reduce the dose very materially in the hot season. It is hardly fair perhaps to compare charas with those

indulgences which are familiar to the European mind, and commend themselves more readily to European tastes, such as alcohol or tobacco. A more just comparison might be made perhaps with such a universal Indian luxury as pân supari (betel nut and pepper leaf). Few are votaries of charas; there are a hundred slaves of pân, and it is difficult and distressing to relinquish the latter indulgence.

Or we may take opium smoking again. I am disposed to regard charas with disfavour; but rom all I have been able to ascertain with any approach to accuracy, I should be inclined to make the charas smoker as a far more harmless member of society than the slave of opium smoke or chandu.

Magistrates and Medical officers, and officers of Police, are open to a fallacy as regards the case of charas, and in a less degree, of bhang, in this way that ill-regulated, turbulent and criminally disposed persons and incipient insanes often "turn fakir" or indulge to excess in narcotics in their houses; and this is apt to lead one to assume the narcotic to be a cause of vice or crime when it is really only a concomitant.

32. All Hindus are supposed to partake of bhang at the Holi and at the Sheoratri. The Holi season for bhang-flavoured sweets covers ten days. Banias take bhang in different forms at the Dewali also. It is an essential in the course of certain rites, notably the Chandi-ka-pat, or service of a certain incarnation of the consort of Shiva (Mahadeo), known otherwise as Durga or the Devi. It is a custom also to serve sweetmeats in which bhang is an ingredient at Hindu weddings. Such customs are regarded as essential by large sections of the inhabitants of this province; they are sometimes more binding in practice than a purely religious observance. The use of bhang on such occasions by lay people is moderate. There is about as much or as little harm in it as in the use of liqueurs and ratafia for christening or wedding cakes in England. The Holi ushers in the Hindu new year as Christmas does with us. It is a season of relaxation and good-will, though less refined than one might wish at times in its expression: and in respectable families the use of bhang at the Holi is no more likely to betray young people into bad habits, or to hurt any one in any other way than the burning of spirits over a plum-pudding.

33. The consumption of bhang occasionally, or in moderation, is regarded as respectable, by all but a few persons in the large towns. Muhammadans profess as a whole a mild disapproval of bhang, but this is because it is associated with idolatrous or at least polytheistic or pantheistic practices and creeds.

The excessive use of bhang is very indulgently viewed by the great body of Hindus. The well-known Saivic legends, of course, contain the key to this feeling.

There is a growing feeling, partly would-be patriotic, partly reasonable, in support of bhang as a substitute for alcohol. This is pretty far advanced in certain quarters, among the Kayasth community for example.

Charas on the whole is disreputable. I think this is partly because it is apt to interfere with business and with labour. It is rather a repulsive mode of smoking too, and charas smokers have the credit of being quarrelsome.

I do not recollect any instance of honour being paid to the hemp plant; but it is very likely worshipped by the hill people and by villagers in the south-eastern Punjab. Village women will worship almost anything.

34. Assuming that the question deals with physical as distinguished from purely emotional consequences, I do not think that the enforced withdrawal of bhang from a habitual moderate consumer could involve any lasting or very serious privation. I have never, for example, known a prisoner's health or mental balance obviously suffer, as happens in the case of persons deprived of opium in jail. Privation of charas, I understand, sometimes produces physical and even mental derangement.

35. The use of bhang and charas could of course be prohibited; but the prohibition could not in practice be enforced. Illicit consumption would be greatly increased, and people who do not use bhang now might not improbably take to it as a forbidden luxury. To enforce the prohibition of bhang, we should have to arrange for the extirpation of the plant, to maintain an army of inquisitors and preventive agents, and to subsidise domestic spies; and then our agents would be corrupted, and after all we should fail. I think in extirpating the plant we should not impossibly provoke disturbances. Serious discontent would be produced among all classes of the native population—not merely among consumers. Alarm would be produced and the aims of the Government would be misunderstood. In the present feverish state of politics in Upper India, to meddle with bhang and charas would be indiscreet, by way of prohibition at any rate. I can give no answer to the last clause of the question. One might speculate of course; but in the Punjab of to-day speculation on such issues is exposed to a wide chance of error.

36. I have no reason for thinking that alcohol is replacing bhang; if any thing, a converse process is occurring. I do not understand how alcohol should replace charas.

39. On the contrary, I should say that the drinking of bhang infusion and the eating of lozenges or confections into which the hemp leaf enters are more innocent than the smoking of the concentrated resin (charas). I judge from the observable effects of indulgence in charas upon individuals, and the general opinion of Punjabi and Hindustani people of different classes as well as European and East Indian residents and employers of labour.

40. Bhang is prescribed by the Yunani pharmacopœia. It is in great repute also with the Hindu baids.

I do not know that bhang is given to sick cattle: but it is administered to ekka ponies to increase their staying-powers. It is said to act on horses much as the hops do when a draught of beer is given to a jaded horse. It is partly tonic, no doubt, and partly a nerve stimulant.

41. This is rather a question for medical experts, but I believe that in these tracts which are malarious or affected by extremes of climate, the moderate occasional use of bhang is beneficial—

(*a*) as a tonic, to stimulate the system towards the reception and assimilation of food.

(*b*) to relieve the nervous depression and resulting pains induced by work and exposure in the sun's rays at certain seasons, or to chills in swampy tracts; also to counteract the recurring and cumulative effect of such exposures;

(*c*) as a febrifuge in so far as this is covered

by (*b*). The essential properties of the hop family including hemp seem when fairly used to furnish a specific antidote against the insidious beginnings of sun and marsh fever throughout the Punjab climate.

42. I consider the moderate use of bhang to be quite harmless. The Jats, who indulge in it in certain parts of the Cis-Sutlej tract, are physically a fine race, and morally no worse than their neighbours in any way.

43. Absolutely, as regards bhang. The use of bhang among the peasantry tends to no more mischief than the use of beer in Westphalia or Bavaria, so far as I have opportunities of judging, and to a deal less evil than beer-drinking in certain English countries where I have mixed with the corresponding class.

The case of charas is different, I consider.

46. The habitual use of charas helps to demoralize ill-regulated and depraved, or criminally-inclined persons, especially idle mendicants. I cannot quote any individual case conveniently, but my experience as a Magistrate and District Officer tends to this conclusion.

49. The moderate use of hemp as an aphrodisiac is fairly common, and it is recommended as such by the Yunani faculty. I have never heard of prostitutes avowedly using any sort of aphrodisiac. Hindu women of a certain class use hemp drugs as a kind of Bacchanalian rite, temple dances and the like. The abuse of bhang is supposed popularly to produce impotence; but Asiatics are prone to attribute the results of excess produced by want of moral decency or self-control to imaginary physical causes.

50. I have not heard of charas as a provocative, or as hastening the loss of virility.

51. There is no perceptible connection between bhang and habitual crime in this province, but in such towns as Batala, Gurdaspur district, and other places in the Punjab proper, bad characters hang about the quarters of Sutra Shahi fakirs and others where drugs are had, much as one would look for thieves in certain low beer shops in some English towns.

52. The excessive use of bhang is apt to turn the scale in the case of such excitable classes as the Rajputs and certain Brahmins, when tempted to a criminal revenge.

The excessive use of charas tends to deepen the lawless tendencies of morose natures, I believe, in some cases. Menials again are tempted to steal and pilfer to supply the charas craving.

53. Excessive indulgence in charas tends to enhance, I think, certain forms of homicidal impulse, but this is a very obscure point, I should say, from cases that have been before me as a Magistrate.

54. Bhang is the natural recourse of a Rajput, or of any member of these classes, who model their fashions on Rajput tradition, when he has an insult to avenge upon individuals, or on society at large, which can only be wiped out by slaughter. It is prescribed by his traditions as a kind of sacrificial draught, to brace the nerves, and work the sufferer up to confront all odds, and perish without evincing fear.

55. The hill people, and also peasants in the plains, are sometimes duped by professional criminals into taking the dhatura dose under cover of bhang-flavoured portions, sweetmeats, sacrificial puddings, and the like. An expert in dhatura drugging, now or lately undergoing transportation for life, stated to me that bhang by itself would not have answered his purposes. In the first place it could not readily produce due stupefaction. In the second place its effect passed off too quickly and did not leave the peculiar idiotcy which discredits the recovering victim of dhatura, in case he complains.

56. A few ascetics or devotees are said to mix dhatura with bhang or charas in their half insane orgies. As a rule persons of this stamp do not live long or they become permanently insane I believe. It is a not unusual step for a peasant, especially among the Jats, on the first working of latent insanity, to join one or other of less soberly conducted orders of ascetics, so that it is difficult to say how far in such cases the ultimate catastrophe is due to the morbid use of certain drugs, or merely hastened by that, or altogether independent.

58. I consider that the present system of Excise Administration in the Punjab in respect of hemp drugs is capable of improvement.

59. As regards charas, the facilities for smuggling are considerable, and the system of license fees is open to objection. Licenses for the use of charas should be granted sparingly: and a fixed fee should be charged, graded in classes. The location of charas shops should be settled once for all on the report of District Officers for each district, by the Revenue Board on the recommendation, duly revised, of the Excise Commissioner; and alterations should not be permitted without the sanction of the Local Government, subsequently.

The opening of charas packages *en route* should not be allowed to merchants. Wholesale depôts should be fixed at suitable centres, and the licensed retail dealers should receive from a particular depôt in each circle. Convenient circles of course would have to be defined. The depôt, if in the hands of a wholesale agent, should be under double locks, one being under the control of the Excise Department. Charas consigned by rail should be packed in special receptacles of easily identifiable pattern, and accompanied, or taken over by an Excise official. A duty per seer should be levied at the depôt from the retail dealers. It would be better to dispense with any import or frontier duty. Otherwise there is an incitement to smuggling. But all foreign charas might be required to be brought to depôts at Peshawar and Jullundur respectively, and the possession of more than a fixed quantity (private consumption standard), except in inland transit packages of the stamped pattern, could then be made punishable except on certain defined and limited routes or on specified conditions. As to bhang, the ideal plan would be to put a fair average duty on cultivation, and to require deposit of the growth in depôts under the joint control of the Excise Department. Here too I would urge the abandonment of the present system of auctioning monopolies. I would give licenses for bhang rather freely, especially to apothecaries (Pansaries), and aim at healing up the vested interests of the (Kalal) hereditary agents. It is the competition of this class within itself or against big speculators that forces up the cost of the retail trade, and so tends to some extent to the drugs being forced upon the public, or to the levying of illicit fees by the monopolist for conniving at illicit importation, sale and consumption.

The principle that is now partly aimed at in the administration of the liquor excise is the right one for charas and bhang also, if it can only be

applied—*viz.*, to regulate consumption approximately by a duty on delivery to the retail vendor. The fluctuating license fees derived from auctioning monopolies are injurious to the public I believe. I believe that in the end they are injurious to the revenue; but it is a bold measure to suggest fixed license fees, which none cares to advance perhaps in a practical form without fuller information. There are two serious obstacles. In the first place, there is the immediate initial loss of revenue, and there is the chance that with moderate fixed license fees the number of shops would be very considerably increased, which might bring some fresh animadversions upon a department which most District Officers, I think, would gladly resign, if this were possible, into separate and expert hands whether for charas or bhang.

The wholesale agents' fees should be heavy; they should furnish good security against breaches of the law; and their prices should be regulated to a reasonable extent by the Excise Commissioner to check unwholesome competition and underselling, touting, and so forth.

I should like to see the trade in hemp drugs divorced from the opium business; but the dealers are too strong for us in this respect at present.

I have tried repeatedly to keep the hemp drugs licenses out of the opium vendors' hands, but unsuccessfully. At the wholesale depôts the sale of bhang should be permitted only in packages of a uniform weight in a stamped wrapper.

The difficulty as to acreage duty should be surmountable, but I may say that I do not regard the imposition of an acreage duty as essential. In tracts where the self-grown hemp is very abundant, collection might be specially permitted; domestic care being of course in any such tract neglected, *i.e.*, left untaxed. Most of these tracts lie in the Himalaya, and are accessible by one of a few routes only; so that with a local depôt at a well-selected point, smuggling to the plains should be comparatively difficult. It hardly seems to pay at any scale even at present.

62. The cultivation of the hemp plant for the production of bhang would be controlled by a system of licenses, with a sufficient acreage duty to prevent undue extension of supply if possible. The Government should be empowered to make the grant of such licenses in any given locality conditional on the head men of the estate entering into an agreement to arrange for the extirpation and keeping down of the wild hemp plant—(*a*) by village agency, or (*b*) by the licenses, or (*c*) under the direction of the Revenue authority at the cost of the estate concerned, or of the licensed growers.

65. I think that in the Punjab for most districts, generally speaking, country spirits and Indian-made rum, gin and whiskey, so called, are over-taxed as against opium and bhang.

The system of indirect taxation by license fees bid up is even more objectionable in the case of alcoholic and fermented beverages than in the case of hemp drugs. What we want to do is to settle fairly moderate trade licenses, keep licenses on a graded scale, and to raise the still-head duty on liquor distilled, at the same time slightly lowering the cost of excise opium to the retail dealer to equalize the cost of wholesome opium to the *bonâ fide* consumer. Purveying opium smoking should be a prohibited and punishable nuisance, without any proof of profit to the keeper of the den.

If this were done, the wholesale price of medically or professionally tested opium should be brought down to the point at which it will compete with charas fairly, but not be underselling rum. I do not recommend the alternative device of raising the charas duty, because the existing cost of good opium in some districts has fostered the illicit use of the inferior and less wholesome sorts. This is the general balance which in theory I should like to see established. But in practice it is a very complicated problem. Care, moreover, must be taken not to hamper new spontaneous developments which may do more to advance the social and moral status of a tract as regards the use of stimulants and narcotics than a century of excise legislation, or well-meant administrative regulations. For example, there appears to be a beginning among certain classes of Punjabis for the light beers made on English-brewing principles in India. If this should spread, and were not killed by excessive regulation, it might have satisfactory results. As a matter of fact I am told that bhang does not as a rule replace spirits, nor spirits bhang. But I can imagine a light barley beer replacing bhang in time with advantage in every way to the consumer.

Nevertheless the taxation on bhang should as a matter of prudence be so adjusted as to obviate the chance of its underselling wholesome rum whether distilled by the Native or the European method.

On the whole, there is more mischief in the spread of bhang perhaps than in the moderate use of alcohol against malaria and cold, or even for merry-making.

67. Yes; (as regards charas and bhang). The present Punjab system tends to impose a tax of a varying amount that is neither ascertained nor regulated by the Revenue authority, in which the average consumer has a measure of confidence, upon the moderate, occasional and, generally speaking, the respectable consumers, while the rogues—and those are often the excessive consumers—too frequently go free.

68. It is a condition of all retail licenses for hemp drugs in this province. I understand that the drugs will not be consumed on the premises. I would not interfere as to clubs for the social use of bhang. But charas-saloons might perhaps be put down.

69. There is no recognized machinery for consulting any local option with regard to opening bhang or charas shops. But in practice the District Officer knows as a rule where there is an inevitable demand, and again where the starting of a fresh business would be objectionable. The province is not yet ripe for any attempt at gauging local opinion in these matters. Official action in any such direction would in most cases indirectly lead to grave abuses.

14. *Evidence of* Mr. James Wilson, *Deputy Commissioner, Shahpur.*

1. My experience regarding hemp drugs is practically confined to the Shahpur district, of which I have been Deputy Commissioner for the last seven years.

2. Ganja is unknown in Shahpur. Bhang and charas are used as described in the question. Bhang is also known as sukha.

3. It grows spontaneously in the Shahpur district, but only in the Salt Range.

4. Only known as bhang.

5. It grows in the Salt Range from 1,000 to 5,000 feet above sea level, with a rainfall of about 17 inches per annum, chiefly in comparatively moist places.

6. Usually scattered, but in places fairly dense.

7. In the Shahpur district the hemp plant is not cultivated for production of ganja, charas, fibre or seeds, but only for use as bhang. The area so cultivated is very small, not more than five acres in the whole district.

8. None.

9. Cultivated on land irrigated from wells. No special method of cultivation is practised. When ripe, the plant is cut and dried, and its leaves and small twigs removed to be used as bhang.

10. No special class. Only Hindus cultivate it here.

11. No ganja grows here.

14. In this district only bhang is prepared.

15. For bhang only the leaves and small twigs of the dry plant are separated by beating with a stick.

16. Ganja and charas cannot be prepared from the wild plant here. Bhang can be prepared from the hemp plant wherever grown here. It is generally prepared by the people in their own houses.

17. No special class. The Hindu producers prepare the dry leaves for sale, and the drinkers themselves prepare the bhang for drinking.

18. Charas is said to lose strength greatly in the rainy season owing to damp. It deteriorates also by exposure to the air. It is therefore kept closed up as much as possible. Bhang, if kept dry, does not deteriorate rapidly.

19. Charas is only used for smoking here.

20. In this district ganja is not smoked. Charas is smoked only by religious devotees, both Hindu and Mussalman, and that chiefly in large towns. Not one in a thousand of the total population smokes charas.

21. Not smoked here.

22. Only foreign charas, said to come from Yarkand.

23. Bhang is only drunk.

24. Bhang is very seldom eaten, and only when it is not convenient to prepare the drink. It is drunk chiefly by religious devotees, both Hindu and Mussalman; seldom by Hindu shopkeepers, and almost never by Mussalmans who are not fakirs. It is hardly ever consumed, except in large towns, where perhaps two per cent. of the population consume it. For the whole district perhaps five in a thousand drink bhang.

25. No very marked change either one way or the other.

	Charas.	*Bhang.*
26.	(*a*) Very few.	One-fourth.
	(*b*) Almost all.	Half.
	(*c*) None.	One-fourth.
	(*d*) None.	None.

27. Almost all the smokers of charas and almost all the habitual excessive consumers of bhang are religious devotees, and the reason they take to it is said to be that they often sit without employment; in fact, have nothing better to do. Many begin by following the example of fakirs. The moderate consumers of bhang are many of them Hindu shopkeepers, who drink it for its cooling and appetising effect, especially in the hot weather.

28. *Charas*—

(*a*) Hardly any such.

(*b*) One tola per diem.

Bhang—

(*a*) Two mashas per diem.

(*b*) One or two chittacks a day.

29. Nothing is mixed with charas except tobacco, which is put in the bowl of the huka below, and the charas above.

With bhang black pepper is generally mixed that it may not cause indigestion. Moderate consumers mix melon seed, gourd seed, almonds, cardamoms, sugar, or sometimes milk, to give it a good taste and prevent it from being too dry.

30. Almost entirely confined to the male sex, except that prostitutes sometimes consume them. Charas is generally smoked in company, and bhang almost universally so. Children very seldom consume these drugs, except when led to it by the example of fakirs.

31. The habit seems easily formed and very difficult to break off. There is a tendency for the moderate habit to develop into the excessive.

32. There is no custom here in regard to the consumption of the drugs, and no religious idea connected with it, except that religious devotees say it assists them to contemplate the deity. They are consumed more largely on holidays than on other occasions.

33. The consumption of both bhang and charas, and especially charas, is generally regarded as very objectionable, because it destroys the moral and physical fibre of the man who consumes them to excess. There is a strong public opinion against them, especially against charas, which is considered more pernicious than bhang. The hemp plant is not worshipped, but bhang is offered in temples to Shiv on the Shivaratri.

34. It would be a very serious privation to all excessive consumers, whose craving for the drug is very pressing and makes them frantic. Want of the drug is said to cause diarrhœa or dysentery. In this district of 500,000 inhabitants, perhaps 200 are excessive consumers of charas and 1,000 of bhang.

35. As charas is imported, it would be easy to prohibit its consumption here and to prevent illicit consumption. The few consumers would suffer, but the population generally would approve of the measure, and the discontent would be insignificant.

Bhang grows here, and it would be very difficult to prevent illicit consumption. The general population would welcome the prohibition, and the

discontent, which would be confined to the habitual consumers, would be of little importance. Prohibition would certainly diminish the consumption greatly. A certain number of consumers would take to alcohol or other drugs; but the actual total consumption of intoxicating liquor and drugs would be diminished.

36. No reason here to think that alcohol is being substituted for these drugs, bhang being much cheaper than alcohol.

37. No ganja smoked here.

38. *Nil.*

39. Smoking charas is said to be much more rapid and deleterious in its effects than drinking bhang. A man who smokes charas can hardly avoid taking it to excess, while bhang may be taken in moderation.

40. Charas is not prescribed. Bhang is sometimes prescribed for diarrhœa or piles.

41. Charas has no beneficial effects. Bhang is said sometimes to assist digestion, but never to give staying-power or act as a febrifuge. Its moderate habitual use is sometimes said to assist digestion, give an appetite, and cool the body. Its effects are described as "drying and cooling."

42. A number of consumers, especially Hindu shopkeepers, consume bhang moderately without injurious results; but there is danger of the habit growing on them.

43. Inoffensive.

44. It is cooling and refreshing, produces slight intoxication, creates appetite, does not allay hunger. If taken in moderation, the effects last only for an hour or so, and there are no after-effects or longing.

45. Charas is seldom taken in moderation. The habitual moderate use of bhang appears to have none of the noxious effects mentioned in the question.

46. The excessive use of charas or bhang impairs the constitution. It is said to dry up the blood. It causes constitutional paleness, causes indigestion, greatly impairs the moral sense, and makes its victim incapable of ordinary thought or exertion, deadening the intellect, and in some cases producing insanity.

I have seen a considerable number of excessive bhang and charas consumers. They have all an unhealthy, bloated look, yellow vacant eyes, and a listless appearance. Nothing interests them, except the prospect of getting some of their favourite drug. Cases of insanity seem few; but one man, Panditta Bera of Bhera, age 35, son of a sweetmeat seller, has become insane, apparently owing to the effects of charas, which he smokes to excess. His habits are filthy, and he ill-treats his mother. Another man, Sita Ram Brahman of Bhera, age 28, smokes charas to excess, and has been more or less insane. He has squandered his property, beats his parents, and has lost all moral sense.

47. No.

48. No. Apparently there is no hereditary tendency.

49. Not used as an aphrodisiac. These drugs are said to tend to produce impotence.

50. As above.

51. If by bad character is meant persons given to crime, there seems no evidence connecting the use of these drugs with bad characters. The consumers in moderation are just like their neighbours; neither more nor less given to crime.

52. Similarly, although persons addicted to these drugs in excess lose all sense of shame, and beg for means to allay their craving with blessings and curses, they are not specially addicted to crime.

53. Certainly not in this district. The universal remark is that the use of bhang or charas makes a man ridiculously timid, so that even the flight of bird or the fall of a leaf startles him.

54. Never in this district.

55. No such case known here.

56. Dhatura is not mixed with bhang or charas. The admixture of black pepper with bhang is said to prevent flatulence. Sugar is mixed to make it more intoxicating; milk to make it less dry. Other articles are added to give it a more pleasant taste.

57. No such custom here.

58. Capable of improvement.

59. As charas is universally admitted to be injurious and not beneficial, I would prohibit its importation and consumption, or at all events impose a high tax on it. Bhang also is much more injurious than beneficial, and I would make an attempt to prohibit it, beginning with selected districts and beginning with taxation.

60. Not produced here.

61. Not produced here.

62. The cultivation of the hemp plant could be entirely prohibited without much difficulty by simply making it punishable with fine and imprisonment. A tax per acre should certainly be imposed, as is done with opium in the Punjab.

63. I should like to see the experiment made in selected districts of prohibiting trade in charas and bhang altogether. In any case, I think fewer retail licenses should be given, that an import tax should be put on charas, and a transport tax on bhang, the cultivation of which should be taxed.

64. Only that the import of charas and the transport of bhang should be taxed to make them dearer and thus discourage consumption.

65. Certainly charas and bhang should pay some taxation, as alcohol and opium do. At present in this province they pay very much less in proportion than those intoxicants do.

66. No ganja used here.

67. Only that it should be increased.

68. It is not usual here to consume these drugs on the premises, and such consumption should be forbidden.

69. Local public opinion should certainly be considered. I have declined to open any new shops and closed some old shops, where the amount bid for the license was very small, showing that there was little demand.

70. *Nil.* I should think very little charas is sold except in licensed shops. No doubt a good deal of bhang escapes taxation altogether.

Oral evidence.

Question 1.—I have been eighteen years in the service.

Question 3.—I believe the plant is not collected by the contractors in the salt range. The supply of bhang sold in the district comes, I believe, from the Himalayan tracts; but I am not aware that there is any distinction drawn between the drug from different localities.

Question 9.—The seed is sown broadcast as far as I know, but I have only seen the crop growing

not the sowing of it. I saw a good crop only a few days ago. I put in a note on cultivation by my Excise Assistant, Mr. Kirthee Singh:—

"In the Shahpur district ganja is totally unknown, and charas, except in isolated cases for private consumption, is not extracted. The plant is raised merely for use as bhang.

"After selecting the land for hemp cultivation, the preparation of the soil begins in August and September. The land chosen is usually close to the town or village, and the soil preferred is called *niain* (or land manured with ordure, night-soil).

"The land is then ploughed four or five times: the oftener the better, and if other soil than *niain* it is manured.

"The seed is sown broadcast in September, six seers of seed per bigah at a cost of about eight rupees.* The land is then watered, and in about three weeks the young plants are from 6 to 12 inches high.

* This apparently includes the cost of manuring.

J. W.

"The crop is ready for gathering in March and April. During the period October to March, the land has to be watered four or five times, and it has also to be hoed now and then and kept clear of weeds.

"No distinction is made between male and female plants as is the case in cultivation for ganja; but, when ripe, the male and female plants are cut down together and then laid out to dry in the sun. After being thoroughly dried the stems are shaken, and the leaves, flowers and small twigs which fall off are collected and stored. What is required for private use is kept, the remainder is sold to the nearest licensee.

"Sometimes a cultivator may want a little charas for private use, in which case he beats the flowering twigs over a piece of cloth laid on the ground, and then collects the greyish white powder which falls. This requires only to be dried a little in the sun and it is ready for use.

"The average outturn is from eight to ten maunds of bhang per bigah, and the price realized varies from two to four rupees a maund."

Question 20.—As far as I could find out, charas is smoked only by religious devotees. At all events, consumers from other classes must be quite insignificant. There appears to be no difference in feeling between Hindus and Musalmans on the subject. The consumption by fakirs of both religions appears to be pretty equal.

Question 35.—My idea of the policy of Government regarding all intoxicants is that Government should certainly do nothing to encourage the extension of consumption; that it should be careful not to drive the people from the use of one intoxicant to another which is worse. As an instance, I think it would be very much worse if Government were to drive the people from the consumption of opium to alcohol, which, in this country at all events, is more harmful. As regards charas, in the Shahpur district at all events, the effects of its consumption are almost entirely injurious, and there seems no danger of prohibition of the consumption driving the people to the use of a more deleterious drug. There is no more harmful drug which even the fakirs are likely to take to. I know nothing of the use of dhatura, except its administration as a poison. In regard to the policy of Government, there is another point of importance, *viz.*, that we should have the feeling of the people with us. There is no objection to Government raising taxation from a drug which is to be restricted. Taxation has both advantages, *viz.*, as an unobjectionable means of raising revenue, and also as a method of restriction. Taxation should be raised to the full extent possible, consistently with not making the evil of smuggling greater than the evil of consumption. In estimating the evil of smuggling, the general feeling of the respectable portion of the people is an important factor. Taxation must not, of course, be raised to such a pitch as to drive the people to a worse habit.

As far as I can judge, the entire prohibition of charas, if introduced gradually, would not have any of the bad effects noted above. If introduced suddenly, it would probably drive a large number of the excessive consumers of charas to some other kind of excess, such as excessive opium eating or liquor drinking. Besides, I think sudden prohibition would be cruel. I should therefore begin by taxation and gradually raise it, leaving the question of total prohibition to be decided by experience.

I have seen a considerable number of charas-smoking fakirs and a few of other classes also who are well known as excessive consumers. I have collected them along with respectable people in three of the chief towns of the district. I have talked with them and other respectable people about them, and I have gathered that this excessive use produces all the evil effects which I have mentioned in answer No. 46 to a greater extent than any other intoxicant with which I am acquainted. Those members of other classes who take to charas smoking generally become fakirs in time, and it is uncommon for them not to do so. I know of no class, such as labourers, who take charas in moderation as an ordinary stimulant.

I do not think the moderate use of bhang does any harm so long as it is moderate.

I have taken into consideration this moderate use in making the recommendations in answers No. 63 regarding the experimental prohibition of bhang, and this is one of the reasons why I recommended the experiment in selected districts only. I find that the people generally, including the moderate consumers, are inclined to approve prohibition, regarding the habit as bad.

It must be understood that my answer refers only to the Shahpur district. If the prohibition is not found to be feasible owing to the circumstances of other tracts, I think the first step ought to be to impose a tax on cultivation as proposed in answer No. 62. In the places where the hemp plant grows spontaneously in abundance, nothing, so far as I can see, is practicable; but a transport tax might be introduced which would have a certain effect in diminishing consumption. At present bhang is only taxed through the medium of the licenses for retail vend. I should think also that in the Shahpur district, and, as far as I know, in the Punjab generally, the number of shops for sale of charas and bhang might safely be largely reduced; but I have already made some reduction of the Shahpur shops—*vide* my answer No. 69. Formerly the licenses of the Shahpur district were sold for the whole tahsil, and the contractor could ask permission to open shops wherever he liked, and that permission was generally granted. This system led to the opening of more shops that were justified by the needs of consumers. Some four years ago, under instructions from the Commissioner of Excise, I

sold the licenses for shops separately, and I found that the prices bid for some of the shops which had formerly been established were very low, and this I thought sufficient justification for reducing such shops. Formerly there were fourteen shops for the whole district, and now there are only six. The total amount paid for licenses has not, however, fallen off in consequence of this reduction. The inference I draw from this is that the places for which licenses have now been granted are the places where the consumers principally live, and that shops at other places are not required.

I have no experience whatever of ganja. There is none consumed in the Shahpur district. If through the restriction of charas people wished to take to ganja it would have to be imported, and it could be restricted in the same manner as charas.

I recently had all the intelligent and respectable Hindus of the district assembled in connection with the ascertainment of their tribal customs. I asked those who wished to have opium restricted to stand up, and no one stood up. I then asked those who wished the present system of dealing with opium continued, and they all stood up with acclamation. I then put the same questions regarding charas and bhang, and nearly the whole assembly stood up for prohibition; for continuance of the present state of things only one or two stood up. These said that fakirs would suffer, and the others said that would not matter: they would soon get over it. Some of the assembly, even of those who declared for prohibition, were themselves moderate consumers of bhang. They had clearly bhang as well as charas before their minds. Several of the persons were dealers in opium, and very few, if any, dealers in the hemp drugs. There were about 100 present at this meeting, mostly shopkeepers, from all parts of the district, and representative of the best feeling of their class.

A number of the more respectable object to charas, because their young men get tempted by the fakirs to use it and ultimately join that body. Some of the excessive smokers of charas have themselves expressed regret to me that they ever took to the habit, much in the way that excessive consumers of liquor will do. These men were fakirs; but a fakir in Shahpur is not only a religious devotee, but often an idle good-for-nothing who assumes a religious character.

15. *Evidence of* Lala Mulraj, *Extra Judicial Assistant Commissioner.*

2. These definitions are correct. In the Punjab bhang is called also vijaya, buti and sukha. Charas is also called sulfa.

3. Hemp plant grows spontaneously in the Kangra, Gurdaspur and Rawalpindi districts.

4. The plant is known by the name of bhang.

18. Ganja, charas and bhang deteriorate by keeping. These drugs keep good for a year if kept with ordinary care.

24. Idlers in all classes drink bhang. Among Sikhs and sadhus generally, the proportion of persons who drink bhang is relatively greater than among other people. In winter bhang is more generally eaten than drunk.

29. Ordinarily black pepper is mixed with bhang in drinking, and sometimes almonds, poppy seeds, cardamoms, seeds of melons, aniseeds, salt, sugar and milk.

30. These drugs are used by the male sex.

33. The smoking of charas and ganja is considered disreputable.

35. The prohibition of the use of these drugs would occasion discontent among the consumers. The prohibition would not be followed by recourse to alcoholic stimulants. The use of alcohol is considered objectionable from a religious point of view among the generality of people.

40. The use of bhang is prescribed on account of its medicinal qualities by *vaids*.

41. The moderate use of bhang may be beneficial and promotes appetite.

43. Moderate consumers are inoffensive to their neighbours.

49. Bhang is sometimes used as an aphrodisiac.

51. Bad characters generally use these drugs.

16. *Evidence of* Mr. J. A. Robinson, *Excise Officer, Lahore.*

1. As Excise Officer of Lahore district for several years.

2. I have always been given to understand that the tender leaves of the hemp which contain this resinous matter are pounded and made into charas. Ganja is not used in the Lahore district. Charas is also known here as "*soolfa.*" Bhang as "*booti*" by Muhammadans and as "*sookka*" by Hindus.

6. Scattered in places where it grows spontaneously in this district (Lahore).

7. My experience is of two districts only, in both of which hemp is not cultivated.

15. Charas undergoes no preparation for smoking; bhang is pounded and made into a drink with addition of pepper, sugar, almonds, melon seeds, etc. A sweetmeat, majun, is made with sugar, and the active principle of charas or bhang obtained by cooking with ghee, which is then strained and mixed with the sugar.

16. The drink is. Yes. Not charas. Ganja not used here.

17. Charas is imported and needs no preparation for smoking; bhang is also imported and consumers make the drink for themselves. Majun used to be made by sweetmeat sellers, but its preparation has been interdicted, the men being unlicensed.

18. Charas and bhang. Yes, keep good for about three years (though gradually deteriorating); after three years is not of much value, and after five or six years utterly valueless.

19. Ganja not used in this district. Charas for smoking only. A very limited quantity of charas used formerly to be used in the manner described in answer to question 15.

20. Principally lower classes and fakirs. Can't say what proportion; few among the middle and higher classes.

21. Not used in this district.

22. Foreign. From Yarkand.

23. Occasionally only by some Hindu fakirs.

24. By classes referred to in answer 20.

25. Charas and bhang Said to be slightly on the increase.

26. No reliable information available, but apparently the largest proportion are the habitual moderate consumers.

28. Bhang—

(*a*) One tola per day, cost one pice.

(*b*) Two and a half tolas per day, cost 2 pice.

Charas—

(*a*) One-fourth of a tola, cost one to one and a half pice per day.

(*b*) Up to to three tolas, cost four annas per day.

29. Bhang—

(*a*) Pepper.

(*b*) Almond, melon seeds, milk, sugar, not dhatura. Pepper to prevent flatulency, others to reduce astringency. Tobacco is used with charas in smoking. Bhang massala not known here.

30. Charas and bhang—Usually in company. Females also use bhang and charas, but a few as compared with males; not children.

31. Charas and bhang—Yes, easily formed; difficult for habituals to break off. The tendency of the moderate is to develop into the excessive, more in respect of charas than bhang.

32. No religious or social customs so far as I can learn; ascetics believe that bhang prolongs the state of mind during which it is taken. If meditative, his mind will continue so whilst the influence of the drug lasts, otherwise his thoughts would get diverted. I am told that worshippers of Shiva think they will please the deity by indulging in a drug to which he was partial.

33. Unfavourably. Social public opinion is, if any thing, against the practice. Use of charas is in disrepute owing to its effects on consumers. Hemp plant not worshipped in this district.

34. Yes, I think so.

35. No, unless indulgence were made penal. It would give rise to an illicit trade. Serious discontent would be caused among consumers. I doubt whether such discontent would amount to a political danger; the discontent on part of consumers who are in the army should be taken into consideration in dealing with the question of prohibition. Prohibition would not, I think, as a rule, cause recourse to alcoholic stimulants but might to other drugs.

36. I think not. Use of alcohol is on the increase, but not in substitution.

37. Ganja not used in this district.

39. Charas-smoking is worse in its effects than bhang-drinking, and the charas smoker is more likely to become an excessive consumer than the bhang drinker.

40. Yes, to a limited extent. No, so far as I have been able to ascertain.

41. From what I have been able to learn I would answer (*a*), (*b*) and (*c*) in the negative. Bhang is said to increase appetite and in this way to benefit men who lead indolent lives if taken in small quantities.

42. The moderate use of bhang is said not to be harmful.

43. Yes.

44. Charas not refreshing, produces intoxication almost immediately. Slightly allays hunger, effects last about three hours, after-effects unpleasant, want of subsequent gratification, produces longing and uneasiness.

Bhang not refreshing, produces intoxication, creates appetite, effects last longer than charas, want of subsequent gratification at the accustomed time causes a feeling of uneasiness and unrest.

45. (*b*) Induces laziness.

(*c*) No. Bhang increases appetite.

(*d*) Charas (smoking) slightly allays hunger. I have noticed that charas smokers keep coughing whilst smoking.

(*e*) Laziness, not debauchery.

(*f*) Deadens the intellect. Charas-smoking by persons not thoroughly accustomed to it occasionally produces insanity, but so far as my experience goes the insanity is not permanent.

47. I think not, though the children of such men, when they grow up, may take to it from the force of example.

51. A large proportion of bad characters are addicted to the use of these drugs.

Hardly any connection I should say.

52. My belief is that the use of these drugs does not induce to crime, but that the criminal classes in towns and cities are more prone to seek this gratification owing to want of regular occupation.

53. I think it sometimes causes hallucinations, and that under the influence of the hallucination, violent unpremeditated crime is sometimes committed. A case came before me judicially, in which a man under the influence of some drug nearly killed a bania who was sleeping in his shop; he had had dealings with the man. My belief was that he acted under some hallucination; at his trial he could not explain why he had acted in the manner he did.

54. I think not as a rule, though I think there are solitary cases in which this is done. Such cases have not come within my personal observation.

55. I have never known or heard of any case in which any preparation of the hemp plant has been used to stupefy victims. Dhatura is generally used.

58. Others more competent will doubtless make valuable suggestions on these points; my idea is that there should be an import duty on charas so as to enhance its cost. There is no doubt that charas-smoking is an unmixed evil. Bhang-drinking is not so bad. I think that, if possible, measures should be devised for bringing the production of bhang under some control, and that in districts where it grows spontaneously, but sparsely, measures should be taken for a succession of years to have the plants cut down and destroyed before they run into seed.

60. Ganja not produced.

61. Charas is imported.

62. I have made some remarks under this head in replying to Nos. 58 and 59. Without wider experience I would not venture to offer any suggestions.

63. I think as an experimental measure licenses for retail vend of charas might be restricted to large towns and cities.

64. I think there should be an import duty on charas so as slightly to enhance its cost.

66. Ganja not used here.

68. Yes, as regards charas, I think these charas-smoking dens might with advantage be closed. Facilities for smoking and companionship tend, I think, to increase consumption.

69. Existing shops are in localities where they have been for years past. In respect of new shops local public opinion should, I think, be considered.

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17. *Evidence* of* Sardar Bahadur Lachmi Sahai, *Extra Assistant Commissioner, Amritsar.*

1. In ancient times my ancestors were men of authority and note, on which account I had opportunities of meeting many people during my youth. For fourteen years I held the post of Tahsildar in the Ferozepore, Gujranwala, Lahore, Sialkote, and Gurdaspur districts, and then I was promoted to the post of Extra Assistant Commissioner, and remained attached to the Gurdaspur and Hoshiarpur districts, and now I am posted to Ludhiana. During this period I acted as Excise Officer on certain occasions, and as such had opportunities of coming in contact with excise contractors, consumers of these drugs, and traders, in consequence of which I am able to answer these questions, as far as my knowledge goes.

2. Ganja is not manufactured in the Punjab at all, nor is it generally used in this province, and therefore its varieties cannot be defined. In this province charas is known by two names, *i.e.*, (1) charas, and (2) sulfa.

3. Bhang grows spontaneously in the Gurdaspur, Hoshiarpur, Kangra, Simla and Jullunder districts, in the Mandi, Suket and other Hill States of the Simla and Kangra districts, and in some villages of the Kalsia estate, in the Umballa districts. It is abundant in the Hill States named above, and grows in large quantities in the Kangra, Simla and Hoshiarpur districts.

4. The different names by which bhang is known are (1) bhang, (2) sabzi, (3) buti, (4) sukha, and (5) bijia.

5. Plants of wild hemp have not been seen on the high peaks of mountains. It generally grows in habitations at the foot of the hills, and humid climate and damp soil are also necessary for its growth.

6. The growth is generally dense.

7. I have never seen or heard the cultivation of this plant in any district.

(*a*) No.

(*b*) No.

(*c*) It is used as bhang, of course.

(*d*) No.

8. See reply No. 7. There is no special area under such cultivation in this province.

9 and 10. See reply No. 7.

11. Ganja is not produced in the Punjab. This question has been answered by a part of answer No. 2.

12. See part of answer No. 2 for reply to this question.

13. There is no restriction, nor is ganja produced.

14. In these districts (*sic*) ganja and charas are not prepared from bhang. I have, however, heard that the Kotkhai and Kotguro ilakas round Simla, and in the Rampur and Jubbal States in the Himalayan range, some people crush or rub the green leaves of the plant between their hands, and the juice which sticks to their hands by this process is taken off in small sticks by rubbing the hands, and from these sticks charas is manufactured in very small quantities, and a limited number of persons prepare it. I have never seen or heard this charas imported into these (Punjab) districts for sale, nor is it considered good for intoxication, and hence it has not been brought in use. In the province of Kashmir a small amount of charas is prepared from bhang and is locally consumed.

15. See reply No. 14. Charas is largely consumed for smoking only, and a small quantity used in medicines. Bhang is used both for eating and drinking. There are two ways of eating it, *i.e.*, (1) by mixing it with sugar, etc., and (2) by taking it in the preparation called majun.

16. People cut the plants from the jungle and collect them in their houses. Nothing else is done to prepare them for use.

Ganja and charas are not prepared in this province, except in the extraordinary way in which charas is prepared in the Simla Hills, *vide* reply No. 14.

17. Ganja and charas are not manufactured in this province. As regards bhang, the cultivators cut it from their proprietory land, and in most cases the excise contractors of villages have it gathered by paid coolies. The zamindars generally take nothing for the bhang thus collected, because its plants do not grow on their culturable lands.

18. In cold countries, such as Ladakh, where charas is stored for traffic with India, it does not deteriorate for three years; but when it is exported from Ladakh to hot countries, like the Punjab, it loses its intoxicating effect after one year, and, if kept for a longer period, it becomes quite useless. It begins to deteriorate after one year, generally on account of heat. In order to prevent its deterioration, it is sent to cold climates in the hills, and this, too, can protect it for two years only. During the second year it loses its effect.

19. Charas mixed with tobacco is used only for smoking, and is smoked in a huka or chillum. It is also seldom used as a medicine, according to the Vedic mode of treatment.

20. The following classes of Hindus and Muhammadans use charas throughout the Punjab:—

Hindus.—Sutheres, bairagis, sangasis, nangas, and other Hindu sadhus, Brahmans, and Purbias.

Musalmans.—Mirasis (musicians), takiadars and their associates, naushahe and Kashmiri fakirs, numbering about 36,275. The Commissioner of Excise remarked in his report for 1892-93 that in

* Translation.

the Punjab 1,020 maunds, 5 seers and 10 chittaks of charas was sold by retail sale, and so the average consumption per head was three mashas.

21. Not used.

22. Native charas is not produced in this province; but charas of foreign countries is used here, which is imported from Yarkand *viâ* Ladakh and Kulu, and is also imported into the Rampur State *viâ* Kanuri. During the Loi Fair, at Rampur, in the month of Katak, the Kanuris bring charas from Ladakh for sale at the Rampur Fair, but larger quantities of charas are imported from the Ladakh market (*sic*).

23. No person uses bhang for smoking.

24. The consumers of bhang in this province generally drink it after pounding it (in water); but if any one cannot get a mortar for pounding it, he is obliged to crush in it his hands, mix a little gur with it, make it into a large pill, and swallow it. The well-to-do people take it in the form of majun. The number of consumers is grossly about 1,60,017, of which 64,000 are habitual consumers, and of these one per cent. eat bhang.

25. The use of bhang is not on the increase or decrease on account of its price since the last many years. The increase or decrease in the consumption of charas depends on the rates at which it is sold; because in 1890-91 the average rate was Rs. 11-7-1 (per seer), when 817 maunds 25 seers and 5 chittacks were sold in 1891-92, when the price fell to Rs. 7-1-10 (per seer), the quantity sold ran up to 1,026 maunds 22 seers 9 chittacks, and nearly an equal quantity was sold in 1892-93, when the price was Rs. 6-2-5 per seer.

	Charas.	Bhang.
26. (*a*) Habitual moderate consumers . .	24,002	16,322
(*b*) Habitual excessive consumers . .	24,003	16,322
(*c*) Occasional moderate consumers .	1,12,012	3,627
(*d*) Occasional excessive consumers .	12,012	3,627

Classes (*a*) and (*b*) use bhang daily, regardless of seasons, (*c*) and (*d*) use it during the summer months, and a limited number of them during winter also. The average daily consumption per head is 3 mashas. As regards charas, classes (*a*) and (*b*) use it daily, and (*c*) and (*d*) occasionally during the winter months.

27. The Hindu and Muhammadan fakirs mostly use bhang and charas, as well as those people who have no interest in wordly affairs, and who do not require to work with wisdom and intellect. Licentious people generally contract such habits, and particularly those who have a tendency for devotion use the drug in small quantities.

28. The average daily consumption of charas is 2 maunds and 27 seers, because in 1892-93, according to the report of the Excise Commissioner, 1,020 maunds 5 seers and 10 chittacks of charas was sold. The average allowance of bhang is 10 maunds per diem as, according to the Excise Commissioner's report for 1892-93, 3,640 maunds was consumed. The average daily allowance for classes (*a*) and (*b*) is 3 mashas.

29. The ingredients ordinarily mixed with bhang are the seeds of water melon, pumpkins, cardamoms, black pepper, almonds, sugar, and milk. All the consumers do not mix all of the above ingredients. Some put them all, while others some of them; but black pepper is generally mixed.

30. Of the consumers of bhang and charas, 10 per cent. use it in solitude and 90 per cent. in company. Boys above the age of twelve use these drugs, and women do not use it at all. Of course women of loose character indulge in these drugs in very rare cases.

31. People get the habit of using bhang and charas from each other's company, and then to forego the consumption of charas causes serious privation, while the consumers of bhang suffer less. Moderate consumers have a tendency for excess.

32. Bhang and charas are never used to any large extent in connection with any social or religious custom. In the worship of the god Shiva, the Hindus occasionally use bhang.

33. Respectable people of this province look down upon charas-smoking. Some respectable people, however, use bhang during the summer. The *bhangis* and *charsis* are generally in disrepute.

The hemp plant is not worshipped according to any religion. Some Sikhs attribute the use of bhang to their superiority.

34. It would cause serious privation to the consumers of charas and bhang to break off their habit, and there is apprehension of their suffering from the following diseases: In case of charas, from cough, asthma, and hiccups, etc.; and in cases of bhang, from palsy, rheumatism, and weakness of the bladder, etc.

The consumers of charas will suffer much more, and the probable numbers of each class are, bhang 24,003, and charas, 16,322.

35. The prohibition of charas is feasible, because its export from Ladakh can be easily stopped there. The prohibition of bhang is, however, difficult, because in some of the Punjab districts named in reply No. 3 it grows spontaneously, and, if prohibited, people would consume it illicitly. The prohibition would occasion discontent among the consumers, but such discontent would not amount to any political danger. The discontent among the Nihang Sikhs (consumers of bhang) would, however, be dangerous to some extent. People would be inclined to have recourse to alcoholic stimulants and opium to a small extent if prohibition is made.

36. Such has not been the case up to this time. In extremely rare instances, however, wines and opium may have been used for these drugs.

37. When ganja is not used at all in this province, the difference of effect of charas-smoking from that of ganja cannot be explained.

39. In smoking charas, nothing except tobacco is mixed with the drug, nor do the consumers wish to mix anything else with it. It cannot be less injurious in any form.

40. Bhang is medicinally used in cases of diarrhœa, indigestion, chronic dysentery and phlegmatic diseases, and charas is administered in cases of chronic dysentery and for retarding the discharge of semen along with other medicines. It is also efficacious for burning sensations in the skin, and is used in prescriptions for the treatment of skin when it becomes senseless by excessive heat or cold. Bhang is given to cattle for increasing hunger and thirst.

41. Bhang increases appetite, produces round sleep, and prevents the bad effects of unhealthy climates and bad water when travelling.

There are no special classes of people who use the drugs for the purposes indicated in the question. Of course the Hindu and Muhammadan fakirs who are habitual moderate consumers do use them for the said purposes.

Charas is not beneficial for alleviating fatigue and hard labour; but the moderate use of bhang does alleviate fatigue.

42. The moderate use of bhang is neither beneficial nor injurious; but even the moderate use of charas is not harmless.

43. The moderate consumers of bhang are inoffensive to their neighbours. The charas consumers, however, are offensive to their neighbours, inasmuch as the obnoxious smoke of the charas, their coughing and prattling are very troublesome.

44. The habitual moderate consumers of bhang feel pleasure when they form the habit. It is refreshing, produces intoxication, and increases appetite. The intoxicating effects remain the same as long as the consumer continues to drink. On the contrary, charas, on account of its heating and arid qualities, affects the appetite, produces cough, and also uneasiness for want of subsequent gratification.

45. The habitual moderate use does not produce any noxious effects—physical, mental, or moral. It does not impair the constitution. It does not injure the digestion or causes loss of appetite. It does not cause dysentery, bronchitis, or asthma. It does not impair the moral sense, nor induce laziness or habits of immorality or debauchery. It does not deaden the intellect, produce insanity and, if insanity be even produced, it is not reinduced if the use of this drug (bhang) is given up. If persons suffering from mental anxiety or brain disease use the drug to obtain relief, they may often tend to indulge in the moderate use of charas and bhang.

46. The habitual excessive use of these drugs would produce effects contrary to those mentioned in answer to question No. 45; but the effects of charas would be more harmful than bhang, which is a mild intoxicant.

47. Not a hereditary habit.

48. As the habit is not hereditary, this question need not be discussed.

49. Nearly half of the habitual moderate consumers of charas and bhang use the drug as an aphrodisiac. Bhang is so used by the prostitutes to some extent. The use of charas tends to produce impotence to some extent.

50. Those persons, who commence the moderate use of charas and bhang at first, gradually become addicted to use them in excess. At the age when they are habitual excessive consumers, they have no inclination for debauchery. Among the habitual excessive consumers some use them for purposes of devotion, and most of them for the sake of intoxication.

51. A very small proportion of bad characters use charas and bhang, because the use of these drugs would affect their energy and activity for criminal designs.

52. Habitual criminals should be daring and courageous, which the excessive consumers of bhang and charas are not. Every moderate and excessive consumer of bhang and charas is a coward (as a rule).

53. Excessive indulgence in bhang and charas does not incite to any violent or minor crime, nor have I heard of any such violent criminal.

54. Criminals never use these drugs to fortify themselves to commit crime, because they consider that intoxication would depress their spirits and courage.

55. Certainly, if any criminal induces a temperate person to use an excessive quantity of charas or bhang, it can be concluded that he did so with the object of theft, etc., but no case of the kind has ever come before me. Complete stupefaction of temperate persons is possible with this drug without admixture.

56. Habitual offenders can carry out their criminal designs (*a*) by inducing their victim to take a moderate quantity of bhang or charas with admixture of dhatura, etc., and (*b*) by inducing their victim to take an excessive dose with the admixture of a little dhatura, etc.

57. No one eats or drinks charas in this province; but it is, however, smoked. It is occasionally used in medicine in very small quantity.

58. The present system of administration is good.

59. No improvement is required.

60. Ganja is not produced in this province.

61. Charas is not produced in this province.

62. Hemp is not cultivated in this province, and as regards the wild growth of it, in case the owners of land do not take any compensation for it, there seems no necessity for control over it by Government. If it is controlled, some tax would have to be imposed on it, and the control would be feasible by means of revenue papers. There would be obstacles at first; but perhaps, under such circumstances, the agriculturists might bring under cultivation the areas on which the hemp plant grows wild, and its production may gradually cease.

64. The existing usage is correct.

65. The system now in force is correct and proper.

66. Ganja is not produced in this province.

67. There is no objection. If a tax be imposed on charas, its consumption will be reduced by the consumers, and they would thus avoid physical injuries. The tax may be Re. 0-8-0 per seer, and its sale should be restricted to the markets at Umballa, Hoshiarpur, Amritsar, and Rawalpindi.

Nearly 4,900 maunds of charas is imported into the Punjab every year, of which nearly one-fourth is consumed here, and the rest is exported to other places outside the province.

The consumers of charas are generally destitute people, and they would dislike the high price of the drug owing to the imposition of tax.

68. There are shops in abundance for the sale of these drugs, according to requirements, and this arrangement is good. There are no licensed shops where the drug may be consumed on the premises.

69. Enquiry is not made (from the people); but shops are, however, opened according to the wishes of the people.

70. This has no connection with the Native States, nor is there any loss (*sic*).

18. *Evidence of* Rai Bahadur Bhagwan Das, *Extra Assistant Commissioner, Amritsar.*

1. I have had the opportunities of being in Kangra, Hoshiarpur, Jallandhar, Muzaffargarh, Gurdaspur and Amritsar districts, where I had been able to gather the information regarding the hemp drugs, on which my answers to the questions are framed.

2. The names of the preparations of the hemp are known by the same names in this province as given in Dr. Prain's report.

3. It spontaneously grows in Kangra, Hoshiarpur and Gurdaspur districts.

4. It is known by the following different names:—(1) bhang, (2) sabzi, (3) savi, (4) sukha, (5) buti. According to my knowledge all these names refer to the same plant.

5. Sandy soil, *i.e.*, "gasra," and rainy season are necessary for the growth of the wild hemp.

6. Ordinarily the growth of the wild hemp is dense.

7. As far as I know there is no cultivation of the hemp in this province.

14. Out of the three products, bhang is only prepared in this province.

15. Bhang is prepared from the wild hemp by drying the plant and pulling off the leaves afterwards. For smoking charas, and for eating and drinking bhang is used.

16. Yes, bhang is prepared by the people both in and outside their houses. It can be prepared from the hemp plant wherever grown.

17. No special class of people can be defined who prepare bhang in this province.

18. Yes, bhang and charas both deteriorate by keeping. They quite lose their effect in time. Bhang keeps good for one year and charas for five years under ordinary care; charas, if kept in a moist place, does not deteriorate for a period of five years; at the same time bhang does not deteriorate for one year if properly kept away from the damp place.

19. Yes, as far as my knowledge goes, they are used only for smoking.

20. Generally the poor classes and especially the fakirs smoke charas.

22. Foreign charas is chiefly used; it is imported from Yarkand.

23. As far as I know, no one ever smokes bhang.

24. There is neither any special class and locality, nor any definite proportion of the people who eat and drink bhang.

27. As regards the classes, among the Hindus, generally Sikhs are addicted to bhang, and fakirs to both bhang and charas; among the Muhammadans, *marasi, nowshai* and *malang* fakirs are addicted to both bhang and charas; sweepers generally smoke charas; as regards the circumstances leading to the habits of these drugs among the above mentioned classes are the following. In hilly districts where there is cold, people smoke charas thinking it to be a protective against cold, and in hot districts people drink bhang as a cool drink, and in moderate ones people fall to the use of eating and drinking bhang considering it to be a stimulant for their appetite.

28. 1. Bhang—

(*a*) About a pie on an average;

(*b*) three or four pies.

2. Charas—

(*a*) one anna;

(*b*) four annas.

29. The consumers of bhang and charas never mix any other ingredient with them in this province.

30. Generally bhang and charas are consumed in company. This consumption is not mainly confined to male sex and any time of age. It is unusual for children to consume bhang and charas.

31. The habit of eating and drinking bhang is easily formed, while that of charas-smoking is difficult to acquire; it is difficult to break off the habit once formed; there is a tendency for a moderate consumer to develop into an excessive one.

32. Bhang is generally given as a cool drink in the fairs of the Hindus. There is no special account of any other custom. The use of the drug is not regarded essential in connection with such customs, and this use is generally a temperate one. It does not lead to the formation of the habit.

33. Generally the consumption of charas is regarded to be of great danger to the human being, but that of bhang is not so considered. Charas is considered by the people to have a very bad effect upon the brain, thereby causing the general constitution to suffer and become weak; at the end the consumer becomes dull and drowsy. It also produces injurious effects on the chest causing cough, etc.

There is no worship to the hemp plant existing in this province.

34. The consumers of both bhang and charas will fall into a great trouble without them, for they are habituated to their use.

35. It is not easy to prohibit the use of all these drugs. Yes, the drug may be consumed illicitly. The use of charas can be prohibited by stopping its import from outside, but that of bhang is difficult to be prohibited, for it generally grows spontaneously in this province. Yes, it will make the consumers discontented but not to such an extent that their discontent might amount to a political danger. Yes, the prohibition would be followed by the consumption of alcoholic drinks and other drugs like dhatura, etc.

40. Bhang is prescribed by the native doctors in cases of piles, and it is generally used for veterinary purpose in cases of cattle suffering from indigestion and colic.

41. (*a*) Bhang in moderation is used as an accessory to digestion.

(*b*) Charas is smoked to alleviate the fatigue of the whole day.

(*c*) Bhang is drunk as a febrifuge.

Bhang is generally used for the above purposes both by rich and poor classes of people, while charas is used for the purpose above mentioned by the poor classes only.

42. The moderate consumption of bhang and charas is harmless, for it is generally seen that the moderate consumers feel no inconvenience or suffer from any disease.

43. Yes, they are inoffensive to their neighbours.

44. The immediate effect of the moderate use of bhang and charas is to cause an exhilaration of mind. Charas and bhang are refreshing in their moderate use. They produce intoxication when used moderately, but to a slight extent. They do not allay hunger; they create appetite. Their effects last for about three hours. Indigestion and dullness of mind are their after-effects; the want of subsequent gratification produces uneasiness.

51. The habitual moderate consumers of the drugs are not the bad characters in a large proportion. No connection with any crime.

54. The consumers of bhang and charas are timid; therefore they have no courage to commit any violence.

58. In my opinion the present system of excise administration is working well in this province.

59. See answer to the question 58.

60. This province does not produce ganja.

61. Charas is not produced in this province.

62. No cultivation of bhang in this province.

63. No objection to the present system of wholesale and retail vend of bhang and charas.

64. No objection.

65. No taxation in this province on the export and import of these drugs.

66. Ganja is not imported into or exported from this province.

67. See answer to the question No. 65.

68. Yes, there are shops known by the name of *Sakikhanas* where these drugs are consumed on the premises; these shops are not separately licensed but the drugs are supplied to them by the general contractor of the tahsil or district.

69. The public is never consulted before a shop is opened in any locality for the sale of the drugs. No consultation, as far as I can think, is necessary.

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19. *Evidence of* ARJAN SINGH, *Sikh, Extra Assistant Commissioner, Dera Ghazi Khan.*

1. I was Excise Officer at Umballa, Rohtak, and Dera Ghazi Khan for several years. At present I am engaged in the Dera Ghazi Khan Settlement as Extra Assistant Settlement Officer.

2. The definitions given here apply to bhang and charas. My information does not extend to ganja. Bhang is also known by the name of sukha.

3. It grows spontaneously in Hoshiarpur, Dera Ghazi Khan, and Amballa districts. It is very abundant in the Amballa district.

4. The plant, so far as I am aware, is known by the name of bhang. "Sukha" is applied to bhang as prepared for drinking, when it is called bhang too.

5. Copious rainfall and proximity to hills implying necessarily a high elevation, would appear to be necessary to the growth of the wild plant.

6. Scattered, I think.

7. Some thirty acres of land are cultivated every year in the Dera Ghazi Khan district. The hemp plant so cultivated is intended to be used as bhang.

8. There has been no considerable increase or decrease in area recently.

9. The hemp plant is cultivated like other chahi, Hahei crops on chahi, Hahei or Sailaba lands. The land is ploughed several times and receives several waterings. The seed is sown broadcast between October and January. The crop ripens in March, and is cut at night to prevent a loss of seed that would otherwise occur. Ten seers of seed are sufficient for an acre of land.

10. No; they are of the same class as other agricultural cultivators.

12. I have no reason to suppose that this is the case.

13. I don't think there is any restriction in this respect. But, at the same time, hemp does not seem to be anywhere cultivated in the Punjab for producing ganja.

14. Bhang is prepared by the consumer himself or for him about the time of consumption. This remark applies to the whole Punjab. Charas is used as imported from outside.

15. The way in which bhang is prepared from the cultivated as well as the wild plant is one and the same. The quantity to be used is put in a mortar and reduced to thinness with a pestle, some water being mixed with the bhang at the same time. The whole becomes a pulp. Some more water is then mixed with it, and the mixture is passed through a piece of thin cloth to remove all traces of solid matter. Sometimes sugar and milk are mixed with the beverage as prepared. At other times almonds, cardamoms, etc., are also mixed with the bhang. A majun for eating is prepared by mixing bhang and poppy, sugar and ghee.

16. Bhang is sometimes prepared by the people in their houses, but more frequently at Dharmsalas, Thakardwaras, and at other public places where the person in charge keeps the necessary vessels for the preparations of bhang, the consumers bringing their own supplies of the dry plant. At the houses of some of the Tumandars in the Dera Ghazi Khan district, bhang is prepared and issued to all the visitors. Bhang can be prepared from the hemp plant wherever grown.

17. This has been already answered. The consumers generally prepare the drug themselves, though the persons in charge of Dharamsalas and other religious buildings or places of public resort offer facilities for its preparations.

18. Prepared bhang deteriorates very soon. Dry bhang can be kept in good condition for two or three years, provided that it is frequently exposed to air and light. Bhang that deteriorates almost loses its effect in time.

19. I think these are used for smoking only.

20. Hardly any one in the Punjab smokes ganja. Charas, too, is used by very few persons. In the Dera Ghazi Khan district the number of charas smokers is about eight hundred. The use of this drug is confined to fakirs, Purbia grass-cutters and a few bad characters. The rural population hardly use charas at all.

22. I think the charas used in the Punjab is foreign, being imported into the Punjab from Yarkand.

23. No.

24. In the Dera Ghazi Khan district about sixty per cent. of the adult male population drink bhang either occasionally or regularly. The

Hindus as well as the Biloches take it more frequently than the other classes.

In the other districts of the Punjab where I have been, hardly ten per cent. of the adult male population drink bhang. Everywhere, however, the fakirs, sadhus, as well as men frequenting disreputable houses do drink bhang. Few females or children are addicted to the use of bhang.

Bhang is sometimes eaten in the form of majun, but on rare occasions, and then, too, by well-to-do persons.

25. In my opinion the use of none of these is on the increase or on the decrease. Weakening of the social restraints is being counteracted by moral ideas and the spread of education.

26. In the Dera Ghazi Khan district the proportion is, I think, as follows :—

(*a*) Twenty per cent.
(*b*) Five per cent.
(*c*) Sixty-five per cent.
(*d*) Ten per cent.

} of the total number of consumers.

The above figures relate to bhang. As to charas, the number of habituals is about eighty per cent., there being few occasional consumers, and those, too, taking charas in moderate quantities.

27. This has been already answered partially in No. 24. Idleness and lack of work as well as evil associations generally lead to the practice of drinking bhang. This remark, however, is not fully applicable to the consumers of the Dera Ghazi Khan district, where amongst the Biloches as well as amongst the Hindus, bhang occupies the place which a "peg" of wine occupies amongst western nations, being taken after the day's work is done and in no way necessarily connected with idle habits.

Charas, however, is generally consumed by fakirs and bad characters in an atmosphere of immorality and vice.

28. (*a*) One-fourth tola of bhang, costing about one-fourth of a pie; charas half masha, costing two pies.

(*b*) One or two chittacks, costing about one anna of bhang; half tola of charas, costing two annas.

29. Ordinarily nothing is mixed. Well-to-do persons, however, mix cardamoms, sugar, kesar, kasturi, etc., to make the beverage of bhang milder or sweeter.

Dhatura is so used only on the occasions of Shivratri festivals by the followers of Shiva.

I don't know of any such thing as a "bhang massala."

30. The consumption is practised generally in company. Few woman take to bhang. Hardly any child or woman smokes charas. Bhang is sometimes consumed by children, but not very often.

31. Yes, the habit of drinking bhang is easily formed, and it can be given up too easily, except in the case of inveterate excessive drinkers. There is no tendency for the moderate habit to develop into the excessive. The case is different with charas. The habit is neither easily formed nor easily given up.

32. The custom of drinking bhang is said to be a religious duty binding on the worshippers of Shiva on the Shivratri day. This remark applies to the Dera Ghazi Khan district alone. Elsewhere in the Punjab, I do not think the drinking of bhang is looked upon as a religious duty, or a social one. On the Shivratri day bhang is taken moderately and does not do any particular harm.

33. The use of bhang occasionally is not regarded as disreputable. Habitual use of it, however, is condemned by public opinion as likely to result in loss of memory and the formation of habit of idleness. In the case of sadhus, however, people do not look with disfavour even on the habitual use of bhang.

The consumption of charas is associated with mental and moral ruin.

There is no custom of worshipping the hemp plant.

34. The habitual consumers of bhang who take it in large quantities *and who have little to do* would consider it a great hardship to be deprived of the stimulant they prize so dearly. The hardship will be felt still more keenly by the excessive charas smokers.

35. I am of opinion that the prohibition of charas would be feasible. The smokers themselves are conscious of the harm its use is causing them, though they cannot give it up. The prohibition of bhang, however, would amount to a political danger, as sadhus and fakirs, held sacred by the people, would cry very bitterly, and their curses, though they would not bring down the wrath of God upon the Government, would evoke a feeling of dissatisfaction with the Government that had deprived the "poor sadhus" of their "innocent" beverage, while alcohol was being still publicly sold in the bazars under the auspices of the very Government. This feeling would be intensified and not allayed by seeing a large number of these very sadhus being sent to jail under the provisions of the Act prohibiting the use of bhang.

The prohibition would be followed by the use of alcohol, but not to a serious extent.

36. I think alcohol is slightly taking the place of bhang, on account of the former being more "fashionable" and by reason of the growing feeling that the use of alcohol is not a sin, though it may be undesirable to use it.

40. The Unani Hakims prescribe bhang for several diseases. It is also used in the treatment of cattle-diseases.

41. I don't think the moderate use of any of these drugs can ever be useful, except when prescribed for some disease. People do sometimes use bhang as a food accessory, but I do not think that they are justified in the belief on which they act.

42. I look upon the occasional use of bhang as not particularly harmful. It cannot, however, be harmless, though the harm caused by an occasional drink in a year or so would not be very perceptible.

43. Quite inoffensive.

44. Yes, it produces intoxication. The consumer falls into a reverie, and the further effect depends upon the pleasurable or gloomy feelings that are excited at the outset. If he once finds himself in sorrow, the whole period of intoxication would see him in a dejected condition. It might be added here that a gloomy outset occurs more frequently than a pleasurable commencement. The use of bhang creates appetite. The effect lasts for about two hours. Depression follows. Charas allays hunger and produces immediate intoxication for about a quarter of an hour.

45. The habitual moderate use of these drugs, *viz.*, bhang as well as charas, is injurious physi-

cally, mentally as well as morally. The habit induces laziness and deadens the intellect, though I don't think it often produces insanity.

46. The habitual excessive use of these drugs is even more harmful than the moderate use.

47. I think it does not.

48. The children are not affected, except so far that they are necessarily of a weak constitution.

49. Sometimes. The prostitutes do use it (bhang) on occasions for this purpose. I don't think the use of hemp tends to produce impotence. The use of bhang as an aphrodisiac is more harmful than its ordinary use, as the effects of the stimulated lust are added to the ordinary consequences.

50. The evils emanating from the moderate use of bhang are intensified when it is taken in excess. The use of charas as an aphrodisiac in excess is even more harmful.

51. No. In my opinion there is hardly any connection at all between the two.

52. As above.

53. No.

54. No.

55. Very seldom. Complete stupefaction can, I think, be induced by this drug without admixture.

56. Cardamoms, sugar and almonds as well as milk make bhang milder in its effects.

Dhatura is mixed with it on occasions of Shivratri, but in very small quantities.

58. I think it is capable of improvement.

59. In the direction of prohibiting the sale of charas. I would not tax bhang any further, as the raising of its price would, I am afraid, make it more "fashionable." Many persons, who consider it beneath their dignity to drink it at present, would take to it if it becomes dearer. This is against the recognised canon of taxing the intoxicants, but with a drug hitherto consumed by the poor people and shunned by the wealthier classes (leaving aside the case of the Dera Ghazi Khan district) the danger is that an enhancement in the price of bhang would make it more popular with the middle as well as the higher classes.

60 and 61. It is not produced in the Punjab.

62. I don't think it should be controlled as the cultivation is very small, and the increase in price would be detrimental to the best interests of the people.

68. I have no objection to the present system, except that I would advise the prohibition of the sale of charas.

64. No objections. But charas should not be allowed to be imported.

65. I think it reasonable. Apparently bhang yields less than its due share, but for reasons given opposite question No. 59, an increase in its price would be followed by evil consequences

67. No.

68. There is no prohibition in the licenses. As a matter of fact, however, the consumption does not take place on the premises. It would be better to prohibit consumption on the premises formally.

69. The wishes of the people are consulted and considered before a new shop is opened anywhere. But local public opinion is sometimes of no value, as where the residents of the locality are given to smuggling and they would not agree to a shop being opened in their neighbourhood.

70. No.

Oral evidence.

I have been ten years in the service, nine years as Extra Assistant Commissioner. I have been on settlement duty for five years.

Question 3.—The wild hemp grows principally close to the hills in the Jagadhari tahsil. I have issued passes (as Excise Officer at Umballa) for persons exporting from there. But I have not seen the crop so as to describe the kind of lands it grows in. All I can say is that it is spontaneous and is largely exported.

Question 7.—I have not seen the cultivation in Dera Ghazi Khan, but I have seen the entries in the annual excise reports. I base my statement about 30 acres on the mention in the annual reports. It is special cultivation in patches in different places by a number of persons. I have not seen it.

Question 24.—Sikhs take bhang more frequently than other classes. Very few of them take charas—not proper Sikhs, only sadhus calling themselves Sikhs.

In the Dera Ghazi Khan district, the most take bhang only occasionally, more during the hot weather than during the cold. Hindus and Baluchis perhaps amount together to about 60 per cent. of the population. Other Muhammadans (besides the Baluchis) take the drug, but not so frequently.

Question 27.—Here I give my general experience. There are a few persons in the Punjab who take charas in moderation. I do not know the moderate consumption among agriculturists. It is, I believe, very rare in the Punjab. The remark about "an atmosphere of vice" does not apply to the Purbias, who are the principal consumers in the Punjab.

Question 29.—The use of dhatura is general among the followers of Shiva at the Shivratri. This remark applies to Dera Ghazi Khan. I have enquired on this point in that district. They take the drug at that time and not again. It is a custom; but I do not know its origin. Dhatura is taken in very small quantities, so that its effect is almost imperceptible.

Question 35.—I propose the prohibition of charas. I have never seen the use of ganja in the Punjab. The bad effects of charas on the people of the Punjab, apart from the Purbias, as described by me, lead me to think that the Government would be justified in prohibiting the drug. I speak only of the Punjab and Punjabis; I have no experience of others. I hold this, although I also hold that Government should not interfere with diet, etc., without gravest necessity. In my opinion the harm done by charas in each individual case is much greater than by alcohol; but the consumers of the latter are much more numerous. Neither I nor any of my friends take charas, but some of us take alcohol. My experience of charas is therefore confined to people whom I meet casually, and to several of the patwaris working under me, and a few among my acquaintances. I have a more intimate acquaintance with the moderate use of alcohol.

Question 51.—The use of charas does not lead to crime. I have had charas smokers before me as Magistrate. They were vicious persons of bad character, from whom I had to take security. They took both charas and chandu.

20. *Evidence* of* SODHI ISHAR SINGH, *Sikh, Extra Assistant Commissioner, Hoshiarpur District.*

2. Ganja is neither produced in the Punjab nor used. If it is used in the Punjab it is only by the people of other provinces of India who come to the Punjab and bring it here with them. If one wishes to buy ganja in the Punjab it is not procurable.

3. In the Gurdaspur and Hoshiarpur districts.

4. In addition to the names mentioned (in the question) the Muhammadans call it buti and the Sikhs generally sukha.

6. The growth is according to the fertility of the soil. It is generally dense.

7. I have never seen bhang being cultivated in this district.

10. Neither is there any class nor other agriculturists.

11. I know nothing about it.

12. This question does not concern the Punjab.

13. This question does not appear to concern the Punjab.

14. Ganja and charas are not manufactured. Bhang leaves are collected from the wild hemp plant in great abundance in the Gurdaspur district. I cannot state the quantity, but it amounts to hundreds of maunds.

15. I know nothing about the cultivated plants, nor can I state anything about its preparations. As to the wild hemp plant, the plant is reaped before ripening and kept until it dries. Its leaves are then separated, and these are called bhang.

(A) Nobody smokes it.

(B) Some people eat dry bhang.

(C) It is often drunk after being pounded.

16. Those people who drink bhang or sell it, can prepare it in their own houses. Bhang can be prepared from any hemp plant wherever grown. But the bhang obtained from hemp plants growing on certain tracts is superior in quality, and that of other tracts is of an inferior quality. I can give no reply regarding charas and ganja.

17. The bhang referred to in answer No. 16 can be prepared by every one who likes to prepare it. It cannot be stated which particular class of men prepare it.

18. Nothing can be said regarding ganja. Charas keeps good for three years, during which it gradually loses its effect as time goes on, until after four years it becomes absolutely useless. It does not deteriorate at all for one year. It also deteriorates if kept under the sun or in a warm place. The natural effect of charas will, as a matter of course, decrease during the periods above referred to, no matter whatever care is taken. It should be kept in a cool place to prevent deterioration. If it is exposed to sun within the periods above referred to, it should then be kept in a cool place to avoid deterioration.

I can state nothing about ganja. Bhang naturally does not lose effect for one year, no matter whether it is kept in a cool or warm place. It, however, deteriorates if it is drenched.

19. No answer can be given about ganja. Charas is smoked in a huka. I can state no other method of smoking it. No particular place can be mentioned where the use of charas is prevalent.

20. I know nothing about ganja. Charas is generally used by jogis, sanyasis and suthras, and also by other fakirs (with the exception of Sikhs), whether they be Hindus or Muhammadans who live in takias, thakurdawaras, shiwalas and devitdawaras (Hindu temples). It is also used by those shopkeepers who are addicted to its use, and by the gamblers to a great extent. Such people exist more or less in every part of the country. If the fakirs be added to their number, it comes to 5 per cent. more or less of the population in the Punjab. The percentage is, however, high in cold countries.

21. Ganja is neither imported into nor used in the Punjab.

22. Charas is not manufactured here. It is imported from Yarkand.

23. So far as I know, no body smokes bhang.

24. (*a*) Bhang is eaten by Nihangs, a free sect of the Sikhs; other fakirs, called aghoris, and such people who have formed a habit of drinking bhang pounded in a large quantity of water.

(*b*) Hindus and Sikhs generally, and to a small extent the Muhammadans also drink bhang. The number of the people who drink bhang is very small and cannot be exactly stated.

Bhang is drunk in every part of the Punjab, and especially in the Multan, Lahore, and Amritsar districts.

25. With the exception of ganja, the use of bhang and charas is on the increase on account of the expansion of the population and the spread of liberty. The other reason is that charas was formerly imported into the country. It was imported to a very small extent from Kashmir; but as it was very inferior in quality, the people smoked it very little. The use of charas has increased since its importation from Yarkand has commenced. As regards bhang, the reason is that as the population of the country has increased, the use of bhang has also proportionately increased. It is also a rule that a consumer of bhang or charas offers the drugs in small doses to those who are sitting about him when he consumes them. As bhang prevents malarious diseases, the people are compelled, out of necessity, to use it in the hot and the rainy seasons, which are very unhealthy in this country.

26. As regards charas—

(*a*) The habitual excessive consumers are jogis, sanyasis, suthras, bairagis, takiadars, and others fakirs of the Hindu and Muhammadan religions.

(*b*) The habitual moderate consumers are the associates or followers of the above, and others, such as gamblers and habitual offenders, who reside in towns.

(*c*) The excessive consumers are the Brahmins and priests of the Ganges or other places of pilgrimage.

(*d*) See above. The occasional moderate consumers also use it excessively in cold climates or when the snow falls. The percentage of such people is not more than 5 per cent.

* Translation.

The above answer refers to bhang also.

27. Mostly those people who associate with the classes of consumers mentioned in answer 26, or those who wish to become members of that congregation.

28. Charas—

(*a*) 4 to 6 mashas.

(*b*) 2 to 2½ tolas.

Bhang—

(*a*) 6 to 8 mashas.

(*b*) 4 to 5 tolas.

Note.—The use of bhang can be increased or decreased according to habit. If it is used in company, the quantity drunk is often large; and if it is used in solitude, the quantity consumed cannot exceed that given above.

29. No ingreedients are mixed with charas except tobacco. It is used in two ways: some smoke it without any admixture, and some mix it with tobacco.

As regards bhang, its ingredients are black pepper, poppy seeds, musk melon seeds, and milk. I have never seen any man using it with dhatura or any other intoxicant.

As regards the remainder of the question, so far as it relates to consumers, please see answer No. 26.

30. Please see answer No. 28. I cannot give a detailed answer to the question—"Is the use mainly confined to the male sex or to any time of life?" But, so far as I think, the use is more prevalent among the male than among the female sex, and people use the drugs in the cold weather or climates or to alleviate fatigue. Those children who keep company with such persons as are referred to in answer No. 26 also use the drugs, but it is in very rare cases.

31. The habit is easily formed, because those who consume the drugs first induce the non-consumers to accept small doses of the drugs by way of amusement, and the consequence is that the taste of the non-consumer for the drug increases and is gradually formed into a habit. The habit can be gradually abandoned without any inconvenience if one wishes to break it off. The excessive habitual use is caused by the fact that since the quantity of any drug one is in the habit of using becomes assimilated with his constitution, it ceases to give him intoxication, and he is therefore compelled to increase his dose with the object of getting intoxication.

32. As far as I know, bhang is pounded by the Sikhs on the Dasehra day, and it is ordinarily binding upon every Sikh to drink it as a sacred draught by mixing water with it.

Legend—Guru Gobind Singh, the tenth Guru, the founder of the Sikh religion, was on the guddi of Baba Nanak in the time of Emperor Aurangzeb. When the guru was at Anandpur, tahsil Una, Hoshiapur district, engaged in battle with the hill rajas of the Simla, Kangra, and the Hoshiarpur districts, the rajas sent an elephant, who was trained in attacking and slaying the forces of the enemy with a sword in his trunk and in breaking open the gates of forts, to attack and capture the Lohgarh fort near Anandpur. The guru gave one of his followers, Bachittar Singh, some bhang and a little of opium to eat, and directed him to face the said elephant. This brave man obeyed the word of command of his leader and attacked the elephant, who was intoxicated and had achieved victories in several battles before, with the result that the animal was overpowered and the hill rajas defeated. The use of bhang, therefore, on the Dasehra day is necessary as a sacred draught. It is customary among the Sikhs generally to drink bhang, so that Guru Gobind Singh has himself said the following poems in praise of bhang:—"Give me, O! Saki (butler), a cup of green colour (bhang), as it is required by me at the time of battle." (*Vide* "Suraj Parkash," the Sikh religious book.)

Bhang is also used on the Chaudas day, which is a festival of the god Sheoji Mahadeva. The Sikhs consider it binding to use it on the Dasehra day. The quantity then taken is too small to prove injurious.

I know nothing about charas.

33. In comparison with bhang, the use of charas cannot morally be regarded as good. I know of no other religious public opinion than that mentioned in answer No. 32. I do not consider the moderate use of bhang disreputable; but, as regards charas, I am of opinion that it is most injurious to the health. I do not know when the worship of the bhang plant takes place.

34. *Vide* answer No. 26. I cannot state with exactness the degree of privation which would be felt by the consumer on account of foregoing the habit; but I presume that the privation would vary according to the quantity used by a consumer, because the consumers of these drugs greatly suffer; and it is even possible that they may be reduced to the point of death if they do not get their dose at the proper time. The consumer of bhang, however, suffers much less. The number of these people does not exceed 5 per cent.

35. The use of everything can be prohibited by authority; but the drugs will, as a matter of course, be illicitly consumed. The prohibition can be enforced by an act of law, just as it has been done in the case of chandu. It will certainly cause a serious discontent among the consumers; but the discontent will not amount to a political danger. The prohibition would be followed by recourse to alcoholic stimulants and other drugs.

36. It cannot be answered.

40. In the case of those suffering from piles, bhang is applied externally and is also drunk. It is also used for cattle diseases. I know nothing about charas and ganja.

41. I cannot give a precise answer to this question, but so far as I know is:—

As regards charas—(*b*) Yes; it gives staying-power under severe exposure, and alleviates fatigue. (*d*) In my opinion it cannot be beneficial in any other way.

