PREFACE

By Dr. R. C. Majumdar

GENERAL EDITOR

Volumes IX and X deal with the history of India from 1818 to 1905. These two dates are significant landmarks in the history of Modern India. The establishment of British paramountcy in India was completed in 1818, and the year 1905 marks the beginning of that national struggle by the Indians against the British rule which culminated in the achievement of independence in 1947. This volume describes the nature of British rule in India for nearly a century after it had become the dominant political power; and the next volume delineates the social changes and cultural renaissance which led to the emergence of India from the Medieval to the Modern Age, and set in motion those forces and tendencies which created the Indian nation out of heterogeneous groups of peoples. It is hardly necessary to point out that the events described in these two volumes are inextricably mixed up, and they should be looked upon as parts of a single work describing the different aspects of the history of India during the nineteenth century. As a matter of fact, when the plan for the History and Culture of the Indian People was first drawn up in 1945, only a single volume, namely Vol. IX, was designed to cover all the topics which are now treated in Vols. IX and X.

Vol. IX is divided into two Books which deal, respectively, with the political and economic history of the period. The political history is again divided into three parts; the second part dealing with the mutiny and revolt of 1857-8, and the other two with the periods before and after it.

The political history has been designed to be not a mere chronicle of events, but a broad review of the British rule, bringing out its two main characteristics, namely, the establishment of paramount authority all over India, and the creation of a framework of an all-India administration on a solid basis, such as India has probably never known, save under the Maurya and the Mughul Emperors. It also seeks to draw, in true colour, the colonial imperialism of Britain which forms the real background of British rule in India in the nineteenth century. It omits the meticulous details which are more suitable for a chronicle or a Gazetteer, and avoids, as far as possible, emphasis on personalities,—Governors-General, military comman-
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ders and high Civil Officials—whose individual activities loom large
in the current histories of British India.

The materials for writing the history of India in the 19th cen-
tury are both ample and varied in character. Apart from numerous
printed books, pamphlets and periodicals, the very nature of the
British Government in India has been of great help to the historians
in this respect. Being merely a subordinate body to the superior
authority—East India Company up to 1858 and the British Crown
thereafter—residing in England, almost every transaction of any im-
portance had to be put on record for the examination by the latter,
and there was a continuous stream of correspondence, both official
and private, between the two. It has furnished invaluable source-
materials, such as has been seldom the good luck of a historian to
possess. The confidential minutes and despatches of the Governors-
General and the Court of Directors or Secretary of State, as well as
private correspondence between them, have thrown very interesting
light on the inner motives that inspired the British policy and ac-
tivities in India. They have also supplied positive evidence as to the
real nature of many aspects of British imperialism, and thrown off
the mask of benevolence under which it was successfully hidden for
a long time. As more and more of these records are gradually being
thrown open to the public, the historian has been in a position to re-
arrange the different elements of British policy in India properly in
order to draw up an integrated picture of the British rule in India in
the 19th century.

A very valuable supplement to these private and confidential
official documents is supplied by the speeches and writings of a few
liberal-minded Englishmen who felt real sympathy for Indian aspi-
rations. The adverse comments on the various aspects of British
rule in India by Englishmen like George Thompson, John Bright,
Henry Fawcett, Sir Charles Digby, Wyndham and Sir Henry Cotton
cannot be lightly dismissed as irresponsible criticism dictated by self-
motives, sense of frustration, or an anti-British spirit—insinua-
tions such as are usually made in regard to any unfavourable criti-
cism of British rule by even the highest Indian. The adverse com-
ments on British rule in India by the Britishers themselves are there-
fore of inestimable value to a historian, when they lend support to
Indian criticism which would, otherwise, not carry much weight,
having emanated from an interested party with natural repugnance
against the British.

The historian of British India has therefore no complaint about
lack of materials;—he rather suffers from a plethora of them. It is
impossible for a single individual, however industrious he might be,
to peruse all the available records of the 19th century. All that he
can hope to do is to go through a judicious selection of them, and
utilize the monographs written on various aspects of British admin-
istration by specialists who based their work on a minute and critical
study of all relevant documents on the subject. There are many
valuable works of this nature, but they are unequal in value and
need to be studied with care. For, generally speaking, both British
and Indian writers were, more or less, influenced by personal feel-
ings and prejudices, and few could rise above them in order to pro-
duce a real objective study.

