STATISTICAL ACCOUNT
OF THE
DISTRICT OF MURSHIDABAD.¹

MURSHIDABAD District was, until 1875, a portion of the
Division or Commissionership of Rájsháhí; but in that
year it was transferred to the Presidency Division, of which it now
forms the north-western corner. It is situated between 23° 43' 15"
and 24° 52' 0" north latitude, and 87° 39' 5" and 88° 16' 35"
east
longitude. The area, exclusive of the larger rivers, is 2462.44

¹ This Account of Murshidábád District has been compiled chiefly from the
following sources:—(1) The answers to my five series of questions, signed by
Mr. Hankey, C.S., the Collector, by Mr. Jeffery, C.S., Assistant Magistrate,
and by Bábú Bankim Chandra Chattárjí, Deputy-Collector, dated 1870-71; (2)
Statistical and Geographical Report of Murshidábád District, by the Revenue
Surveyor, Captain (now Colonel) Gastrell, dated 1857; (3) Report on the Rivers
of Bengal, by Captain W. S. Sherwill (Calcutta, 1858); (4) Report on the Bengal
Census of 1872, by Mr. Beverley, C.S., with subsequent District Compilation by
Mr. Magrath, C.S.; (5) Report on the Land Tenures of the District, by Bábú
Bankim Chandra Chattárjí, Deputy-Collector, dated October 1873; (6) State-
ment of the prevailing Rates of Rent in the District, drawn up by Mr. Wavell,
S., officiating Collector, and dated August 1872; (7) An article in the Calcutta
Review (vol. vi.) on 'The Banks of the Bhágiráthí,' by the Rev. J. Long; (8)
Selections from Records of the Government of India, edited by the Rev. J. Long;
(9) Minutes of the Board of Revenue at Calcutta, from 1782 to 1807; (10)
Stewart's History of Bengal (Calcutta reprint, 1847); (11) Mill's History of British
India (quarto, 1817); (12) Orme's Military History of the British in Hindustán
(Madras reprint, 1861); (13) Travels of a Hindu, by Bábú Bhanátí Chandra;
(14) Resolutions of the Bengal Government on the Boat Traffic of Bengal, dated
October 1875; (15) Annual Reports on the Administration of Bengal, 1871-1874;
(16) Selections from Annual Administration Reports by the Collector, 1871-73;
(17) Annual Reports on the Police of the Lower Provinces, 1872-74; (18) Annual
Reports on the Jails of the Lower Provinces, 1872-1874, with statistics for earlier
years, specially prepared by the Inspector-General; (19) Annual Reports of the
Educational Department for 1856-57, 1860-61, 1870-74; (20) Postal Statistics,
VOL. IX.
square miles, as returned by the Boundary Commissioner in 1874. The total population, as ascertained by the Census of 1872, is 1,353,626 souls. For the purposes of the Census, the area was taken at 2578 square miles; and out of regard to uniformity, this figure has been adopted for the calculation of all averages in this Account. The Civil Station and the Administrative Headquarters are at Barhampur (Berhampore), situated on the left bank of the Bhágirathí river, in 24° 6' 30" north latitude and 88° 17' 31" east longitude. Barhampur is also the site of long-established military cantonments, and was until 1875 the headquarters of the Commissioner of the Rájsháhí Division. The largest town, however, in the District is the city of Murshidábáb, the latest Muhammadan capital of Bengal and still the residence of the Nawáb, which lies on the same bank of the Bhágirathí, some five miles farther up the river, in 24° 11' 5" north latitude and 88° 18' 50" east longitude.

Boundaries.—The District of Murshidábáb is bounded along its whole frontier from the extreme north to the south-east by the Ganges, which separates it from the Districts of Maldah and Rájsháhí. On the south it is bounded by the Districts of Nadiyá and Bárwdán, the river Jalangí forming the south-eastern frontier for a considerable distance. To the east lie the Districts of Bîrbhúm and the Santál Parganás.

Changes in Jurisdiction.—As enclosing in its centre the metropolis of Murshidábáb, this tract of country rose into importance towards the close of the Muhammadan rule in Bengal. For some time, also, after the acquisition of the diwání by the East India Company, the entire administration was suffered to remain in the hands of the Musalmán officials. The English Governor of Bengal always lived at Calcutta, but a Resident was stationed at Murshidábáb, to be present at the darbár of the Nawáb, and to control the finances of the whole of Bengal. The British obtained the diwání in 1765, and in 1772 Warren Hastings removed the Supreme Civil and Criminal Courts to Calcutta. After an experience of three years, the

furnished by the Director-General of Post Offices; (21) Area, latitudes, and longitudes, furnished by the Surveyor-General; (22) Pargáň Statistics of Bengal, printed by the Board of Revenue; (23) The answers to my series of medical questions, signed by J. White, M.D., Civil Surgeon; (24) Annual Meteorological Reports of Bengal for 1871 and 1872; (25) Annual Reports on the Charitable Dispensaries of Bengal for 1871 and 1872; (26) A Ms. compilation on the Diwání of Murshidábáb, by Mr. Gribble, C.S.; (27) Various numbers of the Calcutta Gazette; (28) Altichison’s Treaties and Engagements relating to India.
 Changes in Jurisdiction. 

The tribunal of criminal justice was re-transferred to Murshidabad; and it was not till 1790, under Lord Cornwallis, that both the supreme revenue and criminal jurisdictions were ultimately fixed at the present capital of India. The importance of the District of Murshidabad declined with the decay of its chief city. In the beginning, its area included not only the present District, but also the neighbouring samindâris of Bûrbhûm and Bishnupur. In August 1783, the records of the Board of Revenue contain a letter from the Chief of Murshidabad, in which he complains of 'the lessened consequence of his present station, owing to his power being circumscribed and his very limited charge of collections.' He requests that 'the city and environs of the city of Murshidabad may be placed under his authority, and that the amount of his collections may be made equal to that of his disbursements, in order to make his official situation respectable.' In 1785 the Collector of Murshidabad declared that the lawless condition of Bûrbhûm had grown beyond the control of the civil power, and petitioned for troops to act against the armed banditti. The border principalities of Bûrbhûm and Bishnupur were finally severed from their connection with Murshidabad, and formed into one independent District in 1787. Other considerable changes appear to have taken place at the same time. In 1786, Mr. Dawson, then Chief of Murshidabad, complained that 'it is so changed from what it formerly was, that had I all the plans that at various times have been made thereof before me, it would be difficult to point out with any degree of accuracy my mutilated Chiefship, so intersected it is and interspersed.' The former pre-eminence of Murshidabad came to be so far forgotten, that in 1806 it seems to have been proposed to do away with its existence altogether as a separate Collectorate. The office of Judge and Magistrate of the District of Murshidabad was for the time abolished, but in the end 'it was deemed unadvisable to transfer the collections of Murshidabad to the charge of the Collector of Bûrbhûm.' The result of these many changes was to cause innumerable discrepancies between the areas comprised under the revenue and the criminal jurisdiction. The revenue area depended upon the position of the old pargâns, which continued to pay their revenue into the former treasury, however subdivided and scattered they might become. The area of the criminal jurisdiction was determined simply by motives of administrative convenience. The necessity that was felt for the more effectual suppression of crime in remote parts of the District, led to those portions being placed under
the control of a magistrate nearer at hand than at Murshidábád. The difficulties caused by these anomalies of jurisdiction have continued almost up to the present day, being chiefly encountered on the southern and western frontiers of the District. The Deputy-Collector thus described the state of affairs in 1870:—‘The boundary-line to the west is most confused, lands belonging to one District being frequently found within the boundary of another. In fact, boundary-line on this side there is none. The question whether a particular village belongs to Murshidábád or to Bárhmú has often to be decided by a reference to the Survey Records.’ The Revenue Surveyor (1857) stated that he had found in Murshidábád, lands belonging to estates that paid revenue to the Collectorate of Dacca and the 24 Parganás. The Deputy-Collector has furnished a list of no less than 18 pargands, which were (1870) altogether beyond the civil and magisterial jurisdiction of Murshidábád, but in which most of the villages were subject to its fiscal jurisdiction. It has not been thought worth while to reproduce that catalogue in this place, for in the year 1872 important rectifications of frontier were effected between Murshidábád and Bárhmú, and the old sources of perplexity have now been removed. In 1863, as notified in the Calcutta Gazette of that year, vol. ii. p. 2016, thirty-four villages were transferred from Nadiyá to Murshidábád, and the southern boundary of the District now runs to the south of the following villages:—Bídhpárá, Loknáthpur, Ekdálá, Sbhnagar, Nazírpur, Andulbáría, Dakáliápotá, and Bándi.

The present revenue jurisdictions were determined by a notification of Government, dated 11th February 1875, and published in the Calcutta Gazette of the 24th of that month. The north-eastern, eastern, and south-eastern boundaries were fixed by the flowing streams of the Ganges or Padma and the Jalangi; and such villages of the District of Maldah as lie to the right bank of the Ganges were transferred to Murshidábád. The boundaries on the south were also simplified. But the most extensive change was made on the west, where thirty-nine villages were transferred to Murshidábád from the pargand of Swardípsinh, Sherpur, and Rokanpur, in the District of Bárhmú, and seven villages from the pargand of Kánkijol in the District of the Santál Parganás. In the same notification, the jurisdictions of the several sháhás or police divisions which compose the District of Murshidábád were more particularly defined. By a notification, dated 30th October 1875, and published in the
GENERAL PHYSICAL ASPECT.

_Calcutta Gazette_ for the 10th November, further changes were made on the western frontier. No less than 170 villages, lying for the most part in pargonds Barbaksinh, Bihrol, Kutabpur, Kaisipur, Fathisinh, Sháhjahánpur, Allnagar, Svarúpsinh, Mohanpur, Bhátsálá, Khargrám, Gopndáthpur, Kátgarh, Sherpur, Sháházárápur, were transferred from Murshidábád to the District of Brrhám.