As regards bhang—(*a*) Yes; it is a food accessory and digestive. (*b*) It gives staying-power under severe exertion in the hot weather and alleviates fatigue. (*c*) It is of the utmost use in malarious tracts and in preventing malarious diseases.

The number of the travellers and labourers, some of whom are the moderate habitual and others occasional consumers, cannot be stated. Travellers and labourers are the occasional, and the inhabitants of unhealthy tracts habitual consumers of it.

42. The idea is that charas and bhang do not prove injurious if used in moderation, because the constitution can bear the effects of small quantities

of intoxicating drugs, the injuries done by which are daily smoothed by the diet taken. The moderate use cannot prove injurious for the reason that the loss of any particular substance of the system is made good by the diet.

43. They are certainly inoffensive.

44. The immediate effect of the use of these drugs on the habitual consumer is that until he gets his dose he is depressed and has a great desire to gratify his craving, and as soon as he takes his does it gives him intoxication and refreshes him. It does not allay hunger, but creates appetite, and the effect of the drug lasts more or less until the time for his next dose comes round. The first effect is strong and powerful and gradually abates, until the time for the next dose arrives, when it totally disappears. The want of subsequent gratification produces uneasiness and weakness. I have seen that habitual consumers, when they come out of jail after undergoing their sentences, give up the habit.

45. In my opinion no change takes place in the constitution of any of the moderate consumers of charas and bhang; nor does the moderate use produce any of the effects mentioned in question 45. The moderate use also does not induce debauchery.

The moderate use produces no injurious effect to health. It is, however, injurious to those who have a phlegmatic and arid temperament; but the moderate use on the whole imparts no injury to those men who, as mentioned in answer No. 42, repair the injury done by it.

It is difficult to answer this question, as it concerns the science of medicine.

Men are often inclined to use bhang and charas for the sake of refreshment, but I can give no instances.

Note.—Whatever has been stated above is in respect of both bhang and charas.

46. I have seen it with my own eyes, and learnt that, contrary to what I have said in my answer to question 45, the habitual excessive consumers of bhang and charas are both mentally and physically affected, and many of them become insane —mostly charas smokers—and if they break off the habit the malady would probably abate. But the disease would not decrease by abandoning the habit if, by the excessive use of bhang and charas, such brain-nerves or intellectual centres have been affected, the derangement of which, whether caused by the use of bhang and charas or otherwise, produces insanity; and in my opinion, they would run the risk of premature death if such men broke off the habit altogether.

47. This question cannot be answered on account of want of information.

48. Nothing more can be stated in addition to what I have explained in reply to question 46.

49. The use of bhang, in addition to producing impotency, also affects the power of generation.

Note—The first portion of this question cannot be answered, except so far only as it relates to the noxious effects of bhang.

50. No answer can be given to it for want of information.

51. I know nothing more about it, except that the gamblers indeed use charas, whether in excess or in moderation, while gambling. It is often so used in gambling houses, and my personal experience is that the gamblers use it with the object of maintaining firmness and presence of mind.

52. Nothing more can be stated than what has been said in answer No. 51.

53. I can quote no instance of this kind.

54. I do not possess any personal knowledge about this.

55. I cannot state exactly that the use of bhang or charas can induce complete stupefaction as is meant in this question. It can, however, be produced if the drugs are used in too large a quantity.

56. If bhang be used in moderation it does no harm. It is harmful only when taken in excess. The expression "admixture of other substances" is ambiguous, and therefore cannot be clearly answered. If almonds, musk melon seeds and milk, etc., are meant by it, these things counteract the aridity of bhang; and if this expression refers to other intoxicants, I know nothing about them. I also know nothing about the admixture of dhatura, etc.

57. Charas is taken in very small quantity when there is pain in the stomach, and it has often been observed that it kills the pain at once. I do not know anything more about the eating or drinking of charas.

58. In my opinion, the existing system of the excise administration is working satisfactorily and requires no improvement.

59. It requires no improvement.

60. No answer can be given to this question since it refers to ganja.

61. As charas is not produced in this province, there is no need of answering this qustion.

62. As far as I know, bhang is not cultivated in this province, and there is therefore no need of any control.

63. There is no need of any improvements, since the rules regarding the retail sales of these drugs are working satisfactorily.

64. I have no objection to offer.

65. In my opinion the taxation is reasonable, and there is therefore no need of any change in it.

66. It does not concern the Punjab.

67. If the sale of bhang and charas is to be kept lawful, there is no need of increasing the taxation, because the country is already too poor to bear the burden of an increased taxation.

68. No irregularities are committed in such shops or houses, nor is the public dissatisfied with their existence.

69. So far as I know, the public opinion is consulted before opening these shops. I think that if the majority of public opinion be against the opening of such shops, it should be duly considered.

21. *Evidence of* SHEIKH DIN MAHOMED KHAN, *Extra Assistant Commissioner, Sirsa.*

1. I have served in many districts of the Punjab. For about three years, I was Excise Officer in the Ferozepore district.

2. I have never come across ganja in the province; I know nothing about it. Charas is only known as charas. Bhang is also known as subzi, sukha and pati. I cannot answer any other parts of this question.

3. In Hoshiarpur. In Hoshiarpur it is abundant.

4. It is only known as "the bhang tree."

6. Dense.

7. (A) No.

(*b*) No.

(*c*) Not as a commercial enterprise. In some places in the Ferozepur district I have noticed that fakirs, both Hindu and Musalman, grow a few yards of bhang in front of their dwelling-houses for their own use.

(*d*) No.

10. See 7 (*c*). I only referred to isolated cases, and not to classes.

11. Not to my knowledge.

12. No.

14. (*a*) No.

(*b*) No.

(*c*) Yes, in certain places, but I have not sufficient acquaintance with the subject to give evidence on it.

15. (*a*) Not cultivated in this province.

(*b*) (A) Not prepared in this province.

(B) People pluck the leaves, boil them down to extract the essence and then put the essence into sweetmeats.

(C) The leaves are pounded up in water. Spices and condiments are added; more water is then added, and it becomes drinkable.

16. Bhang is generally prepared by people in their houses. Where it is grown, there it is prepared.

17. No special classes.

18. As far as I know, charas keeps quite good for one year. When it deteriorates, it loses its intoxicating effect and becomes injurious to smoker. I know of no measure to prevent deterioration. Bhang keeps for two years, if it is kept dry. If it gets damp, it becomes worthless at once. About ganja I know nothing.

19. About ganja I know nothing. Charas is only smoked.

20. About ganja I know nothing.

Regarding charas:—Purabias in large stations. Fakirs of all kinds all over the province.

21. About ganja I know nothing.

22. No charas is manufactured in this province. It is imported from Kulu, Yarkand and Ladakh.

23. Not to my knowledge.

24. It is both eaten and drunk, especially in Multan, Dera Ismail Khan, Dera Ghazi Khan, Bahawalpur and Sikh districts. It is chiefly used by Sikhs and Brahmins.

25. As far as I know, there is no perceptible increase or decrease.

26. *Charas and bhang.*

(*a*) 33 per cent.

(*b*) 17 do.

(*c*) 17 do.

(*d*) 33 do.

27. About ganja I know nothing. Charas is chiefly smoked by fakirs of all kinds, who state that they use it to enable them to devote their time exclusively to their devotions. As a matter of fact, they take it for the pleasure of the intoxication. Bhang is chiefly used by Sikhs and Brahmins, and on the frontier by Muhammadans. They use it for the pleasure of the intoxication. They pretend that they use it to counteract the effects of bad climate and water.

28 and 29. I have no special knowledge on this subject.

30. To begin with, people smoke charas or drink bhang in private, as it is looked upon as a disgraceful habit. When they have got accustomed to it, they use them in public without shame. I have not sufficient knowledge to give answers to the remainder of this question.

31. About ganja I know nothing. Charas smoking is a habit acquired with difficulty. It is also broken off with difficulty. Bhang-drinking or eating is easily acquired and broken off. I do not know enough about the subject to say if there is danger of the habit becoming excessive in the case of either charas or bhang.

32. I do not know of any such custom.

33. About ganja I know nothing. *Re* bhang, those who use it consider it no disgrace, but those who do not, consider it a disgrace. *Re* charas, every one looks upon its use as a disgrace. In fact people say—"He is charas smoker, and therefore is of no account." True Muhammadans look upon the use of both bhang and charas as a sin. I know of no custom by which the hemp plant is worshipped by any class.

34. *Re* ganja, I know nothing. *Re* bhang, to forego it would be a serious privation for some time to habitual eaters or drinkers, but would not in my opinion affect their health. To take charas away from a confirmed charas smoker would be to deprive him of all his interest in life. I can give no numbers as I have not sufficient acquaintance with the subject.

35. *Re* ganja, I know nothing. Bhang could be prohibited. There is no doubt that it would be illicitly consumed, as it can in many places be easily obtained. The prohibition would certainly cause grave discontent. I foresee no political danger. Generally speaking bhang-eaters or drinkers are of the poor classes. They could not afford alcoholic stimulants, but could take to opium. I do not know it feasible to prohibit the use of charas. It would certainly be used illicitly. It could not be enforced unless it was made a criminal offence to use it. I foresee no political danger. Charas smokers would probably take to opium.

36. No. Alcohol is costly and the users of bhang and charas could not afford it.

37. I know nothing about ganja, and cannot compare effects.

39. I can only compare charas and bhang. Charas cannot be eaten or drunk. Bhang cannot be

smoked. In my opinion smoking charas is a far more harmful practice than either drinking or eating bhang. My reason for this opinion is that the effects of charas are much worse than that of bhang.

40. I know that Native Hakims use bhang medicinally, but not charas. I believe that bhang is used in the treatment of cattle disease.

41. *Re* ganja, I know nothing. *Re* bhang, (*a*), (*b*), (*c*), yes; (*d*) not that I know of. *Re* charas, (*a*), (*b*), (*c*) and (*d*), no.

42. No.

43. No, except that the smoke of charas is offensive to those who do not use it.

44. *Re* ganja, I know noting. *Re* bhang, it is pleasant, refreshing, only slightly intoxicating; it does not allay hunger, it creates appetite, its effect is very temporary, the after-effect is that when the intoxication has worn off, it leaves the man in a worse state than he was before he took it; there would be a great longing if a consumer could not obtain it. *Re* charas, the immediate effect is a state of unconsciousness, it is not refreshing, it produces intoxication or rather stupor, it allays hunger, it does not create appetite, its effect is only temporary, the after-effect is as above described for bhang; there would be a great longing if a consumer could not obtain it.

45. Not being a medical man, I cannot answer these questions.

47. and 48. No.

49. Not being a medical man, I cannot answer these questions.

51 to 54. No.

55. I know that criminals administer these drugs to travellers in railway stations and serais to stupefy them, when they take their property and decamp. Complete stupefaction cannot be induced by these drugs without the admixture of dhatura.

56. Dhatura is mixed with hemp by persons who wish to increase the intoxicating effects of the drug. Also see answer to 55.

57. *Re* ganja, I know nothing. To my knowledge charas is only smoked.

58. I consider the present system works well, and I can suggest no improvement.

60. Not produced.

61. Not produced.

62. No.

63. No.

64. No.

65. I consider the taxation reasonable and proportionate.

66. I know nothing about ganja.

67. No.

68. There are none that I know of.

69. The local authorities fix the localities in which shops are to be opened. Local public opinion is not consulted. I do not consider that there is any necessity to consult it.

70. No such facts have ever come to my notice. Yes; duty is paid. There is no general use of untaxed drugs that I know of.

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22. *Evidence* of* Lala Lakhpat Rai, *Extra Assistant Commissioner, Rawal Pindi.*

1. I have had experience as I was for some years in charge of the Excise Department in the Sialkot and Rawal Pindi districts, and also a revenue officer.

2. In addition to Dr. Prain's remarks in his report of 21st June 1893, the leaves are also known by the following names in the Punjab:—savi, bijia, buti and sardai. Charas and ganja are not manufactured anywhere in the Punjab, and as far as I know these drugs are known by these very names.

3. The wild hemp grows in abundance in the Rawal Pindi, Jhelum, Gujrat and Sialkot districts.

4. The plant is known by the following names:—bhang, bijia, sabji, savi, patti, buti and sardai. All these names refer to the same plant in the Punjab.

5. Soft and manured soil, wet climate and excessive rainfall are necessary to the growth of the wild hemp.

6. The growth of the wild hemp varies according to circumstances. In the low lands near towns where water accumulates and in soft lands on water banks, the growth is generally dense. It is, however, scattered in the lands which are hard and dry.

7. The hemp plant is not cultivated in this province. It generally grows spontaneously and its leaves are used as bhang.

14. Bhang alone is prepared from the wild hemp in this province. The exact quantity thus obtained cannot, however, be stated, but it suffices for the demand of the province, and there is no necessity of importing from other places.

15. Bhang is prepared from the wild hemp in the following way:—When the plant ripens, it is reaped and stacked. When dry, the leaves are separated by thrashing. These leaves after being boiled in hot water are pressed and dried; after which they are used for drinking whenever required. They are sometimes parched on fire and kept in water for six or seven days. Being then pressed and dried in the shade, they are used when desired. To make its intoxication stronger, the drug is first parched in a copper vessel, and then boiled in it. The hot water is then thrown away and the leaves are kept in a fresh cold water for six or seven days, after which they are pressed and dried in the shade. Some people after thrashing the dry leaves of the hemp plant use them without boiling or immersing in water.

16. Bhang is generally prepared by people in their houses. Ganja or charas cannot be manufactured from the wild hemp growing in the Punjab.

17. Bhang is generally prepared by lessees who hold licenses from Government for the sale of bhang. It is also prepared by the consumers of bhang.

* Translation.

18. Both bhang and charas deteriorate and absolutely lose their effects by long keeping. The former keeps good for three years, and the latter for four years with ordinary care. Charas deteriorates by exposure to the sun, dew and rain. Bhang deteriorates by damp. In order to prevent its deterioration, charas is generally kept in a place protected from excessive heat, dew and rain. Bhang is generally kept in safe places after being put into bags or vessels.

19. Charas is only smoked.

20. Charas smoking prevails among different orders of Hindu beggars such as jogis, sanyases, oudasis, bairagis, nirmalas, suthras, etc., and among Muhammadan sects such as rind, malang, etc. Common people also smoke it to some extent. The fakirs live in different parts of the Punjab, but their exact proportion cannot be stated.

22. Foreign charas is the one smoked in the Punjab. It is imported from Kashghar, Ladakh and Yarkand.

23. Bhang is never smoked.

24. Among Hindus bhang is specially drunk by the following classes:—Worshippers of god Shiva, Brahmins living on alms, dákonts (inferior class of Brahmins), Sikhs, especially nihangs and dharamsalias. It is also drunk by other people. Among Muhammadans it is drunk by Pathans and fakirs and other than sufis, and also by some others. Such people live in different parts of the province and their proportion is 5 per cent. among Hindus and 2 per cent. among Muhammadans.

25. The consumption of charas and bhang is on the increase.

27. Fakirs take to charas smoking when they are living in solitude and when they desire to relieve themselves from anxieties and worldly concerns, to which one becomes indifferent under intoxication. Other people contract the habit by associating with fakirs or other charas smokers. People often take to charas smoking in order to get over their sorrows.

29. Black pepper and poppy seeds are ordinarily mixed with bhang, while admixture of almonds, seeds of cucumber and sugar or sugarcandy is exceptional. Excessive consumers mix dhatura with bhang, the reason being that the usual dose of bhang does not produce enough intoxication and the admixture of dhatura makes it stronger to gratify them.

30. The consumption of bhang and charas is practised in solitude as well as in company. Both the drugs are consumed by men after they are of mature age. Prostitutes and female beggars also use the drugs. It is very rare among children to consume the drugs.

31. The habit of using all sorts of intoxicants is easily formed by associating with the consumers, but it is difficult to break it off. There is certainly a tendency for the moderate habit to develop into the excessive.

32. The Hindus observe fasting on the Shivaratri, which comes off annually during the month of Phagan (= February). On that day the worshippers of Shiva, as also other Hindus who are occasional consumers of bhang, drink it in excess. It is considered essential to drink it on that day. The custom prevails only among those persons who are already accustomed to the drug. Such use is not likely to prove injurious in any way.

33. As far as I know, public opinion does not favour the consumption of any of these drugs, either morally or religiously. With the exception of fakirs, the practice is regarded with disfavour among the people, the reason being that the excessive consumers of all these drugs are generally weak, both physically and morally. The custom of worshipping hemp does not prevail here at all.

34. It would be a serious privation to both moderate and excessive consumers to forego the practice. There are many persons who smoke charas day and night. Such consumers do not care much if they fail to get food and water for two days, but if the drug is not procurable any day, they are put to great sufferings. The proportion of such consumers may be estimated at about 3 per cent. The consumers of bhang do not feel so much if the drug is not procurable.

35. The prohibition is feasible if the consumption of these drugs is declared to be a crime. Such a prohibition would cause great discontent among the consumers, but would not lead to any political danger. In the event of prohibition being enforced, the drugs will be illicitly consumed, or the people will, in all probability, take to drinking.

36. As far as I know alcohol is not substituted to any great extent for these drugs. The reason is that the consumers prefer these stimulants to alcohol.

37. As ganja smoking does not prevail in the Punjab, I am unable to explain the difference between this drug and charas.

39. In this province charas is not used either for eating or drinking, nor is bhang smoked, consequently no comparison can be made between their effects.

40. Native physicians prescribe bhang in the treatment of the following diseases:—

(1) Pain in the kidney (2) Pneumonia (3) Rheumatic pain	For fomentation.
(1) Pressure in the brain	as snuff.
(1) Pain in the ear (2) Destruction of lice	Oil.
(1) Diarrhœa (2) As an aphrodisiac	To be taken as a drink.

Veterinary doctors and attars (native druggists) also use it in the treatment of cattle diseases.

41. The moderate use of bhang is both digestive and accessory of food. Moderate charas smoking gives staying-power under exposure. Most fakirs who remain generally naked smoke the drug for this very purpose. According to the science of medicine, charas is a sedative and its constant use almost benumbs the body so that it is then very little susceptible to the effects of exposure. The proportion of such consumers cannot be stated.

42. In my opinion the moderate use of bhang is harmless. For instance, those persons who live in the Hindu temples and takias (abodes of Muhammadan fakirs) daily drink bhang without fail, eat more than the non-consumers, and are stout and manage their affairs properly. The practice does not affect their health.

43. The moderate consumers, are certainly inoffensive to their neighbours.

44. The habitual moderate consumers feel ex-

hilarated after the dose. Charas smoking allays hunger, while bhang sharpens the appetite. The effect lasts so long as the heating and exhilarating power of the drug remains. When the intoxication abates, reaction sets in. The consumer becomes dull and languid. According to physicians, the immediate effect of bhang and its preparation is heating and exhilarating, and its after-effect is cooling, arid and depressing. So all the component elements of the drug produce their effects.

45. The moderate use of charas certainly injures both constitution and brain. The reason being that it sucks the blood, and the result is that the natural heat of the body diminishes. The constitution is thus undermined. Weakness of digestion, loss of appetite, langour and laziness also follow. The moderate use does not impair the moral sense, nor does it cause dysentery, asthma or bronchitis.

46. According to books on medicine, excessive charas smoking produces insanity of a temporary character. The patient can recover his soundness of mind by foregoing the habit and undergoing medical treatment. The symptoms may be reinduced by resuming the habit. No such particular instance can be given.

47. Neither the moderate nor the excessive use of any of the intoxicants is hereditary, nor does it affect, in any way, the children of the consumers.

49. The moderate use of bhang and charas is practised as an aphrodisiac by prostitutes and immoral women. Its use for this purpose is more injurious than its use as an ordinary narcotic. The excessive use of bhang certainly produces impotency.

50. The hemp plant generally grows in cold and temperate countries. According to the Greek system of medicine, the immediate effect of bhang drinking is heating and exhilarating, latent effect being arid and depressing. So when it is taken, it first produces a kind of warmth in the body, and this warmth stimulates the animal passions. But aferwards, its latent property produces arid and cool effect and lessens the vital power of the body. Prostitutes and immoral women use the drug as an aphrodisiac. The use of these drugs produces coolness and aridity in the system of the male consumers, dries up the semen and thus produces impotency. It is generally seen that the excessive consumer cannot perform the duties of the husband, nor can he do any act of bravery. Such persons generally while away their time in solitude or in company of their fellow-consumers.

51. Bad characters, such as gamblers, etc., are generally addicted to the use of bhang or charas. The number of such persons is, however, not very large.

53. As far as my experience goes, the excessive use of any of these drugs is not practised with a view that the dose may incite the consumer to commit an unpremeditated crime, violent or otherwise, nor does the consumption of any of the drugs produce such an inclination.

54. As far as my knowledge goes, none of these drugs is used by criminals to help them in committing crime.

55. Indeed some gamblers, pick-pockets and treacherous persons, in order to further their designs, do induce their victims to share the dose of charas or bhang, and thus stupefy them. Complete stupefaction is, however, not produced without the admixture of dhatura. Whenever, therefore, criminals intend to rob any person, they mix dhatura with bhang or charas and induce their victim to partake of the dose.

56. Bhang becomes more intoxicating if mixed with sugar or parched in a copper vessel (*lit.* along with copper pieces). The admixture of dhatura makes bhang more arid, whether taken in moderation or in excess, or kept for personal use or administration to others. In every case the admixture of dhatura imparts an heating and arid effect to bhang. Bhang alone produces aridity and flatulence in the system and giddiness in the head of the consumer. The excessive consumers, therefore, mix dhatura with bhang, so that, if taken in winter, it may not prove injurious.

57. In this province, ganja and charas are neither eaten nor drunk.

58. The present excise system works well. It is, however, not mentioned in the excise rules, whether a person whose land produces wild hemp has a right to sell it to a contractor on a certain payment. The prevailing custom in the Punjab is that a lessee can reap wild hemp through his own servants without making any payment and sell it. Some rules should be framed on this subject.

59. The only reform that deserves consideration is that suggested in answer to question No. 58.

60. Ganja is not produced in this province.

61. Charas is not produced in this province.

62. The hemp plant is not cultivated in the Punjab. In my opinion, the wild hemp too should be controlled. The control can be exercised in this way that a village Patwari may be provided with a register, so that he may at the time of his *girdwari* enter in his register all areas producing wild hemp.

63. I have no objection to the present system of a wholesale or retail vend of bhang, charas and ganja.

64. There is no objection.

65. The present taxation on ganja, charas and bhang in the shape of license-fees is reasonable. Indeed it is proper to impose some import duty on charas.

67. There is no objection. It is judicious to impose some import duty on charas.

68. In every district of the Punjab, there are shops licensed for the sale of bhang and charas. The drugs are, however, not consumed on the premises. In my opinion, it is necessary to have such shops.

69. The wishes of the people are not consulted in connection with the opening of such shops. In the Punjab leases for the retail vend of the drugs are sold by auction for each tahsil separately. The lessees at the beginning of the year obtain the permission of the Collector to choose a locality for opening shops. In my opinion, the wishes of the local public should be considered before a shop is opened.

70. There is nothing to which attention may be drawn.

23. *Evidence* of* SARDAR BALWANT SINGH, *Extra Assistant Commissioner, Gujranwala.*

1. To add to my personal knowledge and experience, I have consul ed the sellers, consumers and other persons who have a special knowledge of the use and the effects of hemp drugs.

2. Charas and ganja are not the products of this province. Charas is imported. Ganja is not even imported or used in this province. Bhang's definition of Dr. Prain is correct. Bhang is known by the following names in the province:—Bhang, sukkha, buti, sabji and pati. Charas has another name, sulfa, also.

3. Bhang grows spontaneously in the following districts of the Punjab:—Hoshiarpur, Kangra, Rawalpindi and Peshawar in abundance, and in Sialkot, Gurdaspur, Simla and Umballa in small quantities.

4. The names of the plant correspond with those of the drug.

6. Mostly the growth of the plant is dense.

7. to 9. No.

14. Only bhang is prepared in this province. Extent not known. It is prepared in districts which produce it.

15. Bhang plants are cut from the roots, dried in the fields, and leaves separated from the stalks, which are thrown away. This information relates to the wild plant. It is mainly used for drinking, and seldom for eating. The above is the only method of preparing it.

16. Bhang is generally prepared wherever grown, in fields and sometimes in houses, when it is dried in the sun on the roofs of houses.

17. The preparation of bhang is not confined to any special class. The owners of land upon which the plant grows themselves prepare the bhang.

18. Bhang and charas deteriorate by keeping for more than two years. After three years they lose their effect altogether in districts with hot climate, and in cold districts after four years. If they are properly protected from the effects of hot weather, they remain fit for use for two or three years, respectively. Protection from heat is the only method of keeping.

19. Charas is solely used for smoking.

20. Purbias (low class servants), suthras, fakirs and very few of the lower classes smoke charas, except Sikhs. Well-to-do persons never smoke it. About two or three per cent. of the population smoke charas. The smokers of charas are to be found all over the province; but the proportion is greater in Hoshiarpur and Jullundur districts.

21. Not known.

22. Only Ladakh and Yarkand charas is used in this province.

23. Never.

24. All dharamsalas of Sikhs and Hindus, and all Siva dwalas, takkayias of Muhamadans, and almost all thakurduaras are the places where bhang is drunk as a rule. Brahmins, Sikhs, Nihangs, fakirs, and mirasis drink it. It is used to a great extent in hot weather and hot districts, and to a less extent in cold weather and cold districts.

25. Use of bhang is stationary; that of charas is on the increase—first, on account of the high price and sometimes scarcity of liquor; second, greater freedom of action and the looseness of social control.

26. It is very difficult to give a statistical answer to this question.

27. Answered in No. 24. Idle habits and having enough to live upon without having to work for it, or by begging, lead to the habit of using bhang and charas.

28. Habitual excessive consumers of charas—one chittack, at a cost of about 4 annas per diem.

Habitual excessive consumers of bhang—two chittacks, at a cost of about 6 pies per diem.

Habitual moderate consumers of charas—one tola, value 9 pies per diem.

Habitual moderate consumers of bhang—six mashas, value one pie per diem.

29. (*a*) In order to increase the taste and to reduce bad effects of bhang, ordinarily black pepper, poppy seeds, almond seeds and melon seeds and sweets are ground with it for drinking purposes by consumers in general.

(*b*) (1) Sometimes, to make it more intoxicating, it is soaked in water for several days, and to make it still more intoxicating, it is soaked with kikar (acacia) bark, and then ground and drunk.

(2) Bhang, water and ghi are boiled; then water and ghi (clarified butter) are filtered and bhang leaves separated. The ghi is taken off when the water cools down, and sweets are prepared from this ghi. It is called majun. It is used by bhang-consuming Hindus as a substitute thereof in cold weather to a small extent. Certain fakirs addicted to bhang sometimes use a few seeds of dhatura in order to heighten its effect.

(*a*) Charas is invariably smoked with tobacco.

30. Charas is invariably smoked and bhang generally drunk in company. The use of these two drugs is mainly confined to males, and not restricted to any time of life. Usually boys under 12 never use any of these drugs.

31. The habit of using bhang and charas is easily formed, and it requires some difficulty to break it off. These drugs have a tendency to develop into the excessive from moderate habit.

32. There is no social or religious custom in regard to the consumption of charas; but some Hindus use and offer bhang to the god Siva on the occasion of Siva Chauda's fast, occuring in February or beginning of March, and the followers of Siva consider its use essential. Its use is always temperate. It neither leads to the formation of the habit, nor is it otherwise injurious.

33. The use of charas is considered bad and that of bhang indifferent. There is strong public opinion against the use of charas, but not so much against bhang. The use of charas is always looked upon with contempt and abhorrence, as it deteriorates physique and intellect, and produces filthy and idle habits. Hemp plant is not worshipped to my knowledge.

* Translation.

34. To habitual excessive consumers, such as fakirs and suthras, etc., it would be a serious privation to forego the use of charas and bhang, but the percentage of such persons is very low.

35. It would be feasible to prohibit the use of charas. There is very little fear of charas being used illicitly, if its import is stopped, as it is not a product of the country. Its prohibition may be enforced by making the import and sale of this drug an offence. It will certainly incur discontent among excessive consumers; but there is no political danger involved in its prohibition, as its consumers have not the sympathy of the general population, and their number is also small. There is no fear that its consumers would have recourse to the use of liquor, because they are, as a rule, incapable of finding funds for the purchase of costly liquor; but it is quite probable that they will have recourse to the excessive use of bhang. It wouldnot be feasible to prohibit the use of bhang, as it is used by a much larger population and by a better class of people, and is not looked down upon so much. Moreover, it is a spontaneous product of the country, and the prohibition would be difficult to enforce.

36. No.

37 to 39. Not known.

40. Hindi and Unani doctors prescribe bhang for medicinal purposes.

41. Charas is never, but bhang in certain cases is beneficial.

(*a*) Bhang is considered as an incentive to appetite.

(*b*) No.

(*c*) Yes.

(*d*) Not known.

Moderate occasional use of bhang is referred to in the above answer.

42. Moderate use of bhang is harmless. The experience of the witness about moderate consumers of different stations of life and society confirms this opinion.

43. Moderate consumers are certainly inoffensive to their neighbours.

44. To a habitual consumer of bhang a particular thirst and restlessness begin to trouble just before the appointed time, and when he has taken it, the thirst and uneasiness give way to a sort of relief, and by degrees he begins to feel an intoxication; consequently it is refreshing to him. It increases hunger. The effect lasts from three to five hours, according to the fineness in grounding the bhang. Inasmuch as it creates a sharper appetite, and if the consumer eats to satisfy it, he feels indigestion. The want of subsequent gratification produces longing and uneasiness.

Charas smoking results in immediate intoxication. It is refreshing. It allays hunger. Its effect does not last more than two hours. Its after-effect is to create lethargy. Certainly the want of subsequent gratification produces longing and uneasiness.

45. The habitual moderate use of bhang and charas produces noxious effects physically and mentally, but not morally. Charas emaciates the body. Bhang and charas injure the digestion; the latter to a greater extent. Both of them create laziness, but not immorality or dabauchery.

Charas produces insanity and weakens the intellect.

46. In case of habitual excessive use of any of these drugs the results are more serious, and in case of charas it invariably results in insanity.

47 and 48. No.

51. A large proportion of bad characters are habitual moderate consumers of charas. Moderate use of these drugs (bhang and charas) has no connection with crime.

52. Excessive use of bhang and charas decreases power to commit crime.

53. No.

54. No.

55. Sometimes criminals induce their victims to partake bhang with dhatura seeds in order to stupefy them, but not bhang and charas separately. Bhang alone can induce complete stupefaction.

56. The admixture of sweet with hemp increases intoxication and that of almond and melon seeds and milk abates it. Excessive consumers of bhang sometimes mix dhatura for personal consumption to heighten its effect, and some criminals administer it with bhang to stupefy their victims in order to facilitate their crime.

57. Not known.

58. Excise administration in regard to bhang is working well; but in respect to charas it is capable of improvement.

59. If import duty were levied on charas it can be borne without difficulty, as it is cheap already.

60. No.

61. No.

62. As bhang grows spontaneously, it is not feasible to control its production.

63. There are no wholesale licenses for the vend of bhang and charas in this province.

This should be introduced in order to distinguish between retail and wholesale vendors.

64. As far as I know, there is no such objection.

65. There is no taxation for bhang and charas separately to allow of any comparison thereof being made with each other, or other alcohol and intoxicants.

66. Not known.

67. No, as far as I understand.

68. No such houses or shops exist in this province.

69. The wishes of the people are never consulted before opening a shop in any locality; but the people should be consulted.

70. Bhang and charas being nearly equally cheap everywhere, they are not smuggled into this province. Bhang being the product of the country may escape duty, but to a very small extent.

Oral evidence.

Question 1.—I have been twenty-two years in the Government service as Naib Tahsildar, Tahsildar, Munsif, and Extra Assistant Commissioner, and served mostly in the districts north-west of Lahore.

Question 3.—I have only seen the plants growing in Rawal Pindi and have heard of it in the other districts. It grows near the city of Rawal Pindi; that is the only place I have seen it. It

is not cultivated in fields, but grows in the waste places near habitations, generally in patches not exceeding 2 or 3 "maralas." I may have seen a patch as big as 1-16th of an acre. The people collect it. A fakir in a dharamsala near my house used to cut it and dry it on his roof. It was not collected for sale. Malik Khazan Singh, a contractor, told me he used to send out and collect it. I do not know where he collected it, or whether he paid anything for it.

Question 20.—Proper Sikhs who have taken the "pahal" and the name Singh would not smoke charas, but I have seen a very few so-called Sikhs, who are really Hindu Jats, smoke in the Firozepur district. Elsewhere in the province also I have known a few cases among the agriculturists, but it is very rare.

Question 46.—The word which has been translated "insanity" is "khaphhan," a state bordering on insanity, but in which the wits are not quite lost. The general result is that a man becomes utterly useless. I have seen two or three persons fall into this condition from the excessive use of charas, and I knew them before and after evil effects had come upon them. I cannot say that I have known any other excessive smokers. Of the persons alluded to, one was my own servant, one was a shopkeeper, and the third was also in my service for a time. My two servants became irritable and useless and lazy, and I got rid of them. I drew my general conclusion from these three cases, and would wish to alter "invariably" to "generally" in my written answer. The condition of these people is partly due to laziness and partly to the fact that their intellect is weak. They are not to be called "pagal" in the sense of having no intelligence.

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24. *Evidence of* PARTAP SINGH, RISALDAR, *Offg. Extra Asst. Commissioner, Jhang.*

1. I am myself Excise Officer of the district. Excise Daroga, licensed shopkeepers, Hindu and Muhammadan fakirs, Native hakims, District Superintendent of Police particularly and the citizens of Jhang *cum* Maghiana in general, have been my informers.

3. It grows spontaneously near Hardwar. It is abundant in the hilly districts about the river Jumna.

4. By the following different names—

1st sukha, 2nd bije, 3rd bhang, 4th sawi, 5th bhimber, 6th shihan, 7th kera, 8th Shib-ji-ki-buti (Shib is a renowned Hindu god), 9th kooi (*i. e.*, kohi), 10th Badal. Nos. 1, 2, 3, 4 and 8 refer to the same plant. No. 5 refers to same plant, which particularly grows on Bhimber hills. They call the bhang plant cultivated in maidan Shihan No. 6. No. 7 is probably the male plant which is exterminated by the cultivator as soon as it is visible. No. 9 is known to be imported from Kabul and Kandahar, and is said to be the most intoxicating bhang. People do not like Kohi. They call it Zahar (poison). One patti of it, they say, is likely to make three or four men senseless. No. 10, Badal bhang is known to grow in the Waziri hills, about 50 miles to the west of Dera Ismail Khan. Its leaf is as broad as madar leaf. Bhang's Arabic name is Qanab. Persian, Warkul Khyal (leaf of thought), Nashat Afzia (giving pleasure), Falaktus Arash Nama, Shahawat Angez, Munas-al-aum, Bark-i-lap (Shiraz), Dis Kusi Das, Qanabas, Kamhira (Suriani), Kasani (Turkey).

5. No wild hemp grows in the Jhang district.

6. Ordinarily dense.

7. Yes, but only for use as bhang (*c*) in the Jhang District; total area in 1893 under bhang cultivation was 20 Kanals only.

8. In 1889, 37 Kanals bhang was grown. In 1893 it was reduced to 20 Kanals. It may be attributed to the bhang store in hand of the Hindu and Muhammadan fakir cultivators.

9. Bhang is cultivated in the wheat-sowing season—month of Katak. Cow dung is first put in the field. They plough the field for three or four times. The grass is exterminated totally. At evening the bhang seed is put in cow milk and water and is left in it for the whole night. A quarter of seer is sufficient for one Kanal (about $\frac{1}{10}$th of an acre). Next morning the seed is taken out of the milky water and then scattered in the field, which is then ploughed and flattened with suhaga (ploughing gear); small Kiaris are then made to facilitate watering. Bhang must be watered every 8th day, or say once a week. Female bhang grows to man's height. The Kera (male plant) is of less height by about half foot, with flowering heads. In the months of Phagan and Chet the Kera is exterminated. In the meantime bhang plants bear seed. With wheat crops, bhang is cut in the month of Besakh. It is cut about three inches from the ground. It is then exposed to sun for ten or twelve days, after which the "patti" and seed are separated from the wood part of the plant, which last is used for fuel. "Patti" and seed are kept together for use, seed for next year having been separated from the "patti" as a matter of course.

10. In the Jhang district Hindu and Muhammadan fakirs cultivate bhang. They are usual cultivators too. Agricultural cultivators, as a rule, do not cultivate bhang.

11. No wild hemp in this district. To produce ganja is not known here.

12. Cannot give any reasons or opinion.

13. No cultivation for ganja at all.

14. Bhang (*c*) is prepared in small quantity in this district. Total area in 1893 was 20 Kanals.

15. The cultivated bhang in this district is used for drinking purposes (C). The patti and seed (answer No. 9) are put in a stone kundi (mortar). Almonds, pepper, cardamoms and like ingredients are put in it and then ground with a wooden club called danda. They grind it as much as they can. The more it is ground the more it is liked. They say that one of the renowned Hindu Gurus—Guru Gorakh Nath—had ground it for not less than 12 years. Water and milk are then put in the ground stuff and then it is sifted through a country gara cloth, which is held by two drinkers. This preparation is then drunk. Very few people eat bhang in this district, but only those who have little time to grind. Bhang drinking travellers keep with them ground bhang called nugda, which they eat up whenever required. They do not smoke bhang in this district. Wild bhang is imported into the district. The contractors sell it.

16. It is prepared both in houses and wherever it grows. Ganja or charas is not prepared in this district.

17. Hindu and Muhammadan fakirs are the only classes of this district people who produce "patti" and seed for drinking only.

18. Bhang deteriorates if kept for, say two years. It loses its full quality. It loses its total effect, it is said, in three years. If kept with ordinary care it keeps good about two years. It should not be exposed to wet and must be kept in bags.

19. Jhang people do not use ganja or charas.

20. Purbia syces, khidmatgars and Suthra fakirs who visit this district use charas.

21. Not known.

22. Foreign. It is imported here through Amritsar. Most probably from Bokhara or say Central Asia.

23. It is not used for smoking in the Jhang district.

24. Hindu and Muhammadan fakirs drink bhang particularly; towns people drink more than villagers ordinarily.

25. Use of bhang in this district is stationary.

26. Very few people drink bhang in this district.

27. Brahmans among Hindus, Sayads, and Marasis among Muhammadans, drink bhang much. Young lads visit Hindu and Muhammadan fakirs' abodes for fun's sake. Every afternoon bhang must be ready here. It is offered to the young visitors as *charnamat* (sacred liquid). The young people accept the offer, and in time they become habitual to drink. Hindu fakirs worship Shib-ji god with bhang. It is necessary every day for them to offer bhang to Shib-ji. People think that as it was used by Shib-ji Maharaj, so it must be a good stuff. Hence the practice.

28. (*a*) About an anna a month. (*b*) From annas eight to one rupee a month.

29. Luxurious drinkers who can afford put in almonds, cardamoms, pepper, sugar, milk, etc., to make it good to taste, and to get its withering quality deteriorated to a certain extent.

"Bhang massala" is not known in this district. It is, however, optional for drinkers to buy from shop-keeper the following ingredients if they like:—Almond, kashni, char magz, cardamoms, pepper, roses, saunf (aniseed), zira safaid and mulathi (liquorice).

30. Friends drink in company. Poor habituals drink it in solitude in fear of sharing it with a visitor. Yes, mainly to male sex. Prostitutes and fakir women only drink bhang as an exception; children never drink bhang.

31. The habit of consuming bhang is easily formed. Moderate users can break it off. But it is difficult for habituals. There is tendency in moderate bhang drinking to develop into the excessive.

32. Religiously bhang is offered to Hindu gods. There is a well-known Hindu temple called Mandar Bessesor Nath in Banares City. Every Monday a religious ceremony is performed there and bhang is offered to Bessesor Nath god. Bhang is every day offered to Shibji Maharaj wherever there may be a Mandar of Shibji Maharaj.

Hindus and Muhammadans when about to drink bhang sing the following verses—

Hindus—

(*a*) Bhang to turang jin tin log tare hain,
Soi jande nark jere bhang thin mare hain.

Meaning—Bhang is a stuff which saves three worlds. Only those go to hell who keep apart from bhang.

(*b*) Dhak parde rakh laj. Na karin kise da Mohtaj—*i.e.*, Screen my shortcomings, and bestow on me honour. Don't make me humiliating to any one.

(*c*) Aisa nasha awe jo tera nam chit awe, *i.e.*, May I get such intoxicated that I should remember your (god's) name.

(*d*) Lai Raghnath Deo-ji, Bharth Deo-ji, Satar Ghan Deo-ji, Lakhman Deo-ji, Hanomanji. Aaisa rang awe jo tera nam chit awe—*i.e.*, Offering bhang to the above gods, the drinker says may I get such effect that I may remember your (god's) name.

(*e*) Danda kunda ghase; koi rove koi hase; mulak mahi da wase; Raja raj kare; Parja sukh wase; *i.e.*, let the bhang be ground; let the people be grieved or merry; let the people live in God's country; let the king reign; let the raiyat live quietly.

Muhammadans—

(*a*) Eange zadem o sirre anal—Haq shud ashkar.
Mara ba in gayah-i-zaif in guman na bud—*i.e.*—
I have taken bhang and the secret of God is come to my knowledge.
I never thought of such quality in such a weak leaf of grass.

(*b*) Do barg as Qudrat-i-qadar cho tuti bar zamin zaid.
Agar boome khurad sohra cho bulbal dar nawa aid.
Zamurad ra diham nishat wa lekan o name shaid.
Kuja dar dida-i-mardum zamurad lal binumaid—*i.e.*—
Under providence two leaves of grass grown on land looking like bird tuti.
If an owl eats it (bhang) next morning it will sing like bird bulbal.
I was going to call it zamurad (an emerald); but no, it will not do.
How can emerald get into man's eyes and look like ruby?

It is essential for Hindu fakirs to offer bhang to their gods. The patti is temperate. The seed is excessive cool and withering; citizens consider bhang injurious to a certain extent. Hindu and Muhammadan fakirs do not consider it so.

33. The hemp plant is not worshipped. Bhang, however, is used in worshipping Shib-ji on his birth night, Shibrat. Also on Nauratan days, twice in the year it is offered to Devi Durga.

34. It will be to Hindu and Muhammadan fakirs and to poor consumers too. The Hindus generally will feel it as religious privation.

35. No opinion about ganja or charas can be had here. Bhang of course may be left as it is. The poor consumers cannot afford much. Prohibition will increase serious discontent throughout. No political danger. Prohibition must follow illicit use of bhang, as poor people can't afford to use alcoholic stimulants.

36. No, alcohol is not used in place of bhang.

37. No information regarding charas or ganja can be had in this district.

39. Bhang drinking is better than eating. If eaten, it withers brain more than if drunk.

40. Yes. Hakims use bhang in its medicinal qualities. Bhang is also used in the treatment of cattle.

41. No opinion about ganja or charas.

(*a*) Bhang is neither accessory nor digestive. Only makes young drinker eat too much, but when the effect is past the stomach is felt to have been overworked.

(*b*) Bhang drinker is not fit to undergo severe exertion or exposure. It does not alleviate fatigue, but to a certain extent it makes forget fatigue.

(*c*) Bhang is certainly considered so.

(*d*) Not known.

All classes of natives consider it for (*c*). Moderate occasional use of bhang is considered beneficial in malarious and unhealthy tracts.

42. Moderate use of of bhang by poor people is harmless. Man is fond of intoxication and nothing can be had cheaper than bhang.

43. Yes, they are.

44 It (bhang) refreshes him. It intoxicates him, makes him eat. He feels appetite only when drinks. Effect lasts well for six hours. If he does not drink in proper time, life is burden to him. He is longing and uneasy until he drinks. No opinion about ganja or charas.

45. No opinion about ganja or charas.

(*b*) It (bhang) impairs constitution. Makes man nervous.

(*c*) and (*d*) No.

(*e*) No, not moral sense. Induces laziness, but not habits of immorality or debauchery.

(*f*) Does not deaden intellect or produce insanity as far as people believe in it. Doctors may have different opinion.

46. Same remarks as above. Habitual is more nervous and more laziness in him.

47. No. No effect upon children.

48. In my own village in Amritsar district there were two habitual excessive drinkers—Mohan Singh and Ladha Singh. Their fathers never drank bhang, and none of their sons drinks bhang now. The youngest son of Mohan Sing was born when he was a great drinker.

49. Prostitutes do not use bhang (told by Masamat Nikro, previously a prostitute and now a fakirni). Dais use bhang to set the womb of woman right.

50. Bhang is not used excessively in this way.

56. The effect of bhang is the same. Only taste is better on account of admixture of other ingredients. Dhatura admixture is used simply to stupefy victims. It is not used as a mere intoxicating drug.

57. No opinion about ganja or charas can be had here.

58. The present system in respect of bhang is working well. It is not worth improvement, though improvement can be effected.

59. Government bhang-growing tracts may be brought under wood jungle system, charging say an anna a maund. Private wild hemp-growing tracts may be taxed, and owners required to sell either to licensed contractors or burn it. Cultivation of bhang may be brought under poppy system. This will not be prohibitive. It will restrict the use of bhang.

60. No ganja is produced in the Jhang district.

61. No charas is produced here.

62. See answer to question 59.

63. and 64. No objection.

65. See answer to question 59.

66. No opinion.

67. No objections about bhang.

68. No shops or houses of this kind in the Jhang district.

69. No such shops here.

70. None in the Jhang district.

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25. *Evidence of* Khan Bahadur Muhammad Ikramulla Khan, *Rais and Honorary Extra Assistant Commissioner, Delhi.*

1. My information, opinions and statements are based on careful inquiry and personal acquaintance with bhang and charas consumers, as also what I have seen of them.

20. Kahars, chamars, sweepers or khakrobs, khutbunas, khatiks, saises, of the lower classes, and Brahmans, jogis, bairagis, sadhus, and Hindu fakirs, as also a few persons of the other Hindu sects smoke charas. Among the Muhammadans takyadar and rasulshahi fakirs, etc., may be classed as charas smokers. Four or five per cent. would be a probable proportion. Particular localities can hardly be defined where the practice of smoking charas is confined.

23. So far as I know, bhang is never used for smoking.

24. Among the better classes of the Hindus, Brahmans, banyas, jauharis (jewellers), sadhus, gosains, and other fakirs; and of the lower classes, tambolis, telis, sunars (gold and silver smiths), etc., etc., use bhang. Among the Muhammadans, takyadar fakirs, naqqarchis and marasis, etc., also use bhang. The respectable classes of the Muhammadans, however, rarely use it.

Out of the bhang consumers 80 per cent. drink, and 20 per cent. eat bhang in different forms.

I cannot name particular localities, as the use of bhang is more or less pretty general all over in these parts.

25. Charas seems to hold its own if it is not on the increase. Bhang seems to have a slight tendency towards decrease, as alcoholic drinks are becoming somewhat fashionable with the youth of the present age.

26. Out of 100 bhang consumers—

(*a*) Approximately 45

(*b*) Ditto 15

(*c*) Ditto 38. These mostly use bhang in the hot weather.

(*d*) Approximately 2

Out of 100 charas consumers—

(*a*) Approximately 60
(*b*) Ditto 20
(*c*) Ditto 19
(*d*) Ditto 1

(27) (*a*) Habitual moderate consumers of bhang among the Hindus are Brahmins, gosains, sadhus, jogis, bairagis, other fakirs and kahars, etc. ; among the Muhammadans takyadar fakirs and mirasis or doms, etc.

(*b*) Habitual excessive consumers of bhang among the Hindus are Brahmins and fakirs, and among the Muhammadans mostly takyadar fakirs, etc.,

(*c*) Occasional moderate consumers of bhang among the Hindus are banyas, jewellers, khatris and sunars, etc., and among the lower classes, the chamars (coblers), kahars, khatiks, nais (barbers), and sweepers, etc.

(*d*) Occasional excessive consumers are mainly taken from the classes mentioned in clauses (*a*), (*b*) and (*c*) of this question.

The habits of life and circumstances that lead to the practice of bhang are many, and cannot easily be described. A few, however, may be stated here. For example, Brahmins and fakirs, who mainly live on the charity of others, have no particular occupation to keep them busy. Time hangs heavily on them. They lead an idle life. Under these circumstances the use of bhang becomes habitual to them, when once commenced. One of the reasons that encourages the use of bhang among the Hindus is that it is looked upon as a sacred thing, and is also used as an offering to the temples of Mahadeo. Some persons begin it as a medicine and others as a refreshment, and afterwards became habitual or occasional consumers.

The classes of people from which the consumers of bhang are mainly taken are those mentioned above.

(*a*) Habitual moderate consumers of charas are mainly taken from kahars, chamars, khatiks, khatbunas and saises, etc., and among the Muhammadans some classes of the fakirs, and some doms, etc.

(*b*) Habitual excessive consumers of charas are jogis, bairagis, fakirs,, sanyasis and kahars, etc., and some classes of the Musalman fakirs, Rasulshahi and takyadar fakirs.

(*c*) Occasional moderate consumers of charas are Brahmins and banyas, etc., etc.

(*d*) Occasional excessive consumers of charas are mainly taken from the classes mentioned in clauses (*a*), (*b*) and (*c*) of this question.

The said classes of Hindu fakirs, the lower order of the Muhammadan fakirs, such as takyadars, etc., who have no particular occupation and chiefly live on the charity of others begin the use of charas in the society of the members of their classes and then become habitual consumers. Jogis and other fakirs, etc., who keep themselves naked and rub some sort of ashes on the body use charas to keep their body warm in the cold weather. The labouring classes, such as kahars, etc., beginning to use charas by seeing or by the inducement given by others, and afterwards take to the habit of consuming the drug, so much so that it becomes almost impossible for them to do their ordinary work without first using it. Persons belonging to other classes than those stated above use charas occasionally as a luxury or only for the sake of intoxication. The facilities in the smoking of charas in comparison to that of using bhang are that its intoxication or effect is spontaneous, and it saves the trouble of the process one has to undergo in preparing bhang for use, such as first reducing it to a fine substance, then sifting it through a cloth and mixing other ingredients with it so as to make a drinkable liquid.

28. Average allowance and cost of bhang per diem more than one time, per head, to—

(*a*) Habitual moderate consumer, allowance 1 tola, cost nearly 7 pies.

(*b*) Habitual excessive consumer, allowance 5 tolas, and cost nearly 5 pies.

Average allowance and cost of charas per diem, per head, to—

(*a*) Habitual moderate consumer, allowance ½ tola, cost nearly 1 anna.

(*b*) Habitual excessive consumer, allowance 2 tolas, cost nearly 4 annas.

One chillum of charas is generally smoked by two or more persons. It is smoked more than one time in a day.

29. (*a*) The ingredients ordinarily mixed with bhang are saunf (aniseed), pepper and sometimes only pepper by sadhus, jogis, bairagis, fakirs and poor men.

(*b*) All or some of the following ingredients are exceptionally mixed with bhang, mostly in the hot weather, by well-to-do persons or men of delicate and exquisite temperament. Aniseed, pepper, milk, almonds, pumpkin seeds, poppy seeds, sugar, cucumber seeds and rose water. Dhatura is not so used. The object of the admixture of these ingredients is to give the drink an agreeable relish as a refreshment, to serve as a tonic for the brain, and to give a free discharge of urine, etc., etc.

Majun, which is a preparation of bhang with sugar and ghee in the shape of sweetmeat (lauzat), is also sold for the use.

No ingredient except tobacco is mixed with charas. The object of mixing the tobacco in smoking the charas is to soften its strong effect, as also to prevent its being burnt up or used up quickly.

30. The consumption of bhang and charas, to a great extent, is practised in company and very seldom in solitude. It is mainly confined to the male sex. It is very unusual, if at all, for children to consume bhang and charas.

31. The habit of consuming bhang and charas is easily formed, just in the same way as in alcoholic drinks. When formed, it is very difficult to break off. There is a tendency in the case of bhang and charas for the moderate habit to develop into the excessive, much like those of other intoxicants.

32. To my knowledge there is no social custom in regard to the consumption of bhang ; however, it is sometimes offered to friends among the Hindus, though not as a custom. Nevertheless, bhang, as a religious custom among the Hindus, is presented as an offering to the god Mahadeo on Mondays in the month of Sawan, and also on the occasion of the Sheoratri festival. The reason being, that Mahadeoji, when living, had a great liking for bhang, which is called after his name, the "Buti of Mahadeoji." The custom of offering bhang to the Mahadeo is regarded as essential as other religious customs. The use is generally

temperate. It certainly leads to the formation of habit to the Brahmins, etc.

There is no religious custom in regard to the use of charas. However, as a matter of social courtesy among the kahars, dhobis, saises and sweepers, etc., etc., charas is more than often offered as a luxury on occasions of panchayats and marriage gatherings by the persons calling the panchayat or the host mostly in the cold weather. Such use is temperate and not essential. It may lead to the formation of the habit in individual cases.

33. The consumption of bhang is generally regarded among the Hindus as an innocent luxury and sometimes useful beverage. It is also considered a refreshing drug. However, the excessive use of bhang is in disrepute, as it makes the consumer unfit for work so long as he is under the effect of the drug, and blunts his mental powers, as also causes the loss of energy, and, as a consequence, begets idle habits. Among the Muhammadans, however, its internal use is forbidden by their religion, like those of other narcotics or intoxicants, except as medicine in urgent cases. On the whole public opinion is in favour and not against bhang.

The use of charas is generally regarded as a bad thing; the idea being that the charas is a drug for the use of lower order of men, also because it spreads an offensive smell about the place where it is smoked, and because it dries up the blood, takes away the freshness from the body, and gives cough.

I know nothing about worshipping the plant hemp.

34. It would be a serious privation to give up bhang and charas to the classes of people addicted to the use of bhang, as the habit of consuming bhang and charas becomes a second nature to them. It would be extremely hard for them and for a vast number of people who consume these drugs as the only and cheap luxury. It is difficult to give probable number of such classes, but as a matter of fact thousands and tens of thousands or many more consume bhang and charas in one province.

35. It would not be at all feasible to prohibit the use of bhang and charas. The drugs would be consumed illicitly; the prohibition could only in my opinion be enforced either by declaring their consumption a legal offence or by stopping the importation and growth of the hemp plant. The prohibition would decidedly occasion serious discontent among the consumers, etc.; such discontent would certainly amount to political danger. The prohibition would be followed by recourse to alcoholic stimulants or other drugs.

36. I believe there is no reason for thinking that alcohol is now being to any extent substituted for any of these drugs, for the simple reason that a person in the habit of consuming any of these drugs must take that particular drug, and would never be satisfied if offered to take alcohol as a substitute. He may take alcohol in addition (as it is sometimes done) to the drug he is used to take. In fact he can never be satisfied with alcohol, nor can he enjoy it until he takes the particular drug. The peculiarities and effects of one kind of intoxicant cannot be relished in the other. Those who use can only know the difference. Young men of the present age, who are not in the habit of taking any of these drugs, and have a tendency to take intoxicants, prefer alcoholic drinks to these drugs.

40. The bhang is prescribed on account of its medicinal properties by the schools of native doctors known as yunani hakims and baids. Bhang is used in the treatment of cattle diseases.

41. The moderate use of charas is beneficial in its effects for the time being—

(*a*) as a food accessory or digestive.

(*b*) It gives staying power under exertion and exposure, particularly in the cold weather, and also alleviates fatigue.

(*c*) As a preventive of disease in malarious and unhealthy tracts.

(*d*) It prevents the effects of cold being felt.

There seems to be no special class who use charas for the purpose of clause (*a*) only, but about 80 per cent. of charas-consumers, such as jogis, saises and some kahars, use the drug for the purposes of clauses (*b*), (*c*) and (*d*). I refer to the moderate habitual use and in some cases also to moderate occasional use of the drug.

The moderate use of bhang is beneficial in its effects—

(*a*) As a food accessory or digestive.

(*b*) It gives staying-power under exertion and exposure and also alleviates fatigue.

(*c*) As a preventive of disease in malarious and unhealthy tracts.

(*d*) Is diuretic. It allays thirst and gives good sleep.

It is given for external and internal use as a medicine for piles, bleeding or otherwise. It is used for healing up sword-cuts, etc. It is prescribed by hakims and baids in compound medicines for different diseases. Particular classes cannot be defined, because persons from different classes use bhang for one or more purposes of clauses (*a*), (*b*), (*c*) and (*d*); nor it is easy to fix a proportionate number of them. I refer to both the habitual and occasional moderate use.

42. Charas has its beneficial and injurious effects. I have mentioned only the beneficial effects of charas in answer to question No. 41. As regards the injurious effects I will give my views in answer to question No. 45. The moderate use of bhang is beneficial, as stated in my answer to the last question. It is decidedly innocent or harmless at all events, because its moderate use does not make one intoxicated, because its medicinal properties as described in Unani Medical works possess benefits when administered in small quantity.

43. The moderate consumers of charas and bhang are inoffensive to their neighbours. The smell of charas smoking may cause some offence to their neighbours.

44. The immediate effect of charas on the habitual moderate consumer is that it first produces a little giddiness in the head, and then removes the dull feeling and infuses a sort of new life in the consumer. It is refreshing in this sense. It produces some intoxication. It allays hunger. It creates appetite for the time. The effect lasts about two hours. It has no after-effects like those of alcoholic drinks. The want of subsequent gratification does not produce any longing until the fixed time arrives at which the consumer is usually in the habit of using the drug.

The moderate use of bhang has no immediate effect like charas. It acts slowly on the brain. It has a reviving effect. It is refreshing. It

produces slight intoxication. It does not allay hunger. It does only create appetite, but it also makes one eat while under its effect a larger quantity of food than by any other medicine. It is clear from the following saying that bhang or bijiya is styled in a metaphorical language as a mother who naturally desires to nourish and keep her child comfortable, saying: "Come, mother bijya, generous to all, and keep in the same way as a mother to her son." This is one of the sayings used at the time of taking bhang. Its effect lasts about five or six hours. It has no after-effects. The want of subsequent gratification does not produce any longing until the fixed time arrives at which the consumer is usually in the habit of using the drug.

45. The habitual moderate use of charas produces noxious effects gradually—physical and mental. It impairs the constitution by creating unnatural heat in the system, and dries up the blood to certain extent, and generally, though slowly, weakens the constitution. In the long run, it causes the loss of appetite in a certain degree, although it operates as a digestive for the time. It generally brings on bronchitis resulting in asthma in some cases. It is the bad society and not the charas that impairs the moral sense and induces habits of immorality or debauchery. The habitual use of charas tends to impotence. Case may be different with those who use charas occasionally for the purposes of debauchery only. The smoking of charas affects the brain, the chief organ and centre of mental powers, and therefore deadens the intellect, however remote this effect may be in its moderate use. The moderate use of charas does not produce insanity.

The habitual moderate use of bhang produces noxious effects—physical or mental. It does not impair the constitution in any way, nor it injures the digestion, nor causes the loss of appetite. It does not cause dysentery, bronchitis or asthma. Bhang does not in itself impair the moral sense and induce habits of immorality or debauchery, but in exceptional cases bhang is used for the purposes of debauchery. It does not deaden the intellect or produce insanity.

46. The noxious effects of charas are the same in its habitual excessive use as have been stated in my answer to question No. 45, with the difference that in cases of excessiveness those effects are more rapid and noxious. By habitual excessive consumer is meant, as I understand, a person who is most of the time under the effect of the drug, and has hardly any fixed time for taking it. The moral sense of such men is impaired and habits of laziness produced. Insanity resulting from the consumption of charas is a thing of a very rare occurrence, to which men of old age, and consumers of long standing do not bear personal testimony. It is a thing which is more said than seen.

The habitual excessive use of bhang produces no noxious effects, physical or mental. It does not impair the constitution if the consumer is properly fed. It does not injure the digestion or cause loss of appetite. It does not cause dysentery, bronchitis or asthma. It impairs the moral sense to some extent and induces laziness and makes one look idiotic while under the effect of the drug. It does not produce insanity.

47 and 48. The habitual moderate use of charas and bhang does not appear to be a hereditary habit or to affect in any way the children of the moderate consumer.

49. The use of charas by eating and that of bhang by eating or drinking in small quantity, whether alone or as a compound with other medicines, is supposed to be as an aphrodisiac. and is occasionally practised as such; but, as a matter of fact, it does not excite any desire for sexual connection. All it does is to afford a retaining power to the consumer when so engaged. Charas and bhang are used by many prostitutes as an aphrodisiac. The use for this purpose is not more injurious than its use as an ordinary narcotic. The use of hemp, I mean charas, tends to produce impotence, and one of the reasons why the Hindu fakirs use it is that they may have no desire for sexual connection.

50. Charas and bhang are not excessively used for the purposes mentioned in question No. 49.

51. There is no large proportion of bad characters habitual moderate consumers of charas and bhang. The moderate use of charas and bhang has no connection with crime in general or with crime of any special character.

52. There is no large proportion of bad characters habitual excessive consumers of charas and bhang. The habitual excessive consumers of bhang and charas who, when they have no means to procure the drugs to gratify their desire, may sometimes be thus induced to employ unfair means or to commit petty thefts to obtain their objects.

53. To the first part of this question I refer to my answer to the last portion of the question No. 52. My answer to the latter part of this question is that I know of no such case.

54. Bhang and charas are not used by criminals to fortify themselves to commit crimes except by criminals who are habitual consumers.

55. Criminals sometimes, in order to further their designs, induce their victms to partake of ganja, charas and bhang for the purpose of stupefying their victims. Complete stupefaction cannot be thus induced by these drugs without admixture.

56. I am afraid I have not fully understood this question; however, so far as I could understand, I make an attempt to answer it.

There are two ways of modifying the effects of bhang and charas by the admixture of other substances; whether the use be moderate or in excess, one is to increase and the other to make the effect mild. In the case of charas its effect depends on the quantity of prepared tobacco mixed for smoking. In other words, the more the tobacco, the milder the effect, and *vice versa*. Dhatura is administered with charas for others by designing persons for criminal purposes. It is very seldom or never mixed for personal consumption.

The effect of bhang is modified by admixture of all or some ingredients of the massala described in my answer to question No. 29. Some of the ingredients are mixed to give relish to bhang, others to make its effect mild, and some for their medicinal properties as tonic for brain, etc., etc. Dhatura is also administered with bhang to others by designing persons for criminal purposes.

26. *Evidence* of* FAKIR SAYED JAMALUDDIN, † *Honorary Extra Assistant Commissioner, Lahore.*

1. My service as a judicial officer afforded me opportunities of obtaining information in various districts, but more especially in Gurdaspur. I heard cases in regard to the drugs, and also learned information from books and people. My information, however, cannot be said to be very wide

2. Ganja and charas are known by these very names. In medical phraseology charas is called itr-i-cashmiri (*i.e.* ottar of Kashmir). I know of no other name of these two. Bhang, indeed, has many especial names; for example, buti, sawi, varq-ul-khial, barg-i-sabz, juz-i-a'zam (medical), hashishat-ul-fukra, nishat-afza, falak-taz, munis-ul-hamum, qanab (*i.e., cannabis*), etc.

3. The plant grows spontaneously in great abundance in the submontane districts of Gurdaspur, Sialkot, Hoshiarpur, etc., in the hills, and along (the banks of) the canals.

4. It is generally called bhang and buti in this province. The consumers of the drug do not like to call it bhang, which means "evil." For instance in the proverbial phrase "rang men bhang dal diya," the words "bhang dal diya" mean "spoiled." It is also named buti and sabzi. It is called swai in Multan and Bahawalpur. The name bhang refers to the same plant.

5. The plant grows in every climate and soil, provided there is abundance of water, no matter whether the land be situated high or low. I have, however, never seen it grow in *kallar* and *rohi* lands, whence it may be inferred that probably it cannot grow in such soil.

6. Ordinarily it is very dense, but scattered where there is insufficient water or the soil unsuited to its luxurious growth

7. (*a*) There is no cultivation for the production of ganja.

(*b*) None for charas.

(*c*) It is not cultivated for use as bhang like other crops. Those addicted to the excessive use of bhang, like keepers of takyas or dharmasalas, etc, cultivate it in small plots.

(*d*) No one cultivates it for its fibre or seeds.

It is mentioned in books that its fibre used to be manufactured into paper in Kashmir, and that it was very fine. It does not appear, however, whether the paper is still manufactured. A kind of cloth like *katan* is also said to have been manufactured from it in some places.

8. As the cultivation of the plant is not general, nothing can be said as to its increase or decrease.

9. There are two seasons of the cultivation of the plant—that sown in Katik is reaped in Chet, and that sown in Baisakh is harvested at the end of Sawan. It is cultivated in the usual way like peas. The manure used is of two kinds—(1) The seed is placed in earth mixed up with the excreta of the serpent, the plant growing therefrom being considered to possess strong narcotic properties. (2) It is sown in decayed swallow-wort. Bhang grown during the summer is regarded as of a hot and parching (effect on the system).

10. There is no special class of people cultivating the plant. It is cultivated in small plots, and only by keepers of takyas and dharmasalas, and specially by Sikhs.

11. I know nothing about this.

12. It is said to be manufactured in the "purab." I cannot, therefore, answer this question.

13. I have no knowledge of this, as ganja is not manufactured in this province. It is said to be manufactured in Bombay, Hyderabad, etc.

14. (*a*) No.

(*b*) No.

(*c*) Bhang is prepared (in our province); but I cannot say to what extent, for I have not had any opportunity of ascertaining this. It may, indeed, be said to be prepared in abundance.

15. The following particulars have come to my knowledge about its preparation: the leaves are dried, and no distinction appears to be made between the cultivated and wild plant.

(A) So far as I know, charas and ganja are prepared for smoking, but not in this country. Gardha is prepared in Kashmir.

(B) Bhang is cooked as a culinary vegetable for eating; and is also taken in *papars*, *reoris*, and *majun*.

(C) For drinking it is pulverised and strained, and such articles as almonds, etc., are mixed with it.

16. Bhang is generally prepared wherever it is grown. It is not prepared by people in their houses. The last portion has been answered already.

17. I have no knowledge of ganja. Charas or gardah is prepared in Kashmir, and is said to be much consumed there. I do not know of any particular class of people manufacturing it; but have heard that consumers and vendors of it get it prepared.

18. Charas will, with ordinary care, keep good for two years at the farthest, and will quite lose its effect after that and become like earth. Bhang will keep for three years with ordinary care. It seems to be spoiled by damp. It has to be carefully looked after during the rainy season. It is kept in pots so as to protect it from damp air.

19. Ganja and charas are generally used for smoking. Charas is sometimes used in prescriptions by yunani physicians; for example, majun-i-munashat. Such prescriptions are rarely used now, and probably not at all. It was used by yunani physicians.

20. Ganja and charas are smoked by people in the shops kept for the purpose. The smokers are Hindustani grass-cutters, washermen, Jhivars, Kashmiris, etc. Keepers of takyas and sadhus smoke it in large numbers; others rarely. The number of the consumers cannot be said to be above 10 per cent. in this province.

* Translation.

† Summoned to attend at a sitting of the Commission for oral examination, but was unable to appear.

21. I know nothing about this.

22. Charas is not manufactured here. That imported from Kashmir is called gardah; but the Yarkand charas is regarded as superior.

23. I have never heard of bhang used for smoking. It appears not to be so used in this province.

24. Bhang is drunk by all classes of people. *Paper*, *pakoura*, and *majun*, having a mixture of bhang in them, are mostly used by Hindus. In Multan, Bahawalpur and other localities bhang is drunk by nearly all the people. Nearly half the people, especially Hindus, are consumers of bhang in this province.

25. I do not think it would be on the decrease. It stands on the same footing as it has always done. Perhaps there are scarcely any Hindu shopkeepers who do not drink bhang in the afternoon. They are perhaps led to its use by their sedentary habits, it being considered to be digestive and exhilarating.

26. (*a*) The number of habitual moderate consumers (of bhang ?) may be put down as about 50 per cent.

(*b*) Of habitual excessive consumers, 25 per cent.

(*c*) Of occasional moderate consumers, especially among Hindus, I should think 60 or 70 per cent.

(*d*) Of occasional excessive consumers, 25 per cent.

27. Bhang is generally drunk by people of sedentary habits. Its excessive consumers are to be found among keepers of takyas and dharmsalas and people without employment. The same may be said of charas, for one becomes generally unfit for work after smoking charas.

28. I do not know. A pice worth of bhang may be said to suffice for 10 or 12 habitual moderate consumers, and double of that for habitual excessive consumers.

29. Ordinary consumers (of bhang) mix aniseed, black pepper, almonds, etc., and salt or sugar (with the drug). All these are sold by attars (apothecaries). Dhatura is not generally so used, except perhaps by excessive consumers requiring strong intoxication.

30. The consumption of bhang is very common. I should think 50 or 60 per cent. addicted to it. It is consumed in company at takyas, dairas, dharmsalas, etc., and almost all shopkeepers, especially Hindus, take it in solitude about evening. Charas, too, is smoked in company at takyas, dairas, etc., but its use is not so common as that of bhang.

31. The habit of consuming it (?) is not formed rapidly. For those long accustomed to its use, it is difficult to give it up. It is, however, not impossible, as is the case with the habitual opium eater. The habit of consuming bhang, ganja and charas commences with small quantities of them; but as one gets accustomed to their use, he becomes an excessive consumer.

32. Bhang is commonly used among Hindus on days of fasting; but it is perhaps not a part of their religious ceremony relating to such occasions. It seems to be a matter of custom. So far as I know, such use is not regarded essential in connection with the ceremony. Among Muhammadans its use is prohibited religiously. Its habitual excessive consumption gives rise to various diseases, such as palsy, stupor, paralysis, spasmodic contraction, and other diseases of the brain and muscles. Excessive consumers are indeed generally stupid.

33. Among Muhammadans its consumption is not regarded as a good habit, and I think genteel Hindus too do not look upon it with approbation. If that be so, they must look upon the habit with disapprobation in consequence of the mischief done by it. So far as I know, the hemp (plant) is not worshipped by any sect of people. Excessive consumers of bhang, however, who have religiously retired from the world, are said to practise certain rites in veneration of it at the time of cutting and drinking. For they think that by means of its intoxication they are advanced in the spiritual world, and that their attention is concentrated in contemplation and is not distracted. The following verse is an instance of their views about it :—

Having become an habitual consumer of bhang, I got an insight into the mystery of Anal-haq (*lit.* I am God—contemplative unification with God). I had not supposed such (potency) to be possessed by this insignificant herb.

(The God) Shivji is spoken of as drinking bhang excessively. It is perhaps in consequence of this fact that the worshippers of (the God) Shivji look upon it as a sacred object.

34. The habitual consumers of these drugs would certainly feel some uneasiness if they should be made all at once to give up the habit; but it would not be such as would be felt by opium eaters. I cannot give any numbers.

35. It would, I think, be feasible to prohibit the use of ganja and charas. It is possible that the drugs may be consumed illicitly, as illicit liquor is prepared in many villages notwithstanding restrictions being placed and even punishments being awarded on detection. Prohibition may be enforced by issue of Government orders. Such prohibition would not, in my opinion, occasion discontent amounting to political danger. There would, indeed, be some discontent among those who consume the drugs or derive profit from its (trade). Such is, however, not the case with bhang. Opium generally serves as a substitute for every other intoxicant. A drunkard or consumer of bhang takes opium if he gives up the use of liquor or bhang.

36. I cannot think that alcohol is now being substituted for these drugs. Consumers of ganja and charas seldom drink liquor. There are, indeed, many who drink both bhang and liquor.

37. The effects of ganja and charas smoking are, in my opinion, similar. The difference seems to be that ganja is manufactured in India, while charas, as already noted, is imported from Yarkand.

38. I cannot answer this question, as the consumption of ganja is not common in this province.

39. In this province, charas and gardah are generally used in smoking, which is more injurious than their use as a mixture in medicine. In smoking, the drug immediately produces its effect on the lungs and brain, and darkens the brain extremely. It does not affect so readily in the other case. There runs a story in connection with the practice of charas smoking.

A ruler of Deccan, named Abul Hassan, but called Tana Shah by those addicted to bhang, once asked the physicians to propose some intoxicant, the use of which at the moment of placing

the foot in one stirrup (while about to ride a horse) should produce intoxication by the time of placing the foot in the other stirrup. Thereupon they invented the practice of smoking charas.

The story is, however, not supported by any book authority.

40 Yunani physicians prescribe bhang and charas in exhilarating prescriptions. Some physicians prescribe small quantities of its powder in cases of remittent fever. It is administered to horses as a food accessory. It is also administered to unruly horses; also when there is heat in the system, or when they make urine of a reddish colour. It is perhaps also administered to oxen.

41. (*a*) Bhang is consumed as a food accessory.

(*b*) It is also drunk to give staying-power under heat and alleviate fatigue.

(*c*) Its use as a febrifuge has been noted above.

It is regarded as beneficial during malarious seasons, and is commonly used during times of pestilence. The object is perhaps to remove the fear of pestilence and divert attention therefrom. I do not know any particular class, but the idea prevails among people in general. Habitual consumers, of course, use it at all times. The number of occasional moderate consumers is also large. It is, however, the masses who do so; well-bred people seldom take it.

42. I have never observed or heard of any injury done to an occasional consumer. It is said to be rather beneficial.

43. Moderate consumers are not offensive to their neighbours, unless they are mischievously inclined. Even those addicted to its use are inoffensive; they do not indeed become pertinacious, as is the case with akaliyas (a sect of Sikhs).

44. The immediate effect of the drug is a false appetite and fear of every object. Should a bird pass by, the consumer would suspect a brick to have been thrown by some one. Imagination is rapidly at work, and hence it is called *vark-ul-khiyal* (*i.e.*, exciting the imagination). In the case of moderate doses, the intoxication lasts three or four hours. A habitual consumer feels a sort of perturbation when the intoxication abates, but not such as is felt (by a drunkard) when the intoxication of alcohol abates.

45. The smoking of charas as well as of ganja does produce physical, mental and moral effects of a noxious nature. The body becomes lean and disfigured. There is a false appetite during the commencement (of the habit); but there is a loss of appetite subsequently. Cough and asthma follow, and moral discernment is also impaired. One becomes lazy, wilful, and envious. It does not, however, incline the consumer to debauchery. A predilection is produced for sweetmeats, milk, and other rich diet. It does also induce insanity, especially if the habit be contracted during youth. Many people have been seen to have become permanently insane.

The excessive use of bhang does also produce such effects, as tremor, palsy, and other diseases of the muscles.

Those who possess a control over themselves may be cured by giving up the consumption of the drug on the first appearance of the symptoms of these evil consequences. The kind of insanity corresponds to the temperament of the consumer. Some become subject to melancholy; others to fitful madness; others still to mania.

People do take bhang to allay mental anxiety; but I have not fully understood the meaning of the last portion.

I cannot mention any particular case; but my statements agree with my general observation.

47. As a general rule, the habit does not appear to be hereditary. Of course, if the children of an habitual consumer always sit in the father's society, it is possible they may contract the habit. But there are also those who spurn the use of such narcotic drugs notwithstanding such society. People of both kinds have come under my observation.

49. Many people do take bhang primarily as an aphrodisiac, but become impotent when they get addicted to its use. Females also do occasionally take it; but I have not come to know that all prostitutes take it. Women are rarely charas smokers, but there are more of them drinkers of bhang. Drunkards, too, when the intoxication (of liquor) abates, sometimes drink bhang to remove the after-effects.

51. No particular class of bad characters is known to me to be the habitual moderate consumers of any of these drugs. I have not heard that the moderate use (of these drugs) has any connection with crime in general, or with crime of any special character. Consumers of bhang and charas are, generally speaking, not habitual criminals, for a boldness and activity are indispensable for the commission of crime, whereas habitual consumers of these intoxicants are generally timid and lazy. Akali people, who were, during the Sikh rule, noted for their excessive consumption of bhang, did commit highway robbery and other crimes, but not in consequence of their being addicted to the drug. They were in reality professional criminals and consumed bhang in excess. I have not come across any such instance in modern times. Chuhras (sweepers) are indeed bhang drinkers as well as professional criminals. Their criminal profession, however, is due to their natural inclinations, and not to the consumption of bhang or charas.

53. If the consumer of these drugs be naturally wicked, he may commit violent crime. Habitual consumers of bhang have sometimes been seen perpetrating murder on slight provocation. Such a deed is, however, not done under frenzy, but through pertinacity, for habitual excessive consumers of it do become of a pertinacious character. The excessive use of bhang brings into play the natural disposition of the consumer, and even makes the characteristic peculiarities stronger.

54. I think these drugs are not used by criminals, because they would not fortify them, but would rather make the criminals timid.

55. They may do so. I have not seen any such case. Complete stupefaction would be induced if an excessive quantity of the drugs was taken through carelessness. Dhatura is mostly used for such purposes.

56. Moderate use does cause injury, but of an imperceptible nature, especially so if almonds, aniseed, endive, and milk, etc., be mixed as correctives. I do not know of any case of dhatura being mixed with bhang for personal consumption. It may be mixed for administration to others; but I possess no particular information on the subject.

57. Charas is mixed with (compounds called) majuns, which are intended to serve as aphrodisiacs. The result is as noted already. Taken in excess, even as a medicine, it produces injurious

results in the end. The excessive use of charas produces insanity. I have seen many cases of insanity through charas smoking. I have seen cases in which insanity was reinduced.

58. In my opinion the present system of excise administration in respect of hemp drugs is working very well. No better system seems to me to be possible. If illicit trade or smuggling is practised to any extent, it is detected sooner or later and the culprits are punished. What else could be done ?

59. This question has been answered under question 58. Control is exercised by issuing circulars from time to time.

60. Ganja is not produced in this province; hence there is no control of its preparation.

61. Similar to the above, *i.e.*, charas is not produced in this province.

62. As a general rule, the plant is not cultivated in this province for the production of bhang. If it were so cultivated, a control similar to that over the cultivation of poppy would do.

63. None.

64. None; the regulations work well.

65. In my opinion the taxation is reasonable.

66. In my opinion there should not be different rates. The import and export duty should be uniform. The duty on production where ganja is produced must of course be different. The import and export of drugs is conducted under passes, and the rates of their duties, etc., should be uniform.

67. I have no objection. The heavier the duty the less will be the use of the drugs.

68. All these drugs are sold at the shops of licensed vendors.

69. The wishes of the people are, I think, not consulted in any special manner ; nor is it necessary to do so. When this is done, it is done openly. No complaint has ever been heard.

70. There are, in my opinion, no such facts which call for attention. Duty is levied on all sales and purchases that take place openly. Smuggling is also practised, for it is impossible to absolutely check smuggling. It is adequately punished.

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27. *Evidence* of* Muhammad Barkat Ali Khan, Khan Bahadur, *Retired Extra-Assistant Commissioner, Lahore.*

1. Although I have no personal experience, yet I had several opportunities, while in the service of Government, of seeing some friends and the residents of takias and dharmsalas as well as the habitual moderate and excessive consumers use charas and bhang, hence I state below whatever I know about the drugs in question.

2. It is not usual to consume ganja in this province, and therefore I can say nothing about it.

3. The wild hemp plant grows in abundance in the Gurdaspur and Hoshiarpur districts, and it is known by the following names in the Punjab :— Bhang, buti, sabzi, sawi, sidhi, bijia, jungle buti, sukha, and sardai.

6. Generally dense.

7. Hemp plant is not cultivated, and the wild plant is used as bhang, sukha, etc. The bhang seeds are used in medicines by native physicians.

8. The increase or decrease of growth depends on rainfall.

14. (*c*) Bhang is prepared from the dry leaves of the hemp plant.

15. Bhang is ground with water and then drunk, or the compound called majum is prepared from it. It is not used for smoking.

16. Well-to-do consumers consume bhang at their houses, and common people at dharmsalas and such other places.

17. Excise contractors purchase bhang from localities where it grows in abundance.

18. I know nothing about ganja. Charas keeps good for one year; during the second year it loses its effect partly, and during the third year becomes useless, in consequence of the heat in the plains. Bhang does not deteriorate for five years if protected from drenching.

19. Charas is generally smoked by means of a huka or chillum.

20. Among Hindus, sadhus, fakirs, purbias, grass-cutters, and dhobis, and among Muhammadans, takiadar fakirs and their associates; bad characters, pickpockets, bards, and musicians smoke charas. I do not know their correct numbers.

22. Foreign charas imported from Yarkand and other northern countries is used in this country.

23. Bhang is not smoked in this province.

24. People generally drink bhang, but in rare instances it is eaten also. I cannot state the exact number.

27. Among the consumers of bhang, chiefly musicians, dharmsalias, suthreshahis, Brahmans, Sikhs, takiadars, etc., have the hereditary habit on account of company.

28. The highest cost per diem of bhang is one anna and the least three pies.

29. The ingredients mixed with bhang are aniseed, pepper, almonds, seeds of poppy, muskmelons, lettuce, and chicory, cardamoms, milk, sugar, or salt.

30. The habitual consumers of bhang consume the drug in solitude out of necessity, otherwise in company at takias, dhasmsalas, and such like places.