There are a number of important historical works of a general
nature covering the whole or parts of the 19th century, written by
contemporary Englishmen. The earliest work relating to the period
under review is H. H. Wilson’s Supplement, in three volumes, to the
six-volume History of James Mill. This Supplement continues the
history of British India from 1805 to 1835. Next comes Thornton’s
six-volume History of the British Empire in India, covering the period
up to nearly 1845 when the last volume was published. Two other
less voluminous works are Beveridge’s Comprehensive History of
India in three volumes, published in 1867, and Trotter’s History of
the British Empire in India (1844-58), published in 1866. These were
not followed by any such comprehensive history written by a
Britisher for more than half a century. It is not a little curious, that
although a great deal of fresh materials became available as the years
rolled on, no British historian felt inclined to follow in the footsteps
of his illustrious predecessors mentioned above, and write a com-
prehensive history of the glorious achievements of his country in a
far distant land. Instead, we find only a small number of short
treatises of the nature of advanced text-books, written by Meadows
Taylor (1870), Sir Alfred Lyall (1894), V. A. Smith (1919). P. E.
Roberts (1921), and Thompson and Garratt (1934). But scholarly
books were written on select topics, primarily with a view to defend
British officials and British policy in India against charges levelled by
older writers, including English historians. In general, the historical
writings of Englishmen from about the last quarter of the 19th cen-
tury were, more or less, tinged by the spirit of imperialism which they
inherited as a legacy from the British rule in India during the preced-
ing century. The most typical example of such a historical work is fur-
nished by V. A. Smith’s Oxford History of India (1919) on a smaller
scale, and The Cambridge History of India, Vols. V(1929) and
VI(1932), on a more comprehensive scale. One may be pardoned
for gathering the impression from these books, that they were pro-
ducts of men who honestly believed in the doctrine,—‘my country,
right or wrong,—and used the medium of history to defend British imperialism which had by that time come in for a good deal of criticism both in India and abroad. The Cambridge History of India, Vols. V-VI, the last great historical work on modern India written by British historians, looks at India purely from the standpoint of British officials and statesmen. Its attention was mainly directed to, and its interest was primarily concerned with, the British dominion and British administration. While minute details are given on these points, the story of Indians, as such, is almost completely ignored. One may go through the two ponderous volumes without gaining any idea of the great cultural renaissance in India in the 19th century which transformed her from the Medieval to the Modern Age. While reference is made in detail to official transactions or administrative machinery, there is hardly any reference, except by way of casual mention as a part of administrative history, to the great social and religious reforms, literary revival, and political aspirations, which so strongly marked the 19th century. One comes across enthusiastic references to British Governors-General, Governors and even lesser officials, but looks in vain for the names and careers of men like Rammohan Roy, Iswar Chandra Vidyasagar, Bankim Chandra Chatterji, Ramkrishna Paramahamsa, Keshab Chandra Sen, Swami Vivekananda, Dayananda Saraswati, Surendra Nath Banerji, M. G. Ranade, Dadabhai Naoroji, Pherozeshah Mehta, Bal Gangadhar Tilak and a host of others, who will be remembered as makers of Modern India, long after the names of officials, with whose careers the two volumes of Cambridge History abound, have been completely forgotten.

But the errors of Cambridge History are not of omission only. The errors of commission are equally, if not more, grave and serious. Differing in spirit even from the old English historians of British India, it has put forth only the official or imperial view of British transactions in India, without any attempt to discuss the dissentient views. It suppresses truth in many cases where the preservation of good name for the British rulers requires it; worse still, it repeats the official calumny against Indian rulers concocted by the British Government of the day in order to justify their unjust action against them, though a little inquiry would have sufficed to demonstrate the totally unreliable character of the evidence on which the statements of the Government of India were based. Typical instances of the former are supplied by the accounts given of the annexation of Burma, Awadh, Nagpur, Jhansi, Sindh and the Panjāb, as well as dealings of Ellenborough with Sindhis. As regards the latter, it

* Only a casual mention is made of a few of them in connection with the story of British administration.
is only necessary to refer to the grounds on which the rulers of Mysore, Coorg, Cachar, and Satara were dethroned, and an armed expedition was sent against Manipur and its Commander-in-chief, Tikendrajit, was hanged.