GENERAL PHYSICAL ASPECT.—The District of Murshidábád naturally divides itself into two almost equal portions, which, in their geology, their agriculture, and even the religion of their inhabitants, form a striking contrast to each other. The river Bhágirathí, which intersects the District nearly due north and south, marks the boundary between these two halves. The tract to the west of this river is locally known as the Rárh, and the tract to the east as the Bákri,—names which recall the old fivefold division of Bengal under the Hindu kings of Gaur. The western tract, or the Rárh, is substantially a continuation of the sub-Vindhyan region of hard clay and nodular limestone. The land is high and slightly undulating, being interspersed with numerous bils and beds of old rivers. The north-western corner has the greatest elevation; and there are places where the limits of this clayey tract are marked by banks or bluffs, fifteen and twenty feet high. The soil is greyish or reddish, mixed with lime and oxide of iron; and beds of nodular limestone (kankar) are to be seen scattered here and there. The rivers in this part, being hill torrents, are liable to sudden新鲜, but they never lay the entire country under water for any long space of time. The fields, therefore, do not possess the extraordinary fertility of a deltaic country. They rarely produce more than one crop in the year, and that crop is the _āman_ or winter rice, which is not dependent upon early rain for a successful harvest, but requires a steady downfall between July and October. It may further be noticed that the Census has disclosed the curious circumstance, that in all the western _thánds_ or police circles the Hindus greatly outnumber the Muhammadans. The eastern tract, or the Bákri, differs in no material respect from the ordinary alluvial plains of Eastern Bengal. It lies almost entirely between the Bhágirathí, Ganges, and Jálangi rivers, and in addition, is permeated by several other offshoots of the great river. The whole area lies low, and is exposed to annual inundations, which occasionally are so severe as to cause widespread suffering, but usually do no more than deposit a top-dressing of inexhaustible
fertility. In variety of crops, this portion of the District is not surpassed by any part of Bengal, but the *dus* or early rice crop forms the great staple of agriculture. A second or cold-weather crop is also yielded by most of the fields. For these two harvests early rains are wanted in April and May, and some rain again in the cold weather. In the whole of this tract, with some unimportant exceptions, it has been found that the number of Muhammadians exceeds that of the Hindus. The aspect of the Rárh is one of great dreariness, as compared with the remainder of the District, or with lower Bengal generally. Vegetation is less luxuriant, and during the dry season everything becomes parched up and leafless. The following description is given by a native revenue assessor employed in the country:—"In February not a vestige of verdure meets the eye. Cattle at this season generally subsist on dry stalks of straw. Horses are fed on the vegetation which here and there grows on the surface of stagnant pools. No underwood covers the ground, and, as a matter of course, great difficulty is experienced in procuring fuel. Bamboos are very scarce." The boundary between the Rárh and the Bágri is most distinctly marked towards the north-west. Here there may be seen a bank of stiff clay, gravel, and nodular limestone, about fifteen or twenty feet above the low land. Towards the south the bank is less clearly defined, and soon vanishes altogether, as the heavy ferruginous soil of Bóbhmú blends imperceptibly with the low and recent alluvium.

This twofold division of Murshidábád is not only of importance as stamping a distinct character upon the two portions of the District, but is still more valuable as furnishing a clue to the early history of Bengal. There can hardly be a doubt that the present Bhágirathí represents the old channel of the Ganges, by which the greater part of the waters of the sacred river were formerly brought down to the sea. The most ancient traditions, the traces of ruined cities, and the indelible record of names, all lead to this conclusion. The geological evidence just adduced proves to demonstration that the nature of the soil could never have permitted the Ganges to have flowed farther to the east than the present course of the Bhágirathí, which is thus fixed as the limit of the Bengal delta, and the ancient means of communication with the interior. The above suggestions are chiefly taken from Captain Sherwill's Report on the Rivers of Bengal, dated February 1857, in which that officer pointed out the historical importance and the practical teaching
to be derived from a proper consideration of the geology of Murshidábád District.

HILLS.—There are no mountains or hill ranges in the District. The whole of the portion to the west of the Bhágirathí lies at a considerable elevation; and towards the north-west there are eight small detached hillocks, which are stated by Colonel Gastrell, the Revenue Surveyor, to be of basaltic formation. The highest of them, called Mathur Káll Páhári, is not more than thirty feet above the level of the surrounding country, but is, of course, considerably more than this above the sea. Their base is surrounded with stony jungle land, and they are themselves covered with thick brushwood. On two of them grow síl and mahúd trees.

RIVER SYSTEM.—The river system of Murshidábád is composed of the Ganges and its offshoots and tributaries. The Ganges itself merely forms the eastern boundary of the District, and nowhere intersects it; but on the Bhágirathi, which is thought to be the oldest channel of the great river, centre all the trade and historical importance of the District. The Ganges is the only river which is navigable throughout the year for large native boats of 100 maunds burden, or say four tons. During the rainy season the Bhágirathi and the Jalangi can easily float boats of these dimensions, but in the hot weather they now dwindle away till they become fordable at many points. The following three rivers are also navigable for boats of 50 maunds (or say two tons) burden during the rains,—the Singá, the Bánsloi, and the Dwarká.

The Ganges, or Padma, as it is called in this part of its course, first touches Murshidábád District at its extreme northern point, and then flows in a direction which is almost due south-east, forming the eastern boundary of the District, and dividing it from Maldah and Rájsháhi. The only tributary of any importance which it receives from the west is the Singá, which effects a junction with it about ten miles from the spot where it first touches the District. The Singá enters the District from the Santál Parganá at Adwaitápur, and just below Ankurá factory divides into two branches; of these the one falls into the Ganges near Nayán Sukh, and the other at Dhulián. The offshoots of the Ganges on its western or right bank comprise the Bhágirathi, the Bhairab, the Siálmári, and the Jalangi. The fall of the Ganges is about nine inches per mile, but the windings of the river are so great as to reduce this estimate by about one-half. The current varies from about three miles an hour
in the cold weather to at least double that rate during the rains. In particular spots, as, for instance, where the stream rushes round some projecting point, this rate of motion is exceeded, and boats and steamers find great difficulty in making their way against the current. The rise of water in the main channel between the middle of May and the middle of August is as much as thirty-two feet. The average depth during the dry season is about thirty feet. The main current was formerly in the northern side of the bed, but it is now (1872) changing towards the southern or Murshidábád side. The banks of the Ganges are composed of sand, and shift year by year. They are highly cultivated wherever practicable.

The Bhágirathí branches off from the Ganges at Chhápgháti, not far from the police station of Sutl. Its course, which is very winding, is almost due south; and it finally leaves the District below the village of Bidhpárá, just north of the celebrated battle-field of Plassey. As has been already said, it divides the District into two almost equal portions, and on its banks, chiefly on the eastern or left bank, are situated all the historical and wealthy towns of the District. At Jangipur it receives from the west the united waters of the Bánslói and Páglá rivers; and near Saktipur, the Chór Dékrá, a considerable branch of the Dwarká river, flows into it, also from the west. The banks of the Bhágirathí are usually gently sloping on the one side, and abruptly shelving on the other. These changes of slope are due to the varying set of the current, and occur on the same bank by regular alternations from reach to reach. The bed of the river is sandy, mixed with clay and a little Ganges silt; and in some places there are numerous pebbles brought down by the hill streams from the west.

The Bháirab and the Siálmári are two offshoots from the Ganges, which branch out towards the south nearly opposite the town of Rámpur Beauleah on the Rájsháhi side of the river. They both empty themselves, after a very circuitous course, into the Jálangi; the Bháirab at Madhupur, and the Siálmári below the Kapilá factory.

The Jálangi is another and much more important branch of the Ganges, which nowhere intersects Murshidábád District. It leaves the parent stream a short distance above the police station of Jálangi, and flows in a south-westerly direction, with many windings, until it finally leaves the District with an abrupt turn near the village of Báli. During this part of its course it forms the boundary of the
Districts of Murshidábd and Nadiyâ. As a channel for navigation it is hardly of less importance than the Bhágirathí. A full account of the elaborate measures adopted by Government for keeping open the channels of these two rivers will be found in the Statistical Account of Nadiyâ, pp. 19-32.

The Banslot is the most considerable tributary of the Bhágirathí. It enters the District from the Santál Parganás not far from the town of Mahespur, and, flowing by the police station of Palsá, pursues on the whole an easterly course, until it falls into the Bhágirathí opposite the large commercial town of Jangipur.

The Dwarka or Babla is a moderate-sized stream, which wanders, under several names and with many tributaries and effluents, throughout the south-western corner of Murshidábd. That channel which is considered the main stream, and which bears the name of Dwarká, enters the District from Bhrábhm not far from Margrám. At first it flows in an easterly direction, until its waters are augmented by those of the Bráhmi at Rám Chandrapur. It then turns towards the south-east and intercepts the Mor and the Kuiyá, two rivers which also flow down from Bhrábhm towards the Bhágirathí. Here commence the numerous backwaters and side channels which connect it with the Bhágirathí, and cause great confusion by the changes of name which they occasion. The Banká and the Chórá Dekrá are the two most important of these lines of junction. The main stream continues to flow nearly parallel to the Bhágirathí, and quits the District at Raghpur. This river is navigable for the greater portion of its course, and its frequent points of connection with the Bhágirathí render it a very convenient means of communication.

Among minor rivers may be mentioned the Bráhmi, the Mor or Maurakhí or Káná, and the Kuiyá, which all flow from the west into the Dwarká, and are partially navigable at the height of the rainy season. The Bráhmi enters the District at Gopálpur, near the boundary between the Santál Parganás and Bhrábhm. The Mor and the Kuiyá both come from Bhrábhm, the former entering Murshidábd at Marúá, and the latter at Sháhbazpur. The beds of all these hill streams are of a yellow clay, and pebbly.

Colonel Gastrell, the Revenue Surveyor, states that 'all the rivers of the District are liable to overflow their banks during the rains, and would annually flood the country if it were not for the numerous embankments (bandhs) which are maintained in all parts of the
District, some by the Government and some by the samindârs. Accidents to these bandhs frequently occur; but great as is the immediate injury caused by such accidents, it is not unaccompanied by compensations. Fresh and rich deposits are brought in by the inundation waters, fertilizing and raising the soil, and greatly benefiting the crop. The reverse effect, however, is sometimes produced. A layer of sand may impoverish what was before rich soil.' In the western part of the District the inundations are not of the same character as in the east. 'The rivers partake more or less of the nature of hill torrents, and are subject to sudden and dangerous floods. They often rise from a few feet in depth, overtop their banks, and flood the country, in a single night; their fall being as rapid as their rise.'