31. The habit of using bhang is formed by the company of consumers. It is not so difficult to break off the habit. There is a tendency for the moderate habit to develop into excess.

33. Among the Hindus on the occasion of the Shib-chaudas festival in the month of Phagan the use of bhang is considered complusory as a religious custom, and it is used moderately, which is likely to lead to the formation of the habit. On the occasion of Hindu fairs bhang is generally consumed, which may prove injurious.

34. To the habitual excessive consumers of charas and bhang it would mean some privation. I cannot state the probable numbers.

35. Prohibition would be difficult unless enforced by law. The import of charas from foreign countries should be stopped on the border. Bhang, which grows spontaneously in this prov-

* Translation.

ince, should be destroyed every year. Certainly the prohibition would cause serious discontent among the consumers, and would not be strange if political dangers arise. Well-to-do consumers will have recourse to alcoholic stimulants and the poorer classes will use the dhatura seed.

36. Country and English liquors are being substituted for bhang and charas among the educated and wealthy classes.

40. Native physicians generally use bhang in medicines for the treatment of men and cattle.

41. Moderate use of bhang is beneficial.

(*a*) Yes.

(*b*) Yes.

(*c*) Yes.

Brahmans during the *saradhs*, fakirs and sadhus in jungles, hills, and while travelling, and other people at fairs, etc., and dharmsalas and takias use the drug for the above purposes.

46. The habitual consumers of charas are generally pale and suffer from bronchitis, asthma, and debility, and are also subject to insanity.

47. Among the purbia grass-cutters, dhobis, etc., the habit of using charas is hereditary. The habit of using bhang is often hereditary among Brahmans, fakirs, sadhus, suthreshahis, takiadars, fakirs, and sweepers.

58. The present system of Excise Administration is working well and requires no improvement.

60. Ganja is not produced in this province.

61. Charas is not produced in this province.

63. No objection.

67. No objection.

68. There are licensed vendors at whose shops these drugs are available for sale. On the opening of a new shop in the villages the wishes of the lambardars are consulted.

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28. *Evidence of* Colonel L. H. E. Tucker, C. I. E., *Officiating Inspector General of Police.*

Oral evidence.

I am Officiating Inspector-General of Police. I have been in the Punjab Police since September 1864, and served in all parts of the province, but mostly on the frontier.

There does not appear to me to be any direct connection between the hemp drugs and crime, but that class of habitual criminals who administer stupefying drugs for purposes of robbery and take the disguise of fakirs nearly all smoke charas. The drug is of use to them, as it enables them to invite people to smoke, and charas serves to hide the administration of dhatura in a way that tobacco would not. The connection between charas and this sort of crime is therefore indirect, casual rather than causal.

I do not think the better class of the people use bhang or charas. Bhang is taken as an intoxicant like liquor, and the better class of people who can afford it prefer the latter. Beside the criminal class I have described above, I know of no class which habitually consumes charas. The habit is held in contempt by the more respectable people, and the term "charasi" carries that meaning. Bhang is not, I should think, held in as bad repute as charas. It is used as a tonic and medicine as well as an intoxicant.

I have never known the intoxication of charas to be pleaded as a defence by persons charged with crime. But I think I have known the plea to be raised as regards bhang; but I cannot recall any serious case in which the plea was raised. Lots of cases have occurred in which men have been arrested for riotous conduct or obstructing the police, and have been reported to have been intoxicated with bhang. These are like ordinary drunk and disorderly cases at home. I cannot recall any particular cases of this kind. I will look up my records to see if cases of serious crime have arisen from bhang. Similar cases arise in connection with liquor, but they are fewer, because the class which consumes liquor is less given to riotous conduct than bhang drinkers are, for the reason that liquor costs more money.

There has certainly been the idea that fanatics have taken bhang before running amuck, and I know that it was currently reported that the 300 Ghazis who came down upon the 32nd and 23rd Pioneers at Ambeyla in 1863 and were cut up to a man were under the influence of bhang. I saw the attack, and the fanatics appeared to come on like half-drunken men as they leapt down shouting from terrace to terrace. They were, at all events, under unnatural excitement. I have seen a man brought out to be hanged show the same kind of demeanour. The probability that bhang had been taken is supported by the fact that the fanatics were not Pathans but Hindustanis from the Malka colony, who came originally from the plains of India. On the other hand, it is improbable that the Akhund of Swat would have encouraged them to take intoxicants in a holy war. They might, however, have done it without asking the Akhund. The alleged effect of the use of bhang in causing timidity may be true of the man who has steeped himself in bhang as it would be true of a man suffering from delirium tremens from alcohol; but the first effect of a dose of bhang may nevertheless be stimulating. Whether the excitement of the Ambeyla fanatics was due to the fact that they were devoting themselves to death, or partly to that and partly to bhang, I cannot say. I can recall no other case to give support to the idea that bhang causes the excitement under which men run amuck; but I will look up the records on the subject.

The hemp drugs are very rarely used by members of the police force. We have had very few cases. A few "charasis" have had to be got rid of because they could not be relied upon to keep awake on sentry go or do other duty; but it is quite rare. In a district with a force of 1,000 men, five years might pass without such a case coming before the Superintendent. I should get rid of a man known as a charasi on account of the habit. Such a man would be an habitual excessive consumer and quite unfit for duty. I don't know the moderate habit. It either does not exist or one does not hear of it. On the other hand, I should not get rid of a man known as a drinker of liquor or an eater of opium unless he committed some specific breach of duty. A man does not get the reputation of being a "charasi," unless he has carried the habit to such

a length as to make him unfit for work. I should not enlist a "charasi," for if he had not carried the habit to great lengths, he would not have earned that name, and I should not hear of his having the habit. I do not remember it having been brought against a man that the took bhang in particular as distinguished from other intoxicants. I do not know much about the habit of bhang-taking; but I imagine it goes with charas, or with other intoxicants. The mere mention of the opium or alcohol habit would not necessarily prevent my enlisting a man who showed no effects of the habit in his physique, and in whom the Civil Surgeon could discover no bad effects from the habit.

Letter from COLONEL TUCKER *appended to his evidence.*

I have the honour to say that, in compliance with the wishes of the Commissioners, I have caused the special reports of the following offences committed in the province during the five years 1889 to 1893, inclusive, to be searched, without finding a single instance in which these crimes were committed by persons intoxicated with bhang or charas:—

(1) All cases of administering stupefying drugs for hurt or robbery.

(2) All cases of culpable homicide or grievous hurt by religious fanatics.

(3) All dakaitis.

(4) All murders.

(5) All riots by twenty or more persons.

(6) All robberies accompanied with grievous hurt, or in which the loss exceeded Rs. 100.

Total number of reports examined, 3,961.

The conclusion appears to be that bhang and charas are not incentives to serious crime.

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29. *Evidence of* MR. C. BROWN, *Officiating Deputy Inspector-General of Police.*

1. During the last few months I have consulted experienced native police officers and others on the subject; but previously, beyond knowing that charas was a preparation of hemp, which was smoked, and that bhang was the name of the hemp leaves, which were eaten or drunk or used as poultices, I had but a hazy idea of the extent to which these drugs were used.

3. The hemp plant grows wild in the Simla district, and I believe in other parts of the Himalayas and in the submontane districts. I have seen it in Kashmir too.

14. I believe charas is made in the Kangra district. But the charas which is commonly used in this province is imported from Yarkand.

15. Bhang is used in two ways (1) by cooking it with sugar and milk and making it into sweetmeats; (2) by soaking it in water and mixing sugar, almonds, black pepper, and poppy seeds. This sherbet is called *sardai*, and is much used in the hot weather.

18. Bhang is said to lose its properties by being kept, and also by being wetted. Charas will keep good for five years.

20. Charas is smoked—

(*a*) by fakirs.

(*b*) by persons who associate with fakirs.

(*c*) by Purbia menial servants.

(*d*) Pathans of Peshawar and the border.

22. The charas used in the Punjab is chiefly that imported from Yarkand.

24. Bhang is eaten and drunk—

(*a*) by Brahmans and persons who live by alms,

(*b*) by Sikhs, especially Nihangs,

(*c*) by both Hindu and Muhammadan fakirs.

The late Baba Bir Singh of a village near Gharanda, in the Amritsar district, used to obtain two boat loads of bhang every year from the hills under a special permit granted by the late Sir Donald McLeod, Lieutenant-Governor of the Punjab.

25. The use of charas is said to be on the increase.

29. Almonds, black pepper, and poppy seeds are mixed with bhang used for drinking.

30. Bhang is indulged in generally in company and at fairs and festivals, much in the same way that liquor is drunk in other countries.

31. When the habit has been acquired, it is difficult to break it off.

32. The hemp plant is said to be called "Shivji ki buti" in some parts, and its use considered a religious rite. This may be an excuse for indulging in it.

33. Persons addicted to bhang and charas are generally held in disrepute. Persons who live idle lives and want a cheap intoxicant are the chief consumers of the drugs.

35. The prohibition of the use of these drugs would be a serious political mistake. The persons most addicted to the use of them are Brahmans, fakirs and religious characters, who would spread discontent throughout the country.

37. Ganja is not much used in the Punjab. Charas is said to produce almost instantaneous intoxication. Persons who smoke it for the first time feel a dizziness and singing in the ears, which lasts for several hours. The use of charas is said to enable a person to withstand cold, and for this reason it is much smoked by naked fakirs. The camp followers of regiments on the march, who are poorly clad and much exposed to the weather, use charas for the same reason.

Bhang is an exhilarant. It promotes appetite and aids digestion. Brahmans, especially those of Thanesar and other places, which are visited by pilgrims, use bhang to enable them to eat as much as possible.

40. Charas is said to be good for chest complaints. It is alleged that persons who are travelling and have to drink whatever water may be obtainable are able to counteract the effects of bad water by the use of charas.

Bhang is thrown into wells to improve bad water. Bhang is given to horses as a stimulant, and is also used, in cases of colic, for cattle. Bhang is an excellent sedative, and a bhang poultice is most soothing.

43. I have never heard any complaints of moderate consumers causing annoyance.

44. Bhang is refreshing, charas intoxicating.

45. The excessive use of charas is said to cause insanity, and I believe a large number of persons

in our lunatic asylums have been charas smokers. I cannot call to mind any particular instances.

49. Charas is said to cause impotence, and for this reason is used by some fakirs to conquer their passions.

51. I do not think that the use of hemp drugs has any connection with crime. I have not known any cases in which crime has been caused by such indulgence.

53. I believe the Kukas, who attacked the butchers at Amritsar and at Raikot in the Ludhiana district in 1872, were said to have fortified themselves with bhang; but the habitual use of bhang takes away courage and renders a man nervous.

There is a saying—

Bhang jab charti hai kya kya maza diklati hai,

Khat ko zor se pakarta ki kidhar jati hai.

When the effects of bhang rise (to the head),

What feelings do they produce?

(The man who has drank bhang) holds on tight to his bed (and wonders) whither it is going.

55. I have heard of cases in which charas has been used to cause stupefaction; but professional poisoners, if they use it, mix dhatura with it.

56. There is a saying regarding ganja—

Ganja piwe mukh zard hai,

Bibi kahe namard hai,

Bhai kahe kuch dard hai,

Ashak nashae men gard hai.

Whoever smokes ganja his face will be yellow;

His wife will complain he's but a poor fellow,

His brother will say he's afflicted with pain,

But the smoker will turn to his chillum again.

Oral evidence.

Question 1.—It is twenty-six years since I joined the Punjab Police. I have officiated as Deputy Inspector-General in both Circles, and last year I was officiating for four months as Inspector-General of Police. I have served as District Superintendent of Police in most parts of the province.

Question 14.—I think I was told that charas comes from the Kangra district. I have had no opportunity of verifying the information, and the charas from Yarkand may have been referred to.

Question 45.—I have never noticed that the hemp drugs affected the discipline of the Police Force. In one instance in Amritsar a large part of a guard of two sergeants and twelve men was slightly intoxicated with bhang; they had taken it as a cooling drink in hot weather. That is the only case in which the drug in any form has come to my notice in connection with the force.

No punishment can be inflicted without the District Superintendent of Police hearing of it. All punishments are reported and entered in a register kept in his office. The rules are clear that all punishments should be reported, but it is possible that small punishments of one or two days' drill inflicted at outstations may escape notice; but nothing more serious could. The Assistant Superintendent, the Inspector and Deputy Inspector are the only officers subject to the District Superintendent of Police, who can inflict punishment.

I have heard men described as being addicted to charas, and such men are generally slack. But I cannot recall any instances. A "charasi" is generally dirty and wanting in smartness. I would certainly not take on a man whom I knew to be addicted to charas. I should not object to a man who took bhang in moderation. My impression is that a charas smoker is lazy and not capable of carrying on business. His associates also will be a lazy, dissolute lot.

I believe that among the Purbia menial servants and Pathans mentioned in answer 20, the majority are probably moderate consumers; because those who took charas to excess would certainly join the rank of the fakirs. I think that even the moderate habit produces, to a greater or less degree, the bad effects I have noted above, though I have no experience of the moderate habit. I call moderate smoking that which does not render a man unfit for the ordinary business.

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50. *Evidence of* Mr. J. P. Warburton, *District Superintendent of Police.*

Oral evidence.

I have nearly thirty years' service, all in the Punjab. I have served in Karnal, Ludhiana, Amritsar and Sialkot districts. I have not in the course of my service been led to connect the hemp drugs with crime in any way. That is, there is no such connection of hemp drugs with crime as to attract my attention. It is said that in England there is a clear connection between alcohol and crime. I have not found such a connection between hemp drugs and crime in this country. Occasionally I have found cases of desperadoes taking bhang to fortify themselves for crime. In the well-known Mian Sawal Singh murder case (Secretary to the Maharaja of Kashmir) the approvers told me that before committing the offence they all took bhang to fortify themselves, though not habitual consumers of the drug. But such cases are rare. On the contrary, as a rule, criminals avoid this intoxicant, as they avoid all others, at the time of committing crime. They indulge at other times, but not then. Of course men who had an extraordinarily long march or exceptional fatigue might take bhang to enable them to endure fatigue. But this is quite different.

The Kukas who went from Ludhiana to Maler Ketla in January 1872 and killed a number of people in the Maland and Maler Kotla State service were said to have taken bhang. I was not in the place at the time. I joined two months after. They were said to have taken bhang. The Kukas all take bhang, and these were habitual bhang takers; and in all probability they took a good deal then, as they had met together. I certainly do not think that but for the bhang they would not have made their onslaught. The movement was a political one; and this was their first open act of rebellion.

I have known of some cases where a man having taken charas or bhang to excess went off and committed motiveless crime, such as running amuck. I know that there have been such cases as murders or violent crimes being committed

without motive under the influence of these drugs. But the cases are so few and far between that it would be difficult to find them. I remember one man (a Police Sergeant) about the beginning of the seventies (1874 or 1875 I think) becoming violent from the use of bhang and charas. Had he got a sword, there would have been injury. He had been brooding over being passed over for promotion. I cannot remember the particulars of any other case.

There may have been isolated cases, in the Force, of men having incapacitated themselves from duty thorugh charas and bhang; but I have had very few cases brought to my notice during my connection with it; now I have six hundred men under me at Sialkot. I could not tell you whether any man indulges to even a moderate extent. I have had more instances of alcohol cases brought to my notice.

I am constantly among the people and know them well. I believe that the upper classes of natives are decidedly opposed to these drugs. They are most generally used by fakirs, sadhus, and lower classes both of Hindus and Muhammadans. Charas is much used by Pathans. There is no general use at festivals. I think the drug is used to a considerable extent among the Sikh agriculturists generally in the Punjab. When there is a Jat village, five or ten per cent. might indulge in bhang. They take it only as a stimulant not so as to be intoxicated. The religious and the Kukas take the drug to produce abstraction. The Kukas did not, I think, get the idea from fakirs. In Guru Govind Singh's times, I think, the permission to use bhang instead of alcohol was given, and this was carried on in the Sikh nation and was the origin of the use in the Sikh army.

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31. *Evidence of* Mr. R. Sale Bruére, *District Superintendent of Police, Karnal.*

1. I have been now in Government service for the last thirty-two years, and during this period my duties as a police officer have from time to time given me opportunities of obtaining information in matters connected with hemp drugs.

2. Yes; the definitions may be accepted for this province, Punjab.

3. Bhang grows spontaneously in a few places in the limits of police stations Gubla and Pahewa in the Karnal district.

4. It is known by the names of bhang, sukha, buti, sabji, bijia, and kumla patti. These names all refer exactly to the same plant.

5. Moist place, banks of rivers and canals are necessary for the growth of bhang.

6. The growth of wild hemp is generally dense; but only in places where the soil is damp.

7. As far as is known the bhang plant is not cultivated at all in this district.

14 and 15. Majun is prepared in this district from bhang in very small quantities. The process is as follows :—The bhang leaves are bruised in mortar, the leaves thrown away, the juice mixed with ghee, and to this sweetmeat is added, and it is called majun. A seer of bhang leaves is sufficient for ten seers of sweetmeats; it is a kind of elixir, and is used to create sexual desire.

16. Bhang is prepared by the people in their houses. The well-to do buy the cultivated bhang leaves. The fakirs and poor classes, where it can be obtained, make use of the wild plant leaves. Ganja and charas are not prepared in this district.

17. By lower classes.

18. Not known.

19 and 20. Charas is used only for smoking in this district. Hindu fakirs are generally addicted to smoke charas. In the Pahewa police station the following proportion of the people use charas for smoking. It is estimated—

(1) Brahmans, sixty per cent.

(2) Malis and kahars, forty per cent.

(3) Others, ten per cent.

21. Ganja is not used in this district.

22. Foreign charas used in this district is said to be imported from Balkh-Turkistan.

23. Bhang is not used for smoking in this district.

24. Hindu fakirs, Brahmans and some Hindus of other castes drink bhang. In Pahewa and Kaithal it is used more than in other parts of the district. They are an idle lot and have nothing to do and so take to this drug.

25. It cannot be stated with certainty. This information can be obtained from the Revenue authorities.

26. Cannot say.

27. All classes take to it, chiefly the lower orders.

30. Bhang and charas are used by the male sex only and drunk in company. Children gradually take to it where it is in use. The leaves are sometimes steeped in water; at other times bruised and mixed with gur or sugar and drank as sherbet. Old bhang topers are said to, in some instances, put copper pice into the bhang when steeping to make it more pungent.

31. The habit of consuming these drugs is easily formed, and, when formed, it is difficult to break off. The moderate habit of these drugs tends to develop into the excessive if the consumer has funds and finds leisure, and is not prevented from indulging himself to his liking.

32. No such custom is known.

33. The consumption of these drugs is generally regarded as debasing, and persons addicted to them are called "charsi," "bhanggi," (terms of reproach), and looked down upon as unreliable, and their word not to be depended on. As thought to be, they are more or less intoxicated.

34. To all persons addicted to liquor or drugs to give it up would be considered a privation; but it is not a necessary of life.

35. It is feasible to prohibit the use of all these drugs. The prohibition, though causing some discontent among the regular consumers, would not lead to political danger. It is possible that the prohibition would be followed by recourse, in a few cases, to alcoholic stimulants.

36. Not that I am aware of.

37. Are not known, as ganja is not used in this district.

40. Bhang sometimes is prescribed by native doctors, and is also administered to horses and other animals in small quantities.

41. Moderate use of bhang may be beneficial as indicated in (*a*) to (*c*). Menial classes use it for the purposes above referred to.

42. Occasional moderate use of bhang for the purposes set forth in paragraph 41 (*a*) to (*c*) would be harmless.

43. Yes.

44. It does not refresh; lassitude ensues, it intoxicates; is said to increase the appetite and not to allay it. The effect lasts according to the amount taken and differently on all persons. After-effects are said to be laziness, indifference. Yes; a longing or uneasiness is occasional.

45. The habitual moderate use of bhang and charas produces noxious effects—physical, mental and moral. It is said to cause bronchitis and asthma, induces laziness and habits of immorality. The excessive use of charas produces insanity and makes the body feeble and thin.

46. The habitual moderate use of bhang and charas produces noxious effects—physical, mental, and moral. It is said to cause bronchitis and asthma; induces laziness and habits of immorality. The excessive use of charas produces insanity and makes the body feeble and thin.

47 and 48. As far as it is known, it does not affect children.

49. It is generally admitted and believed that charas and ganja tend to produce impotence.

50. Bhang and charas are excessively used more than ganja.

51. Moderate consumers, when they are in poor circumstances, are inclined to commit petty crimes in cities and towns to obtain money to purchase these drugs. They are also quarrelsome, and their bad tempers, when under the influence of drugs, get them into trouble.

53. Persons, when addicted to the excessive indulgence of these drugs, become temporarily insane, and, when in this state, commit offences of a grave nature, as they are extremely irritable and easily take offence at everything, and have been known to commit murder, suicide, etc., when in this intoxicated state.

54. No; I should say no, as far as my experience goes.

55. Criminals, in my opinion, seldom stupefy their victims by either of these drugs without the admixture of dhatura.

56. Dhatura in small quantities is mixed with hemp seed to intensify the bhang mixture by persons addicted to use it to excess, especially in the cold weather by the poor. The richer men use jawatree and almond in lieu of dhatura.

57. Are not eaten in this district.

59. Appears to be working well. Can recommend no improvement.

60. Apparently so.

61. None produced in this district.

62. Not more than it now is.

63. No objection.

64. None.

65. Can't give opinion.

66. No.

67. Never studied the matter.

68. There are no such houses or shops in this district.

69. As far as it is known, no wishes of the people are consulted. It is necessary to consider the local public opinion.

70. None.

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32. *Evidence of* Surgeon-Major T. E. L. Bate, *Inspector General of Prisons, Punjab.*

1. I have had no special opportunities of obtaining information regarding the matters connected with hemp drugs. I have not studied the question, and I have no special knowledge of the drugs.

3. Any replies I could give to the questions in this chapter would not be of any use to the Commission.

16. Bhang is not generally prepared by consumers in their homes. It can be prepared from the plant wherever grown. Charas can, I believe, be got from the wild plant. Consumers of bhang commonly resort to small temples, takias, darazes and baithakhs where they either prepare it themselves or get it prepared.

18. Ganja and charas do not deteriorate rapidly by keeping. Bhang is injured by damp, and once mixed with water it goes bad quickly.

19. Ganja and charas are, so far as I have ever heard, used only for smoking. Prisoners in jail have, however, been known to eat charas.

20. Ganja and charas are smoked chiefly by the lower classes in towns and cities. Fakirs are, of course, large consumers of the drugs.

23. Bhang is only smoked by the very poor when they are unable to obtain charas or ganja. It is said to be very irritating to the air passages.

24. Bhang is eaten mixed with sweetmeats by the better classes addicted to the use of the hemp drugs. All classes, and especially Sikhs, drink bhang.

26. Among a hundred users of the drugs there would probably be—

(*a*) 65.

(*b*) 25.

(*c*) 5.

(*d*) 5.

27. Fakirs are commonly excessive smokers. The consumers of the drugs in this province are to be found chiefly among Hindustanis, the residents of cities and cantonment bazars. The practice is extended by ordinary social intercourse and by fakirs, and it is induced by the ordinary vicissitudes of life.

28. (*a*) 15 to 45 grains costing three to nine pies.

(*b*) 50 to 200 grains or more costing 0-1-0 to 0-4-0 or more. This answer applies to charas and ganja.

29. (*a*) Spices of sorts are commonly mixed with bhang.

(*b*) Dhatura is sometimes mixed with it for criminal purposes. "Bhang massala" is mixed with bhang in the preparation of sherbet, which is said to produce a cooling effect in summer. It

consists of melon, cucumber and pumpkin seeds, rose petals, cardamoms, almonds, black pepper and poppy seeds.

30. The drugs are commonly consumed in company in the same way that alcoholic drinks are consumed by Western nations. Females use the drugs, but not commonly. They are rarely regular consumers. The lower classes of prostitutes are, however, large consumers. The children of fakirs not uncommonly take to the use of the drugs early in life.

31. The habit is probably easily formed, and as regards ganja and charassmoking there is, I fancy, a tendency to increase the quantity consumed. The discontinuance of the moderate use does not occasion more than moderate discomfort.

32. At the time of *Jag*, bhang is given by Brahmins to all persons visiting the shrine of Mahadeo. The use of the drug on this occasion is not regarded as essential; but it is considered that its use is pleasing to Mahadeo. The use at this ceremony is temperate and not likely to lead to the formation of habit.

33. Fakirs and sadhus commonly use the drugs with the objects of allaying sexual desire and of fortifying themselves against exposure. Among the better classes the use of bhang in moderation is not considered disreputable. Any one smoking ganja and charas sacrifices the respect of his fellows. It is considered unmanly for a young man to use these drugs. I suppose, however, chamars and other low class people may use them without suffering socially. Speaking generally a charas smoker is considered by native society to be a dissipated fellow.

34. I fancy fakirs and other *excessive* consumers would feel it to be a serious privation to forego the use of the drugs. But ordinarily the discontinuance of the drugs does not involve more than moderate temporary discomfort.

35. The plant from which they are obtained grows so commonly in parts of the country that the use of the drugs could hardly be stopped without great difficulty and increase of expenditure. However, it is to be remembered that the majority of the consumers in this province are Hindustanis inhabiting our large cities and cantonment bazars.

36. I am not prepared to offer an opinion on this point. The general impression among natives appears to be that the use of alcohol has increased and is increasing. The people of every country use some intoxicant, so that it comes to be a choice of evils.

39. From the inquiries I have made I have no doubt whatever that the smoking of ganja and charas is much more likely to prove injurious than bhang drinking. Intoxication is much more quickly and effectually produced by either charas or ganja than by bhang. Bhang is commonly taken as a beverage, whereas charas is commonly taken for the purpose of producing intoxication.

40. Yes. Hakims commonly use bhang combined with other drugs in the treatment of dysentery, diarrhœa, dyspepsia, impotency and malarial fevers.

41. Bhang is said to be tonic, astringent and aphrodisiac in its action. Ganja and charassmoking alleviate fatigue and fortify against exposure. Used in moderation they may perhaps help the poor man to encounter the hardships incidental to his life with greater fortitude. Charas is generally smoked during the early morning and evening hours during the cold season for the sake of the relief it affords from the painful sensations produced by excessive cold. I fancy the drug is resorted to much in the same way as spirits of sorts are resorted to by the poorer classes in cold climates.

42. The strictly moderate use of bhang does not produce intoxication and it can hardly be said to be harmful.

44. Charas and ganja smoking in moderation produces rapid intoxication, which passes off quickly. It also allays hunger and alleviates fatigue. Bhang-drinking in moderation is refreshing and exhilarating; compared with charassmoking the effects pass off more slowly. I believe the moderate use of any of the drugs can be discontinued without any great difficulty.

45. While in charge of the Delhi Lunatic Asylum I saw many cases of insanity in which the patients and their friends attributed the condition to the use of one or other of these drugs. In my experience such cases recover quickly. I believe that mental anxiety, excessive ganja or charassmoking and insanity constitute a not uncommon sequence of events. Persons suffering from mania induced by the use of these drugs are generally talkative and not uncommonly indecent in their behaviour. Many of the persons I saw suffering from the use of these drugs were of indistinctly weak intellect, but I am unable to say to what extent this condition was natural or induced by the practice.

46. There can, I believe, be no doubt that the excessive use of these drugs is distinctly harmful. Charas smokers not uncommonly present a very cachectic appearance; but it is difficult to say how far this may be due to the habit or to some other condition of life. It may often be the case of a weakly individual taking to the habit for the temporary relief for strength it affords him.

47. The fact that the use of these drugs is generally practised away from the home tends to protect the children from the example of charassmoking parents. The children of fakirs not uncommonly take to the practice at a very early age.

48. I believe the *habitual excessive use* of these drugs renders the consumers more or less impotent. Excessive charas smokers commonly remain celibate.

49. The drugs are used by hakims as approdisiacs, and they are thought by European therapeusists to possess this action. Low class prostitutes consume the drugs a good deal.

50. So far as I can ascertain, the excessive use of the drugs causes impotency.

51. A large proportion of the prisoners in our jails are consumers of intoxicating drugs of one kind or another. The use of these drugs begets lazy habits which may sooner or later lead to crime.

52. The excessive use of the drugs may lead to thieving, but not, I fancy, to serious crime.

54. In moderate quantity they are used in this way.

55. Bhang is sometimes used as a blind by criminals wishing to administer dhatura to persons whom they intend to rob. Ganja or charas administered by the mouth will produce complete stupefaction.

56. Charas is not uncommonly mixed with tobacco for the sake of the flavour of the latter. Bhang is, as already stated, commonly mixed with "bhang massala" and used in the form of sherbet in the hot season by the well-to-do.

57. A case recently occurred in one of our jails in which a convict ate a large quantity of charas with the object of producing insensibility.

33. *Evidence of* SURGEON-MAJOR W. COATES, *Civil Surgeon, Lahore.*

Oral evidence.

I have been seventeen years in the service, nearly twelve in civil employ. I have been employed in various parts of the Punjab north of Lahore. I am Superintendent of the Lunatic Asylum, Lahore. I have held this office for eight months. I have not specially studied insanity, nor had special experience regarding it apart from that in the Lahore Asylum. I cannot refer to any literature dealing with the physiological effects of the hemp drugs, nor do I know of any literature referring to the pathological appearances of excessive doses on consumers, nor to hemp-drug insanity. Before I came to the asylum I had no experience of hemp-drug insanity, except that in Peshawar I had seen a few cases of insanity attributed to hemp drugs, and sent them on to the asylum in the ordinary course of work. I mean cases stated (as a rule by the police) to be due to hemp drugs, but about which I had no opportunity of making up my own mind.

There are no diagnostic signs of hemp drug insanity. With a view to see whether there were any such diagnostic symptoms I got together all the cases attributed to hemp drugs in the asylum and examined them. I found nothing diagnostic. The diagnosis, therefore, depends on history. Without a history it would be impossible for me to diagnose a case of hemp drug insanity. The value of history as ascertained in asylum cases is very little, I should say. I discredit the histories generally, because I think them unreliable. I have asked the police and relations also occasionally why they have assigned hemp drugs as the cause, and they have not given me satisfactory reasons. Also, in the further inquiries recently made in the 1892 cases, the police have been found to have entered hemp drugs, though the relatives, etc., deny their use by the lunatic.

There is no special character in the cases of established insanity attributed to hemp drugs. They are just like the other cases in the asylum. In recent cases there is greater excitement; but that of course also is common to all forms of insanity. There is no special character that I could see either in the recent or chronic cases. I know the form of insanity known as "happy mania"; but I have not found this more common among hemp drug insanes than others. I do not think hemp drug cases give a peculiar character to our asylums, not to the Lahore Lunatic Asylum at any rate. My experience is limited.

In regard to the 1892 cases I regard case No. 7 as a doubtful case, in view of the fact that opium, hemp and syphilis are all possible causes, and it is impossible to say which was the cause.

Case No. 8 is also doubtful, as we have liquor, hemp, grief for the loss of all her legitimate and illegitimate children, prostitution and hard life as possible causes.

Case No. 9. When I say that the cause is "doubtful" in this case, I mean that I am not certain what the cause was; but I have no suspicion that it was hemp.

Case No. 11. This is a case of juvenile insanity. The boy went wrong very early in life. By "vicious" I mean that he was addicted to intoxicants and gambling. Taking all the 1892 cases, I think that four cases (No. 1, No. 6, No. 11 and No. 12) may reasonably be attributed to hemp; that in three cases (No. 2, No. 4 and No. 9) there is no suspicion of hemp; and that in five cases (No. 3, No. 5, No. 7 No. 8 and No. 10) the cause may be regarded as doubtful. That year there were 78 admissions to the asylum from all causes. I was not in charge of the asylum when Maula Dad (No. 4) and Jinda Shah (No. 12) died. I have never conducted any *post-mortem* on a hemp drug insane.

I have sent in one annual report. The cause given in Statement VII is based on the descriptive rolls. If there were reason to change the cause in the asylum we would change it; but we have not better means of judging as a rule than those who make these entries. I know of no change being made.

In all my twelve years' experience I have seen nothing (apart from the lunacy cases above referred to) of the evil effects of hemp (so far as I know) on the people of the country—nothing that I could say was due to hemp. I remember finding two Europeans intoxicated in jail, and they produced Indian hemp as having been smuggled in and given to them. That was all. The effects were intoxication and effects similar to the after-effects of a bad debauch. I have never heard of diseased conditions being attributed by natives to the use of these drugs. I think hemp does produce insanity in rare cases, just as alcohol does. We know that alcohol does, if we know anything. So, I say, hemp drugs may produce insanity. The effects of hemp drugs are like ordinary intoxication; that is, an effect on the brain. And reasoning by analogy from alcohol I think that this, if long continued, may produce insanity, especially in a weak brain.

34. *Evidence of* SURGEON-MAJOR G. DENNYS, *Superintendent of the Lunatic Asylum at Delhi.*

1. I have been a Civil Surgeon in the Punjab during the last eleven and half years, and for the last three years have held charge of the Lunatic Asylum at Delhi. In the latter appointment I have had exceptional opportunities of studying the symptoms of toxic insanity due to the use of hemp drugs.

I should mention that in this part of India only charas and bhang are used, and I have not met a case of insanity due to ganja-smoking.

2. The definitions of charas and bhang may be accepted for this province.

19. I have never heard of ganja or charas being used except for smoking.

23. Not that I know of.

28. I have no personal knowledge in this matter.

29. I have only known of dhatura being mixed with bhang to increase its intoxicating effects.

30. Never in solitude. The smoking of charas or drinking of bhang is always practised in company and generally on special occasions when it is desired to produce an exhilarating effect on those assembled. Seldom used by women or children.

31. I have often noticed that charas smokers on first admission into this Asylum miss the habit very much and crave for the indulgence.

36. I think among the more educated classes alcohol is certainly taking the place of other intoxicants, for the reason that it is pleasanter to the palate and because its consumption is supposed to be a more civilised habit. A charas smoker is generally looked down upon by the educated natives of India.

37. I am not aware of any difference beyond the fact that charas-smoking impairs the appetite while bhang-drinking rather improves it than otherwise.

39. Among my asylum lunatics I have certainly found a much larger number of cases of insanity among charas smokers than among bhang drinkers.

41. (*a*) Moderate use of bhang increases the appetite.

(*b*), (*c*) and (*d*) No.

42. I have known several natives who occasionally use bhang as a drink and seem to be none the worse for it. Charas smokers on the contrary nearly always appear more or less weak-minded, have bad memories and are eccentric in their habits, if not actually insane.

44. Some stupefaction and exilaration of spirits. Bhang is said to be refreshing as a drink and improves the appetite. The effect lasts a few hours.

45. Charas smokers, even in moderation, are generally emaciated and in poor health and are depraved creatures both mentally and physically. This is not the case with moderate consumers of bhang as far as I have been able to gather. The excessive habitual use of charas and bhang does, in my opininon, tend to produce insanity in individuals who have a predisposition that way, but I do not think the drug would cause insanity in every case, even when indulged in very largely. It is the exciting cause, not the predisposing cause. The insanity is nearly always of an excitable noisy kind. The patient talks incoherently, is restless, sings or weeps, and is never still for a moment. He has no particular delusions or hallucinations, but loses all sense of modesty and decency, is filthy in his habits and often abusive and violent, though I have never known a lunatic of this kind do any actual harm to any one.

He is seldom or never homicidally or suicidally inclined. There are no symptoms peculiar to this form of insanity. The large proportion of cases I have seen were people of low caste and with little or no education. I do not think mental disease or anxiety tends to make a man resort to hemp. Toxic insanes always readily admit having used the drug. The insanity is temporary and the patients always recover if kept away from the drug, but there is a tendency to a return to the habit when released from the asylum, and in such cases the patient generally becomes insane again after a short time. Cases Nos. 1, 9 and 10, particulars of which accompany* this report, are typical cases of toxic insanity due to the use of charas.

47 and 48. I do not think so.

49 and 50. From what I can gather the use of charas has no direct effect one way or the other on the virile powers. The habitual use of charas impairs the general health, and thus indirectly leads to impotence, though the sexual passions return as soon as the patient discontinues the use of charas and is restored to health.

3. I have seen the plant growing in great profusion in the Kangra valley and also in the Doon below Mussoorie.

5. A somewhat damp climate with a moderate temperature appears to be most favourable for its growth.

6. Dense jungles of the wild plant are to be seen in the Doon.

20. Charas is smoked almost entirely by the lower classes and the uneducated. A charas smoker is looked down upon by educated natives.

25. The general impression appears to be that the use of charas and bhang is on the decrease, for the reason that alcohol in some form is taking their place.

33. Charas smokers, as before stated, are despised by the better classes, though bhang drinkers are not as a rule considered so despicable. The reason no doubt is that a charas smoker is generally more or less insane and good for nothing while bhang drinkers are not so.

43. Moderate consumers of bhang as a drink are certainly inoffensive to their neighbours. I do not think the same can be said of moderate smokers of charas.

53. I do not know of any case of insanity due to the use of hemp leading to temporary homicidal frenzy.

Oral evidence.

I have been over fourteen years in the service. I have had no special experience in regard to insanity in this country beyond what I have indicated in my written answer. I had no official experience of a special character in regard to insanity at home ; but I devoted myself specially to the study of insanity for about a year, and frequently visited the Bickton Asylum while engaged in this study. I know of no special literature dealing with hemp drugs insanity. I have not been able to lay my hands on any.

I can say nothing about the pathological changes which may occur from the hemp drugs. I have made several *post-mortem* examinations of persons with charas history, and made naked eye inspection of the brains, but I have found nothing. None of them were deaths in the acute stage. I made the *post-mortems* with the view of ascertaining whether there were any pathological changes, and found none. I did not use the microscope.

I have not studied the physiological action of hemp beyond what is given in text-books. I cannot refer to any book where the effects of a continued course of hemp drugs are treated. I have been unable to find any.

Of the ten hemp drug cases admitted in 1892, three cases (shown as No. 4, No. 5 and No. 6) have been proved not to be due to the drugs, for the lunatics were not addicted to them. One case (No. 8) is not, I think, a hemp-drug case. There is no evidence as to the lunatic's habits ; but the case is in no way like a hemp-drug case, and I do not so classify it.

In regard to case No. 3, I have no recollection. I am not sure whether it was a case of dementia.

* *Vide* Vol. II, Appendices.

I can find nothing about the case, and can give no information.

In two cases (No. 2 and No. 7) we have not very full evidence; but it seems clear that the lunatics used charas, and the symptoms are consistent with the theory that the drug was the cause of insanity. In three cases only (No. 1, No. 9 and No. 10) I have been able to get full and clear information. This is given in detail at the close of my report. The questions (ten in number) were sent by me to Deputy Commissioners, and they recorded the answers, except in case No. 10, where I recorded them. These answers contain all the information that I received from Deputy Commissioners. I have not asked any question as to any other cause. The only questions that might touch other causes are question 8, as to whether the man showed any signs of insanity before he took the drug, and question 6, as to whether the resumption of the drug led to recurrence. I have not touched the question of heredity or epilepsy or other cause. But in question No. 5 I have asked about the "form" of the mania, so as to judge whether it was really like a charas case. My object was not precisely to eliminate all other causes, but to get full information about the cases. That is, I started with the presumption that they were hemp drug cases, because they were so entered in the asylum books; and I desired to get all facts about them, so that we might have full history and details of hemp drug cases. The process of enquiry has led to the elimination of several; but in respect to the others it has given us facts of value in connection with hemp drug insanity. I would specially instance the recurrence of the insanity in two cases with resumed charas habit, and the complete cure in the third case.

In the majority of cases, these hemp drug cases come before me in the acute stage. The symptoms described by me in my answer No. 45 (end of paragraph l) are those of acute insanity due to charas. These symptoms are peculiar to this form of insanity and are quite diagnostic, I consider. I think that all these symptoms found together indicate toxic insanity of this kind. I would specially draw attention to the kind of violence. The man knocks himself about, is violent, and cannot be restrained; but I have never seen him do harm to any one else. I do not think that any one symptom is peculiar to this form of insanity; but I diagnose the case not by one symptom, but by the whole train of symptoms. You always get all those I have mentioned in my answer. The lunatic perhaps does not both sing and weep, but he does one or other; and he has all the other symptoms more or less, though you do not, of course, get two cases exactly the same. I do not think all these symptoms can be present in other insanity. I have never found them all without a distinct history of charas-smoking. I have never found in any case with established charas history exaltation as a symptom, *i.e.*, the idea that the man is something great. The duration of these cases varies a great deal. I have had some that lasted in a state of violent insanity for several months, and some only for a few days, but the tendency is always to improvement, though they may last for months.

I do not think there are any typical symptoms in the chronic forms of insanity associated with hemp drugs.

I think that in the majority of cases I could diagnose the case in the acute stage without the history. I could diagnose and get the history afterwards. In the chronic cases history is distinctly necessary. The chronic cases amount simply to dementia.

In calling charas the exciting cause only, I mean that I do not think charas would cause insanity without a predisposition to it. In other words, I think a predisposing cause is necessary.

I am acquainted with the forms of insanity known in Europe as "transient mania." The difference between transient mania, as I have seen it in my Indian experience, and toxic insanity is that there seems to be a particular hallucination or delusion in the former. The man will give you a plausible, though perhaps imaginary, explanation of his making a noise, or tell you what his grief is; the toxic lunatic will not. He will not answer you at all; or, if he does, he will talk incoherent nonsense. I think there is a sharp line of demarcation in the symptoms. I have had a great many cases of transient mania in the asylum. I have had a case of transient mania with a history of hemp drugs. I have such a case now with a history of an occasional use of charas abandoned for some time. I have had in the asylum cases of temporary mania with boys of about ten or twelve years (even younger). It had all the symptoms which I have described in answer No. 45, and there was a distinct charas history. I do not think mania other than toxic mania is found in children, though idiotcy is.

Taking the cases of 1892, the determination of cause rested on the descriptive rolls. We always enter in the column about alleged cause what the papers say. Where the papers say "charas," I would enter charas as the alleged cause simply because it was alleged. I do not understand the entry of "ganja" as the cause in several of the 1892 cases. It was no doubt in the police papers, probably loosely for "hemp." But history subsequently ascertained in one case (No. 2) shows that he did smoke ganja as well as charas. I have never seen ganja. I have seen charas constantly. My impression is that ganja is not used in the neighbourhood of Delhi. I can only speak with certainty about that neighbourhood, as I have not studied the matter elsewhere.

Question 45.—After the first two sentences of my answer No. 45, the rest should go under question No. 46. In using the words "seldom or never homicidally inclined," I mean merely that I have not seen enough of cases of insanity to justify my using the word "never" alone. I have never seen a case of homicidal tendency.

Question 46.—For "insane" the word "weak-minded" should be substituted. My experience of charas smokers is in the asylum and in the jails. In the jails, I find them utterly useless. The man tells you he smokes, because he hopes to get off work, for a charas smoker is a useless man with rotten physique: he is emaciated and unfit for hard labour. My remark applies to moderate as well as excessive smokers. I know a fakir who professes to be a moderate smoker. I do not know where to draw the line between moderate and immoderate. It really depends on how often, and how rapidly a man inhales the smoke from his chillum.

35. *Evidence of* SURGEON-MAJOR J. A. CUNNINGHAM, *Civil Surgeon, Simla.*

1. I have been for six months in charge of the Lunatic Asylum at Delhi, eighteen months in charge of that at Lahore, and have been for over twelve years in the service in India.

2. Yes; charas is locally called also soolfa and arkandi. Bhang is also called booti, sooka and sowi. It is also, by cooking and admixture with other things, converted into majun and 'bhang ka pakouri'. Ganja is very little used or known in this province.

14. Charas and bhang are; ganja not at all or rarely.

19. Charas is used only for smoking in the Punjab. Ganja when used is used also for smoking. Occasionally charas is said to be used as a local application in toothache. An oil prepared from ganja is said to be used in the treatment of scabies in Bengal.

22. Charas is largely imported from Yarkand.

23. Bhang is said to be only very seldom used for smoking by sadhus and others when they run short of charas.

24. Fakirs as a class are addicted to the use of bhang chiefly by (*b*) drinking in an infusion or mixture.

28. (*a*) Habitual moderate consumers take about—

Bhang ½ chitak, costing 3 pies.

Charas ½ tola, costing 9 pies.

Ganja ½ tola, costing 1 anna.

(*b*) Habitual excessive consumers—

Bhang 2 chittaks, 1 anna.

Charas 2 tolas, 3 annas.

Ganja 2 tolas, 4 annas.

29. Bhang is ordinarily mixed with water or milk and sugar, pepper, almonds, pumpkin or cucumber seeds, which are all triturated up; exceptionally dhatura and copper foil are said to be added to increase the intoxication.

Tobacco is mixed with charas for smoking.

In some parts of the province a mixture of poppy seeds, black pepper, fennel, and seeds of cucumber and pumpkins is kept ready for sale to be mixed with bhang for drinking, and is sometimes consumed alone; its name is sordoi.

30. Charas is chiefly smoked in company. Bhang usually drunk in solitude or in the family circle. Both are chiefly confined to the male sex; females occasionally use bhang. Children never.

31. The habit of consuming these drugs is said to be easily acquired. The habit of drinking is said to be easily left off, that of smoking charas and ganja only with difficulty. There is said to be no great tendency for the moderate habit to develop into the excessive.

32. Fakirs defend their use of this drug on religious grounds, for the reason that Shiva sanctioned it. It is customary to take hemp as a social function on the occasion of the Dusera festival and the Holi. Its use on these latter occasions is not likely to lead to the habit. Fakirs usually contract the habit of using it excessively.

33. The excessive use of the hemp drug by fakirs is tolerated. Its excessive use by others would be considered disgraceful. Socially, drinking bhang is considered less disreputable than smoking the other preparations.

34. Consumers of the drug have told me that to withhold it from them would cause them great discomfort, but I have never observed any great distress in lunatic asylums amongst insanes after admission, when the drug was entirely withheld even when madness was said to have been brought on by hemp.

35. I consider that it would be difficult or impossible to prohibit the use of these drugs; they would continue to be smuggled and used illicitly. I do not consider that the prohibition would occasion serious discontent, as the habitual consumers are chiefly people of little influence. It would not amount to a political danger. The prohibition would probably be followed by recourse to opium, which would be less harmful, not much to alcoholic stimulants, as these are too expensive for the means of the people who usually take hemp.

36. The use of alcohol, I believe, is on the increase amongst low caste people, such as syces, dhobis, etc., on ceremonial occasions; these people previously probably got drunk on bhang. The habit of drinking alcohol is increasing also among the richer classes, but whether this habit has been substituted for the use of hemp I do not know.

37. Charas smoking is said to be less injurious than ganja smoking, being a milder preparation of the drug, less intoxicating and slower in action.

39. The smoking of charas and ganja are more injurious than drinking mixtures of bhang. The people addicted to smoking are more likely to partake to excess, and it is actually observed that they lose flesh more rapidly than bhang drinkers. Smokers also contract chest affections, bronchitis, emphysema, etc.

40. An oil prepared from ganja is used for skin diseases. Charas is sometimes used as a local application in toothache, also to soothe inflamed parts like boils, abscesses, piles, etc. Bhang is sometimes given internally in bowel complaints. Bhang is occasionally given to horses to increase appetite.

41. (*a*) Bhang moderately used is said to aid digestion and increase appetite.

(*b*) All the three would alleviate fatigue temporarily, but would lessen staying-power taken in excess.

(*c*) No benefit as a febrifuge is derived from their use.

(*d*) Used for diarrhœa with success, and the tincture of *Cannabis indica* is very useful in the treatment of dysentery, acute and chronic.

I refer to the moderate occasional, not habitual, use of the drug.

42. I consider the moderate habitual use of hemp drugs to be harmful. I consider the tendency to be towards excess; and excessive use is certainly productive of insanity in persons probably predisposed. The habitual use of hemp drugs leads to wasting of the tissues either by its direct action or from insufficient food being taken. It also predisposes to, or causes, chest affections.

43. Yes; unless the moderate use of the drug excites insanity, which it might do in persons already predisposed to insanity from heredity or other cause.

44. It excites stimulation of a pleasurable kind,

makes the person happy and gay. It is refreshing. In the form of bhang mixture it excites appetite; as charas or ganja smoked it allays appetite. There are no marked after-effects from the moderate habitual use of it. The want of it produces a longing, but not nearly so great as that for opium, morphia or alcohol.

45. The habitual moderate use in a person liable to insanity would tend to bring on insanity. It also tends to wasting of the tissues and emaciation. No moral defects. The constitution is weakened. Charas and ganja smoked would impair digestion. Charas and ganja smoked cause chest affections, but not dysentery. It would induce laziness and want of thrift, which is a moral defect. Would not induce active immorality or debauchery. It dulls the intellect, and in predisposed persons produces insanity of the mania type, usually temporary, unless some organic cause also exists. In temporary cases symptoms would be reinduced by use of the drug. There are no special symptoms. Insanes who were addicted to the use of the drug admit this and crave for it.

I do not think that the moderate use of the drug would induce insanity in a person of strong and healthy intellect, but in unstable people I think it might do so.

I do not think that weakness of intellect often leads to the use of the drug in this country; but when such people use it, they are likely to lose their balance.

Having severed my connection with lunatic asylums before the appointment of this Commission, I made no special enquiries or investigations on this point, and my impressions gained during ordinary observation guide me in the opinions above expressed.

46. The excessive use of the drugs would have a much greater and more deleterious effect than the moderate use, and would probably be quite sufficient to cause insanity, or serious disease in originally quite healthy people. It would greatly impair moral sense and tend to debauchery, just as excessive indulgence in alcohol notoriously does.

47. It appears not.

48. I have never heard of the failing being hereditary, but the children of persons who are wrecks from over-indulgence, begotten after physical deterioration had set in, would be weak, puny creatures. I saw an example of this to-day—a thin miserable boy, the son of a man addicted to the drug, who himself was a wreck ("badan sukh gaya," as he himself expressed it). This man's intellect was quite clear, but he informed me that his sexual desire was allayed.

49. I believe there is no aphrodisiac effect produced by the drug beyond that which temporary stimulation produces. The use of the drugs tends to produce impotence.

51. Bad characters in all countries and times are given to excess in national weaknesses: in India, the cheaper drugs would be consumed in excess; in western countries, alcoholic stimulants generally. Any original moral defect existing in a person would be increased by the use of these drugs.

52. The same, only more so.

53. It might do so in a person predisposed to homicidal or violent mania by inducing or developing these, but not in a healthy person. Persons in India before "running amok" often take large quantities of these drugs to give them nerve, but in these cases where jealousy or rage induced the frenzy, the drugs called in to assist cannot be entirely blamed.

54. Yes.

55. I believe it is mixed with dhatura and so administered. The dhatura being the drug which induces stupefaction, a very large dose of the hemp drug would induce complete stupefaction.

57. Ganja is probably never, and charas seldom, used for eating or drinking in the Punjab.

59. I would increase the duty on the drug, and thus tend to limit the extent of its consumption.

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36. *Evidence of* Assistant Surgeon Bhagwan Das, *Khatri, in Medical charge, Jhang.*

1. I have served nearly twenty-five and half years, and have been employed in Lahore, Dera Ismail Khan, Jhelum, Delhi, Karnal, Jallandar, Ludhiana, and Jhang districts. I have also seen other districts of the province where hemp drugs are in use.

2. Yes; bhang is also named shivbuti, vijya, sukha and savi, whether cultivated or uncultivated. The people of Jhang district give the name of "shehun" to the cultivated, and "bhimbar" to the wild plant. Kuyee is also another name for wild hemp, which is more intoxicating than shehun and bhimbar. Ganja is known in the East by the name of "husheesh," and in Sanskrit as 'ugra madini,' and 'harasine.'

3. Hemp plant grows wildly in the hills from Murree to Kashmir, and in the Kashmir valley especially on the banks of the river Jhelum, where it is abundant. It also abounds in most parts of the submontane regions.

4. Bhang, siddhi, sabji, shivbuti, vijya, sukha, savi, bhimbar, and kuhi.

Yes; the height of the plant varies considerably on account of soil and climate.

5. Like flax it wonderfully adapts itself to diversities of climate, but is readily injured by frost, particularly when young.

6. Dense.

7. (*a*) No.

(*b*) No.

(*c*) Yes.

(*d*) Yes, for seed only.

Bhang is cultivated in Jhang district, at Massan, Germala, Rasidpur, Lau, Mirak, Jhang, and Maghiana, but to a small extent.

8. No.

9. Hemp is cultivated exactly like wheat. The land is first ploughed, then the seed is thrown in, then the ground is levelled and watered.

10. No. They are ordinary cultivators in the employ of the fakirs for whose consumption they cultivate the plant.

14. (*a*) and (*b*) are not prepared in the districts known to me; (*c*) is prepared; for the plant is solely sown for this purpose.

15. In the Jhang district, the cultivated variety is called shihan. It is appreciated much more than the wild plant, on account of its causing less dryness of the mouth, and very rarely leading to insanity. It is prepared in several ways; roasted with copper coins in an iron pan; and taken in the

form of infusion or decoction generally. Decoction is, however, not so frequently resorted to. Dry leaves are rubbed between the palm, mixed with gur and eaten by some people. A form of sweetmeat called majun is also prepared. On marriage occasions bhang is mixed with several dishes in small quantities, to make fun of the guests. For smoking it is sometimes mixed with tobacco.

16. (*c*) Yes.

17. There is no special class.

18. Yes. Charas loses its effect after one year, and bhang after two years. Damp air causes deterioration. To prevent it, bhang should be kept in a dry place, and carefully preserved from moisture of all kinds.

19. Ganja and charas are used chiefly for smoking. Sometimes they are administered in food, etc., and to this fact much of the secret poisoning met with in India is due, and I may mention that this criminal use of ganja is the origin of the word assassin as follows. This drug in the East is known by the name of "hasheesh," and those desperadoes who used it were called "hashasheen," hence the word assassin.

20. The use of ganja is practically confined to Bengal, which province consumes about five times as much as all the rest of India put together. Charas is smoked in the Punjab by jogis, fakirs, palki-bearers, Hindustani syces, suthra fakirs, and low caste people.

22. Foreign charas is chiefly used, and is imported from the valleys of the Himalayas and Thibetan territory.

23. Occasionally, by the uneducated class of people in Dera Ismail Khan, Multan, and Jhang districts to the extent of half an ounce.

24. Brahmins, fakirs and uneducated people, especially those who have nothing to do, drink and sometimes eat it throughout the province.

25. On the increase, as they are cheaper than opium and country spirits.

26. (*a*) 60 per cent.
(*b*) 20 „
(*c*) 15 „
(*d*) 5 „

The above apply to charas and bhang consumers.

27. See answer to question No. 24. Bad company is the chief cause of the practice.

28. (*a*) Half to one ounce of bhang, cost 1½ to three pies.

(*b*) Two to four ounces of bhang, cost six pies to one anna. Half a pice worth of ganja or charas is probably sufficient for habitual moderate smoker, and four sutas, costing half anna, will intoxicate habitual excessive smoker.

29. Some people in Jhang district take bhang in country liquor and give it the name of Lutki. A mixture of opium, bhang, poppy heads, dhatura and country liquor is called "punjtool."

The power of opium, when combined with ganja to control the exciting stimulation of the latter, is well knowen to every professional dealer in special drugs to supply loss of (physical) power as in impotence or want of courage to meet danger, or perpetrate a crime. Ganja is mixed with the country spirit to secure noisy drunkenness, and it is this practically drugged liquor which drives the soldier mad.

The ordinary bhang massala in winter consists of bhang, black pepper, and sugar, while that for summer is called sardayee, and is composed of four magz (seeds of melons, water melons, cucumbers and gourd), kasni, poppy seeds, rose leaves, almonds, bhang, black pepper, and sugar.

30. Bhang in solitude is usually consumed to the extent of one ounce, while in company it may be consumed to the extent of four ounces. It is mainly confined to the male sex, and it is not usual for children to consume it.

Ganja and charas are very rarely used in this district.

31. Yes, and it is not difficult to break off in the case of bhang.

Yes, in all of these.

32. On two Hindu festivals, *viz.*, Shivratri and Dushera, some Hindus take bhang or panjtool (mixture of bhang, opium, poppy heads, dhatura and country spirit). It is not essential, but probably the custom owes its origin to bhang drinkers. Generally temperate.

Not likely to lead to the formation of the habit, or to prove otherwise injurious, except in the case of vulgar people.

33. A ganja or charas smoker is looked upon as a low and disreputable person. A bhang drinker is called a bhanger (term of contempt). Drinking bhang on Sivaratri and Dushera is considered religious by some Hindus. During the Holi festival it is taken very largely. No custom of worshipping the plant is known to me. Some Hindu ganja smokers call it the lock of Siva, and both Hindus and Musalmans who use ganja say that they do so for concentrating their thought in worship.

34. Yes. To jogis, fakirs, sanyasis and other mendicants who are accustomed to smoke ganja or charas, and drink bhang. They are very fond of the intoxicants, and attach a religious importance to them. Therefore the prohibition will create a spirit of disaffection among them.

35. No. Yes, it would be consumed illicitly. The sale might be restricted, but not prohibited. The prohibition will create a spirit of disaffection not amounting to a political danger. The prohibition would be followed by the use of alcoholic stimulants by those who could afford it, and the poorer classes would prepare for themselves new intoxicants from the numerous wild plants which abound, and thus satisfy their craving for stimulants.

36. No, owing to the greatly enhanced price of alcohol and opium, the people are substituting hemp drugs, and there are two men in the town of Maghiana who use bhang, instead of alcohol, to which they were addicted.

37. The effects of charas are practically instantaneous, and last only for a short time, while those of bhang are produced after an hour or so, and last for several hours. Ganja is more deleterious than charas or bhang.

39. No. The effects of drinking or eating bhang in excessive doses are similar to those of alcohol, causing persons to talk freely and sometimes deliriously, and occasionally to fall into a peculiar state, called catalepsy, in which they are perfectly insensible, but have the power of maintaining their limbs in whatever position these may be placed by other persons, while they remain quite unconscious. Occasionally, also, a peculiar kind of insanity is produced in which the patient has a great tendency to laugh and to rub the feet of others, and to make extravagant boasting of his power, wealth, etc.; this is usually followed by sleep and return to the

natural state. Ganja and charas are almost always inhaled by smoking, and the symptoms produced are disorder of the alimentary canal, indigestion and diarrhœa, increased appetite, dilatation of the pupils, drooping eyelids, anæmia, general debility, and delirium. The earliest mental symptom is a marked and increasing timidity, sometimes amounting to agoraphobia. Very many cases result in chronic insanity, dementia, or death.

40. Yes. Bhang in the form of poultice is used for piles, and its preparations, tincture and extract, have been used with benefit in tetanus, hydrophobia, delirium tremens, infantile convulsions, various forms of neuralgia and other nervous affections. Amongst other diseases in which bhang has been employed are cholera, menorrhogia and uterine hæmorrhage, rheumatism, hay fever, asthma, cordial functional derangement, dysentery and skin diseases attended with much pain and pruritus. Also in lingering and protracted labours depending upon atony of the uterus with the view of inducing uterine contractions. Bhang is given to cattle when they suffer from loss of appetite.

41. (*a*) Bhang increases appetite.

(*b*) Palki-bearers, coolies and people accustomed to hard labour assert that ganja or charas smoking is useful in deadening the frame to fatigue, and this is possible, as *Cannabis* allays irritability of nerve trunks.

(*c*) Not in any appreciable degree. Moderate use of bhang is very valuable in nocturnal cramps of old and gouty people, and in cases of spasmodic dysmenorrhœa.

42. The Bible, Kuran and the Shastras condemn the use of intoxicating drugs, as they are not harmless even when moderately used without necessity.

The moderate use of hemp drugs, like other intoxicating drugs, is likely to lead to the excessive use and prove injurious.

44. The immediate effect of the moderate use of bhang on the habitual consumer is refreshing. It produces moderate intoxication. It does by its toxic effect allay hunger. It creates appetite after toxic effect. The effect lasts from four to six hours. The want of subsequent gratification produces longing or uneasiness and laziness.

45. (*a*) Yes, especially of charas or ganja smoking.

(*b*) and (*c*). It makes the constitution thin, causes indigestion and diarrhœa.

(*d*) Causes chronic bronchitis.

(*e*) Yes.

(*f*) Yes. Exciting cause. Acute mania, temporary. Yes; the symptoms are reinduced by use of the drug after liberation. The typical symptoms are dilatation of the pupils, drooping eyelids and increasing timidity, sometimes amounting to agoraphobia. Generally not. Probably not, because when the hemp tends to produce a similar action to the disease, the effect of even a small dose of it is greatly injurious, and this does not appear to have been know to the consumers of the drug.

Yes, the acute cases which recover and are discharged are almost sure to return, and this I could state by my experience of several cases.

46. The excesssive use of any of these drugs is certainly more injurious than the moderate use, and cases of toxic insanity are almost always the result of excessive use.

47. No, the children get the habit by remaining in company of the consumer.

48. Most of the habitual consumers of hemp drugs are impotent.

49. Yes, hemp is primarily aphrodisiac. Bhang is used by prostitutes to dry vaginal secretion, and it does not appear more injurious than its use as an ordinary narcotic. Hemp, secondarily, produces impotence.

50. An increased quantity of any of these drugs not only causes increased action and a more rapid effect, but often also changes the nature of the symptoms; thus numbness and general anæsthesia may be caused by the excessive use, and not by the moderate use.

51. Moderate use does not lead to crime, but the bad characters use these drugs habitually; and their number is not small.

Excessive use leads to acts of homicidal violence in some cases.

53. Not to unpremeditated crime. See Chevers' Medical Jurisprudence for India, page 790, and Indian Medical Gazette (1885), page 220.

54 and 55. Yes.

56. Dhatura is sometimes used as an ingredient of majun (a compound of bhang, butter, sugar, flour and milk) to effect a criminal purpose, and some people drink bhang and dhatura mixture to get more intoxication.

57. (*a*) Common hemp, when grown in India, differs so widely in medicinal properties from the same plant grown in Europe, that it formerly was regarded as a distinct species. Cultivated hemp (shehun) is less injurious than the uncultivated (bhimbar, or kuyee). In India *Cannabis* appears to be seldom if ever used for homicidal purposes. Fatal accidental or suicidal cases have, however, been reported. Cases also have been reported where the drug has or appears to have been used for the purpose of facilitating the commission of an offence as theft. *Cannabis* acts on the brain, causing usually excitement, followed by narcotism. During the stage of excitement the individual is the subject of hallucinations, usually, but not invariably, of pleasurable and often of a sexual character. In this stage the patient may show no untoward indication of excitement or he may be constantly laughing, singing, or talking, or furiously delirious. This stage is followed by one of narcotism, usually with dilated pupils. Commonly there is tingling and numbness of parts of or over the whole body, or in severe cases, general anæsthesia may be present.

From the Punjab Lunatic Asylum reports, for the five years from 1888 to 1892, it is evident that charas produced insanity in 53 cases, bhang in 24 cases, and ganja in 21 cases.

60. Ganja is not produced in the districts known to me.

61. Charas is not produced in the districts known to me.

62. Cultivation may be restricted. Yes, by levying a tax on acreage.

63. Local option may be given in opening new shops.

68. There are no licensed premises for the consumption of hemp drugs. The drugs are simply sold by licensed vendors.

69. No. Local public opinion may be considered with advantage.

Oral evidence.

My service has been twelve years in Ludhiana and ten years in Dera Ismail Khan, and the rest

elsewhere as shown in my written answer No. 1. I have never made any special study of the subject of insanity, nor have I ever been attached to a lunatic asylum. After receiving the questions I collected information in Jhang. I collected consumers and talked to them. These were policemen, Brahmans and jogis. I also sent for a drug contractor and talked to him. Before that I had made no special study of the subject.

I had before that read books: I had seen Lyons' Medical Jurisprudence. Lyon states that hemp drugs cause insanity, that it is temporary, and that it recurs when the drugs are resorted to again after discharge from the asylum. I do not remember whether Lyon gives typical symptoms. I have also seen Chevers' Medical Jurisprudence for India, which tells us that the excessive use of hemp drugs does not lead to unpremeditated crime. The *Indian Medical Gazette*, quoted in my answer No. 53, also gives this information. I have also read Chambers' Encyclopædia about hemp and about its physiological effects. I have also read the Indian Pharmacopœia and Dr. Brown's Toxicology of the Punjab. With the aid of these books and by my experience I can diagnose a case of hemp drug insanity. In the books the typical symptoms are given; and by experience you can acquire the power of identifying them.

These books contain a description of the physiological effects of the drugs. I cannot quite remember which; as far as I recollect, Dr. Brown's Toxicology does. I read the books generally for my examination. I also read several books after receiving the questions. I read one book dealing solely with insanity. I forget the name of the author. Hemp drug insanity is mentioned and treated to some length. The typical symptoms are given.

My personal experience of the effects of the drugs is based on my dispensary practice alone. In my social or domestic life I have no knowledge of moderate or excessive consumers. My experience is limited to dispensary patients. I have had direct charge of a dispensary or hospital from 1869 to 1884 (with intervals amounting altogether to nearly a year). During that period I saw three cases of hemp drug insanity, which I treated. I have also treated two more in my capacity as Civil Surgeon. I have seen five or six cases of chronic bronchitis in people addicted to hemp drugs. I cannot say that it was due to hemp drugs solely. I have also seen several (say about twenty) cases of indigestion and diarrhœa. But here again I cannot say that they were solely due to hemp drugs, but simply that the patients were consumers. These are all the diseases I have seen attributable to hemp drugs. I have never seen a case of dysentery or asthma which I attributed to hemp drugs, though I have seen both in consumers. My reason for not attributing those diseases to hemp was that other people also suffer from these diseases equally. In regard to insanity I do attribute it to hemp drugs, because in the five cases I have mentioned the typical symptoms were present. These symptoms are set forth in answer No. 39, *viz.*, dilatation of the pupils, drooping eyelids, anæmia, general debility, delirium, and general timidity, sometimes amounting to agoraphobia. I read these symptoms in some book: I do not recollect the name of the author. I identify these cases by finding these symptoms.

In answer No. 40 I give a list of diseases treated with *Cannabis indica* or the extracts. This is from books. I have only treated dysentery and a few cases of tetanus. The drug was fairly successful with dysentery, but not in the tetanus cases. I have also treated bleeding piles with hemp poultices.

Generally, my personal experience is confined to five cases of insanity, which I have treated, five or six cases of bronchitis, and some twenty cases of indigestion and diarrhœa. I have no other experience of the bad effects of the drug, except that I have noticed that the drug produces thinness. I have this general impression and have tested it from time to time. I recognize a bhang drinker by the dilatation of the pupil. They are also emaciated, ill-nourished, anæmic and thin, unless they are rich and able to afford good food. I believe that the pupils are sometimes dilated in anæmia from any cause. I know the condition described as chlorosis. I have not seen the disease. I do not know the state of the pupils in amenorrhœa. I do not know definitely the effect on the pupils of excessive sexual indulgence; but I believe it is dilatation of the pupils.

In regard to the physiological action of the drug, it is sedative and similar to that of alcohol (see answer No. 39). The description given in answer No. 39 is of symptoms which I have read about. I have also observed them. It is all put down from books, but is consistent with my experience also. My answer No. 49, that bhang is primarily aphrodisiac, is also based on what I read in a book. I do not remember where; but I think it was in the Indian Pharmacopœia. I know some people take it for this purpose; and I believe it is aphrodisiac. People also take cantharides, opium, and strychnine as aphrodisiacs. They also are true aphrodisiacs.

Question No. 2.—I have seen the cultivated hemp in the Jhang district, but nowhere else. It is cultivated to the extent of a total of two and a half acres, scattered in patches all over the district. The largest patch would be an eighth of an acre. It is bairagis who grow it. They exterminate the male plant. They have told me so. I have asked them and they have told me this. They distinguish it because it is less than the female plant. It is in Phagan and Cheyt (February and March) that they take out the male plant; and they cut the plants in April. They then spread the leaves and seeds, mixed together, on their houses and burn the wood. They drink the leaves and keep the seeds for sowing again. They sometimes also smoke the leaves: I am not sure if they use all parts of the plant. I made these inquiries sitting in the dispensary; but I have actually seen the stuff growing.

"Bhimbar" is the name of a hill in Kashmir and gives its name to a variety of the plant, and "Kuhi" is the name of a hemp that grows in a valley fifty miles west of Dera Ismail Khan.

My statement that Hashish is the name of ganja "in the East" is from a book; but the other names were known to me personally.

Question 35.—It is well known that India abounds in wild plants, and therefore I thought the people might find some intoxicant if ganja were prohibited. I cannot specify any.

Question 45.—It is the excessive use only, I think, that produces the ill-effects here specified. These effects generally—all the effects specified here—arise from the excessive use of the drugs. I used the word "almost" in answer No. 46 because I did not like to commit myself on the experience of five cases to the view that toxic insanity always results from excessive use. But I have no ground

whatever for believing that it results from the moderate use.

My five cases were : one case in Karnal (1881-84), two in Leya (1869-79), and two in Ludhiana (1890-93). I went from Ludhiana to officiate in Karnal for certain periods. The Ludhiana cases were, I think, one in 1884 and the other in 1889 or 1890. I cannot remember whether any of these cases went to the asylum ; but I do not think so. The last case was ten or fifteen days under treatment and became perfectly well. He from time to time went off his head from the use of hemp. I have seen him so three times. This is the only case I have had in the last ten years.

Question 44.—By " toxic effect " I mean the " intoxicating effect. " In answer No. 46 I use the words " toxic insanity " for insanity caused by any intoxicating drug. I had dilatation of the pupils in all the five cases I have mentioned. I remember it quite well. I had drooping of the eyelids in three of them. I had timidity in all. They were all cases of acute mania. I do not know " frenzy. " It is a kind of mania, but I have never seen it.

Question 52.—My answer No. 52 is based on some book ; Lyon's Jurisprudence, I think, not on personal experience.

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37. *Evidence of* Honorary Surgeon Rahim Khan, *Khan Bahadur, Superintendent, Medical School, Lahore.*

1. My long residence in the Punjab (thirty-three years), and my connection with the out-door department of the Lahore Medical College Hospital for the same period, have afforded me ample opportunities of obtaining information regarding the uses and effects and other matters in connection with hemp drugs.

2. Yes, each of the products is called by the same names in the Punjab, except ganja, which is scarcely known here and is never used.

19. In the Punjab ganja is not used, and charas is principally used for smoking ; but native physicians sometimes make a confection to which they mix charas in order to act as an aphrodisiac.

23. Bhang is never used here for smoking ; but oftentimes it is eaten in the form of sweetmeat called barfi.

28. (*a*) Habitual moderate consumers generally smoke charas from half an anna to an anna's worth per diem. For bhang no definite amount can be fixed, as it is almost always consumed in company with several. Ganja is not used in the Punjab.

(*b*) Habitual excessive consumers may smoke charas worth from two to four annas a day.

29. In the Punjab, charas is always smoked pure without any admixture ; but bhang is ordinarily mixed with coriander fruits, lettuce seeds, cucumber seeds, black pepper and salt, and sometimes with sugar and milk. Occasionally, dhatura seeds are mixed to enhance the effects of bhang ; but thugs always mix dhatura seeds in order to poison their victims.

There is no preparation sold in the Punjab bazars by the name of bhang massala.

30. Bhang is almost always used in company, and is mainly confined to the male sex, though in the Bhawalpur State and in the Multan district females also indulge in it.

Charas is always smoked separately, each individual having a huka for himself. Better class persons smoke charas in solitude ; others in charas-khanas.

It is not usual for children to consume any of the drugs.

31. The habit is easily formed in bad company, and, except by firm determination and some suffering, it is very difficult to break off the habit.

Yes, there is a tendency for the moderate habit to develop into the excessive, for it is almost always the case with intoxicants and narcotics that, by habitual use of a moderate dose, they cease to produce the desired effects, and therefore the consumer has to increase the dose till the habit becomes enormously excessive.

32. There is no religious or social custom regarding the consumption of charas ; but with reference to the consumption of bhang, there is a semblance of religious custom and social custom as well. Thus, seeing that their god Shiva was a confirmed consumer of bhang, the Hindus regard it a holy drink and indulge in it, and thus a habit is formed, which becomes temperate or excessive, according to individual proclivities. With some sects of Hindu religious mendicants, the drinking of bhang is regarded as essential for devotional purposes.

36. Yes ; alcohol is now being, to a great extent, substituted for bhang and charas. The causes for this change are—

1st.—That alcohol, both in the form of English spirits and country spirits, since the introduction of the village distillery system, has been placed within easy reach of the people.

2nd.—Because the effects of alcohol are instantaneous and more hilarious than those of charas or bhang.

3rd.—Because alcohol is obtained ready made, whereas consumption of charas and bhang entails a great deal of trouble in preparing hem before they can be consumed.

4th.—The educated young men of the present generation use alcohol in preference to either bhang or charas, because they consider spirit drinking a refined and fashionable custom, and the other ungentlemanlike and boorish.

Almost every village and private residence afford ample proofs of the above statement ; for people can be seen, in quick succession, who have given up the use or consider the use of the hemp plant ungentlemanlike and have become devotees to Bacchus.

37. Yes, the effects of ganja smoking are not so instantaneous as those of charas. Moreover, charas smokers are more liable to chest and brain affections than ganja smokers. Bhang differs from both in its being a very mild drink, and is not liable to affect the chest, though the brain is sometimes affected.

39. In the Punjab charas is always used for smoking, and bhang for drinking purpose principally. The latter is never used for smoking. Charas smoking is injurious, inasmuch as it directly irritates the air passages, and affects the brain indirectly. Charas smokers always suffer from bronchitis or asthma, and are liable to impairment

of the intellect, and but seldom to permanent insanity.

40. Yes; baids and hakims generally prescribe bhang poultices to relieve pain, and native jeras (surgeons) administer bhang internally as an anæsthetic before performing the operation of circumcision, and agriculturists administer bhang in the form of a bolus to their cattle in cases of dyspepsia and colds and coughs.

41. (*a*) Bhang is used as a digestive. The Brahmins, who are notorious gormandisers, always drink bhang before going to a dinner party in order to eat voraciously.

(*b*) Under severe exertion, and after exposure, bhang does give staying-power and alleviates fatigue.

(*c*) I have known baids administering bhang in cases of malarial fevers.

42. Moderate use of bhang is harmless, inasmuch as it creates appetite, alleviates fatigue, and makes the consumer forget, so long as the effect lasts, all cares and troubles.

44. The immediate effect of bhang on a moderate consumer is refreshing. It does produce intoxication, which does not last long.

There are no bad after-effects. Bhang is almost always used in the afternoon after a hard day's work. The consumer eats better and sleeps better, and gets up in the morning quite refreshed, and resumes his daily work quite cheerfully. But such is not the case with the charas smoker. After the effect is over he becomes lazy, and feels quite exhausted and uneasy and a longing for the gratification. But in case of bhang drinkers, the longing and uneasiness are not so great.

45. *Charas.*—Even the habitual moderate use of charas brings on chest affection, and incapacitates the consumer for work. Mentally, charas impairs the intellect, and may bring on insanity. Morally, it makes him despicable and shameless, and, being incapable for work, he either takes to thieving or begging alms.

When charas produces insanity it is generally temporary, and the symptoms may be re-induced by use of the drug after liberation from restraint. The insanity is of the type of melancholia or dementia. There are no typical symptoms that I know of.

46. Since the habitual moderate use of charas is injurious physically, mentally, and morally, the habitual excessive use of the drug must bring on those symptoms in an aggravated form and in less time.

47 and 48. The habit is not hereditary, nor does it affect in any way the children of the moderate consumer.

49. Bhang is used as an aphrodisiac, and is generally so used by prostitutes. When used as an aphrodisiac it soon brings on impotency and general nervous exhaustion for obvious reasons.

56. When the ingredients mentioned in answer 29 are mixed with bhang the taste of the potation becomes pleasant and the effect less injurious, as the ingredients act as tonic and stomachic. I have known dhatura being mixed with bhang, both for personal consumption and for administration to others: in the former case to enhance the effect of the drug, and in the latter to poison.

57. Charas is never eaten or drunk in the Punjab, but is always smoked.

Oral evidence.

Question 1.—I took my L. M. S. degree in the Calcutta Medical College in 1858. I was for two years House Physician in the Medical College Hospital, Calcutta, and was then transferred to the Punjab. With the exception of 10 or 11 months, I have been stationed entirely at Lahore. I have no special training in, or experience of, insanity.

Question 36.—In this answer by the "village distillery system" I mean the system by which liquor can be made in almost any large village. Rather, I mean that there are liquor shops in almost every village. This system, I believe, was introduced some 20 years ago. I believe that the number of shops goes on increasing every year. I speak in this answer principally of the city of Lahore and its suburbs and the adjacent villages, and I believe that in this area the shops go on increasing every year. As regards the adjacent villages my information is only hearsay. In regard to the city and suburbs it is a general observation, but I have not collected statistics. I regard the substitution of alcohol for bhang and charas as a matter of regret. Charas, but not bhang, may be as harmful as alcohol.

Question 37.—I remember having seen dhobies and other people in Calcutta smoke—some ganja and some charas. It is this experience which enables me to compare the effects of ganja and charas. Ganja is generally smoked mixed with tobacco, while charas, a bit about the size of a pea, is smoked in a small chillum placed on the huka without anything mixed with it. Charas is smoked very vehemently, and the immediate effect of it is much more strong than that of ganja. Charas is pure resinous matter, while ganja comprises also the tops of the flowers. I have seen people taking charas unable to go about and do their work for some hours, while people who take ganja, after coughing for 10 or 15 minutes, can go and do their work. Ganja is more irritant than charas, and people go on coughing from it for 10 or 15 minutes. Ganja irritates the air-tubes more than charas does, but charas affects the nerves more.

Question 45.—I do believe that even the moderate use of charas may cause insanity. The basis of this opinion is that in my experience "charasis" as a rule become very irritable. I call 10 or 12 chillums, costing 1 or 2 annas, in the 24 hours moderate use. I know of no more moderate use than that. I know of no case of a man using only one or two chillums a day. I would call a man taking 1 or 2 annas worth a day a "charasi."

Question 56.—I have known of many cases of dhatura being mixed with bhang, especially by fakirs. I have personally treated three such cases for symptoms of dhatura poisoning, but know of other cases of the use of dhatura with bhang besides these three. I know of these cases because fakirs are in the habit of congregating in the cold weather outside the Taxali gate and outside the city near Ratan Chand's garden. These fakirs take bhang, and almost always mix dhatura with it, especially, they say, for devotional purposes. I believe they generally mix dhatura with the bhang to enhance the intoxication. The fakir thinks the more intoxicated he is, the more he will be abstracted from the world, and the more able to devote himself, body and soul, to God. These people very seldom use charas.

Bhang is very generally used in the Punjab, and I think for very good purposes. I mean the purposes stated in answer 41.

38. *Evidence of* Assistant Surgeon Sahib Ditta, *Arora, in medical charge of Hospital, Multan.*

1. During my service of over twenty-six years I have known many people who consume hemp drug (bhang particularly). Information has also been obtained from vendors of the drugs and from my friend Lala Hari Chand, Personal Assistant to the Excise Commissioner, Punjab.

2. Yes. As far as I have ascertained, these definitions appear to be correct. Bhang is also known as sukha, booti, sabzi, savi, bijoa; and when made into a drink, sardai, thandai, charnamat.

3. In hilly and submountainous districts, as Simla, Kangra, Hoshiarpur, Gurdaspur and Jullundar. In the latter it is abundant.

4. Bhang, sabji, booti, sawi, sukha, bijua.

5. Damp, cold and hilly climate, in soils with little sand, river or stream banks and heavy rainfall are necessary for the growth of the wild plant.

6. Said to be scattered.

7. (*a*) and (*b*) No.

(*c*) and (*d*) Yes.

(*e*) For use as bhang in the frontier districts Dera Ismail Khan, Dera Ghazi Khan, Muzaffargarh, and to a limited extent in the Multan district.

(*d*) In Kangra and Simla for fibres and seeds.

8 and 9. Not known.

10. Fakirs, jogis and mirasis, who are habitual consumers of bhang, cultivate it if they have any bit of land of their own.

11. Ganja is not prepared at all in this province.

12. No.

13. Ganja is not prepared in any district in the Punjab.

14. (*a*) and (*b*) No.

(*c*) Yes.

Bhang is prepared more or less in many districts in the plains in this province, but is mostly prepared in the Jullundur district.

15. Not known.

16. (*a*) Yes, sometimes in small quantity.

(*b*) Yes.

(*c*) No. Neither ganja nor charas is prepared in Punjab.

17. Bhang alone is prepared from the hemp plant in this province, mostly by low class people as chamars.

18. All the three drugs deteriorate and lose their effects after two years. Exposure to damp atmosphere is said to be the cause of deterioration. Charas, if allowed to remain unpacked in the leather bags in which it is imported, may keep longer than two years.

19. Yes; only for smoking. I have also heard that charas is sometimes eaten too mixed with bhang is some districts.

20. Low class people, chamars, mehters, grass-cutters, also fakirs and Pathans in the frontier districts; but to what extent is not known.