There was no dearth of Indian historians, and it may be asked why they did not expose the true character of the history of modern India written by the Britishers. This was not only an academic question, but should have been prompted by a sense of patriotic duty when it was clearly realized that the British version was being gradually accepted, at least in most cases, as unvarnished truth. Without making any attempt to defend the Indian historians against this charge, it is only fair to state that they were working under a serious handicap in this respect during the British rule in India. It may be easily understood why no Indian historian during this period dared discuss freely and in detail, either the shady transactions of the British in respect of the princes and people of India, or the ignoble selfish motives which inspired the Government of India in different spheres of activities. In particular, no adequate reference could be made to the iniquities, injustice and oppression perpetrated by the British in India. These difficulties were removed with the extinction of the British rule, but another difficulty presented itself. The current books on the history of India under the British, written by English historians since 1870, were mostly influenced by the spirit of jingoism which looked at every event through official eyes and from the standpoint of the imperial interests of the British. There was, besides, the over-powering sense of racial superiority which made even some eminent Englishmen, including Governors-General and British Cabinet ministers, look upon the Indians as little better than animals or primitive savages. It is therefore scarcely a matter of surprise that the British historians would give a picture of Indian history, during the British rule, which suffered to a very large degree from distortion and suppression of truth, biassed judgment, and wrong inference, wherever the British prestige was likely to be damaged by a narration of actual events.** Unfortunately, many

** Two modern British historians of India, while admitting the truth of this charge, have offered an explanation which may be stated in their own words: "Of general histories of British India, those written a century or more ago are, with hardly an exception, franker, fuller, and more interesting than those of the last fifty years. In days when no one dreamed that any one would ever be seditious enough to ask really fundamental questions (such as 'What right have you to be in India at all?'), and when no one ever thought of any public but a British one, criticism was lively and well informed, judgment was passed without regard to political exigencies. Of late years, increasingly and no doubt naturally, all Indian questions have tended to be approached from the standpoint of administration: 'Will this make for easier and quieter government?' The writer of to-day inevitably has a world outside his own people, listening intently and as touchy as his own people, as swift to take offence. Tie that is not for us is against us. This knowledge of an overhearing, even eavesdropping public, of being in partibus infidelium, exer-
statements of these later British historians, owing to constant repetitions over a long period of time, have now come to be regarded as true, even though earlier British historians gave an altogether different version which approximated more nearly to truth, and expressed different views which were fairer and more reasonable.

A modern historian of British India, therefore, finds it absolutely necessary to dispose of a large legacy of falsehood, half-truths, and perversion of facts and judgments, which are now passing current as history. To expose their true nature and seek to establish truth on the basis of facts and reason, is by no means an easy task. A simple statement of facts, where it differs from the current view, is not likely to be accorded any historical value unless elaborate evidences and arguments are added to demolish the views or theories that have been in vogue for a long time. This renders the task of writing history of Modern India a very difficult and laborious one. As the present volume is the first comprehensive history of British India, written after the end of British rule, the onerous duty of setting an example of writing the history of Modern India, free from all restraints and strictly from historical point of view alone, devolves upon the editor of this volume. Such a history should seek to establish truth by removing the cobwebs of falsehoods, prejudices and misrepresentations that have gathered round it. This paramount task has always been kept in view, though, in practice, it led to disproportionate allotment of space and emphasis to different topics, judged purely from their intrinsic importance in a general history of India. For example, thirty-three pages have been devoted to the British invasion of the petty Manipur State, though it does not form a very important event in a general history of India. But the treatment of this episode by the British (and following them, Indian) historians has generally been so perverse and misleading, that real truth had to be established on a sound basis which would carry conviction against long-established tradition. Ellenborough has been praised for his moderation in dealing with Sindhia, but the truth is just the reverse. His action was most autocratic and tyrannical. A British historian has represented the last ruler of Coorg as almost a monster in the guise of human form, in order to justify the annexation of his territory, but this is contradicted by all available evidence, and there are grounds to believe that Coorg was annexed on account of its coffee-plantation and a climate suitable for the British. The dethronement of the Raja of Satara, though supported by the British historians, was undoubtedly an unjust and high-class a constant silent censorship, which has made British-Indian history the worst patch in current scholarship. Edward Thompson and G. Carrat, Rise and Fall of British Rule in India, Bibliographical Note at the end of the book (Macmillan, 1934).
handed act. A simple denial of the statements of British writers which have gained currency as truths, or a short accurate statement of the actual case would not serve any useful purpose, as they would be attributed to the bias or prejudice of an Indian writer. It was, therefore, felt necessary to discuss each of these episodes fully on its merits by citing material evidence, and this has required much greater space than would possibly be given to it on the ground of its intrinsic importance to India.