Changes in River Courses.—The District of Murshidâbâd, as standing at the head of the great Gangetic delta, affords a striking example of the grand operations of nature produced by fluvial action. There can be no doubt that the present channel of the Bhâgirâthl, with its sacred traditions and ruined cities, marks the ancient course of the Ganges; and it is equally clear that the clayey high lands on the right bank of this river must always have prevented the Ganges from trending any farther towards the west. That portion, however, of the District which lies between the Bhâgirâthl and the present stream of the Ganges has been the scene of most important river changes within historical times; nor have the causes which produced these changes yet abated their energy. The whole of this area is deeply scored with traces of old river beds, which represent the various channels scooped out by the waters of the Ganges during the period when they were gradually being diverted to their present course. Captain Sherwill, in his Report on the Rivers of Bengal, quotes an extract from a letter written by the French traveller Tavernier in 1666, which proves that the silting up of the channel of the Bhâgirâthl had then already commenced:

"Janvier 6, 1666.

'Le 6 estant arrivé à un gros bourg appelé Donapour à six costes de Raje-mehale, j’y laissay Monsieur Bernier qui alloit à Casembarz et de là à Ogouli par terre, parceque quand la rivière est basse, on ne peut passer à cause du grand banc de sable qui est devant une ville appelée Soutique.'—Tavernier's Voyages in India.

This is the earliest mention in history of the silting up of the Bhâgirâthl. There is, however, another tradition, quoted with
apparent acquiescence in Stewart's *History of Bengal* (ed. 1847, p. 323): 'Siraj ud Daulah, fearing lest the English should in their warships pass up the Ganges to the east and north of the Kasimbazar island, and so down the Bhagirathi to Murshidabad, caused immense piles to be driven into the river at Suti, by which the navigation of the Bhagirathi has been closed except for boats, and is only open for them during half the year.'

'If the state of the river,' continues Captain Sherwill, 'was so bad 200 years ago, what would it have been now, had it not been taken in hand by the English Government? *Bandhils*, or lanes formed of mats and bamboos, are erected in the shallows, to induce the narrowed stream to scour out for itself a deeper passage, and the channel is cleared of sunken trees and timber rafts; but the river remains unnavigable for eight months of the year.' During the rainy season, the freshets from the Ganges still come down the Bhagirathi; but their permanent influence is obliterated by the large deposits of mud which they bring with them, and also by the vast quantity of dry soil that is blown over the river every year by the hot winds from the western high lands. In addition to these causes, it is most important to recollect that the general line of drainage in the District of Murshidabad, is not from north to south along the channel of the Bhagirathi, but from north-west to south-east. The result is, in the first place, that the main waters of the Ganges display a greater inclination to proceed in their present channel than to strike into the Bhagirathi, and, secondly, that the floods of the Bhagirathi have always a tendency to overflow its left or eastern bank, and wander over the country in the old river beds towards the Jalangi river. The surplus water never finds an exit to the westward, over the right bank.

The larger river, the Ganges or Padma, is working its changes by a constant alternation of alluvion and diluvion. During the rainy season, the current impinges with immense weight upon banks composed of loose soil, which are rapidly undermined. An acre of ground has been known to have been swept away in half an hour. Large islands are continually rising in the channel, some of them many miles in length. In the next year, perhaps, they become covered with grass and tamarisk jungle higher than an elephant. Captain Sherwill states that he has seen such islands 'become inhabited, cleared, and cultivated; the population increases, large villages start up; the land revenue is collected for ten or twelve years;
and then the whole fabric will disappear within one rainy reason.' The Deputy-Collector reported, in 1870, that the largest of these chars, as they are called, was the Bâgdângâ island, which covered an extent of 20,000 bighâs, or more than ten square miles. In the neighbourhood of this island, the Ganges has receded at least four miles during the past century. The battle-field of Gheriá, where the Nawâb Mîr Kásim Ali Khân made his last stand against the English, was at that time on the brink of the river. Colonel Gastrell, the Revenue Surveyor, states that 'it is now (1857) some miles distant; but every year of late has seen the river coming back to its old channel.' The town of Sutî, which stands near the head of the Bhâgirâthî, was half swept away by the inundations of 1856; and the Bhâgirâthî now leaves the Ganges at Chhâpghâfî, about ten miles below its former point of exit. During the rainy season of 1870, the Nurpur factory, which in 1857 was about four miles from the Ganges, was completely washed away, and the village of the same name partly destroyed. The remaining houses had to be abandoned.

None of the rivers in the District of Murshidâbâd are subject to the influence of the tides, nor do any of them expand into lakes. The Ganges is the only river which is not fordable at any time during the year. None of them enter the earth by a subterraneous course; but it has been observed that, during the dry weather, the rivers in the eastern half of the District are partly supplied by infiltration from the Ganges. Where that river is broad, and the chars are large, the volume of discharge is sensibly affected by the portion of the stream which thus passes away through the sand. The soil of the river banks has already been described. They are for the most part well cultivated.

Lakes and Marshes.—Many small lakes or lagoons (commonly termed bulls or jhils) exist in the District. The largest is the Telkar bull, situated a few miles to the west of the civil station of Barhampur. It is about 3 miles long by 2½ broad. The Bhândârdaha bull is also situated in the eastern portion of the District. To the west of the Bhâgirâthî are the Belun, Sakôrd, and Pâlan bulls, which lie close together near Khârgaon, about three miles to the south of the junction of the Brâhmini and Dwarkâ rivers. These appear to be identical with 'the Bishnupur swamp,' which, according to the ms. Records of the Board of Revenue, was artificially connected with the river, at the expense of Government, in the year 1800. All these bulls are joined to the rivers by streams and low khâls, and are each of a good
size during the hot season, but during the rains form one large sheet of water. The Nawáранgá, Sáulmári, and Sálukuríá bils, together with other small marshes at the union of the Mor and Kuiyá with the Dwarká, also form during the rainy season a large lake, about twenty miles square. Colonel Gastrall, the Revenue Surveyor, remarks that 'these large bils at the confluences of the hill streams serve during the floods as natural drainage basins, into which the river waters pour. On the subsidence of the rise in the streams, the waters pent up in the bils find their way back again into the rivers gradually and quietly, and are thus drained off. But for these large reservoirs, the southern part of the Rárh would be much injured by floods from the hills.'

In the Rárh or western half of the District, there are two very large artificial tanks. The one is the Ságar Dighi, situated near the line of railway from Nálháti to Azímganj, not far from the latter town. The other is called Ramná Shaikh Dighi.

There are no Canals of any importance in the District. The Chutor, in the south-western corner, appears to be an embanked artificial channel.

The Loss of Life by Drowning, so far as reported to the police, during the years 1862-1867, was 666, which would give an average for those six years of 111.

River Traffic.—There are several towns in Murshidábád which conduct a thriving trade on the Ganges and Bhágirathí. Bhagwán-golá on the Ganges, in the sháná or police circle of the same name, is a depot for indigo seed brought down by water from Upper Bengal. It is strictly a river town, being entirely dependent upon its trade, and shifting its position every season according to the varying level of the stream. During the rains, when the Ganges overflows the low lands lying beneath the permanent town, boats discharge or take in their cargo there. On the subsiding of the waters, a village immediately springs up on the low land at the river's edge, at which the native boats now touch. It is called Alátalí or New Bhagwán-golá. Dhulián is the only other town on the Ganges with river trade. On the Bhágirathí are situated Jangipur, with its suburb of Raghunáthganj, and Jiáganj, which forms one town with Azímganj on the opposite side of the river. At Dhulián and Jangipur are mercantile communities engaged in river traffic. The imports comprise tobacco, oil-seeds, sugar, ghi, wheat, and gram, and occasionally rafts of timber from the upper Provinces. Jangipur also sends out
silk. The Deputy-Collector reported in 1870 that the commerce of these river towns was being fast absorbed by the railway. Jiāganj is the most considerable mercantile place in the District. It is the residence of numerous mahājans (native merchants), who deal chiefly in cotton, saltpetre, sugar, rice, and silk. Since the opening of the railways, the river-borne traffic of the District has largely fallen off. A steamer on the Bhāgirathi has become an unusual sight; but even now, during the rains, native craft of all sizes, and of every imaginable rig, cover the surface of this river. The commonest names for these native boats are ulakh, chuprā-ulakh, bhar, holā, and pahudr. Occasionally also a large raft of timber, bearing a tiny village, goes drifting past, on its way to Calcutta from the mountains of Nepāl. In the Census of 1872, the number of boats in the District enumerated was 1592, of which total considerably more than one-half were in the Subdivision of Jangipur. Further details concerning the river traffic of the District, together with the latest statistics, will be given subsequently under the heading Commerce and Trade.

Uses of the Water Supply.—It is not known that any of the rivers or streams in the District are utilized as a motive power for turning mills or in other ways. The Collector reports that the fall in the Bānsloi river is amply sufficient to permit of its being so applied, but only in the rainy season. In the western part of the District, the waters of the bils, rivers, and tanks are extensively used for the purposes of irrigation. In the eastern part of the District this is not so much the case, for the annual inundations of the great rivers supply sufficient moisture for the crops. A full description of the processes of irrigation resorted to will be found on a later page in connection with Agriculture.

Fisheries, Fishing Communities, and Fish.—The fisheries in Murshidābād District are not so profitable as might be expected from the extent of its water area. A considerable quantity of the fish consumed in the city of Murshidābād is regularly imported from Maldah and other parts. The Ganges abounds in fish at all times of the year, and on its banks reside a large number of fishermen. The Bhāgirathi and the Jalangi furnish their principal supply during the rainy season. Among confined waters, the Bhāndārdaha bilt is most plentifully stocked with fish; but the Telkar and other bils also give employment to a considerable fishing population. In the Bhāndārdaha and Saulā bilt, and in the Mutī jhil, there is found a
species of mussel (Unio), which occasionally contains pearls; but they are not plentiful, nor of good size or colour. Some wealthy members of the Jain community have taken leases of extensive fisheries in the Bhágirathí, in order to prevent the fish from being caught. It is impossible to present even an approximate estimate of the collective value of the fisheries. The Deputy-Collector was only able to furnish the following figures:—A rent of £31o' a year was paid some time ago by the farmer of Bháandárdaha bili; the total rent paid to Government by the farmers of all the Government fisheries in the District amounts to £98 per annum. In the villages that line the banks of the rivers and the bili, a considerable proportion of the inhabitants live by the fish they catch. In Bálighát on the Bhágirathí, opposite Jangipur, out of 3o4 families, the Deputy-Collector estimates that about 7o are supported in this way. On the whole, he conjectures that 1 per cent. of the population in the Subdivision of Jangipur live by fishing, and about the same all along the Ganges and the Jalangi; but in the north-west and south-west of the District this proportion is not maintained. The Census of 1872 gives the total number of Hindus who belong to the boating and fishing castes at only 26,100, which is 3.56 of the entire Hindu population. To this total there should be added the number of Muhammadan fishermen; and it must be borne in mind that the Musalmán element, though in a slight minority in the entire District, greatly predominates in those tracts which border on the Ganges. It seems probable, therefore, that the conjecture of the Deputy-Collector is below the actual truth.