21. Not known.

22. Foreign charas is used in Punjab. It is imported from Yarkand and Ladakh *vid* Kullu and Kashmir. Small quantity, it is said, is also imported from Afghanistan *vid* Peshawar and Kohat

23. No, as far as I know.

24. Consumers of bhang mostly drink in almost all the districts of Punjab. Very rarely (say one in two hundred persons) it is eaten in the form of powder or sweetmeat (majun), and this only when mortar and pestle to rub and make it into a drink are not procurable.

25. Not known exactly, but the use of bhang is probably on the increase.

26. Cannot be stated exactly but presumably—

(*a*) Are 60 per cent.
(*b*) „ 30 „ „
(*c*) „ 8 „ „
(*d*) „ 2 „ „

But what is moderate to habitual consumers would be excessive to an occasional consumer.

27. The practice of taking bhang by different classes of people varies very much in different localities, *e.g.*, in Rajputana I know from my own experience (Bikanir) all wealthy and middle class Hindus use bhang in moderate or excessive quantity regularly. These people do little or no work. In Bahawalpur State, again, nearly all the male adult population, Hindus and Muhammadans, are habitual moderate or excessive consumers. In Multan, Muzaffargarh, Dera Ghazi Khan and Dera Ismail Khan, it is said, one-fourth of Hindu male and nearly one-sixth of Muhammadan male adult population drink bhang habitually moderately. Brahmins, fakirs, jogis and sanyasis, mirasis, chamars, and such other low class people who generally lead an idle life and are dependent upon others for their subsistence use bhang throughout the province.

In Amritsar, Akalia Sikhs are habitual excessive consumers.

People, who sit idle pass greater portion of their time in places of lounging, who mix in the society of fakirs and idle Brahmins at their temples, etc., etc., where bhang drinks are regularly prepared and distributed gratis, get into the habit of using bhang.

Occasional moderate and excessive consumers of bhang are: (*a*) members of a Hindu nuptial procession who are to be feasted with sweetmeats at the bride's house, use bhang to create hunger; (*b*) people who resort to fairs use it with the object of intoxication, and (*c*) Brahmins, fakirs, etc., when invited at dinner of rich dishes; (*d*) few pilgrims and travellers use bhang with the object of creating appetite, avoid the ill-effects of bad climate of the places they visit and to alleviate the fatigue of journey.

28. My friend Lala Hari Chand, of the Punjab Excise Department, informs me that the average cost per diem of—

(*e*) Habitual moderate consumers of charas is 3 pies.

(*f*) Habitual excessive consumer, from 2 to 4 annas.

(*a*) Habitual moderate consumer of bhang, $\frac{1}{2}$ pie.

(*b*) Habitual excessive consumer of bhang, 8 pies.

Ganja is seldom used in this province.

29. Nothing is mixed with ganja or charas as far as I have ascertained.

(*a*) Ordinarily with bhang are mixed black pepper and almonds, and those who can afford mix almonds, cardamons, milk and sugar, and in addition also the usual bhang massala, or what is also called sardai, which consists of aniseed, kasni, charmagz, khurfa and poppy seeds.

(*b*) Exceptionally, saffron, nutmeg, rose water and bedmushk are mixed.

In Multan parched gram and Multani matti is often mixed with bhang.

30. Generally the drugs are taken in company. Male adults mostly use them; in very few districts adult females, such as prostitutes, use bhang only. I have never known children using them, except when prescribed for by hakims.

31. (*a*) Yes.

(*b*) No.

(*c*) Yes; probably so.

32. There exists no custom, as far as I know, either social or religious, in regard to the consumption of charas or ganja, except that charas is smoked by all who mix with the society of fakirs who are in the habit of using it.

As regards bhang I know there are places, such as Baba Atal in Amritsar city, Sultanisahib village near Khasa in the Amritsar district and Apchala Nagar, in Hyderabad Dukkan, and several other places which are the head-quarters of the Jogi fakirs, where bhang drink in large quantity is prepared at fixed hours regularly and distributed among all present at the time; and in the case of Apchala Nagar, which is 10th Sikh Gooroo Gobind Singh's place, its distribution is regarded as religious and no one present is supposed to refuse it when offered. If these places are frequented oftener, a habit is likely to be formed, but no injurious effect is said to occur if small quantity is taken.

33. Consumers of ganja and charas, except the fakirs, are generally not respected. They are not trusted to any important duty and are regarded by the public as idle, lazy, and neglectful chaps, but no such opinion is ever held in regard to the consumers of bhang.

Hemp plant, as far as is known, is not worshipped by any sect.

34. I think no serious effect whatever is produced by giving up the habit of using hemp drug. People can easily forego the consumption of charas, bhang and ganja, but not that of tobacco. From my experience with prisoners in some of the Punjab jails I know that the people in the habit of using hemp drugs when free seldom felt worse for them when came into the jails as convicts. In fact not a single case of introduction of any of the hemp drug into the jail has been brought up before me in any of the several jails where I have acted as Superintendent among the various articles introduced into the jails, the use of which was not allowed by the prison rules.

On enquiry being made recently I find that the six prisoners out of 700 in the Multan District Jail confessed having used hemp drugs when outside, and one of the six said that he had felt for charas on admission into the jail; the others said they had no severe craving for either of the drugs, although they had used one or the other for years when free.

35. In my opinion the prohibition of all the three drugs is quite practicable, and none will be consumed illicitly. The use can be prohibited by legally preventing the import of ganja and charas into this province and stopping the cultivation of the hemp plant. I don't think any serious discontent or political danger will be caused by doing this. In my opinion, opium and alcohol will be substituted for hemp drugs when the use of latter is prohibited.

36. I do not think that alcohol is now being substituted for bhang. On the contrary, I know few instances where people have given up alcohol drink and taken up bhang drinking.

37. Nothing known on this point.

38 and 39. Not known.

40. Yes. Native hakims prescribe bhang for internal use as sedative, diuretic, anodyne, aphrodisiac, refreshing, etc.; and for external use in the form of poultice and infusion in painful swellings and piles, and as insect killer in maggots and lice, also for foot-bath. Charas is also sometimes prescribed as aphrodisiac. Excessive habitual use of bhang and charas is said to cause impotence.

Yes, bhang is used in the treatment of cattle disease.

41. (*a*) Yes, bhang is often used for this purpose.

(*b*) Yes, charas also.

(*c*) Yes, bhang particularly, it is said.

(*d*) As anodyne and intoxicating drug in some painful diseases.

Brahmins and high class people for (*a*) purposes in habitual moderate or excessive doses. Labourers and fakirs who expose themselves to all weathers without sufficient or any covering or clothing use the drug for (*b*) purposes in habitual moderate or excessive doses. Travellers and pilgrims for (*c*), either habitually or occasionally in moderate doses. (*d*) Bhang is also used as aphrodisiac, anodyne, and hypnotic in painful diseases. As intoxicating drug, it is used to be given by native hakims to children and adults undergoing surgical operation as circumcision, lithotomy, etc.

The exact proportion of the above classes cannot be said.

42. I have never seen any harm being done to the moderate consumers of bhang.

43. I have never heard them offending their neighbours.

44. In the case of bhang it is said to be stimulant, refreshing, creating great appetite, (hypnotic) sleep and intoxication. These effects last for about 12 hours. Feelings of fatigue, peculiar uneasiness are said to be experienced by the habitual consumers before the repetition of subsequent dose.

The effects of bhang as creating great appetite are known to every native, and there are many verses said on this point in Punjabi language.

45. (*a*) Yes, ganja and charas do, but not bhang

(*b*) and (*c*) Yes, ganja and charas do.

(*d*) Not known.

(*e*) Ganja and charas, it is said, do.

(*f*) Yes, it is said so. Not known.

(*g*) Not known.

46. I remember a case of a Sikh in whom mania was produced after excessive habitual use of bhang, and in another case also a Sikh where temporary mania was thought to be the result of excessive indulgence in bhang.

47. Not known.

49 and 50. (*a*) Yes, bhang and charas are used for this purpose.

(*b*) Yes, bhang.

(*c*) Not known.

(*d*) Yes, ganja and charas tend to produce impotence.

51 and 52. (*a*) Yes, bad characters in large towns are often moderate habitual consumers of bhang, charas, etc.

(*b*) None known to me.

53 No, as far as I know. No.

54. None to my knowledge.

55. During my service of over twenty-six years a case or two did come under my observation, I remember, in which bhang was administered to boys for unnatural offence, and also two or three case in which the same was given as stupefying drug with an object of robbing in which complete stupefaction was induced and no admixture of dhatura or other narcotic discovered.

Bhang is also said to have been administered where rape was designed.

56. I know of one or two instances in which dhatura seeds were mixed with bhang and administered by criminals to their victims for robbing them, and where delirium, great intoxication and afterwards insanity were the symptoms. I do not remember having ever met with a case where dhatura was mixed with ganja or charas for drinking purposes, though it is sometimes given with tobacco.

57. Nothing known to me on this point.

58. I am not acquainted at all.

60 and 61. Is not produced in Punjab.

62. I don't think the cultivation of hemp plant for the production of bhang needs any control, but, if considered necessary, it is quite practicable and can be done in the way as is done in the case of poppy cultivation.

63. I know nothing of the present system of excise.

64. Cannot say anything on the subject.

65 to 67. Can't say anything to this.

68. No such shops in the province.

69. No, the wishes of the people are not consulted. No measures are taken. Yes, local public opinion ought to be considered.

70. Not known.

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39. *Evidence of* Rai Bahadur Thakur Das, *Assistant Surgeon, Ferozepore.*

1. From the people who use the drugs.

2. In this province the products are known under the following names, *i.e.*—

(*a*) Dry leaves are known as bhang, subji, sardai, thandai, sukha, buti, Shivji-ki-buti, and pati, besides some others given in works on Unani medicine, *i.e.*, kimb (in Arabic) di-frunus (in Unani),kutani (Turkish).

(*b*) Its resinous part is known under the name of charas.

(*c*) Ganja is not much known or used in the Punjab.

3. Hoshiarpur, Kangra, Jullunder, Rawalpindi, Simla, part of Jhelum, Hazara, and Kashmir valley.

It grows abundantly in the hilly districts of Kangra, Simla, Rawalpindi, Abbottabad, Hoshiarpur, and Kashmir.

4. Bhang or buti, but more popularly by the former name, and refers to the same plant.

5. As far as is known, it does not require any particular land, but it grows wild in cool and temperate climates with plenty of rainfall, such as is the case in the hilly tracts and valleys, and mineral manure favours its luxuriant growth.

6. It depends upon the number of seeds contained in a given area. It may be dense in places where the seeds were numerous and was cool and shady, while the growth may be scattered where the seeds were few or the place warm and water scanty.

7. Yes; and chiefly for bhang, and is cultivated more or less in almost every district; but more so in Hoshiarpur, Derajat, and other frontier districts. And for its fibres to manufacture the highly prized paper in Kashmir.

8. The area is said to have been decreased, as many admirers of bhang amongst better classes of Sikhs, traders, shopkeeprs, etc., have taken to alcoholic drinks.

10. It is only cultivated by those who use it or by their tenants, if they have any. There is no particular class of bhang cultivators.

11. Not known in Punjab.

12. Not known.

13. As there are no admirers of ganja in Punjab, therefore there is no supply or demand.

14. Only bhang.

15. (B) Preparations of bhang for eating purposes are made.

1st.—Majum, which is an aromatic sweetmeat, and is said to be in use, besides India, in Egypt, Arabia, Turkey, Persia, Afghanistan, etc., and from its very name it is probable that this preparation of bhang was introduced in India by the Muhammadan doctors. Sometimes a few dhatura seeds, it is said, are added at the time of its preparation to increase its intoxicating properties.

2ndly.—Bhang ghi or butter, which is prepared by taking leaves and butter in equal parts, and is boiled in a clean vessel with a little water, and a gentle heat is kept up till the water evaporates and the butter assumes a beautiful deep green colour. While still in the liquid state, it is strained in a coarse cloth into a vessel full of cold water. It is once or twice washed with plain or rose water, or better still, it is afterwards scented with a few drops of otto-de-rose, &c., and preserved in a covered jar for future use.

Another elaborate way of its preparation is by making an infusion of bhang leave in equal parts of milk and water. After boiling the infusion to half its quantity it is turned into curd by the usual method, which is afterwards churned like an ordinary curd to separate butter. The product is beautifully light green in colour, and contains its aroma as well as its narcotic properties. It is afterwards spiced with sugar, saffron, pepper-corn, ginger, cinnamon, etc.

3rdly.—Milk cream, after boiling milk with bhang leaves, is also described in works on medicine.

(C) Drinking purposes. The dried leaves and flowers of cultivated or wild plant are washed once or twice in cold water to free it from grit, dirt, seeds, etc., and are well ground with a few black pepper seeds, and gradually water in drops is added. The process of grinding is assisted by others to extract more resinous matter. More water is freely afterwards added after it is finely ground, and then strained in a piece of gauze or coarse cloth, the strained liquor holding in suspension the colouring and the resinous matter is quickly drunk after repeating different verses in its praise.

Sometimes, to avoid delay, after washing, the leaves are pressed in a piece of cloth and dried in the sun and preserved for future use.

Another mode of preserving is by grinding it into a very fine state with the least possible quantity of water, and the mass divided into small irregular balls called burree. Such processes were called into operation when the long journeys by road were under contemplation before the extension of railways. These burrees could be easily dissolved in a glass full of water and drunk after straining.

The above simple *modus operandi* is followed by poorer classes. The better classes mix, along with the black pepper, seeds of almonds, cucumbers, pumpkins, melons, sugar, milk and scented water, such as keora, bed-mushk and rose water to make the beverage more agreeable.

16. Bhang is prepared in houses for well-to-do or middle classes. The poorer classes resort to dharmsalas, tukias, temples, shrines, and other places of such gathering, and is prepared from all plants without any distinction.

17. As stated elsewhere, ganja and charas are not prepared in this province. Other preparations of bhang, such as majum, were made by confectioners and purveyors before the introduction of excise rules, and now it is made and sold by the vendors only.

18. Bhang and charas deteriorate after three years, after which it quite loses its effects. With ordinary care it can be preserved for three years, and saturated moist air spoils it quickly, and should be kept closely covered to prevent deterioration.

19. Charas is chiefly used for smoking purposes, but in small doses it is also used as medicine which acts as an aphrodisiac. It is used to alleviate pain in cases of rheumatism, and to lull the pain during a surgical operation, such as circumcision amongst Muhammadans, and is thus used in Persia, Afghanistan, and here and there in the Punjab frontier districts.

20. Ganja is said to be a favourite of Bengalis, and charas is smoked throughout India, chiefly by fakirs (both Hindus and Muhammadans), bad characters, mirasis, some camp followers, Afghans, and those who keep their company, be he from any grade of society.

21. Not known.

22. Yarkhand charas is much prized and liked by the people. It is imported into Punjab *viâ* Kulu (in Kangra district), Kashmir, and in small quantities through other Himalayan passes.

23. I have never heard bhang being smoked in Punjab.

24. Bhang is mostly drunk in Hindu and Sikh centres. The Pandas of Muthra and Brindaban, Sikh fanatics and Muhammadan gangs living in shrines are probably its chief devotees. Fakirs of all denominations and sects similarly take, though in small quantities, though Suthra fakirs indulge more and regularly.

In towns and cities many shopkeepers, traders and others occasionally use it, specially during summer. In the frontier, Derajat, Multan and Jhang the percentage is higher.

Amongst the Muhammadan community Afghans, fakirs and mirasis are habitual drinkers.

25. Charas is rather on the increase. Bhang, on the contrary, is on the decrease. It is said that during Ranjit Singh's time it was distributed gratis as "suda burat" both by Government and certain other chiefs, and was used by most of the chiefs and sirdars themselves, and their example was followed by others.

Upper classes now-a-days think it degrading to resort to the use of bhang, and therefore it is on the decrease.

Charas is on the increase, as it is now freely procurable; while before the British Government, there was hardly any trade worth the name in or beyond the passes on account of no roads, insecurity of life and property, etc.

26. (*a*) Bhang in Sikh and Hindu temples is used by about 90 per cent., Hindu fakirs about 40 per cent., Muhammadan fakirs about 60 per cent.

(*b*) Sikh fanatics, *i.e.*, Akalis and Nehangs, about 80 per cent. Muhammadan fakirs, 40 per cent.

(*c*) Shopkeepers, traders, others (including Brahmins), 10 per cent.

(*d*) Rare.

27. Devotees, ascetics, Nehangs, Akalis and fakirs acquire the habit through association, on being initiated to those societies, and use it to concentrate their thoughts. Shopkeepers, labourers and others as a prophylactic against diarrhœa and cholera. Pandas and Brahmins to help their digestion. Fakirs, who live on alms, and are in charge of tombs and shrines, temples, etc., and many others partake it while in their assemblies.

28. (*a*) Charas ½ to 1 tola (from 9 pies to 1½ anna), bhang 6 mashas (one pie).

(*b*) Charas 1 to 5 tolas (from 1½ to 7 annas), and bhang 10 tolas (six pies).

29. (*a*) Black pepper is mixed with bhang to prevent flatulency, and tobacco with charas is mixed to help ignition and to mitigate its strong intoxicating effects.

(*b*) Seeds of almonds, pumpkins, cucumbers, milk, sugar, rose-water, etc., are mixed by well-to-do classes with bhang.

Dhatura seeds are sometimes mixed to increase its narcotic effects, and is used by some old consumers, and sometimes by bad characters to commit crime.

In the Punjab, no other bhang massala is sold or used, as far as is known to me.

30. The use of bhang and charas is more practised in company, and is chiefly confined to grown up people. Prostitutes use bhang moderately, and children (descendants of those who are in the habit of taking it daily) rarely, and of course in very small quantity.

31. The habit of drinking bhang and smoking charas is easily formed by mixing with those who are addicted to the use of these drugs, as at every occasion, as a matter of courtesy, it is offered to those who may happen to be present at the time with advice such as is contained in the verse noted below :—

"Halwa," which is free from butter, is equal to poultice.

Son, if does not indulge in bhang, is not a son but a daughter.

Bhang consumers can abstain from it without much unpleasant effect, and is said to be the least prejudicial of all the intoxicating beverages used.

Among the Akalis, Nehangs and fakirs in charge of shrines and temples, the habit from moderation to excess is easily formed. The former acquire the habit purposely, and offer to their visitors as a sort of entertainment, or it is offered by the visitors who prepared the same. The same applies to charas.

32. On Shivratri day, which falls in February each year, bhang is used in small quantities by Shivites after it is offered to Shiva, and from this custom alone its name, Shiv-ki buti, is derived, and this is considered religious. Socially, bhang in different forms is used on the occasion of "Holi" days, etc. It is temperate, and does not lead to the formation of habit, nor it is otherwise injurious.

33. Different sects of fakirs think it a part of their religious duty to take a dose to compose their mind and thought, as other intoxicants, such as spirituous liquors, are strictly prohibited (except in one or two sects, *i.e.*, Suthras and Jogis), according to their religious beliefs.

Charas is rather in disrepute, especially in its large doses, when it becomes abuse, as it then has a tendency of deteriorating health mentally and physically; otherwise the consumers of hemp grain, while it can be smoked in much larger quantities without any ill consequences.

40. Bhang in its different forms is prescribed by the school of native doctors in cases of dyspepsia, bowel complaints, piles, and during cholera epidemic as prophylactic. Snuff prepared from its leaves is prescribed in the affections of head and nose. Decoction of leaves destroys human parasites, *i.e.*, lice, maggots in the ear, and relieves earache. Internally the leaves act as stomachic, diuretic snd astringent.

The poultices prepared from the leaves and young stalks act as anodyne and narcotics, and are useful in inflammations, rheumatic affections, orchitis and hydrocele.

Seeds are said to be useful in flatulency, and also act as stimulant and astringent.

Oil from the seeds is used in earache to secure relief from agonies of rheumatism, painful inflammations, glandular enlargements, and chronic indurations or enlargement of the womb.

In cattle diseases bhang is prescribed as vermicide to destroy maggots in sores, and also to free the water affected with nose worms.

Charas in small doses is used to deaden pain of chronic rheumatism and as an aphrodisiac.

41. Bhang is used (*a*) for digestion; (*b*) for giving staying-power under severe exertion or exposure and to alleviate fatigue; (*c*) as a mild febri-

(*c*) Not bhang.

(*d*) Not bhang, but abuse of charas brings on bronchitis and asthma.

(*e*) No ; except probably slight laziness in those who already enjoy sedentary habits.

(*f*) Long-continued use of charas contributes a fair proportion to the inmates of lunatic asylums. They are generally maniacs, and in many cases it is temporary. The symptoms may be reinduced by use of the drug. I have known insanes confess use of charas.

(*g*) In mental anxiety and brain diseases bhang is useful for its soothing effects.

47. No.

48. It is only a personal habit, which is acquired as a part and parcel of initiation to any of the sects who habitually use the drug or by others who constantly remain in their company.

49. No ; except charas as a medicine given or prescribed by a hakim. Majum and butter were prescribed for the upper classes. Bhang is used in moderation by prostitutes. I made enquiries from them ; but no satisfactory reply was received as to the purpose for which it was used by them.

Excessive continuous use, amounting to abuse, of charas brings on impotence,though bhang rarely, if ever, acts so.

50. I have known cases of bhang consumers who used to take large doses of it blessed with children. Charas primarily has aphrodisiac effects but its constant excessive use impairs the brain, attended with loss of appetite, etc., resulting into impotence.

51. Yes ; majority of them are ; but there is no connection between its use and crime.

52. As bad characters have no honest callings, they pass their time in idleness and in the society of gangs at the shrines and temples, where they acquire the habit of consuming the hemp drugs ; otherwise the use of hemp is considered rather to discourage the committal of any crime.

53. No.

54. No.

55. All the poisoning cases that I have treated during the last twenty-three years, none of them was poisoned with bhang or any of its preparations alone, which shows that there is not much reliance or confidence placed in its powers of complete stupefaction, which is momentary.

56. Criminal classes or some bad characters in the garb of fakirs may offer dhatura seeds along with bhang to their victims ; but happily the classes are under the impression that dhatura seeds in whole or powder have only stupefying effects, and therefore its use along with hemp drugs (bhang and charas) to commit crime is rare.

57. I have no knowledge beyond what is mentioned in native medical works regarding the internal use of charas when it acts as aphrodisiac, narcotic, etc., and is prescribed in cases of spermatorrhœa or impotence and rheumatic affections.

60 and 61. It is not produced in this province.

62. There ought to be no control whatever. It is quite feasible and can be controlled by patwaris and other members of the superior revenue establishment, just in the same way as poppy cultivation is controlled.

63. At times the drugs sold are very inferior in quality, the reason being that there is no competition. The number of licenses are limited, and, as a rule, are generally secured by one vendor, and therefore the consumers are at their mercy. I would suggest in the way of improvement, not to allow the whole number of licenses secured by one person but by many, as it is only in the latter case that each license-holder will keep articles of fair quality.

64. Have not studied the subject.

65. Not prepared.

66. Ganja is not imported in this province.

67. At least bhang ought to be freed from all taxation, as it is chiefly used by the people, who are mostly poor and live on alms.

68. Licensed shops only sell these drugs, but not for their being used on the premises.

69. At present the people are not consulted, and in my opinion the opinion of the consumers is essential before a locality for the sale of these drugs is fixed or a shop allowed to be opened.

70. None.

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40. *Evidence of* Rai Bahadur Mehr Chand, *Khatri, Assistant Surgeon, Civil Hospital, Amritsar.*

1. I have been in Jullundur and Amritsar districts for the past eighteen years, where I obtained information regarding matters connected with hemp drugs.

2. Bhang in Punjab is known by the names of subzi, buti, sukha, and jiwan buti, and Sheo-ji-ki-buti.

Charas is the name given to the resinous exudation of the hemp plant in this province.

Ganja is not used in this province, consequently its different varieties are not known to me.

3. The hemp plant grows spontaneously in Jullundur, Kangra, Hoshiarpur, and Gurdaspur districts. It grows abundantly in the last two mentioned districts (Hoshiarpur and Gurdaspur).

4. It is known by the names of bhang, sukha, buti, subzi, jiwan buti, and Sheo-ji-ki-buti.

6. Wild hemp ordinarily grows dense.

7. No.

8. I have no personal experience.

9. No.

10. No cultivation of hemp in this province.

11 to 13. No.

14. Only bhang is prepared in this province chiefly in Gurdaspur and Hoshiarpur districts.

15. I know nothing personally about the preparation of bhang.

16. People prepare bhang in their houses as well as in the places where hemp plant grows spontaneously.

17. Not known to me.

18. Bhang keeps its effect for two years, after that period it deteriorates. No measures can prevent its deterioration.

19. Charas is chiefly used for smoking. Ganja not used in this province.

20. Charas is chiefly used by fakirs and beggars

of both Hindu and Muhammadan communities throughout this province.

21. Ganja is not used in this province.

22. Foreign charas is chiefly used, which is imported from Yarkand.

23. No.

24. In big cities bhang is used as a refrigerant drink, as well as it is taken internally in the form of a sweetmeat called majun.

25. The use of charas is on the increase, the quantity of imported charas having considerably increased.

28. Charas :—(*a*) 6 pies per diem.

(*b*) From 1 anna to 4 annas per diem.

Bhang :—(*a*) 1 pie per diem.

(*b*) From 3 to 6 pies per diem.

29. Charas is chiefly smoked with tobacco. Bhang is triturated with poppy seeds, milk, cardamoms, aniseeds, almonds, little black peppers, and sugar, sifted, and then taken as a cooling and soothing draught. Bhang is also used in the form of a sweetmeat called majun.

30. Bhang and charas are chiefly used in company. They are confined to the male sex only. It is not usual for children to consume bhang and charas.

31. The habit of consuming bhang is easily formed, not difficult to break off. In case of bhang and charas, there is a tendency for a moderate consumer to develop into an excessive one.

32. Bhang is socially taken in case of religious fairs, and in case they have nothing to do. The use of the drug in connection with the fairs is not essential. It is generally temperate. It is not likely that it would lead to the formation of habit or become injurious.

33. The consumption of bhang is regarded harmless ; it is used as a sacred drink to relieve fatigue, increase appetite, and give little intoxication. The hemp plant is worshipped on *Sheoratri*. The use of charas is in disrepute among the people, being known to be injurious to the brain and general constitution.

34. The privation of the use of bhang would be a hardship to the people who take it as a sacred drink. It is a most pleasant draught at a small cost for the poor people, and is mostly used by the temperate classes of the Hindus, poor and rich, who do not use spirits, etc. ; and it is a favourite drink with the Sikh community and Dogras, who supply recruits for the army. It is also used by sadhus and fakirs.

35. It is impossible to prohibit the use of bhang. Charas can be prohibited, and if its import is stopped it can't be used illicitly. It can't produce such a serious discontent among the people as it would amount to a political danger, or would be followed by recourse to alcoholic stimulants. Of course the prohibition of charas would be followed by drinking of bhang.

37. Ganja is not used in this province, consequently the effects of charas and ganja on the constitution can't be differentiated properly.

38. Not known to me.

39. No preparation of Indian hemp is used in this province both for drinking and smoking purposes at the same time.

40. Native hakims prescribe bhang in case of piles, and use as a narcotic in case of circumcision among the Muhammadans. It is also used by the natives in the treatment of cattle diseases, *i.e.*, indigestion, etc., mixed with salt and pepper, etc.

41. The moderate use of bhang is beneficial—

(*a*) As food accessory or digestive.

(*b*) To give staying-power under severe exertions or exposure or to alleviate fatigue.

(*c*) As a febrifuge drink.

(*d*) It is used as a vermicide in case where the drinking water wells are infested by animalculæ.

Hindus of all classes and Muhammadans of low castes, especially beggars and mirasis, use it for the above purposes. Proportion of classes can't definitely be mentioned. I refer to the moderate habitual use of the drug.

42. The moderate use of bhang is not injurious, and it produces no ill-effects on the vital organs of the body. Charas is injurious because it affects the brain primarily, and the general constitution secondarily.

43. Moderate consumers of bhang are inoffensive to their neighbours. Charas smokers are, no doubt, a nuisance to the public.

44. The immediate effect of the moderate use of bhang is refreshing ; it produces intoxication to some extent ; it creates appetite, and its effects last from three to six hours. The after-effects are giddiness, stupor, dullness of mind, and sometimes indigestion. No longing or uneasiness is produced by want of subsequent gratification of bhang but charas has the reverse effect.

45. The moderate use of bhang produces no noxious effect. Charas, if used moderately, is very injurious. It produces general weakness of the brain, leading to insomnia, impairs vision, brings on bronchitis and asthma, and general irritation of the respiratory organs, indigestion and dysentery. It impairs moral sense and induces laziness. It deadens intellect, and in some cases causes insanity, melancholia, and in a few cases mania. In many cases the insanity is temporary ; while in a few it is permanent. If temporary, the symptoms are again brought on by use of the drug, after liberation from restraint. The symptoms are generally of melancholic nature. The people in this province don't use ganja, so the insanity is specially due to charas smoking. I don't know any cases of insanity relieved by the use of hemp ; nor do I know any cases in which insanity brought on by indulgence in the use of hemp by a person of weakened intellect.

46. The excessive use even of bhang would lead to the symptoms mentioned in answer to question 45, and the excessive use of charas would produce the worst results as stated above.

49. It is occasionally used as an aphrodisiac to endure sexual intercourse by the male sex. I don't know any cases in which hemp produced impotence.

55. Never used alone by criminals ; but is generally mixed with dhatura to stupefy their victims.

Oral evidence.

I have altogether about twenty years' service. I am L. M. and S. of Lahore. I have experience of Jullundur and Amritsar only, and no special experience of insanity.

Question 45. The moderate use of charas may exceptionally produce insanity; but my remarks as to effects refer mainly to the excessive use. Moderate use would only produce insanity in the case of persons with weak intellect. By that I mean taking the drug to the extent of one or two chillums.

My experience is based on persons coming as patients to the hospital. As to dysentery, I saw a case of a man who said he was a charas smoker, and took an excessive dose, and it brought on dysentery. I had doubts as to this being the cause. But I think charas may injure the digestion and predispose to diarrhœa or dysentery. I have not enough of cases to be able to say that the drug really produces dysentery. I am not certain. But I have had a case or two with allegations as to this being the cause, and I had no other cause. I ought to say rather, "It may produce" than "It does produce" dysentery.

As to insanity, my remarks are based on cases sent to the dispensary for observation. I have a room where civil lunatics are thus kept for observation. I am in charge and have to watch the cases. The Civil Surgeon reports. These observations are the sole basis of my remarks. I have also occasionally seen the cases in the jail when occasionally acting as Civil Surgeon.

In such cases we inquire from the patient, if he is able to answer, otherwise from the relatives or people who bring him in. In nearly half the cases we see relatives or friends. The cases that come are generally poor people; and the relatives are generally uneducated, and of the low order of intelligence found among such people. The kind of questions I put would be (1) the general health of the man, and (2) his previous history, *i.e.*, how long he was insane, and what he did that made them bring him in, (3) whether any of the parents was a lunatic or addicted to anything extraordinary or had a fit of insanity, and (4) the cause of the insanity: had he been taking charas or alcohol, or been exposed to the sun, or had injury to the brain? If the use of charas for any length of time was mentioned, we would not make any further inquiries than I have mentioned above, but simply believe that that was chiefly the cause in bringing on the insanity. We accept charas so readily, because when there is no other cause mentioned we accept that, and that is a thing on which the friends can speak most easily. This is a cause which they can more easily ascertain than any other.

I am not certain whether we write the cause in the certificate, but we are at liberty to mention it, if we ascertain it from the friends. We enter it in that case as one of the "facts ascertained from others." I am of opinion that charas alone does in certain cases cause insanity.

My belief is that in one-fifth of the cases I see, charas or bhang may be the chief cause or sole cause. I cannot say how long the insanity lasts.

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41. *Evidence of* Assistant Surgeon Ram Narain, *Delhi.*

3. I have seen it growing very abundantly in Kulu sub-division (where I have lived for two years) up to about ten thousand feet above the sea level. It grows there spontaneously. In Delhi district also, the wild plant is met with along the banks of canal and waste places, but the growth here is not abundant.

4. In Delhi it is known by the names of bhang, buti and subzi. The wild plant is called bhangra.

6. The growth of the wild plant in Delhi district is scattered, but in Kulu, I have seen very dense tracts of it near the river Bias.

14. The wild plant grown in Delhi is not used for the preparation of ganja, bhang, or charas.

16. In Delhi bhang is purchased from the licensed shop-keepers already prepared; it is, however, washed with plain water before it is used. Bhangra or the wild plant is considered very heating, and is seldom used for preparation of bhang, ganja, or charas. Some people do collect the wild plant, and use it as bhang when dry, but this is done only by few. I have taken the wild plant for the sake of experiment, but it produced no intoxicating effect upon me. (Perhaps the quantity was too little to produce any effect).

19. In Delhi, charas is mostly used, and as far as I am aware, it is only used for smoking.

20. The low classes, such as kahars, sweepers, fakirs, etc., and the poor people generally smoke charas. The use of ganja is not common in Delhi. I have seen it only smoked by Poorabia Brahmins who are not natives of this place, but belong to North-Western Provinces.

The locality where habitual smokers of charas mostly resort to is the Jamna river near which one can meet with several parties of them smoking on every Sunday. Next to Jamna river their frequent places of smoking are shivalas (places of worship), and other fixed places where several of them sit together and smoke their chilum (pipe).

22. In Delhi district foreign charas is used.

23. I have never seen or heard bhang being smoked for the sake of intoxication, but I have heard of some quacks advising bhang to be taken in this way for the cure of piles.

24. As cold infusion, bhang is taken particularly on certain occasions of festivals by all classes of Hindus, especially the uneducated ones.

It is taken as bolus by some habitual consumers; others take it in the form of majun (small lozenge-shaped sweetmeat made of bhang, milk, ghi, and sugar). It is thus eaten or drunk in their own houses or in some shivala or near the Jamna river on certain festival days.

25. The use of these drugs is, in my opinion, on the decrease. Because it is mostly among the uneducated people that their use is so common, and as the number of such individuals is decreasing with the advance of civilisation, the use of these drugs is decreasing as well. The English educated portion of the native community resorts more to alcoholic drinks than to bhang and charas, the latter being considered as intoxicants for the low classes and ignorant only.

26. If we take one hundred of those who consume bhang and charas, the proportion of them will come to something as follows:—

	Bhang.	Charas.
(*a*) Habitual moderate consumers	20	60
(*b*) Habitual excessive consumers	5	30
(*c*) Occasional moderate consumers	50	9
(*d*) Occasional excessive consumers	25	1
Total	100	100

27. Of the habitual consumers of charas the majority may be said to belong to poor workmen and labourers who, after they are done with their day's work, seek some sort of enjoyment which they do by forming a kind of society of their equals and smoking charas freely among them.

2ndly.—Some fakirs (not beggars) who, in order to forget the worry of the wordly affairs, keep themselves constantly under the influence of these drugs. These are preferred to others by their cheapness.

3rdly.—There are found a number of such individuals also who commence taking them, specially bhang, for the sake of their aphrodisiac properties, but when get habituated to their use, they do not care to give up their use.

28. Six mashas or about ninety grains of bhang may be taken as an average quantity for a habitual moderate consumer when used in the usual way as filtered cold infusion, and half of that quantity when taken as a bolus. For a habitual excessive consumer two tolas (360 grains) is an average dose. The cost of bhang is about a pie per tola, *i.e.*, half a pie for a moderate consumer, and two pies for an excessive consumer. As much as a chittak (two ounces) can be taken by one habituated to its use, and I have seen a fakir in Kulu who eats enormous quantity of bhang leaves; the people of the village in which he lives, say that he eats nothing else but bhang. I have heard of no death ever occurring by bhang poisoning.

A moderate smoker of charas uses about one masha (16 grains) at one time which costs a pice (3 pies). Excessive smokers may smoke several mashas, the average being three mashas a day (morning, noon and evening).

29. The ingredients which a daily consumer of bhang ordinarily mixes with his dose are a few black peppers only, but those who drink it occasionally mix in addition to the above some poppy seeds, cardamoms, cucumber and melon seeds, almond, fennel seeds, rose petals, sugar, and milk, and sometimes when taken on certain festivals, they also add saffron and keora (water distilled from keora tree—*Pandamius odoratissimus*); dhatura seeds (a few only) are sometimes ground with bhang in order to increase its intoxicating effects. It is done among friends, with no bad intention from the part of one who mixes the seeds, to intoxicate his other companions for the sake of amusement. In such cases only a few seeds are mixed.

In other cases this is done for criminal purposes either to kill the person or to take his money when he is deeply intoxicated. Such a practice was very common in former days, and stories are heard of travellers being poisoned and looted in this way.

The object of mixing other ingredients is chiefly to give the mixture a good taste and flavour and make it cooling and refrigerant in its effects or, what the common people think, to remove the heating and drying effects of bhang which are natural to the drug.

The charas is commonly smoked with tobacco in the chillum.

If we ask a native druggist (pansari) for bhang massala he will give, if we do not name the ingredients, some black pepper, cucumber seeds, rose petals, poppy, and fennel seeds all mixed up in one paper.

30. Charas and bhang are consumed both in solitude and in company. Habitual consumers of bhang take it individually in their own houses, but those who drink occasionally on certain festivals, usually take it in company of other friends, and then if children be present, they are not prohibited from taking a little of it. Smokers of charas have parties who either smoke it at some fixed place where they all sit together and smoke in turns or they go to the Jamna river and there smoke it. A charsi (charas smoker) seldom likes to smoke alone.

The use of these drugs is not common among the females generally, but the low class prostitutes do take them at their own places.

31. In the case of bhang I can say, on my own experience, that its occasional use does not lead to form the habit easily and a person can leave it off at once if he chooses to do it. I know several habitual consumers of bhang who have kept themselves to the same quantity of it ever since they commenced taking it. But the charsis are very apt to become excessive smokers from moderate smoking. I have enquired from several charsis; they say it is easy to form the habit and difficult to break off.

32. The religious festivals, when it is customary for the people to consume these drugs (among the Hindus) are, besides few minor ones, Shivratri when the great deity Shiv is worshipped (who himself was very fond of drinking bhang), Nirjal a Ekadshi when a fast is kept by Hindus, and Dasera when people go to bathe in the Jamna river. On these occasions many, who are not at all accustomed to take bhang, drink it freely and publicly. Charas is also smoked, but only by those who habitually smoke it. The use of these drugs is not essential on these occasions and is generally temperate, but those accustomed to their use, do sometimes take them in excess. Taking in connection with these customs does not lead to the formation of habit. I have taken bhang on many of such occasions, but have never felt inclined to take it afterwards. I do not think the use on such occasions is in any way injurious.

33. The charas smokers are looked with great contempt by the people in general, but the moderate and occasional consumers of bhang are not so regarded.

The public opinion about charas is that it makes its victim very miserable, producing chest and brain affections. There is a saying among non-smokers that charas gives its friend cough and a very bad form of asthma, but he is so obstinate that he does not die.

Both excessive consumers of bhang and charas are despised by the people (1) because the use of the drugs, specially charas, is common among the low classes, and (2) the habitual and excessive use of them makes the man useless for any work.

36. This has been answered already under question 25. In proof of the statement that alcohol is being substituted for these drugs to a large extent may be mentioned the facts that many of the educated youths of the Brahmin and bania castes, whose religion so strictly prohibits the use of alcohol and whose forefathers never touched it, may, now-a-days, be seen publicly drinking, and that there is a marked increase in the number of wine shops in the city.

40. The vaids prescribe bhang for various complaints. In gonorrhœa it is given in the form of cold infusion to allay pain and increase the flow of water. The leaves of bhang in the form of poultice are applied to painful piles and the juice of the leaves is dropped into the ear for earache.

As majun, it is eaten for its aprodisiac quality, the hakims of the well-known Mahmud Khan's family prepare a majun which they call *falak ser* and give as a strong aphrodisiac.

41. (*a*) Moderate use of bhang increases appetite and assists digestion; the excess produces appetite to a morbid extent but deranges digestion.

(*b*) Smoking of charas in moderation and the use of bhang in small quantity do give the individual some staying-power under severe exertion and alleviate fatigue like other narcotics (tobacco and opium). The excess of either of them makes the person feel disinclined to do any work.

(*c*) Bhang, when taken in moderate quantity and with its other ingredients does act as a refrigerant drink and there are many who take it during hot weather only, and leave it off in winter. It appears to act as a preventive of fever to some extent and is often drunk for that purpose during the time when malarious fevers are prevalent. For such uses, it is taken by many poojaris (Brahmin) of the temples and others, who lead sedentary lives.

(*d*) Like other substances of this nature, such as alcohol, opium, etc., these drugs also in moderation exalt the spirits and banish sorrows and anxieties for a short time. After the first effects are over, sleep supervenes.

A person under its influence has a tendency to laugh much, even when there is nothing to laugh at. This peculiarity of the effect of bhang is more or less observed in many persons.

42. Occasional moderate use of these drugs is quite harmless. I have taken bhang myself on several occasions and it did me no harm. On one or two occasions I took it in excess and then it made me stupid for a few hours and produced indigestion for a day or two after its effects were over.

Some can take bhang in very large quantity without feeling much of intoxication, while a few cases have been observed to have a peculiar idiosyncrasy to its effects. My mother cannot take it even in very small doses. I gave her once very little of it for her headache which made her maniacal and delirious as long as the effect lasted.

Twice in my life I remember to have smoked charas; once when I was a student, and once lately for the sake of experiment. It made me giddy for the time I was under its influence, but I was all right afterwards.

Habitual use of either of these drugs even in moderation, affects the mind to some extent. I know a good many of the habitual consumers, and I have noticed that they are dull-headed and have bad memories. Several of them are eccentric and seem to have some aberration of mind.

43. The moderate consumers are quite inoffensive to their neighbours. Many of them are living in the same street where I live, but I have never seen or heard any of them doing harm to his neighbour.

44. On these points I can have no better evidence than that of a gentleman whose tenant I am. He is an old fashioned man of seventy years of age and takes bhang as infusion in moderate quantity since a very long time. He says its moderate use, as he does, is refreshing and does not produce intoxication. But only a little exhilaration of spirits. It gives him appetite and the effect lasts for about three or four hours when he goes to sleep (he takes it in the afternoon). In the morning he gets up quite refreshed and feels no bad after-effects. If he does not take it any day he does not feel any longing for it, but feels somewhat uneasy and in bad spirits. He has a fairly strong frame and keeps good health in spite of his old age and sedentary life.

This gentleman has a servant who habitually smokes charas in moderate quantity, but sometimes smokes in excess too. His servant says when he smokes his usual dose it keeps his spirits up and he feels very happy and does his work well, but excess produces intoxication.

The effect comes on immediately after smoking and lasts for about an hour. He eats much under its influence and feels no bad after-effects, provided, he says, he does not do any excess. If he does not take it at all, he does not feel any appetite, coughs much and does not feel inclined to do his usual work. If he does not smoke continually for several days he feels much longing for it.

45. The moderate habitual consumers of bhang are found to have a healthy appearance and strong frame. They are not usually intelligent, but are rather lazy. Their digestion remains good. Their morals are not bad as compared with those of the same standard and community who do not take it. The habitual use of it deadens the intellect to some extent.

The charas smokers (even moderate) do not look strong and healthy. As the use of this is among the low classes whose morals are doubtful even prior to its use, it cannot be said with certainty whether charas smoking causes immorality sometimes seen in them or the influence of society. Their mental powers become deranged and bronchitis and asthma are often met with in them.

46. The excess of both bhang and charas deteriorates the system both mentally and physically.

The habitual excessive consumers of bhang (bhangars) are dyspeptic, often suffer from bowel complaints and are dull, unable to do any mental or physical work. Bhangars often become charsis after a time.

Excessive use of charas produces lung affections and insanity. I have seen many charsis who, though not so insane and violent as to be kept in a lunatic asylum, have some mental aberration. They wander about the city, and wherever they find any party of charsis mix with them and smoke. They keep themselves on begging. Some of these are considered to be men who have acquired supernatural powers. They are called fakirs of the high order and worshipped wherever they go.

In connection with the use of these drugs and insanity, I may mention the case of a man whom I know from my boyhood and who lives in the same street where I live. He is a Brahmin by caste and his name is Gojar. He has been several times in Delhi Lunatic Asylum. He was a very strong man before he commenced charas smoking (a regular pahlwan—an athlete). For several years he smoked charas and drank bhang as well and then began to show symptoms of insanity. These were at first very mild and he was quite inoffensive. When he became violent he was sent to the lunatic asylum from where he returned several times as cured. But soon after his return, he began smoking charas and again became maniac.

His insanity now is periodic and the symptoms of insanity are re-induced by the use of charas.

When he is all right he does his work very well and speaks very civilly to everybody. The first symptoms of the disease are shown by his considering himself a king or a god and by his going to Marghat, a place near Jamna river where Hindus burn their dead bodies.

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42. *Evidence* * *of* Hospital Assistant Jassu Ram, *Arora, Dera Ghazi Khan Dispensary.*

1. I am serving in the Dera Ghazi Khan district as native doctor since the last thirty years. My information is based on local knowledge and on personal experience gained by coming in contact with the general public.

2. In this district bhang is known by the names (1) bijia and (2) sawi. The plant with the seed in it is used here, and not the one without seed. Cultivators, however, mix both for sale. The male plant gives strong intoxication, and the female plant is called "khidar." Charas is not manufactured in this district, but is available for sale in the Hoshiarpur district, and therefore nothing is known about its manufacture. Ganja is neither prepared nor consumed or sold here.

19. Charas is only smoked in a huka, and is not put to any other use.

23. Bhang is never smoked.

28. The average allowance per diem is as follows:—

	Bhang.	Charas.
Habitual moderate consumers.	6 mashas.	6 ratis.
Habitual excessive consumers.	1 chittack.	1 tola.

29. Ordinarily nothing is mixed with bhang, but in special cases almonds, cardamoms, aniseed, pepper, musk, melon seeds, milk and sugar-candy. These ingredients are mixed to mitigate its dryness and to increase the intoxication. On the day of the Shivratri festival dhatura is mixed with bhang in temples, and it is distributed to the priests and visitors in small doses.

Charas is smoked with tobacco.

30. Bhang and charas are largely used in company, but much less in solitude. The use of bhang is confined to labourers in this district. Prostitutes and also women of ilaka Rojhan often use bhang. These drugs are rarely used by children. The consumers of these drugs are generally young people; but as they become habituated to their use, they cannot give up the habit when they get old.

31. The habit is formed in company. If any one continues to take the drugs for a month or so, the habit is formed. It is not difficult to forego it. There is a tendency for the moderate habit to develop into the excessive.

32. Bhang is largely consumed by the Hindus on the occasion of Shivratri (a day set apart for the worship of Shiva) and by the Muhammadans on Id and other festivals. In the hot weather its consumption as a cooling beverage is generally among the two communities. With the exception of the habitual moderate consumers, who take excessively on the above-said occasions, the drug is used in moderation. This occasional use does not lead to the formation of habit, nor does it do any harm, except that it produces languor and forgetfulness. Charas is smoked excessively by the Hindu mendicants worshipping Shiva on the Shivratri festival, and by the Muhammadans, fakirs and Sayads on the occasion of Id and other fairs.

36. The substitution of alcohol for bhang and charas depends on circumstances of the consumers. When they grow rich, they feel inclined for drinking. The tendency to substitute alcohol for bhang and charas is very little in this district on account of the religious and social restrictions. Some consumers of bhang and charas have, however, taken to drinking since they have become rich.

37. The effects of bhang drinking are different from those resulting from charas smoking. Bhang in the beginning sharpens appetite, while charas allays it. The former is cooling, while the latter is arid and heating.

39. The majum, which is prepared from bhang by mixing it with poppy, ghi and sugar, is more intoxicating than bhang.

40. Bhang is used by native physicians to cure kidney and venereal diseases. It is also used in the treatment of cattle.

41. The occasional moderate use of bhang is beneficial as accessory of food and digestive. The habitual consumer, however, does not feel appetite unless he has taken the dose. In reality it causes loss of appetite. The dose is also beneficial in giving staying-power under severe exertion or exposure, and alleviating fatigue. The consumer, while under the influence of the drug, does not feel inconvenient under hard labour, though his strength is actually diminishing. Bhang is sometimes used in order to avoid the effects of unwholesome water and of unfavourable climate.

42. The occasional moderate use of the drug is beneficial for the purposes mentioned above. The habitual use is, however, injurious. The moderate use of bhang or charas certainly produces laziness and carelessness.

44. The moderate use of bhang is exhilarating and cooling. It also sharpens the appetite. The intoxication commences within half an hour of the dose and lasts for one hour. The moderate use of charas at once intoxicates the habitual consumers, and then allays his hunger. The intoxication lasts for 15 minutes. Some physical uneasiness is felt if the dose of bhang or charas is not procurable at the usual time.

45. The habitual moderate consumer of bhang becomes emaciated if he fails to get rich diet. In every case the habitual use of the drug induces laziness and debauchery. This drug is regarded as destructive of intellect. It is generally seen that the brain becomes weak if the consumer fails to get good diet in sufficient quantity. The excessive consumption produces cowardice and sometimes insanity. Charas-smoking causes asthma, loss of appetite, and brain diseases. It also induces debauchery.

46. The excessive charas-smoking dims the eyesight, causes general debility. The same is the case with bhang. Laziness and forgetfulness follow as a matter of course. The excessive consumer of bhang or charas cannot even earn his livelihood to satisfy his wants.

* Translation.

47. The habitual moderate use of bhang or charas is hereditary. It cannot, however, affect the children of the consumer, provided their education is properly directed. The children of the consumers are generally weak and sickly.

48. The excessive use of charas or bhang is neither hereditary, nor does it affect the children of the consumer more than what has been stated in the preceding answer.

It rather injures virility.

49. The moderate consumption of bhang or charas is sometimes certainly practised as an aphrodisiac by prostitutes and immoral women. The use of the hemp plant produces impotency.

50. The excessive use of bhang or charas is seldom practised as an aphrodisiac. Very few immoral women use it in this way. The effects of the excessive use are quite different from those resulting from the moderate consumption.

56. The moderate use of bhang, with the admixture of dhatura, is less injurious than the excessive use of the drug alone.

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43. *Evidence* of* Hospital Assistant Jhande Khan, *City New Branch Dispensary, Amritsar.*

1. In private practice I have often treated patients who were habitual consumers of the drugs (bhang, charas and ganja), and am therefore in a position to answer the question by my personal experience.

2. As ganja and charas are prepared in the hills or other places where hemp plant grows, I have no personal knowledge or experience regarding their manufacture.

19. The Hindu fakirs, etc., smoke ganja and charas in a chillum (pipe), and the Muhammadan fakirs, &c., smoke it in huka. I know of no other mode of using the drugs that I may explain.

23. I don't know.

28. I don't know.

29. Ordinarily almonds, black pepper, aniseeds, cucumber seeds, musk melon seeds and water melon seeds are pounded with bhang strained and mixed with either sugar or salt before the draught is used. Sometimes consumers add black henbane seeds to the spices to make the intoxication stronger. To make it stronger still, *path* dhatura is prepared by the following process:—Pounded bhang is first wrapped in dhatura leaves, over which a piece of cloth is tied, and a coating of mud is then applied to this preparation and it is put into the fire. After a while, when the wrappers burn away, the ball is taken out of the fire and cleared of cloth and dhatura leaves. This bhang, which thus becomes a strong intoxicant like dhatura, is then pounded and taken, and it gives very strong intoxication to the consumers. This preparation, however, is not sold anywhere. The consumers themselves prepare it.

30. There is no fixed quantity. It is generally used in company. Children do not use these drugs.

31. The habit is easily contracted. It is not difficult to break off. The moderate habit develops into the excessive.

32. No religious custom. Consumers form the habit, which is pernicious to health.

36. The consumers of these drugs feel no inclination to use alcohol. However, they sometimes drink bhang mixed with liquor, and this mixture is called lurki.

37. Both charas and ganja appear to be equal in their effects, as the consumers of both the drugs have been seen suffering from chronic bronchitis, asthma and other brain diseases. The effect of bhang is different from the above mentioned drugs, because its consumers are not subject to the above mentioned diseases.

39. The excessive use of charas and ganja produces a tendency towards insanity, but the use of bhang does very little.

40. The native physicians often prescribe bhang in case of dysentery and ague fever. Bhang is also used in the stomach and other diseases of cattle.

41. (*a*) and (*b*) Yes.

(*c*) Bhang is preventive of fever.

(*d*) Bhang is applied in the form of poultice as a curative for pain.

42. The moderate use of bhang is not only harmless but is also beneficial. Fakirs generally use it to avoid the unwholesome effects of climate and water, and are benefited by it.

44. The use of these three drugs produces intoxication, makes the head giddy, creates appetite, and refreshes the consumers. The lasting of the intoxication depends upon the quantity used and the habits of the consumers. Of course, when the intoxication is disappearing, it produces uneasiness to some extent.

45. (*a*) The moderate use of these drugs is likely to produce injurious effects—physical, mental and moral.

(*b*) Yes; the body becomes emaciated and weak.

(*c*) It first sharpens the appetite and afterwards injures digestion.

(*d*) Yes.

(*e*) Yes; but it does not produce the habit of debauchery.

(*f*) Yes. Yes; it first produces temporary insanity, which is the cause of developing into permanent insanity afterwards. The lunatics, after their release from the lunatic asylums, are liable to become insane again by the use of these drugs. Such lunatics are in the habit of laughing much, and this disease is called "laughing insanity."

46. The habitual excessive consumers become quite worthless and mad.

47. No; but bad company has its effects.

48. See answer 46.

49. No; the prostitutes often use it as a sedative. The use of hemp produces impotence.

50. See answer 46.

56. Moderation also produces injurious effects, and there is a tendency for excess, the consequences of which are worse than those of the former. As regards the admixture, please see No. 29.

57. Nothing is known regarding this question.

* Translation.

44. *Evidence of* Hospital Assistant Karm Elahi, *Lunatic Asylum, Lahore.*

1. By practice of twenty-five years, out of which for thirteen years I have had charge of the Civil Hospital at Jhelum, with a population of 16,000 souls.

2. The definitions given in the body of question are accepted in this province. The three narcotic articles—bhang, ganja and charas, are the only varieties obtained and used in this province; their names are also the same. Patti of course is not known here. Bhang, amongst Hindus and Sikhs, is called buti or sukha. Charas has also a technical name of soota. Ganja is known by this name; but is rarely obtained and used in this province.

3. The hemp plant grows spontaneously in the northern and south-western districts of the Punjab, but in the district of Gurdaspur it grows in abundance.

4. Amongst Sikhs the plant is known by the name of sukha, and amongst Hindus and Musalmans by bhang or buti, and these different names refer exactly to the same plant.

5. The soft, sandy and damp, well-manured soils in hilly districts above the sea-level are considered favourable for the growth of the wild hemp.

6. In some localities its growth is found dense, while in others scattered, but it generally depends on the condition of the soil.

7. As far as the undersigned knows, the hemp plants are not cultivated in this province with regards the objects asked for in the question.

8. As the extensive area of the uncultivated land is day by day prepared and used for other purposes, the area for the spontaneous growth of hemp plants is gradually decreasing.

9. As the plants generally grow spontaneously, the method for its cultivation is not known.

10. As the cultivation is not known, consequently the cultivating classes cannot be specified.

11 and 12. No.

13. The cultivation of the hemp plant is not restricted in this province, but its cultivation is not common to any of the districts. The soils described in question No. 5 are generally considered favourable for its spontaneous growth. It can hardly be said that any part of this province is impossible for its cultivation.

14. Any of the objects asked for in the question is not prepared in this province.

15. Ganja and charas are not prepared either from the cultivated or the wild plant respectively. Ganja is rarely used in this country. Charas is used only for smoking in huka, while some tobacco is placed underneath and above. Bhang is commonly used for drinking. It is reduced into a pulp, with the addition of a few black peppers and a little common salt for eating, with admixture of some water for drinking. Sweetmeat and small salty cakes are also prepared from bhang and sold in bazar.

16. At the time of seedling the plants are cut in the land where they grow and then made into small bundles and dried in the sun, and then, after a good shake, the tender stems and leaves, etc., are obtained for the use as bhang. Charas and ganja both are never prepared in this province from the wild plants wherever they grow.

17. Neither prepared in this province, nor there are special classes for its preparation.

18. Only bhang and charas are stored, and if kept in the dry places, they can fully retain their narcotic properties for two years. As long as they are kept apart from the moisture they are fit for use, but the undersigned does not know for how long they can preserve their essential properties.

19. Ganja and charas are generally used for smoking, and the latter in rare cases is eaten as a mumsik and only for sexual enjoyments.

20. Ganja is rarely used in this province. Charas is used by smoking in towns, and in rare cases in the villages. In smoking charas, sadhus and fakirs, of both Hindu and Musalman classes, stand first in common, and inferior classes of both the communities come next. It is rarely used by the well-to-do persons and respectable families. The proportion of charas smokers between both the classes, *i. e.*, Hindus and Musalmans, is as three to two respectively. The probable estimate, in average of charas smokers, the undersigned thinks, would be five per thousand to the town population of this province.

21. Not known by the undersigned.

22. Charas used in this province is imported from foreign countries, *i.e.*, from Thibet, Kashmir, and Yarkand.

23. Bhang is never seen or heard to have ever been used for smoking.

24. Bhang is eaten only by those who use it in excess, as their stomach cannot hold the mixture as to fulfil their wants; secondly, who cannot get time to prepare its mixture by rubbing and sifting, and so on. They get the required quantity of bhang for 24 hours reduced into pulp and eat out of it as many times as they require it during the course of day and night. It is commonly used for drinking purposes both in towns and villages. As for its use, the Sikhs stand first, the Hindus second, and the Musalmans third. It is used generally by all the classes of Sikhs, and Hindus of middle and inferior classes, and amongst Musalmans, generally the mean and inferior classes. The probable proportion in average of bhang consumers of all classes is about five per cent.

25. The number of bhang and charas consumers is generally decreasing, as to the following reasons: (1) the area for the growth of the hemp plant is decreasing; (2) the use of liquors increasing; (3) education and civilization of the people being in progress; (4) poverty of the mean and inferior classes of all the communities.

26. *Statement showing the probable number in average of bhang and charas consumers to 10,000 of population.*

Drugs in use.	Habitual consumers.			Occasional consumers.			Total.
	Excessive.	Moderate.	Total.	Excessive.	Moderate.	Total.	
Bhang	10	90	100	50	350	400	500
Charas	5	40	45	1	4	5	50

27. Sadhus, jogis and fakirs are generally in the habit of using these drugs in excess. (1) They remain in such societies. (2) They keep apart from wordly concerns, so they spend their surplus money and time in using such things. (3) By the influence of these drugs they remain in their own thoughts. Some of the Sikhs and middle classes

of Hindus and inferior classes of Musalmans use these drugs moderately, in order to obtain refreshments. There is no distinction regarding the classes of any of the races who use these articles occasionally in excess or moderate. As far as I think, it is used for medicinal purposes, but all through ignorance.

28. The average daily amount of bhang taken by a habitual moderate consumer is from six mashas to one ounce, and from one masha to six mashas that of charas and ganja. The cost for bhang from half pie to three pies per day, charas from one pie to six pies per day. Ganja not known. That for habitual excessive consumers from one ounce to two ounces, bhang; from six mashas to two tolas, charas and ganja per day. The costs are: bhang from three pies to six pies per day, charas from six pies to two annas per day, ganja not known.

But this quantity is not taken at a time; such people take it from two to four times a day.

29. The poorer classes of people take (drink) the bhang alone, and an addition of a few black peppers and a little common salt is considered as a luxury in them. The well-to-do classes mix badam, kaho, kasni, khashkhash and sugar, in order to make it a cooler and delicious drink. Dhatura is exceptionally added with bhang and only by jogis and fakirs, the object being to make it stronger in its effect. The undersigned does not know whether opium, nux vomica, cantharides or betelnut are ever used as an admixture. No admixtures of ganja and charas are known to the undersigned. There are not any preparations known as bhang massala in this part of country. The articles mixed here with bhang are called thandai (cooling agents), which contain the following ingredients, *viz.*, badam, kaho, kulfa, kasni, kheyaren and gulsurkh.

30. Generally speaking all the three drugs are used in company and moderately, but speaking of them separately, bhang stands first and charas as second, and ganja the third or the last. Besides this, their uses differ in extent in different parts of the province, especially that of bhang, which is commonly used in the hill stations and in the south-western parts. Charas is more common in hills or throughout the province in south-western districts, and the ganja is nearly unknown in these localities. All these drugs are mainly confined to the male sex, but in exceptional cases amongst females, and specially the charas and ganja, which is taken by the females but very rarely. In exceptional cases the bhang is given to children, but ganja and charas are never given to children or in any form. The bhang is used till very old age, but ganja and charas are hardly used above fifty.

31. Yes, the habit can easily be formed and is not so difficult to break it off. Yes, there is a tendency in all of these drugs to develop into the excessive from moderate habit.

32. Actually there is no such custom, social or religious, in regard to these drugs being consumed. But still amongst some classes of Hindus, on some religious festivals, the use of bhang is considered as a religious custom. Amongst Sikhs at some of their religious stations the bhang is used very freely and offered to every one present there. Undersigned has heard on several occasions that Guroo Gobind Singh, the great leader of Sikhism, has praised it on some occasions. Of course when Sikhs were fighting against the Mughal army, they were able to stand their fatigue, hunger and exposure to heat and cold through the influence of bhang, and the practice prevailing amongst Sikhs is probably to that effect.

33. The consumption of these drugs is religiously unlawful for Musalmans, Hindus generally hate its habit, and the Sikhs are at liberty. The public opinion of all the classes, whether social or religious, for this practice is not in favour generally. The reason for disrepute of the consumers is that they are in general lazy, inattentive to their business and always fond of bad society. Undersigned does not know regarding the worship of the hemp plant by any of the classes of the people.

34. It would not be a serious privation whatever to any class of the consumers to forego the consumption of the drug they use; if any, it would be for the excessive habituals, but only the matter of a few days, as no ill consequences are produced after leaving the practice. The consumers generally confess that after a few days' trouble they can leave the habit altogether. The probable number of each class has been given in question No. 26.

35. It is feasible for the Government to prohibit the use of these drugs, excepting bhang. It would be possible that they would be consumed illicitly after their prohibition. The country itself produces bhang without its cultivation, and charas is a foreign drug whose import can be stopped by the Government. In prohibiting these drugs no serious discontent is expected among the consumers; if any, it would be for a few days. No political danger is expected from their discontent, excepting that they would long for it and raise a noise for a little while. The prohibition would not be followed by recourse to (*a*) alcoholic stimulants or (*b*) other drugs, because the former are expensive and the latter not equal in effect.

36. No.

37. The effects of smoking the charas are nearly the same as those of ganja, and those of the bhang differ so much that they come on gradually and last longer; while those of the charas and ganja come on immediately after smoking, and are very strong than those of the bhang and fade away very soon.

38. Ganja is rarely used in this province.

39. As the smoking of any preparations of the hemp is speedy and stronger in effect than those used by drinking and eating, hence the former are more injurious than the latter.

After smoking the hemp preparations soon affect the nervous system, so that the consumers feel giddy and hardly able to keep up their position; very soon after they fall down, become unconscious for a few minutes; while by drinking and eating of the preparations the effect is gradual and slowly goes off. In this way a sudden change and greater shock is rendered to the nervous system, while it is far less in eating and drinking. The smokers are generally found weak, anæmic and with their sickly faces, while the constitution and general appearance of the drinkers and eaters of bhang is not affected to such extent. In excessive use of hemp preparations there is tendency to intellectual defects and insanity, which is found more amongst smokers.

40. Only bhang is used in some instances for medicinal purposes. It is supposed to increase the appetite. Its poultice is used to allay the pains in cases of piles, boils, abscesses and in other painful local diseases.

The bhang is also used for the treatment of cattle diseases in dysentery, in dyspepsia and diarrhœa.

41. If not made a habit, then—

(*a*) Yes; as a food accessory but not digestive.

(*b*) Yes.

(c) Yes; I have observed in several epidemics of malarial fevers that the bhang drinkers do not suffer the fever to such an extent as the abstainers. The bhang drinkers themselves also confess that they can stand the severities of different climates better, and only for this reason the Sikhs undertake the moderate use of bhang drinking, while among the ranks in foreign countries.

42. The habit of moderate use of these drugs is not without a harm. The habit of these drugs weakens the constitution and energy and makes lazy. The subjects of the habit become indifferent in temper. Their faces become withered up and pale, eyes peculiar, and not fully attentive to their work. But bhang does not affect the system to such extent as ganja and charas.

43. They are not altogether inoffensive to their neighbours. The neighbours think of them of their suspicious character; they do not deliberately join their society and prevent their children not to follow them.

44. The immediate effect of moderate use of these drugs on the habitual consumers is refreshing and pleasant, especially bhang when used with the ingredients described in question No. 29, but after a while they turn into intoxication. The effects of bhang last longer than those of charas and ganja; the habitual excessive consumers of course take more or require more in quantity, as well as in frequency. Only the bhang is known best to create appetite, and so much so in the beginners. The effect of bhang remains for some hours. But in charas and ganja it soon gets over. The after-effect results into laziness and slumber; when the consumer requires a subsequent dose and if the want is not satisfied, he feels uneasy and longs for it.

45. Yes; the moderate use of these drugs to some extent produces the noxious effects, physical, mental and moral.

Yes; it weakens the constitution.

Yes; it injures the digestion and causes loss of appetite subsequently.

I have not seen a single case of dysentery caused by the practice; of course cases of chronic coughs and asthma. Yes, it impairs the moral senses and induces laziness or habit of immorality or debauchery, whether through the influence of the drug or of the society. Yes, it affects the intellects and to some extent is productive of insanity, if taken in large quantity and for a long time. Under these circumstances, as far as I can think, it serves as an exciting cause, because the insanity has only been noticed amongst men previously indifferent in temper or rather of melancholy appearance. The insanity caused by the bhang is of a mild type and often temporary; the sufferer is liberated after giving up its use, and under proper treatment. The syptoms may reappear after liberation if resort to its use taken again. The typical symptoms are that the patient has peculiar eyes and face, talk incoherent words, laughs without reason, often melancholy, becoming violent to attack others, dirty in habits. I have never met with any insane who ever confessed the use of ganja.

I cannot say that I have sufficiently considered the cases in which there was connection between insanity and the use of hemp drugs. But insanity may often tend to by indulgence in the use of hemp drugs, by a person who is deficient in self-control through weakened intellect.

(1). From the cases I remember, there is one Alla Ditta in the habit of charas smoking. As long as he is indulged in smoking, he is occasionally excited, at a time melancholy, at another laughing without reason. When alone, he thinks that angels come to see him with whom he talks incoherent words, at the same time does not attend his work, and remains lazy. After that he leaves off his smoking charas, he is looked well in his mental state. Since some years I have not heard of him.

(2). In the district of Rawalpindi there was one (name not known at present), a Sikh, aged about 24 years, married; he addicted himself to bhang drinking and so became indifferent in temper, One day under excitement he caught hold of the nephew, eight or nine months old, and throttled him. I do not know at present what became of him.

(3). One Ranjah, a beggar, aged about 30 years when commenced charas smoking. After one or two years he became indifferent in temper, always melancholy, silent on questioning, occasionally laughing without reason, often naked and dirty in habit, but harmless. If any one gave him something in charity he used it in smoking. Since a long time I have not heard of him, because he became a wanderer afterwards.

(4). A Hindu fakir suddenly turned excited and violent. His friends stated that for some days previously he became excessive in charas smoking; the symptoms were usual for a few days. He was taken a proper care not to use charas or bhang, after which he was quite sane. I do not know about this man also what became of him afterwards.

46. The habitual excessive use of any of these drugs is more likly to cause insanity in those persons who are naturally weak in their intellects.

47. It does not seem to be a hereditary habit or to affect in any way the children of moderate consumers beyond the constitutional effects to which the children are liable.

48. The same is the case with the children of the habitual excessive consumers.

49. None of these is ever used as aphrodisiac. The effects are generally mumsik or the seminal retainers than aphrodisiac. It is used by some prostitutes also, and more so in south-west districts, not for increasing the desire of sexual intercourse, but for keeping them quiet and lengthen their enjoyments. As long as the consumers are young in age and well up in health and strength, they enjoy the use of it, but otherwise it weakens the erections and occasionally a failure in such attempts.

50. The excessive use brings on the above results more markedly than by the moderate use.

51. In cities and towns the individuals of bad character, *i.e.*, gamblers, pocket-pickers, house-breakers and others committing petty thefts are generally charas smokers. It cannot be certainly said that whether the ill-character is directly through the influence of charas or through want and poverty, or through bad company.

52. The habituals of excessive use of any of these drugs are not over energetic enough to commit such crimes described in question No. 51.

53. In answering this question I can refer to case No. 2 in question No. 45.

54. The habitual consumer criminals only fortify themselves to commit a premeditated act of violence or other crimes, but it cannot be said certainly that whether the object of fortifying themselves is actually to gratify their longings or to commit the crimes.

55. Yes; the criminals keep these drugs ready made in their possession; in some instances they use bhang prepared in sweetmeats and cakes for eating purposes; in others they use charas and dhatura in tobacco for smoking. In many cases complete stupefaction is effected through bhang or charas only.

56. The undersigned does not know the effects of the hemps used in moderation or in excess, modified by the admixture of other substances as mentioned in the question, whether for personal consumption or for administration to others.

57. Ganja and charas are known to the undersigned to have never been eaten or drunk to such an extent as worth taking any notice of.

58. The undersigned is not well acquainted with the administration, taxation and control of these drugs.

Oral evidence.

Question 1.—I have been twenty-five years a Hospital Assistant. I passed at Lahore. I was thirteen years at Jhelum Hospital and three years in Rawal Pindi Jail.

Question 45.—I have never heard any lunatics confess to the use of ganja. I have heard lunatics confess to the use of charas and bhang; but ganja is not used in the Punjab.

The lunacy cases given under this answer are not asylum cases: they were Jhelum and Pindi cases. I joined the Lahore Asylum only in December last and took over charge in January. They were all four cases that came to the Jhelum Dispensary as out-patients, except No. 2, which was a Pindi Jail case. They were none of them sent to the asylum. They were all temporary cases treated by me and speedily cured. These are the only cases I have known.

Question 55.—This is based on information given me by criminals in jails. I have been eight years connected with the Pindi and Multan jails. Criminals in course of conversations which I had with them told me that criminals (not they themselves) generally have these drugs ready. Pickpockets in sarais, railway stations, etc., do so. The criminals told me this in the course of conversations I used to have with them while connected with jails, not in connection with the present inquiry. I have never seen complete stupefaction produced by the use of bhang or charas. I have never seen charas smoked. I have seen bhang drunk, but only very rarely. The persons I saw take it, were friends of mine.

45.—*Evidence of* Hospital Assistant Gopal Dass, *Deputy Superintendent, Lunatic Asylum, Delhi.*

1 I have been a Hospital Assistant in Punjab during the last nineteen years, and for the last sixteen months have held charge of the Lunatic Asylum, Delhi.

2. Bhang and charas are excessively used in the Punjab. I have not seen any ganja smoker in this province.

19. The majority smoke charas, but there are exceptional cases who eat it dry and drink milk afterwards.

23. No one smokes bhang at all.

28. The average allowance of charas for each man per diem is—

(*a*) About one tola during the whole day.

(*b*) About two chittacks during the whole da .

29. They mix with bhang black pepper, poppy seeds, anisced, red rose petal, seeds of melon, grape, pista, almond, and sugar to make it tastable. To increase its intoxicating effects, they mix in the bhang, dhatura, opium, arsenic, and root of moth. They call it Pach Ratini bhang, that is, the bhang containing five jewels.

Charas is often smoked with tobacco in a chillum, but some persons use it with opium, ganja, arsenic, and *moth ki jar*, to make it more intoxicant, and they call it Pach Ratini chillum.

30. Some persons drink bhang in solitude, but charas is always used in company. I have seen in the villages near Simla where several women and children smoke charas; in Delhi on Nigam Bodh Ghat some women have been seen to smoke charas and drink bhang.

31. This habit can easily be learned with society. There is some difficulty to break it at once. There is tendency in all hemp drugs for the moderate habit to develop into excessive.

32. There is not a single fair of Hindus or Muhammadans in Delhi where bhang and charas are not used excessively. The majority of the Hindu caste use bhang on the days of Dashara, Dewali, Shibratri, and Holi.

36. Among the wealthy and educated classes, alcohol is taking the place of other intoxicants.

37. The charas smoker impairs the appetite and the bhang drinker can eat more food than the former.

39. The excessive smoker of charas often becomes insane. I have several cases of this kind of insanity in this Asylum, but bhang drinkers seldom become insane.

40. The native physicians use these drugs in some diseases, and bhang only used in cattle diseases.

41. (*a*) The moderate use of bhang produces false appetite.

42. The daily use of all these drugs is injurious to mental and physical strength of the human body.

44. These drugs first refresh and afterwards produce intoxication and allay hunger.

45. The charas smokers are generally emaciated and weaker, and depress their intellectual powers. This always produces cough and loss of appetite. It impairs the moral sense and induces habit of immorality. All kinds of hemp drugs can produce insanity. In some cases it becomes an exciting cause and in others a predisposing cause of insanity.

It produces temporary insanity, not permanent. The symptoms can be reinduced by use of the drug after release from the Asylum, and several lunatics of this kind are readmitted in the Asylum many times.

The insanity is always of an excitable and noisy kind; the patient sometimes sings and at other times weeps.

46. The habitual and excessive use of charas certainly produces toxic insanity.

47 and 48. Not at all.

49 and 50. I never saw any one who uses these drugs as aphrodisiac. Several men use hemp drugs for pleasure only. I have seen many patients for impotency who have used these hemp drugs excessively and habitually.

56. Please see answer No. 29.

57. Only a few persons eat charas and drink milk afterwards, as already stated in answer No. 19.

Further paper put in by Gopal Das.

3. I have seen hemp plants grow in Simla valley.

4. Bhang, sabzi and vegia.

7. In several districts, hemp is cultivated only for use of bhang and its majun.

10. The same classes as other agricultural cultivators.

14. Bhang and majun are prepared in several districts of the Punjab.

16. Bhang is prepared in the field and majun by the sweetmeat sellers in their shops.

20. Charas is smoked often by the lower classes.

24. Poor and rich all drink bhang in all provinces.

I know with my experience that the use of charas and bhang is on increase. Ganja is not used in the province.

43. The moderate consumers are not inoffensive to their neighbours.

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46. *Evidence of* Dr. H. M. Clark, *Medical Missionary, Amritsar.*

Oral evidence.

I am a Doctor of Medicine and Master of Surgery of the University of Edinburgh. My experience of India is confined to the Central Punjab. I have been a medical missionary in connection with the Church Missionary Society since 1882, with my head-quarters at Amritsar, and have done a great deal of work in the villages of the Amritsar and parts of the Sialkot and Gurdaspur districts.

The hemp drugs are true narcotics like alcohol and opium. As far as my experience goes, the effects of hemp are always and altogether bad. It is neither a food nor a work-producer. It is a stimulant of the worst sort. If it is smoked in the form of charas, its effects are very much more speedy and the ruin more complete than if it is drunk or eaten as bhang or majum. Majum is the least deleterious of the three, as it is eaten, while bhang is drunk and charas smoked. I can find no other word to describe the effects of charas than that they are frightful. It is ruinous mentally, morally and physically. It produces a peculiar emaciation which can never be forgotten when once seen. It is largely a determining cause of insanity in this country. The effects of the drug, as eaten and drunk, do not appear so soon and are not so well marked, though they are the same in kind. All, if persisted in, produce ruin in the man.

As regards charas, I think there can be no such thing as moderate use, if we mean such use as will not leave any permanent bad effect on the system. In whatever quantity it is used it is bound to be deleterious. My experience is probably wider among the private life of the people than among patients at dispensaries. The former sort of intercourse has been principally in the villages, because it is there that I meet fakirs and devotees, who are the chief consumers. The peasantry do not use the drug to any large extent.

My impressions are based both on my experience and my medical knowledge. My experience of the effects of charas is mainly derived from cases of consumption by fakirs and other religious devotees. I have not had any of these persons under prolonged observation, but I have observed them long enough to form an estimate of their health. You meet a person, talk with him for half an hour and examine him physically, and that is quite enough to tell what the state of his health is at the time. Of course one cannot say what his health has been in the past, but I have time to observe what his health is. At the same time the symptoms of charas are so marked that they can be detected at a glance. I have never watched the career of a consumer of the drug, for they are a floating section of the population. I should say that three years was enough to kill any consumer of the drug; for I have seen men who could not live more than three months and who have, in answer to my questions, told me that they began the habit about three years before. I never saw the beginning or end of these cases, and I have no ground for the opinion beyond the statement of the men themselves. I have studied the circumstances of fakirs, and I find them better off than the ordinary run of the population. It is possible that exposure, privation, and irregularities of life, which are common among them, may accelerate the evil effects, but the symptoms of the drug are unmistakeable. I have met cases of hemp-drug emaciation among the other sections of the community—quite a number of them. Cases of emaciation from other causes are no doubt immensely more numerous than those from charas, and are found among all classes of society. I refer to pathological emaciation, not mere leanness such as would be produced by want.

The symptoms of the use of charas are: you find a man prematurely old, with haggard and broken-down appearance, emaciated so that all the joints and bones stand out, hollow-cheeked, a very peculiar glassy appearance of the eye, tremulous muscles, very blunted muscular sense, anæsthesia of skin, disordered disgestion, voracious appetite usually, dilated pupils, dulling of most of the senses, enfeebled heart and circulation, peculiar asthmatic cough, short and very harassing. He suffers from numberless pains and aches which come and go, and frequently has what has been called the salaaming mania, that is salaaming frequently without reason; wild fits of exaltation, alternating with a condition which borders on catalepsy; a gentle, pleasant delirium, a curious confusion of the mind as to his own identity and surroundings; various illusions and delusions; memory and will power are much enfeebled, and the whole *morale* greatly deteriorated, and there is constant craving for the drug and frequent recourse to it. His sleep is never dreamless. These are the drug symptoms.

Most of these symptoms may be present individually in persons who are not smokers in the

course of various diseases; but the whole group of symptoms is pathognomonic of the charas habit in its full developments. I have met a large number—probably as many as 50 persons in 13 years—who have presented these symptoms, though possibly some of the symptoms may have been wanting in every case. I did not treat any of these cases; they did not want treatment. The majority of the symptoms would be present in every case, and therefore I consider the symptoms I have described to be diagnostic. The effects of the hemp drugs in man are dealt with by Garrad and other persons. But they deal with the physiological effects of the drug and the therapeutics of it; also with the abuse of it in the sense of excessive consumption, but not with the criminal abuse of the drug. The literature on the criminal abuse of the drug is to be found in works on medical jurisprudence, and I instance Norman Chevers and Lyons. I don't know the latter work. The English work by Taylor probably deals with the same subject. These works deal with the medico-legal aspect of the use of the drug, but not, so far as I know, with the abuse in the sense of the continued administration of large doses, except Norman Chevers, who does refer to it. I do not know that the condition I have described is detailed categorically in these works, but they both bear me out. As a matter of fact, the home writers know little of this particular habit. English works on insanity do not dwell in detail upon the hemp drugs as a cause of insanity, though they do contain references to them. I know of no Indian work on insanity.

The mental and emotional symptoms I have described are shown when the man is under the influence of the drug; the physical symptoms will be permanent. The dilatation of the pupil is a temporary symptom, occurring only when the patient is under the influence of the drug. The symptoms I have described as a whole are those of intoxication in an habitual excessive consumer, and the physical symptoms would show that the intoxication is habitual. The charas smoker endeavours to time and measure his doses to keep up this state of intoxication.

The hemp drugs belong to the same group of narcotics as alcohol. There is a certain similarity in the action of both narcotics, but there are also very well-marked differences. I have read about the drugs and observed cases as they came before me; but I have not undertaken any detailed investigation nor made any experiments as to the effect of the hemp drugs. My remarks regarding insanity are based on enquiry, as far as I was able to make it, consisting in reading up the subject and verifying what I gathered from books by observation of cases. What I mean in saying that charas is frequently a determining cause of insanity is that what in a man with a stable brain would not cause insanity, would do so in the case of a man with a hereditary predisposition or other weakness. I have treated one case of insanity. The man was brought to me by persons who stated that he had become insane from the combined effects of alcohol and the hemp drugs.

If it were possible, I should like to see charas prohibited. That is the only proposition I am able to make. I should say that in this country alcohol does more harm than charas. I believe it is possible to use bhang and majum in moderation and without bad effects; but from what I have seen I cannot believe that a moderate use of charas is possible. I have known men to use bhang quite moderately.