Two other topics may be cited among those which would perhaps be regarded as occupying a space somewhat out of proportion to their importance in a general history. These are the famines and wars. The recurring famines in the 19th century constitute the blackest spot in the history of the British rule in India, and most severely affected that section of the people—the dumb millions—who Lord Curzon and others repeatedly declared to be the real people of India, and of whose material interests they claimed to be the sole guardian. The British politicians and rulers declared ad nauseam that the chief concern and object of their rule in India was to secure the material prosperity of that section, heedless of the hostile comments of the educated Indians who formed but a microscopic minority. The extreme poverty and misery of the masses was due to heavy assessment of land-revenue and the ruin of industry brought about by unfair means on the part of the British and their unwillingness to help or foster its growth. The recurring famines, which were the inevitable consequences of the British policy, expose the real character of the paternal solicitude for the peasantry or dumb millions on the part of their self-constituted trustees or guardians. The famine and land-revenue system have been treated at some length because they go to the root of the vital problem of the welfare of the masses—the raison d'etre of the British rule according to its supporters.

It has been the general attitude of the British historians to look upon the growth and expansion of British empire in India as an accident rather than the result of a deliberate policy or design. They hold that the wars by which new territories were gained were forced upon them, and were not due to any aggressive or imperial policy of expansion. The wars in the Panjab, Sindh, and Burma have been dealt in some detail in order to expose the unreal character of these pretensions. These wars were prompted by the deliberate policy of expansion, and the two wars against Afghanistan were the direct consequence of British imperialism.

Another topic which has occupied considerable space is the great outbreak of 1857. It is one of those episodes which no educated
Indian or student of Indian History has ever regarded without interest, and few without prejudice. Its memory served as an inspiration to the Indians in their fight for freedom against the British in the twentieth century, and consequently an exaggerated idea of its importance and an emotional view of its real character gained currency among all classes of Indians. It was hailed as the first national war of independence against the British, and this aspect was emphasized during the celebration of its centenary all over India. Much has been written on this question on that occasion, and both before and since, by professional historians as well as amateur writers who were mainly prompted by patriotic sentiments. No general consensus of opinion has yet emerged about the real nature or true character of the movement, but, on the whole, the tendency to look upon it as a national war of independence shows visible signs of decline. Although big historical texts and numerous monographs on the subject have been published during the last hundred years, it has not yet been adequately treated in any general history of India. Except a single book of small size, there is no monograph or special history of the Mutiny of 1857, which gives even a brief but systematic account of the outbreak of civil population in various localities in 1857-8. Yet this is a very important factor in making a proper estimate of the character of the movement. In view of the great importance which every educated Indian attaches to it, the editor has felt it necessary not only to add a detailed account of the local outbreaks, apart from the mutiny of sepoys, but also to discuss the causes and nature of the whole outbreak and describe in some detail the atrocities perpetrated by both sides,—information which is generally lacking in a general history of India.

Another topic which is generally ignored, or has received but scant attention so far in a general history of India, is the series of violent outbreaks of armed resistance to the British authority which occurred frequently before the great outbreak of 1857, and also, at greater intervals, after it was suppressed. The pre-Mutiny outbreaks have greater significance. They showed that the embers of the chaos and anarchy of the eighteenth century—when India was under free lance—had not died out, and proved to be but isolated manifestations of the old spirit which burst out in a concentrated fury in 1857. They also indicate the process and stages in the evolution of Pax Britannica which was gradually established in the second half of the nineteenth century. The disturbances before 1857 have therefore been collectively described, in some detail, in Chapter XIV. The disturbances after 1858 were more sporadic in character, but none the less of great significance, as they show that under the calm, placid surface of Pax Britannica there were violent
eddie which marked the suppressed wrath and discontent against the British rule. These have been discussed in Chapter XXIX.