The following list of fish found in Murshidábád District is taken from a special report on the subject by the Commissioner of Rájsháhi Division, dated September 1872:—River fishes—(1) Air, (2) báchá, (3) bagháir, (4) bali, (5) bau, (6) bátá, (7) batkiá, (8) bhangná, (9) bhédá, (10) bodil, (11) carp, (12) chandá, (13) cheldá, (14) chingri or boro ichá, (15) ching or chingurá, (16) chitál, (17) dará, (18) dánkondá, (19) dhal or silim, (20) eel or baim, (21) gadár, (22) gári, (23) hilsá, (24) ichá or boro chingri, (25) kerti, (26) kátá, (27) katlá, (28) kharsán, (29) kharsoá, (30) khayrá, (31) mágor, (32) matrá, (33) migaír, (34) mayá or mauzallá, (35) pabáá, (36) pangás, (37) piúll, (38) punthá, (39) rithá, (40) ruhl, (41) saul, (42) sankoch or sankar, (43) tengrá, (44) urdt. Tank fishes,—(1) Air, (2) bodil, (3) chitál, (4) ching, (5) chingri, (6) dánkondá, (7) gágar, (8) guchá, (9) halángá, (10) katlá, (11) khalásá, (12) khayrá, (13) kai, (14) kunchá,
(15) māgur, (16) mayā, (17) mirgāl, (18) phauli, (19) punthī, (20) ruhi, (21) saul, (22) tengrā.

Marsh Products, etc.—It is not known whether there are at present any embankments in Murshidābād District whose direct object is the furtherance of cultivation. There was formerly a small embankment along a portion of the Ganges near Khāmrā, but it has now been abandoned, apparently because the level of the land which it protected has been sufficiently raised. The important embankments along the left bank of the Bhāgirathī, to keep back the annual floods of that river, will be described on a subsequent page in connection with the preventive measures against Natural Calamities.

The edges and beds of the numerous bīls and nālās, as the waters dry up, are cultivated to the furthest extent. The long sloping banks of the nālās and khalīs yield good crops of mustard, wheat, and other grains. In the vicinity of the bīls, boro rice, a coarse-grained, red variety, is largely sown. With the advance of the dry weather, this is transplanted into the marsh lands, and afterwards harvested in the end of March or April. The Deputy-Collector is of opinion that a great deal might be done without much expense, by means of drainage, to render the swamps far more profitable. He instances the Bānsabāti bīl, which in the rains extends almost the whole way from Bālighāt on the Bhāgirathī to the hills of the Santāl Parganās. In the hot weather the whole of this area is dry except a few low-lying spots, and these might easily be drained. He also mentions the Krishna Sālī, which is evidently the bed of an old river. There are still some very deep pools, but the greater part could be made fit for cultivation. In many of the bīls a process of natural reclamation is going on. Their beds are gradually being elevated, by mud washed down by the rivers and streams which pour into them during the rains, and by the dry soil which is blown over them during the season of the hot winds. The Deputy-Collector states that, owing to these causes, the margin of tillage has been observed of late years steadily to advance.

Reeds are occasionally produced on the borders of the marshes, but cane is not grown.

Long-stemmed Rice is occasionally grown in the marshes, but not to any very great extent. The Deputy-Collector states that it has been known to grow in water 15 or 18 feet deep; but he is not aware that any artificial increase has been effected in the length of
the stem. The following are the names for the four chief varieties: (1) *jhingdsil,* (2) *ajan,* (3) *bangat,* (4) *bhursuri.*

**Lines of Drainage.** The general inclination of the District is from north-west to south-east; but as the channels of the main rivers do not uniformly take this direction, the lines of drainage are somewhat irregular and perplexing. The western half of the District slopes eastwards toward the Bhágirathi; but the greater number of the hill streams do not find their way directly into that river, but are intercepted by the *bils,* and for the most part carried off to the south by the Dwarká river. The two chief drainage basins (if such they can be called) in this part of the District are that of the Báriosloi in the north, and that of the Dwarká with its confluent in the south. The use of the large *bils,* in acting as reservoirs to break the violence of the floods of these hill streams, has already been mentioned. The *bils* also serve to drain the surrounding country, and discharge their surplus water through the streams which issue out of them. The eastern half of the District may be described as an isosceles triangle with its apex to the north-west, whose equal sides are formed by the Ganges and the Bhágirathi, and whose base is almost closed by the Jalangi. The line of drainage is not along any of these rivers, but might be represented by a line intersecting the base at right angles. The local rainfall in this part of the District does not run off either into the Ganges or the Bhágirathi. In the same way the floods of these two great rivers converge towards each other, and ultimately make their way across the country in a south-easterly direction. It may roughly be stated that the greater part of the surplus water ultimately falls into the Jalangi by means of the Gobrá *nátla,* the Bhairab, and the Siálmári. The south-east border of the District is in this way rendered extremely moist all the year through, and the effects produced are thus described by the Revenue Surveyor:—'These channels are during the rains connected with the different *bils* and *khál,* forming a network of water communication in this part of the District. In the hot weather, a great number of springs may be observed along their banks, caused apparently by the drainage waters percolating through the under-strata of sand and sandy soil.'

The Mineral Products of the District are, of course, confined to the elevated tract in the west, and especially the north-west. There is no coal; but earth containing traces of iron is found in Palsá *thánda.* The character of all the soil in this neighbourhood
is ferruginous; but the ore is not worth smelting, owing to the very scanty portion of the metal which it contains. Beliá Nárayanpur, a large village on the right bank of the Págá nádi, is described by the Revenue Surveyor in 1857 as being a market for iron ore. There were at that time sixty-two furnaces at work there, but the ore was all brought from the neighbouring District of Birbhum. Stone is also to be found in Pálá thánd, but the quality is not suitable for building purposes. The calcareous earth called ghutín is obtained in several parts of the thánds of Pálá and Mirzápur, and is extensively used for making lime. In the same localities, and generally over the whole of the Ráh or western half of the District, kankar or nodular limestone is found and applied to the purpose of road-making.

**Forests and Wild Vegetable Products.**—There is one old forest in the District, called the Mohrapur forest, in the Pálá thánd. It is now the property of Jái Sankar Ráí, who purchased it for £300. Besides timber, it yields tasar silk and beeswax. Santámul and anantámul, medicinal drugs of great repute, are also found in it; the latter of these is said to be an excellent substitute for sarsaparilla. In the west and north-west parts of the District, the lac insect has to a certain extent been domesticated on jute plants and the Butea frondosa. The people who rear it drive an extensive trade in lac. The tribes who earn their livelihood by trading in jungle products are mostly the Santáls and the Dhángars.

In the south-west of the District, at the confluence of the Mor and the Dwarká rivers, there is a tract of low-lying country, about sixteen square miles in area, known as the Hejál, which is used for pasturing cattle. During the rains it is covered with water, and produces dus and boro rice; but during the dry season the Goálás drive hither numerous herds of cattle. Besides the Hejál, there are numerous smaller spots of pasturage ground scattered over the District.

**Fere Nature.**—Wild beasts are now very uncommon in the District of Murshidábad. The Revenue Surveyor, in 1857, gives the following information:—"Tigers are occasionally found in the hilly parts to the north-west, which have probably strayed from the Santál Parganás. Leopards, civet cats, and wild cats find cover in the jungles about the native villages. Rhinoceros have been seen in the north of the District; a few buffaloes still remain in the Nawárangá and Saulmári bítis; and wild hog are found about the
different swamps and on the *chars* of the Ganges. All, however, are yearly becoming more and more scarce, and but little sport is now to be found in the District. The advance of cultivation is rapidly driving the wild animals away.' Monkeys of two sorts abound, especially in the Rârh or western half of the District. In the Rârh, also, several kinds of deer are found, among which are the spotted deer, the hog deer, and the antelope. These animals are hunted both for their meat and for their skins. The birds found in the District include the black and red partridge, quail, ortolan, snipe, plover, wild duck, wild goose, and several sorts of doves, at least two kinds of the parrot family, the fish-eagle, and many sorts of hawks, the common vulture, adjutant, herons, etc. To the list of fishes given on a previous page in connection with Fisheries (pp. 31, 32), may be added the Gangetic porpoise and the crocodile.

The average annual number of deaths from wild beasts during the years 1864–68 was 13; and the average number of deaths caused by snake-bite during the same period of five years was 222. In the year 1869–70 the sum of Rs. 19. 10. 0, or just under £2, was paid in rewards for the destruction of wild beasts; but no such rewards have ever been offered for keeping down venomous snakes.

Apart from the fisheries, and a small trade in deerskins carried on in the north-west, the *fauna nature* do not contribute in any way to the wealth of the District.

Population Estimates prior to 1872.—It is hardly necessary to state that before the Census of 1872 there existed no trustworthy estimates of the population of Murshidábâd District. The totals arrived at were formed, not by actual enumeration, but by some rough process of average calculations. The old figures, however, have a certain interest, though it would be most unsafe to use them for purposes of comparison with the results of the authoritative Census. The area of the District has not been altered during the present century to such an extent as to require any modification on this account. The Census Report by Mr. Beverley, C.S., p. 102, supplies the following information:—In 1801, the population was estimated at 1,020,572 persons. In 1829, a tolerably accurate Census of the District was taken by Mr. H. V. Hathorn, the Magistrate. The results were as follow:—Hindus—males 268,148, females 269,162; total Hindus, 555,310: Muhammadans—males 216,478, females 196,344; total Muhammadans, 412,822; grand total 968,132. In 1837, Mr. Adam took a Census of the *thâni*
(police circle) of Daulatbázar, in the interior of the District, and found the population to be 62,037 souls. The population of this thándá is now only 45,779; but it is probable that the limits of its jurisdiction have been altered since Mr. Adam’s time, as he found in it 183 towns and villages, whereas there are now only 135. The number of families is also 15 per cent. short of what it then was. In 1852-55, the District of Murshidábád was surveyed by Colonel Gastrell, the Revenue Surveyor. Its area was ascertained to be 2634 square miles, and the total number of houses and huts was 220,014. Allowing five souls to each dwelling, the population was returned at 1,100,070 souls.¹

The Census of 1872 was taken in Murshidábád on the night of the 15th January. The arrangements made beforehand and the agencies employed are described in the following report from the Magistrate (Census Report, pp. 18, 19):