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47. *Evidence of* JAI SINGH, *Ahloowalia Sikh, Assistant Surgeon and Medical Practitioner, Lahore.*

1. In the Sikh community bhang is frequently one of the ingredients of "sardai," a potion generally used in the afternoon. Sardai contains besides bhang, rose petals, poppy seeds, black pepper, seeds of *Cucumus melo, Cucumus sativus, etc.*

2. Bhang, charas, and ganja are the names locally used.

28. (*a*) For bhang under one pie only.

(*b*) Under two pies only.

30. As a rule, Sikhs in active life use bhang as an ingredient of "sardai" usually in company. It is mainly confined to the male sex. It is not usual for children to use it.

31. The habit of consuming bhang, as indicated above, is easily formed. It is not difficult to break off. There is a slight tendency for the moderate habit to develop into the excessive.

32. In religious places of Sikhs the potion of bhang (bhang ki deg) is generally distributed to the congregation. It is then considered essential. It is generally temperate. It is not likely to lead to the formation of the habit or otherwise injurious. It is here given as an ingredient of "sardai."

36. Now and then it is seen that persons addicted to alcohol resort to bhang, charas or ganja, when they cannot afford to pay for alcohol.

37. The drinking of bhang is rather stimulating than stupefying, while opposite seems to be the effect of charas and ganja-smoking.

40. Hakims do use bhang on account of its medicinal properties.

41. (*a*) Bhang is said to be digestive.

(*b*) Bhang is said to give staying-power under severe exertion and exposure, and to alleviate fatigue.

(*c*) Bhang is said to act as a febrifuge and preventive of disease in malarious and unhealthy tracts.

44. It is rather stimulating. Yes, it is refreshing. In moderate doses it does not produce intoxication. It does not allay hunger. It does create appetite. Its effect lasts for five or six hours. It has almost no after-effects. The want does not produce any unbearable longing or uneasiness.

45. (*a*) The habitual moderate use of bhang does not seem to produce any noxious effect.

(*b*) and (*c*) Does not seem to do so.

(*d*) Does not seem to do so, but rather cures them.

(*e*) and (*f*) Does not seem to do so.

47 and 48. No.

48. *Evidence of* Babu Hem Chandra Sen, *Medical Practitioner, Delhi.*

1. I have had frequent occasions to treat confirmed charas smokers, and cases of insanity brought about by ganja smoking, as well as cases of bhang poisoning with dhatura.

2. The definitions given in Dr. Prain's report are acknowledged in this part of the country. They are locally known as bhang or subzi ; charas, of which there are three varieties (*a*) Churiya, (*b*) Huttoo, (*c*) Bokhari. Ganja is not sold in the Delhi market. The best bhang that is sold here is called *thatiya*, which comes from Bhurtpur. There are also some other kinds which come from Meerut, Jagadhiri, and Moradabad.

19. Charas and ganja are only used for smoking in this part of the country. But charas is sometimes used in making aphrodisiac medicines by hakims of Delhi.

23. I have never known bhang to be used for smoking in this part of the country. On local enquiry, nobody here knows of bhang being smoked.

28. The daily average allowance of bhang to moderate consumers is ½ tola a day, and it costs about from 1 pice to 4 pice a day along with sugar and other ingredients. The daily average of charas is 6 mashas by moderate consumers, and it costs about 4 to 5 pice. The daily average allowance of ganja is 3 mashas, and it costs about 3 pice. When taken in excess bhang costs 4 annas, and charas and ganja smokers sometimes enormous quantities and it costs about one rupee a day.

29. Charas smokers mix opium and tobacco occasionally. But ganja smokers use only tobacco.

The ordinary bhang massala that is used—

Black pepper 6 mashas ; aniseed 3 mashas ; cardamoms 4 in number, small ; almonds 1 or 2 ; bhang 1 tola. Sugar and milk to taste.

The bhang should be well washed till it does not give green water. Sometimes dhatura is mixed with bhang to cause intoxication.

30. Bhang is generally taken in solitude ; but charas or ganja are always smoked in company. Females are rarely in the habit of taking charas or ganja, excepting some low class prostitutes or mendicants. The habit is contracted at all ages ; but generally young men contract this habit. Children are rarely seen, but sometimes they do commence if they fall into bad company.

31. This habit is easily formed in bad company ; but, once commenced, it is very difficult to break. Generally people never remain moderate but run into excess. There are solitary instances in which they have stuck to the quantity they have commenced.

32. There is no religious ceremony in which the use of bhang is thought indispensably necessary in this part of the country. But in Bengal, on the Dusschara day, it is used as a part of religious ceremony, but it is never seen that a person contracts the habit of taking bhang from that occasion.

36. I do not think that alcohol is being substituted in place of these intoxicants, because people who take these are generally orthodox ; but this may be said, that those who have commenced alcohol very seldom use other intoxicants.

37. The effects of charas and ganja smoking are quite different. Charas, when first smoked, causes a certain amount of intoxication all at once, but it does not increase by being subsequently smoked. But ganja increases with every smoke ; like champagne it increases in open air. But bhang never causes so much intoxication to habitual drinkers, nor does it give exhilaration of spirits like ganja and charas.

39. The injurious effects are the same whether smoked, chewed, or eaten ; but, when drunk as bhang, it is not so injurious, as in the process of washing much of the poisonous effects are washed out. But I know of cases of insanity produced by bhang when taken along with dhatura.

40. These hemp drugs are generally used by baids and hakims as an aphrodisiac, and especially for being able to prolong sexual intercourse.

41. (*a*) They are not used as appetisers, but only as a digestive in cases of diarrhœa. This efficacy we find in bhang only.

(*b*) Charas has a staying-power under severe exposure, exhaustion or fatigue ; but that only to those who are habituated to smoke.

(*c*) Never.

42. These drugs are never harmless, as they gradually produce seminal weakness and deaden the intellectual faculties. These effects are produced gradually by constant use, as we find it makes people unfit for work, physical or mental.

44. The immediate effect of ganja and charas are exhilarating, and makes one a careless sort of fellow. Bhang is an appetiser, and without it habitual consumers cannot take their food just as it is with regular alcohol drunkards. The after-effects of charas and bhang are dryness, and headache the next day, which compels them to betake to it the next day.

45. The habitual moderate use of these drugs, when taken in moderation, is found to impair the constitution physically by causing depression of spirits ; it brings on languor and lassitude. Charas and ganja always bring on bronchitis and asthma if very large quantities are smoked. It brings on dysentery also. It first of all produces false appetite, but gradually spoils digestion. Only we do not find bhang consumers suffer much for want of appetite. But this much to be said ; that there is always moral depravity in the case of charas and ganja, but not so much in the case of bhang. As for charas and ganja being the exciting cause of insanity, I know three or four cases ; but in one case I know there was no other predisposing cause also. But insanity in these cases generally temporary ; but, if not properly taken care of, it becomes permanent. Can't say whether the use of these drugs would bring on the return of insanity or not, as it has never been tried, and as for insanity causing a tendency to the use of the drug I know nothing.

One boy was brought to me from Baroneca, a village in the Delhi district, suffering from acute mania. There was no history to show that there was any heredity or family history. He was in robust health. All of a sudden he one evening fell into bad company and smoked three chillums of ganja and one of charas. The boy next day showed signs of mania. He was brought to me after a week, when he became violent. He was kept under strict watch for a fortnight and treated. He got well after a month. I saw him again after a year ; he was in his perfect senses.

Two or three more cases were treated similarly and cured ; but in one case there was recurrence of

the maniacal fits after a year. In that case family predisposition was also traced.

46. I have seen cases of habitual excessive use of ganja, but never treated any, so cannot give my experiences.

47. I cannot say much on this point, as I have never seen such cases; but from enquiry of excessive ganja smokers, no signs of heredity have been found.

49. I have already said before that it is generally used as an aphrodisiac in the first instance; but gradually they lose all seminal power. Those that use it as a narcotic also suffer from similar effects. This is brought about gradually.

56. Dhatura is sometimes mixed with bhang to poison people as well as to cause more intoxication. Opium is sometimes mixed with charas for producing aphrosidiac effects. Cases of dhatura poisoning with bhang have been seen in the Punjab. I know of three or four cases.

57. The effect of charas, when eaten, is the same when smoked.

In conclusion, in my opinion these hemp drugs should be prohibited from being sold, which will be doing good to humanity.

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49. *Evidence* of* MATHRA DAS,† *Khatri, Medical Practitioner, Rawalpindi.*

1. I have for about forty years practised as a physician, and have frequently had under my treatment patients suffering from injuries caused by such intoxicant drugs.

I knew the antecedents of those patients, and am therefore acquainted with the good or bad effects of the drugs.

2. The plant grows in our province and is of three kinds: *jangli, pahari,* and *baghi. Jangli* (or wild) is the plant that grows spontaneously in the Rawalpindi district. Its leaves are green and the plant is of a middling size, about 1½ or 2 yards in height. It is of an average intoxicating power. The *pahari bhang* is that which grows spontaneously in the hills of Jammu and Kashmir. It has brown and curved leaves, and is of a smaller stature than the other kinds. Being drier, it possesses greater intoxicating power. *Baghi* is the cultivated bhang, grown in the Shahpur district, and is there called Shihan. Its leaves are darkish green, and the plant is taller than all the other kinds, about 3 yards in height. Being not so dry, it has less intoxicating power.

Bhang is here known by the following names: —*bhang, sukha, buti, bijaya,* and *kanab* by physicians.

I cannot state anything in detail about charas and ganja, as they are not prepared in this province. Charas is prepared in Yarkand and Bokhara and imported into this province for sale. It is said to be prepared in two ways. That prepared in Yarkand is made from dust and called *gardah* (dust), while that of Bokhara is prepared from the liquid extract of the blossom of *bhang* plant, is superior to the Yarkandi charas, and is called *teliya.*

Charas is known by these names:—charas, suta, sulpha.

I can say nothing about ganja, for it is, so far as I know, not used in this province.

19. Charas is in this province used only for smoking by means of a *chillum* and in no other way. As to ganja, I have already stated that it is not used in this province.

23. So far as I know bhang is not in this province used for smoking.

28. The average quantity of bhang required for an habitual moderate consumer is 3 *mashas* (¼ of a tola), worth one pie, and of charas 2½ *mashas,* worth 9 pies.

Excessive habitual consumers have no fixed quantity—some would consume one tola, others a chitak (5 tolas), and so forth. I happened to be once at Katas Raj, a sacred place among the Hindus, situated within the limits of (the town of) Pind Dadan Khan, where a large number of Hindu fakirs gather on the occasion of the Baisakhi (12th April). A chillum had four rings on four corners of it, and was hung from a tree with a string tied to the rings. Five chittaks of charas were placed in the chillum and fakirs were smoking it. There can thus be no fixed quantity of it.

29. Ordinarily, black pepper, almonds, and poppy seed are mixed with bhang. Some people, with a view to give flavour to the drink mix also milk, sugar, and *char magz* (4 kernels). Others are contented with black pepper only. Bhang being injurious to the retentive power of the memory, the admixture of the above articles reduces its injurious effect.

In special cases some people mix dhatura, opium, *ak* (swallow-wort), and the poppy head. The beverage thus formed is called *panjtor,* and is drunk generally by the class of fakirs called jogis. Others mix only dhatura, liquor and milk. This beverage is known by the name of *madhra.* These ingredients are mixed only to intensify the intoxicating power.

Charas is generally smoked along with tobacco, *i. e.,* by placing charas in the midst of tobacco, the object being to avoid its being smoked at once, which might prove fatal.

In special cases charas is smoked with a mixture of musk, opium, saffrom, and small cardamoms.

Opium is mixed for intensifying the narcotic property, and the three others for giving sweet odour and vitality. These are mixed only by those addicted to the use of the drug.

There is only one compound sold in the bazars for mixture with bhang. It is called sardai and consists of poppy-seed, kasni (endive), seeds of melons, seeds of cucumber, almond, and black pepper. There is also sold a compound of bhang called majum, which is a kind of sweetmeat and prepared in small flat pieces. The following is the method of preparing it: A seer of bhang leaves are dipped in water sufficient to immerse them with an inch of water above them. Mixing half a seer of ghi with the mixture, the whole is placed on fire and kept there till all the water is dried up and only the ghi is left. The concoction is then taken off the fire and poured into a piece of thick cloth or blanket and rubbed with the hands, so as to extract the ghi from it. Sugar is then mixed with the ghi at the rate of one seer of the former with a

* Translation.

† Invited to attend at a sitting of the Commission for oral examination, but failed to appear.

chittak of the latter, if it be intended to possess light intoxicating power, and with double that quantity of ghi if a stronger intoxicating power be required. If still stronger intoxication be desired, the water extracted from a chitak of poppy-heads (dipped in water) is added. Saffron and cardamoms would be added if it were desired to make it odorous.

30. When consumed in private, the usual quantity of bhang and charas is taken by the consumer; while in company one takes a larger quantity than the habitual dose. I have had occasions of observing several people drinking bhang or smoking charas in company. On enquiry, they answered that one could not object (to taking an overdose) in company as it would expose one to shame.

These (drugs) are consumed by women as well as men; but it is only the low class women that do so. Genteel women, too, sometimes use bhang for (begetting) offspring, as it possesses a peculiar property.

There is no restriction of age; it is used, however, generally by those of the rising age. It is never allowed to be taken by children. Indeed, those addicted to bhang may foolishly give a spoonful of it to their sons.

31. The consumption of these drugs for a time leads to their habitual use; but the habit is not easily formed.

It is not so very difficult to break off the habit of bhang-drinking; but one would feel a great deal of trouble by giving up the habit of charas-smoking.

It is a peculiarity of the charas habit to grow from the moderate into excessive; but it is less so with bhang.

32. There is no particular custom, in which its use is considered essential. On the Shivratri day, indeed, which is a Hindu day of worship, it is regarded meritorious by some Hindus to use bhang. Even those who are not habitual consumers take a spoonful or two of it; and the god Shiva is propitiated with it.

36. Alcohol is substituted for bhang. A patient of mine was once suffering from rheumatism, brought about by the excessive use of bhang. I caused him to use liquor instead of bhang during illness, and he recovered thereby. He became thereafter a habitual consumer of liquor instead of bhang.

37. As I possess no accurate information about ganja, I cannot describe the difference between the effects of charas and ganja smoking.

There is indeed a great difference between the effects of charas and bhang. In point of intoxication they are alike, but there is the following difference. Bhang greatly operates on the stomach, the intestines, the vital organs or parts, and the organs of generation; charas on the heart, brain, eyes, stomach, and lungs. The operation of bhang on the stomach consists in increasing the appetite for food to such an extent that one can never feel satiated, because it dries up the humidity in the stomach, which is contracted in consequence; and this very contraction of the stomach produces the feeling of hunger. In connection with the organs of generation, bhang is used in cases of spermatorrhea, gonorrhea, and nocturnal emissions, and also for procreation and retarding the discharge of the semen. Many people become habitual consumers through their use of it for the last-mentioned object. It condenses the semen, and it is evident that a condensed thing will flow out more slowly than a more liquid one. In its effects on the vital parts, it produces forgetfulness and impairs the thinking and grasping powers. In its operation on the intestines it (bhang) cures diarrhœa.

The effect of charas on the lungs is seen in its producing cough. By affecting the brain, it produces forgetfulness, impairs the understanding, and brings about insanity. Its effects on the heart induces palpitation, hysterics, and swoons. In its effect on the eyes it dims the sight. By affecting the stomach it lessens the appetite.

The difference, speaking generally, is that charas is more injurious than bhang.

39. It is less injurious to eat a preparation of a hemp drug than to smoke it. Some people mix bhang dust with honey so as to give it consistency, and then smoke it. This is more injurious than the eating of bhang, because smoke, being a subtler substance, immediately affects the heart, brain and the lungs, as is evidenced by a feeling of dizziness or partial senselessness produced immediately after smoking it. The intoxication and partial stupor brought about immediately by the smoking of charas is due to this very cause. Cough is produced by its effect on the lungs. The case of tobacco is also similar in this respect, for the eating (*sic*) of tobacco does not produce coughing, as is done by the smoking of tobacco.

That the eating of a preparation of hemp drugs is not so injurious as its smoking, is due to the fact that when eaten it first of all goes into the stomach and after a while exhalations arise therefrom to the brain and produce intoxication. These exhalations are not so injurious as smoke, because they have to travel from a long distance and do not therefore operate so completely as the smoke, which operates as soon as it is inhaled.

In the next place, as smoke contains a great deal of fiery atoms, they produce their effect immediately in consequence of their (latent) heat; while the exhalations, in consequence of containing aqueous atoms, which possess less heat, cannot produce their effect (so rapidly.)

Smoking also weakens and thins the body rapidly by reducing the appetite, and induces insanity by drying up the brain.

40. Many proficient physicians have prescribed bhang in the following diseases :—

Remittent fever.—Azam Khan, the physician, in his work called "Iksir-i-Azam," volume IV, page 123, prescribes bhang under the head of fevers.

Indigestion.—(The work called) "Amrit Sagar" at pages 75—76 prescribes bhang in cases of dyspepsia.

Diarrhœa.—(Prescribed by) Arzani Sahib, the physician, in his work entitled "Karabadin" in the chapter on diarrhœa at page 242.

Spermatorrhea.—(Prescribed by) the physician Arzani Sahib in "Mizan-ul-Tib" under the head of "Sailan-i-Mani," discharge of the semen.

Barrenness.—(Prescribed by) Hakim Sharif Khan of Delhi in his work "Ilaj-ul-Amraz," section 16, page 438, under head of diseases affecting the organs of generation.

Piles.—By Hakim Ahmad Khan of Sikandarpur in his work "Yakuti" at page 47, under the letter *dal*; at page 14, under the letter *ta*; and at page 11, under the letter *ya*.

Swelling (or inflammation).—One prescription in "Yakuti," at page 96, under the letter *swad*.

It is similarly used in many other cases. But its permanent or habitual use is not justifiable, as it is injurious.

Bhang is also used in the treatment of cattle. (For example) two half tolas of dry leaves or ten tolas of the green leaves with a little salt and ajvain (a species of lovage) given to cattle would sharpen the appetite.

I know nothing about charas.

41. Bhang is food accessory and digestive. Its use does enable the consumer to bear up under severe exertion or labour. It also does alleviate fatigue, and is a febrifuge. It can be of use in several other cases, as noted in answer to question 40. The use of bhang is beneficial in poisonous (malarious) climates; and bhang and *harmal* are burnt during cholera epidemics for disinfecting the air.

42. The moderate use of both bhang and charas is far from harmless; the use of bhang, however, is less injurious than that of charas, because the latter affects the heart, brain and liver.

By affecting the heart and brain it impairs the intellect, and its effect on the liver prevents the preparation of healthy blood. For the juice of food which passes from the stomach to the liver in the form of chyle is left unabsorbed owing to the weakness of the liver; and as blood is the sole support of the organs, they are weakened in consequence. Hence is it that charas-smokers are weak, lean and pale. I have had occasion twice or thrice to notice smokers of charas with enlarged livers, swollen hands and feet, and inflated bellies.

Bhang affects the brain only and not the liver; hence the drinkers of bhang are not pale-looking.

44. Charas produces its effect immediately, and stupor follows intoxication. It is attended sometimes with fatal consequences. The face and eyes turn red.

Bhang does not operate immediately, but after 30 minutes. It then refreshes and slightly intoxicates. It is also food accessory, unlike charas.

Charas keeps the consumers under strong intoxication for an hour and a half, and bhang under light intoxication for five hours. There is a feeling of perturbation after the intoxication is over—more in case of charas and less in that of bhang.

45. The consumption of the drug, whether moderate or excessive, is productive of evil results—physical, intellectual and moral.

It has on many an occasion come under observation that the bodies of charas-smokers, though stout and strong (originally), become gradually emaciated and lean notwithstanding their taking rich diet. Their complexion grows pale, as if no blood were left in the body, and they become feeble. It (charas) also impairs the intellect and affects the understanding.

The use of bhang does not alter the complexion of the face, but brings about all other consequences. Unlike charas, bhang does not impair the appetite.

Diarrhœa is not induced by either bhang or charas.

Asthma and cough are caused by charas in consequence of its affecting the lungs.

Their use impairs the moral sense and leads to idleness and debauchery. Bhang impairs the intellect and charas destroys it altogether and brings about insanity. Four persons have here become insane through the use of bhang and three persons through charas. It does also cause a predisposition to insanity. One who becomes insane through the use of bhang is very timorous and is inoffensive to others. He fears lest some one should kill him. Such insane persons have been seen chattering about religious matters and are called *kutrab*. Those suffering from insanity induced by charas have been seen prating much and angrily, even using abusive language and causing trouble. They are styled *mania* (? maniacs). Insanity continues so long as the drug is used. The patient recovers in a few days after giving up the use of the drug. Insanity would be re-induced if the use of the drug were again resorted to.

During early stages, while they are yet in possession of their intellect they confess their use of the drugs.

The drug has nothing to do with the diseases of the brain, but is most injurious, as noted already in the foregoing part (of this answer), in connection with its effect on the intellect.

In cases of *sangrehni* (a peculiar form of diarrhœa), indeed, its habitual use is beneficial.

47. The habitual use of the drugs does not descend to the offspring. The children of those consuming them are, however, lazy and stupid.

49. During the early stages of the habit, bhang and charas produce an aphrodisiac effect, and many people resort to their use originally for carnal pleasure. Prostitutes also use them for this purpose. Their use for carnal pleasure and for retarding the discharge of the semen is more injurious than the ordinary use. For it will then increase the desire for sexual intercourse, which will result in the discharge of a great deal of semen; and this discharge must debilitate the vital parts and weaken the constitution, which must inevitably predispose the consumer to every kind of illness. In the end bhang and charas bring about impotence.

56. The moderate use of bhang is not so injurious as its excessive use, which results in forgetfulness, fear, inability to bear up cold, etc., loss of appetite, prating, and insanity.

The moderate use of bhang is attended only by loss of memory. The mixture of other articles alters the effect; for instance, the mixture of dhatura, poppy and sugar increases the intoxicating power; of almonds and the four kernels diminishes the drying property; of an acid article diminishes the narcotic effect; of milk and sugarcandy gives it a pleasing flavour.

Dhatura is mixed for personal use to make the intoxicating power of the bhang stronger; it is administered by criminal people to others for robbing them.

57. So far as I know, charas is not used in this province for eating or drinking; it is mixed in certain medicines for retarding the discharge of the semen. It has no other property excepting that.

In conclusion in my opinion, the habitual use of these drugs is in no way beneficial. It is injurious not only physically, but brings about the financial and moral ruin of the consumer. Many families have been ruined by it and many wealthy people have been rendered homeless. The scions of worthies have been reduced to beggary and brave men brought to ruin. Genteel people have become insane, kings have turned fakirs, and the rich poor, through its consequences, and many a promising youth disabled from achieving the end for which he seemed to be destined.

Further paper put in by MATHRA DAS.

3. Wild hemp grows abundantly at Bhimbhar, in the territory of His Highness the Maharaja of Jammu and Kashmir, and to a small extent in the Rawalpindi district. Bhang is generally exported for sale into other districts from Bhimbhar.

4. It is known by the following names: bhang, sabzi, sukha, buti, kunb, and bijya.

6. The wild hemp plant grows dense.

7. (*c*) Produced for use as bhang.

19. (Charas is used for the purposes of smoking only). It is, however, occasionally used in medicines for retarding the discharge of semen.

20. Shiahs, jogi and bairagi fakirs often use the drugs. Some Brahmans and Khatris also use them. It is used everywhere, and is not confined to any particular locality.

22. Foreign charas imported from Bokhara and Yarkand is consumed here.

24. Fakirs and Brahmans use bhang. The number of habitual consumers is unlimited.

25. The use of bhang and charas is daily on the increase, and this is due to the practice of using the drugs in company. The use of the drugs is first made for the sake of sexual pleasures.

33. Indeed, according to their religion the Muhammadans look upon the use of intoxicants with contempt, and so do the Arya Samajists of the present day. The Hindus use it (bhang) with pride, particularly on the occasion of Shivratri festival.

43. Indeed the moderate consumers are inoffensive to their neighbours.

51. The sect of suthras, who are generally bad characters, one and all, use these drugs.

54. The intoxication of charas can indeed fortify (the consumer to commit crime). Excessive bhang and charas can stupefy a person who is not used to take these drugs.

68. As far as I know, these drugs are not consumed in the houses or shops where they are sold.

50. *Evidence of* PANDIT MAHADEO, *Brahmin, Hakim, Amritsar.*

19. Charas and ganja are only used in smoking. Some people use ganja like bhang, but this fact should be enquired into in Bengal and Allahabad, where ganja is produced.

23. Bhang is never used in smoking.

29. In general charas is smoked with tobacco. The following ingredients are used in a simple manner with bhang:—(1) kalimirch, (2) badam, (3) khaskhash, (4) tukham kharbuza, (5) ilachi.

If dhatura, opium, nux vomica, etc., be mixed with bhang, the persons who drink this become senseless. The mixing of the above drugs with bhang is often done by dacoits, who, finding small numbers of travellers, give them the mixture, and making them senseless take away their luggage, etc.

30. Charas is used in solitude from 4 to 60 grains, but double in company. Its use does not depend on any special stage of life, but company has more effect on it.

Bhang is used from one dram to one ounce; and by the company of such men using it, the women and children are often affected to use it; but the children do not use these drugs generally.

31. The habit of using these drugs is often contracted, and after a long time it is difficult to leave it off. Except bhang, both ganja and charas have a tendency to increase. When the effect of these drugs is decreased, the man feels himself weak, and when he mingles in society, and seeing these drugs used by others, he cannot control himself and is driven to excess.

32. Several sects of Hindu fakirs, for instance sanyasis, jogis, nihangs, etc., use bhang daily. And after using it they pray and worship their God, so that before drinking it they do not eat anything, and think it a sin or breach of faith to do so. It is religiously used by them, and some of the Muhammadan fakirs use bhang as above. But the use of ganja and charas is not a religious one. The long use of these drugs obliges the man to use them at the appointed time, and if he does not get them at the time, he becomes restless and seems sick; but on getting them he becomes himself again without any other medicine.

36. Certain persons in this province use these drugs as excessively as wine is used in England. Such men cannot even perform their ordinary duties unless supplied with the drugs, and the wine can in no way serve their purposes, and they can never be satisfied with any other drug than that to which they are habituated. Bhang can in certain cases be used instead of wine. Moreover, the wine being prohibited in the Hindu and Muhammadan religions, and being more expensive, it is not so freely used as the other drugs, and, speaking medically, alcohol is more injurious to health than these drugs. Many persons smoke charas after drinking wine and it is always smoked with tobacco. Some persons also use a mixture of bhang and wine.

37. The difference between *bhang* and *charas* is this, that the former affects one at least 40 minutes after it is drunk and lasts nearly for 12 hours, and the latter affects at once and after short time begins to decrease. Some men use it two or three times a day.

40. Several native hakims use charas as a medicine in cholera, dysentery, dyspepsia, etc., and these diseases are often cured by its use. Bhang is used to increase the appetite and takes away the man's restlessness, and is used as a sedative for sleep, and is very useful in killing insects. It is often given to the cattle when they do not eat their provender. It is sometimes given to the cattle to lull their faculties when they loose their calves, in order to milk them.

41. When a man becomes tired, either of excess of work or from any other cause, and unable to work any longer, then if he is supplied with any of these three drugs to which he is accustomed, he becomes quite healthy and performs his work satisfactorily. Therefore several poor men use bhang and charas. Hundreds of beggars, poor servants, labourers or *saises*, when going in cold countries, are obliged to use charas twice or thrice in a night, so that their blood circulates freely and they spend their nights easily, because they have nothing else to keep them warm during cold nights, and charas produces the desired effect, that

is, keeps them warm on these cold nights; and the farmers in cold places, when irrigating their fields during the night, often use charas, and work most part of the night without any complaint. In these cold countries English and other persons of consequence or merchants use wine, tea and warm clothes, and keep chimneys lighted to protect themselves from cold. Yet they complain of the same, and those poor people who scarcely get these things for their convenience, only use charas and ganja and spend their cold nights accordingly. If charas and ganja be disallowed, the poor people can hardly live. In consequence, in these cold countries the serving man will not be procurable.

44. The use of these drugs is beneficial, as it gives appetite, health, strength and energy to those using it moderately. But their long and immoderate use weakens the man and makes him restless and constipated.

45. Their long use weakens the system and produces dryness in the brain and body, and are generally destructive to the manhood of a person. The use of charas often creates cough and *dama* (asthma) and reduces the man's intellects. It often produces lunacy, and if its use be continued, this disease often becomes incurable.

47. These drugs do not in any way affect the children of the persons using them; but one is habituated to their use by the company of such men.

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51. *Evidence* of* Hakim Salimulla, *Pathan, Native Physician, Lahore.*

1. I have personal experience of the use of bhang, and am also acquainted with its preparations. I have myself treated patients suffering from the injurious effects of charas and bhang, and have also visited the assemblages of five, ten or more smokers of charas and witnessed their condition, not with a view to prepare myself for giving evidence regarding the use of the drugs, but with a view to acquire a complete knowledge of the subject, so as to be able to treat such patients. I have also attended the fairs in which bhang is excessively used; for instance Shibji ka mela, Bhaddar Kali ka mela, Bhairon ke Asthan ka mela.

I have also visited Bhai Koman Singh's residence (in Sathlani), which place is considered sacred by the Sikhs. One boat load of bhang is exempt from duty to this place since Sir Donald McLeod's time. In all districts of the Punjab in general, and particularly at Lahore and Pesbawar, which places I myself have seen, bhang is drunk after being pounded and charas is only smoked. Sometimes pounded bhang is eaten. I will explain this more fully futher on.

2. Ganja is neither prepared in the Punjab, nor have I ever seen it used. My evidence, therefore, deals with bhang and charas only. The quantity of bhang consumed in Lahore is imported either from Hoshiarpur or Gurdaspur, the climate of the districts being unfavourable to the produce of bhang. Charas cannot be manufactured from it. It can only be produced from the hemp plant grown on loamy soil, which is not to be found in this province. The kind of charas now in use in the Punjab is imported from Yarkand or Kashghar by traders.

The charas called garda, which was used here some fifteen years ago, is not imported here since a long time. That now in use is of an earthy colour and a little greasy.

The names of bhang given by Dr. Prain in his report on the cultivation and use of ganja in Bengal may be in use in that province, but here the consumers call it bhang or zamurrid or subja.

In the Multan and Lahore districts it is generally known by the name of sawi. I do not consider it necessary to give the names of the plant in detail.

Most people eat bhang after parching and mixing sugar with it. Moderate consumers of this kind of bhang can take from 1 to 5 tolas at a time. Commonly bhang mixed with almond and cardamom is pounded and drunk after being mixed with sugar and milk. But where bhang is distributed as offerings made at shrines, it is only pounded with a small quantity of black pepper and salt.

On occasions of marriages or other such ceremonies, bhang is jocosely given (to guests) mixed with sweetmeats and kachauries (a kind of pastry filled with bruised pulse). Excessive consumers also eat it cooked with meat. A preparation of bhang called majum is mostly made here by the following process: Ten seers of bhang is put into two maunds of water, and after thus keeping it for two or three days, it is boiled so as to reduce the water to 20 or 25 seers. This water is then mixed with five seers of ghi and cooked until it becomes thick. It is then cooled, and ghi, which becomes condensed, is extracted and the water thrown away. This ghi is then mixed with a thick paste of sugar, which, after cooling, becomes condensed, and its slices are called majum. Its intoxication is generally pleasant. This kind of ghi can also be used in producing sweetmeats of other sorts.

19. Charas is only smoked by putting it in a chillum between two layers of tobacco.

23. Where charas is not procurable, consumers smoke bhang mixed with tobacco. Its intoxication is almost similar to that of charas.

28. (*a*) Habitual moderate consumers—each 5 tolas of bhang at a time, 3 pies worth of charas at a time. Charas is, however, smoked up to one tola in company.

(*b*) Habitual excessive consumers—each ¼ seer bhang at a time, 5 tolas charas at a time, and in company up to 10 tolas.

29. Dhatura is the only ingredient which is mixed with charas and kept by thieves and highway robbers to give fraudulently to their fellow-travellers for smoking. This smoke causes instantaneous stupefaction to the smokers, who cannot take care of their property, and are thus plundered by the robbers.

The use of cantharides is unknown in this province. Strychnia is never mixed with charas. Indeed madak, which is a preparation of opium, is sometimes mixed with charas to enhance its intoxication.

As far as I know, bhang massala is neither mixed with charas nor sold. Ordinarily, black pepper, salt or sugar, or black sugar and milk is mixed with bhang Exceptionally, almonds, pistachio, cocoanut, rasins, and saffron. Native physicians also mix bhang in a kind of thick

* Translation.

syrup prepared of medicines used as curative of certain diseases, such as diarrhœa, etc.

30. The answer to this question is exactly the same as that given for question 28.

It is, however, necessary to state here that in some districts of the province, such as Bahawalpur and Multan, both sexes, male and female, equally use these drugs. The habit of taking these drugs, as well as that of spirituous liquor or other intoxicants, is foolishly contracted as soon as minors begin to appreciate the intoxication, say at the age of 13 or 14, as I have seen such instances.

31. The habit of using these drugs is easily and speedily formed. There is no tendency in the case of any of these drugs for the moderate consumers to develop soon into the excessive, as is the case with the consumers of spirituous liquor; but the habit, once formed, is difficult to break off. Opium only is the powerful substitute for giving up the use of the aforesaid drugs. All other intoxicants have a tendency to develop the moderate habit into the excessive.

32. At the time of taking these drugs, Muhammadans do not perform any religious ceremony; but fakirs, of course, repeat the name of their spiritual guides. In Shiva's temples bhang is first offered to the idol, and then it is considered sacred and drunk. Among Muhammadan fakirs the consumers of these drugs belong to Shamsi fakir class; but they also admit that the use of these drugs is forbidden by religion.

36. As far as I have ascertained, it appears to have been proved that alcohol is taking the place of these drugs to some extent. The Indians use these drugs, because they cannot afford the heavy cost on alcohol. It can hardly be presumed that alcohol will be substituted for these drugs.

37. There is considerable difference between the effects of charas-smoking and bhang-drinking. The difference has been fully explained in my answer to question 45.

I know nothing about ganja.

39. The only preparation of the hemp plant is charas, which is neither eaten nor drunk in the Punjab; hence I am unable to answer this question.

40. Native physicians in special cases prescribe the drugs in the treatment of certain diseases, such as ague, fourth day fever, bowel complaints, dysentery, diarrhœa, and bleeding piles, and also to increase the sexual passion.

41. Moderate use of bhang and charas is—

(*a*) Accessory of food and digestive.

(*b*) Gives staying-power under severe exertion and exposure, and alleviates fatigue.

(*c*) Febrifuge, and preventive of infectious diseases, such as malarial fever, cholera, etc.

(*d*) Protective of evil effects of climate and unwholesome water.

Khalsa nihangs generally keep pounded bhang with them when on a journey for the purpose.

It is also thrown into the wells during the monsoon to prevent worms coming into existence.

42. The moderate use, as stated in the preceding answer, is no doubt physically beneficial, provided the consumer gets rich diet.

44. After taking bhang or smoking charas the habitual moderate consumers feel refreshed, the the uneasiness disappears, and get an appetite.

The only difference between the effects of bhang and charas is that the former exhilarates the consumer gradually, while the latter intoxicates instantly.

Disappearance of their intoxication does not cause uneasiness to the consumer as opium does. The consumers only feel fatigued if they fail to get bhang and charas, whereas opium-eaters and those addicted to alcohol feel very uneasy and perplexed if they are unable to get their dose.

45. The habitual moderate consumers of bhang, who can get rich diet, are generally healthy, corpulent, and enjoy immunity from fever and cholera, as well as from the poisonous effects of air. They are active in their habits. The moderate use of bhang strengthens the nerves and improves appetite as well as the digestive power.

The working power of the brains, retentive memory, the power of discernment and the reasoning power remain somewhat weak under intoxication, but are in full working order when the intoxication abates. Another peculiarity of the drug is that to whatever subject the consumer directs his mind, he draws a thoroughly clear and accurate conclusion regarding it. But its use does not make the consumers so courageous and violent as spirituous liquors do. Of course bhang-consumers are liberal-minded and do not impair their moral sense. The use of charas and bhang, though conducive to debauchery to some extent at the commencement of the habit, does not remain so after the habit has been formed. Youths addicted to lasciviousness take bhang or some compound of it for prolonging sexual pleasure.

Its use does not deaden the intellect; but, on the contrary, impairs it during intoxication. Injury to the intellect does not inevitably result from moderate consumption of bhang.

Charas, however moderately smoked, is immediately injurious to the power of discernment and to the internal organs.

It certainly improves the digestive power; but produces cowardice, asthma and bronchitis. After smoking it the consumer at once becomes passive. Although the intoxication of charas does not last so long as that of bhang does, yet it impairs the intellect, disturbs the mind, induces craziness, brings about sleeplessness, and produces headache and delirium. The consumer of this drug, though not discourteous, becomes coward. It does not cause dysentery.

Whatever benefit can be derived from the use of these two drugs depends upon good diet; otherwise the consumer of these drugs is sure to become subject to insanity or mania, the difference being that the consumers of charas are more liable to those diseases than those addicted to bhang. I have treated several such patients who were cured completely, and in whom the symptoms were not reinduced until they again had recourse to bhang or charas.

I know nothing about ganja. I am convinced that the use of bhang or charas is not commenced by the consumers in connection with their mental anxiety or brain disease. On the contrary, the habit is originated in bad company, or in the society of fakirs, or for some religious purpose.

The Sikhs use bhang as a substitute for tobacco,

which is religiously forbidden to them, and consequently they cannot smoke charas.

Mental or brain diseases are well known to the native physicians, who never prescribe bhang in their treatment of these diseases.

The medicinal use of bhang allowed by Hindu physicians is confined to the improvement of physical strength only.

46. The habitual excessive use of these drugs produces noxious effects on the body.

It causes debility, shivering of limbs, weakness of nerves, delirium, insanity, anguish of mind, mania, cowardice, laziness, loss of appetite and sexual power.

It deadens the intellect, injures digestion, blackens the blood and complexion, and weakens the retentive power. If the consumer is cured of the above symptoms, they are reinduced to some extent by the use of bhang as soon as restraint is removed, but not so much as in the case of charas.

47. The habitual moderate use of these drugs is not a hereditary habit, and does not affect in any way the children of the moderate consumer.

48. The same is the case with the habitual excessive use of these drugs, but excessive use of charas is apt to destroy the spermatozoa.

49. I repeat my answer already given, *viz.*, moderate use of these drugs cannot be said to be aphrodisiac, and the prostitutes do not use them for any special purpose. The moderate use of bhang does not affect potency, provided the consumer gets wholesome food.

50. The excessive use of bhang and charas is physically injurious, as stated in my answer to question 46.

56. The quantity of bhang mixed with other substances for medicinal use has been fixed after various trials. It will be used moderately, and its use will not only be less injurious, but will, as far as I know, be beneficial physically. Dhatura is mixed with charas by criminals only.

57. I never heard that charas was sometimes eaten.

I have given my experience, and there are no opinions which I desire to lay before the Commission.

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52. *Evidence* of* NARAYAN DASS, *Brahmin, Shopkeeper and Physician, Rawalpindi.*

1. Seventeen years' practice and experience.

2. Dr. Prain's statement about the hemp plant is correct. Ganja and charas are not manufactured in this province, and the former is not even consumed here. Charas alone is consumed in this country, and it is imported from the direction of Yarkand and Kashmir. Bhang is a produce of this country.

19. I know nothing about ganja, as it is not used in this province. Charas is smoked, and there is no other use to which it is put.

23. Bhang is only drunk and is not smoked.

28. (*a*) One tola.

(*b*) Five tolas.

29. (*a*) Musk is mixed with charas for perfuming it and is then smoked. (*b*) Dhatura, opium, vomic nuts, etc., are not mixed with charas for the sake of strong intoxication. Dirt, dust and small leaves of bhang are often mixed with charas.

30. These drugs are generally consumed in company. The habit is not confined to any time of life. It is not usual for children to consume them.

31. The habit of using bhang and charas is easily formed, and it is not difficult to break it off. There is a tendency for the moderate habit to develop into the excessive.

32. There is no social or religious custom which enjoins the use of charas or bhang. In Hindu temples, however, small doses of bhang are offered to visitors as a sacred thing and the habit is thus gradually formed. There is no such custom in respect of charas.

36. No.

37. As ganja is not used in this country, I cannot state the difference of its effects from those of charas-smoking. The intoxication of bhang is stronger and lasts longer, but the intoxication of charas is instantaneous.

39. The eating and drinking of charas and ganja can in no way be less injurious. The effect in both forms is alike and does not injure the constitution. Excessive use, indeed, creates melancholia and weakens lust.

40. Charas is not used medicinally; but bhang is so used for the treatment of men and cattle.

41. Some people use bhang—

(*a*) as a food accessory or digestive;

(*b*) to give staying-power under exposure; and

(*c*) as a febrifuge; and it proves efficacious.

42. The moderate use of bhang and charas is harmless, because no bad effects are visible.

44. It is refreshing, produces intoxication, allays hunger, and when the intoxication disappears the consumer feels hungry, and the want of subsequent gratification produces no uneasiness.

45. The habitual use of charas and bhang causes no physical or moral noxious effects. It indeed weakens the brain, owing to which the eyesight is impaired; but does not impair the constitution in any other way. Charas, of course, causes loss of appetite and bronchitis and asthma, but does not impair the moral sense. It induces laziness, and the consumer has no inclination for debauchery. It neither deadens the intellects nor produces insanity.

Sometimes the excessive use of charas produces temporary insanity. Consumers of charas do not admit that its use produces insanity. Persons suffering from mental anxiety or brain diseases never use these drugs to obtain relief. Insanity does not tend to indulgence in the use of bhang and charas by a person whose intellects are weakened. On the contrary, by the excessive use of charas, the heartfelt desire to indulgence in the use of these drugs disappears.

* Translation.

46. The excessive use of charas is injurious on account of its heating and arid qualities, because the brain weakens, and at the end the consumer becomes impotent.

47. No.

48. As I am not aware of any instance, I cannot discuss this question.

49. No; prostitutes also use the drugs for the sake of intoxication. The excessive use of charas ultimately makes the consumer impotent.

50. According to medical science, the use of these drugs weakens the brain, causes melancholia, loss of virility and impotency.

56. The moderate use of hemp drugs is not attended by any bad effects. When, however, the drugs are used in excess, they weaken the brain and cause loss of virility, and melancholia. Dhatura, opium, vomic nuts, etc., are not mixed with these drugs for personal consumption, but for administration to others for robbing them of their property by highwaymen.

57. Charas is not eaten but only smoked. Ganja is not used in this province.

Further paper put in by NARAYAN DAS.

3. It grows spontaneously on the banks of brooks in the Gurdaspur district.

4. Bhang, sabzi, sarwari, sukha, charas, suta, dam, and ganja. They all refer to the hemp plant.

5. Heavy rains during the spring, banks of the rivers, and damp soils are necessary for the growth of bhang.

6. The growth is dense.

7. The hemp plant is not cultivated in this province.

8. Cannot be ascertained, as it is not cultivated.

9. There is no special method in this province.

10. No.

11. Ganja is not produced in this country.

12. I have no reason to give, because the plant is not cultivated.

13. Cultivation of hemp is not restricted. It is impossible to cultivate it in the hottest part of the country where water is scarce.

14. Ganja and charas are not manufactured in this province. Bhang only grows wild.

15. Charas and ganja are not prepared from the wild plant, but it is prepared from the cultivated plants in foreign countries. Bhang only is obtained from the wild plant for drinking purposes.

16. Bhang is not prepared by the people in their houses, but it can be prepared from the wild hemp plant. Ganja and charas cannot be prepared from the wild hemp.

17. By none in this country.

18. Charas and bhang deteriorate by getting old and drenched in water, but it can keep good for five years if carefully kept in a dry place.

20. Fakirs and idlers who generally reside in takias, temples and dharmsalas use charas and ganja.

21. Ganja is not produced in this country.

22. Foreign charas, imported from the direction of Yarkand, Kashmir, etc, is consumed.

24. Fakirs, who reside in different places.

25. The use of charas and bhang is not on the decrease.

26. (*a*) and (*c*) Fakirs and idlers.

(*d*) Associates of fakirs and idlers.

27. They are not peculiar to any class. The habit is formed by the company of fakirs and idlers.

33. The use of charas and bhang is regarded with contempt by the general public.

The hemp plant is not worshipped by any sect.

34. It would be a serious privation to fakirs if they cannot get charas. Numbers cannot be estimated.

35. It is possible to lawfully prohibit charas as it is imported from foreign countries; but it is difficult to prohibit bhang, because it grows wild on waste lands. The consumers would be discontented; but there is no political danger. The consumers of charas and bhang cannot have recourse to alcoholic stimulants.

38. Ganja is not used in this country.

43. Moderate consumers of charas and bhang are inoffensive to their neighbours.

51. Bad characters do not use bhang and charas for committing crimes, because the use of these drugs makes the man a coward.

52. The consumers of charas and bhang cannot perform any courageous act.

53 and 54. No.

55. Criminals do not use bhang and charas to further their designs, nor can complete stupefaction be induced by these drugs without admixture.

58. As far as my knowledge goes, the present system in respect of the sale of charas is working well (*sic*), but as bhang grows wild it can be exempted (?) from this matter (*sic*).

59. As regards charas, the present system requires no improvement, and as bhang grows wild it is difficult to improve the system of excise in respect to it.

60. Ganja is not consumed in this country, nor is it imported from foreign territories, and therefore there it no reason for controlling it.

61. Charas is not produced in this province, nor is the hemp plant cultivated, and hence there are no reasons for controlling them.

62. There is no necessity to control the cultivation of the hemp plant, because it grows spontaneously, and it is difficult to control its growth.

63. The present system is correct in respect of charas, but objectionable in respect of bhang, which is general on account of its wild growth, and it is difficult to make proper arrangements for it.

64. None whatever in respect of charas.

65. The present taxation requires no alterations. The tax on charas should, however, be increased.

66. As ganja is not produced in this country, I have no opinion to offer on the subject.

67. The tax on charas should be increased, so that its incidence may fall on the consumers, and the advantage gained by this would be twofold, *i.e.*, (1) the receipts from tax would increase, and (2) the number of consumers will decrease owing to high prices.

68. In towns there is only one fixed place where the licensed vendor sells charas and bhang; but there are no arrangements for consuming the

drugs on the premises, nor is it usual to allow this.

69. People do not express any desire that a shop be opened in the city where charas may be sold and also consumed on the premises.

70. Charas is imported from foreign territory for sale. I do not know about smuggling. It is generally imported after payment of duty, and further information can be afforded by Government offices.

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53. *Evidence* * *of* PANDIT JENARDHAN, *Brahmin, Baid, Lahore.*

1. I have been practising as a baid for the last thirty-four years, and during this period I have had several opportunities of acquainting myself with the effects of these drugs.

2. I concur with Doctor Prain's opinion.

3. According to my knowledge, hemp plant grows spontaneously in the Gurdaspur, Kangra and Hoshiarpur districts. It is, however, to be found in abundance in the last-named district.

4. Bhang is also known by the following names:—(1) Sheo ki buti, because it was excessively used by Shiva, (2) vijia, because it gives pleasure and resolution, (3) devi, (4) matolani, (5) masni, (6) jia, etc.

5. The climate should be cold and the soil of the description of maira, mota maira, or khadar. Rain is necessary to the growth of the wild hemp. The hemp crop is below average whenever the rain is scanty.

6. Ordinarily dense.

7. Hemp plant is not cultivated in this province. The plant is wild and grows spontaneously.

12. It is not cultivated for the production of ganja.

13. The plant is wild, and there is no restriction on its cultivation.

14. Ganja and charas are not manufactured in this province. They are prepared in Kashmir, Thibet, and other countries. Dry leaves of hemp plant are called bhang, and are also used medicinally.

15. Dry leaves of the plant are called bhang. Unripe seeds of the plant, together with its flowers, are kept in a bag of cloth covered with raw leather for fifteen days to one month, when it ferments. The preparation thus produced is called charas. Ganja is obtained from the plant in the way described by Doctor Prain.

17. As far as I know, charas is not made by any particular class but by poor people.

18. All these three drugs deteriorate by keeping for a long time. The intoxication of these drugs is strong enough during the first year; but after that it diminishes gradually, and after ten years it totally disappears. Charas, if kept (air tight) in a parcel covered with leather, keeps good for a longer period.

19. These drugs are smoked in a chillum through the huka everywhere.

21. Round ganja is prepared by smokers.

22. Foreign charas imported from Kashmir, Thibet, etc., is used here. The charas prepared at Angan (a town in the Kashmir territory) is much liked by the consumers.

23. Bhang is never used for smoking.

24. Bhang is used for drinking or for the preparation of a compound called majun.

The following classes and proportion of the people drink bhang:—Chaube 90 per cent., nihangs 99 per cent., Sikhs 20 per cent., shopkeepers and mahajans 5 per cent., fakirs 50 per cent.

25. The use of these drugs is on the increase, because the number of the unemployed is becoming larger. These people have recourse to the drugs to pass away their time under intoxication.

26. (*a*) 25 per cent.

(*b*) 30 per cent.

(*c*) 50 per cent.

27. Pandys, nihangs and chaubes are the classes referred to at (*a*) and (*b*), and shopkeepers and sahukars referred to at (*c*).

28. (*a*) From 3 masbas to 1 tola.

(*b*) From 2 tolas to 20 tolas.

29. The following ingredients are mixed with bhang by:—(1) Sahukar class of consumers, whose proportion is probably about 5 per cent.: almonds, melon seeds, water melon seeds, cucumber seeds, black pepper, milk and sugar. (2) Middle class consumers: almonds and black pepper only. (3) Pandys and chaubes mix milk and black pepper only. (4) As dhatura can be got everywhere without any cost, fakirs, etc., mix it with bhang to make the draught stronger.

30. The consumption of charas and ganja is generally practised in takias and in dharmsalas belonging to suthra fakirs. In solitude they are used by a few consumers. They are not used on the occasions of rejoicings, festivities or mournings. Bhang is, however, used in rejoicings and festivities by a few guests. Children do not use any of these drugs.

31. The habit of consuming these drugs is easily formed, but it is difficult to break off by habitual excessive consumers. In the case of all these drugs, there is a tendency for the moderate habit to develop into the excessive.

32. Moderate use of bhang is allowed by Shastras on Sheochandas only. The use of charas and ganja is totally forbidden by religion. The excessive use of bhang also causes brain and other diseases, such as insanity, shivering of limbs, inflammation (*sic*), delirium, etc., etc.

33. Public opinion (social or religious) is generally against the use of these drugs, because the consumers who become intoxicated are considered untrustworthy. As far as I know, hemp plant is not worshipped in this province.

34. The shopkeepers, etc, who occasionally use bhang can give up the practice if they like; but pandys, chaubes, bhojkis, pujaris, nihangs, suthras, etc., who have formed the habit of taking bhang, and whose proportion is 95 per cent., cannot forego the practice, as by doing so they will become subject to bowel complaints and flatulence.

* Translation.

35. The prohibition of bhang, if enforced, would occasion serious discontent among the consumers, and the drug would be consumed illicitly. It is much feared that the discontent would amount to a political danger, because the use of this drug has also some connection with the Hindu religion. It would be a serious privation to the consumers of ganja and charas if the use of the drugs is prohibited, but their number is very small. The habitual consumers of these drugs cannot have recourse to alcoholic stimulants, as they are very costly.

36. Alcohol is not being substituted for any of these drugs. On the contrary, the consumers of spirituous liquors take one of these drugs when they have not enough money to buy alcohol.

37. Ganja is not used in this province. According to medical science, ganja is a more inebriating drug.

38. Round ganja is more intoxicating than the flat one, which is better than chur.

39. The intoxication of opium is not injurious in any way, because its consumer becomes active after its use. All other intoxicants are very pernicious in their effects, the spirituous liquors being the worst.

40. Bhang is prescribed for use in the following complaints:—indigestion, diarrhœa, debility, etc., etc., and also for the treatment of cattle. Charas is also used medicinally in special cases.

41. (*a*) Bhang is accessory of food and digestive.

(*b*) Charas gives staying-power under severe exertion or exposure to heat or cold.

(*c*) Bhang is preventive of fever as well as of bad effects of unwholesome water.

(*d*) Its use is also beneficial during cholera. Fakirs, who generally live in jungles, use these drugs to protect themselves from the severity of cold.

42. The use of almost all the intoxicants is injurious except when used medicinally.

43. The consumers of bhang, charas and ganja are inoffensive to their neighbours.

44. The following are the effects on the habitual consumer:—is refreshed; feels appetite; is saved from sorrows when under the influence of the drugs.

The intoxication lasts for three or four hours, and when it is over the consumer goes to sleep.

45. All the mischief is done by charas and ganja.

46. The consumers of charas and ganja become lazy, remain in a dirty state, and pass their days like vagrants.

47. In my opinion it does not affect in any way the children of the consumers.

48. Bhang, being aphrodisiac, is often prescribed with other tonic medicines. Women use it as an astringent. The use of ganja and charas produces impotency.

50. The excessive use of intoxicants, whatever they may be, stupefies the consumer.

51. Charas is commonly smoked by bad characters.

52. Excessive use of charas and ganja is very bad and injurious.

54. Yes.

56. Dhatura, if given, causes stupefaction to the consumers, and thus criminals can easily make away with the property of their victims. Dhatura mixed with bhang produces instant stupefaction.

57. Ganja and charas are only used for smoking.

58. The present system works well, and hardly requires any improvement.

59. Particular rates should be fixed for these drugs, and then duty should be levied on them.

62. As the hemp plant grows spontaneously after rainfall, its control appears to be a difficult task.

67. The duty imposed on these drugs is heavy and should therefore be reduced,

68. Reduction in the number of *sakikhanas* (places where the drugs are sold and consumed) will reduce the number of consumers, because the lessees who pay for their licenses instigate people to consume the drugs,

69. Persons obtaining licenses induce people to consume the drugs.

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54. *Evidence* * *of* Hakim Ghulam Nabi, *Medical Practitioner, Lahore.*

1. As I have been practising medicine during the last twenty years, I have had opportunities now and then treating and hearing people (who use these drugs).

3. The hemp plants grow spontaneously in every district, more or less.

4. The consumers of bhang are generally the takia nashin beggars and those people who are lazy and flinch from labour. Many technical names have been given to bhang by these men, such as sabji, thandai, sawi, dhawi, israr, waraq-ul-khyal, raz, kumb, hubbat-ul-masakin, moonas-ul-hamoom and khashisat-ul-fukra.

6. The wild hemp grows densely and abundantly on the Jhelum river on the road toKashmir, where very high plants of it have been seen.

7. So far as I know, it is not cultivated, but grows spontaneously.

10. So far as I know, there are no persons in the Punjab who cultivate bhang, which grows spontaneously in certain districts. There are, however, special licensed vendors who sell bhang.

16. Bhang and charas, etc., are not prepared privately in houses; people purchase them from the shops of licensed vendors. To prepare and sell these drugs in houses is forbidden (by the law).

19. They are generally used for smoking. Charas is also used medicinally in certain pills and as plaster for external application.

20. Charas and ganja are generally used by persons of low professions, such as kanjars, dums, mirasis, or such vagabonds of loose character who keep company with them. Respectable men very rarely (say one per cent.) contract the habit from bad company, and this, too, in towns only. In the villages, where these drugs are unknown, takia nashin fakirs, say one in a thousand, use them.

* Translation.

22. In Lahore charas is generally exported from Ladakh, etc., by licensed contractors.

24. The consumers of bhang are generally those lazy fellows who sit idle in takias all the day long; or those people who are called vagabonds, and use it on account of bad society. The number of such persons is very small because such persons who consume bhang or charas are contemptuously looked down by the people.

25. The use of charas is on the increase among such people who are vagabonds, or desert their houses on account of bad society, as no person has influence upon such people on account of liberty allowed by the law, and they publicly use bhang and charas in places where these drugs are consumed. Another cause of the increase is the facility with which such drugs can be purchased at licensed shops in different quarters of the city.

26. (*a*) More than 2 or 4 per cent. in towns, and in villages not even 1 per cent. and this too among the vagabond class.

27. The habit of using these drugs is formed on account of bad company, and sometimes on account of the inducements given by ignorant people that these drugs are beneficial.

31. The habit of smoking charas cannot be easily formed, because those who do not use it hate its bad smell; but a man can become used to it by living in company with a charas consumer for some time. Bhang is very rarely used without other ingredients. It is often pounded with musk melon and anise seeds, and then used as a sedative and digestive by dums, mirasis, musicians and their companion takia nashins. Those persons who have a strong will are prudent, and understand its bad effects, can break off the habit at once without any provocation.

34. As such people are weak-minded, it would be disagreeable to them to abandon the habit at once. There is a very small number of the habitual consumers.

35. The people would certainly get up means for the illicit consumption of these drugs if their use is authoritatively prohibited. Those persons who do not like to break off their habits will try to procure the drugs by every means, or will resort to alcoholic stimulants as a substitute.

36. The use of liquor has now reached to such a degree, and is still on the increase, that if the Government does not adopt measures to check it, it will be impossible to remedy the pecuniary and physical injuries done by it to the people. As the consumers of bhang are generally people of low status, they do not use alcohol as substitute for bhang, because the former is costly and the latter cheap, but some persons have been seen who use both liquor and bhang together in the form of the admixture called lurka.

40. Bhang is sometimes used as an antiperiodic in intermittent fever. An oil, called kinb oil, is also prepared from it, and is used in certain refrigerent prescriptions.

41. Almost all the persons first begin the use of bhang as a refrigerent and accessory to digestion. Some of the Hindu shopkeepers, especially the cloth merchants and grain-sellers, etc., use it as a thandai in the afternoon daily. Bhang is also used as a febrifuge.

42. There are more takias outside the Mochi Gate, Lahore, than in other parts of the city, which are reserved for the consumption of such drugs; and as the resorters to these takias generally come to me for treatment, and as none of them has during the last twenty years complained to me of having suffered from any disease in consequence of using bhang or charas, it shows that the moderate use of these drugs is harmless.

43. The consumers of bhang are inoffensive to their neighbours. The charas-consumers can, however, prove offensive to their neighbours, on account of the bad and disagreeable smell given out when they smoke charas.

44. The immediate effect of bhang is that it produces appetite and is refreshing. Its intoxication lasts for two or three hours, and the want of subsequent gratification produces no uneasiness.

45. As above stated, I have not found even a single person during the last twenty years who complained of these drugs. It is, however, stated in books that the excessive use of bhang weakens the intellect and produces impotency. One person, Sayad by caste, who is still alive, became insane on account of the excessive use of charas; but he also used bhang and liquor, and it is therefore uncertain by the effects of which of these intoxicants he became insane.

49. See answers Nos. 20 and 24. A very small number of the bhang and charas consumers use them as aphrodisiac. Notable and rich prostitutes do not like to smoke charas, which is used by the prostitutes of lower class only, who are looked on with contempt. It is mentioned in medical works that bhang produces impotency, but I have never come across any patent during the last twenty years who complained of his having become impotent by the use of bhang.

53. The consumer of bhang becomes coward, and has therefore never been seen committing any crime. The son of Sayad Raza Shah, Rais, has been found to have become insane by the use of charas. But he was licentious, and used charas, bhang, liquor and all.

54. No, they are not used for this purpose.

55. I have heard that criminals commit thefts by stupefying their victims who are unaccustomed to these drugs by inducing them to smoke charas mixed with dhatura.

58. The existing excise administration is all right, but in allowing charas-khanas and madak-khanas (houses where these drugs are smoked on the premises) to be opened, conditions and restrictions should be laid to prevent shops being opened in the thickly-populated parts of a town; so that the people are not induced to visit such shops by seeing a great assembly of consumers in them.

67. In my opinion the taxation should be increased, so that the people may not be induced to use these drugs on account of their being procurable at cheap prices.

69. The wishes of the people, though they should be, are not consulted in opening these shops.

55. *Evidence* of* Shah Newaz, *Hakim, Rawalpindi.*

1. I have acquired my knowledge regarding the hemp drugs,—bhang, ganja, charas, from my tutors and from Unani medical works, and from my own observations. Thus I hereby state that hemp plant is called kanab; its leaves are called bhang. Besides these there are other names, which will be given in my 4th answer. The bark of the stem is called kumb, the seeds are called shah dana. Unopened flowers and the efflorescence form charas and the full blown flowers form ganja. This description is given by Hakim Mir Muhammad Momin, but Hakim Muhammad Hussain's opinion regarding charas is this, that the flowers of hemp, together with the efflorescence and the dews, which collect and become coagulated on the leaves of the hemp plant, all these collectively form charas. Some persons keep charas in the form of sticks, others make round lozenges of charas. Hemp plants are of three kinds, 1st wild, 2nd cultivated, 3rd natural. The first is the richest in narcotic principles. The cultivated variety is in reality kanab, because its bark can be detached. It is up to five yards in length, its stem is hollow, its branches thin, and it has from five to nine leaves, which are generally in layers and are of very green colour and are hard. Flowers white and small and the seeds round. The natural variety differs from the cultivated variety in this that its bark is not separable. If it be detached even then paper cannot be prepared out of it. Its branches resemble marsh melon root and are of black colour, and its leaves are also like those of the cultivated variety but harder, and the colour less dark, but more whitish. Its flowers are red and its fruit resembles black pepper. Besides these there are other varieties of bhang plant which are poisonous and bring on insanity, but are not well known and are not in use.

As the answer has already become too lengthy, and as I cannot spare time, I have refrained from describing these latter varieties.

2. Have no reference to our province but belong to other provinces. Dr. Prain's description may be accepted, but his description is incomplete as I have shown in my former answer, and ganja is not known in our province.

19. Charas is smoked in huka, and there are other modes of using it. For instance, it is also taken mixed with stimulant and aphrodisiac medicines, and also with medicines which prevent the quick emission of semen.

23. Bhang is not generally used for smoking, but in the North-Western Provinces fakirs and Syads, when they cannot obtain charas, use bhang from 6 mashas to 1½ tolas, but some persons use in larger doses. This is my experience. As regards other provinces, the Commission can themselves ascertain.

28. Among these narcotics, the dose of charas to habitual moderate consumer per diem is one masha, cost per diem eight mashas. [The Hakim evidently has misunderstood the meaning of the word *kharch* in the question.—*Translator*]. To habitual excessive consumer the dose is 1½ mashas, cost 1 tola. The dose of bhang according to the Unani medical works is one dirhim daily for drinking purpose, to habitual moderate consumer six mashas and to habitual excessive consumer one tola. Daily cost for the first one tola and for the second 1½ tolas, but to some habitual moderate consumers 1 masha and the daily cost 2 mashas, and to habitual excessive consumer dose 6 mashas and the daily cost 5 tolas. There is no limit for bhang. The above statement of mine is general.

29. Charas is generally smoked thus: They place a little tobacco above and a little under it. They wash dry tobacco and put half under and half above the charas, then some finely powdered charcoal is sprinkled above all and putting some good fire over the charcoal, they take long whiffs. In special cases the different kinds of smokers in order to increase the narcotic effects, mix dhatura, opium, nux vomica, and wax of human ear. Massala is prepared and sold by mixing pepper, anise seeds, coriander and almonds, and it is called sardai (a cooling drink). But those who drink bhang make a syrup of the above massala and put it in the drink. Some persons put sugar or batasha or gur or sugarcandy, and some also put milk.

30. For the extent of consumption of charas and bhang in solitude see answer 28. If the company consists of two persons then the dose is double of that of solitude, if of three persons, then treble of that of solitude, and so on. Male sex generally use it, but in Sind women also use it. Children also use bhang in Sind.

31. Among these narcotics the habit of using bhang is easily formed. For instance, when habit is formed in childhood, it is difficult to give it up, and if the habit is broken off, then digestion gets impaired, gastric and hepatic diarrhœa sets in, uneasiness and idleness come on, aches all over the body and headache supervene, and various other kinds of harm is done. The moderate consumers of charas and bhang, if in affluent circumstances, are inclined to become excessive consumers.

32. As regards the use of charas and bhang, the religious custom is that in case of urgent necessity, and if the patient is intensely suffering from any disease, and if no other medicine is procurable, then the use of charas and bhang is not prohibited medicinally. And our spiritual teacher has also taught that if any one is uneasy on account of disease, and if he uses anything which is forbidden in the faith of Islam but does not go beyond the fixed limit, then he shall not undergo the punishment prescribed for those who use forbidden things.

In our religion it is not prohibited to use unclean things medicinally, as, for instance, drinking wine and blood and eating forbidden flesh and crabs and confections in the preparation of which wine enters. The discussion is long and for want of time I have finished it in a few lines. Since the use of these unclean things is confined only to dire necessity, therefore there is no possibility of a bad habit being contracted or any harm being done by the use. Otherwise actually there is no religious custom as regards the use of these drugs. With reference to social custom, the fakirs in their stands and those who reside in places where alms are distributed and in Hindu temples whenever they want to initiate any one into their fraternity they administer to him at first, before initiation, a cup of bhang.

36. The causes for substituting alcohol to a certain extent for these narcotics are:—(1) These narcotics make the consumers coward, whereas such is not the case with alcohol. (2) These drugs do not contribute so much to sensual pleasures as alcohol does. (3) On account of increase

* Translation.

of population both high and low earn money, therefore they prefer to use superior intoxicants to inferior ones. This change is attributed to the following causes: Alcohol does not emaciate the body or weaken the powers or injure the senses or bring on idleness. As for the proof of this state of things, I can adduce my own experience and daily observation.

37. The effects of smoking charas differ from the effects of drinking bhang in this, that the narcotic effect of charas is instantaneous, but bhang takes some time to produce its effects. The narcosis produced by charas is heavier than that produced by bhang. Charas smoking does not produce appetite for food so quickly and so sharp as does bhang drinking. Bhang drinking does not produce so much dryness as does charas smoking. Charas smoking produces burning of the chest, bhang drinking does not. The bhang consumer, when under its influence, sees small objects large, such is not the case with charas smokers. Charas smokers become thinner and thinner every day, but bhang drinkers do not. Smokers of charas become pusillanimous, but not the bhang drinkers. Charas smoker's colour becomes yellow, but of bhang drinker's red. Bhang drinker becomes sulky, but not so the charas smoker. Charas smoker becomes bold, but not so the bhang drinker.

39. I have not answered this question.

40. The more learned among the native physicians employ bhang and charas in many diseases on account of their medicinal properties, for instance, they put these drugs in pills and confections and in stimulant mixtures to check speedy discharge of semen. In pills the whole plant is used, and in confections and stimulant mixtures, sometimes the whole plant and sometimes the oil, and sometimes an infusion is mixed in them. On the tumours of bleeding and bilious piles poultices are applied to the annus, and bhang leaves warmed are also used as fomentations to relieve the pain, for bhang is an anodyne. On bilious and vascular sore-eyes, bhang poultice is applied to the back of the eyes. In bilious and vascular headaches embrocation is applied to the forehead. Bhang leaves used as snuff clear the brain. The leaves of the wild hemp are used as insecticide, for killing lice. In earache the juice of the leaves is dropped into the painful ear. The eating of the leaves dries up the moisture of the stomach and also that of the abdomen. The leaves are diuretics and they heal up sores. For want of time I have not been able to mention the uses in detail.

41. Since the leaves of bhang possess a variety of powers, that is to say, as they are stimulant and intoxicant, and in the commencement as bhang and charas excite the virile powers and lust and act as digestive and fatten the body by collecting the humours, therefore in the commencement they increase appetite for food, give staying-power under severe labour and exposure to cold and heat. Besides those who use bhang get rid of fatigue as soon as they use it, and the diseases which originate on account of foul air are also prevented, such as epidemic fevers and cholera loose much of their virulency by using bhang and are also useful in sickly localities, and they may be useful in other ways also, for instance, bhang leaves with a little water, and after being warmed and placed over a leaf of the castor plant and applied to the testicle reduce the swelling of the organ.

42. If the moderate use of charas and bhang does no good to one who is accustomed to the excessive use, then these drugs are harmless, and since he has not been able to obtain his accustomed and desired dose, so as to establish a habit, therefore the drugs are beneficial to him, and if the moderate use is not beneficial to one who is not accustomed to the use of charas and bhang, then they are not harmless also. The reason is obvious.

44. The immediate effect of the moderate use of charas and bhang on the habitual consumer is that he gets intoxicated and feels satisfied. If he is very hungry then he can sustain himself for a long time, and if he has no appetite then he feels hungry. Slight narcotic effects last for six hours. When the effect is over, then craving for the drug comes on again and he feels uneasy. The state of the habitual moderate consumer can be gathered from my above statement. There is no room from writing further about this subject.

45. The following are the evil consequences of moderate habitual use of charas and bhang :—The subject becomes proud and cruel, his eyesight becomes weak. There is melancholia, fear and confusion of intellect. Its effects on the brain are insanity, hallucinations, evil thoughts, immoral thoughts, hatred of society of good men; irrelevant talking. Charas and bhang produce many injurious effects on body, for instance, impotency, dropsy, headache, windiness, flatulency of the belly, andmia and edima of the limbs and face, change of colour of the countenance, dropping off of the teeth, and general debility, which together impair digestion. Some persons get diarrhœa, cough, and asthma, and they become immoral also. In the commencement the consumer is led to debauchery. In my opinion insanity is the result, but the insanity is not permanent; but the symptoms are reinduced by use of the drug after liberation from restraint.

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56. *Evidence* of* Sodhi Gajindar Sing, *Honorary Magistrate, Anandpur, District Hoshiarpur.*

1. My answers are based on the information obtained from the public, and also on my own experience.

2. I know about bhang and charas only; bhang is also known by the name of sukha, especially among the Sikhs of this ilaka.

3. Spontaneous hemp plant grows in abundance in the Hoshiarpur and Kangra districts.

4. The plant is called bhang, and sukha and its preparation is called charas.

5. Cold climate and gritty and sandy soil liable to flood is necessary for the growth of the plant.

6. The growth of the wild hemp is ordinarily dense.

7. I have neither seen any one cultivating bhang, nor have ever heard of its cultivation in the Punjab.

8 to 11. Is not cultivated.

12 and 13. As hemp is not cultivated here, I know nothing about its cultivation.

* Translation.

14. Bhang is prepared by drying the leaves of the hemp plants. Charas and ganja are not manufactured here.

15. I don't know.

16. Every one can prepare bhang at every place where wild hemp is found. I know nothing about ganja and charas.

17. I don't know.

18. Both charas and bhang deteriorate if kept for a long time. With ordinary care they will, however, keep good for one year, after which they totally lose their effects. I am not aware of any process by which deterioration can be prevented.

19. These drugs are smoked in a huka or chillum.

20. Naths, suthras, jogis, fakirs, idle Khatris, mirasis and other people who have no cares use the drugs. I am, however, unable to give their number.

21. I am informed that ganja of whitish colour is preferred for smoking

22. Charas is imported here from the hills. That imported from Ladakh is the one preferred by the smokers.

23. Bhang is drunk after pounding. The classes of people that drink bhang are sadhus, fakirs, mirasis, etc., already stated.

25. Yes, the use of the drugs is on the increase.

26. I don't know.

27. The habit is formed by associating with the consumers of the drugs.

28. Not known.

29. Charas is smoked after being mixed with tobacco. Bhang is drunk in a liquid form. People addicted to strong intoxicants pound bhang with dhatura seeds.

30. Charas is smoked in company when the consumers assemble. Both in the case of boys and young men the habit of using the drugs is formed by associating with the consumers.

The average consumption for each consumer is :— charas, 1 masha per diem; bhang, 6 mashas per diem.

31. The habit is easily formed, but it is difficult to break it off. Yes, moderate habit develops into the excessive. The use of these drugs is not restricted to once or twice a day. There is a tendency to take the drug whenever the consumers see others using them or whenever they can get it.

32. There exists no social custom. But those who worship Shiva consider the use of these drugs as compulsory.

33. The use of these drugs is not socially or religiously compulsory as the consumers of these drugs become extravagant and take to crime. The use of the drug is in disrepute. The excessive use of the drugs makes the consumer worthless. There is no custom of worshipping the plant.

34. To forego the consumption of the drugs will surely cause privation to the consumers.

35. If the prohibition is enforced, the moderate consumers may perhaps give up the habit, but the excessive consumers will certainly have recourse to other stimulants. The prohibition will, surely cause discontent among the consumers, but to what extent I cannot say.

36 to 39. Not known.

40. Bhang only is prescribed in the treatment of certain diseases of men and cattle.

41. Moderate and occasional use of bhang is beneficial for piles and epidemic diseases to a certain extent.

42. Continual though moderate use of these drugs is not harmless. Bhang if used medicinally is not injurious to the consumer.

43. They are inoffensive.

44. The consumers first feel exhilarated and relieved from anxieties, and then get intoxicated. It also creates appetite. The effect of charas lasts for 3 hours, and that of bhang for 6 hours. The want of subsequent gratification produces uneasiness.

45. The habitual use of these drugs, whether it be moderate or excessive, produces bad effects both mental and moral. It does not impair the constitution, but produces bad habits. The use of charas causes bronchitis, etc., and the use of bhang, rheumatism and other pains. It deadens the intellect, but does not induce habit of debauchery, as the consumer of these is liable to impotency.

47. No, it does not produce any effect on the children of the consumer.

49. No, the use of these drugs is not aphrodisiac, on the contrary it produces impotency.

54. The intoxication caused by these drugs does not give courage.

55. Unless mixed with dhatura or other narcotics, the use of these drugs does not cause complete stupefaction.

56. The admixture of dhatura certainly causes stupefaction.

62. The plant being spontaneous, no control over it is feasible.

68. Not license, but lease (*sic*).

69. Shops should be opened on an application from people.

70. As growth of bhang is spontaneous, the villagers do not pay any duty on it (*sic*).

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57. *Evidence* of* Bedi Sujan Singh, *Honorary Magistrate and Jagirdar, Una, Hoshiarpur District.*

3. Bhang grows in abundance spontaneously in the Hoshiarpur district, specially on the banks of the Swan stream.

4. It is called bhang and sukha.

5. The climate and soil of the Una tahsil are good, and on account of rainfall bhang grows in abundance.

6. Dense in some localities and scattered in others.

7. To my knowledge no one manufactures

* Translation.

charas and ganja from the wild bhang. (Hindu) fakirs and sadhus generally use these drugs.

8. There is no increase or decrease in area. Its growth depends on rainfall.

9. It is not cultivated.

10. No one cultivates the plant, and on the contrary the cultivators destroy the plants which grow on their cultivable lands.

11. No.

12. It is not cultivated in this district for the production of ganja. I know nothing about the other districts.

13. It is not restricted in this district, and I cannot say in what other districts. There are no special conditions for its cultivation. It grows on good and level lands where rainfall is excessive.

14. Ganja and charas are not manufactured in the Una tahsil. Bhang only is prepared.

15. Wild hemp only grows in this district and is used in drinking by Hindu sadhus and fakirs. About its use for smoking I know nothing.

16. Sadhus and fakirs generally bring small quantities (of green leaves) of wild bhang to their houses and use it for drinking. Ganja and charas are not prepared from it in this district. The stalks of the hemp plant when dry are used for fuel.

17. By none, as far as I am aware.

18. Bhang if kept in a house and protected from rain and winds gives more intoxication. It generally loses its effect in a year or two if not protected from rain.

19. I do not know anything about this question as it is objectionable according to our Sikh religion.

20 and 21. I know nothing.

22. It is imported into the Una tahsil from the Kangra district, etc., and people use that.

23. I know nothing.

24. Generally sadhus and fakirs drink it. I cannot say what proportion of the people.

25. It is on the increase to a small extent.

26. As I am on tour I know nothing, but had I been at head-quarters I would have given a satisfactory answer after enquiry.

27. Sadhus, fakirs and nihangs generally use bhang. There is no danger of life in using it. Charas and ganja are also smoked by sadhus and fakirs, but not by nihangs (Sikhs), and there is danger of life (in using them).

28. I am just now on tour. If I had been at head-quarters, I would have answered after enquiry.

29. Habitual excessive consumers mix copper and dhatura with bhang to make the intoxication strong.

30. It is generally practised in company. It is mainly confined to the male sex.

31. The habit is formed by company, and it is difficult for habitual consumers to break off the habit at once as it proves injurious.

32. It is not lawful according to any religion or custom. Bhang is not injurious, but ganja and charas, however, are.

33. Hemp plant is not worshipped in this district. The habit is regarded bad, because it makes the consumer insensible.

34. Certainly it would cause privation to habitual consumers.

35. Prohibition is feasible if enforced by the authorities. If it is unlawfully carried out, I think people would be discontented, but their discontentment would not amount to any political danger. Prohibition would be followed by recourse to alcoholic stimulants, etc., by the well-to-do persons only and not by the fakirs and poorer classes of consumers.

37 to 39. I am on tour just now and cannot answer without enquiry from the consumers.

40. Charas and ganja are not used for the treatment of any diseases; only bhang is used for the treatment of men and cattle.

41. Only bhang is used as a digestive or preventive of the effects of unwholesome water. There are no particular classes of people who in general use it.

42. Ganja and charas are injurious to some extent, but bhang is harmless.

43. Yes.

44. It (bhang) is refreshing, produces intoxication, creates appetite, and the effect lasts for two or three hours. The want of subsequent gratification causes uneasiness.

45. Ganja and charas produce noxious moral and mental effects, injures the digestion, causes loss of appetite, bronchitis and asthma. The appearance is changed and the intellects are affected, the moral sense is impaired. It also induces laziness and produces temporary insanity. If the habit is given up, the insanity disappears.

46. Bhang is harmless.

47. Not a hereditary habit.

48. Bhang is excessively used.

49. Bhang is aphrodisiac. Prostitutes generally use it, and it does not produce impotence.

50. Bhang is excessively used.

51. I know nothing.

52. Bhang is consumed excessively and the consumption of ganja and charas is moderate.

53. Ganja and charas consumers are often quarrelsome.

54. I know nothing.

55. Bad characters stupefy their enemies (*sic*) by inducing them to take bhang in which they mix dhatura, etc.

56. Bhang gives strong intoxication by the admixture of copper and dhatura and completely stupefies the consumer.

57. I don't know.

58. The present excise system is working well.

59. No.

60. Ganja is not produced in the Una tahsil.

61. Charas is not produced in the Una tahsil.

62. Control is very difficult, because bhang grows spontaneously, and damages crops, for which reason the cultivators destroy its plants.

63. The present system is working well.

64. I have no objection.

65. I can offer no opinion for alterations in taxation.

66. I can offer no opinion.

67. No objection.

68. Licensed vendors only sell the drugs in a shop or house wherever they like, and there is no harm in this.

69. People are not consulted. The licensed vendor opens a shop where he chooses.

70. The farmers sell the drugs. Cases of smuggling are handed up to justice by the farmers and the offenders punished.

58. *Evidence of* Amir Haidershah, *Honorary Magistrate, Rawalpindi.*

Bhang is not cultivated in the Rawalpindi district. It grows here spontaneously; and neither charas nor ganja can be prepared from it. It is generally used by fakirs, sadhus, and sants who live in takias or thakur-dowaras. Other people also use it, but its use is not beneficial. It has often been observed that those who consume charas become greatly emaciated, live in takias and temples, become lazy, always remain in a state of intoxication, and are finally reduced to such straits as to beg from door to door.

Charas is not prepared in this district. It is imported from Kashmir, Ladakh, Yarkand, etc., and sold here and in other towns. It is only smoked and not eaten or drunk. No sooner is it smoked than the consumer becomes intoxicated. It is generally used by sadhus, fakirs, jogis, sanyasis and Afghans. The brain is greatly injured by its use. Charas produces much aridity and consequently causes insanity. The consumer becomes lean on account of the blood being dried up, and he generally becomes lazy and lives in takias, etc. Charas is a most injurious thing, and its use is increasing every day. The imposition of a reasonable duty upon the imported charas would prevent the daily increase of its use.

Ganja is neither prepared nor used in this district.

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59. *Evidence of* Sardar Soojan Singh, Rai Bahadur, *Honorary Magistrate, Rawalpindi.*

The use of hemp drug (charas) is generally most injurious. It produces insanity, and ganja smokers become weak and emaciated and even in some cases impotent and unfit for any work.

Its use should most certainly be prohibited.

As regards madak and chandu (made up of opium mixed with burnt straw or bhusa), although they have no contract for them from Government, several persons prepare these drugs secretly in their own houses and use them. Their use is even more injurious than that of charas, and special arrangements should be made to put a stop to their use either publicly or privately.

Oral evidence.

I am a large contractor in Rawalpindi. I take contracts of all kinds in connection mainly with the Commissariat. I have also held the Rawalpindi district drug contract.

I have never seen ganja, but the word ganja is sometimes applied to charas.

In my opinion charas should be prohibited. Its effects are bad. Insanity even is produced by the excessive use. I have also seen smokers who seemed to me the worse for it, and some smokers have told me that it has affected them injuriously. I have seen one or two men violent for periods varying from three to ten days and tied up. I have been informed that they were consumers, and they were notorious as such. So often as they used the drug to excess they became like this. I have heard that this is not an uncommon result, though I have only seen one or two cases. I am 52 years of age.