Special mention may be made of two of these violent outbreaks, whose roots lay deep in the soil long before 1857. The first is the Wahabi Movement which is remarkable for two reasons. It was the first national movement of the Muslims to restore their lost power and glory, and it evolved a highly developed organization, extending from the foothills of the Hindu Kush in the north-west, right across the plains of North India, to the eastern border of Bengal. The Wahabis offered a stiff armed resistance to the British, and deeds of bravery, heroism and sacrifice displayed by individual members are worthy of being recorded in the annals of India.

The second is the organized resistance of the poor cultivators to the indigo-planter. The story of the merciless exploitation and ruthless oppression of the peasants by the British planters in Bengal, and to a certain extent also in Bihar, forms one of the most dismal and disgraceful episodes in the history of British India. But the tyranny of the white indigo-planter, backed by the British officials, and sometimes even by the Government, provoked a strange reaction—a resolute determination on the part of the cultivators not to sow indigo, come what may. This organized passive resistance, which brought the issue to a successful end, may be justly regarded as the forerunner of the non-violent non-co-operation or passive resistance which Mahatma Gandhi launched on a massive scale more than half a century later to free India from the British rule.

The third remarkable episode is the attempt of Vasudeo Balwant Phadke to overthrow the British Government with the help of a secret organization. This underground movement did not achieve any success, but is very significant as the forerunner of what was known as the “terrorist” movement in Bengal in the first decade of the twentieth century.

These as well as the agrarian riots form important episodes in the history of British India, from Indian point of view, but hardly any attention has hitherto been paid to them even in the comprehensive Cambridge History of India (Vol. VI). It has therefore been necessary to refer to them in some detail in order to convey their real significance.

The General Editor felt the need of describing these and other topics in detail in order to establish the real facts and demolish the false notions still current about them. It has, however, led to a change in the entire plan of this series of Indian history, so far as the last two volumes are concerned. In 1945, when the plan of this history was finalized, a single volume was thought sufficient for the
delineation of the political history and cultural renaissance of the nineteenth century. It has now been necessary to devote two volumes to the same topics, as mentioned above. In order to emphasize that these two volumes really deal with only the different aspects of one and the same subject, the Table of Contents in each gives a complete list of chapters in the two Volumes, arranged in consecutive order.

Not only the plan, but the method of execution has also undergone a considerable change. It will strike even a casual reader, that whereas the previous volumes of this series have been the joint product of a large number of contributors, the editor himself is the author of almost all the chapters of Vol. IX, with the exception of five chapters on economic history (XXXIV—XXXVIII), parts of the two chapters on Administrative Organization (XII, XXVIII), the section on the Wahabi Movement (XXIX), and the chapter on Indian States (XXX).

This new ‘method’ was suggested by two considerations. In the first place, the editor, while engaged in writing the history of the freedom movement in India, on behalf of the Board of Editors appointed by the Government of India, realized, as the result of an intensive study of more than two years, the shortcomings of the current text books on the history of the British rule in India, although there were enough materials, even outside the Archives, for a proper treatment of the subject from a detached standpoint. He became painfully conscious of the necessity, after the achievement of independence, of approaching the subject from an altogether new point of view, untramelled by the traditions and conventions that gathered round the history of British India during the nineteenth century. He also keenly felt the responsibility lying upon an Indian editor of the first comprehensive history of India during the nineteenth century written after the achievement of independence. He had the onerous duty as well as the proud privilege of a pioneer to lay down a plan and establish a standard which, with all its defects and shortcomings, might help to form a secure foundation for others to build upon in future.

While overwhelmed with the responsibility of this task, the editor found to his dismay, that of the contributors, originally fixed up on the plan of 1945, many did not respond to his invitation to write, and a few, who did, wrote in the old traditional manner of pre-independence days, which was not in keeping with the new ideal or standard referred to above. Besides, it became apparent that there was a sort of unity underlying the whole history of the nineteenth century which must be conceived as an integrated whole.
and therefore interpreted from a single standpoint. If different contributors write different chapters there is the great danger of differences and contradictions, explicit or implicit, which would destroy the integrated picture, or damage it irretrievably. The editor therefore decided that he himself would write most of the chapters with the few exceptions noted above. But the co-operative principle, followed in the preceding volumes, was not altogether given up. The editor utilized the writings of eminent specialists in different aspects of Indian history, and adopted their mature views wherever he found them reasonable. This explains the extensive quotations from the writings of Romesh Dutt, Kaye, B. Mazumdar, P. Mukherjee, Ganda Singh and many others which lie scattered throughout the work.