¹The preliminary operations were as follow. A register showing the villages in the District was prepared in the form prescribed by the Inspector-General of Registration. This register was compiled from the Survey Registers and the maps in the office, which were, some on the inch-to-a-mile scale, some on the four-inches-to-a-mile scale. Extracts showing the villages in each thándá were then forwarded to the sub-inspectors of police, for inquiry as to their correctness; and any omissions or errors were rectified that the local knowledge of the sub-inspectors, or the local inquiries held by them, enabled them to make. The lists thus gradually became strictly accurate, and it is believed that not a village in the whole District has escaped enumeration. Having thus obtained an accurate account of all the inhabited land in the District, the next step was to appoint enumerators. Lists of the principal residents of each village were obtained through the police. In the sádr Subdivision, Bábú Bankim Chandra Chattarji, Deputy-Collector, by whom a considerable amount of work in connection with the Census was performed, personally ascertained, in some cases by visits to the interior, that the names given in the police lists were those of real head-men. This officer, also, and I myself, took advantage of our visits to the interior to explain to the people and to the enumerators the nature and object of the Census that was to be taken, and often succeeded in removing erroneous and mischievous notions that prevailed. Paraánás of appointment were issued to the enumerators, whose names had been thus obtained. To carry on
the preliminary operations, and to ensure greater accuracy, special supervisors were appointed to each thanā. These men went from village to village, conferring with the enumerators, testing their competency, instructing them in their duties, dividing villages into blocks, and providing for every place a suitable and competent staff of enumerators. While the enumerators were thus being carefully selected and trained to their work, returns were called for and obtained from them, showing the number of houses in each block; and the numbers thus obtained served to check and verify the numbers furnished by the police. Thus was obtained, first, a correct list of villages; and, secondly, a correct list of all houses in them.

'The agency employed in the Census consisted chiefly of the head-men of the village, and the zamindāris' gumāshtās, most of whom have cheerfully and zealously done the work, and have done it without remuneration. In a few cases, where the villages in which the Census was to be taken did not furnish a single resident able to read and write, paid enumerators had to be sent from elsewhere. The total number of paid enumerators employed in the whole District, except in municipalities, was sixty. There are no indigenous institutions in the District which could have been used for the purpose of actually taking the Census, although, of course, the chaukldārs were made use of by the police for the purpose of preparing the lists of the various villages, and subsequently by the supervisors and enumerators to assist in pointing out houses, etc. The causes of the success which has, in my opinion, attended this first essay at taking a Census appear to me to be the following:

'1st. The readiness generally evinced by the people to co-operate and assist. So far as the enumerators employed were the headmen of their respective villages, they may perhaps be considered as an indigenous institution; but in many cases the head-men of villages cannot read or write. The gumāshtās and other zamindāri agents of all classes also afforded a great deal of assistance.

'2d. The efficient aid given by the police. The work was difficult and new, and was, as a rule, well done.

'3d. The appointment of numerous well-paid supervisors of intelligence, who were first trained to the work which they had to perform, and then sent throughout the tracts of country of which the supervision had been made over to them, to mix with the people, and explain as much as possible what was wanted.'
It is noticed in the Census Report, that there was a rumour in the District that the authorities intended to blow away the surplus population from guns.

The results of the Census disclosed a total population of 1,353,626 persons, residing in 303,561 houses and 3753 villages. The total area of the District was taken at 2578 square miles, showing (according to the calculations of the Census officers) the average density of the population to be 525 persons per square mile; the average population of each village, 361; and the average number of inmates per house, 4'5. 'The densest population is, as might be expected, to be found in those thanads which include the great towns and marts on the Bhágirathi. Bharatpur or Jamu-kándí, which borders on Bhirbhúm and Bardwán, is also thickly inhabited. The rest of the District has probably nowhere more than 500 persons to the square mile; while over a large area north and east of Naláhtí, the average falls to 350.'

With regard to the accuracy of the Census, the Collector reported as follows:—'Considering that this is a first essay, I think that the general result of the Census may be pronounced to be as nearly accurate as it is possible to make it with an unpaid agency of village residents. As regards actual numbers, the results may, I think, be accepted as correct enough for practical purposes. The errors that do exist, relate to such matters as imperfect description of occupation or imperfect classification as to race. It requires a certain amount of education to know that all Musalmáns do not belong to the same race, or that all day-labourers cannot be said to follow the same occupation; and this extent of knowledge cannot always be expected from a village enumerator.'

The table on the two following pages gives the distribution of the population, arranged according to Subdivisions and thanads or police circles. The averages have been taken from the Census Report.

Population classified according to Sex and Age.—The total population of Murshidábád District consisted in 1872 of 645,335 males, and 708,291 females; total, 1,353,626. The proportion of males in the total population is 47'67 per cent. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 116,845, and females 98,212; above twelve years, males 233,450, and females 284,549. Muhammadans—under twelve years of age, males 116,246, and females 96,436;
### Abstract of the Population, Area, etc. of Each Subdivision and Thana (Police Circle)
in Murshidabad District, 1872.

<table>
<thead>
<tr>
<th>Subdivision</th>
<th>Thana or Police Circle</th>
<th>Area in Square Miles</th>
<th>Number of Villages, Townships, or Townships.</th>
<th>Number of Persons</th>
<th>Total Population</th>
<th>Averages according to the Census Officers.</th>
</tr>
</thead>
</table>
| **Sadr or Headquar-
ners Subdivision**    |                        |                      |                                             |                  |                 |                                           |                                        |                                           |                                |
| Sujanpur             |                        | 22                   | 104                                         | 7,018            | 21,386          | 1,108                           | 473                                            | 234                           | 319                           | 3'5                        |
| Gorakhpur            |                        | 24                   | 15                                           | 7,008            | 19,194          | 633                           | 62                                            | 1,013                          | 118                           | 5'0                        |
| Barddhaman          |                        | 113                  | 147                                          | 6,080            | 14,563          | 678                           | 1'31                                           | 517                           | 151                           | 4'5                        |
| Nawada               |                        | 88                   | 67                                           | 8,654            | 21,044          | 483                           | 76                                            | 654                           | 98                            | 4'9                        |
| Harishpura           |                        | 99                   | 129                                          | 6,806            | 17,704          | 583                           | 1'20                                           | 447                           | 129                           | 4'5                        |
| Jalangi              |                        | 198                  | 211                                          | 11,734           | 31,826          | 550                           | 1'07                                           | 516                           | 110                           | 5'0                        |
| Gosastra             |                        | 156                  | 207                                          | 16,577           | 53,857          | 539                           | 1'33                                           | 399                           | 166                           | 4'0                        |
| Chandrarup          |                        | 68                   | 135                                          | 10,853           | 24,779          | 673                           | 1'99                                           | 339                           | 160                           | 4'3                        |
| Bhagwanpura         |                        | 117                  | 237                                          | 13,399           | 61,175          | 523                           | 2'20                                           | 238                           | 114                           | 4'6                        |
| Dhanasagar          |                        | 101                  | 232                                          | 10,811           | 25,595          | 486                           | 2'30                                           | 212                           | 107                           | 4'5                        |
| Barddhat            |                        | 89                   | 156                                          | 9,916            | 24,954          | 502                           | 1'75                                           | 166                           | 65                            | 4'4                        |
| Kaliganj             |                        | 121                  | 195                                          | 9,728            | 24,163          | 348                           | 1'61                                           | 216                           | 80                            | 4'3                        |
| **Subdivisional Total** |                      | 1,195                | 1,855                                        | 196,600          | 631,317         | 528                           | 1'55                                           | 340                           | 115                           | 4'6                        |

| **Lalbagh or City Murshida-
bad Subdivision**      |                        |                      |                                             |                  |                 |                                           |                                        |                                           |                                |
| Asanpur               |                        | 22                   | 79                                           | 4,785            | 18,380          | 835                           | 3'59                                           | 233                           | 218                           | 3'8                        |
| Manurhat              |                        | 34                   | 11                                           | 5,324            | 17,758          | 1,288                          | 78                                            | 1,614                          | 384                           | 3'3                        |
| Shihnpur             |                        | 20                   | 20                                           | 8,177            | 31,245          | 1,562                          | 1'00                                           | 1,562                          | 409                           | 3'8                        |
| Nalhat                |                        | 143                  | 211                                          | 12,445           | 54,981          | 384                           | 1'48                                           | 361                           | 87                            | 4'4                        |
| Rampur Hat            |                        | 158                  | 197                                          | 21,053           | 91,931          | 577                           | 2'51                                           | 330                           | 134                           | 4'3                        |
| **Subdivisional Total** |                      | 357                  | 718                                          | 51,874           | 213,595         | 598                           | 2'01                                           | 397                           | 145                           | 4'1                        |

(Table continued on next page.)
### Abstract of the Population, Area, etc. of Each Subdivision and Thana (Police Circle) in Murshidabad District, 1872—continued.

<table>
<thead>
<tr>
<th>Subdivision</th>
<th>Thana or Police Circle</th>
<th>Area in Square Miles</th>
<th>Number of Villages, Markets, or Townships</th>
<th>Number of Houses</th>
<th>Total Population</th>
<th>Averages according to the Census Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Persons per Sq. Mile</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Persons per Villages, Markets, or Townships per Sq. Mile</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Persons per Houses</td>
</tr>
<tr>
<td>KANDI SUBDIVISION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gokaran</td>
<td>107</td>
<td>113</td>
<td>11,096</td>
<td>47,117</td>
<td>440</td>
<td>1.05</td>
</tr>
<tr>
<td>Khargacon</td>
<td>145</td>
<td>170</td>
<td>14,609</td>
<td>62,892</td>
<td>434</td>
<td>1.17</td>
</tr>
<tr>
<td>Dharatpur</td>
<td>198</td>
<td>229</td>
<td>30,204</td>
<td>125,218</td>
<td>632</td>
<td>1.10</td>
</tr>
<tr>
<td><strong>Subdivisional Total</strong></td>
<td><strong>450</strong></td>
<td><strong>512</strong></td>
<td><strong>55,909</strong></td>
<td><strong>235,227</strong></td>
<td><strong>523</strong></td>
<td><strong>1.14</strong></td>
</tr>
<tr>
<td>JANGIPUR SUBDIVISION</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raghunathganj</td>
<td>70</td>
<td>121</td>
<td>13,887</td>
<td>66,239</td>
<td>1,091</td>
<td>1.73</td>
</tr>
<tr>
<td>Mirzapur</td>
<td>108</td>
<td>131</td>
<td>8,487</td>
<td>36,288</td>
<td>336</td>
<td>1.40</td>
</tr>
<tr>
<td>Palsa</td>
<td>144</td>
<td>184</td>
<td>12,143</td>
<td>52,593</td>
<td>365</td>
<td>1.28</td>
</tr>
<tr>
<td>Sufi</td>
<td>114</td>
<td>83</td>
<td>10,561</td>
<td>49,642</td>
<td>435</td>
<td>0.73</td>
</tr>
<tr>
<td>Shamsheerganj</td>
<td>140</td>
<td>129</td>
<td>11,640</td>
<td>58,623</td>
<td>419</td>
<td>0.92</td>
</tr>
<tr>
<td><strong>Subdivisional Total</strong></td>
<td><strong>576</strong></td>
<td><strong>668</strong></td>
<td><strong>58,818</strong></td>
<td><strong>273,487</strong></td>
<td><strong>475</strong></td>
<td><strong>1.16</strong></td>
</tr>
<tr>
<td>DISTRICT TOTAL</td>
<td>2,578</td>
<td>3,753</td>
<td>303,561</td>
<td>1,353,626</td>
<td>525</td>
<td>1.46</td>
</tr>
</tbody>
</table>