I think that there is injury from the moderate use as well as the excessive, because they smoke in company, and they go on smoking till there is excess. Charas does no good to anybody, and it is only injurious. The one or two men I have mentioned above were men who took the drug twice, or four times, or ten times, as often as they could get it

Kahars take charas. Those who take it go to the bad. They are not many. The Purbias among them take it. They take tobacco regularly, but charas only occasionally. It is when they go on to excess that they go to the bad. Some only take in moderation and it does them no harm. Those who mainly suffer from it are the fakirs and a few others. The Hindus take it less than the Muhammadans. The city people have the habit more than the country people. And the association of city men in this leads to other evils, such as theft and the like. They sometimes get people with money among them and give them charas, sometimes mixing dhatura, until they are insensible, and then rob them. I do not remember any case, but I have heard of two or three instances, and believe this is done. These people do not take dhatura themselves, for it is a dangerous drug. He who takes much of it dies. I have not heard of any one taking dhatura voluntarily for the sake of greater intoxication.

As to bhang, it is not so injurious as charas. It makes men timid if taken to excess. Beyond this there is no harm from it. And indeed it aids digestion when people eat too much. And, when taken in company, it produces happiness and laughter.

Liquor is more expensive than bhang, and also more injurious. The habitual drinker of liquor will die. I think that it should be prohibited as well as charas. For neither would I recommend immediate prohibition. My idea would be to put on such a tax, and gradually increase it so, that the common use of these intoxicants might be gradually reduced. My idea is so to raise the price that the majority of people may find it impossible to buy them at all.

I have never sent to Yarkand for charas. But I have bought it from importers. They are either Yarkandis or people of our country. In the latter case, they are traders who have taken goods to Yarkand and bring back charas. I have never heard of charas being made in Kashmir. There is a kind of charas or garda made in this country. I do not know in what places. This is because people cannot afford to buy Yarkandi charas, and so they make this from the wild bhang. I do not know how it is made.

If a tax were put on, it should not be levied until the stuff is sold to the contractor. It cannot be sold to any one else than a contractor. Government could take the charas into its own hands, or it might administer it through a contractor.

Charas is cheap at present, and there is room

for taxation. Bhang grows wild in jungles, fields, kassis, etc. The thikadars sometimes, but very rarely give a price to cultivators for the stuff.

I am talking of Rawalpindi. Charas is imported in the hot season. Only the shop licensees buy it from the importers.

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60. *Evidence* * *of* NAWAB MOHAMED KHAN, *Leghari, Zamindar and Tumandar of the Leghari Tribe, Choti Zerin, Dera Ghazi Khan District.*

1. I have had very little opportunity of obtaining information, as a few persons say one or two per cent. drink bhang here.

3. In the hilly tracts of my *ilaka* the wild hemp grows here and there to a small extent, but no one consumes it. Sometimes badmashes, however, administer it, from evil motives, to another person without his knowledge.

4. The wild hemp is known in this country by the name of "Kohi-bhang," and the cultivated hemp is called bhang only.

7. Any one cultivating the plant does so for his own use.

10. There is no particular class of cultivators of bhang in this *ilaka*. The agricultural classes sometimes cultivate one or two *marlas* of their land with bhang.

19. In this *ilaka* bhang is only used for drinking after being pounded. It is not used in any other way; ganja and charas are, however, smoked at Dera Ghazi Khan.

20. In the Dera Ghazi Khan district there is no particular class (of people) who smoke either ganja or charas. Debauchees and bad characters, however, use the drugs. I am not acquainted with any particular locality (where it is smoked).

22. Charas is imported by traders from Kabul into this district. It is not manufactured here.

28. The entire amount of bhang consumed in my *ilaka* does not exceed 2 seers.

30. Boys without guardians alone take to these drugs in their boyhood by associating (with consumers).

31. Even the moderate use of bhang for six months or a year confirms the habit.

32. In this district the use of bhang is prevalent among the Hindus. It is however not known whether the custom is religious or social; probably it is religious. The use generally being moderate its injurious effects on the consumers have not been heard off.

33. I know so far that the Hindus drink bhang as an act of religious merit and call it sukha.

35. The prohibition of these drugs will certainly occasion discontent among the consumers, but there is no possibility of the discontent amounting to political danger. If the use of any of the drugs were prohibited, the consumers would probably have recourse to other intoxicants.

43. The moderate consumers are certainly inoffensive.

* Translation.

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61. *Evidence* of* BEHRAM KHAN, *Zamindar and Honorary Magistrate, Rojhan, Dera Ghazi Khan District.*

3. As far as I have heard, the wild hemp grows abundantly in some districts of the Punjab, such as Lahore, Rawalpindi and Amritsar. It grows to a small extent in the trans-Indus districts of the frontier.

4. In this district the wild hemp plant is known by the name of bhang. It is also called bhambor, which is the correct name. I have seen the plant myself, and it is known by the same name throughout this district and among the Biluch tribes.

5. As far as I have heard, humid climate is necessary for its growth. It grows in tracts where the rainfall is excessive, and the land is fertile and brought under wheat cultivation.

6. Dense.

7. In this district the hemp plant is cultivated for the production of bhang. Charas and ganja are not manufactured. I do not know anything of other districts.

10. There is no particular class of people who cultivate the hemp plant. The consumers themselves cultivate it on their own lands and are themselves cultivators.

14. Bhang and charas are prepared from the hemp plant in this province. I know nothing about ganja. I cannot state in which particular districts of the Punjab charas is manufactured. Bhang is, however, produced in almost all the districts and is of two kinds: (1) cultivated and (2) wild hemp, which is called bhambor.

15. The hemp plant (bhang) is generally drunk. If charas is manufactured, it is smoked in a huka. If the preparation called majun is prepared, it is used in eating. These persons, however, eat majun. Two things are produced from the cultivated hemp: (1) bhang, and (2) majun; the former is drunk, while the latter is eaten. Three drugs can, however, be prepared from the wild hemp: (1) bhang, (2) charas, (3) majun. In this district and the other frontier districts bhang is cultivated; but in the trans-Indus districts the wild hemp called bhambor grows. Charas is smoked in a huka.

16. Bhang or charas is prepared at houses, and sometimes in the fields after the hemp plant is reaped.

17. In this district bhang is cultivated by agriculturists, who are themselves the consumers.

18. Bhang deteriorates if kept for two years. According to the consumers of bhang it loses its effects (by keeping). Care should be exercised to keep it secure from drenching. I do not know anything about charas and ganja.

* Translation.

19. Ganja and charas are smoked by the people. The practice generally prevails in almost all the districts of the Punjab.

20. On this frontier charas is smoked by the beggars, Pathans and Hindus. The consumption of ganja is very rare. I cannot state the numbers. By the frontier, I mean the frontier districts of the Punjab.

22. The consumers give preference to the charas imported from Afghanistan or Khorasan. In this province both native and Khorasani charas is consumed.

23. As far as I know bhang is not smoked in this district.

24. The fakirs, Hindus, Muhammadans, and even the Biluchis, drink bhang; but the practice obtains to a smaller extent among the latter. In this district the Sayads, who follow the profession of beggars, generally drink the drug. The number, however, cannot be stated.

25. As far as I have heard, the consumption of bhang and charas is on the increase.

26. My reply refers to the consumers of this district only.

(*a*) It is generally the Hindus who drink bhang in moderation.

(*b*) Muhammadans, fakirs and Sayads use it excessively. The proportion cannot be stated.

28. Regarding bhang—

(*a*) One chittack.

(*b*) Two or three chittacks.

Nothing is known about ganja and charas. My evidence is generally with regard to this district, of which I have personal experience.

30. The consumption of bhang and charas is excessively generally practised at *chawks*, the abodes of the fakirs. The persons use them in solitude. The consumers use the drugs (early) morning and evening, this being their fixed time. It is not usual for children to consume the drugs.

31. The habit is easily formed, and afterwards the desire naturally arises for excessive use.

It is next to impossible then to break off the habit.

32. As far as I know, the use of intoxicants is not socially or religiously lawful. The practice has, however, become general. The intemperate use of bhang cannot prove injurious, while that of charas is likely to prove harmful. The practice is on the increase among the ignorant classes. This answer does not refer to ganja, as I know nothing about it.

33. The use of the intoxicants is regarded bad from the moral and social point of view, because it is disallowed by the Hindu and the Muhammadan religions. The intoxicating drugs are not considered beneficial in any way. It is considered by the people that the excessive consumption of bhang, charas and ganja makes the consumers lazy and idle. The custom of worshipping the hemp plant does not exist on this frontier.

34. It is really a serious privation to the consumers of bhang and charas to forego the practice. I have seen it by experience that the habitual consumers of bhang become subject to many diseases on foregoing the practice, and do not recover until they resume the habit. In my opinion, the charas smokers also must be feeling such a privation. I do not know anything about ganja.

35. In my opinion, it would be difficult to carry out prohibition. The consumers would certainly consume the drug illicitly, or it would be difficult to check them. The prohibition is likely to cause discontent, which may amount to a political danger. The substitution of alcohol or other intoxicants for these drugs is difficult, because bhang and charas are generally consumed by the poorer classes, as they can get them at a cheaper rate, while they cannot afford to buy such costly drugs as alcohol, etc.

40. Native physicians make use of bhang in curing piles, dysentery, gonorrhea, and some other diseases. It is, however, seldom used in the treatment of cattle.

41. The consumers of bhang are generally of opinion—

(*a*) that it is a food accessory and digestive;

(*b*) that it is beneficial in giving staying-power under severe exertion or exposure, and alleviating fatigue;

(*c*) that it is not beneficial as a preventive of fever.

Its use is said to be beneficial in counteracting the unhealthy effects of change of climate. The moderate and excessive consumers state that they use bhang for the above purposes. The people who are affected with diarrhœa through change of climate use bhang as a remedy. The charas smokers speak similarly about charas. In my opinion and that of the consumers of these drugs bhang-drinking is beneficial as compared with charas-smoking, and I can say this from experience.

42. Out of these intoxicants the benefits of bhang-drinking have been mentioned in answer to question No. 41. In my opinion the moderate use of bhang is harmless.

43. I have never seen the consumers of bhang to be offensive to, or quarrelling with, their neighbours.

44. I have noticed that the habitual consumers of bhang feel refreshed and intoxicated after drinking the dose. The dose does not allay hunger. It sharpens the appetite. The effect lasts probably for 6 hours. The want of subsequent gratification makes the consumers uneasy and produces a longing for a second dose. The effect of charas-smoking lasts for 2 hours. I do not know anything about ganja.

45. The habitual moderate use (of bhang) does not produce any noxious effects— physical, mental or moral. It does not impair the constitution in any way, nor does it injure the digestion: on the contrary, it creates appetite. The native physicians prescribe bhang in case of diarrhœa. Bhang-drinking, however, induces laziness and debauchery. When the intoxication is over, the consumer behaves discourteously until the dose is taken again.

The habitual consumption of bhang does not deaden the intellect, nor does it produce insanity. Charas-smoking, however, injures the digestion and causes diarrhœa and bronchitis. It induces laziness, habits of immorality and debauchery. When the brain is affected by intoxication, the consumer cannot exercise self-control. Insanity is, however, not caused.

46. By the excessive consumer, I mean one who consumes bhang or charas habitually and immo-

derately. The moderate consumer is one who regularly consumes bhang during the day; but the person who drinks it twice or thrice a day and in large quantities is considered by me an habitual excessive consumer.

47. The habitual use (of any of these drugs) does not appear to be an hereditary habit with any consumer, nor does it affect in any way his children.

49. In the beginning the use of bhang or charas is practised as an aphrodisiac. It is so used by prostitutes. It is generally used for intoxication, and is not injurious. The excessive use does not produce impotency, but causes loss of virility.

51. The bad characters use these drugs very seldom in this district.

53. The use of charas or bhang makes the consumer frantic and leads him to commit a violent and unpremeditated crime. Here is an instance. Two years ago a person of the Khosa tribe, while under the influence of bhang, murdered one of his tribesmen in the Khosa *ilaka* in this district.

54. The intoxication of bhang does not give courage. The drug is generally known to be a timid intoxicant. This drug interferes with the action of the heart and the brain.

55. The use of bhang or charas, without the admixture of dhatura or other intoxicants, does not induce stupefication. Criminals who use it for this purpose mix it with dhatura or other stupefying drugs.

58. I have no objection to the (present) taxation and control. I cannot suggest any improvements.

Notes.

1. The delay has occurred in answering the questions on account of my having been away with the District Officer. To-day I despatch my evidence after recording it.

2. According to the instructions, I record my evidence as far as my information and experience go.

3. I have not answered the questions of which I know nothing, and consequently the space opposite these questions has been left blank.

4. As I have no information or personal experience about ganja, I do not give any answer with regard to it.

5. By the hemp plant I mean bhang. In this district the hemp plant is known by the name of bhang. The hemp plant is cultivated in the month of *Kuttak* along with the rabi crops. It is reaped in the month of Baisakh with the rabi harvests. After being reaped it is called bhang. The seeds are generally drunk along with leaves (after being ground). A small amount of seeds is kept for cultivation. It is said that bhang produces greater intoxication if it is mixed with seeds.

6. The wild hemp which grows in the Rawalpindi and Amritsar districts, etc., of the Punjab is known by the name of bhambor. I have referred to it in answer to question No. 4. There is (some) difference (in the effects of) the wild and the cultivated bhang. The consumers of bhang give preference to the cultivated plant, and state that it is palatable, while the wild hemp is not.

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62. *Evidence* of* MAKHDUM BAHAWAL BAKHSH, *Kureshi Hashmi, Proprietor of Land, Spiritual Leader of certain Sects of Muhammadans (Peesi Mureedi), Multan.*

1. I often pay a visit to my disciples (Mureeds) in the districts of the Punjab and Sindh. I state here what I know from the observations of the habits and customs of the people.

2. Narcotic articles obtained naturally from hemp are called bhang, ganja, and charas in this country also. But ganja, not being used in this country, people have no knowledge of its varieties.

3. It is heard that before the British rule in India bhang was cultivated largely in this country; but its growth has been greatly restrained by suppressive measures by the Government. As far as I know, I can say that bhang grows spontaneously in the districts of Hoshiarpur, Jullunder, and Shahpur. It is abundant in Hoshiarpur.

4. Bhang is a name commonly known. Two varieties are known: (1) *Bholola* (male). It has a greater quantity of seed in it. (2) *Bhambhar* (female). Its use causes headaches. Many religious mendicants call it by the name of "buti." Hindus and Hindu religious mendicants call it also by the name of "sukha" "sawi."

5. Cold climate and hilly tracts are favourable for the wild growth of hemp.

6. Growth of wild hemp is sometimes dense, but usually scattered.

7. No cultivation made in the Punjab for the production of ganja, charas or bhang fibre. Bhang only is grown.

8 and 9. Nil.

10. Only persons who consume bhang, and Hindu and Muhammadan religious mendicants who own culturable plots of land, cultivate hemp sufficient for their requirements; but this class is not regarded as hemp cultivators; they are called agricultural cultivators.

11. Ganja not being used in this part of the country, no plant of any kind is raised for its production.

12. No.

13. Ganja not being used in this part of the country, no plant of any kind is raised for its production.

14. I do not know anything about it.

18. Ganja is not used in the districts of the Punjab. Nothing more can be stated regarding it. Charas keeps good for a year if protected from the effects of cold weather. It loses half its effects in the second year; by the third year it is quite deteriorated and has no effect. Bhang is similarly situated as charas.

19. Charas is used for smoking. In special cases luxurious people eat a very small quantity of it. Ganja does not prevail here.

20. A class of persons known as religious mendicants of the Hindu and Muhammadan

* Translation.

persuasion use charas and bhang. Charas is smoked; and a lotion of bhang is prepared by grinding it with water and drunk. People in towns use bhang generally and charas occasionally. No definite number can be given, nor can localities be fixed.

21. Nil.

22. Charas imported from Yarkand and Bokhara is used, the former being preferred.

23. Bhang is not generally used for smoking. In special cases, for press of time, it is eaten after pounding it. They use it also in smoking.

24. Same as against question No. 20.

26. The number of habitual excessive consumers is the largest, and descends in order in the case of moderate and occasional consumers.

27. The excessive consumers of bhang are frequently among religious mendicants and men of low caste, such as Kanjor, Dom. These men get into a habit of its excessive use through irregular mode of living and association with excessive consumers.

28. Habitual excessive consumers use as much as 10 tolas, costing one anna, while moderate consumers take as much as 2½ tolas, costing 3 pies. There are persons who consume one pie worth bhang per diem.

29. Cardamom, aniseed and poppy seed are ordinarily mixed with bhang. But in exceptional cases, almond, sugarcandy, small cardamom, saffron and milk are its ingredients. They mix dhatura with it in rare cases. The ingredients mentioned above, except that of dhatura, are mixed for removing dryness, and dhatura is mixed for intoxication, and as a stimulant of sexual desires. But the practice is not common.

30. Bhang is to a great extent consumed in company, usually by men. It is not confined to any definite time of life. Among the female sex prostitutes are the frequent consumers, and the other classes of the female sex use it occasionally. No custom prevails for children to indulge in it.

31. The habit of consuming bhang is easily formed by association with its consumers. The habit is broken off by gradual diminution of the quantity. It develops into the excessive by a moderate use of it.

32. The use of bhang is not admissible in religious customs.

33. There is no public opinion, social or religious, in regard to the taking of these drugs. The practice is held in disrepute among the people; the reason being that these drugs produce dryness in the brain, and are harmful in business. Diet charges of the consumers are expensive in proportion. The use of these drugs causes weakness of liver and bladder. Digestion is also impaired. Its excessive use creates many other serious diseases. There is no custom of worshipping the hemp plant.

34. The excessive consumers feel the privation for a few days. No approximate number can be stated.

35. Prohibition would be felt as a grievance by the consumers. If the growth and preparation of the drugs be totally restricted, illicit use is impossible. It will be most disagreeable to the excessive consumers, but the prohibition is not likely to cause any serious discontent. Total prohibition is impossible to be followed by a recourse to alcoholic stimulants, but the use of opium will be encouraged.

36. Alcohol is not being substituted for these drugs, nor is the change expected to occur.

37. There is no custom of the consumption of ganja in the country. No account of the difference of their effects can, therefore, be given.

38. Ganja not being used in this country, no account of it can be given.

39. No smoking of the kind is practised here, so the question of its injury cannot be discussed. The hemp plant is said to be bitter to the taste.

40. Native doctors prescribe oil of bhang as an ingredient in other medicines, especially for spermatorrhœa and for licentious purposes generally. For cattle it is prescribed in cases of indigestion.

41. Bhang is a food accessory but not a digestive; while charas is neither an accessory nor a digestive. Charas is used by poorly-clothed religious mendicants in cold weather, as it gives staying-power under exposure. In hot weather it is used to alleviate fatigue of journey.

(*c*) Bhang is a preventive of remittent fever in certain cases for occasional consumers. It is also a preventive of diseases in unhealthy tracts.

(*d*) It is not beneficial in any other way.

Religious mendicants use charas, as it keeps from cold in winter, and removes fatigue of journey in summer. No definite numbers of this class can be given. The use of the drug referred to is moderate. It is occasionally used as a preventive of remittent fever and diseases in unhealthy tracts.

42. Moderate use of these drugs is harmless. But, if taken in excess, the healthy action of the senses is affected, brain power injured, blood decreased, and muscular power enervated.

43. Inoffensive.

44. The following are the effects of the use of bhang:—To beginners, it is refreshing, produces intoxication, creates more appetite than in ordinary cases. It produces fancies and drowsiness. The consumer becomes cowardly. The effect lasts for about five hours.

It causes uneasiness if not taken in time. Charas has no other effect but intoxication.

45. Habitual moderate use of bhang produces the following noxious effects:—Mental powers of the consumers suffer. Want of good and nutritious food impairs the constitution.

No injury to digestion or loss of appetite produced. Dysentery, bronchitis, or asthma is not produced. Sloth and cowardice are in fact caused by its use. Moral sense is not impaired, but the consumer is induced to debauchery. Intellect is deadened to some extent. It does not cause insanity. There is, therefore, no need of replying to the remaining part of the question.

Charas causes the following noxious effects:—Physical and mental powers are injured. Sight and hearing impaired. Colour of countenance becomes sallow. Digestion injured and appetite lost. Bronchitis, asthma and laziness produced. No inclination of sexual desires. Intellect deadened.

46. Same effects produced as stated against question No. 45. Excessive use of charas creates insanity in more cases than that of bhang.

47. No.

49. Bhang is used as an aphrodisiac. It is used by prostitutes. It is injurious. Weakens the bladder.

51. The proportion of bad characters connected with crime is not large among habitual moderate consumers.

56. The narcotic effects of bhang are alleviated by the admixture of milk, cardamom and magh ziat. On the other hand, gul gajni parched gram, karanfal and saffron are mixed to excite feelings of sexual intercourse. Ignorant persons mix dhatura, and serious effects are caused.

57. All that is known has been stated There is no other matter to be dealt with. From questions 58 to 70 nil.

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63. *Evidence* * *of* Sardar Bahadur Bhagwan Singh, *Sikh, Zamindar, Sohana, Umballa District.*

3. Hemp grows naturally in the districts of Hoshiarpur, Umballa, and in the Kalsia State.

6. Wild plants of hemp grow densely as well as in a scattered fashion.

7. Hemp is not cultivated; it is a plant of natural growth.

11. Ganja is not raised from the wild hemp seed, for it is another class of product.

13. As far as I know, the sowing of the hemp plant is not prohibited.

14. Charas and ganja are not prepared in the districts mentioned in answer No. 3.

15. It has been stated above that bhang is not cultivated here. It is merely produced by nature. There is no special manner of its preparation. Generally the plants are cut, put together and dried. The leaves are used when dry. No preparation of bhang is used for smoking. The plant is used in three different methods which are as follows :—

(1) The plants are washed, cleaned and made into powder, and then pepper and sugar are mixed with the powder and is ready for use. (This is not for smoking.)

(2) Majum, a sort of sweetmeat, is made from bhang which is made in the following way. One seer bhang and one quarter seer (pao) ghi, and water according to taste, are poured into a basin and put on the fire till half of the water has evaporated. After that the concoction is taken off. Then sugar is poured into a separate basin and set to boil. This is called 'qimam'; and then some more ghi and the bhang preparation which has been separately made, are thrown into the boiling sugar. The final mess is called majum. It is allowed to settle and then is cut up into small pieces called "barfis."

(3) The general way of drinking bhang is that hemp is first washed, reduced to powder, and mixed with pepper and water, and after this process it is mixed with water. The water after being filtered is drunk, but some people take it after mixing some sugar with it.

20. Bhang is consumed particularly by jogis, suthras, Maban-brahmans and Brahmans. The proportion of persons of these castes who use it I cannot well guess.

21. Ganja is not used in Umballa district.

22. Charas, which is brought from Yarkand, is used.

23. Bhang is not used for smoking.

24. The Sikhs, Brahmans and the Jangams use it. The proportion of the above persons who use it and the localities are matters I cannot give opinion on.

40. Bhang is used for animal diseases, and is also used by native physicians for particular human diseases, as for instance 'bawasir' or piles.

54. Offenders do not use drugs.

59. Although charas and ganja are not produced here, yet in their prohibition there is great benefit to the public.

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64. *Evidence* * *of* Ghulam Muhamad Khan, *Zamindar, Ludan, Multan.*

1. None whatever.

2. Not known in this part of the country.

3. Grows spontaneously in Shahpur, Hoshiarpur and Hazara districts, and in Dina Nagar of the Gurdaspur district.

4. It is said to be known by three names—bhambhar, shihan and bhang.

5. It is said that bhang grows abundantly in the hilly and rainy tracts.

6. Have not seen.

7. Not cultivated purposely for ganja or charas but a small quantity is grown for bhang.

8. The produce here is very small. No remarks for increase or decrease can be given.

9. No method known.

10. No special class of persons in this part of the country cultivate hemp for its narcotic properties.

11. Not known.

12. Not produced in this district. Enquiry should be made at places where it grows.

13. The cultivation of the hemp plant in this district is not made for ganja, nor are there any restrictions for its growth. Ganja is not prepared here.

14. Ganja and charas are not prepared here.

15. Not known, as the practice is not in vogue in this district.

16. Nobody here prepares bhang in his house,

17. Could be ascertained from places where it is prepared.

18. Not know.

* Translation.

19. It is said that ganja and charas are used for smoking only.

20. No special class; nor is the number of such persons known, but they are to be found in every part of the country.

21. No person is present here who could give information on this point.

22. Foreign (pahari) charas is used here.

23. It is said that some people smoke bhang in the Shahpur district to produce intoxication.

24. Hindus, fakirs and shopkeepers. Muhammadans and fakirs of the same persuasion drink bhang to the value of about 6 pies worth, when a few meet together. One man alone consumes about one pie's worth.

25. Bhang is largely consumed in the district.

26. Kanjars, mirasis and fakirs are habitual excessive consumers.

27. The beggar class use both bhang and charas and the example is followed by their associates.

28. A man accustomed to smoke charas consumes about four annas charas daily and bhang about six pies worth when there are several consumers assembled. I have had ocular demonstration of this.

29. Not known. Enquiries have been made on this point.

30. Mention has been made at Nos. 24 to 28. The drug is generally used by adults and not by children.

31. The habit of using bhang and charas is easily acquired. Although difficult to break off yet it is not impossible. Moderate habit develops into the excessive.

32. Not practised here.

33. The use of drugs is generally in disrepute. Its use renders a considerable change in the countenance of consumers. They become worthless. Bhang is not worshipped here.

34. The consumers would feel the privation for a short time, because its constant use makes the drug most agreeable to them, and its discontinuance would certainly be felt by them, but only temporarily.

35. Could be prohibited if Government wishes it, but then the drugs would be illicitly consumed. The prohibition could be enforced if the bhang is not cultivated. No discontent is likely to arise among the consumers; on the contrary, it would be to their benefit. Nor would any political danger be expected. No one would have recourse to alcoholic stimulants. Even if they did, the proportion would be about 5 to 100.

36 and 37. Not known.

38. Ganja is neither prepared nor used here.

39. Enquiries show that no one here knows anything about it.

40. Native physicians sometimes prescribe bhang with medicines, and it is also used in the treatment of cattle diseases.

41. It is said that bhang increases the appetite, but the consumers cannot endure severe exertion or exposure to cold or heat, nor does it alleviate fatigue or fever. It is not in any way beneficial, but detrimental. There is no class of persons here who use the drug for above purposes.

42. Injurious in its effect. The consumer loses bodily power and becomes unfitted for business.

43. Yes, inoffensive.

44. Its moderate use intoxicates the consumer; for the time he does not feel the harm being done him, but it certainly makes him uneasy after its effects are over. The man becomes hungry. Generally its effect lasts about three pahars (nine hours). The consumer becomes lazy. The want of subsequent gratification certainly causes great uneasiness.

45. Its habitual moderate use makes a serious attack on the physical, mental and moral powers of the consumers. Constitution is impaired, weakness and indigestion follow, appetite is lost altogether, and the man soon finds himself a prey to cough and asthma, politeness to a certain extent neglected, laziness predominates, and the man loses all inclination for sexual desires. Brain is affected, and in most cases insanity is the result. The sufferer becomes talkative and remains so till he uses the drug. Talkativeness and insanity are results of the constant use of the drugs.

46. The excessive use of bhang or charas causes great injury.

47. The habitual moderate use of it does not in any way affect the children of the consumers.

48. There are many persons who use these drugs, but their children are not accustomed to it.

49. Yes, practised as an aphrodisiac; not used by prostitutes for this purpose. The excessive use of hemp produces impotency.

50. Have seen many persons in this state.

51. Nearly all the bad characters are habitual moderate consumers. Their occupation is generally begging.

52. Many such persons live in cities.

53. The excessive use of these drugs does not incite any serious crime, but slight offences or violence do of course occur. Murder impossible.

54. Not used for this purpose.

55. These drugs do not produce complete stupefaction.

56. The admixture of dhatura causes death.

57. Not practised here.

58. and 59. The present system is working well.

60. Ganja not produced in this district.

61. Charas not produced in this district.

62. Does not require any control. Is cultivated to a very small extent.

63. Do not know the system of wholesale or retail sale vend.

64. None.

65. The duty should be reduced.

66. Nothing is known about ganja or its rates, which is neither produced nor used here.

67. The tax should be reduced.

68. There are some shops here and the buildings are suitable.

69. These shops were opened after consulting the local community.

70. No smuggling or illegal import or sale of drugs has been observed here.

Oral evidence.

The paper was written in Urdu at my dictation, and subsequently translated.

Question 45.—Bhang does not produce insanity; nor does charas, though it makes a man useless. What I say about the effects of the drugs in producing insanity refers to dhatura. I understand that I have said twice in my answer that insanity results from the hemp drugs, but in both places I was referring to dhatura. Dhatura is used with bhang. I do not know of its being used with charas. It is only a few who mix dhatura with bhang to produce greater effect. It is most exceptional for a person to use dhatura habitually.

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65. *Evidence* of* Sardar Arjan Singh, *Zamindar, Amritsar District.*

1. Bhang is used in this country from the beginning, and especially by the Hindus. Charas and ganja are used by many classes except the Sikhs.

2. We have no perfect knowledge of this.

3. Bhang generally grows in hill countries. In the Punjab it grows spontaneously in Kangra and Gurdaspur.

4. It is known by the name of bhang.

5. Bhang grows on the sailab and high tracts with sufficient rains.

6. It grows densely.

7 to 9. Bhang is not cultivated in this country.

10. There is no particular class of men for the cultivation of bhang in this district.

11 to 13. No knowledge.

14. Each of the three drugs is produced in hill countries.

15. No knowledge.

16 and 17. As above.

18. No knowledge as regards ganja and charas. Bhang, if kept in a damp place, or if it gets wet, goes bad.

19. Ganja and charas are used only for smoking, and prevalent in large cities or towns.

20. Generally Hindu and Musalman fakirs are used to such drugs. They are found in large cities or towns.

21. No knowledge.

22. As above.

23. Bhang is never used for smoking.

24. Bhang is used by every class of Hindus, and is used in drinking. Fakirs are much addicted to bhang, and they can be found everywhere.

25. Increase in consumption of bhang is due to increase in population, and its consumption is larger than that of the other two drugs.

26. Fakirs are habituated to it.

27. Generally found amongst fakirs, and those who associate with such fakirs use it.

28. No knowledge.

29. Consumers wishing to increase the intoxication of bhang mix dhatura. Dhatura is not publicly sold at shops.

30. These drugs are sometimes used in solitude and sometimes in company. The use is not confined to any fixed time. The effects of society produce this habit among children.

31. Habit is easily formed and increased by evil associates. Difficult to break off.

32. The use of these drugs in these districts is not based on any custom, social or religious. Use is not obligatory. Largely used by fakirs. Habitual use has a tendency to increase the quantity, and thereby render it injurious to health.

33. General opinion is against the use of these drugs, and there is no custom (whether religious or moral) establishing their use. Excessive use produces general debility, rendering the man perfectly useless in a very short time. In the districts of this country there is no custom to worship hemp.

34. Generally fakirs are addicted to these drugs. Difficult to be broken off, except at the sacrifice of great bodily discomfort. I know nothing about the number of such consumers.

35. Can be prohibited, *i.e.*, habitual consumers should be allowed to continue the habit, but beginners could be entirely prohibited. This prohibition would not, I think, cause discontent. Consumers of bhang, charas and ganja are not likely to take to alcohol.

36. The consumers of these drugs have no inclination towards alcohol.

37. No knowledge.

38 and 39. As above.

40. Sometimes native physicians prescribe bhang for ague. It is also given in the treatment of cattle disease.

41. Moderate use of bhang (*a*) creates appetite for food, (*b*) helps to bear up extra manual labour, (*c*) is a preventive in malarious and unhealthy tracts, (*d*) is used medicinally in many other ways.

42. Moderate use of bhang is harmless and sometimes beneficial.

43. Those using bhang moderately are always quiet and harmless to neighbours. Those using ganja and charas are troublesome.

44. The immediate effect of the moderate use of any of these drugs produces intoxication and liveliness; it refreshes the mind. Bhang creates appetite. Intoxication lasts according to one's habit and constitution. The corresponding effect creates uneasiness.

45. The habitual use of these drugs produces evil effects, physical, mental and moral. In old age, it injures impeding digestive powers. The use of ganja and charas produces cough and asthma, and gradually impairs the mental powers and destroys manly powers, deadens the intellect, and makes one talkative; also produces temporary insanity if it be considered curable. Long habitual use of these drugs injures the whole system rendering it incurable.

As regards remaining points I have no knowledge.

46. Discussed in No. 45.

47. Not hereditary; acquired in bad company.

48. As 45.

49. No reply to first sentence. Prostitutes take it. Excessive use causes impotency.

50. As 45.

* Translation.

51. Bhang does not lead to crime. Ganja and charas consumers are in the habit of gambling.

52. As 51.

53. Excessive indulgence in any of these drugs does not incite to unpremeditated violent crimes. It sometimes incites to petty crimes, such as gambling or theft.

54. These drugs are not used by criminals to fortify themselves to commit a premeditated act of violence or other crime.

55. Generally criminals mix dhatura in bhang to further their designs. Complete stupefaction is not induced without admixture of dhatura.

56. As 55.

57. Ganja and charas are used for smoking. Cannot say by experience. State only on report.

58. The system is working well. Scarcely any case of illegal consumption.

59. As 58.

60. Ganja is not produced in these districts. Nothing is known how it is made.

61 and 62. As 60.

63 and 64. No objection.

65. Cannot propose any alteration in the taxation.

66. Have no knowledge how to distinguish the different kinds of ganja, nor can propose any alteration in the rates of taxation.

67. No objection.

68. Shops are established; licenses granted; sales take place according to rules.

69. Have heard that shops are established after the wishes of the people have been consulted.

70. There is no Native State adjoining this district.

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66. *Evidence of* KAZI SYAD AHMAD, *Zamindar, Peshawar.*

1. The information that I am going to give I have obtained from the fakirs and others who use hemp drugs both morning and evening as "nasha."

2. Charas is made from bhang, but not in our country. It is imported here from Yarkand, Kashmir and Kabul. Ganja is neither made nor used by people here. Consequently there is nothing known about it.

3. The hemp plant grows spontaneously in abundance at Hashtnagar and Doaba, the northern part of the Peshawar district.

4. It is known by one name, bhang only, throughout the district, and this name refers to exactly the same plant.

5. Temperature of climate is said to be necessary to the growth of the wild hemp. It grows in abundance in climates like Peshawar, Kabul, Kashmir and their neighbouring countries.

6. The wild hemp, as a rule, does not grow densely here. Its growth is scattered.

7. The hemp plant is not cultivated in this district for any use. The wild plant that grows here is used as bhang, and its extract prepared by boiling is mixed up with sugar and called majum, which is used to stupefy children when they are going to be circumcised, and also to produce sleep when it is wanted.

8. There has been no increase or decrease recently, as far as I know, in the growth of the wild bhang. It grows to the same extent now as it did twenty years or so ago.

9. There are no particulars to be given regarding its cultivation except that the new plants which come forth grow from the seeds falling from those which have attained their maturity.

10. As there is no cultivation of hemp in this part of the country, so there is no special class of its cultivators.

14. (*c*) Bhang, which is produced from the wild plant, is prepared at Hashtnagar and Doaba, and brought down by people for sale to the contractor, but to what extent it is not known.

16. Bhang is prepared by people in their houses and by fakirs at takias. It can be prepared from the hemp plant wherever grown.

17. The only preparation, majum, made of the hemp drug in this part of the province, is made by the contractor only.

18. The bhang drug deteriorates, it is said, by keeping in damp and cold places. The only measures taken to prevent deterioration are to keep it in warm and dry places.

19. Charas, as far as I have been able to find out, is used only for smoking in our country.

20. Fakirs, as a rule, and a few respectable and well-off persons smoke charas, the former in takias and the latter in their houses.

22. There is no native charas here. The foreign charas used is imported from Yarkand, Kashmir and Kabul.

23. Bhang in its original state is never used here for smoking.

24. The people who drink bhang, as a rule, belong to poor classes. There are very few respectable men who use it. They indulge themselves in wine and spirituous liquors.

25. The use of bhang and charas is neither on the increase nor on the decrease. It is in the same state now as it was twenty years ago.

26. The proportion of the consumers of each of the four classes asked may be ascertained from the contractor. It is not known to us.

27. The people who are in the habit of using the bhang drug belong to low classes, and it is the association with fakirs and visit to public places—brothels, etc.—which lead people to this habit.

28. The average allowance and cost of each of these drugs to a habitual moderate consumer is a pice only, and to a habitual excessive consumer, an anna per diem.

29. The ingredients ordinarily used with bhang are almonds, poppy seeds and cardamoms. These are mixed with hemp only by those people who are well-off. Fakirs and poor people use it alone.

30. Bhang is generally taken in company, and its consumption is mainly confined to the male sex, and is practised at any time of life. Little children are never given any of these drugs except at the time of circumcision, and this practice prevails among Musalmans only.

31. The habit of consuming any of these drugs

is said to be easily formed, and it is difficult to break off.

32. There is no social or religious custom in regard to the consumption of these drugs among Musalmans. The use of any intoxicating drug is condemned by the Muhammadan law.

33. The consumption of each of these drugs is regarded by Musalmans as unlawful.

34. It would not be a serious privation to consumers to forego the consumption of the drug they use. They would feel it hard for a day or so to be deprived of it.

35. I do not think it would be possible to prohibit the use of any of these drugs. It would be lessened and practised secretly by imposing restrictions on them. The prohibition is not likely to occasion any serious discontent, nor would it amount to a political danger. The prohibition is also not likely to be followed by recourse to alcoholic stimulants or other drugs.

36. I do not think that alcohol is now being substituted for any of these drugs, as most of those who use bhang belong to the lowest and poorest part of the community, who cannot afford to substitute alcohol for any of these drugs.

43. Yes; they are inoffensive to their neighbours.

44. It does not produce intoxication, but it makes man stupid and dull.

45. It has not come to my personal knowledge or experience that the *moderate* use of it has caused any physical, mental, or moral evil effects, though cases occasionally come to notice in which the *excessive* use of it has produced evil effects, principally insanity.

46 to 70. I am, from my own experience, unable to reply to the remaining questions, nor is there anyone in the district who can do so.

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67. *Evidence* of* Sheikh Raiz Hussain, *Kuraishi, Zamindar, Multan.*

1. I have no personal experience about the use of these drugs, and I have derived my information from the circumstances of the consumers.

2. Ganja is neither imported into Multan nor consumed here.

Charas is imported from Yarkand and from other places is Khurasan

3. Hemp plant grows spontaneously in abundance in the Jullundur, Jammu, Rawalpindi, Simla, Amritsar, Kangra, Hoshiarpur, Gurdaspur, and other hilly countries. It also grows wild in native gardens.

4. It is known by the following names:— Bhang, sardai, thandai, sabzi, sukha, buti, warni, kanwal patti, surkh naini, and turra.

The following kinds of the hemp plant are strong intoxicants: kuhi, balola or danadar bhang, batha or bardana green leaves of bhang which are parched; and nagni which is cultivated on soil manured with the remains of snakes.

5. For the wild growth of the hemp plant excessive rainfall, humid and cold climates, damp and soft soils are necessary.

6. Generally dense.

7. (*a*) and (*b*) No.

(*c*) Yes.

(*d*) No.

It is cultivated round villages and large towns and native gardens.

8. In this district the produce of bhang is very small, because the hemp imported from the hilly districts is preferred on account of its being a strong intoxicant.

9. The hemp plant is cultivated in October-November, February-March and July-August. Soft soil is prepared for it; the grass in it is destroyed, the land is manured, and then it is watered after sowing the seed. It is also watered afterwards, and the plant is ready within three to five months.

10. There is no special class of cultivators in this district. It is generally cultivated by the consumers themselves.

11 to 13. No.

14. (*a*) and (*b*) No.

(*c*) Bhang is prepared throughout the province.

15. Ganja and charas are not prepared at all in this province.

Bhang is prepared by the following methods:— (A) It is smoked in a huka instead of tobacco, and it affects the brain at once; (B) it is prepared for eating (1) by mixing the bhang powder with sugar and straining it through a cloth; (2) by preparing sweetmeats with the admixture of bhang for purposes of intoxication; (3) by extracting the juice of bhang after boiling it with ghi and water, and preparing it in the form of majun adding sugar to it; and (4) by pounding it with water and thereafter adding milk and sugar to it.

16. Ganja is not prepared. People generally prepare bhang in their houses from the hemp plant wherever grown.

17. People generally prepare the drugs in takias, Hindu temples, and dharmsalas. In large cities there are bhangar-khanas or places where bhang is always kept available for drinking, and people use it at the premises after paying for it. At such places charas is also available for use.

18. Ganja is not imported here. Charas keeps good for a year, and thereafter commences losing its effects; and it completely deteriorates after five or six years. Bhang loses its effects after three years, and after four years, becomes quite useless. By ordinary care it keeps good for a year. The cause of its deterioration is that the dust which it contains damages it; but if it be kept in an airy place, there is less chance of its deterioration.

19. Ganja is not imported nor consumed here. Charas is smoked, and well-to-do persons extract its juice by frying it in ghi and use that juice for eating.

20. Among Musalmans, musicians, kanjars, and among Hindus (purbia) syces, Khatris, Brahmins, sadhus and shopkeepers generally use charas. People of other castes also, such as sweepers, Pathans and menials, use charas. The

* Translation.

proportion of consumers in large towns is 7 per cent., and in villages 2 per cent. of the population.

21. Ganja is neither imported nor consumed.

22. Foreign charas imported from Bokhara, Yarkand, Samarkand, Herat, etc., is used here.

23. Bhang is smoked in this country, particularly in large towns, by no particular classes.

24. (*a*) Wealthy persons occasionally eat bhang in the form of majun.

(*b*) Khatries, Brahmans, shopkeepers, gosains, sadhus, fakirs, kanjars, musicians, Pathans, takiadars, qualandars, beggars, acrobats, actors, dancers and Biloches drink it. The proportion in large towns is 18 per cent., and in villages 4 or 5 per cent.

25. Ganja is not consumed. There is a decrease of 10 per cent. in the use of charas and bhang, because the consumers of these drugs have taken to drinking—the consequence of liberty in the enjoyment of which people disregard religious bindings, and more so, because there is strong intoxication in liquor as compared with bhang and charas.

26. Of the 18 per cent. consumers of bhang

(*a*) $\frac{11}{18}$.

(*b*) $\frac{4}{18}$.

(*c*) $\frac{2}{18}$.

(*d*) $\frac{1}{18}$.

Of the 8 per cent. charas-consumers—

(*a*) $\frac{5}{8}$.

(*b*) $\frac{2}{8}$.

(*c*) $\frac{1}{8}$.

27. Among Muhammadans, chiefly the menial tribes use bhang; and among the Hindus, generally all classes of people. Charas is consumed by the menial sects among Hindus and Musalmans. These drugs are used occasionally for the enjoyment of sexual pleasures, and then the habit is formed by occasional use and bad company.

28. (*a*) Bhang, 6 or 7 mashas.

(*b*) One or one and quarter tola.

(*a*) Charas, 4 mashas.

(*b*) One tola is used per day.

29. No ingredients are mixed with charas. Aniseed and black pepper are generally mixed with bhang. In special cases, when used in company or by well-to-do persons, almonds, musk-melon seeds, cardamoms, sugar and milk are mixed with it. Ready made "bhang-massala" is not sold anywhere. Very few persons mix dhatura with it for purposes of strong intoxication. Bad characters, however, mix dhatura for administering to their victims to carry out their criminal designs.

30. Generally the consumption of these drugs is practised in company; and by such people who dislike company, in solitude. Generally the male sex, and very few women use the drugs. Children do not use it.

31. The habit is easily formed by the company of habitual consumers or by occasional use, and it is difficult to break off the habit. There is a tendency for the moderate habit to develop into the excessive.

32. Bhang is offered at the Hindu temples of "Devi" and "Kali" to the goddess, and these people consider it sacred to take doses by which the habit is very likely formed and proves injurious. The use of bhang is generally regarded as essential (at these temples), and the habit is moderate.

33. Except those people who regard the use of bhang as a religious custom, all other classes of the public do not consider it good. Habitual consumers also, after using the drug for some time, generally complain and regret for having acquired the habit, but they cannot forego it. About one per cent. of the habitual consumers have a good opinion of the drug. People look down upon the habit simply because the consumers themselves after using the drug for some time, discover its injurious effects to the constitution and brain. The hemp plant is not worshipped. This answer also applies to the case of charas.

34. It would be a privation to the habitual excessive and moderate consumers to forego the habit, because the diseases to which the consumers become subject by the use of these drugs and the effects of which they do not feel owing to the intoxicating effects of the drugs, give trouble when the habit is broken off, and the consumers feel fatigued, uneasy, and uncomfortable, etc., and the privation is sometimes very serious in consequence.

The probable numbers have been given in answer to question No. 26.

35. Having regard for the welfare and the good of the people which the British Government has always in view, the prohibition is imperatively necessary and could be enforced. Loyal and intelligent subjects and well-wishers of the country will welcome the prohibition, and the unscrupulous habitual consumers will indeed dislike it. But as this prohibition will be for the good of the people, it is not hoped that any class of persons would resent it.

Regarding the enforcement of the prohibition it should be enforced like other new laws and regulations, exceptions being made to some extent, in the case of the existing old habitual excessive consumers, because its sudden stoppage would cause them serious privation. People certainly would consume the drugs illicitly, but when punished for contravention of the rules, they would gradually refrain, and the practice will ultimately cease. No serious discontent can be apprehended from the prohibition because no such opposition can be expected from the consumers which may amount to a political danger. On account of this prohibition nearly one-fourth of the consumers would have recourse to alcoholic stimulants and other intoxicants. If, however, the habitual excessive consumers are exempted from the prohibition, the numbers who would take to drinking, etc., would be much less than one-fourth.

36. Of the consumers of these drugs 25 per cent. have commenced taking spirituous liquors instead of these drugs, because it gives stronger intoxication.

37. I have no knowledge of this.

38. Ganja is not consumed.

39. I know nothing about this.

40. Native physicians prescribe bhang for internal and external use and also for the treatment of the cattle diseases.

41. Ganja and charas are not beneficial in their effects, but as regards bhang it, (*a*) if taken in very small quantity so as not to give intoxication, is considered to increase the appetite; and if it is

drunk for the purposes of intoxication it creates false appetite, and is not digestive in both cases ; (*b*) it does not give staying-power under severe exertion or exposure or to alleviate fatigue, but, however, if it is ground in water it has cooling effect ; (*c*) in unhealthy tracts the use of bhang is considered beneficial ; (*d*) in any other way it does not appear to be beneficial.

There are no special classes who use the drug for any of the above purposes.

42. It is not beneficial, but is injurious as stated in answer to question No. 33.

43. No.

44. The immediate effect of its use is paleness and laziness. It is not refreshing. It does not make the consumer insensible, nor does it allay hunger. Its intoxication creates appetite. Its effect lasts for three hours, and its after-effects are fatigue and forgetfulness, and the want of subsequent gratification produces uneasiness and longing for a further dose.

45. The use of these drugs produces noxious physical and mental effects. It injures the digestion and causes loss of appetite, and the consumer has no tendency for food until he uses the drugs. The excessive or moderate use of charas causes bronchitis and asthma.

The excessive or moderate use of bhang causes indigestion and dysentery. It greatly impairs the moral sense and induces habits of immorality and laziness. It also induces habits of debauchery. It also produces insanity by excessive use; this insanity is not of a permanent nature, but of the kind of melancholia, because by giving up the use of these drugs and by skilful treatment the consumer recovers. Consumers who become insane by the use of these drugs are not violent, but only talk nonsense. Those people who by the use of these drugs become subject to mental anxiety or brain diseases still use these drugs, but other people who suffer from the said diseases have no longing for the use of the drugs in order to obtain relief.

46. By the excessive use of these drugs the symptoms mentioned above appear much earlier than by moderate use.

47. It is not an hereditary habit, but is only formed by the company (of consumers). The children are, however, weak and degenerated.

48. As the effect of these intoxicants is extremely arid and cooling, the offspring of the consumer is always weak, because the sexual power is affected.

49. At first the moderate use of bhang and charas is practised as an aphrodisiac, but gradually it develops into the excessive habit and tends to produce impotence. Prostitutes also use the drugs for this purpose, and they prove very injurious, because these drugs dry the blood and tend to produce impotence, and by their use the consumers practically become impotent, more so by the use of charas.

50. Please see answer to question No. 49. The only difference is that the excessive use makes the consumer impotent much earlier than the moderate use.

51. Some bad characters commit crimes by means of these drugs, generally offences under sections 377 and 379 of the Indian Penal Code, and in some instances the criminals stupefy their victims by administering these drugs in furtherance of their criminal designs.

52. Crimes are committed by inducing the excessive use of these drugs, and by means of these serious and minor offences are committed.

53. Certainly indulgence in charas incites to unpremeditated crimes, violent or otherwise, but I can give no instances.

54. No; on the contrary, their use depresses the spirits.

55. Yes.

56. Bhang proves less injurious, if ingredients, such as aniseed and musk-melon seeds, be mixed with it ; and moderate consumers often mix these ingredients ; but in the excessive use such admixtures are of no use. The admixture of dhatura increases intoxication, and, moreover, effects complete stupefaction, the consequences of which are very injurious as stated in answer to question No. 45.

57. Charas is only smoked, and its effects are injurious as stated in answer to question No. 45, etc.

Oral evidence.

Question 1.—I have noticed in what respects the bodies, habits and characters of consumers of bhang and charas differ from those of other people. I have observed both occasional and habitual moderate and excessive consumers in the cities and in villages, rich and poor. No friend of mine is a consumer, but a servant of mine is. A relation of mine who was a consumer is now dead, and some of my co-religionists are smokers.

Question 7.—People who are habitual consumers sometimes grow the plant for themselves. The patches of cultivation are sometimes as large as thirty-second part of an acre. The strength of the drug depends on quality of the tillage, and manure is sometimes added after the plant has grown a foot or two high.

Question 35.—Charas is more injurious than bhang. The charas-smoker is good for nothing. The only moderate consumers, I know, are wealthy people, who can afford other intoxicants. The moderate consumer of charas almost invariably becomes an excessive consumer, and his mind is speedily affected. This drug is more mischievous than liquor. The harm which results from alcohol, if taken in moderation, is not nearly so great as that from charas, and, moreover, liquor is more expensive, and people cannot afford to take so much of it. It would be impossible to make charas so expensive as alcohol; if it were possible to do so that would be one way of dealing with the subject.

The use of bhang is increasing, and it is worse than alcohol because it produces diseases, which alcohol does not. It would be well to prohibit bhang also, but if it were taxed that would do good. I never heard of Moulvi Murid Ghaus having preached against the hemp drugs, but I quite sympathize with such efforts.

Question 53.—Since writing my answer I have come to know of a case of murder due to bhang. Attar Beg was a tahsil chaprassi, and was murdered by a fakir under the influence of bhang. The fakir was hanged. This occurred three or four years ago in the Muzaffargarh district. There was no enmity between the parties, and bhang was wholly responsible for the crime. The murderer was a constant consumer of bhang, and did nothing else, and I expect that the drug will be mentioned in the record of the case. The murdered man was 80 years old.

68. *Evidence* of* KAURA KHAN, *Khan Bahadur, Zaildar, Jatoi, Muzaffargarh District.*

1. As I am a great zamindar of Muzaffargarh and Dera Ghazi Khan districts, and hemp plant being cultivated and its produce being used in both the districts, and especially and zemindars and zaildars have connection with cultivators and drug contractors, and with such men who use the drugs, I write this evidence from my experience. As ganja is neither produced nor used in this district, my answer will be with regard to bhang and charas only.

2. I concur with the opinion expressed in this question with regard to the products of the hemp plant and the different varieties of ganja prepared from the plant. Although charas is not prepared in this district, yet I know the way in which it is prepared. Bhang is known in this district by the following names :—as bhang, sawee, nimanee, bootee, sukha, bijya, and sardaee. Charas is known as charas. In this district the seed of the hemp plant is called bhang.

3. The hemp plant is cultivated in this district, and does not grow spontaneously. It grows spontaneously in hilly districts, and I do not know in what district it grows abundantly.

4. The spontaneous growth of the plant is called kahee bhang, and the different names of the plant have been noted in answer No. (2).

5. Temperate climate is required for the production of this plant, and if there are sufficient rains, from October to January, the plant grows spontaneously. The hemp plant does not grow in the land containing saltpetre.

6. The growth of the wild hemp plant, dense or scattered, depends upon the seed. If hard wind blows, the seeds are scattered, and consequently the growth is not dense, otherwise the growth is dense.

7. The hemp plant is cultivated for the production of—(*c*) bhang, (*d*) seeds. The seed is sometimes got from bhang also. In this district the cultivation of the plant is larger in Alipur tahsil, but not so large as to meet the demand of the district. Bhang is imported from Multan and Dera Ghazi Khan districts. About 100 maunds of bhang are prepared in this district.

8. I do not know any particulars of increase or decrease of the cultivation of the hemp plant.

9. If the land is made soft by ploughing it three or four times and the manure of sheep or goats is put in the land, the plant grows abundantly, and if, at the distance of half a foot, four or five seeds are sown together, the plant grows largely. The latter way is adopted when tobacco, onions, brinjals and garlic are sown with it. The seed of the hemp plant is sown like juwar and bajra, and the plant grown in sailaba lands is more intoxicating.

10. Only the agricultural cultivators cultivate the plant.

11 to 13. I cannot say anything about this.

14. Only bhang is prepared in this district. The cultivators cultivate the plant according to their requirements and prepare bhang from it, while others get it from licensees who bring it from other districts. About 100 maunds of bhang are prepared in this district.

15. I cannot say anything about this.

Although not prepared in this district, yet it is used in this district, and the method of the formation of charas is the same described in question No. 2. Charas is not eaten but smoked in hukas. Hakims prescribe it as medicine.

When the plant is ripe, it is cut and well dried in the sun.

The above relates to cultivated bhang and not to the wild plant.

16. The cultivated bhang is prepared in houses as well as in the fields wherever grown.

I cannot say about the preparation of ganja or charas.

17. Bhang is prepared by the cultivators. With regard to charas I do not know.

18. Charas generally deteriorates after three years, and loses its effects to a certain extent. It should be kept in a utensil safe from exposure to the air. Bhang deteriorates after five years, even if properly kept. It loses its effects through rainfall or if kept in a damp place. It should consequently be well dried, and, as far as possible, be kept in a dry place.

19. My answers are regarding bhang and charas only and not with regard to ganja. I know nothing about ganja. Charas is smoked in hukas, and hakims prescribe it as medicine, as noted in question 15.

20. No special classes smoke charas. Low persons, like kanjars and mirasis, smoke it.

21. Ganja is not used in this district.

22. Desi (native) charas is used in this district, and is imported from Multan.

23. Bhang is only drunk and not smoked.

24. (*a*) Well-to-do men take it in halwa (composition of flour, sugar, and butter). The proportion of such men cannot exactly be stated, as they take it in their house.

(*b*) All sorts of men, whether poor or wealthy, take bhang, and the number of such men is 20 per cent. of the population.

25. The use of charas is nearly the same, while the use of bhang is increasing, for the children of such men even have begun drinking bhang. Uncivilized men do not forbid their children to use it; in a way, they themselves encourage them.

	Ganja.	Bhang.	Charas.
26. (*a*)	*Nil*	6 per cent.	¼ per cent.
(*b*)	„	12 „	¼ „
(*c*)	„	2 „	None.
(*d*)	„	*Nil.*	*Nil.*

27. Charas is used by low men, and the frequent use of the other drugs leads to charas, *e.g.*, the use of bhang leads to charas and that of liquors to opium, and the men who smoke the huka ultimately take to charas-smoking.

Bhang is used by the fakirs and zamindars. The former use it to remove anxieties, and the latter to bring sleep and excite hunger.

	Ganja.	Charas.	Bhang.
28. (*a*)	*Nil*	0 2 0	0 0 9
(*b*)	„	0 4 0	0 2 0

	Ganja.	Charas.
29. (*a*)	*Nil*	Tobacco.
(*b*)	„	Tobacco, cardamom and sandal.

* Translation.

Bhang.—Sometimes cardamom and black pepper are only put, and sometimes the bhang plant is moistened with water and put in hot ashes, and then pounded and prepared as usual with cardamom, black pepper, almond, and other "maghziats" (the kernel of water-melon seeds, etc.), and sometimes liquor is also mixed with it, as also is sugar.

30. Ganja is not used in this district. *Charas.*—Low persons often smoke it in company of each other, and is not confined to any time of life. Children do not use it. Bhang is generally used in every town and village of the district openly, and some houses are especially assigned, where it is prepared and drunk.

31. *Ganja.*—Blank. *Charas.*—The use of other drugs leads to charas-smoking. This habit, when once acquired, is difficult to break off. The moderate habit of the use of charas develops into excessive. *Bhang.*—One gets into the habit of drinking bhang in the company of the men using it, who always speak of it in glowing terms. One cannot get rid of this habit unless he gives himself up to other more intoxicating drugs, like opium or liquor.

32. There are no social or religious customs in regard to the consumption of these drugs.

33. The civilized dislike the use of all these drugs, for charas smoking blackens the blood and weakens the principal organs and causes sudden death. The productive organ of the body also turns useless. The men using it become very dirty, and are looked down upon by the people. Bhang, though less injurious than charas, destroys appetite and affects the brain when taken in excess, so that it does not leave the man quite fit for work. No class of men worship the plant in this district.

34. *Ganja.*—Nothing known about this.

To forego the use of charas and bhang will tell upon the health of consumers, will cause restlessness and pain in the body, and nothing appears to them to be agreeable, and sometimes it causes death. The proportion has been noticed in question 26.

35. If the Government think it appropriate to prohibit the use of any or all of these drugs, it may do something to the effect.

With regard to bhang it can be said that the people will secretly use it, but punishments and warnings will lead to better results, and though the prohibition to use these drugs will occasion discontent among the consumers, it will not amount to a political danger, because the people using it are generally of low position, and will most probably think that this prohibition is for their good. If the people are prohibited from the use of these drugs, they will give themselves up to drinking and the use of opium.

Another point worth noting is that duty, like acreage on poppy cultivation, may be levied on the cultivation of bhang also.

36. At present the consumers of these drugs are not much inclined to the use of liquors, although some of the well-to-do men take liquor along with these drugs, but it can be said that they use bhang for liquor or liquor for bhang.

37. I cannot say anything on this point. I know nothing of ganja. All these answers are regarding charas and bhang.

38. I cannot say anything on this point.

39. If after smoking charas a little bhang is drunk, in which almonds, kasni and other ingredients are mixed, it does not injure much, or if after smoking charas butter and milk are used, then even its effects are not injurious.

40. Nothing can be said about ganja. Native doctors prescribe charas as a medicine in several diseases in small quantities. It is not used in cattle diseases. Bhang is more largely used than charas for increasing appetite and as a sleeping draught, and sometimes as a tonic also.

41. (*a*) Charas is not used as a food accessory or digestive, while bhang is used for this purpose.

(*b*) Charas is not used to alleviate fatigue, while bhang is used for this purpose. The hakims do not prescribe any of these for this purpose.

(*c*) Nothing can be said about ganja and charas, although bhang is sometimes given to remove remittent fever.

(*d*) No particular benefit is derived from the use of these drugs, nor do any particular class use them for such purposes.

42. If taken as medicine it is beneficial to one's health; for it will be only in small quantity and will remove the diseases for which prescribed. Hakims prescribe it along with other medicines.

43. Moderate consumers are inoffensive to their neighbours.

44. The immediate effect of the moderate use on the consumer is a little cooling. It is not refreshing, although the consumers think it refreshing. It improves appetite, but ultimately it does allay hunger. The effect lasts only for three hours, and the want of subsequent gratification produces longing and uneasiness.

45. I know nothing of ganja. The following are the noxious effects of the use of bhang and charas which I have witnessed: In reality their use at last deadens the intellect and produces insanity, and, if not duly treated, it becomes permanent. It can be induced by the use of these drugs. The use of charas and bhang does no good to the consumers in obtaining relief from mental anxiety or brain disease, though, when given, it makes them quiet for a time. There are several instances that men have turned insanes and useless through the use of these drugs. They are at first used to induce debauchery, but at the end they impair the constitution.

46. There is one Fazla at Jatoi (the place where I live) who was once a great zamindar, but through the use of bhang and charas has disposed of the whole of his moveable and immoveable property and has become a beggar. In consequence of his becoming insane, he has several times been sent to jail. In other words, he has destroyed not only himself but his family also.

47. Their use does not in any way appear to be a hereditary habit, although in some cases children imitate their elders.

48. The descendants of fakirs (beggars, etc.) do use these drugs. Similarly some zamindars also use them.

49. The zamindars generally use them as an aphrodisiac, and, it is so used by the prostitutes, and at last their use tends to produce impotence.

50. The consequence of the excessive use of charas and bhang are as follows: Charas.—The smoke of charas weakens the mind and brain and causes sudden deaths. Bhang.—Its use makes one senseless, and excites undue laughter and nonsensical talk, and produces immoral thoughts and allays hunger.

51. The consumers of these drugs are not bad characters; they remain sunk in their idle thought of taking these drugs. They are very cowardly, and in cold weather do not come out often. They

of course do this much, that sometimes they steal away hemp plants from the fields of the cultivators.

52. The excessive use of these drugs makes the consumers very cowardly and flattering.

53. When, from excessive indulgence of these drugs, one becomes insane and cannot control his senses, he may commit unpremeditated crime, violent or otherwise. He may commit petty crimes often. As, for instance, the person mentioned in answer No. 46 has been several times convicted of assaulting men, but he has not done away with his habit ; in fact, his habit is every day increasing, and if he continues, he will be sent to a lunatic asylum.

54. Charas and bhang are not used for this purpose.

55. It is quite possible that the criminals may be using these drugs to stupefy their victims ; but such an instance has not been heard by me. The drugs can be mixed in flour.

56. (*a*) The admixture of bhang with dhatura, when moderately taken, is only more intoxicating.

(*b*) The excessive use of the above admixture produces brutal thoughts and dryness of throat, and this kind of use is the worst of all.

57. Ganja and charas are used in English medicines. Native hakims very seldom use them. Ganja is not all used by the native hakims, while charas they use often in several diseases.

58. In my opinion it would not be improper if the use of these drugs are prohibited, and the best way of doing this is that the acreage duty be levied, on the cultivation of the hemp plant as that levied on poppy cultivation and be carefully supervised.

59. The cultivated area of bhang may be ascertained and acreage duty levied thereon. The officers should be required to inspect the fields, in short, the rules regarding poppy cultivation be extended to the bhang cultivation also.

60. Nothing can be said about ganja, as it is not prepared in this district.

61. Charas also is not prepared in this district.

62. Bhang cultivation should be supervised the same way as the poppy cultivation. This is not a difficult task, and can be accomplished through the tahsil officials.

63. The present system really requires modification, inasmuch as it does not bind the consumers to take their supplies always from licensees. It should be binding on the public, that they should get their supplies from the licensees and should not store them in their houses.

64. The import of these drugs from other districts should be carefully supervised.

65. Ganja and charas are not prepared in this district, and duty may be levied on the cultivation of bhang as on the poppy crops.

66. I cannot say anything with regard to this.

67. I cannot propose anything for ganja and charas ; but some duty should be levied on the cultivation of bhang.

68. In large towns there are shops for the vend of bhang and charas from which the public get their supplies, while the zamindars secretly get them for their use.

69. The shops are opened according to the population of the town and number of consumers. The wishes of the people are not consulted.

70. When supervision is not fully made, it is quite possible that smuggling of hemp drugs is carried on.

Oral evidence.

Question 1.—The answers were written at my direction, word for word.

Question 2.—The seed is eaten in my country, and produces some "nasha." The seed is called "dana bhang" as well as "bhang." The seed is not so intoxicating as the leaves. It is sometimes pounded and drunk in water, and sometimes eaten dry. I have not seen oil made from the seed. The seed is infused for "nasha," not as an ordinary food.

Question 3.—The plant is cultivated in Muzaffargarh, Multan, Dera Ghazi Khan, and also in the state of Bhawalpur. It was formerly cultivated in fields to a greater extent than it is now. Some twenty years ago Moulvi Murid Ghaus began preaching against it in the Dera Ghazi Khan district, and threatened eternal punishment to those who grew it. In consequence, some people ceased to cultivate the plant. The Moulvi declared that the drug made people lazy in their devotion and useless in their life. He died a year ago, after preaching against the drug up to the time of his death. People now only cultivate it for the most part on the borders of beds in their vegetable gardens, though a little regular cultivation might still be found. The heads of the plant grow finer in the gardens than in the fields.

Question 22.—Charas is collected to a very small extent by people walking through the crop with naked bodies, and then scraping off the resin which sticks to their skin. People do this when they want the drug for their own use, and it is done surreptitiously.

Question 33.—Men do die by taking a very strong draught of charas from the pipe. I have seen one man fall down and die in this way. I did not know him or his history. The bystanders thought the man was insensible and rubbed him two or three hours, but he never recovered consciousness. I cannot say how long after he fell he died ; he probably died immediately on falling.

Question 34.—When I say in this answer that the abandonment of the use sometimes causes death, I only state my belief ; I have no experience on the point.

Question 40.—Bhang is used as a medicine for cattle. It is charas which is not given ; liquor is given for the same complaints as bhang is given, and is superior, but people who cannot afford liquor give bhang. Honey is used in the same complaints.

Question 45.—In my district and in Dera Ghazi Khan and Multan, few people use charas continuously, and its effects therefore are not marked. In these districts charas is used for the most part in the cold weather. Bhang is drunk regularly all the year round by 6 to 12 per cent. of the whole population, and above that there are a few who take it in the hot weather only. It is only the very excessive consumption of bhang which produces insanity. I know one case in my own family about which I can speak confidently. I have seen other cases, but this is the one about which I know. This is the case mentioned in 46.

Question 46.—Fazla's uncle went mad like himself from the use of bhang, and his father became a little mad before he died. The father was also a bhang drinker. Fazla was sent to jail in the first instance, because he was wandering about. On the second occasion he was convicted by the Naib Tahsildar of an assault. He only went to jail twice. I knew his grandfather, and he was not mad, but his maternal grandfather went mad from

drinking bhang. I attribute all the madness in their family to bhang.

Question 53.—Except the case of Fazla, I do not know any case which came to Court.

Question 58.—I think it would be best that the cultivation of bhang should be forbidden, and that foreign charas should not be allowed to enter the country. Alcohol and opium are not so injurious as charas, and bhang is the worst of all, because it is got so cheaply that people take it to excess. If bhang were consumed in the same degree as opium and liquor, then I should put down opium as the most harmful, bhang next, and liquor less injurious.

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69. *Evidence of* Major-General M. Millett, *Retired List, Dharmsala.*

16. (*a*) Yes. Though bhang-drinkers generally meet at dharmsalas and other abodes of fakirs, where it is often given away.

(*b*) Yes.

18. As far as known, bhang does not deteriorate by keeping.

19. As far as known, yes.

20. Fakirs chiefly. Udasis probably the worst.

23. Believe not.

24. Not confined to any particular class. But its use is not considered respectable. Bhangi in the Punjab is a nickname, and sometimes a term of abuse. Bhangi is a sweeper in some parts of the North-Western Provinces.

25. Difficult to say for certain, but like other intoxicants believed to be on the increase.

29. Dhatura is used alone and mixed with bhang.

30. Generally in company.

Only those children (boys) kept for unmentionable purposes.

31. Yes. Absolutely and "yes" to all these questions. Reformation impossible.

32. Used sometimes at weddings and other social gatherings.

33. (*a*) Regarded with abhorrence by the respectable class. (*b*) Public opinion against it. Some Sikhs doubtless have brought themselves to think bhang-drinking as part of their religion, but it is not, and if they knew more, would not so consider it. Disrepute attributable to a man's innate sense of wrong-doing.

(*c*) Worship. Believe so, but no details to hand.

34. Yes, *now*. Same as opium, but future generations would "call us blessed."

35. (*a*) Prohibition—*gradual* it should be. "Drive a nail where it will go," is feasible. Educated intelligent native public opinion, which to a great extent leads that of the lower classes, would support prohibition.

(*b*) Illicitly, yes. As now for everything excised, a gentle and gradual, and statesmanlike execution of any new law secures success, this would not prove an exception. But this execution must not be left to subordinate native officers, a large number of whom are untrustworthy.

(*c*) Enforced—it is feared chiefly through informers. "Khillats" to headmen of villages and mahallas of towns would be useful. The immediate retirement of every native, country-born, or Eurasian Government employé found addicted to the use of these drugs. Full-hearted supervision by European Magistrates and police officers. But chief of all, the State must not profit by the sale of these drugs. Illicit articles seized should be "publicly destroyed by fire in the presence of the community" (at place when seized if practicable). Some thirty-five years ago I captured and destroyed in presence of two drunkards of the company to which I was attached several gallons of mahwa (*Bassia latifolia*) spirit. I have not suffered from the transaction.

(*d*) Discontent inevitable *at first* amongst the degraded classes.

(*e*) Political. No. Of course tact and discretion needed—tried, calm-minded European officials at the helm. No more danger than the abolition of suttee, female infanticide, and (the coming) infant marriage. Friction amongst the debased at first. But the innate sense of right existent in all men, latent now in many, would support the State. [As in female infanticide, the suppression of which was easy (of course not absolutely extinct yet). We can learn from its history.] Above all, the support of the God of Right, which has never yet failed. If we do right, we shall always have the support of the better classes of this country. 'Better' is used here to refer to the mind, not to the pocket.

(*f*) Recourse to alcohol, etc. It is feared so; but it must be remembered that the use of alcohol has largely increased. Inebriate Government officials—native—are, it is feared, common. Social drinking is on the increase. Castes who never used it except occasionally do so now. When I was a younger man it was exceptional; it is not so now. Offering "a peg" is now etiquette; formerly it was "*pap*"—sin. Hill beer drinking is known. There is a silly saying "You cannot make a man virtuous by Act of Parliament." The falsehood of this has been proved in Norway and elsewhere as far as relates to drink.

36. Not substituted—additional. It is the fault of those at the helm. If no profit were made from excise, a great improvement would follow. Destruction, not profit needed.

39. Ganja and charas smoking are more injurious than bhang-drinking.

41. (*a*) Bhang is alleged to aid the digestion—a mere excuse, and as silly as the excuse of the man, vain about his personal appearance, who alleges that the use of menhdi (*Lawsonia inermis*) keeps the brain cool.

(*c*) I think I have heard of its use as a febrifuge (supposed efficacy).

42. Doubt if these drugs can be used in moderation.

43. Doubtful. Are offensive (*i.e.*, harm-causing to those of their household).

46. See criminal records and Lunatic Asylum reports. The Commission need not trouble to enquire about indisputable facts.

47. No accurate *data*. The example is bad for children.

49. (*a*) Bhang is largely used as an aphrodisiac.

(*b*) Yes; made up into pastilles. Given to their clients also.

(*c*) Yes, like all aphrodisiacs, carries its punishment with it.

(*d*) Yes.

51. Yes, most professional bad characters use these drugs.

52. Yes. As No. 51. Rape, unnatural crime, deeds of violence.

53. The ganja smoker lives in the border land of homicidal mania. Numerous cases. See also criminal records. See also "Revelations of an Orderly" written by a country-born Magistrate of great experience (Benares, Medical Hall Press, republished 1866). This book was described by an inexperienced European Magistrate, some 30 years ago, as a gross exaggeration, but it is below, not above reality.

54. Yes. Often in cases of dacoity, rape, etc.

55. Yes. I remember a case where complete stupefaction, prior to robbery, was brought about by bhang alone.

56. Not modified, but increased by the admixture of dhatura.

57. Did not know that ganja and charas were ever drunk; may be.

58. My acquaintance is ancient; I can now only note results. There appears to be now practically no difficulty in obtaining these drugs.

59. As already stated, the only cure is destruction. Revenue must be sacrificed. Economy in numerous other ways will supply deficit.

62. Control easy. Forbid cultivation. To be consistent, forbid opium cultivation.

63. Yes; to both (*a*) and (*b*). The sufficient objection is they are not necessary to human life.

64. Yes. Prohibit exports and imports.

69. Local public opinion ought to considered most distinctly. I have known cases where brothels were objected to, and mahzarnamas (roundrobins) presented, showing that the people are naturally respectable, and averse to the disorder which such places produce. They should have, as far as I know, they do not have "local option."

If the employés of the State showed *clearly* that the removal of such places was proper, respectable natives would come forward readily enough. At present they are afraid, and suffer in silence, just as they suffer the exactions of fakirs, whose filthy ways of extorting money will not bear description. The State has but to be boldly despotic to earn the lasting gratitude of the well-disposed. It has but to crush out evil practices to strengthen its rule; it will suffer by fostering evils; it will never suffer by fostering good. The use of hemp drugs belong to the former class.

Abuse of *Cannabis indica;* B. P. *Cannabis sativa; Linn. Cannabis indica, Cashmereana* (Honigberger—"Thirty-five years in the East") (H. Balliere, 219, Regent Street, London 1852).

I remember writing a short report on this subject some twenty-one years back. I now at the request of the Revd. A. R. Macduff, M. A., Chaplain, Dharmsala, reply, as far as my memory serves me, to some of the questions propounded by the Indian Hemp Drugs Commission.

Numbers given in margin refer to the questions set by the Commission.

NOTE.—For interesting particulars about charas, ganja, bhang, see pages 153, 154, 155, &c.

NOTE.—Honigberger, Vol. I, page 157, Op. Cit., describes *Cannabis sativa* as the European, and *Cannabis indica* as the Indian plant,

Oral evidence.

Question 1.—From September 1857, I have been in the service of Government in India. I was in the Police Department in the Punjab from 1864 to 1887. I am now residing in the Punjab, at Dharamsala or Multan. I am on the unemployed list, and in receipt of Colonel's allowances.

Question 24.—"Bhangi" is a Purbhea name for sweeper, as well as I know. I do not know that it is connected with the drug bhang, but I have always supposed it to be so, correctly or not I can't say.

Question 29.—The use of dhatura by itself is a general recollection. I cannot remember precisely how it is used, but I think it is used as a sherbet, and when smoked is mixed with other articles. It is some time since I took interest in this portion of my work.

Question 35.—My view in regard to all intoxicants is extreme. I should like to see all intoxicants prohibited which cannot be proved to be actually necessary. I am an absolute abstainer myself, and should not take any intoxicant even in jelly, or allow a doctor to prescribe it.

The prohibition of ganja and charas is feasible, but of bhang in the "manjha" would be difficult, because the people are so addicted to it. I do not know enough about the plant to say whether it would be difficult to exterminate it. I don't know whether it grows wild, and don't remember even having seen it.

From what I have read, I understand that the prohibition of drink has been to a great extent successful in Norway, drunkenness having been largely reduced. But there would, of course, always be a certain amount of illicit consumption. I had the American States in my mind besides Norway as offering an example of successful prohibition. I know nothing personally about these States; but I had recently read gospel and temperance literature which led me to this conclusion. I do not mean religious periodicals; nor do I generally read newspapers. The books I refer to show that the people are happier and more moral, and that the statistics of criminals, lunatics and poor-houses are more favourable in consequence of prohibition. I have been told that liquor was easily procurable in the State of Maine in spite of the prohibition.

Regarding Government getting profits from intoxicants, I certainly held that it was not justifiable for Government to derive revenue from intoxicants, even should it find absolute prohibition impracticable. I thought there was no middle course between total prohibition and leaving the thing alone. I think I must admit, however, that if prohibition is found to be impossible, Government cannot be blamed for taxing the article. When I wrote that the "State must not profit" I was thinking of Calcutta and other places where the shop is kept sarkari, and the drug is sold on behalf of Government. That at least is the idea in the minds of the people. I say so, because I wanted opium the other day, and I was told that it would not be got because there was no sarkari; that is, I understood, no one with permission to sell the drug.

Question 46.—My opinion regarding the drugs is based on my experience as well as on the criminal records and lunatic asylum reports. I must have seen ganja, because I have seen it placed in the pipe to smoke; but I do not know the drug by sight. I cannot give any facts on which my experience is based; but I have recollection of a case which occurred in 1865 on the Rohtak road, bhang having

been used for stupefaction instead of dhatura. I refer the Commission to the criminal records and asylum reports for facts which established the evil effects of the drugs both as regards health and crime. After so many years what remains on one's mind is general impression.

Question 49.—I have been told by persons who used hemp for the purpose that it has aphrodisiac effects. It is used instead of cantharides because the latter has dangerous effects, just as quinine is similarly used at home.

Question 69.—I cannot quote any case in which a representation has been made regarding the sale of these drugs without meeting with notice from the authorities.

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70. *Evidence of the* Rev. G. A. Lefroy, *Member of the Cambridge Mission, Delhi.*

1. I know scarcely anything about the matters with which this Commission deals. I have, however, come across in my work among the Chamar caste a few facts in connection with the smoking of charas which may possibly be worth recording. I give them in answers to questions 31 and 33.

31. I only know about charas. I do not believe the habit of smoking it is very quickly formed. I have known two or three cases of young men who have commenced it, but, on being reasoned with on the subject, have given it up. On the other hand, when once formed, I believe it is very difficult to break. I have watched five or six men at different times who have wished to give it up. I have had them supplied with such medicines as seemed likely to check the craving, and also supplied with milk, which is considered a great help in overcoming it. Of them all, I believe only one completely broke with it, if he did, of which I am not perfectly sure. The others either resumed charas or took to bhang or chandu or some other drug.

33. Amongst the Chamars the practice of charas smoking, though very widely practised, is regarded as morally and physically injurious. Some members of this caste became Christians, and I was arranging for them to live in a little court separate from their old caste-fellows. At the wish of the first men who came to me a rule was framed that no charas smoker, unless he gave up the habit, should be admitted to the Christian basti. Amongst the Chamars, I have often heard the expression "wuh to charasi hai, us ka kya thik!" (he is a charas smoker, you can't depend on him), showing the morally deteriorating effect which they believe the habit has. Physically also they recognise it as injurious. It is true that men may go on, as many do, smoking it for thirty or forty years without any evil effect being apparent. In such cases they are steady moderate consumers, and so far as I know there is no necessary tendency to increase the amount as the years go on. Yet even in these cases, whenever sharp illness, pneumonia or the like, comes, the people themselves say "he has no chance; his inside is all burnt out with the charas," and it usually proves so; they have very little stamina. In numerous other cases, the evil effects are apparent very much sooner, whether owing to weaker constitutions, or to the moderate use not being adhered to, but gradually passing to an immoderate one, I cannot say. The man dries up altogether, his flesh falls away, and he is soon fit for nothing, and dies.

To the best of my belief, charas smoking while it may be used so moderately as to postpone very much the appearance of evil effects, has no legitimate use, and is never otherwise than in greater or less degree injurious.

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71. *Evidence of the* Rev. A. W. Heyde, *Missionary, Kyilang, Kangra District.*

7. In British Lahul all the zamindars cultivate a small piece of ground, if possible, close to their houses on which hemp is grown for the sole purpose of obtaining its fibre. The fibre is made into thin strings with which the straw shoes (búla), which are in general use in Lahul, are sewn together.

23. In British Lahul very few people smoke bhang, which is obtained from traders who convey it from Ladakh or Yarkand to Hindustan. It is grown and prepared in Yarkand.

Much bhang is smoked by the inhabitants of Chamba Lahul, but can give no particulars. My informant said that around Triloknath everybody of the males smoke bhang.

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72. *Evidence of the* Rev. M. M. Carleton, *Missionary, Kulu.*

I received from your office a circular from the Hemp Drug Commission asking for information. I have no information to give from this part of Kulu. Wild hemp does grow here abundantly, but all the use made of it is from the bark to make ropes for home or domestic use. No alcoholic drinks are ever used in this whole region of country, as the people have never been *cursed* by Government distilleries.

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73. *Evidence of* BABA KIRPA SINGH, *Manager, Charitable Institution, Sialkot.*

Oral evidence.

I am Manager of the Charitable Institution kept by the late Baba Vir Singh, about 3 miles from Athari.

Sir Donald McLeod gave an order, continuing a privilege accorded in Sikh times, for one boat-load of bhang to be taken annually to the dharamsala without interference. It is brought down annually from the Shakargarh tahsil of the Gurdaspur district by the Manager himself in the month of May or June. At that time of the year the plant can be taken off the fields without trouble, for the crops have been removed. The bhang plant is also ripe at that time of the year. If it is cut too young it has no "nasha" and it rots in the boat. The plant is brought down with the seed on it, but the seed is removed when the leaves are prepared for use. The seeds are useless, as they have no intoxicating property.

Where we gather bhang, the plant does not bear a flowering head resembling ganja. Nothing is paid to the zamindars, who are glad to let us have the bhang, and consider it an honour to supply us. On the contrary, they feed us when we go to collect the bhang.