It might appear strange to many that the editor, whose studies were hitherto confined to the ancient period of Indian history, should now take up the writing of modern Indian history. The task was, however, thrust upon him when, early in 1953, he undertook to write the history of the freedom movement in India, on behalf of the Board of Editors set up by the Government of India for the purpose. Though the Board was dissolved in 1955, the work remained unfinished and the editor completed the work, in his personal capacity, during the last six years. The study of the modern period of Indian history, which the work involved, for a total period of nine years emboldened the editor to undertake the gigantic task of writing, almost unaided, the history of India from 1818 to 1947, of which the first period up to 1905 is dealt with in this and the next volume. It need hardly be stressed that much of what is contained in these two and Volume XI covers the same ground as his forthcoming History of the Freedom Movement mentioned above.* The vexed problem of the great outbreak of 1857-58 formed the subject-matter of the editor's book, The Sepoy Mutiny and Revolt of 1857, published in 1957,** and the Cultural Renaissance in the nineteenth century was treated by him in a recent publication, Glimpses of Bengal in the Nineteenth Century. These three books and several articles on the subject have been a sort of preparation for Vols. IX, X and XI, and have been freely utilized in all these volumes.

The editor does not claim any credit for original research, his main interest being concentrated on the proper presentation of historical truth, on the basis of facts already known and published, and a correct interpretation of them without being influenced in any

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* As a matter of fact, Vols. IX, X, and XI of this series and the three volumes of The History of the Freedom Movement in India by the editor of this series (of which the first volume will shortly be out) have many things in common, and these two series may be regarded as complementary to each other.

** A revised edition is in the press.
way by the long-standing notions, conventions or traditions. In order to form correct opinions and judgments, he has tried to ascertain contemporary views of an impartial character. For views unfavourable to any group or community he has cited evidence, as far as possible, of distinguished persons belonging to that group or community, for prima facie they are not likely to cherish any bias or prejudice against their own kith and kin. Wherever available, views of committees, appointed to inquire into any specific case, have been cited in preference to views of individuals, unless they happened to occupy a high and distinguished position or status. As stated above, the editor's task has been to collect information already known, rather than to discover new facts, and to pass judgments on the basis of available evidence, after taking due note of the views previously held on the subject.

Nevertheless, the editor feels that Vols. IX and X would throw fresh light on a few points on the basis of records, either unpublished or not generally known. As instances in Vol. IX, may be cited the documents from National Archives at Delhi concerning Sikkim (pp. 1067 ff.) and Manipur (pp. 709 ff.). The Wahabi Movement has been described in detail, and its real nature and importance brought out, probably for the first time, with the help of original documents, not utilized so far. A number of records, not generally known, have formed the basis of the chapter on Indian States (Chapter XXX). The five chapters on the economic condition (Chapters XXXIV-XXXVIII) are principally based on original records. As regards the outbreak of 1857, also, the letters of Bahadur Shah and his family, the Rani of Jhansi, and Nana Sahib, published for the first time by the editor in his book on the Sepoy Mutiny, have thrown a flood of light on the nature of the outbreak and of the leading personalities that guided it.