40 Statistical Account of Murshidabad.
above twelve years, males 170,329, and females 220,553. Christians—under twelve years of age, males 73, and females 79; above twelve years, males 212, and females 173. ‘Others’—under twelve years of age, males 3556, and females 3415; above twelve years, males 4624, and females 4874. Population of all religions—under twelve years of age, males 236,720, and females 198,142; above twelve years, males 408,615, and females 510,149. The percentage of children not exceeding twelve years of age, in the population of different religions, is as follows:—Hindus—proportion of male children 15.9 per cent., and female children 13.4 per cent. of the total Hindu population; total proportion of children of both sexes, 29.3 per cent. of the total Hindu population. Muhammadans—proportion of male children 19.3 per cent., and of female children 16.0 per cent. of the total Muhammadan population; total proportion of children of both sexes, 35.3 per cent. of the total Muhammadan population. Christians—proportion of male children 13.6 per cent., and of female children 14.7 per cent. of the total Christian population; total proportion of children of both sexes, 28.3 per cent. of the total Christian population. Other religious denominations—proportion of male children 21.6 per cent., and of female children 20.7 per cent. of the total ‘other’ population; total proportion of children of both sexes, 42.3 per cent. of the total ‘other’ population. Population of all religions—proportion of male children 17.5 per cent., and of female children 14.6 per cent. of the total District population; proportion of children of both sexes, 32.1 per cent. of the total District population. As in almost every other District of Bengal, the Census returns show a very small proportion of female as compared with male children; while in the case of persons above twelve years of age, there is an excessive proportion of females to males. This is probably owing to the fact that girls are considered to arrive at womanhood at an earlier age than boys attain manhood; and many of them are consequently entered as adults, while boys of the same age are returned as children. The proportion of the sexes of all ages, namely, males 47.67, and females 52.33 per cent., is probably correct.

The number and proportion of insane, and of persons otherwise afflicted with infirmities, in Murshidabad District, is returned in the Census Report as follows:—Insanes—males 227, and females 48; total 275, or 0.0203 per cent. of the total population. Idiots—males
32, and females 8; total 40, or .0030 per cent. of the total population. Deaf and dumb—males 328, and females 112; total 440, or .0325 per cent. of the total population. Blind—males 726, and females 309; total 1035, or .0765 per cent. of the total population. Lepers—males 1534, and females 242; total 1776, or .1312 per cent. of the total population. It is a curious circumstance that, although the females number more than one-half of the total population of the District, out of the total number of persons afflicted with the above-mentioned infirmities, only one-fifth are women. The total number of male infirms amounts to 2847, or .4411 per cent. of the total male population; while the number of female infirm is only 719, or .1015 per cent. of the total female population. The total number of infirms of both sexes is 3566, or .2634 per cent. of the total District population.

The returns given in the Census Compilation showing the occupations of the people are omitted, as they do not stand the test of statistical criticism.

Ethnical Division of the People.—The District of Murshidabad, partly from its geographical position, and partly from its history, contains a very mixed population. The Bengalis of the delta, the hill tribes from Chutiá Nagpur, and the peculiar Hindu castes of Behar, are all represented. The presence of the court at Murshidabad has introduced races from more distant parts. Rájputs came either for purposes of trade, or in search of military service. The highest born of the Musalmán nobility trace their descent from Persian ancestors. At the present day the Habshis, or the bodyguard of the Nawáb Náźím, are drawn from Abyssinia and other places on the east coast of Africa.

The following list is taken from Mr. Magrath's District Census Compilation. It will be observed that it does not classify the Muhammadans according to any ethnological principle. The list of Hindu castes will be reproduced subsequently (pp. 48–56), but arranged on a different principle, according to the rank which each holds in local estimation:
### ETHNICAL DIVISION OF THE PEOPLE.

<table>
<thead>
<tr>
<th>Name of Nationality, Tribe, or Caste</th>
<th>Number</th>
<th>Name of Nationality, Tribe, or Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I.—Non-Asiatics.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Europeans—</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>108</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Irish</td>
<td>33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scotch</td>
<td>36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Belgian</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>French</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>German</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Italian</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Portuguese</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spaniard</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>194</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>American</strong></td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total of Non-Asiatics</strong></td>
<td>199</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>II.—Mixed Races.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eurasian</td>
<td>111</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>III.—Asiatics.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>A.—Other than Natives of India and Burmah.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afghán</td>
<td>106</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Armenian</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>107</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>B.—Natives of India and Burmah.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Aboriginal Tribes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhar</td>
<td>211</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhumij</td>
<td>42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kharāvār</td>
<td>141</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kol</td>
<td>77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nat</td>
<td>18,712</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pahārī</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Santāl</td>
<td>10,002</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urāon</td>
<td>6,131</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>35,318</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Semi-Hinduzed Aboriginals.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāgul</td>
<td>23,929</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāhelía</td>
<td>1,524</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāuri</td>
<td>6,536</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bediyā</td>
<td>2,35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhuiyā</td>
<td>949</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>II.—Semi-Hinduzed Aboriginals—continued.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bind</td>
<td>787</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Būna</td>
<td>2,320</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chānī</td>
<td>26,133</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chāmūr and Muchí</td>
<td>30,619</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kurī</td>
<td>2,747</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandal</td>
<td>21,704</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dom</td>
<td>10,490</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turī</td>
<td>472</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dōsībh</td>
<td>941</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hārī</td>
<td>13,345</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāorā</td>
<td>1,280</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karangā</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koch</td>
<td>139</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rājbansh</td>
<td>17,507</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Māl</td>
<td>29,281</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malo</td>
<td>1,316</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mīlītār</td>
<td>4,489</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mūshāhar</td>
<td>632</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pādī</td>
<td>205</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rājāvtā</td>
<td>685</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shīkārī, etc.</td>
<td>205</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>409</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>198,820</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3. Hindus.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i.) Superior Castes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brāhmaṇ</td>
<td>38,749</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rājput</td>
<td>13,141</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ghātwaṇi</td>
<td>1,545</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>53,435</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(ii.) Intermediate Castes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baidyā</td>
<td>2,258</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhāt</td>
<td>155</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāyasth</td>
<td>17,077</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>19,490</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(iii.) Trading Castes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agarwāla and Māīwārī</td>
<td>347</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gandhābanik</td>
<td>11,016</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaṭrī</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahūrī</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Osāl</td>
<td>260</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seth</td>
<td>51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subhāmābanik</td>
<td>5,342</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>17,049</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NAME OF NATIONALITY, Tribe, or Caste</td>
<td>Number</td>
<td>NAME OF NATIONALITY, Tribe, or Caste</td>
<td>Number</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>--------</td>
<td>------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>(iv.) Pastoral Castes.</td>
<td></td>
<td>(viii.) Artisan Castes—continued.</td>
<td></td>
</tr>
<tr>
<td>Gareti</td>
<td>224</td>
<td>Sankharia</td>
<td>422</td>
</tr>
<tr>
<td>Gopal</td>
<td>39,953</td>
<td>Sonara</td>
<td>4,731</td>
</tr>
<tr>
<td>Gujar</td>
<td>275</td>
<td>Sunari</td>
<td>16,411</td>
</tr>
<tr>
<td>Total</td>
<td>40,452</td>
<td>Sutrulhar</td>
<td>10,070</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Teji</td>
<td>12,873</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kalu</td>
<td>26,316</td>
</tr>
<tr>
<td>(v.) Castes engaged in preparing cooked food.</td>
<td></td>
<td>Total</td>
<td>90,410</td>
</tr>
<tr>
<td>Granar</td>
<td>2,384</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madak</td>
<td>3,062</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>5,446</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vi.) Agricultural Castes.</td>
<td></td>
<td>(ix.) Weaver Castes.</td>
<td></td>
</tr>
<tr>
<td>Aguri</td>
<td>249</td>
<td>Jogi and Patua</td>
<td>5,855</td>
</tr>
<tr>
<td>Hari</td>
<td>3,683</td>
<td>Kapalle</td>
<td>1,536</td>
</tr>
<tr>
<td>Tambauli</td>
<td>1,172</td>
<td>Kotial</td>
<td>130</td>
</tr>
<tr>
<td>Chis Dhopa</td>
<td>6,320</td>
<td>Tantul</td>
<td>17,409</td>
</tr>
<tr>
<td>Dalui</td>
<td>373</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kantaarla</td>
<td>102,517</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koeri</td>
<td>7,171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kurar</td>
<td>2,397</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kurmi</td>
<td>5,222</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malik</td>
<td>2,483</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pankhyā</td>
<td>32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salgop</td>
<td>29,321</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sudra</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>158,971</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(vii.) Castes engaged chiefly in personal service.</td>
<td></td>
<td>(x.) Labouring Castes.</td>
<td></td>
</tr>
<tr>
<td>Behana and Dula</td>
<td>2,335</td>
<td>Beldar</td>
<td>538</td>
</tr>
<tr>
<td>Dhunuk</td>
<td>4,487</td>
<td>Chunar</td>
<td>1,032</td>
</tr>
<tr>
<td>Dhawa</td>
<td>23</td>
<td>Korali</td>
<td>666</td>
</tr>
<tr>
<td>Duba</td>
<td>5,295</td>
<td>Nundy etc.</td>
<td>89</td>
</tr>
<tr>
<td>Hajam (Napat)</td>
<td>15,057</td>
<td>Panghar</td>
<td>129</td>
</tr>
<tr>
<td>Kahr</td>
<td>3,416</td>
<td>Patial</td>
<td>472</td>
</tr>
<tr>
<td>Total</td>
<td>30,613</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(viii.) Artisan Castes.</td>
<td></td>
<td>(xi.) Castes engaged in selling fish and vegetables.</td>
<td></td>
</tr>
<tr>
<td>Thaskar</td>
<td>2</td>
<td>Metya</td>
<td>101</td>
</tr>
<tr>
<td>Kumari</td>
<td>7,450</td>
<td>Nikari</td>
<td>52</td>
</tr>
<tr>
<td>Kansari</td>
<td>583</td>
<td>Punulari-kaksya</td>
<td>8,887</td>
</tr>
<tr>
<td>Kumari</td>
<td>11,278</td>
<td>Purua</td>
<td>7,364</td>
</tr>
<tr>
<td>Liheri</td>
<td>274</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>26,100</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The table provides a breakdown of various castes and their numbers in the region of Murshidabad, India, according to a statistical account.
<table>
<thead>
<tr>
<th>Name of Nationality, Tribe, or Caste</th>
<th>Number</th>
<th>Name of Nationality, Tribe, or Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>(xiii.) Dancer, Musician, Beggar, and Vagabond Castes.</td>
<td></td>
<td>4. Persons of Hindu Origin not recognizing Caste.</td>
<td></td>
</tr>
<tr>
<td>Báiî, etc.</td>
<td>552</td>
<td>Vaishnav</td>
<td>21,464</td>
</tr>
<tr>
<td>Others</td>
<td>119</td>
<td>Sanyási</td>
<td>190</td>
</tr>
<tr>
<td>Total</td>
<td>671</td>
<td>Native Christians</td>
<td>226</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>21,880</td>
</tr>
<tr>
<td>(xiv.) Persons enumerated by Nationality only.</td>
<td></td>
<td>5. Muhammadans.</td>
<td></td>
</tr>
<tr>
<td>Hindustání</td>
<td>680</td>
<td>Jólí</td>
<td>766</td>
</tr>
<tr>
<td>Madrási</td>
<td>2</td>
<td>Mughul</td>
<td>21</td>
</tr>
<tr>
<td>Sikh</td>
<td>2</td>
<td>Pathán</td>
<td>1,647</td>
</tr>
<tr>
<td>Uriyá</td>
<td>61</td>
<td>Sayyid</td>
<td>209</td>
</tr>
<tr>
<td>Total</td>
<td>745</td>
<td>Sháthkh</td>
<td>31,870</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unspecified</td>
<td>568,945</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>603,458</td>
</tr>
<tr>
<td>(xv.) Persons of Unknown or unspecified Castes,</td>
<td>6,149</td>
<td>6. — Burmese.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Maghs</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total of Natives of India,</td>
<td>1,353,209</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total of Asiatics,</td>
<td>1,353,316</td>
</tr>
<tr>
<td>Grand Total of Hindus,</td>
<td>493,731</td>
<td>Grand Total,</td>
<td>1,353,626</td>
</tr>
</tbody>
</table>