The bhang is used by the sadhus belonging to the institution, and is distributed to the lepers, and the maimed, and halt and blind who are supported by the institution. Two or three sadhus are told off to pound the bhang and prepare it. The drug is not measured out. It is consumed very freely. I myself have a masha of bhang pounded up for me twice a day. The others consume much more than I do, for Babu Vir Singh told me to take very little.

The poor people are very much benefited by it. I have never known any one injured by it. It is supposed to be good for leprosy in drying up the discharge. About 200 men, *i.e.*, all the people in the Gurdwara, drink every day. The boat-load is sufficient for all the wants of the dharamsala. There are no women in the dharamsala, and we never give it to women.

Charas is not used at all, as it is forbidden to the Sikhs to smoke.

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74. *Evidence of* BABU P. C. CHATTERJEE, *Head Master, Church Mission School, Majitha, District Amritsar.*

1. I have had long and familar conversation with consumers of hemp drugs of all sorts. I have observed with sorrow their miserable circumstance, and the patient suffering of their family. I have had many interesting discussions on the subject with experienced medical men. I have imparted instruction to the children of many hemp drug consumers.

3. Almost in all the districts of the Punjab hemp drugs grow spontaneously. It is abundant in Hoshiarpur. *Cannabis sativa* of Ambuta in Hoshiarpur, and that of Jermia in Gurdaspur are remarkable for their intoxicating power.

4. It is known by the names of bhang, buti, sabzi, bijia, and sukha. All these names refer to the same plant.

5. River and canal banks, and other shady and moist places seem to be favourable for the growth of the hemp plants.

6. Dense.

7. Yes. In Multan and Jhang districts hemp plant is cultivated for use as bhang in small quantities.

8. There has been a decrease in the area, as the use of bhang among Sikh Sardars and other influential and well-to-do men is at a discount now.

9. The seeds are sown in a small plot of ground which serves as a nursery. The plants, when grown to a certain height, are transplanted.

10. Fakirs, men in charge of dharmsalas, and some bhang-drinking zamindars, cultivate hemp drugs for personal use, as well as for distribution among friends.

14. Bhang is boiled or warmed on fire. Some put hot copper in bhang to make it more intoxicating

16. Yes.

17. Cultivators sell bhang, but some people produce bhang for their own use.

18. Charas deteriorates after a year. In four years it altogether loses its effects. Heat chiefly deteriorates charas. It should be kept in a cool place. Bhang does not deteriorate. The older it is, the better.

19. Charas and ganja are only smoked here. I have not seen or heard of their being put to any other use.

20. Ganja is smoked in Bengal and North-Western Provinces by low class and illiterate people, and fakirs of all kinds. Punjabis rarely smoke ganja, but charas is smoked by Brahmins, mirasis, and both Hindu and Muhammadan fakirs. I do not think there is much difference in the proportion of ganja and charas smokers. Charas and ganja are generally smoked by the people of cities and towns, and rarely by villagers.

22. Foreign. Generally imported from Yarkand and Ladakh.

24. Nehangs and other Sikhs, who live in dharmsalas, Muhammadan and Hindu fakirs, mirasis, and some Brahmins, who live on alms, generally drink bhang. Some people, specially of Multan district, eat majum—bhang mixed in sugar and butter.

25. Decrease. Civilisation, spread of education and use of wine, struggle for living, which is harder now than formerly, abolition of dharmsalas and other alms-houses, and general discouragement to beggars of all sorts, are the reasons for the decrease.

26. Some Sikh zamindars, or so-called soldiers, and Sikh fakirs are habitual moderate drinkers of bhang. These people have not got much to do, but depend either on their small inherited property or on alms for support.

27. Nehangs indulge in habitual excessive use of bhang. They chiefly depend for their support on alms. Brahmins, mirasis, and fakirs smoke charas and drink bhang habitually, and generally in large quantities. They also depend on alms for their

support. Want of knowledge, want of healthy occupation, in some cases disappointment, grief and remorse, lead their victims to excessive use of these drugs. Habitual consumers of all these drugs are taken from ignorant, lazy, and beggarly classes of people. It is difficult to specify the moderate consumers. Some fakirs drink bhang to immerse in the devotion of God.

28. Habitual moderate consumers of all these drugs use about ¼ rupee worth of charas, which cost about half an anna a day. Bhang is very cheap, consumed in the same proportion as above, costing less than a pice. Habitual excessive consumers smoke ½ rupee worth of charas, costing an anna per day, and a pice worth of bhang.

29. Dhatura is not mixed with it by consumers. Seeds of cucumber, pumpkin, pepper, melon, milk, almonds, sugar, aniseeds, poppy seeds, are mixed with bhang, which people drink. Tobacco is generally used with charas and ganja for smoking.

30. Generally used in company. Fakirnis, poor old prostitutes, merasans, who live in company of such men who are addicted to these drugs, use them also. Children generally abstain from these drugs. Very few of them might sometimes drink bhang, or eat a piece of majun. Young men use them, when they, for some reason, leave their house and mix in bad company. Rich men, when reduced to poverty and unable to procure liquor, take to these drugs.

31. The habit is not easily formed. It is not difficult to break off. There is a tendency to indulge to excessive use of these drugs from moderate consumption; because the intellect and self-respect of the moderate consumers gradually become weaker and weaker, and then at last they consume drugs in large quantities. Small quantities do not give them pleasure as at first.

32. There is a religious custom in Bengal to drink bhang in large or small quantities, according to the taste of consumers, on the last day of the Durga Puja, after the idol is thrown into the river. This custom is not essential. It is generally temperate. It does not generally lead to the formation of habits, neither is it very injurious.

Shiva, the third personage of Hindu trinity, but who, I think, was a celebrated physician, is represented to have been the greatest smoker of ganja and drinker of bhang. So the Shaivas or the worshippers of Shiva use these drugs in imitation of their object of worship on Shivratri.

33. Smoking of ganja and charas is looked upon as disreputable, but moderate use of bhang is not so looked upon. Because those who smoke charas and ganja, or drink bhang in large quantities, spend their time idly. They become unfit for work. They leave good society and generally become crazy and bad tempered. They become useless members of society, generally selfish, careless of the comfort of their families. In fact they become dead to all useful purposes. Consumers worship it when they drink bhang. Siddhi or bhang is supposed to lead to success in every work, if it is carried in one's dress or a *tilak* is put on the forehead.

34. There will be some privation for a few days, especially for fakirs, etc., who live solitary life, and have little or no occupation. One per cent. smoke charas. Two per cent. drink bhang. Ganja is not smoked here.

35. Yes; charas and ganja can easily be prohibited. There is likelihood of bhang being consumed illicitly, as it grows wild in many places. By closing the shops, and punishing smugglers. Yes, but it will not produce any political dangers, as bhangis and charasis are lazy and useless people, have little or no status in society. Prohibition of bhang will produce discontentment among the Akalias and few other people of insignificant position. The prohibition may be followed by recourse to opium.

36. No; drunkards may take to bhang, etc.,

37. The effect of charas is instantaneous, but does not last long; that of ganja is slower, but more lasting.

39. Ganja and charas-smoking is less injurious than eating or drinking them. For in smoking these drugs, less quantity is imbibed than in eating and drinking them, and in a most refined form. Bhang-drinking is the least injurious of all these hemp drugs, specially when it is mixed with milk, pepper, etc.

40. Hindi and some Unani hakims rarely prescribe bhang in piles, malaria, fever, convulsion, and dysentery. Bhang is also given to cattle, when they do not eat fodder. It is also used as a soporific.

41. People generally consume hemp preparations for pleasure, and hardly for medicinal purposes.

42. The use of hemp drugs is neither beneficial nor harmless, even in moderate quantities. There is great danger of moderate consumers being excessive consumers, and thus of being useless members of society. They deaden and weaken nervous powers, and also intellect.

43. Generally inoffensive.

44. All these drugs produce a kind of pleasure, by satisfying the craving which the habitual consumers feel for them. They strengthen for the time being the nervous system which was unstrung. Bhang creates a false appetite, and generally leads the consumers to intemperance in eating, and consequently to indigestion and other diseases. Effects of ganja and charas last for three or four hours; but that of bhang for 12 hours. All narcotics produce after-effects, both bodily and mental. Hemp drugs make people indolent and lazy. There is after-effect. Charas and ganja produce immediate intoxication. People who depend for food upon the alms of others, generally smoke ganja and charas.

45. Yes, it produces laziness of body, inattention and carelessness to all worldly affairs. Disregard to shame and self-respect. Smoking of charas and ganja even in moderate quantities ruins constitution.

47. The consumption of hemp drugs does not seem to be a hereditary habit. Children of many such people altogether abstain from consuming hemp drugs. Of course the example is demoralizing. I think that even a moderate use of hemp drugs affects the bodily and mental faculties of their children to some extent.

48. Habitual excessive use of these drugs affects the children both bodily and mentally. Besides such parents being useless, people do not take care of their children, and allow them to go on according to their own wishes. Children of such parents do not obey, love or fear their parents, which become the cause of their own ruin also. They are weak in body and intellect.

49. Yes; because under the influence of the drugs, people can cohabit for a longer time than in normal state. Yes, it is used by prostitutes for the same reason. Persons, who use hemp drugs for such a purpose, generally indulge in excessive

cohabitation under the influence of them, and consequently exhaust themselves. It does tend to produce impotence. It dries the spermagenitale.

50. If the moderate use ultimately produces such a disastrous effect, excessive use cannot but do so much more effectually and in much less time. People who use these drugs excessively cohabit longer than those who use them moderately, and exhaust themselves much sooner; and sometimes there is no discharge of semen at all. The excessive use of these drugs dries the semen, and all vitality in a very short time.

51. Almost all bad characters use hemp drugs to deaden the feelings of shame, humanity and fear Criminals in the eve of committing crimes, generally use these drugs in moderate quantities. Murder, burglary, theft, rape, and other crimes are seldom committed without the use of these drugs in moderate quantities, and also to drown their remorse.

52. Those who use these drugs in excessive quantities become helpless creatures, and even unfit for any daring crime. They may commit petty theft, when in want of funds to procure these drugs or food. They also quarrel with their neighbours or trouble their families.

54. Yes, always.

55. Yes; experienced people generally take their own tobacco, so that there may not be any chance of any of these drugs being mixed in the tobacco. Yes, complete stupefaction is possible by pure drugs in the case of those who never used them before. Dhatura is often mixed for such purposes.

56. Bhang drunk, mixed with black pepper, milk, sugar, sweet almonds, is less injurious. Bhang mixed with dhatura produces complete stupefaction; the victim will be dumb, and unable to walk. It is not mixed for personal use, but for others with a view to rob them.

62. Should be controlled. People who produce bhang use it themselves, and give it to others gratis. If this practice is prohibited, it may do great good. Those who give or sell bhang to others without a license should be punished.

65. Taxation on all these drugs ought to be tenfold increased, because cheapness of these drugs is one of the principal causes of their consumption.

67. Yes, it ought to be increased.

68. Shops or houses, where these drugs, and specially their preparations, are sold and consumed in the premises, are the hot beds of crimes. People who frequent such places lose all self-respect, all comeliness of appearance, and all moral sense. They are dead to all useful purposes of life, and simply lead useless existence. If such houses can be stopped, half the crimes will disappear. Number of lunatics will greatly decrease. In fact such an act will confer a great boon to the society.

69. People are not consulted. Yes, ought to be.

70. Yes, there is, and it should be stopped. People generally smuggle these drugs from Native States.

Oral evidence.

Question 1.—I am a native of Lower Bengal. I have been in the Punjab for twelve years as a Master in the Majitha School. It is a Middle School, teaching up to the Middle School examination standard. Most of the conversations to which I refer in my first answer were held by me after I got the questions of the Commission. The Hospital Assistant at Majitha has just lost his post through his indulgence in charas and bhang and (occasionally) alcohol—very rarely alcohol. I had many conversations with him.

There are between twenty-five and thirty people in Majitha who do nothing but smoke charas and drink bhang They have special places where they smoke and drink all day long. They do so in the shop and under a special banian tree, and near the Devi's shrine by the tank and one or two other places. They frequent these places constantly, and indulge both habits. They are from 25 to about 60 years old. They are mostly married men; and it is their families to which I refer. Some of them have their children in the school. Their education is not free. The relations pay, and if there is property it is paid from it. The father earns nothing; and if he is not a man of property the relations pay. Some are men of property. The population of Majitha is over six thousand. The experienced medical men to whom I refer in this answer are the two Hospital Assistants, *i.e.*, the man who lost his appointment and the man who is now at Majitha District Board Dispensary.

Question 51.—I have no personal knowledge on this subject. I have simply stated what I have heard. I may have seen a case of crime resulting from the use of the drug. I am under the impression that I have seen such a case, but I cannot remember it.

Question 68.—My answer here is the result of a general impression. I can give no cases of actual crime. What I think is that if all houses for sale of all intoxicants were stopped half the crime would disappear. I have no experience or cases however. It is just what I think. In using the words "their preparations" I specially referred to opium-smoking. I had that in my mind. I am not referring specially to preparations of hemp drugs.

What I have seen is that persons, who frequent shops for the sale of intoxicants, become quite disreputable and useless. What I know of the effects of the drugs is what I have seen of these twenty-five or thirty people who frequent these shops. I think that is practically the limit of my experience.

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75. *Evidence of* Thakur Das,* *Pleader, Hoshiarpur.*

The hemp plant, from which ganja, charas and other similar drugs are manufactured for the use of men, proves ruinous to the consumers, and therefore they should be strictly prohibited.

Although it is for medical men to explain how the use of these drugs affects the mental and physical condition of the consumer, yet observation and experience confirm the conclusions arrived at as to the results ensuing (from the consumption of these drugs on the consumers), that is, pale and withered face, sunken cheeks and eyes, and physical lassitude in the extreme.

* Invited to attend at a sitting of the Commission for oral examination, but failed to appear.

There is an English maxim, "Touch not, taste not, eat not, drink not, that intoxicates the brain." This maxim of a negative character does not mean except that anything almost all intoxicants are generally harmful to the consumer. A glance at the condition of the people of India can sufficiently prove what effect the excessive use of these drugs have produced on the people of India.

The following is a translation of a Sanskrit *Sloka* on bhang:—A donkey while grazing went near the hemp plant and as soon as he smelt he withdrew, whereupon the hemp plant said: "O donkey the god Shiva eats me, how is it that thou dost not like to eat me?" "When a sane person," replied the donkey, "takes thee, he behaves like a donkey; to what a miserable condition shall I be reduced, who am already a donkey."

It is manifest that when the Sanskrit scholars have so strongly condemned (the use of) bhang, what could have been their idea about the drugs prepared from it, which are more intoxicating and also more injurious!

The only answer as to how the consumption of these drugs has affected the financial condition of the people of India is this: "To give gold and to buy headaches." The consumers disregarding their daily necessaries of life spend their earnings in procuring these drugs.

The habit of consuming these drugs is formed by associating (with the consumers). The ignorant labourers, fakirs, sahds, common shopkeepers, artizans, purbias and professional musicians are now largely taking to these drugs and becoming useless members of society, thereby spreading idleness and famine (*sic*). They cannot understand for themselves the evils resulting from the use of these drugs, nor can they be checked except by the strong hand of law, that is, by Government interference. The consumers hold aloof from the reformed and civilized societies. Moreover, the sons of ignorant sahukars of India, who are left orphans at an early age or who are not properly educated, but are brought up with tenderness, contract the bad habit by associating with the vicious and thus squander their wealth and bring discredit to the names of their forefathers.

The effect of charas-smoking is the same as that resulting from bhang-drinking. The consumer, while under the influence of any of these drugs, is unable to do his work, nor can he exercise his brain. As long as the intoxication lasts, he wishes to sit idle and feed himself. To him the whole world, houses, bazaars, trees, in short, anything and everything appears to be going round. He sings, weeps and sighs, and cannot devote his time to anything religious or secular.

There are more thieves, robbers and pick-pockets among consumers of these drugs than among other classes of people. A greater portion of crimes falls to their lot. As the use of these drugs incapacitates the consumers for transacting business and managing secular affairs, they have then recourse to nothing except gambling, theft and robbery.

Bhang, the mother of these drugs, is represented by fakirs as a medicine for divine communion. It certainly incites to crimes and other acts of wickedness and not to devotion. It is indeed very difficult for the consumers, who are unable to understand even commonplace things (while under the influence of these drugs), to read a book. It is still more difficult for them to understand it. To expect consumers of charas, ganja and bhang to commune with God, who has neither form nor figure, and who is only conceivable by persons pure of hearts, is the greatest absurdity.

Space is not sufficient for the list of diseases produced by the use of these drugs. Several lives are suddenly lost, and cases of insanity occur through ganja and charas smoking. It is manifest from every-day experience that the consumption of these drugs produces convulsion, impotency insanity, headache, bronchitis, asthma, epilepsy and eye-diseases, such as cataract, etc. It is manifest from the report of the North-Western Provinces on the lunatic asylums that out of 260 insanes admitted into to asylums, 200 cases of insanity were due to charas-smoking. (The numbers are given from memory.)

The use of these drugs makes the consumers shameless and impudent members of society, as is evidenced by the sons of Sahukars who through ignorance get addicted to the practice of gambling and charas-smoking and turn out *Suthra shahis* (an order of beggars).

On behalf of the Arya Samaj of Hoshiarpur, I express my gratitude to British Government for its paternal love in appointing this Commission for the benefit of the ignorant masses, and hope that the Commission will soon propose some measure for forcing prohibition.

I am prepared to appear as witness in support of my views.

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76. *Evidence of* Babu P. C. Chatterji, *Pleader, Chief Court, Lahore.*

1. Have known many people who habitually use these drugs, and have thus learnt something about their habits and their modes of preparation of these drugs.

2. I have used bhang for medicinal purposes three or four times in my life.

3. In the hilly and submontane districts of Northern Punjab. Last summer I saw it growing in abundance in the Kashmir Valley along the banks of the Jhelum and other natural streams.

4. The leaves are called siddhi and bhang in Bengal. Bhang, thandai, and sabzi in the North-Western Provinces and the Punjab. I believe Muhammadan bhang-takers call it *buti*.

5. I cannot say. It certainly requires plenty of moisture.

7. I have no personal knowledge of its cultivation. It must be very rare in the Punjab.

8. I cannot say.

9. I have no personal knowledge.

10. So far as I know, there are no regular cultivators in the Punjab who grow hemp. Its cultivation is confined to people who habitually use its preparations.

11 and 12. I do not know.

13. I have hardly any information on these points. So far as I know, ganja is never prepared in this province.

14. So far as I know, ganja and charas are not manufactured in the Punjab. Bhang is prepared all over the province.

15. For making bhang, the leaves are dried.

Cannot say anything about the wild plant. Bhang is reduced to pulp in a pestle with one or more of the following ingredients: almonds, aniseed, cucumber or pumpkin seeds, black pepper, salt, and sugar; and drunk mixed with water or milk. Sometimes pills or balls are made of bhang paste and used for the purpose of intoxication, or for medicinal purposes in cases of diarrhœa or indigestion. I have heard of its being given to cattle in this form.

16. (*a*) Yes, I believe so.

(*b*) I should think so.

(*c*) I cannot say.

17. No special class so far as I know.

18. I believe they deteriorate after two or three years. Cannot answer the rest of this question. Bhang is said to improve in medicinal qualities as it grows old, but to lose its powers as an intoxicant.

19. Only for smoking, as far as I know. I know not their other uses.

20. The use of ganja is comparatively rare in this province, being generally confined to fakirs and sadhus and the lower classes of Hindustani immigrants. Charas is more largely used by the people of the Punjab. Ordinarily both drugs are smoked in smoking shops, but often in private houses also. I cannot tell the respective proportions of the people who use charas and ganja.

21. I do not know.

22. Foreign, from Kashmir, Ladakh and Yarkand, the two latter being more highly esteemed.

23. I have never heard of this.

24. All classes use bhang: Sikhs and religious orders more largely than others. I cannot tell the proportion.

25. I think the use is nearly stationary, with a tendency to decrease among the middle classes. I attribute this to the spread of English education and ideas. English-knowing people are apt to look down upon the use of hemp drugs or intoxicants, and prefer to use liquor.

26. I cannot say.

27. Mostly mendicants, fakirs, and takiadars, and some well to-do people who have nothing to do. Idle and dissipated habits lead to this practice, particularly among people who have squandered their money in profligacy and care no longer to use the costlier alcoholic drinks.

28. I cannot say.

29. For ingredients mixed with bhang, see answer to question 15. They are used to improve the taste of the drink; and sugar and milk are said to increase its intoxicating powers. I have heard that dhatura seed is mixed with bhang by some people, but cannot say if the report is true. The object, of course, would be to increase the intoxication. Bhang massala called *sardai* is sold in most cities of the Punjab, notably Amritsar.

30. In *takias*, dharmsalas, and religious houses, and on some religious occasions in company. Many, however, use them in solitude. I cannot tell the proportion between two classes of people.

The use of ganja and charas is extremely rare among women, and of bhang very much less than among men. It is not usual to give bhang to children, except as a preventive against bowel complaints. So far as I know, they are not allowed to use ganja or charas.

31. Not very easily, I am informed, as the first use of these drugs is followed by distressing symptoms. Once formed, the habit is doubtless difficult to break off, but I believe less so than the opium habit. I have known persons who have given up the use of ganja and charas without much difficulty. The habit has a tendency to grow, especially that of using bhang.

32. Bhang is drunk during the days of the Holi festival, and occasionally on days of religious fast in this part of India among Hindus. In Bengal it is drunk on the last day of the Durga Puja, and invariably offered to every guest or visitor on that occasion. I believe the use is not absolutely essential, and is grounded more on custom than religion. Generally the use is moderate and temperate on such occasions, but dissipated young men and ill-conditional people make use of them to get drunk. The use of the drug on such occasions sometimes leads to the habit of regularly taking it. So far as I know, the use of ganja or charas is not customary for any social or religious function.

33. Public opinion regards the use of ganja and charas with disfavour. Habitual consumers of these drugs are considered disreputable, and for this reason respectable people who have contracted the habit of smoking them do so in private. Bhang is not generally so regarded, but a habitual bhang drunkard is looked down upon. Broadly speaking, I think the habitual use of hemp drugs is considered more reprehensible than that of opium.

I do not know about the worship of the hemp plant. Bhang or siddhi is considered by some as sacred to Mahadeo or Siva, the third divinity of the Hindu triad. It is also regarded as of good omen, and orthodox Hindus smell or taste it, and carry it with them when starting on a journey.

34. I can scarcely give a confident opinion. I should think, in the case of consumers of bhang which has certain medicinal effects on the system, it might be a privation to forego its use. They might suffer from loss of appetite and bowel complaints if the use was suddenly stopped. But I am not equally clear about smokers of ganja or charas, though probably, even in their case, the sudden stoppage of the habit would cause some inconvenience. They are, however, a comparatively small class in this province. I cannot state the probable number of each class.

35. I doubt very much whether it would be feasible. I should think it would be consumed illicitly. It would produce some discontent, but I cannot say whether it would amount to a political danger. I should deprecate sudden interference, with the consumers of bhang at any rate. Unquestionably liquor-drinking would increase, which would be a much greater evil in my opinion.

36. Yes, it is considered more fashionable, particularly among the English-educated classes.

37. So far as I am able to judge, the effects are similar, but those of ganja-smoking are of a more intense and aggravated character.

38. I do not know.

39. I have no knowledge, but I believe smoking is on the whole more injurious.

40. I have already described the use of bhang in bowel complaints. It is also, I believe, given to horses and cattle. I am unable to say whether ganja or charas are prescribed for any disease by native physicians.

41. Bhang has an effect in promoting appetite

and improving digestion at times. Ganja and charas are supposed to give staying-power under severe exertion, and to enable the smoker to bear up against exposure to heat and cold. I am not aware of any other beneficial effects from the use of these drugs. My remarks about bhang apply equally to habitual consumers, and to those who use it occasionally for medicinal purposes. I do not know if ganja or charas is ever smoked in order to give staying-power or to ward off the effects of exposure. I should think not. In speaking of their effects, I refer to habitual consumers only.

42. I have already described the benefits to the best of my knowledge. The moderate use of bhang may possibly be harmless, but ganja and charas smoking is on the whole always injurious.

43. I think so.

44. I cannot say.

45. (*b*) Ganja and charas are apt to produce leanness and weakness of body.

(*c*) I am not sure. Probably not.

(*d*) Ganja and charas smoking does. Not bhang, so far as I know.

(*e*) Yes, to a certain extent.

(*f*) I believe they do. Ganja and charas, if excessively used, is apt to lead to insanity.

47. I cannot say, except as to the effect of example. A father who habitually indulges in these drugs is likely to have his practice imitated by his sons.

49. I have heard bhang is sometimes drunk for this purpose, but the effect of all these drugs is believed to be injurious in this respect in the end.

51. I think so; but the use of these drugs has no necessary connection with crime. These forms of intoxication are resorted to, as they are comparatively cheap, by habitual criminals and bad characters, who are generally poor. They are more properly the effects rather than the causes of habits of crime. But in so far as they deaden the sensibilities of the mind and enable the criminal to bear up against exposure and fatigue, they may be said to help crime.

53. Occasionally ganja and to a lesser extent charas-smoking is said to induce a surly habit of mind.

54. Sometimes, to deaden their sensibilities and to produce a reckless frame of mind.

55. Bhang is sometimes used for this purpose. Not ganja or charas. I have come across cases of this kind in the course of my practice. Bhang may produce complete stupefaction.

56. Milk and sugar are said to increase the intoxicating power of bhang; pepper gives flavour; while salt, cucumber and pumpkin seeds, almonds, etc., are supposed to have a cooling effect.

57. I have never come across a person who indulges in this habit.

62. Hemp is little cultivated in this province, but in my opinion its cultivation should be regulated and controlled in the same manner as that of poppy.

69. I believe they are not consulted, but think they should always be.

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77. *Evidence* of* Lala Ganesh Dass, *Pleader, and President, Sarin Sabha, Hoshiarpur.*

Charas, ganja and majun are prepared from bhang (hemp plant). Charas is imported from Yarkand, and is not manufactured in Hoshiarpur, nor is ganja manufactured in this province.

Majun is prepared in the Punjab by boiling bhang in water and ghi, and the juice extracted from it is then mixed with sugar and made into majun. It is prepared to a small extent, and some people use it in winter or on the occasion of the Holi or other festival, but they are not habitual consumers.

Bhang is not cultivated in this province, but grows spontaneously to a small extent in the plains and in abundance in the hills. There is hardly any village in this district, round the fields of which there are no wild hemp plants. Bhang is exported from Hoshiarpur to Ludhiana, Ferozepore, Maler Kotla, and other districts. Bhang is not cultivated here.

A large trade in charas is carried on in the Hoshiarpur city; that is, charas worth about two lakhs of rupees is yearly imported here from Yarkand, and the excise contractors of the Punjab and North-Western Provinces carry it to those provinces for sale. The local traders of this place also export it to other districts on their own account. The dealers of this district carry merchandise of sorts to Ladakh and Yarkand and bring charas in exchange for it.

The use of these drugs is physically and morally injurious, particularly the use of charas, the effects of which are extremely bad. The consumers of the latter drug become weak, emaciated, melancholy, insane, impotent, lazy, etc., and also suffer from phthisis, bronchitis, asthma and affection of the brain, etc. Most of the consumers of charas become incapacitated for work and lead a miserable life. There is a Punjabi proverb that "charas says that—I create cough and bronchitis, and if still the consumer does not die, I can't help it."

The intoxication of bhang is less injurious than that of charas, but it, of course, causes laziness, and is beneficial for certain diseases, such as piles.

The Sikhs generally use bhang in Gurdawaras, and the Akali (Sikhs) publicly. Shoemakers, musicians, jogis, sanyasis and suthra fakirs, and some Khatris and Brahmans also use it. Charas is consumed by the classes named above except the Sikhs.

In this city there may be about 500 people who smoke charas, but the number of consumers of bhang is smaller. The population of this city is about 13,377. There are several instances of charas-smokers who are lunatics, and of those who died after becoming insane by its use.

On being asked, some habitual excessive consumers stated that they would willingly consent to the (proposed) prohibition; and that if they do not get charas at all, it would do them no harm, but when it is available they can not refrain from smoking it.

By the prohibition of charas it cannot be apprehended that the habitual consumers will

* Translation.

have recourse to other intoxicants, because the intoxication of charas is not like opium and other intoxicants which are indulged at a fixed time.

There is no regular fixed time for smoking charas as it may be smoked once only or oftener during the day.

Charas-smoking fakirs are esteemed only by the consumers of the drug, and non-consumers show them no respect, but on the contrary avoid their company.

It has been seen that family-men contract the habit of charas-smoking by the company of fakirs.

The greatest loss to this country is that traders of Hoshiarpur and Amritsar who take to Ladakh and Yarkand merchandise worth lakhs of rupees bring charas instead, which spreads insanity and other diseases in this country.

In the opinion of this Association the sale of charas should be strictly prohibited, as there would be very little financial loss by it.

Bhang is less injurious, and is often religiously used at Gurdawaras, and is also used by zamindars in the treatment of cattle.

As it grows wild, tho subordinate Government officials will have many chances of harassing the subjects, if prohibition is enforced; and therefore bhang should not be prohibited.

I, Ganesh Das, Vakil, Chief Court, will appear as a witness before the Commission on behalf of the Sarin Sabha.

Oral evidence.

Question 1.—I am a resident of Hoshiarpur. I have been Pleader since 1882. I am over forty-six years old. I am the president of the Sarin Sabha. It is not a society with a register of membership. It is a sect or caste of Khatris. They have meetings once a fortnight or so. A Sub-Committee was appointed to inquire and report. Then there was a general meeting which endorsed unanimously the opinions submitted to the Commission. There were about fifty members present: a few more or less. Our quorum is sixteen, who must represent at least six families or sections of the Sarins. My own opinions are all in this paper: all approved opinions which I hold.

Paragraph 4.—The diseases mentioned here are those mentioned by the Sub-Committee who gave them from their own khowledge and also from inquiry; and the meeting approved because the opinions received their concurrence, some members from their own experience. There was no medical man, nor baid, nor hakim among those consulted or inquiring; but the inquiry included those, who had had consumers in their families. The statement that there are instances of insanity due to charas is based on precisely the same sources of information as above described.

I think that charas-smokers among fakirs are about one-half, less or more. Those who smoke are less esteemed by people generally than those who do not, though being fakirs they are, of course, esteemed to a certain extent.

78. *Evidence of* Honorary Secretary, Kangra Valley Planters' Association, *Palampur.*

Reference his Nos. 1138-1 and 1252-1, dated 28th November 1893, Hemp Drugs.

These do not seem to be used extensively in this district. The use of them is looked upon as a vice by the natives themselves, and they are used on the sly. I have known few cases of charas-smokers becoming temporarily insane and committing outrages locally. The consumption of these drugs should certainly be controlled by Government as far as possible.

79. *Evidence of the* Sanatan Dharm Sabha, *Lahore.*

1. Most of the members of the Sabha (Association) have had occasion of observing the consumers of bhang and charas; while several of the members have had personal experience of the effects of bhang through occasional use.

2. Besides the names given above, bhang is also called thandai, sardai, vijaya, buti, and sukha. Charas is also styled sulpha.

3. The plant grows spontaneously in our district, but is not abundant.

4. The plant is here generally known by the name of bhang.

5. The climate of the Lahore district and of a large portion of the province to the north and east of it, is favourable to the growth of the plant, which is mostly spontaneous.

14. Neither ganja nor charas appear to be prepared in our province. These are imported. The leaves of the plant are made into bhang. The members of this Association are generally ignorant of how any of these drugs is prepared.

16. Bhang may be prepared from the plant grown anywhere; but the intoxicating power differs in plants of different localities.

19. So far as the members of this Association are aware, ganja and charas are used only for smoking.

20 and 21. The practice of ganja is not so very common here. It is confined only to low people, such as grass-cutters, washermen, etc. Charas is generally smoked by sadhus and fakirs, and by poor people following certain occupations, accompanied by exposure to cold or by hard labour. Smokers of charas are common throughout the Punjab; but their number is not so very large, not forming altogether over one per cent. of the population.

22. Foreign charas generally.

23. Bhang does not appear to be used in smoking.

24. The number of those who consume bhang regularly and of those who take it only occasionally must together come up to 50 per cent. of the male population (above the age of childhood) among the Hindus. Among Sikhs, bairagis, and most sects of sadhus, the proportion is larger than among the other Hindus.

25. The use of bhang may be said to be on the decrease, in so far as the educated classes now generally drink liquors for purposes of intoxication.

26. Among the consumers of bhang—
(*a*) 40 per cent.
(*b*) 10 ,,
(*c*) {20 ,, very rare consumers.
{30 ,, occasional.
(*d*) 5 ,,

The smokers of charas and ganja are almost always habitual consumers.

27. Occasional moderate or rare consumers of bhang in some form or other may be met with among all classes of Hindus. Habitual consumers are generally to be found among poorer Brahmans, Sikhs, bairagis, and sadhus.

As to the circumstances in which the practice is resorted to, as a general rule, one contracts the habit of consuming an intoxicating drug in the company of friends who are already addicted to its use. Some are led to the habit through the society of fakirs and sadhus, most of whom, as a general rule, are consumers of bhang or charas.

Bhang is occasionally taken on occasions of marriage feasts—where it is served out in admixture with various articles, *e.g.*, *kachouris*, *papars*, sweetmeats, *pakouras*, curd, cooked vegetables, etc.,—religious festivals, and journeys. It is also sometimes taken during malarious seasons as protective against malarious effects. Most people among Sikhs and other non-consumers of tobacco, as well as non-consumers of alcoholic beverages, etc., are led to a habit of bhang-drinking during times of lowness of spirits and heaviness of time.

The use of charas is generally adopted through company with charas-consuming friends, or while attending on sadhus and fakirs.

28. The following may be regarded as an approximately correct quantity used per day :—

(*a*) Of bhang, by habitual consumers, 2 tolas to 3 tolas; of charas, 5 grains to 10 grains.

(*b*) Of bhang, above one chhitak; of charas, above half tola.

29. Black pepper, poppy seed, kernel of almond, seed of melon, etc., sugar, milk, etc. Dhatura is mixed only by those habitual excessive drinkers who require a strong intoxicant beverage. The object of the admixture of almonds, etc., is to lessen the injurious effects of bhang, and to make the beverage delicious.

30. Bhang is drunk both in solitude and company. The charas-smoker would prefer company to solitude. Bhang is drunk generally by grown-up and old males; and very rarely by females. It is not usual for children to consume any of these drugs.

31. The occasional moderate use of bhang does not necessarily lead to the habit, nor is it difficult for the moderate consumer to give up the habit. It is difficult for habitual excessive consumers to give it up. The occasional use of charas and ganja leads to the habit, which, when once formed, is very difficult to be give up.

32. The beverage of bhang is sacred to the Shiva, and in certain forms of worship is considered indispensible by certain classes of the votaries of Shiva. The use of bhang in certain other ceremonies is also regarded as essential among several classes. The use in the majority of such instances is temperate, and in no way injurious in itself.

33. As a general rule the use of every intoxicant is regarded with disapprobation; but the degrees are different. The moderate use of bhang now and then is looked upon with indifference, moderate habitual as not commendable. Moderate excessive use is spoken of sneeringly. The use of charas is looked upon with disapprobation, except in sadhus and fakirs. Ganja-smoking is regarded as a very low habit.

34. To the habitual smokers of charas it would be a very serious privation, as also to the excessive drinker of bhang. The moderate consumer of bhang would not feel it so severely. As to numbers, please see answer to questions 24 and 26.

35. It will not be an easy matter to prohibit the use of bhang. There would be much less difficulty in prohibiting the use of charas and ganja. Bhang would be sure to be consumed illicitly. The prohibition of the drugs would cause great discontent, which (in the case of bhang) would certainly amount to a serious political danger. Their prohibition, so far as successful, must lead to the use of other stimulants.

36. The educated classes do, to a large extent, drink liquors in place of bhang, regarding the former as a more respectable intoxicant from its being in fashion in high European society.

37. The effects of ganja-smoking are still more injurious than those of charas.

39. The smoking of charas and ganja is far more injurious than drinking or eating bhang. The use of bhang is the least injurious of all intoxicating liquors, drugs, etc., while it is accompanied with certain advantages not to be met with in any other intoxicant.

40. It is.

41. The occasional moderate use of bhang is beneficial in many respects. The majority of the consumers of bhang do take to the habit for such ends. Sadhus smoke charas or drink bhang with a view to concentrate attention while engaged in contemplation of God. Hard-worked classes smoke charas and ganja to give them staying-power under exposure or severe exertion; but the effect is not very lasting.

42. The moderate use of bhang is perfectly harmless, that of charas and ganja, as it leads to the habit, cannot be said to be so.

43. All consumers of bhang, charas and ganja (even excessive consumers) are absolutely inoffensive to others; if anything, one under the influence of bhang is sensitive to the feelings of others and even generous.

44. The immediate effect of moderate use is a sort of exhilaration of spirits. A larger quantity would bring on intoxication. Bhang creates appetite, while charas is said to allay hunger. An excessive habitual consumer does feel uneasy when the influence of the drug abates.

45. (*a*) No (as regards bhang); yes, to some extent (as regards charas and ganja).

(*b*) The use of charas and ganja and the excessive use of bhang do impair the constitution. Charas and ganja cause loss of appetite.

(*c*) The use of charas and ganja and excessive use of bhang do (1) induce in the long run laziness, but no sort of immorality or debauchery; and (2) produce, if aided with other causes, insanity.

46. Please see above.

47. No.

48. The excessive habitual use of these drugs would affect the offspring, if one addicted to excessive use were ever to have children.

49. The use of bhang to some extent, and that of charas to a much greater extent, have just the contrary effect.

51 to 54. There is no essential connection between the use of these drugs and criminal habits. If a bad character is addicted to bhang-drinking or charas-smoking, he would indulge in his habit at the fixed time; but the consumption of none of these drugs gives any particular fortification to one about to commit a crime. If anything, the use of these drugs renders the consumers timid, and would rather prevent one about to commit crime from perpetrating it.

55. Criminals are reported to induce their victims to drink bhang mixed with dhatura, which immediately brings about stupefaction. Bhang alone will not induce complete stupefaction; but charas and ganja may.

56. A very moderate mixture of dhatura only intensifies the intoxicating power of the bhang, and is frequently resorted to by excessive consumers of bhang; but the admixture is decidedly harmful when administered to one not addicted to excessive consumption of bhang.

58. The present system works perfectly well so far as bhang is concerned. Improvements may be made so far as charas and particularly ganja are concerned, with a view to check any increase of the habit of smoking them.

62. No; cultivation should not be controlled. It would not be feasible.

65. The taxation of bhang is perfectly reasonable in both respects; for it is as much a necessary of life to millions of people as tobacco. If the Sikhs and other non-consumers of tobacco were to agitate for the removal of the present tax on bhang, they would make out a very strong case.

68. Not many such. The existence of such houses or shops is not commendable, as it is a source of temptation to lookers-on.

69. The wishes of the people are not consulted in such cases as a rule. Local public opinion ought to be consulted before such temptations are placed before them.

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80. *Evidence of* Arya Samaj, *Dera Ismail Khan.*

Copy of the Proceedings No. 113 of the Meeting of the Antring Sabha of the Arya Samaj of Dera Ismail Khan, dated 31st October 1893.

The extract relating to the Hemp Drugs Commission was laid before the Executive Committee of the Arya Samaj, Dera Ismail Khan, held on the 31st October 1893, and the following resolutions were unanimously carried out:—

1. That, in the opinion of this Samaj, the system in force in the Punjab regarding the preparation and sale of ganja and other hemp drugs is most defective, inasmuch as it affords facility for their consumption which deteriorates mental capacities and the health of the consumers.

2. That this Samaj is of opinion that the sale of the hemp drugs should be restricted to the medical profession for medical purposes, and the preparation be so restricted as to meet the said wants only.

3. That a copy of the resolution be forwarded to Excise Officer, Dera Ismail Khan.

Oral evidence of Tuhiram, *son of Sardar Kahan Singh.*

I appear on behalf of the Arya Samaj of Dera Ismail Khan. My age is 25. The Society comprises 57 members in the town of Dera Ismail Khan. They are pleaders, clerks, residents of the town, including some Hindu land-owners, who are also money-lenders, schoolmasters, and one Hindu hakim. The question of the hemp drugs was considered at a meeting of the Executive Committee consisting of 10 members, of whom 8 were present. The resolution stated in the Proceedings of the Society, No. 113, dated 31st October 1893, and forwarded with the Deputy Commissioner's letter No. 113, dated 8th March 1894, was adopted after discussion. I am deputed to appear by the President after consulting the Vice-President and Treasurer. There was no meeting to vote my deputation.

The facility referred to in the Society's resolution is permission without restriction. The Society is in favour of total prohibition of both charas and bhang, forbidding the sale of the drug except for medical purposes. The order should also include ganja, though it is not used in the Punjab, to prevent people taking to it hereafter.

The Society made no distinction in its discussion between the moderate and the excessive use of charas or bhang. The Society is opposed to any use of either, except for medical purposes. The meeting did not consider the difficulties of prohibiting the use of bhang arising out of its growing wild, because in the Dera Ismail Khan district it does not grow wild. It is only cultivated. Some of the Society are probably aware that the plant grows wild in the trans-frontier hill tracts and in the Bannu district which adjoins Dera Ismail Khan on the north. The subject was not however alluded to at the meeting.

The meeting did not consider the possibility that prohibition of charas and bhang might drive the consumers to other intoxicants.

The Society simply passed the resolution after reading the Deputy Commissioner's communication which contains no reference to these matters. There is no other matter which I have been directed to lay before the Commission.

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81. *Evidence of the* Secretary, Anjuman Islamia, *Dera Ismail Khan.*

There are only three kinds of hemp drugs known and used in this country—*viz.*, ganja, charas and bhang.

Ganja is very rarely used in this country, so that many of the people do not know the name of ganja. It is prepared from the soft leaves of

bhang by rubbing it with the palms of the hand, and then mixed with tobacco and is smoked in the pipe; hence the prohibition or further restriction to its preparation and sale is unnecessary, nay even impossible.

Charas.—This drug is very much used in this district. It is not prepared in this *ilaka*, but imported from Afghanistan and Yarkand.

The members of the Anjuman have also enquired into the methods of its preparation in those countries, and they are as follows:—

In Afghanistan it is prepared in this way, that the people first make a clean platform, and then bring the shrubs of the bhang and shake them on the platform, when the soft and earthy matter from the leaves falls on the platform, and then it is collected and stuffed in the skin of the sheep newly killed, and then it is put in a place where the people have free passage. After several days, when it absorbs the greasy matter of the skin, and made compact by the frequent trampling of feet, it is taken out from the skin and brought to India and elsewhere for sale. The bad consequences of its use are known to every person: it weakens the lungs and produces constant coughing, etc. There are numerous instances that the persons accustomed to its constant smoking have died, become insane and lazy, etc. Besides, its use makes the man impotent. Its prohibition or even further restriction would be a great boon to the people; but in that case large smuggling and illicit process of bringing it into this country are anticipated. Again, if properly checked and supervised, the persons accustomed to it will use madak and chandu, the opium drugs which are worse than this drug; so I am directed by the members to propose that some more restrictions by raising the import duty on this drug, etc. are advisable: provided that similar increment and other restrictions are made in the duties for the opium drugs, otherwise the present system is all right.

Bhang is commonly known and very widely used in this country.

In the opinion of the members, this drug is less injurious and less expensive than the hemp and the opium drugs. Its absolute prohibition is no doubt very difficult; besides the people accustomed to it will take refuge to drinking of wine, which is less injurious, but more expensive, and hence my remark for this drug is the same as that given for charas.

Taking all matters into consideration, I am of opinion that the total prohibition of hemp drugs, provided that it is accompanied with prohibition of opium drugs, will in the end prove a great boon to the people; but as it is a very difficult task, I can safely say that the present system works well.

I bring this to your notice that if the people accustomed to the use of these drugs are totally deprived of the supply of these drugs, in that case they will take the black parts, that is the thorny heads, of the leaves of the palm trees and use them in place of bhang; and if they do not get this even, they will utilize the roots of jowar plant; but these are not so much injurious as the abovementioned drugs.

7. As regards the second question of the Commission, the members are not willing to be examined orally, nor do they wish to send any representative.

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82. *Evidence of* SHAMSUDDIN, **General Secretary, Anjuman-i-Himayet Islam, Lahore.*

1. Contractors of these drugs and also consumers thereof in the city of Lahore.

2. The name bhang is applied to dried leaves of a plant, called bhang in this part of the province. It is uncultivated. Charas is imported from Yarkand, and we do not know how it is made and whether it is the resinous matter of the hemp plant or not. Bhang is called sukha, subzi, buti, and surdai. No other local name for charas.

3. Kangra, Gurdaspur, Jullunder, Gujranwala and Sialkot. It is abundant in Kangra and Gurdaspur.

6. Dense.

7. No.

11. Never.

12. Hemp is not cultivated anywhere specially for the production of ganja.

14. (*a*) and (*b*) No.

(*c*) Yes. Generally in the districts in which it grows wildly and to a large extent.

15. Bhang is obtained from a wild plant of the same name. A contractor goes to such districts in which it grows abundantly and asks the labourers to collect bhang plants and some charges are paid to them. The contractor heaps them in one place, and lets them to be dry. The dry leaves are gathered and brought to the market. It is prepared for drinking and in some cases for eating. It is not prepared for smoking here.

16. (*a*) Some poor people prepare it (bhang) in their houses—

(*b*) Yes.

(*c*) Ganja and charas are not prepared from bhang plant.

17. Generally poor men are engaged by contractors to prepare bhang. Some of these labourers (low people such as fakirs), prepare it for their own use or for selling to any contractor.

18. Bhang is deteriorated after about two years, and it loses its effect. The causes of deterioration are wet and moisture. They try to keep it dry to prevent deterioration.

19. Charas is used only for smoking.

20. Chiefly low people smoke charas in those places (takias) specified for the purpose and their proportion is about two per cent. of the total population of each town.

22. Foreign. It is imported from Yarkand.

23. Never.

24. Low and high class people, who are addicted to drink bhang, take it either in their own houses, or Hindus in Thakur Dwaras, and Muhamadans in Takyas. The Hindus (Sikhs specially) drink it to a large extent. Taking into consideration the occasional drinkers, the proportion of the Hindus will be about eighty per cent. of the population; but the proportion of those (Hindus and Muhammadans) who are habituated to it is about twelve per cent.

* Invited to attend at a sitting of the Commission for oral examination, but failed to appear.

25. Use of bhang and charas is on the increase. Reasons of the increase are—(1) Evil company of the consumers. (2) Every one can have them easily. (3) Some people believe that bhang helps digestion. (4) People are ignorant of the evil effects of these drugs.

26. (*a*) Habitual moderate consumers, eight per cent.

(*b*) Four per cent.

(*c*) Hindus about sixty per cent., Muhammadans 10 per cent.

(*d*) We do not know the proportion.

27. (*a*) of 26 : low and high.

(*b*) of 26 : generally low people.

(*c*) of 26 : generally middle class consisting of traders and mahants and fakirs.

Habits of life and circumstances leading to the practice are—(1) Evil company. (2) After giving up the habit of drinking wine, the drunkards have recourse to this practice, which they consider less injurious and less expensive. (3) Some believe that the taking of bhang and charas gives them greater pleasure in debauchery.

28. (*a*) Bhang one pice per day, charas one anna.

(*b*) Bhang one anna per diem, and charas four annas.

29. (*a*) In bhang almond, pepper, salt or sugar, milk and *char maghoz* (seeds of melons and water melon and gourds, etc.).

(*b*) We do not know.

(*a*) In charas, tobacco.

Dhatura is used by robbers who prepare bhang with dhatura for making those persons senseless whom they want to plunder. Other ingredients are used for making bhang delicious. We do not know if any bhang massala is prepared or sold for mixing with bhang.

30. Bhang and charas are consumed generally in company and rarely in solitude. It is generally confined to the male sex. No particular time of life is fixed. Very few vagrant boys get the habit of drinking bhang and smoking charas.

31. It is easily formed. Habit of taking bhang can be easily given up; but that of smoking charas with very great difficulty. Tendency to excess.

32. Muhammadans have no religious custom; but most of them have recourse to bhang at the time of circumcision to make their children somewhat senseless to bear up pain. Hindus, specially worshippers of Shiv, are heard to take bhang as a religious custom on the Shivratri day. On these occasions the use of these drugs is temperate. It is likely to lead to the formation of habit.

33. (*a*) With hatred.

(*b*) No. The evil effects of these drugs on the consumers.

(*c*) No, at least among the Muhammadans.

34. No privation to those who drink bhang; but some to those who smoke charas. If the consumers wish to forego the use of these drugs, they can do so without any serious privation.

35. (*a*) Yes.

(*b*) Probably.

(*c*) By some legislative measures. Takyas and other places, where these drugs are prepared and used, should be under very strict supervision.

(*d*) No serious discontent.

(*e*) No.

(*f*) May be followed to a certain extent.

36. No.

40. (*a*) Bhang is used in rare cases.

(*b*) Yes, bhang only.

41. No.

(*c*) Bhang is believed so in some places.

Moderate occasional use of the bhang.

42. No.

43. They are inoffensive, but not good neighbours.

44. *Bhang*:—Cowardice, giddiness, indolence, want of application of mind, loss of memory, etc.

Charas:—Weakness of brain and body. If it is smoked strongly, it kills the consumers. Too much laziness, senselessness for some time after it is smoked, dirtiness, coughing in such a bad way as is quite disagreeable. Being habituated to it, the consumers become unable to earn their livelihood. In short, morally, physically and intellectually, the use of the drug is harmful.

45. (*a*) and (*b*) Yes.

(*c*) Yes, in the case of charas.

(*d*) and (*e*) Yes.

(*f*) Yes. Not permanent insanity. Yes, the symptoms may be reinduced. Sunken eyes, pale face, bare body, etc. They cannot keep themselves steady.

46. The habitual excessive use of bhang and charas produces more noxious effects than those written in answer No. 45.

47. No.

48. See Nc. 47.

49. (*d*) Yes.

51. (*a*) Yes.

(*b*) Gambling and pick-pocketing.

52. See answer 51.

54. Yes.

55. Very often. By charas, if it is smoked to a great excess, and by bhang, when mixed with dhatura.

58. No.

61. Charas is imported from Yarkand.

62. Bhang plant is not cultivated here.

68. Yes. Such houses are looked with great hatred, so much so that no respectable person would like to pay a visit to them for fear of losing their honour and confidence among their townsmen.

69. Yes. An officer inspects the place where such a house is to be opened, and makes some local enquiry as to the objections of those people whom he meets at the place. No. All men living in the vicinity of that house should be consulted each and all.

83. *Evidence of* Devi Dayal, *Editor of "Kaistha Mitra," Lahore.*

Bhang grows spontaneously. It grows in excessive quantities in damp and inundated ground. In the Punjab it is generally called bhang, sabzi, buti, and bijya, and mostly in places thandai and sardai.

Those who drink it daily as a practice and those who have become addicted to it, are called 'bhanger.' This word (bhanger) implies that the man (addicted to it) possesses low manners and practices; that he cannot be trusted. The state of his person shows that no such work can be entrusted to him, in which an exercise of spirit and strength are necessary.

The use of this article in large quantities is generally found among such people as either associate with bad people, or in the beginning associated with bad men. The different classes of people who are alleged to have renounced the world, such as the jogis, jangams, sanyasis, udasis, kanphatas, suthras, and sadhus, and such like rovers, as also the worthless illiterates, use bhang largely. For instance, the priests attached to the shivalayas and temples, the mahants of the different sects of worldly-forsaken people, their disciples, and especially those who associate with people, as well as the Chaubes of Muthra, are reputed bhang-drinkers. The Chaubes have this saying among themselves: "O Jumna mother! Why did you not flow of bhang (instead of water)?" The illiterate shopkeepers and the menials, such as chaprasis, police constables, chowkidars and cooks are also in the habit of using it. The seats occupied by sadhus and fakirs, banks of tanks, gardens, thakurdwaras, shivalayas, and such like places, form rendezvous for bhang-drinking, and to these places people who have contracted this habit resort at appointed times; and when bhang is ground and prepared it is distributed to all those present according to the quantity each is in the habit of taking. They contribute something monthly or on special occasions towards the expenses, each according to his means. Bhang is ground on grinding stones or in stone cups specially made for this purpose.

A smaller number of people who drink bhang are shopkeepers, regimental sepoys (specially the Purabias), jewellers, goldsmiths, cloth-sellers, and clerks, who know Hindi and Persian. Amongst the Hindus, there are a few persons only who refuse to take it if they get it ready and as a chance or merry-making drink, excepting those who are strictly forbidden, or who loath it having tasted it once previously. But in the hot season it is much in use; and most of those who do not drink it, drink it at that season. There are several stages of its preparation. This depends upon the social positions of the drinkers. Those who are poor content themselves by mixing black pepper and cucumber, musk-melon and water-melon seeds with it, when grinding; and, if they can afford, they have some sugar, etc., or else they take it in its insipid state. Rich people, or who take it as a chance or merry-making drink, take pains for its preparation. In addition to mixing the ingredients required for its composition, they mix some rose water or keora water (*Pandanus odoratissimus*) with a view to make it sweet-scented, and put milk, sugar, etc., and thereby make it tasteful. This kind of preparation is called dudhia or motia-jhar. In the different districts this preparation is called by different names like the above. As in the Persian language liquor has many high-sounding and deceptive names, bhang has similarly such names, such as wark-ul-khayal (imagination-creating leaf) and wark-unnishat (pleasure-giving leaf). It is possible that the Hindustani-speaking people may not know the meanings of these words, for they are not Persian equivalents of bhang; they are rather artificial names.

It is taken in various ways. Some take it after grinding and straining it. Long as you grind it, the better result you produce.

The thicker the better. Similarly, 'garhi chhanna' is the idiom in Urdu, which literally means to prepare a thick bhang. Some people, in order to avoid the trouble of preparing it, clean the dry bhang, and, having washed it, keep it in a shadowy place till it is dry. Then, putting the bhang on the palm of their hands, they rub the same with the other palm and chuck it into the mouth like powder. If they get sugar and spices, they mix them with the dry bhang, and, putting it into the mouth, take a gulp of water. As the winter approaches, people lessen the use of bhang, because, as they say, drinking bhang in winter causes rheumatism. At the close of the winter, only such people drink bhang as have become addicted to it. But in the winter season people make use of bhang often in the other form, that is, they make majum (cakes of sugar with bhang in them) of it. When travelling by railway it is much in use. In the excise contractors' shop majum is largely sold in these days. There is another reason for it. Those who cannot afford to prepare majum at home, they go and buy from the contractors. The correspondent himself has heard majum-eaters say: "The contractor, for the sake of making a good earning, takes on his own shoulders our murder and gives us poison" (*i.e.*, the contractor takes the risk of their being killed and gives them poison—bad stuff of majum). The fact is that the contractor, for his pecuniary interest, makes majum of bad and rotten bhang, which was previously rejected, and season the so-prepared majum with dhatura (*stramonium*), aloes, soap nut, water, copper, and kuchla (*Strychnos, nux vomica*), for making the drug strong. This process makes majum poisonous and more intoxicating, and one who takes it gets destroyed and ruined. The contractors also put sugar of inferior quality in the majum, and, making cakes, sell them at very dear rates. Majum is made in this way:—

They keep the bhang boiled in water, and, when well boiled, they put ghi in it; then bhang and its water are strained through 'asan' (a straining cloth), and this way the water gets separated from the ghi, and, mixing the ghi with sugar, put the whole thing in a dish, and when the composition freezes, they make cakes like those of barfi (name of a sweet). Majum is seasoned when being boiled. An Abkari Darogha, a personal friend of the correspondent, has verified the process word by word. He said that contractors mix bad, rotten charas when dhatura is not obtainable. People who are rich and get majum prepared at home prepare it very carefully. Khoya (milk reduced to solidity), sugar, and costly spices are mixed with majum, a silver leaf being put over. The drug is made in shapes like those of the various kinds of sweets, such as barfi, pera, laddu, and acid dhania. The poor put bhang in larger quantity and the other ingredients in less quantity. Majum is more used in the days of Holi (a Hindu festival), because those who do not drink liquor eat majum, the object being, as they say, to get intoxicated. Majum is made use of simply for the sake of

amusement and making jests and jokes; as, for example mixing the majun with sweet, or saying that a new sweet of pleasant taste has been prepared, they cause the people to take it, and afterwards, when the person who took it gets intoxicated and begins to talk foolishly, the friends treat him as an object of amusement and make a fool of him. In the North-Western Provinces and in such parts of the Punjab as are between Delhi and Umballa, the custom has been experienced that, on the occasions of marriages, etc., in order to make fools of the people of the bridegroom's party, bhang mixed with pithi (ground dal) is put in kachauris, and, when they eat such kachauris, they get intoxicated, but they feel sorry on account of their carelessness and folly. In the Punjab the bhang of Abnota (name of a place) is generally much liked; consequently there is a saying: "He who drinks the bhang of Abnota forgets his *arse* cloth (called 'angota' in the Punjabi language); in a handful an owl, and in a lota quite senseless"—*i.e.*, a handful of the bhang makes one a fool, and a lota of it makes him quite senseless. As the ignorant, the selfish, the useless, and the unfit people have connected idle talks and bad habits with religion, and state that the rise or source of each is from some god or other, they have done the same thing with bhang. They attach it to Shiv, and say that it is the plant of Shivji; but in reality the intoxicating drugs have nothing to do with religion; and if Government stop the use of the drug, there is nothing to fear, and no complaint will be raised. This stoppage will be considered a virtuous act; and there may be drunkards and drug-eaters addicted to bhang-drinking owing to misfortune, who may murmur in the beginning, but they must afterwards thank Government for their having released them from the claws of a great destroyer.

The correspondent has heard from a reliable source that in Delhi the sellers of 'dalmounth' and dry ginger 'batashas' sell articles made of bhang, and that the public at large buy them. The correspondent himself has seen that in Lahore and Anarkali the sherbet-wallas (beverage sellers) publicly selling sifted bhang, mix therein sandal beverage and keora sherbet and ice scented. Finding it convenient, as one pice only will buy one this ready-made beverage, hundreds of young men began drinking bhang; but the correspondent wrote about it to the Commissioner of Excise, and it is a matter of pleasure that a week after strict orders were issued prohibiting the practice. The beverage sellers used at one time to get a 'pow' of bhang from the contractor, and then, according as they wanted, they sent for more by their servants, and they used to keep it ready at their shops at all times. It is said that in melas (fairs), the bhang is yet sold.

The correspondent conscientiously says that bhang is in reality a very bad thing: it spoils the body, heart and brain of a person; it vitiates one's moral character; telling a thing and making a promise, the bhang drinker forgets it, and exaggerates things and tells lies and gets taunted and pointed out.

The correspondent writes specially from his personal experience, and, after stating his own experience, will write what he has heard from two able and educated friends. About eight years ago, on a certain occasion, a person compelled him to take a little sifted bhang. A little after he drank it, he began to feel much dryness in his lips, tongue, throat and nose. His brain seemed to convulse, and he began to hear imaginary rustling sounds in his ears. At the time of walking, he felt as if he had giddiness in the head, and his feet tottered. Looking at himself in a mirror, his eyes looked bloodshot. When people told him anything, he did not give any answer, and soon forgot what they said and what he heard, and repeated the same words over and over, and could not keep quiet. At first the correspondent wished to sit quietly and aloof from everybody, and he sat for a little while; in short, fanciful thoughts occurred to him, and then he recollected some such matters which made him inclined to weep. When he got up, he saw a picture and burst out laughing, and continued laughing for some time and with difficulty he stopped the unavoidable laughing. At last he sat on a 'palang' (bedstead), and directly he lay. He fancied that some one got hold of him and was carrying him to the sky, and after going some distance, he let go his hold, and he fell into an abyss; and in this condition he became confused and startled, and he felt a shivering in the liver. If even a bird passed flying before the correspondent, he fancied that it was a big wonderful bird. After a little while he felt a false appetite, and he ate much more than the usual quantity, and still there was no satiety. At last his mother, finding that he drank bhang, which is a very improper action, rated him and made him eat pickle, etc. When the correspondent awoke on the following morning, he found his head heavy (headache), the taste of the mouth exceedingly bad, and he felt the saliva in his mouth like melted soap, his taste was insipid, and his stomach was heavy, and he had sour eructations very often. In short, the correspondent remained unwell for two or three days, and having been constantly under good medical treatment, recovered his health. The correspondent well recollects that thereafter up to the present moment he has never made use of bhang, and since then he dislikes all intoxicating drugs. He remembers very well all the details, what he heard, saw, and fancied during the time he was under the influence of intoxication eight years ago.

Now the correspondent writes the account (statement) which he has heard from his particular friends, one of whom is pleased to say thus:—

"Once or twice a rogue made me and a friend of mine drink bhang. After we had drunk it, I and the friend went to see a famous poet of the modern period at Delhi. Directly I sat near him I wished to laugh out; I pressed my tongue with the teeth, tried my best to control myself, but it became very difficult to prevent laughing. At last I asked to go. He became surprised, and he said, 'Well! Is it al well with you? You have not been here even two minutes, and you ask for leave. You have come after a long time, and you have not spoken nor heard anything; betel leaf has been sent for, you ought to chew betel before you go.' But I insisted upon asking for leave, and after all I stood up and came out ill-mannerredly, and I wished that just here I might freely laugh. Having gone a little further on, I gave up the company of the friend also, and, standing in a lane, I looked round to see if anyone was looking at me. I laughed heartily, and when I felt pain in my stomach and the sides through laughing, I put my handkerchief on my face and with great difficulty got home and slept."

The other gentleman is pleased to state thus:—

"Once I happened to travel in a bullock-cart on a pilgrimage. In the evening I halted in a garden. Near the garden at a short distance there was some white sand. Having drunk bhang with other two friends at the stage, I and the friends went to see

the city. On return there was moonlight; and when we came near the garden, we all imagined and took the sandy plain for a very deep lake, and were of opinion that we should not pass through it, because we did not know the depth of the lake. Consequently one of us, putting his stick, tried to find out the depth; he found the stick going down. We also came to the conclusion that there was quicksand also in the lake. Consequently, we retraced our steps, and going round about two miles, we reached the lodging by the other side of the garden. In the morning we all laughed at our folly and felt ashamed."

Recently it has been ascertained that at Delhi, on the day of 'Nirajala ekadshi' (a Hindu fast day) they put up bhang sheds from Chandni Chauk to the river Jumna, and bhang is given to all who wish to drink it.

Bhang is an intoxicating drug well known to make the drinker a fool and a mean man. A pandit (one learned in Sanskrit) read to the correspondent a verse in Sanskrit, of which the meaning was that bhang is a drug which corrupts senses. Consequently there is a common saying, "The sense of such and such person has become bhang," or "such and such person bhanga-gaya" (corrupted by bhang).

The object of the people who drink bhang in larger or less quantity is to get intoxicated. Some people, with bestial and lustful ideas, use bhang to retard the discharge of semen; but when they are addicted to it, they feel sorry, because, drinking a little in the beginning, they go drinking much in the end. The grandfather of the correspondent makes use of bhang, probably since the last forty years. His physical condition is not good (*i.e.*, he does not keep good health). If he does not take his food for two days, it matters very little to him; but until he drinks bhang, he would not even bathe, nor would he eat anything. If delay occurs in drinking bhang, he becomes very angry, feels much discomfort in the hands and feet, and becomes peevish, and little things put him out. He has often been found making complaints that he has become subject to a very bad habit. "God forbid," he says, "no enemy of his may contract this habit." He takes precaution to see that no one in the family should get into this bad habit; consequently he keeps his appliances of bhang-drinking hidden.

The correspondent has thought over how to stop the use of bhang, and has finally arrived at this conclusion. At present the total stoppage is impossible, and even it is not practicable, because bhang grows wild in this country in abundance, and can be had in large quantity through unfair means; but should Government gradually try to stop the practice and adopt means of stoppage, the correspondent thinks that, ten years hence, Government can very easily put a total stop to the use of bhang. The means are as follows:—

Where bhang grows the different lands may be measured by Government, and keeping as much land as required, the remainder should be ploughed deep. It is necessary to keep bhang for medical purposes, the drug taking a part in medical prescriptions. The land kept for bhang should be managed by Government, that is, heavy duty should be levied on the produce of bhang, and there should also be some municipal tax per maund on it, and thereafter the contractor should receive strict orders that in one day he should not give anybody more than half a chhitak; and to be in possession of more than a chhitak and a half, it should be considered a crime. As for majun, it may be laid down that, excepting the drug contractor, one should be considered to have committed an offence if one prepared articles of majun. The contractor should not be allowed to prepare majun by himself, and it should be prepared under the supervision of the Excise Darogha or other excise officers, so as to prevent the use and mixture of improper things. The majun should be prepared in the usual way, and in one day no person should be given more than a tola of it.

The correspondent, to the best of his ability, has not overlooked any minute point regarding bhang, and has tried to do his duty.

Charas.—If, in other words, charas be called poison (fatal, killing and murdering drug), it is not an exaggeration of any kind.

Undoubtedly charas is used in India; but, thank God, it is not prepared here; it comes from Ladak, Kashmir, etc. Besides, amongst gangs of ascetics and saints, ignorant Brahmins, and people living in temples (pujaris), charas is much used, and among lower classes too, such as syces, grass-cutters, shoe-makers, thatch-makers, gardeners, drivers, dooly and palkee carrying kahars, kahars in domestic service, chaprassies, and several other menials. If a man of high class is addicted to this vice, it is at once considered that he has got the bad habit from some bad company. The moral status of these men is generally exceedingly bad and not worth mention. They are reluctant for labour, industry and household affairs, and sit idle, being anxious for eating, that is, they shirk work, and would get to eat by means ever so unfair and shameless.

Charas-smokers have often been found fond of eating sweet things. Their moral character generally is not worth mentioning. In society they are looked down upon with great contempt, and a gentleman would not like to sit near a charas-smoker, nor would he allow his son to sit near a charsi (charas-smoker).

The correspondent declares upon oath that he has spoken to several charas-smokers in regard to charas, and yesterday he went especially to a charas stage and held conversation with charsis. The outcome of the conversation is as follows:—

The correspondent is of opinion that in this world charas stages are specimens of hell. Here you can see bad-looking, ugly and pitiable creatures, if such men ever can be found in the world. He saw young men twenty and twenty-five years old, their bodies reduced to a mere skeleton. When coughing, they throw phlegm; they are exceedingly dirty; they avoid bathing and general cleanliness; their mouths stink; bodies turned thin and pale, and livers burnt inside; the blood, which is made of food, becomes ashes, and within a short time charsis fall a prey to death.

Abstract of conversation.

All agree that the habit of smoking charas is very bad; rather, it is a great vice to smoke charas. May God not give this even in the lot of a foe. Only such people as have bad luck get entangled in this vice.

Everybody agrees that in the beginning charas is found somewhat useful for intoxication and for the purposes of lust; but only in a short time the state of affairs begins changing. A man turns idle, becomes like an impotent; it (charas) is much detrimental to householders, for it makes one impotent; and devotees smoke it in order to curb their passion.

By smoking charas people very often become insane, and this is the result of bad company.

All people agree on this point. If charas smokers do not get charas at the time they usually smoke it, they experience great discomfort. They feel quite uneasy in the hands and feet, get yawnings, and don't feel inclined to do any kind of work; and if they come to know that such and such a person has charas with him, or such and such a shop sells it, no matter though they may have to go from house to house and be subjected to all sorts of indignities, but get the drug somehow they must. If, after enquiries from all quarters, they understand that the drug could not be procured, they try to content themselves, and the time passes anyhow without it.

All agree on this point. Under the influence of charas, the commission of crime is possible, and necessarily a charsi is selfish; consequently there is a common saying—"Who could a charsi be friend of? He would have a smoke and run away."

Illustration.—A charsi himself spoke to the correspondent yesterday, saying that while he lived here he smoked charas regularly; but when he had occasion to go home, he could not get charas even if he went thirty miles searching for it. Months, however, passed away without smoking charas and health improved; but as agreeable friends were not to be seen in the country, he was sad and ran back here.

All have been found pleased to say that if Government were to stop the use of charas tomorrow, they might stop it to-day: "We shall have no complaint; and when we shall not get charas, the bad habit will go by itself." The correspondent has seen several cases. On account of charas, many people have been destroyed and ruined, and did not remain capable of moving in the society of good men, and the public lost their confidence in them.

Yesterday evening an old gentleman, a caste-fellow, mentioned to the correspondent an account of a charsi as follows:—

"At the ghat of a river (ferry) I had a clerk, who, having got into bad company of charas-smokers, himself began to smoke charas. The result was that he became insane, and I was obliged to send him to the Government hospital; but after a short period he ran away from the hospital and came back to me. I appointed a servant to look after him specially, and I ordered him not to give the man even a huka-smoking or chillum. That year (season), raddish and carrot grew in abundance, and all day long the man kept eating them; so he became all right in a few days. Now he is a clerk drawing Rs. 40 a month, and is also a family man, having both wife and children."

Yesterday noon the correspondent held a conversation with a jailor of a very big jail, and there was a talk about charas, and he is pleased to say thus:—

"It is my personal experience that the charsi prisoners who were sent to the jail increased in the weight of their bodies by about one-third, as compared with the weight of their bodies they had when they entered the jail. The reason told by the jailor is that during the time of imprisonment no charas was allowed to them; that simple and sufficient food was given; that care of their health was taken; that they were made to work well; and that the blood created in the body remained in it, not having had to be burnt and dried by charas."

The reports of mad-houses, lunatic asylums or sanitary asylums are the existing proofs as to how many people become mad owing to the smoking of charas.

Charas not being a product of this country, the correspondent thinks it possible to stop the use of the drug at once, and there are existing proofs that by giving up the use of charas a man is not destroyed. If care be taken to keep a guard of police on the roads by which charas is brought into India, the stoppage of the drug can be easily managed, and the correspondent thinks that Government will do their subjects a very great obligation by saving them from early death and whirlpool of destruction and ruin.

Poppy-head and poppy-seeds.—In the Punjab the use of poppy-head and poppy-seed has been seen.

The correspondent had a mind to write about the poppy-head, but it is doubtful whether or not it could be included into hemp drugs, because it is connected with opium. Therefore he stops his pen from writing the point. He can write if he is asked to do so.

Oral evidence.

My grandfather came to the Punjab, at the time of the annexation, from our home in Etah in the North-Western Provinces. We are Kayasths. My age is nearly 25. I was born and educated at Jullundur and lived there till four years ago.

I have given the sources of my information about the hemp drugs, and I would also refer to the Urdu pamphlet called "Dil Bhalao" of which I sent a copy to the Commission to illustrate my evidence. The pamphlet was originally written—I don't know when—in Hindi, and it was translated into Urdu more than thirty years ago. It gives the opinion of the masses, and especially women whose husbands are addicted to the drugs. Besides this there is a great deal of literature on the object of the drugs which I have read, and there are numerous songs and sayings also which represent the feeling of the masses.

I have observed consumers chiefly at Jullundur, Lahore, Meerut and Badaon, and the result of my observation is recorded in my paper to the Commission. The "abstract of conversation" furnished in my paper confirms my own observation.

I have seen insanity which I believed to be caused by the hemp drugs in an asylum. A doctor friend of mine took me there. Outside the asylum I have not known any insanes, but I have had people pointed out to me who were said to have become weak-minded and had their brain affected from the use of charas.

I have seen many charas stages. They are called "adda". They are places where fakirs live and others assemble to smoke charas. I must have seen 20 such places. I have never seen a man die, whom I believe to have died of charas smoking. People have told me of charsis as having died of the habit, but I cannot give any case. I have named the classes who indulge in charas: jogis, ganjams, etc., and kahars, syces; a few women of low character who profess to belong to some religious sect, also smoke. It is in the interest of these people and those who are induced to join them in their evil habit that I pray the Government most fervently to save them by stopping the import and sale of charas at once.

My personal belief is that there is no such thing as moderation in the use of charas, because when a charsi visits another, he offers him the chillum, and they smoke in company. The smoke is thus repeated frequently.

84. *Evidence* * of* Rai Singh, *Sikh, Retired Resaldar of India Horse, Lahore.*

After full consideration of the subject, I arrive at the conclusion that the practice of charas-smoking is ancient among the people of the Punjab, and that the drug is imported from Yarkand and Ladakh. At first the practice was prevalent among the fakirs and sadhus (Hindu mendicants) only, but it has since found its way among other classes of people also. Charas-smoking is indeed injurious. Chandu-smoking is not an old practice in this province The evil has crept into the Punjab from Lucknow and other cities of India This drug (?) is first used by the people as an aphrodisiac, and possibly with some beneficial result; but afterwards, when the habit is formed, the drug does not produce any such effect. On the contrary it proves very injurious and completely ruins the health of the consumer. The consumption of the drug is not based on any religious custom.

The same is the case with ganja Bhang-drinking is common in the Punjab. The way in which it is consumed is absolutely harmless Its consumption is not regarded so disreputable as that of ganja or chandu, the reason being that bhang is generally drunk as a cooling beverage on the occasions of religious festivities. The ingredients, such as almonds, poppy seeds, cardamom, black pepper, musk-melon seeds, milk, etc., are mixed with bhang to counteract its arid effect. Generally speaking, the use of bhang is not injurious to health; its moderate use is rather beneficial in the hot weather. If drunk after being mixed with the ingredients, it not only quenches thirst, but also diminishes flatulance and the excessive heat of the body. In my opinion it is not necessary to place any restrictions on bhang. Manufacture and sale of charas and chandu, except for medicinal use, should, however, be strictly prohibited. The Government would do a great favour to the people by prohibiting the use of charas and chandu. Indeed, a sudden stoppage will occasion discontent among the consumers. It would therefore, be advisable for Government to proclaim that the sale of these drugs will be stopped after one year from the date of the proclamation, and that in the meantime the consumers should endeavour to forego the practice, so that they might not feel privation at the close of the year. In this way no inconvenience will be felt by the consumers, and the Government will obtain its object to the advantage of the public.

* Translation.

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85. *Evidence* of* Bhagat Hira Nand, *Rawal Pindi.*

1. My information of the hemp drugs is derived from the following sources:—

My relatives have often been as excise constractors in the Rawal Pindi, Peshawar, Abbottabad, and other districts.

I worked as a Nazir at Rawal Pindi from 1862 to 1865, and accompanied the Mission of Sir Thomas D. Forsythe to Yarkand in 1873-74, and was placed in charge of the Treasury, Toshekhana, and the supplies (of the Mission?).

When Sir Thomas returned to India with column 1 of the Mission, and Colonel (afterwards General) Gordon had gone to Badakshan and Pamir, I was then, during the absence of the Colonel, placed in charge of the employés of the Mission at Yarkand for nearly one and a half week, during which period I had to carry on correspondence with the Yarkand chiefs.

2. Prior to the British rule a species of charas called "bokhara," which was black and glossy in colour, and used to be imported from Bokhara, was generally consumed by the people in this country.

Since the establishment of British rule this species has ceased to be imported, and another species, named "garda" (prepared from the bhang grown in Kashmir), began to be imported in its place. This species, and especially that prepared at Kakapur in Kashmir, was much liked by the people of Peshawar and Kabul, but it was imported into India in small quantities. Since the Yarkand charas began to be imported, the demand for both the said species has ceased. I well remember that the charas of Yarkand began to be imported in 1852. Sardar Tara Singh, who is a near relative of mine, and was the first among the Hindu traders who travelled to Yarkand, has been dealing in charas for 20 or 25 years.

3. Bhang is not cultivated here, but grows spontaneously in the Punjab. It grows abundantly in Kashmir and also in the Sialkot district. In Yarkand there were bhang fields which looked as if they had been cultivated. The distance between the plants was 2 or 3 feet each, and the height of each plant was not above 3 or 4 feet. The upper part of the plants appeared to be bent, and the leaves differed a little in shape from those of the Indian hemp plant.

4. The hemp plant is known by the name of bhang. It is also called by the names sukkha, subji, and bijya; and the latter name appears to be a Sanskrit word.

5. In my opinion, the bhang of the best quality is produced on elevations like Kashmir (Valley). It generally grows in low lands where water accumulates, or at the skirt of hills, or along the banks of streams or streamlets.

6. If the rainfall is excessive, the wild hemp grows densely, otherwise sparingly. There is no special reason for its growth being dense or sparse.

7. So far as I know, the hemp plant is not cultivated in the Punjab.

8 to 13. These questions do not concern this province.

14. Charas is nowhere prepared in the Punjab. Bhang, however, grows here spontaneously.

15 to 17. These questions do not concern this province.

18. Charas deteriorates if kept for a long time, and it gradually losees all strength if kept for four or five years. If kept in a hot place during the hot weather, or in the open air, it deteriorates sooner. Bhang one year old is considered good, but it becomes altogether useless after four or five years.

19. Charas is only smoked. If, however, a consumer cannot by chance get a huka, he would then, in order to satisfy his craving, eat it, but this is done very rarely. Some persons who cannot

* Translation.

procure pestle and mortar eat dry leaves of bhang with water. Some persons also use bhang after it.

20. The charas consumers among the Hindu fakirs are bairagis, sanyasis, jogis, the priests at thakurdowaras and devidowaras and Brahmans, and among the Muhammadans the takiadars, ziaradars and hujradars, who consume charas in *bhangar-khanas* (places for the consumption of bhang), inns, and in other places.

In my opinion the proportion of these charas consumers does not exceed 5 per cent. (of the population), for the reason that it is only in large cities and towns that such consumers are to be met with.

The bhang consumers are to be found among Government servants, shopkeeprs, dharmsalas and the priests of gurdowaras, besides the classes of charas smokers above mentioned, and the proportion of such consumers as may be estimated at not more than 15 per cent.

21. In my opinion this question does not concern the Punjab.

22. The charas generally consumed is especially that of Yarkand, which is imported here by the Laddakh, Kullu, Kashmir, and to some extent by the Yusafzai routes.

23. I know nothing about it.

24. No class of the people is known in the Punjab to eat bhang. There are people who drink it, and a detail of them has been given in answer to question No. 20. There is no particular locality where the bhang consumers may be found in large numbers.

25. Apparently there is no special reason for the increase and decrease.

26. (*a*) The habitual moderate consumers are 10 out of 15 consumers in one hundred (*sic*).

(*b*) The habitual excessive consumers are 4 out of 15 in one hundred (*sic*).

(*c*) The occasional moderate consumers are four-fifths out of 15 in every one hundred (*sic*).

(*d*) The occasional excessive consumers are one-fifth out of 15 in every one hundred (*sic*).

27. As regards charas, the bairagis, sanyasis, jogis, takiadars, and the priests of thakurdowaras and devidowaras, etc.; and as regards bhang, the nihangs, the bhais of Sikhs, dharmsalas, and the priests of thakurdowaras, etc. The habit is formed by associating with the consumers; otherwise these drugs serve no useful purposes in life. The craving for the drugs resembles a fit of hydrophobia, *i.e.*, it maddens the consumers, who lose all self-control.

28. The average allowance of charas is one tola, and average cost per diem 3 pies :—

(*a*) Half a tola per diem, cost one anna and six pies.

(*b*) Two tolas per diem, cost 6 annas.

The average allowance of bhang :—

(*a*) One tola per diem, cost 1 pie.

(*b*) $2\frac{1}{2}$ tolas per diem, cost 3 pies.

The average of the above expenses, however, can be increased when liquor is mixed with bhang (which admixtures is known by the name of *mudra*, or when bhang is pounded with almonds, etc., and drunk with milk and sugar, which preparation is called *mithi deg*).

29. Nothing can be mixed with bhang and charas (*i.e.*, they cannot be adulterated), because they are sold by licensed vendors. The excise contractors, however, make a preparation of bhang by mixing it with milk and sugar, which is called majun, and which gives much intoxication.

30. These drugs are used both in company and in solitude, and their use is limited to no particular period of life. Children are not customarily made to use these drugs.

31. There are no general customs which favour the habit being easily formed, and it is not difficult to break it off. If a man is by chance sent to jail, or if he goes on a journey and cannot procure them, he can do without them.

32. Many Hindus use bhang as a sacred drink on the Sheoratri day for the reason that it is used by the god Shiva. Persons not accustomed to the use of bhang, also if they come across such company on such day, use a draught or two of it as an *achaman* or a sacred draught. The Sikhs call it sukha and use it. Although the Guru himself has not directed the use of bhang, mention of it is, however, made in the Sikh scriptures, which they have borrowed from the stories of Purans, etc. It is, for instance, said "Give me O! Saki, the green-coloured cup, as we require it at the time of battle." It is mentioned in one place in the *Janam Sakhi* that Guru Nanak gave seven handfuls of bhang to the Emperor Baber, on account of which the Indian Empire remained under his house for seven generations. Intelligent men, however, do not rely on these stories, and do not consider the use of bhang to be compulsory. The habit is, however, generally moderate, and it neither develops into the excessive, nor is there any fear of its doing harm.