Views, radically different from those generally current today, have been expressed on a variety of topics, notably the British transactions in regard to Afghanistan, Burma, Awadh, Assam, Satara, and the Panjab. But these are mostly based on the works of various specialists who have carried on research on these topics. The editor has tried to maintain the principle of co-operative work followed in earlier volumes by freely using their works to which detailed reference has been given in the footnotes. The editor has treated these scholars, as if they were asked to write the chapters on topics in which they have specialised. The editor has tried to give full reference to the writings on which he has relied, and hopes to be excused for any error of omission or commission in this respect, due to inadvertence.
The editor begs to draw the attention of the readers to his observations on pp. xxix to xxxii of Vol. VI of this series, on some peculiar difficulties. The present volume, as well as the next two, is subject, in a far greater degree, to the same difficulty and inconvenience of dealing with the topics which form live issues even today. The relation between the Englishmen and the Indians, and between the Hindus and the Muslims, cannot but form important episodes in the history of modern India. Yet, it is difficult to believe, that any English, Hindu, or Muslim historian could really approach the subject in a purely detached spirit. The editor has nothing to add to what has been said on p. xxix of Vol. VI in regard to Hindu-Muslim relation. Vols. IX, X, and XI, however, have also to deal with another subject, no less delicate, namely Indo-British relations. Although the British have set the example, almost unique in the history of the world, of relinquishing the sovereignty over a large country without any fight, the foreign rule of a century and a half, and the struggle for independence extending over nearly half that period, inevitably embittered the relations between the ruler and the ruled, and generated passions and prejudices which die hard. Both the Indian and British historians have therefore the same difficulty in writing the history of the period through which they themselves have lived, or the effects of which they have personally experienced. The editor has been a witness to the grim struggle for independence which began with the partition of Bengal in 1905 and continued till the achievement of independence in 1947. He does not pretend to have been a dispassionate or disinterested spectator; he would have been more or less than a human being if he were so. His views and judgments of the English may, therefore, have been influenced by passions or prejudices to a certain extent. Without denying this possibility, the editor claims that he has tried his best to take a detached view of men and things—a task somewhat facilitated by lapse of time. How far this claim is justified, future generations of readers alone would be in a position to judge.

The editor begs to draw the attention of the readers to the policy adopted by him in this series and enunciated in the preface of Vol. VI in the following words:

“It would be the endeavour of the present editor to follow the three fundamental principles enunciated above: firstly, that history is no respecter of persons or communities; secondly, that its sole aim is to find out the truth by following the canons commonly accepted as sound by all historians; and thirdly, to express the truth, without fear, envy, malice, passion, or prejudice, and irrespective of all extraneous considerations, both political and humane. In judging
any remark or opinion expressed in such a history, the question to be asked is not whether it is pleasant or unpleasant, mild or strong, impolitic or imprudent, but simply whether it is true or false, just or unjust, and above all, whether it is or is not supported by evidence at our disposal."

After having stated the general policy and principles, it is necessary to refer to some important changes in the original plan and programme of this series, other than those indicated above in respect of Vols. IX and X. In the first place, these two volumes appear before the publication of Vols. VII and VIII: This is mainly due to the increased interest, now felt all over India, in the history of the British rule in this country. For the same reason the next volume—Vol. XI—, dealing with the period from the beginning of the Swadeshi movement in Bengal in 1905 to the achievement of independence in 1947, will also be published before Vols. VII and VIII. Of course, this change of procedure will be noticeable only during the next three or four years, for Vols. VII and VIII are likely to be published by the end of that period, and then the reader will have the whole series before him without any break.

Another noticeable change is the general absence of diacritical marks in writing the names of Indian persons and places. Though these marks were used in some cases, specially in the earlier parts, the editor found it difficult to maintain uniformity of any kind and finally gave up the attempt in despair. The name of Surendra Nath Banerji, for example, is written in English in no less than four or five different ways. The Punjab, the official spelling, has been mostly superseded by the more rational form Panjáb. Diacritical marks have also been avoided for the reason that they would appear very incongruous to readers in cases of well-known Indian names of modern age.

The editor notes with deep regret the death of Mr. N. B. Ray who wrote a section of Chapter X in Vol. VI, and places on record his appreciation of the work of Mr. Ray as a historian of the Medieval Age.

Dr. A. D. Pusalker was unable to continue for long his work as Assistant Editor on account of troubles in the eye. So, Dr. A. K. Majumdar continued to work as Assistant Editor, and during his stay in U.K, the work was taken up by Dr. D. K. Ghose. The editor takes this opportunity to thank both of them for their valued assistance and co-operation, and Prof. Sachchidananda Bhattacharya for.
correction proofs during their absence. The editor also begs to convey his thanks to the contributors to this volume for their sincere cooperation.

In conclusion, it may be stated that Vol. X, the next Volume, is expected to be published in 1963.