Immigration and Emigration in their proper sense do not exist in Murshidábád. The semi-aboriginal tribes in the north-west of the District have probably at some time immigrated from Chutí Nágpur or the Santál Parganas; and at the present day their numbers are occasionally increased by fresh arrivals from the same quarter. The wealthy traders in the towns on the Bháigirathi, together with their dependants, have certainly come from the north-west, but their numbers are comparatively small. The emigrants from the District consist almost entirely of hill men, who on a slight pretext leave their new settlements, and do not always return to their original homes.

The Collector, in his annual District Report for 1872-73, makes the following remarks on this subject:—‘The immigration into Murshidábád is not on an extensive scale. There is, however, a very considerable number of temporary immigrants from Chutí Nágpur, and from Behar and the North-Western Provinces, who
pass through Murshidábád at the commencement of the cold weather, on their way to Rangpur, Dinájpur, and other trans-Gangetic Districts. The small genuine immigration that there is consists mainly of persons of the sipahí, barkândás, horsekeeper, and punkah puller classes, who come hither from up-country in search of service. The wealth of the Báluchar and Azímganj merchants is steadily increasing; and the Oswáls are thus enabled to gratify their pride and love of show by the engagement of these retainers. Some of these immigrants, failing to find employment, resort to petty thefts.' 'No organized emigration, and but little of any description, takes place from this District. During the period of more than two years since I first came here, I have only seen one recruiter, and he disappeared when closely questioned as to his business. The number of persons who leave Murshidábád to push their fortunes in other parts of the country forms quite an insignificant proportion in the total population of the District.'

Aboriginal Tribes and Hill Men.—The total number of the aboriginal tribes, according to the arrangement of Mr. Magrath's Census Compilation, amounts to 35,318 souls. The great majority of these are composed either of Santáls and Uráons or Nats.

The Nats are almost confined to Rámpur Háti Subdivision; but in that little tract they are more numerous than in all the remainder of Bengal. They are thus described by Colonel Dalton in his Descriptive Ethnology of Bengal, p. 326, in treating of the Bediýás, whom he terms a branch of the Bajikár or Nat family:—

'They are jugglers, fortune-tellers, rope-dancers, beggars, wanderers, and bird-killers. Their pursuits are further indicated by the circumstance that they have a slang or rogue's language, only understood by themselves. They submit to circumcision, and call themselves Muhammadans; but they have many Hindu customs and idolatrous practices, and consult Bráhmans on particular occasions.' It is possible that the Nats of Murshidábád may have settled down to a quiet life of agriculture, for the Deputy-Collector states that 'there are no predatory clans in the District, corresponding to the Bediýás of Nadiýá.' The Nats cannot have escaped notice through the insignificance of their numbers. In Murshidábád District they number 18,712, against 30,829 in the whole of Bengal. In Rámpur Háti Subdivision they number 17,418; and in the thána of the same name 12,826, which is more than 14 per cent. of the entire population of that police circle.
THE SANTALS, like the Nats, are most numerous in Rāmpur Hāt Subdivision. They live for the most part in small communities apart from the ordinary Bengalis, and support themselves by agriculture and by selling jungle products. According to the Census Report of 1872, their number in Murshidābd is only 3002; but Mr. Magrath, in his District Compilation, has transferred to this heading 7090 unspecified Hindus, raising the total number of Santals to 10,092. Of these, a few are scattered through the District, and, together with the Urāons, are employed as day-labourers.

The Urāons, according to the Census, number 6131 in Murshidābd District. Nearly half of this number are set down to Rāmpur Hāt Subdivision. The remainder are to be found either in the large towns on the Bhāgirathi, or in the neighbourhood of the indigo factories in the eastern half of the District. The town Urāons are locally known as Dhāngars; while those who work in the indigo manufacture are included by the Deputy-Collector under the common name of Bunā, which is said etymologically to mean 'wild' or 'wood-men.' The Census Report distinguishes the Bunās, classing them under the head of 'semi-Hinduized aboriginals,' and returns their number in Murshidābd at 2320 persons. Of these people generally, the Deputy-Collector gives the following account:—'Some Dhāngars are settled in Kagunāthganj and Gadi. They act as scavengers and do other low kinds of work. They have to a certain extent become Hinduized; their cheek bones are less prominent than those of the aboriginal tribes generally, and their noses less flat. This may be due to a partial amalgamation with Hindus of the lower castes. They eat poultry, but object to beef; and are very fond of spirituous liquors and of dancing. They are less simple than in their native hills, and speak a curious jargon, compounded of Bengali, Hindi, and their aboriginal language. They worship Banbāhi, a wood- nymph, but also revere the Hindu deities, and sing of Rādhā and Krishna. The Dhāngars and Santals find occupation in indigo factories and silk filatures, and on the public roads. Villages of them are sometimes established near the indigo factories. They are there called Bunās; but under this name are to be found not only Dhāngars and Santals, but also Kols.' The Revenue Surveyor thus describes the same people:—'They come chiefly from Birbhum and Bhāgalpur [now the Santal Parganas] Districts, and are a very strong, hard-working race, always ready to do a little extra work in the indigo vats for some rum or spirits. They require, however, some
management, for they are queer-tempered fellows, and liable to migrate to other parts on very slight provocation.'

The Paharia Máls are also classed by the Deputy-Collector among aboriginal tribes. The Census Report gives the number of aboriginal Paháris as only 2. The Máls it classes among the 'semi-Hinduized aboriginals,' and returns their number in Murshidábád at 29,281. This classification is only maintained for Bengal; in Ilehar, Orissa, and Chutiá Nágpur, the Máls are ranked with the aboriginal tribes. The Máls are far more numerous in Murshidábád than in any other District of Bengal, and, like all the other less civilised races, greatly predominate in the north-west of the District. The Deputy-Collector states that 'the Pahári Máls live near the common boundary of Murshidábád and the Santál country.' In religion, manners, language and blood, they form an intermediate class between the Santáls and the Hindus.' The aboriginal home both of the Paháris and the Máls is undoubtedly on the Rájmahal hills, and in their origin they cannot be distinguished from one another. But Colonel Dalton, in his *Descriptive Ethnology of Bengal*, p. 274, gives some description of a third race called the Mál Paháris, who in manners and religion are entirely aboriginal. He is of opinion that, although they live at the foot of the Rájmahal hills, they are altogether unconnected with the hill-men proper of Rájmahal.

**Castes.**—The following is a list of Hindu castes in Murshidábád District, as returned by the Deputy-Collector. They are arranged as far as possible according to the rank which they hold in local public esteem, and their hereditary occupations, etc. have been appended. Their numbers have been taken from the Census Report of 1872.