33. No particular class of people worships the hemp plant at any time, and there prevails no social or religious opinion regarding its use.

34. There is no particular class of people who would feel it a serious privation to forego the consumption of the drug they use.

35. It is possible that the prohibition of these drugs may not cause any danger, but as I will presently show, it would cause a great loss. Charas being prepared in a foreign country, its illicit use is a very difficult thing; but bhang, since it is produced in every village and jungle, etc., can be illicitly used by the public, and it is very difficult to prohibit it altogether. The prohibition of bhang and charas would indeed spread discontent among the people, but the discontent would not cause any (political) danger. It would, however, cause a great noise and lead the consumers to curse the Government. By this prohibition, the charas consumers would take to tobacco smoking, and 20 per cent. of the bhang consumers to liquors.

In my opinion the prohibition of these drugs would be objectionable for the following reasons :—

(1) Out of the income derived by Government from the excise revenue, which amounts to several lakhs of rupees in the Punjab, nearly two-fifths are derived from the duty on bhang and charas, and there would be no use in sacrificing this income, because those who generally use these drugs are the beggars and fakirs, etc., and not artizans. In case of prohibition these people would, as a matter of course, take to tobacco smoking or the use of alcoholic drinks. Besides this, as regards these people, it is all the same thing whether they use these drugs or not.

(2) As regards charas, the prohibition would cause a great loss to the traders in the Punjab and Central Asia, because the Punjabi traders carry from the Punjab (English) piece-goods, ginger, tamarind, spices and tea, and bring from Yarkand, instead thereof charas, silk and wool. If the pro-

hibition is made, these traders will be put to a great loss.

36 to 39. I know nothing about these.

40. The native physicians prescribe bhang in certain human as well as cattle diseases. Bhang is also used by European doctors as a medicine.

42. The use of charas is indeed injurious ; that is, it causes asthma, bronchitis and phlegm. I have observed two cases in which the smoking of charas caused sudden death.

43. No charas smoker has ever hurt anybody.

44. The intoxication of charas and bhang lasts for two or three hours to the habitual consumers. There is no special reason by which it may allay hunger. The want of subsequent gratification produces uneasiness and pain in the limbs.

The remaining questions could not be answered for want of time and inaccessibility to official papers.

86. *Evidence* of* LACHMAN DAS, *Merchant, Ladakh.*

1. I have been going to Ladakh for the purpose of trade, and there I learnt from Yarkand merchants, who visit that country for trading, that in Yarkand bhang is cultivated in the month of Baisakh in waste lands, and round the fields of other crops for the manufacture of charas. It remains standing for seven months, and is then reaped in the month of Kattak when the blossom is ripe and then stored on the roofs of houses. It remains there for one month, and gets dried in the meantime. The zamindars then thrash the plants after separating the larger leaves by night within their houses. The smaller petals and flowers then fall on the ground and are reduced to powder. It is then sifted thrice, put in bags, and sold to the traders. The merchants go on storing it up until the month of Jeth comes, when they place it in the sun, and a kind of oleaginous substance oozes out of the powder. It is then kneaded like tobacco, and put in bags made of cloth. The following three or four different kinds of charas are prepared from it :—mushak, bahara, pai, and kuppi. They are then closed up in leather. In this way it is being stored up after it is manufactured. When it is sold, it is despatched to Ladakh through the carriers. Some portion of it reaches the Punjab, *viâ* Kulu in the Kangra district, and some, *viâ* Kashmir and Rawalpindi. The zamindars cultivate the plant according to their means.

2. In answer to this question, I most respectfully beg to state that the hemp plant is not cultivated in this province, and bhang is obtained from the wild hemp. Charas and ganja are not manufactured here.

3. In this province the wild hemp generally grows along the banks of the brooks and rivers, and the abandoned beds of rivers which always remain damp. Charas and ganja are, however, not prepared from it.

The wild hemp grows in the village of Sham Churasi in the Hoshiarpur Tahsil, the village Mukerian, Jhinjea, Badal, etc., in Tahsil Dasuha, Ambota and Gaget in Tahsil Una, and in the village Nadaun in Tahsil Gara Shankar. The wild plant grows extensively in the Umballa and Saharanpur districts.

4. The real name of the hemp plant is bhang. It is, however, called buti by some persons, sukha by the Sikhs, and bijia by fakirs.

5. Damp soil is essential for the growth of the wild hemp. If the rains are excessive, the growth is abundant. The plant grows generally along the banks of brooks and rivers.

6. If the soil is very damp and sandy, the growth is dense, otherwise scattered.

7. This plant is not cultivated at all in this province. The wild hemp, too, is not sown for these purposes.

(*a*) to (*d*) No.

8. During the last ten or fifteen years, lands have been carried away by the rivers ; and on such parts of the diluvial lands where there is great dampness, the growth of the wild plant is abundant.

9. As the plant is not cultivated here, I cannot give any particulars regarding the matter.

10. Neither any particular class nor other agriculturists cultivate the plant.

11. I do not know anything.

12. Nothing is known to me.

13. There is restriction in the province.

14. Nothing is manufactured from the wild hemp in this province.

(*a*) and (*b*) No.

(*c*) Only bhang is produced and used as such. A preparation called majun is, however, obtained from it.

15. As nothing except a preparation called majun is obtained from the wild hemp, I cannot explain any method.

16. Neither the plant is cultivated in this province nor ganja and charas are manufactured from the wild hemp.

17. The people of this province do not manufacture ganja and charas. The traders, however, go to Yarkand, purchase hemp, and after manufacturing charâs from it bring it to the Punjab for sale, as has already been mentioned in answer to question 1.

18. Bhang and charas deteriorate by keeping for a long time, but do not lose their effects altogether. It, however, keeps good for one year with ordinary care. Bhang deteriorates very soon if it gets wet by rain or is kept in a damp place. It keeps good for two years, if care is exercised to keep it in a dry place and is protected from rain. Charas gets deteriorated if kept in the sun or in a hot place. It, however, keeps good for two years if kept in a cold climate.

19. Charas is generally smoked by means of a huka or chillum. Doctors also prescribe it in the treatment of cattle. I know nothing about ganja.

20. In this province the Hindus and Muhammadans, generally native musicians, kanjars, sweepers, suthras, bairagis, jogis, sanyasis, particularly smoke charas. I cannot, however, explain the proportion.

21. I do not know anything.

22. Charas is not prepared in this province. It is imported from Yarkand and smoked. It is not imported from any other place.

23. Bhang is not smoked.

24. In this province bhang is particularly drunk and eaten by fakirs. Their numbers cannot be estimated. They consume it on wells, in the Hindu temples and takias (abodes of fakirs).

* Translation.

25. Charas smoking and bhang drinking are daily increasing. Ignorance idleness lead to the formation of these bad habits.

26. To break off the habit is beneficial to the moderate as well as to the excessive consumers. Ten, twenty or thirty per cent. of the traders give up both bhang and charas after occasionally using them. The proportions cannot, however, be stated.

27. The practice of consuming charas and bhang prevails among the Hindus, Muhammadans, native musicians, kanjars, sweepers, and Hindu and Muhammadan fakirs. These evil habits are generally contracted in childhood by seeing others using the drugs.

28. In this district the consumption of charas is greater than that of bhang in the city of Hoshiarpur; the consumption of charas and bhang is in the ratio of 1 : 4.

Regarding charas { (*a*) One tola, price anna 1. (*b*) Two tolas, price annas 2.

Regarding bhang { (*a*) Three mashas. (*b*) From three mashas to four tolas.

29. The consumers generally smoke charas with admixture of tobacco. The fakirs in special cases mix dhatura like tobacco. Their object is, however, not known, nor do I know of any other admixture.

30. Generally five or ten persons assemble together for smoking charas. The drug is seldom used in solitude. If the habit is formed in childhood, it is then next to impossible to break it off. It is, however, not so usual for children to consume the drug.

31. Even for the consumption of bhang, the consumers assemble in twos or fours. The habit of using charas and bhang is easily formed by seeing others use them, and it is difficult to break it off. The moderate consumers of charas and bhang have generally an inclination for excess. The charas smokers become very soon addicted to its excessive use.

32. There is no such religious custom among the family men. Indeed, among the fakirs, bairagis and suthras (Hindu mendicants) regard the use as hereditary. Neither the moderate nor the excessive use is regarded essential. Charas smoking is injurious to brain, eye-sight, and the blood of the body.

33. The consumers of bhang are mild-tempered as compared with those of charas. There is no such opinion, social or religious, in regard to the practice. As far as I think, I regard the use of both charas and bhang as bad. When the consumers smoke charas, they cough and spit so much that they make the place dirty. The non-consumers cannot tolerate passing by the locality where it is smoked. The custom of worshipping the hemp plant does not exist in this country.

34. It would be a privation for some days to an habitual consumer to forego the practice. The charas smokers can satisfy their want by smoking tobacco, while the consumers of bhang by drinking sherbet or sardai (cooling beverage).

35. The prohibition is feasible if the British Government so desire. How could charas be consumed or sold illicitly if its importation from Yarkand is stopped altogether? The prohibition is possible if the importation of charas from Yarkand is put an end to. No one has the audacity to create such a discontent which may cause any political danger. Indeed, it would not be surprising if the consumers of charas and bhang took to alcoholic stimulants, dhatura or sankhia as a substitute.

36. The use of charas and bhang prevents the consumers from taking to drinking. In other words, the consumers of these two drugs do not use alcohol. Alcohol is not yet substituted to any certain extent (for these drugs). I cannot attribute the change to anything, nor do I have any proof to state.

37. As I know nothing about ganja, I cannot state the difference between the effects of charas smoking and those resulting from ganja smoking.

38. I do not know anything regarding ganja.

39. In my opinion there is none (less injurious than the other).

40. Native physicans do not make use of charas. Indeed, doctors prescribe the drug in the treatment of cattle. Native physicians, however, make use of bhang in the treatment of both men and animals.

41. (*a*) The moderate use of bhang sharpens the appetite.

(*b*) It, however, does not help in alleviating fatigue or giving staying-power under severe exertion and exposure.

(*c*) It counteracts the effects of unwholesome water. The moderate use of charas satisfies the hunger, and helps in enduring exposure.

(*d*) It is not beneficial in any other way. The fakirs generally smoke charas in order to allay their hunger. The traders drink bhang to avoid the effects of unhealthy climates.

42. Even the moderate use of charas is not harmless, as it gradually affects the blood, produces emaciation, injures the virility, reddens the eyes, causes asthma and bronchitis. The moderate use of bhang interferes with the digestion, the reason being that the consumer, while under its influence, feels hungry and eats too much, but cannot digest it.

43. The neighbours who do not consume the drugs, *i.e.*, who do not smoke charas, cannot tolerate the bad smell of the smoke, but do not experience any other inconvenience. Indeed, some of their children contract the habit by seeing them use the drug. Charas smoking first produces cough and then dries the blood, causes loss of appetite, and does not refresh the mind; on the contrary, saddens it. When the consumer gets intoxicated, his appetite is lost. Intoxication is produced as soon as the drug is smoked. It lasts for one hour. Then there is a desire for another smoke, and a little uneasiness is felt. Bhang drinking is, on the other hand, not so injurious.

45. Charas smoking injures the eye-sight, causes bronchitis, asthma, insanity, emaciation, and loss of appetite. It also impairs the moral sense and produces laziness. If a person is licentious, he becomes impotent. It deadens the intellect and produces insanity many a time, and sometimes insanity of a permanent character is caused. If temporary insanity is produced, it is cured by breaking off the habit, and thereafter no symptom is visible, but on the contrary the body grows stronger and stronger. There is a Punjabi proverb about the use of charas, which is "I cause cough and bronchitis. If still the consumer does not die, I can't help it." Moderate use of bhang, however, does not produce any such disease.

46. The excessive use of charas is very injurious. Too much bhang-drinking is also injurious.

47. In my opinion there must be five per cent. of such consumers, with whom the moderate use of charas and bhang is hereditary, and this habit must certainly affect their children. The practice generally prevails among native musicians, kanjars and dervishes.

48. The habit certainly becomes hereditary with the children of the excessive consumers, as it is difficult for them to break off the habit.

49. In the beginning the use of bhang moderately acts as an aphrodisiac. The moderate use of charas and the excessive use of bhang affect virility. Perhaps 1 or 2 per cent. among immoral women make use of charas. Indeed, 5 or 7 per cent. out of them use bhang. No wonder if charas-smoking produce impotency, as it dries the blood and injures virility.

50. The excessive use of charas causes insanity. Two or three persons in Hoshiarpur are begging from door to door like insane people, and have been reduced to this miserable condition in consequence of charas-smoking.

51. The badmashes generally consume charas and bhang, and get other people also to form the bad habit. They, however, do not commit any crime. There may be some rare cases.

52. The excessive consumers of charas and bhang become unfit for work, and are reduced to beggary in the end. They also commit petty thefts and talk nonsense.

53. The excessive indulgence in charas and bhang does not incite all of a sudden to unpremeditated crime, violent or otherwise. Indeed, it leads to speaking nonsense. The charas smokers do not and cannot commit homicide, as they are themselves just like the dead, in other words, they are generally emaciated and lazy.

54. Criminals do not use charas and bhang to fortify themselves to commit an act of violence and other crime.

55. Bhang and charas are of little use to criminals in overpowering their victims, nor can they stupefy them by means of the two drugs. Complete stupefaction cannot be induced by charas and bhang without admixture.

56. If charas and bhang are moderately used, the consumers can attend to his business. Excessive use, however, makes him quite unfit for work. The fakirs mix dhatura for personal use. The robbers induce their victims to smoke (with tobacco) admixture of dhatura, with a view to rob them.

57. I have not seen any one eating or drinking charas. Bhang is, however, swallowed in the form of a pill after being ground.

58. There is no defect in the present excise system, except that the leases for the monopoly to sell the drugs are sold separately in respect of small villages in batches, and different contractors obtain the leases. So one lessee generally undersells the rival contractor to put him to loss. This underselling leads to smuggling and an increase in the number of consumers. If leases were given out by auction in respect to districts, and granted to one person, nothing of the sort would occur, nor would the number of consumers increase.

59. In my opinion the best thing would be to sell leases of each district to one contractor.

60. Ganja is not produced in this province, nor is there any necessity of any method for controlling it.

61. As charas is not produced here, no modification is required in any respect.

62. The hemp plant is not cultivated here at all. The wild plants are, however, properly controlled, as no one except the contractor can get them collected. Moreover, he, too, cannot do so without obtaining permission. The system would work still better if the license were granted to one person in the district, as is being done in the Saharanpur district. It will also save trouble to Government, that is, the Government will then have to keep watch over one person instead of many.

63. There is no objection to the present system of wholesale and retail vend. Indeed, the local wholesale vendors must obtain license. The present arrangement of giving leases by auction in respect to villages in batches should not continue. The leases should be given in respect to districts, as is the case in the south of India. The present system is, however, satisfactory for the Yarkand and Ladakh merchants. It should not be necessary for them to obtain a license.

64. There is no objection to the present system. Indeed, if the leases be sold for whole districts, in that case the contractor in his district need not obtain a permit for conveying bhang and charas from one shop to another in the district. When the traders cannot sell these articles at one place, they have to convey them to another. So the present arrangement is not favourable to them.

65. In my opinion the taxation of charas and bhang is reasonable with reference (*a*) to each other, (*b*) to alcoholic or other intoxicants. No alteration is necessary.

66. As I know nothing about ganja, I cannot give any opinion in respect to it.

67. The present rate of duty on charas and bhang appears to be reasonable. Having regard to the ultimate incidence of the tax on the consumer, it would be an excess to propose a new tax. In that case trade, too, will be paralysed, in other words, the traders of charas and bhang will suffer a loss.

68. There are no other shops or houses, except those of the lessees, where the drugs can be sold by retail vend. Indeed, there are shops for wholesale vend. The wholesale dealers should certainly have a license, in other words, the privilege of retail vend should be granted to the local lessee.

69. The wishes of the villagers and the neighbouring people are generally consulted whenever a new shop is opened for the sale of these drugs.

70. Smuggling is practised in those districts which are co-terminus with the Native States. In my opinion, the evil can be remedied in this way. The leases should be given to one contractor in respect to petty States, and not in respect to villages separately. In the case of large States, the leases should be granted to two or three persons; otherwise, in respect to villages, one contractor undersells the rival contractor, in order to defeat him. In this way smuggling is practised.

87. *Evidence of* Lala Harri Ram Seth, *Merchant, Rawalpindi.*

Ganja is not grown in this part of the province, nor is it imported.

Bhang is not grown in this part of the province, but grows of itself. Neither charas nor ganja is manufactured from it. Bhang is only used by fakirs and people of the lower classes. Its habitual use is considered rather disgraceful and is also bad in effects.

As to charas it is imported from Ladakh and other Trans-Kashmir States. It is only smoked, but not eaten or drunk. It is very quick in producing inebriation, and is at the same time very dangerous in after-effects.

Habitual consumers of charas are much more pre-disposed to insanity. It also, like bhang, is used by mendicants and lower class people. It is very injurious in its effects to the brain ; dries up the blood of, and undermines the whole system of, men used to it. Habitual consumers are generally ease-loving ; and as they are generally of the lower class, they suffer from pecuniary wants.

Consumption of charas, as generally of all other intoxicating drugs, is on the increase, and if no taxation be necessary, some prohibitive import duty should be levied upon it, so that its use be perceptibly decreased.

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88. *Evidence of* Salig Ram, *Kayasth, Drug Contractor, Delhi.*

1. I have for a long time been drug contractor ; for this reason I know particulars and have gained experience.

2. In different districts bhang is known as below :—

Muttra—ajaib, etc., bajya, bhang or bhank.

Delhi, Gurgaon, Rohtak, etc.,—sabzi, bhang and buti.

Some Punjab districts across the Sutlej—sukha bhang.

In eastern districts, Allahabad, Cawnpur, etc.,—Boonti, bhang.

Districts of Bengal—siddhi, sabzi.

Rajputana—dhandai, bhang.

Among literate Muhammadans and physicians—kanab, warq-ul-khial.

Charas is also called sulfa.

3. Kalsi State, Chackrauli in the Umballa district, Jullundur, Hoshiarpur, Kangra, Bijnor, Holkar State, Gonda, Bahraich, Udeypur, Mewar, etc.

4. Bajya, boonti, thandai, sabzi, sikha, siddhi, kanab, warq-ul-khial. This plant is called bhang.

5. On river sides and in damp places, particularly on the banks of the Ganges and Jamna, very good bhang grows spontaneously. In some places on canal banks, and in groves, where the wild hemp seed is present, a very inferior bhang, called bhanjra, grows spontaneously. For these reasons it may be supposed that the effect of climate, etc., is necessary.

6. Very dense.

7. To my knowledge there is no cultivation in the province, but in Bengal ganja is cultivated.

There is no cultivation in this province, therefore there has been no increase or decrease in the area.

9. Charas cultivation is carried on in Yarkand.

When the plant is ready, it is cut, with the tops, and collected ; then a great deal of cutting, grinding and mixing is carried on. Then a cloth bag, to hold about a maund and a half, is made ; and this is enveloped in a new skin covering ; but in the preparation of charas, both the good and the bad, with the effect of the sun's rays is brought into use. In Bokhara some time ago 'patsan' was widely cultivated, but now that the Czar of Russia is somewhat connected with the Amir of Bokhara, the cultivation has been prohibited. The Bokhara charas, compared with the Yarkand charas, is less intoxicating. There is no rain in Yarkand, and this highly intoxicating charas is dependent on the climate of Arakan. Ganja cultivation is carried on in Bengal.

10. There is no special class ; whoever so pleases may cultivate ; but if some people do the work of a class, and they are called a class, it is not of any harm.

11. Originally it is wild, but when they sow them anywhere, they gather those seeds and bring them to use in other localities provided that the male plant is taken care of.

12. It is cultivated in Bengal, Gonda, Bahraich, in the East, Udeypur, Marwar, Holkar State ; but in my opinion about 10 or 15 years ago areas were cultivated. The male plant is extirpated for this reason that ganja cannot be made from it, and the influence of the male plant spoils the boonti, that is, the above plant, ganja.

13. There is no cultivation in this province. How can this be answered till such time as the sowings are not tested, as to the suitability of soil and climate?

14 (*c*) Bhang only grows spontaneously in Saharanpur, Bijnor, etc. In my opinion if all the bhang in the two districts be gathered during the rains, it would not be less than eight thousand maunds.

15. When either the wild or the cultivated plant, whether in the jungle or in fields, is ready for use, it is rubbed up in the palm of the hand and can be smoked in the chillum.

16. The bhang leaves that are sold by vendors at their shops are extensively bought and smoked at their houses. Wherever in the jungle, plants of spontaneous growth are ready for use, the dry leaves are hushed off and are fit to be used. Good ganja, fit for use, cannot be got from wild plant in the province wherever grown. Charas in Hindustan cannot be made entirely from the wild plant.

17. Charas by Musalmans in Yarkand and Bokhara. Ganja generally by zamindars in Hindustan. In Bengal, etc., the bhang contract—in the way of grass—with the drug contract, or separately, is taken by whoever wishes to take it. They cut the plant and hush off the leaves, and they are soon ready for use.

18. Ganja has not been tested, but it goos bad within three years.

Charas.—In the time of trade between Yarkand

and Ladakh, the charas arrives at Hoshiarpur by October. Up to March, in the winter months, it keeps good. After the hot season and the rains till the October of the second year or still the October of the third year, it keeps fit for use. After that it goes bad. But the period for the charas is four months. But for this reason that it comes once a year it should be considered good for one year. In the next year, on account of the cheap rates, it is sold to poor people to whom the buying of the new charas at twice the rates of the charas of the former year is distasteful. In the third year it is only slightly intoxicating and is not liked generally. The effect is of the climate. The charas produced in Bokhara can be kept for six years in India without going bad.

Bhang is cut in April and May. After the rains and the cold weather in the next May and April, it is excellent. In bhang, freshly cut, till such time as the rain does not come, there is a peculiar smell, but it produces great heat and is very intoxicating. In the third year the intoxicating qualities are lessened, and it goes bad. But if in the first year it becomes damp, it goes bad. No preventive action on account of climate can be taken.

19. Ganja is smoked in the chillum. Another way of smoking is by placing the chillum on the huka. This is also the prevalent method for charas in Bengal, in the East, and probably in the Punjab, and all over India.

20. Except the Europeans and the Parsis, the inhabitants of India of every class and (kamnasib) community, who may be considered *ill-fated*, make use of it. In India generally, somewhere four, somewhere five; but in Allahabad, Bareilly, Cawnpur, Fyzabad, Muradabad, and in other places where there are numerous Hindu temples, the proportion should not be considered to be less than ten per cent., rather more.

21. Ganja is smoked in the chillum. Flat ganja is the best. I do not know much about it. In Bengal it is largely used.

22. Foreign charas is brought from Arakan, which is in the province of China.

23. As an exception some pauper fakir, who is habituated to intoxicants, hushes off the dry leaves, mixes it in the tobacco and smokes it in the chillum. Such smokers could not be more than twenty in all India.

24. In Muttra, the districts adjoining Muttra, at Jagannath, and where there are Hindu temples, the proportion of smokers is 50 per cent.; in other districts, and in the province, the proportion is from 2 to 5 per cent. Those who are greatly addicted to it grind the bhang and make it into cakes. This they keep, and when they want it, they eat it. Some people who would give their life for bhang, and are inveterate habituals, chew the dry leaves.

25. The use of the Yarkand charas is on the increase. The reason is that for some years the produce of India has been exported to Europe, and on account of the dearness of the prices of grains, drunkards, who are poor, have begun smoking charas. Another reason is that in some parts of provinces of India liquor is stealthily distilled and brought to use. Now very good preventive arrangements have been made, and those people are not able to drink the legal liquor. They too use charas.

26. Taking a hundred consumers, I give the following proportions:—

(*a*) 75 per cent.
(*b*) 15 "
(*c*) 8 "
(*d*) 2 "

One per cent. of the total number of consumers are generally Hindustani.

27. From all Hindus and Musalmans. The habit is acquired from companionship and from propinquity to drug shops.

28. (*a*) From one to two pie.

(*b*) From three pie to one anna.

Some people, who are habituated to taking it in excess, spend from eight annas to one rupee a day, but of such the proportion is only four in a lac.

29. Ordinary tobacco is mixed with charas or ganja; exceptionally one person in a lac mixes dhatura with bhang, charas or ganja.

(1) The poor generally, the habitual average consumers, and excessive consumers mix pepper.

(2) The average fancier mixes cardamoms, poppy seed, cucumber seed, charpoza seed, and rose-water (gul gulab) and pepper.

(3) Well-off folks, besides the ingredients mentioned in (2), mix sugar, nutmeg, keora juice, almonds, and cow's milk.

(4) The rich rais and well-to-do mix, besides those mentioned in (2) and (3), abtar ashp in the hot weather and in the rains, and mashk.

Those under (3) and (4) use very little of the admixtures with the bhang leaf, and in every season they profit by its consumption.

30. Charas and ganja are consumed in company, and the larger the gathering the more the consumption. Bhang may be consumed both in solitude and in company. Some harlots, who are unable to procure liquor, especially the pauper prostitutes of soldiers, or shameless prostitutes, consume these drugs. Otherwise other women, whether rich, respectable, or poor, do not make use of it.

31. The habit is easily acquired from companionship, and it is not difficult to break off. It is akin to going to excess in liquor from drinking a little.

32. There in no social or religious custom. In the month of Sawan these drugs are offered to Mahadeoji. In villages where there are no shops, dhatura alone is sufficient.

33. It is generally considered very bad, and without doubt they are injurious to human beings.

Some poet of some age has written against drugs, which is written in Nagri character, so that it may be read word by word. It has been explained in Urdu below.

Besides fakirs, is not customary with any class or religion.

"Huqqe to luqque piwain afyam jangli khain;
Bhang pain so baore ut posti jain."

(*Shaikheeba:* smoke hukas and eat jungly opium;

Those who smoke bhang are mad, and those addicted to opium are childless.)

"Ut posti jain charas ki piwan hare;
Ghul ghul kar marjain maha papi hatyara."

(The childless are indolent persons as also charas-smokers;

They lose their powers and die, the great sinners.)

"Kahen Girdhar Kab Rai unhon men ek na achha;
Karke madhra pan bat men loten bachha."

[Girdhar Kabra, the poet, says no one is better among those;

(Those mentioned above) they use liquor and lie like children in the way.]

It is not the custom in India to worship the hemp plant. There is a proverb that a donkey by seeing and smelling the hemp plant ran away. The plant said to the donkey—"What! are you superior to Mahadeoji that you run away from my odour? He has chosen me." Donkey replied—"If man, who is very superior, drinks thee and resembles a donkey, if I taste you, there is no knowing what I shall resemble."

34. Only to the community of religious mendicants, who in jungles dream away their existence, employing only charas and ganja. Or particularly the aged and moderate consumers would, without doubt, suffer, but there would be no fear of death. There are communities of these mendicants in special places, for instance in Behar, Zila Rohtak, the Naga Fakir. Particulars of these can be got from the census statements.

35. If charas and ganja are prohibited, then the bhang of spontaneous growth will exceed the limit. The use of charas and ganja cannot be made illicit for this reason, that if ganja cultivation be stopped and the import of Yarkand charas be prohibited, then the freedom to use bhang should be given, else both the rich and poor, from the habit of taking intoxicants, will be imprisoned. Because, no matter what arrangement is made by Government, the bhang of spontaneous growth, no matter where it grows, will be surreptitiously conveyed to other places.

If the prohibition is sanctioned, then a year before it should be published that from the next year these drugs are prohibited, and the Ambassador at China should be informed to publish it in Yarkand that if any one takes charas to India he will have to bring it back. The prohibiting of ganja cultivation lies with the Government of India. Under these circumstances the consumption of ganja or bhang of spontaneous growth will be so, that after the closing of chandu shops, it will gradually disappear.

If things of spontaneous growth are not taxed, and not brought under the provisions of the criminal law, then primarily there would be discontent among the inveterate consumers; but there would be no political danger, but the newspapers would be writing that the Government is not able to manage its own affairs, that is, that liquor, which causes disturbances, and destroys the rich and the wealthy, is not prohibited, but the poor and the needy who are suffering under the vengeance of Providence are likewise chastised by Government. Some people of light minds who are at all addicted to it will take to liquor. But the greatest harm will be in the Yarkand trade. The traders take away cloth, country and imported brocade, sugar and other articles. In exchange for these, charas is widely given. Gradually this trade will die away and "Rusi" trade will benefit. But after a time the charas-consumers, their widows and children will thank the Government for the prohibition.

36. If charas and bhang-consumers become rich, they drink liquor. It has been twice noticed that in the famine, drunkards consumed charas and bhang and kept their senses. It was also seen that if a consumer's child took to the company of charas-consumers, then with the object of stopping him he is told if he is accustomed to intoxicants to take liquor and not charas. The proof is evident. Charas is taken by those who are not able to drink liquor, and if it is said that the sale of bhang and charas decreases during a famine, the reason is that a three pie a day consumer spends his three pie at such times.

37. Ganja produces heat, and when it is taken to excess urine comes from the ardor urinal. The urine has a red colour from the effects of the ganja heat. Charas is cooling and reduces heat. An exemplary difference is: fresh liquor is equal to ganja six months old, or charas may be compared to five or ten years' old liquor as compared with ganja.

38. I do not know particulars about this, but flat ganja is very good.

39. It is less injurious smoking it in the chillum, and still less injurious if the chillum is put on the huka, because what is drawn is reduced to smoke. It is not possible for anybody to consume a tola or two of charas and keep his senses, but in company a great consumer can put away from four to six tolas. For instance, if any person eats arsenic he will immediately die, but 'kashta' arsenic is used in many medicines.

40. Bhang is efficacious in piles. It gives an appetite, and it does good in flatulent diseases, if eaten. It is useful for cattle, horses, cows, etc., and is often given to horses in massala. Charas is given in about one or two rattis, mixed with other ingredients, for prolonging sexual intercourse.

41. Daily consumption may be an accessory (ghiza); it has become an accessory. It cannot have any beneficial effect, but there is fear of excessive consumption.

(*a*) Small consumption is beneficial.

(*b*) Under severe fatigue, if it is not any time moderately consumed, then it is evident that under intoxication the fatigue and exertion will be less felt. Or with those who are accustomed to intoxicants, and while intoxicated, can undergo some exertion, this exertion is not distasteful to them while in that state.

(*c*) If the fever is with ague, and charas is inhaled, then the fever heat is reduced by the intoxicant, and heat from the charas. In malarious and unhealthy tracts the consumption of charas would, of course, be beneficial to those who are not even habitual average consumers, but the climate of that tract should be also considered.

(*d*) Those who are habitual excessive consumers do not get cholera; the reason for not getting cholera is this, that charas lessens the blood, and when there is little blood in the body one cannot get cholera; and malarial cholera is not so effective.

It is not restricted to any class or tribe, who get any such disease or experience any such occurrence.

42. Moderate consumption is also harmful, because he is accustomed to moderate usage, and since he is so accustomed, then no beneficial effects can result.

43. They are very offensive to their neighbours; for instance, in a mahalla a low caste man resides, and all about the mahalla the Hindus and Muhammadans have perhaps never seen charas smoked, and perhaps there is company or a wedding party at this place, or that they are praying in the masjid, or that worship is going on in the thakurdoara, and the low caste man has a pull at the charas, the smell of the charas spreads, and the residents of the mahalla are offended.

44. Charas and ganja bring on intoxication immediately after they are smoked. It is not at all refreshing. It is an excellent intoxicant. It has the usual effect of allaying hunger on the habitual consumer. It is not an aphrodisiac, but it causes the loss of virility. The effect of the intoxication lasts

an hour; when the intoxication is wearing of, it makes him rakish, and the inclination for a second drink comes on him. But the habitual consumer, being accustomed, will not smoke again. For instance, one may smoke cheroots as often as he pleases during the day; he may smoke once or ten times.

I enter here a couplet written by some poet at some time.

"Charas, pila gurgyan ghala aur bij ghala waka ander ka;

Sukh sukh lakar ho jawa, munh howa jaise bander ka."

(A charas-smoker loses religious wisdom imparted by the guru, and vitality. He is reduced to a mere skeleton, and face resembles a monkey's.)

45. The effect of ganja and charas is hurtful both physically and mentally; that is, a charas-consumer under the influence of the drug has no beauty in his face, or has the appearance of having been beaten. And how can he be moral as his company is worthless and very low?

A man that keeps straight, an abstainer, at the age of fifty or sixty, is equal to a charas-consumer at forty. At first, beyond the age of thirty, which is the prime of life, the blood dries and the digestion is impaired, and on account of bad digestion the appetite will be injured.

This does not cause dysentery, bronchitis or asthma, but on mixing with tobacco, provided it is Calcutta tobacco, bronchitis and asthma are brought on. Charas alone does not bring them on, but it is generally thought that charas-smoking brings on these diseases.

Consumers have no moral sense for this reason that charas company is extremely low, and that company loses its senses and polish. There is no laziness in the intoxicated state; but when the effects are wearing off, the habits of immorality are acquired from bad company as well as not. A smoker who has smoked charas for fifteen or twenty years if he goes to a woman, will surely be injured in some way, because it deadens the power. In youth, on account of intoxicants the pleasure is doubled. It deadens the intellect and produces insanity in this way, that if a moderate consumer who has not had any for a day or two, for some special reason, and if in the heat of June he has travelled ten or fifteen *kos*, and accidentally meets charas-smokers, and the chillum is well filled with charas, and the traveller takes a pull, and the charas smoke affects the brain slightly, he will in a short time become insane temporarily; but if he is treated he will be cured in the cold weather. If the brain is seriously affected, then he will gradually recover. But if he again smokes it, he will after some time from his recovery be again affected in the hot weather; specially if the brain is too much affected, death will at once ensue. For instance, if any living thing is confined in a place excluded of air, it will at once die; in this way it is very harmful for the smoke to get to the brain.

It is not difficult for a person who is suffering from anxiety or from brain diseases to go mad. This matter is natural, and more cannot be said about it because many weak people smoke it and nothing happens, and strong people become insane.

46. Ganja excess has the worst effect of all.

47. The habit is not hereditary, and seldom affects the children; in large cities there may be three or four habitual moderate consumers; if such children are intoxicated at an early age, it is an easy matter for them to go mad at some period, because all his strength is lost and he becomes weak.

48. Of these drugs, even excessive bhang consumption does not produce insanity.

49. The moderate use is an aphrodisiac. Very poor prostitutes use bhang, and lose shame with the object of pleasing their friends. Owing to modesty I cannot explain more. It produces impotency.

50. In my opinion charas and ganja would be better than bhang as an aphrodisiac, and is more injurious.

51. Perhaps there are some bad characters, otherwise they are of average good character. They are called badmashes for this reason only, that our children may fear them and avoid the company. Perhaps they do commit some general or special crimes.

53. Nothing can happen from this drug. It is another question if a man is frenzied and shouts that he will murder some person; such a clamour is a frenzy. There is no fear of homicide.

54. It is never taken at all with this object, nor do consumers when intoxicated have sufficient audacity.

55. Complete insensibility can never take place without an admixture.

56. Prior to the Mutiny when Thuggy was rampant, the Thugs used to become acquainted with the charas and ganja consumers, and they would find out the road to be travelled at that place; one or two Thugs would fill their chillums and smoke; the traveller arrived at this spot is offered the chillum, as it is a custom among charas-consumers that the smoke is offered without payment; the traveller takes a pull when the other Thug says "Come let us fill another." Now dhatura is mixed. The traveller gets the chillum first; he immediately becomes insensible, and the Thugs are successful and make off.

57. In my opinion no one eats ganja, but charas is eaten for the following:—

(1) If any person who has never consumed charas gets asthma, then he profits by a moderate consumption, for this reason that it at once knocks out the phlegm and clears the chest.

(2) It is a good heat producer.

(3) It weakens the brain power.

58. The present system of excise administration is good in some places and bad in others. The reason is that in some districts the sales are held for the whole district, in others shop by shop, and tahsilwar. By this the revenue to Government is injured in this way that the shop license-holder sells his store to unlicensed vendors of neighbouring districts. The big thikadar is ruined and the small shop-keeper gets a trifling profit. At the time of the auction the next year, the district where the unlicensed vend took place shows an increase of less than a hundred rupees for Government, but in that other district there is a decrease of thousands of rupees. There are many reasons for the bad system. If uniformity was observed in giving zilawar contracts, then the system would be excellent, or the contracts might be given by shops. There is lots of room for improvement.

59. There are two modes of improvement: by one system, by the increased sale of narcotics, the income to Government would be increased, and year by year for twelve years there would be enhancements; under the other system the sale of intoxi-

cants would be lessened, but the income would be enhanced.

Reasons for enhancement of income under the first system.—For instance, in those districts where there are at present fifteen shops, if shops be opened in the large villages, the number of shops would increase twofold. Year by year the number of consumers would increase. Charas and ganja would be extensively sold, and so the income from thikas would increase and continue to increase for ten or twelve years.

The second system by which sale of narcotics would decrease and the profits to Government increase.—In the Punjab and other provinces the excise contract is separate, the opium license is given separately, and there are various systems in places: in some by shops, in others by tahsils, and in others by districts. The separate system when obtaining in provinces should be prevented by law, and the system of auctioning excise and opium adopted, and the practice of selling opium at tahsils, on behalf of Government, stopped; that is, the contract for one district be in the hands of one thikadar. The thikadar will open excise and opium shops in one shop. The cost as detailed will be Rs. 15 per shop per month: servant Rs. 7, shop Rs. 1-8, oil As. 12, tobacco Re. 1, miscellaneous Rs. 4-12. Now it should be seen how many shops there are in the province. The surplus from each shop would be on an average Rs. 15 per mensem, and the thikadar and Government would profit, and by including opium in the contract it would be profitable in the first year.

Secondly.—When there are separate contractors, the various rates of drugs are in their power. When there is one thikadar, he will introduce one rate. By the adoption of one rate Government will also profit by it; the amount of gradual profits of the whole of India should not be considered to be less than a crore of rupees.

Thirdly.—The contracts that are given annually are faulty. For one month good arrangements cannot be made, and two months previously the new contract is taken in hand. The thikadar is lost in this consideration. The thikadar is therefore permanent for nine months of which the sales are low for six months, but in the three winter months the sales are good. If he gets the contract for the next year, it is all right, otherwise the subordinate license-holders would be up to all kinds of pranks, because they do not care for that thikadar, and they do not either correctly give the sale proceeds, nor do they apply themselves to the shops because they pay more attention to the other thikadar; a good part of the stock they had for sale is over, and from being kept has gone bad. The thikadar is harassed and does not intend to take such contracts for the future. The punishment has to be borne by the thikadar for one year and by Government always. Therefore the contracts should be at least given quinquennial, either under the auction system, or by taking into consideration the profits for five years, by which the Government would greatly profit, the contract should be given. Under these circumstances the thikadar's subordinate license-holders, through fear of the quinquennial contract, would work well. In the next five years' settlement there would be a profit to Government. The rich and well-to-do by doing such work will be loyal to Government, because whatever capital they have will be with Government either in cash or in stock. Small States, in a way, will be found which will, when necessary, be loyal to Government; the Government will profit by it, and facilities offered to district officers, because district officers will not be troubled with the drug arrangements, which is an important head.

Examples.—(*Fourthly.*)—A zamindar gave barren land to a cultivator for one year. He cultivated partly, and the year expired. The next year another took the land. Now as compared with the zamindar, the Government makes a settlement for thirty years. The land that is lying barren is cultivated for this reason that for thirty years, he and his sons will profit by it. The Government is put to no expense. At the next settlement the cultivable land has become cultivable. Therefore the one year thika is so that neither the zamindar nor the cultivator profits by the land, nor does Government get anything.

Fifthly.—Cavillers will say that a five-year contract is injurious to Government and to its subjects; the rights of the people and of Government are other things. The thikadar himself will put forward proposals by which the rights of both will be benefited, otherwise there is fear of the thikadar himself being first ruined; for this reason none of the rights can be injured. If a third party is literate and has experience, he can make such cavillers acknowledge that the quinquennial settlement is undoubtedly the right one. I append a few questions, by weighing which the result will be evident.

Questions.—

1. In your opinion is cheapness or dearness of drugs the better? If you prefer cheap rates, then do you consider that the poor will be more inclined towards intoxicants?

2. Will Government profit by cheap rates or high rates of narcotics, except liquor?

3. Will the people profit or be injured by the high rates of narcotics, which is an injurious thing? If they are injured, then for what reasons?

4. Is it better to have one thikadar rather than have contracts by shops and tahsils? Under the separate contract system, which system, and for what reasons, is good or bad?

5. If the thikadar is benefited, will the result be profitable to Government or not?

6. If the contract is given quinquennially, will the thikadar, for his own interests, make better arrangements than when the contract was annually?

7. If the thikadar profits by these good arrangements at the expiry of the contract, will he prefer giving up the contract? If he does not so prefer, do you consider Government will be benefited? If the drug contract is given for five years, will the sales be more or less? If more, then for what special reason—is it, that the legal income of other places has been stopped, or that because the contract is given for five years, and the quantity sold has increased?

8. For British India, generally, if the contract is given by districts and quinquennially, do you consider that the quantity sold will fall by a quarter? Is the reason for this one contract or high rates.? And if the quantity sold decreases, will it be injurious or beneficial to the people?

9. If the quantity sold decreases, will not this be injurious to the Government income? If so, for what reason?

10. If you consider it will be injurious, then in what way, because by high rates the thikadar will derive better profits rather than from low rates? Now say will this benefit to the thikadar be profitable to Government or not?

There are many reasons for these arrangements and improvements; but from these questions it will be found that there is profit, and all harm, which is considered good, will disappear. However, from this system there will be profit and no shade of damage. The arrangement is this, that in the first five years' contract the Ghazipur opium be included in the excise contract, and the rate be fixed at Rs. 20, in the next contract at Rs. 25, and in the third at Rs. 30, then it will be seen what increase there will be in the income, and the sales will gradually decrease. Till such time as opium is not included in the excise contracts there will be the usual fluctuations, and the new system is not exhaustive.

60. Ganja is not produced in this province.

61. Charas is not produced at all in India; the climate is unsuited.

62. The cultivation is carried on in Bengal and in States, etc. No benefit can accrue by supervision till such time as the systems of the States and the Government system are not one. A good system would be for Government to take the contract from the States, or that the State people be given to understand that by this system they will also benefit, and step by step introduce the Government arrangements. When this arrangement is carried out, the system will itself show that it is good, and both the Governments will be benefited.

63. The wholesale license fee should be fixed at Rs. 15 annually. This would be profitable to Government, and would not be distasteful to any one. Retail shops, where they exist as separate shops, should be stopped. Government suffers loss from such shops, because such small retail vendors very much injure the large thikadars of neighbouring districts.

64. Thikadars of small capacity transport charas from one district to another. The Collector exercises supervision, but not with proper firmness. The reason is that when charas comes into a district from another district, he does take stops to prevent the import; but the officers of the exporting districts do not care; but there are some who are glad of it and of the increased income of their districts, and it is to be regretted that they do not consider British interests. The existing arrangements governing export and import are excellent.

65. As regards the taxation of ganja either on the cultivation or consumption, the opinion of those officers where ganja is cultivated should be considered right. The taxation of charas is not liked for this reason, that Chinese merchants bring the charas, and if they are burdened with taxation, especially on articles which go bad in the next season, the trade of various Indian articles will be injured. As now the Government is praised, so then for these reasons it will be condemned. The profits will be about Rs. 75,000 annually if there is a tax of Rs. 20 a maund, but one trade will suffer and the Government be condemned. Proportionately to the profits from taxation the income from license fees will be decreased.

The taxation of bhang of spontaneous growth, together with other articles, will be a general source of displeasure, and in my opinion Government should never intend to tax bhang. Because, as compared with general displeasure, the income from taxation will be *nil*. It would be better that, at the auction of contracts, the thikadars in their agreements should add a clause that Government will tax the sale of charas, at their shops, at so much a seer. This should also apply to bhang. Under these circumstances taxation will not be condemned, and trade will not be injured, and merchants will not be displeased. Thikadars are servants of Government, and they will take contracts. If they suffer from the new system, they should not care, because they are accustomed to profits and losses, and there will be an advantage gained, in that they will not sell bad charas or bhang, for this reason that what has gone bad the thikadars will themselves destroy, because they do not like paying tax on bad articles.

The tax on liquor should be Rs. 3 per gallon in all Punjab districts. The village taxation should be Rs. 2-8 per gallon, and in the other districts of provinces in British India the taxation should be raised according to the Punjab taxation. It is meant that the taxation and arrangements should be uniform in the Indian Empire.

66. If it is taxed, then the best kind should be taxed highest, the next quality a little lower, and the last quality very little. But till such time as the Government arrangements are not likewise in States, no benefit can accrue.

67. The ultimate incidence should be considered as three pie on the average per man per day. This taxation is on those who have 5 to 7 rupees a month. It should be considered that those who are accustomed to it give $\frac{1}{10}$th of their income, and now increasing the taxation does not seem to be right.

68. Regarding the prohibition of charas, etc., which has been mentioned in answer to question 35. If it was adopted that charas-consumers should not be allowed to go outside the premises, then they would of their own will depart from it, and the people would benefit by it. There will be some cavillers to the closing of shops, and respectable people would on no account go to the shops to smoke charas, and this habit will also die away from the company of fakirs, provided that the number of shops be decreased. By this the Government income will suffer. But in India after two or three years the population would increase, and a time will come when the result of this loss will be a gain.

69. It is the custom to enquire, and a consideration of this is correct.

70. Innumerable orders are passed regarding the arrangements of drugs from Native States, but no arrangements are made about unlicensed vendors who abound in districts. Now consider an unlicensed vendor brings charas for Rs. 3 a seer from a district where the rate is Rs. 2 a seer. This vendor gets a profit of Re. 1 a seer. This vendor keeps the amount allowed by Government, and started selling, house by house, because the thikadar sells at high rates, and he begins selling at very low rates. Under this system every drug should be considered taxless. Many people buy from him, and if he is arrested, he has not more than the licensed quantity, and if it be said that he sold without a license, which is illegal, then the buyers say that we did not buy, and the seller says I did not sell, we are smoking among ourselves. Therefore an arrest cannot be made. This system is more or less in all districts; when the unlicensed vendors get a taste of this, then they do not fear either a fine or imprisonment, and they consider it a source of livelihood. The thikadars suffer loss from this, and the Government has to suffer a loss of lacs of rupees in license fees. These bad practices, if necessary, should be prevented by law; district officers make sufficient efforts, but their efforts cannot work as against law, and they are rendered helpless.

89. *Evidence* of* VIRU MAL RAM SARAN, *Khatri, Licensed vendor of Opium and Drugs, Amritsar.*

1. I am a license-holder, and carry on trade with Ladakh.

3. The hemp plant grows spontaneously in Hoshiarpur, Gurdaspur and Jullundur districts.

4. It is known by the names of sabzi, buti and bijya.

6. Ordinarily dense.

7. (*c*) For use as bhang.

14. (*c*) Majum is prepared from bhang.

18. Charas keeps good for one year, after which it deteriorates in the rainy season. In cold climates it keeps good for a little longer.

20. Sadhus and fakirs, no matter where they live, smoke the drugs.

22. Charas imported from Yarkand is the one chiefly used.

24. Sadhus, fakirs and Nihangs drink bhang.

25. The use of charas and bhang is on the increase.

67. Increase of tax on charas will result in a decrease of the Yarkand trade.

* Translation.

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90. *Evidence of* KAHN CHAND AND MOHAN LAL, *Khatri, Licensed vendors of Opium and Drugs, Amritsar.*

The evidence of these witnesses is the same as that of No. 89, and is not reprinted.

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91. *Evidence* of* KIDAR NATH AND KUNDAN LAL, *Khatri, Licensed vendors of spirituous Liquors and General Merchants, Amritsar.*

1. Since a long time we have been licensed vendors of the spirituous liquors, and have also been carrying on trade with Ladakh and Yarkand.

3. Hemp plant grows spontaneously and in abundance in the Hoshiarpur, Gurdaspur and Jullundur districts.

4. That plant is known here by the names of sabzi, buti and sardai.

6. Dense.

7. In Gurdaspur, Hoshiarpur and Jullundur districts hemp plant is used for the production of bhang only.

9. Hemp plant grows spontaneously along the banks of rivers and lakes.

14. In this district there is very little consumption of majum, which is prepared from bhang.

16. Bhang is not prepared in these cities (*sic*).

17. Charas is prepared at Yarkand by the zamindars.

18. Charas deteriorates if kept longer than one year. After three years it becomes quite useless. The only measure which can to some extent prevent charas from deteriorating is to keep it in cold countries. Hot climate spoils it altogether.

19. Charas is smoked in a hùka.

20. Sadhus and fakirs, no matter where they live, smoke charas excessively.

22. Charas imported from Yarkand is the one chiefly used.

23. No.

24. Bhang is consumed by Nihangs and Sikhs, who are to be found everywhere.

25. The use of charas and bhang is on the increase.

30. These drugs are chiefly used in company.

31. The habit of consuming bhang is easily formed. It is difficult to break off.

32. Moderate consumption of these drugs is less injurious than the excessive use.

34. To forego the consumption of charas will be a serious privation to sadhus and fakirs, who are habitual consumers.

35. The prohibition of all these drugs will be followed by recourse to other intoxicants, such as liquor, etc.

36. Alcohol is not at present being substituted for any of these drugs.

40. Bhang is used in treatment of certain diseases of men and cattle.

* Translation.

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92. *Evidence* of* GOBIND RAM, *Khatri, Licensed vendor of Charas and Bhang, Amritsar.*

1. As I have been carrying on trade with Yarkand, and am a licensed vendor of charas and bhang, I am well acquainted with the matters connected with the above-named drugs.

2. As no variety of ganja is used in the Punjab, the information regarding it should be obtained from Hindustan.

3. The hemp plant grows spontaneously in the

* Translation.

Hoshiarpur, Gurdaspur and Jullundur districts, and also in the Kashmir State.

4. Bhang is known by the names of sukha, buti, sabzi and sardai.

The cultivators alone can answer this question.

6. Dense.

7. Bhang and no other drug is produced here from the hemp plants, which grows spontaneously.

8 and 9. Can be answered by cultivators only.

10. No special class.

11. Ganja is not produced in the Punjab, but in the North-Western Provinces and Oudh.

14. Only bhang from wild hemp plant.

16. Bhang does not grow in houses, but in jungles (*sic*). Ganja and charas cannot be produced from the plant.

17. Ganja and charas are not prepared in the Punjab. Bhang grows spontaneously.

18. Charas and bhang deteriorate in the Punjab after one year, and they become quite useless after two years. If kept in a cool place, they keep good a little longer, but they quite lose their effects after two years.

19. In the Punjab charas is smoked in huka or chillum.

20. In this province sadhus smoke charas excessively. Other people also, except Sikhs, smoke it; but I am unable to give their proportion.

21. Ganja is neither produced nor smoked in the Punjab. It is excessively used in the North-Western Provinces and Oudh.

22. Charas imported from Yarkand is the one used in this province. A kind of charas is also imported to India from Bokhara, but it is used in the North-Western Provinces and Oudh, but not in the Punjab.

23. Bhang is not smoked. It is drunk after being pounded.

24. Bhang is excessively drunk by Nihangs and Sikhs, and also by other people. No one eats it.

25. The use of bhang and charas is on the increase owing to climatic reasons.

26. (*a*) Sadhus and fakirs.

(*b*) Brahmans and jogis.

(*c*) Shop-keepers, etc.

(*d*) Their number is not known.

27. Fakirs, sadhus and Brahmins, etc.

29. Charas is smoked after mixing it with tobacco. Consumers with moderate means mix black pepper and poppy seeds with bhang; while well-to-do people mix almonds, cardamom, sugar, milk and keora with it to prevent its arid effect.

30. In solitude charas 1½ masha, and bhang 1 tola; in company more than the above stated quantities. It is not usual for children to consume any of these drugs.

31. The habit is formed by associating with the habitual consumers. It is difficult for those long accustomed to the use of these drugs to break off the habit.

32. There is no religious custom (about the use of these drugs), nor is its use compulsory.

33. No custom for worshipping the hemp plant exists.

34. It would certainly be a privation to the habitual consumers if they did not get the drugs to which they are accustomed.

35. If the prohibition is enforced, it will occasion discontent among the habitual consumers, and they will surely resort to the illicit consumption of the drugs. But such discontent will neither amount to a political danger, nor will it be followed by recourse to spirituous liquors.

36. Alcohol has no connection with the question of any of these drugs; nor can the consumers of charas and bhang substitute alcohol for them, because one pice worth of these drugs would give such gratification to the consumers as would be given by 4 annas worth of alcohol.

37. Ganja is smoked in the same form as charas. There is no difference in the way they are used.

38. Should be enquired from the North-Western Provinces.

40. Can be answered by native physicians. Bhang is used in treatment of bullocks (cattle?).

41. The use of bhang is beneficial in the hot weather, and the use of charas in the cold weather. Charas gives staying-power under severe exertion and alleviates fatigue. There is no particular class who use the drugs.

42. Bhang is neither beneficial nor injurious.

44. Should be enquired from the consumers.

58. The present system of excise administration works well, and there is nothing objectionable in it.

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93. *Evidence* of* GUJARMAL, *Sud-Hindu, Licensed vendor of Opium and Drugs, Hoshiarpur.*

1. I know absolutely nothing about ganja on account of the drug being neither produced nor used in this province; I have, however, experience in respect to charas and bhang, both of which have been sold at my shop for the last twenty years.

Charas is generally imported by traders from Ladakh and Yarkand and sold at my shop. My servants also have been visiting Yarkand for the last five or six years. I have often sold bhang after collecting it in the Hoshiarpur district.

2. I have not ever seen how the charas is manufactured, nor is the drug ever prepared in this province. According to the information obtained from the traders of this place and Yarkand, the drug is manufactured at Yarkhand in the following manner:—The hemp seed is sown by the cultivators during the month of Jeth. The harvest when ripe is reaped in the month of Assuh. After harvesting, the plants are dried and then thrashed. A kind of dust thus obtained is sifted and stored. In the hot weather the dust is placed in the sun and rubbed by hands, after which it is put into bags. These bags are then beaten to flatness and after being covered with leather are imported into this province. This preparation is known by the name of *charas* and *sulfa*.

Bhang is prepared in this province as follows:—The hemp plants when ripe are reaped in the hot weather and placed in the sun. When the plants are dried up, the leaves are thrashed and separated

* Translation.

which are called bhang, buti sukha, and bijia. The stalks are used as fuel by the poor.

3. The wild hemp grows in the Hoshiarpur, Jullundur, Umballa and Saharanpur districts and in the Kapurthalla State. The plant is not cultivated. Its growth is abundant in the Saharanpur and Hoshiarpur districts.

4. Answer to this question is contained in my reply to question No. 2.

5. Cold climate and sandy soil, liable to inundations, produce the plant in abundance. Rains too are beneficial to the harvest. The growth is scarce in uplands.

6. The growth is generally dense. It is, however, scattered where the seeds have not fallen in abundance.

7. The hemp plant is never cultivated. It grows spontaneously.

(*a*) and (*b*) No.

(*c*) Yes.

(*d*) No.

8. In my opinion the growth of the wild hemp is greater than it was eight or ten years ago; the reason being that more area has been thrown up by the rivers and hill-streams, which has been occupied by the wild plant.

9. Nothing is known, as the plant is not cultivated in this province.

10. The plant is not cultivated in this province.

11. I do not know anything about ganja as it is not produced in this province.

12. Nothing is known.

13. I know nothing, as ganja is not produced in this province.

14. Neither ganja nor charas is prepared in the Punjab. Bhang only is prepared from the hemp plant. When the harvest is ripe, the plants are reaped and dried in the sun. The dry leaves are then collected, and the stalks thrown away are used by the poor as fuel.

15. Bhang is prepared from the wild plant as mentioned above, and is drunk after being pounded.

16. Bhang is not prepared by people in their houses. It is prepared from the wild plant wherever they may be. Ganja and charas are not manufactured in this province.

17. The license holders get the wild plant collected through the labourers. Ganja and charas are not produced at all in this province.

18. Bhang begins to lose its effect after one year, and becomes absolutely useless after three years. It totally deteriorates by drenching. It can keep good for two years with ordinary care. If kept in a dry place, it can remain good even for three years. Damp place, however, brings about rapid deterioration. After one year, bhang begins to decrease in value.

Charas is very strong during the first year; after that it gradually loses its strength, until the fourth year, when it becomes quite useless. Charas keeps good at hill stations, such as Simla, Kulu, Ladakh, Dharmsala, etc. The deterioration is both rapid and complete if the drug is kept in a warm place or exposed to heat. Hundreds of maunds of charas which became useless have been burnt in this district. It should be borne in mind that after two years charas would not fetch one-fourth its original price. I don't know anything about ganja.

19. Nothing is known about ganja. Charas is not used in any other way except for smoking.

20. I don't know anything about ganja. Charas-smoking prevails mostly among Hindu fakirs, sadhus, suthras, bairagis, sanyasis, jogis, Muhammadan fakirs, professional musicians, kanjars and camp followers, such as grass-cutters and sweepers.

The drug is also smoked at the takias and temple by fakirs and those who visit them.

21. I know nothing, because ganja is not produced here.

22. Charas is not manufactured in this province. It is imported from foreign territories, such as Yarkand, etc., where it is prepared from the cultivated hemp. It is first brought to the Hoshiarpur and Amritsar districts, whence a greater portion of it is exported to North-Western Provinces and Oudh. The remainder is consumed in the Punjab. European cloth and other articles to the value of nearly 3 or 4 lacs of rupees are annually exported from Hoshiarpur and Amritsar to Yarkand and Ladakh by the traders of this country as well as those of Yarkand, who bring charas, gold, silver, etc., to this country in exchange.

23. Bhang is not smoked in this province.

24. Bhang-drinking prevails among Muhammadan fakirs, sadhus, udasis, nirmalis, akalis (Sikhs) and other Sikhs. No one eats it. Bhang is largely consumed in the Sikh temples. Its drinking is common among the people in general in the Lahore and Multan districts, the Bahawalpur State, and in Sindh and North-Western Provinces.

25. The consumption of charas and bhang is on the increase nearly three years since, the reason being that large quantities of charas were imported during these years. The drug became cheap, hence the increase in its consumption. The increase in the consumption of bhang is due to bumper crops of the plant, and also to the substitution of lawful for illicit consumption.

26 and 27. Nothing is known.

	Charas.	Bhang.
28. (*a*)	One to two tolas per diem.	Three to four tolas per diem.
(*b*)	Three or four tolas per diem.	Five or six tolas per diem.

The consumption of charas and bhang prevails to a larger extent among sadhus and fakirs than the ordinary people. Bhang when prepared for use diminishes by one-fourth after washing and cleansing.

29. Almonds, seeds of musk melon, black pepper, milk, sugar, and other ingredients are mixed with bhang. Some persons mix all the ingredients, while others mix black pepper only. The object of these admixtures is to neutralize the arid effect of bhang. Black pepper is mixed to make the drug less flatulent, and milk and sugar to make it delicious. Charas is smoked after being placed between two layers of tobacco. Dhatura is not generally mixed with bhang in this province.

30. Bhang is drunk in solitude as well as in company. Charas is generally smoked in company and rarely in solitude. None of these drugs is used either by children or women.

31. The habit is formed by associating with consumers. It is not so difficult to nip the habit in the bud; but to forego it after it is fully formed,

causes privation. There is a tendency for the moderate habit to develop into the excessive.

32. The drugs are not required for the performance of any religious ceremony, nor have they any connection with religion. The moderate use is not injurious. Excessive use is, however, likely to prove harmful.

33. Generally speaking, the use of these drugs is not regarded as an evil. The reason why charas smoking is looked upon with disfavour is that it produces bronchitis, languor, asthma, etc. The consumption of bhang at first sharpens the appetite, but afterwards causes indigestion, etc. It does not, however, injure the constitution much. Fakirs look upon bhang as sacred to Shiva. Charas-smokers also invoke Shiva, Kali, or any other god before smoking the drug.

34. It would certainly be a privation to the consumers to forego the habit. The numbers of such consumers cannot be estimated. Fakirs and nanga sadhus, who dispense with clothes after smoking the charas, will specially feel serious privation if the drug is withheld. Akalis (Sikhs) and other people will also feel annoyed in the event of bhang being prohibited.

35. Fakirs accustomed to the consumption of bhang or charas will feel annoyed and offended at the prohibition. Their worldly connections being hardly such as to enable them to live in peace, it will be difficult to maintain order among them. It is also feared that these fakirs will then use the drugs illicitly. Since they have been confirmed in the habit, it will be very difficult for them to forego it. The consumers of these drugs will not have recourse to alcohol. Sudden stoppage of the consumption of these drugs would cause serious privation to the consumers.

36. People are now more inclined to spirituous liquors than before. This appears to be due to the increase in the number of liquor shops and also to the people moving mostly in the society of the consumers of liquor. As leading (native) gentlemen have recourse to alcohol, the masses too are following their examples.

37 and 38. Don't know.

39. No other drug, except that to which the person is accustomed, can gratify his craving. Nothing is manufactured from bhang or charas which should fully gratify the consumers of bhang and charas.

40. No physician prescribes charas in the treatment of any disease. Bhang is, however, prescribed by physicians in certain diseases, but not in general. It is also given to cattle along with other ingredients.

41. The consumption of bhang sharpens appetite. The people of Sindh and North-Western Provinces drink it as preventive of malarial diseases and injurious effects of unwholesome water. Charas is generally smoked by fakirs as a protective against cold and flatulence.

42. In my opinion the consumption of these drugs is not harmless. The moderate use of bhang does not, however, prove injurious.

43. The consumers are inoffensive to their neighbours. Dryness is, however, caused to their brain and they talk nonsense after smoking charas.

44. The habitual consumers feel refreshed when they take the drug, but get uneasy and distressed when the effect is over. In case of not having the drug at the fixed hour the consumer feels a sort of perturbation.

45. Charas-smoking injures the brain and causes loss of appetite in the event of excess. The habitual charas smokers are generally dull and lazy, and subject to phlegmatic diseases, *e.g.*, bronchitis, asthma, etc. It does not induce to debauchery.

Excessive smoking, however, affects the intellect and even produces insanity of a temporary type. The disease is, however, cured by eating rich diet and foregoing the habit. Excessive use is likely to cause relapse. Diseased persons do not use any of these drugs. Bhang drinking does not cause such diseases as are produced by charas-smoking. Nothing is known about ganja.

46. Please see my answer to question No. 45.

47. The consumption of any of these drugs does not affect, in any way, the children of the consumers.

48. Please see my answer to question No. 47.

49. The consumption of any of these drugs is not practised as an aphrodisiac. Immoral women drink bhang to some extent as cooling beverage. The consumption of bhang does not produce impotency, but excessive charas-smoking does.

50. Please see my answer to question No. 49.

51. Bad characters do consume bhang and charas, but the use of these two drugs is not likely to incite to any crime.

52. Please see my answer to question No. 51.

53. The excessive indulgence of any of these drugs is not likely to incite the perpetration of violent crime or homicide.

54. The drugs are not used by criminals to fortify themselves to commit a premeditated crime. These drugs do not possess the fortifying property which liquor and other intoxicants do.

55. These drugs do not possess stupefying properties, which are peculiar to dhatura, mittha-telia, etc. Complete stupefaction cannot be induced without the admixture of other narcotics.

56. Nothing is known.

57. I know nothing about ganja, since the drug is neither manufactured nor consumed in this province. None eats charas. It is, however, smoked by being placed in the midst of tobacco in a huka chillum.

58. Requires improvement to some extent.

59. According to the system in force, no wholesale merchants except the retail vendors holding licenses can purchase or sell bhang and charas. No wholesale merchants can purchase and transport charas and bhang for sale, but can sell the drugs to the licensed vendors when one comes to him. Arrangements should therefore be made for granting licenses to the wholesale dealers for buying the drugs and transporting them to other places for sale to licensed vendors.

60. I have no experience regarding ganja, as the drug is not produced here.

61. Charas is not manufactured in this province.

62. The hemp plant is not cultivated here at all. It grows spontaneously. No control is necessary, seeing that the drug is cheap, and consequently no loss is likely to result. If licenses for the purchase and sale of bhang were given to wholesale vendors, they would themselves manage to get the hemp plants collected and stored up. Afterwards they could sell to the lessees or other licensed wholesale vendors. Control would thus be completely exercised.

63. Ganja is not produced nor smoked in this province.

Licenses for the wholesale vend of bhang and charas should, however, be granted. At present charas, which is imported from Yarkand, is sold by us as a merchandise to the retail vendors holding leases. We ourselves cannot buy it. In case of licenses being given, we too will be entitled to buy bhang from every district and transport it for sale.

As regards bhang, contractors alone can get it reaped and collected for sale. No other person has a right to do so. In the case of the licenses being given, other persons too will be able to buy and sell bhang.

Some majum (a kind of preparation) is prepared from bhang. No other person, except retail vendors holding lease, can prepare and sell majum. Nothing is prepared from charas. It may also be said that licenses for the sale of charas have been granted to wholesale vendors in the Amritsar district.

64. I have no objection to the present system, except those mentioned in answer to question No. 63.

65. Ganja smoking does not prevail in this country.

Bhang is not worth taxing as it is very cheap. In the first place, great expenditure is incurred in getting the plant reaped and conveyed, and then if it remains unsold for two years, the cost will increase by payment of house rent. It also begins to decrease in value after one year. It is then not worth the cost laid on it as the proverb runs:— "Bhang lost in the cost of transit."

Tax on charas is levied in the shape of selling its lease by auction. If Government contemplates imposing tax on charas from Yarkand, it should not be more than eight annas per seer. Charas begins to deteriorate after one year. If new tax is to be imposed, a permit should be given on realizing the tax, so that permit-holder might not have to pay it over again.

66. Nothing is known.

67. The answer to this question is contained in reply to question No. 65.

68. The drugs are sold at the licensed shops only. In the Amritsar district the licenses for the wholesale vend of charas have, however, been granted to some persons. Similar licenses for bhang and charas should also be given in other districts.

69. Since last two years the wishes of people are consulted before a new shop is opened in the district. This practice is reasonable.

70. Tax on drugs is not levied in the Native States conterminus with the British territory. Smuggling is impossible on account of excise administration of the British Government. Everything to which attention had to be drawn has been mentioned in replies to each question.

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94. *Evidence* of* JAWALA BHAGAT, *Khatri, Licensed vendor of Drugs, Hoshiarpur.*

1. I have been dealing in charas and bhang since Sammat 1913, and carried on traffic in these drugs at Kulu, Ladakh and Yarkand, which places I also visited several times for purposes of trade.

2. Bhang is known by the following names:— bijia, sukkha, butti, and subzi. The doctor (*i.e.*, Dr. Prain) is right regarding charas. In Yarkand it is, however, produced in this way. The seed is sown in the month of Jeth, and reaped during the month of Asauj, when the harvest is ripe. The stocks are then dried in the sun, and the dried plants are thrashed one by one, and when the months of Jeth and Besakh approach, the powder dust, which resembles flour, is spread in the sun, rubbed with the hand, and then filled into bags: thus charas is prepared. Ganja is not manufactured in this province at all. It is, however, prepared in Hindustan.

3. The growth of the wild hemp is abundant in the Jullundur and Hoshiarpur districts, as well as in the village Saiewal. It is, however, small in the Gurdaspur district.

4. The question has already been replied to under No. 2.

5. It generally grows in those tracts which are irrigated by hill waters.

6. Its growth is dense.

7. The plant grows spontaneonsly and not by cultivation.

(*a*) and (*b*) No.

(*c*) The seed is not sown, even for the production of bhang.

(*d*) Neither fibre nor seed grows spontaneously. To the extent of nearly 20,000 maunds in the Jullundur and Hoshiarpur districts.

8. There is no increase or decrease.

9. The answer has already been given opposite the question according to my experience.

10. There is no particular class, nor is its cultivation carried on by other agricultural classes.

11. No.

12. The practice does not exist in our country, nor do I know anything of it.

13. There is no restriction, nor has any one hitherto cultivated the plant in these districts. It is generally cultivated in Hindustan. I know nothing about this matter.

14. (*a*) and (*b*) No.

(*c*) Bhang is not prepared after cultivation, but grows spontaneously. No one prepares it. The hemp plant grows spontaneously.

15. Bhang is generaly drunk after being ground in water. Sometimes it is taken in the form of a pill after pounding it, and sometimes it is chewed. Bhang is not smoked. It is also prepared in the form of a compound called majum.

16. No one manufactures it in his house. Nothing is known about ganja. Charas is, however, manufactured in Yarkand. The facts have been answered opposite question No. 2.

17. Charas is manufactured by the people of Yarkand, Ladakh, Kashmir and Askardu. The labouring classes put the bhang dust in the sun and prepare it by rubbing. In Yarkand the hemp plant is cultivated by zamindars. Its seeds resembles the

* Translation.

black (*lit.* round) pepper. The rulers of Yarkand recover duty on this drug. I know nothing about ganja.

18. Charas deteriorates if kept long. It, however, keeps well in this country for one year. During the second year it does not deteriorate so much as to entirely lose its effects. It, however, loses half its strength. During the third year it completely deteriorates, and no one buys it. If there is any desire to keep it for three years, it can be kept at cold places, such as Simla, Murree, etc. Bhang keeps well for one year only. After that it continues to lose its effects year after year. It does not deteriorate as much as charas, provided it is dried in the sun. I know nothing regarding ganja.

19. Charas is smoked by means of a huka or a chillum. The drug is placed in tobacco. It is smoked in Hindustan by means of a chillum. In the Punjab it is generally smoked by means of a chillum, and occasionally by a huka.

20. Charas is smoked by gosains, suthras, jogis (Hindu mendicants), and abdhuts (who always keep their bodies naked), and also by professional musicians and grass-cutters in cantonments.

21. As ganja is not used in this country, I know nothing about it.

22. Foreign charas is imported from Yarkand and used. First it was imported from Bokhara into India, but now the importation has been stopped for some years. In Kashmir, bhang dust is produced to a small extent and consumed locally and not imported here. The people of this country do not like it. In Rampur Bashari, charas is prepared from bhang for local use.

23. No.

24. (It is used by) Akali Sikhs, fakirs in general, mahajans, Brahmins, and other classes mentioned in answer to question No. 20, and by most of the Sikhs at Amritsar and Tarn Taran. Mahajans drink it everywhere and also in Marwar. The numbers cannot be explained.

25. The use of ganja is not prevalent at all in this country. Charas smoking is, however, on the increase on account of the increase in population. The use of bhang is just as it was before.

26. (*a*) I cannot answer this.

(*b*) Sadhus, fakirs, nirmalas, udasis, and professional musicians. The proportion cannot be stated.

(*c*) Mahajans, Brahmins, etc., use it occasionally.

The excessive consumers, who are generally Sikhs, Akalis, etc., consume bhang only out of these intoxicants.

27. The Sikhs, who during the reign of Maharaja Ranjit Singh drank liquor hard and could get it cheap, after the advent of British rule, being thrown out of employment, could not afford to buy liquors previously obtained at a cheap price. They returned to their homes and took to bhang in place of alcohol. Their children contracted the habit by associating with them.

28. Cannot be ascertained.

(*a*) Three pies worth.

The amount of charas cannot be estimated. It must have been consumed at least at 6 annas worth per day.

(*b*) One anna, 3 pies worth.

29. The following ingredients are generally mixed with bhang:—Black pepper, kernels of almond, etc., sardai, poppy seeds, milk, sugarcandy, and aniseeds, etc. Ordinarily black pepper and aniseed only are mixed.

30. It is used in solitude as well as in company. There is no limit to it. The practice does not prevail among children and the female sex.

31. The habit of consuming these drugs is easily formed by associating with the consumers. It is not so very difficult to break off. There is a desire on the part of the moderate consumers to go to excess. When the consumer becomes accustomed to the dose after a long time he does not get intoxicated, and therefore increases the dose in hope of intoxication, and so goes on increasing it.

32. There is a festival among the Hindus called Sheo-Chaudas, when most of them take a little of bhang as an auspicious and holy act after offering it to Sheoji. The custom is regarded as essential The drug is, however, moderately used. It neither leads to the formation of habit, nor is it injurious.

33. The Sikh people, as well as professional musicians, etc., consider bhang drinking as moral, digestive, and refreshing. Sadhus, sants and fakirs consume these two drugs (charas and bhang), in order to avoid worldly pleasures and devote themselves to spiritual things. The use of the drug is looked upon with disfavour in the case of family men and employés. The custom of worshipping the hemp plant does not prevail among any class.

34. The consumer will feel some uneasiness if he does not take his dose. Though serious privation will be occasioned, yet there is no risk of life. The Sikh people and Akalis will feel aggrieved at the prohibition.

35. Everything is possible under Government orders. The consumers will use the drug illicitly. The total prohibition will certainly cause discontent among the consumers. It may amount to a political danger. As is usually the case, the consumers cannot live without satisfying their craving for intoxicants.

36. At first the Sikhs and Akalis, etc., in general, used to drink alcoholic stimulants, as it could be obtained at low prices. Now when it has grown costly all classes have substituted charas and bhang for alcohol. If the use of these drugs were now prohibited, the consumers would have recourse to something else to satisfy their habits.

37. As ganja is neither manufactured nor consumed in this country, consequently the difference cannot be explained.

38. Ganja is not manufactured in this country.

39. Majum is prepared by mixing the sugar with the oil extracted from bhang. It is not so injurious.

40. The native physicians prescribe it along with other medicines in the case of diarrhœa, dysentery, dyspepsia and piles. It is generally given to cattle as accessory of food and thirst.

41. If (the use of) bhang, charas and ganja agrees with any person, the moderate use will prove benefical as food accessory and digestive, and to give staying-power under severe exertion and exposure, and other matters mentioned in the question. Moderate consumers are many.

42. The moderate use is beneficial and harmless. Excessive use is, however, injurious.

43. The moderate consumers are not offensive to their neighbours.

44. Bhang refreshes the mind, and creates

appetite. Uneasiness is felt four hours after use, when the intoxication abates.

45. The moderate use does not injure the constitution (of the consumer). It, however, makes him feeble. It does not cause asthma, dysentery and dyspepsia, nor does it impair the moral sense, nor does it induce laziness and debauchery. It neither deadens the intellect nor produces insanity. The excessive use of charas, however, causes bronchitis, asthma and other diseases. If temporary insanity is caused by moderate use, it can be cured for ever by discontinuing the use of the drugs. Some people use bhang in moderation at Lahore, Derajat, Multan and Shikarpur, to avoid the effects of climate.

46. The excessive use is beneficial, as far as has been mentioned under question No. 45; otherwise it is injurious.

47. The habit is not hereditary, but it is a privation to break it off for the sake of benefit (*sic*). The evil consequences do not affect the children.

48. The habitual excessive use of these drugs does not affect the consumer in any way, except making him uneasy and uncomfortable (*sic*). The evil consequences of the excessive use of the drug are not inherited by the children of the consumers.

49. Some persons use it as an aphrodisiac, and most Hindu mendicants consume it for subduing their animal passions. Immoral women also drink bhang for sexual pleasures. Young men of wealthy families use it as food and accessory. Hindu mendicants practically use bhang for purposes of devotion.

50. The excessive use makes the consumer languid and affects his virility. The excesssive or the moderate use makes no difference to the Hindu mendicants and fakirs.

51. There is not one kind of bad characters. The gamblers use it to exhilarate themselves and to avoid sorrow resulting from the loss of bets in gambling. Other criminals, such as highway robbers, dacoits, or thieves, etc., who commit crime by physical force, do not consume this drug.

52. If a gambler takes to excess instead of moderation, he will lose bets instead of winning them, as it is impossible for the excessive use not to affect the intellect. Other criminals neither use it moderately, not in excess.

53. The excessive use does not incite the consumer to any violent crime. Such a case is not known to have ever occurred, as the consumer is himself unconscious by excessive use.

54. The use of bhang and charas does not fortify the criminals mentioned under question No. 51, as it makes them cowards and depresses their spirits.

55. A small quantity of unadulterated bhang or charas stupefies the non-consumer.

56. When any one has a criminal intention, he administers bhang to his victims with a large admixture of dhatura, and thereby gains his object. The use of bhang alone does not induce stupefaction. The admixture of a little amount of dhatura, however, produces complete stupefaction or makes the consumer unconscious.

57. As far as I know charas is smoked by being placed in tobacco. Nothing is known about ganja.

58. The present system in respect to taxation and control should be continued. It works well from Yarkand to Hoshiarpur, as well as throughout the territories under British rule. If the system were discontinued, the Yarkand trade would cease altogether.

If any step is taken against it, the traffic of Yarkand will decrease from one maund to two seers, with the result that the natives of Askardu, the Bhut tribe of Ladakh, the people of Kashmir, and merely 8,000 carriers, who go every year from the Jullundur and Hoshiarpur districts, will suffer a heavy loss. The carriers and traders of Yarkand, who import every year about 18 or 20 thousand pony loads of charas, and export other products instead, will also suffer a loss.

59. (Almost) all the reasons have been explained in answer to question No. 58. Some are, however, noticed in answer to this question. Every year nearly four thousand, or four thousand and a half, maunds of charas is imported from Yarkand into this country. A portion of it is consumed in the Punjab, and the remaining portions in Hindustan.

60. As ganja is not produced in our country, I know nothing about it.

61. Charas is not produced in our country, nor is any effort necessary in this respect. In this district, the hemp plant grows spontaneously, and, after getting dry, the ripe seed falls to the ground without reaping. During the spring season the same seeds grow, and the labourers reap the harvest and sell it to the contractors at the rate of four or five maunds per rupee. The proprietor of the land feels grateful, as the hemp plant is reaped and the land is cleared.

62. In the Jullundur and Hoshiarpur districts, the plant grows spontaneously, and not by cultivation, and its control is not considered necessary.

63. The present system of (*a*) wholesale and (*b*) retail sale vend of drugs is satisfactory.

64. The existing regulations regarding the export and import of these drugs by means of permits are very satisfactory The bearers obtain a permit (a kind of certificate) from the British authorities. This system is excellent, and to the satisfaction of the Ladakhis, Yarkandis, and the Punjabis. It does not cause inconvenience to any one.

65. I cannot suggest anything. The present administration is satisfactory.

66. Nothing is known about ganja.

67. Bhang ought not to be taxed. There is no objection taken against charas at the rate of 8 annas per pacca seer. As regards ganja, opinion may be expressed in the country where it is produced.

68. The retail vendors have no license for bhang and charas. They only get a contract for retail vend. When a contractor goes to any foreign territory to purchase bhang or charas, he obtains a permit from the district authorities, and thereby gets a license to import. The retail vendors at Amritsar have alone got licenses for bhang and charas.

69. It would be an excellent thing if the wishes of the people were consulted before a shop is opened in a locality. The matter is also under the consideration of the Government.

70 No contractor can import bhang or charas into any State without obtaining a permit. In the first place it is conveyed from Yarkand intoLadakh without any permit, and when, however, it is despatched from Ladakh to Kashmir or Kulu or Rampur-Bashahar, it is weighed at Ladakh and a permit is granted to the trader. The drug is reweighed on arrival at the frontier towns of Rawalpindi,

Kulu, Simla, Abbottabad or Sialkot, and if any discrepancy is found it is rectified. The seal of the Government is then affixed on the consignments of charas. Permits are then prepared in triplicate form. One copy of it is kept by the Ahlmad clerk in his permit book; the second is given to the trader (*lit.* owner), and the third is despatched to the district into which the charas is to be conveyed.

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95. *Evidence* of* Malik Khazan Singh, *Excise Contractor, Rawalpindi.*

As regards the use of the hemp drugs, charas, ganja and bhang, I beg to state as follows:—

(*a*) Charas is neither prepared nor produced in this district. It is imported from Kashmir, Ladakh, Yarkand, and occasionally from Kabul, and sold here and in other places. It is only smoked and not eaten or drunk, and no sooner it is smoked than the consumer gets intoxicated. It is generally consumed by fakirs, sadhus, jogis, sanyasis, and by some Hindus and Muhammadans also. The brain is highly injured by its use, as it produces much aridity, which sometimes results in insanity.

On account of the blood being dried up the consumer becomes emaciated, and he generally becomes unfit for work and spends his time in takias and other such places in laziness.

Charas is an exceedingly noxious thing, its use is day by day on the increase, and it rests with the Government to put a check to it.

The imposition of a fair duty upon the imported charas would not only prevent its increase, but would also gradually decrease it.

(*b*) As regards the use of bhang, I beg to submit that its use is less injurious than that of charas, so that bhang, if moderately used, is quite harmless. Indeed, bhang and its seeds are administered in the treatment of certain diseases. The existing system regarding the sale and gathering of wild hemp is capable of being improved by the issue of an order to the effect that everybody should not be allowed to pluck and store it up, as the people have opportunities to do at present. Such a rule will, as a matter of course, cause a decrease in the excessive use of bhang, which is injurious.

(*c*) Ganja is neither produced nor consumed in this district.

* Translation.

सत्यमेव जयते