**Superior Castes.**—(1) Bráhman, 38,749; priests, landholders, zamindiri servants, Government clerks, school-teachers, and cultivators. The majority are poor, but some are in good circumstances, and all are highly esteemed. There are a few Bráhman physicians. In respect of numbers, the Bráhmans stand third among the castes of Murshidábád. (2) Kshatriya; these formed the second or warrior caste in the old Sanskrit system, but at the present day it is believed that no pure Kshatriyas remain, at least in Bengal. Many classes, however, still lay claim to the rank. Among these are the Khatri, a rich up-country trading caste, whose numbers are returned in the Census at 9. (3) Rájput, 13,141. This caste also claims the honour of Kshatriyahood. They come from the north-west,
and are especially numerous in this District. According to local phraseology, they are subdivided into two classes,—the Kenyás, who settled near Murshídábád for mercantile purposes; and the Rájputs proper, whose ancestors formerly served in the Muhammadan armies. The villages of Khenduá and Rájput Behárá are entirely occupied by the descendants of a military colony of Rájputs, holding under a grant from the Nawáb. Many Rájputs are now employed in military service, and as guards, policemen, and door-keepers. (4) Ghátwál, 1545. These are not properly a separate caste, though they claim to be Rájputs and Kshattriyas. Their duty formerly was, as their name imports, to guard the passes and keep the hill tribes in check. (5) Agarwálá and Márwál, 347; (6) Oswál, 250; (7) Mahuri, 4; (8) Seth, 81. These are returned as four separate castes in the Census Report, but they are merely classes of up-country traders, who themselves lay claim to Kshattriyahood, and are generally ranked among the Rájputs. They have been settled in the District of Murshídábád for some generations, and still devote themselves to mercantile pursuits. Some of them also hold land and are among the richest men in the District. They live in the large commercial centres on the Bhágirathí, chiefly at Júganj, Báluchar, Jangipur, and Dhulíán. According to the Deputy-Collector, the Agarwálá merchants of Dhulíán profess that they are Vaisyas, which was the third or trading caste in the primitive Hindu system. He also states that the Rájá of Násipur claims to be a Vaisya. The Vaisyas are not mentioned in the Census Report, and it is commonly thought that the caste no longer exists. The Seths are, possibly, the descendants of the great banking firm of Jagat Seth, of which a historical sketch will be given on a later page. The word ‘Seth,’ however, is merely a synonym for ‘banker,’ and there are circumstances which render improbable the identification suggested above. There is only one recognised descendant of Jagat Seth now alive, who still dwells in the ancestral palace at Murshídábád; whereas the Seths of the Census are to be found without a single exception in the outlying Subdivision of Rámpur Háth. It is noticeable, also, that the Census returns give 90 Seths in the District of Bhirbhum, which adjoins this Subdivision. (9) Baidyá, 2258. The hereditary occupation of this caste is as physicians, but many are now in Government employ or private service. (10) Háth, 155. In the old days of Hindu prosperity this caste consisted of the heralds and genealogists, who were the necessary attendants on all
great occasions at the houses of the nobles of Bengal. The Bháts have now lost their position of dignity, and are merely message-bearers and beggars. They claim to be Bráhmans, but are not accorded the respect belonging to that rank. (11) Daibajnás; not given as a separate caste in the Census Report, being, perhaps, included with the Bráhmans. The Deputy-Collector states that they are astrologers; and that, though they are Bráhmans in their origin, no pure Bráhman could associate with them in the smallest degree without forthwith losing his caste. (12) Káyasth, 17,077. This is the writer caste of Bengal. The Káyasths from an obscure origin have raised themselves by their intelligence, industry, and wealth to a foremost place in Hindu society. In all the educated professions they are the competitors of the Bráhmans.

CASTES OF UNDOUBTED SUDRAS.—(13) Nápit or Hajjám, 15,057; barbers. (14) Kámár, 7450; blacksmiths. (15) Kumár, 11,278; potters. (16) Till or Tell, 12,873. It is doubtful whether these two names do not represent two separate castes. The Tells proper are oil pressers and oil sellers by hereditary occupation. The Tíls are traders, grain merchants, and landholders, and have by their wealth raised themselves to a high position. The family of the Barhampur Rájás, now represented by the Maháráñi Swarnamayí, belongs to the Tílí caste. (17) Támbuli or Támlí, 1172; originally growers and sellers of pán or betel leaf, but some are now traders and landed proprietors. (18) Sadgop, 29,321; originally a branch of the great cattle-tending caste, but the Sadgops are now ordinary cultivators, and are the most respected of agriculturists. The Deputy-Collector mentions also a class called Gop, who have ceased to be cowkeepers, and become cultivators and domestic servants. (19) Bárui or Gocháll, 3683; growers and sellers of pán or betel leaf. (20) Máll, 2483; gardeners, flower sellers, and pith workers. (21) Gandhbanik, 11,016; shopkeepers and cultivators. (22) Sánkhári, 422; cutters of conch shells and manufacturers of bracelets. (23) Kánsári, 583; braziers and coppersmiths. The Kánsáris are numerous and well-to-do; and those in Barhampur are reckoned to be the most expert workmen of their class in Bengal. In the rest of the District they are few in numbers and poor. (24) Aguri, 249; a respectable mixed class of cultivators which has lately sprung up; not badly off.

INTERMEDIATE CASTES.—(25) Gáréri, 224; dealers in blankets. (26) Godlá, 39,953; cowherds and milkmen; the second most
numerous caste in the District. (27) Gujar, 275; an up-country pastoral caste. (28) Gánár, 2384; preparers and sellers of parched rice. (29) Madak, 3062; sweetmeat makers. (30) Kaibartta, 102,517; by far the most numerous caste in the District. The persons bearing this name are sharply divided into two classes, the Jaliá Kaibarttas and the Chásá Kaibarttas. The former, who alone in ancient times bore the name of Kaibartta, are fishermen, and usually poor, except in some favourable situations on the banks of the Ganges. The Chásá Kaibarttas form the majority of the Hindu cultivators of the soil. Like all cultivators, they are poor, but they are not despised as the fishermen are. The Deputy-Col-lector mentions as remarkable, that the Chásá Kaibarttas, although a totally distinct class from the fishing Kaibarttas, are nearly always found in villages by the river side, but are never fishermen. (31) Dalul, 373; cultivators. (32) Halwáí, not given in the Census returns; an up-country caste of sweetmeat sellers and cultivators. (33) Chásá Dhopá, 6320; cultivators. (34) Kuri, 3222; an up-country caste of shopkeepers, cultivators, and domestic servants. (35) Kuerí, 7171; cultivators. Perhaps the same as the Kuri of the Deputy-Collector, whom he describes as shopkeepers, etc. The Census Report states that the Kuerís are properly an up-country caste of market-gardeners, and suggests that ‘the large number of them in Murshidábád may be due to a confusion with the Kuri caste, which is another name for Madak.’ (36) Tántí, 17,409; weavers; sometimes well-to-do, but generally their condition is not so good as it used to be in former times. (37) Bháskar, 2; stone-masons. (38) Sudrá, 31; cultivators; possibly Sunris who have taken to agriculture. (39) Kurar, 2397; and (40) Pankhyá, 32; cultivators. (41) Swarnakár Sekrá or Sonrá, 4731; goldsmiths. (42) Subarnábaník, 5342; dealers in gold and silver, merchants, bankers, and holders of landed property. The position of this caste forms an anomaly in Hindu society. They are held by some authorities to be an offshoot from the Sanskrit caste of Vaisyas, which ranked above all Sudras. In Bengal at the present time, the Subarnábaníks are held to be a peculiarly impure and degraded caste. According to strict theory, contact with their shadow causes contamination; but in practice, the great wealth of many members of this caste has gained for them a most respectable position. (43) Bairágl or Vaishnav, 21,464. This is not properly a caste, but a religious sect. No doubt, if a member of this sect is asked to what
caste he belongs, he will reply that he is a Bairagi; and as a matter of fact, the children will also be Bairagis, because no other caste will take them in. But the distinctive feature of their belief, as inculcated by their founder Chaitanya, is the equality of all men before God, and the rejection of caste. They will receive converts from any caste, from the Brähman to the Hárl. One of the heads of the Murshidábád banking family of Jagat Seth, whose history will subsequently be given at length, deserted Jainism and became a Vaishnav. Many of the Vaishnavs are religious mendicants, but others are well-to-do and even wealthy. The Deputy-Collector states that in Murshidábad they are, as a body, esteemed rather than despised, owing to the general Vishnuvite leaven in the faith of the majority of the Hindus in the District. A further account of the sect will be found on a later page (p. 57), in connection with the religious divisions of the people.

Low Castes, who are generally despised:—(44) Jogi or Patud, 5,855. These two castes are not separated in the Census Report, and are there both described as weavers. The Deputy-Collector states that the Jogis are weavers and also cultivators; and that the Patavis (sic) are an ancient caste, who sometimes cultivate land. He adds that the Patavis are not found in the southern parts of the District. (45) Kapadí, 1,536; weavers. (46) Kotál or Pradhán, 130. This caste, also, is returned in the Census Report among the weaver castes under the name of Kotál. The Deputy-Collector, however, does not assign to them this occupation. He states that both the appellations by which they are known have reference to their traditional profession of warders and guards. The term Kotál is easily to be identified in the modern kotavád or constable. The term Pradhán means a chief, and in other Districts is commonly used for the head-man of the village; but it does not appear that the Pradhán caste in Murshidábad is specially preferred for this office. They have a tradition among themselves that their ancestors were employed as watchmen, to protect the frontiers from the predatory inroads of the hill tribes. Even at the present day they are generally to be found in the village watch, or as nagdis and halshádas under large landholders. They are also cultivators of the soil. (47) Láherí, 274; makers of lacquered ware. (48) Sunrí, Surí, or Sháhád, 16,411; wine and spirit sellers by caste occupation, but many are now general traders and shopkeepers. (49) Sutrødhar or Chhatárá, 10,070; carpenters and cultivators. The Deputy-Collector gives to this caste the name of Sans, which was applied to the stage
managers in ancient times. (50) Kalu, 26,316; oil sellers and
pressers by hereditary occupation. The Deputy-Collector states
that this caste is not found in the south of the District. He adds,
however, as occupying a corresponding position, another caste, (51)
Garul, not given in the Census Report, of whom some are also cul-
tivators. (52) Kálwár, and (53) Pálwár. Not given in the Census
Report, but mentioned as two separate castes by the Deputy-Collector.
He states that both these castes, which apparently are not indigenous
to Lower Bengal, are traders and shopkeepers. (54) Dhánuk, 4487.
This is properly a Behar caste. It is not found in the south-
eastern part of Bengal, and is more numerous in Maldah and Mur-
shiddábd than in the whole of the remainder of the Province. Mr.
MacGrath, C.S., in his memorandum on the castes of Behar, printed
in the Census Report, p. 175, remarks as follows:—‘Dhánuk is
a servile class, who, from the supposed derivation of the name,
are credited with having been archers. Practically, all that is
known about them is that they are a low caste of Hindus, in some
way connected with the Kurmás, and employed in personal service
and agriculture.’ The Deputy-Collector states that in Murshiddábd
they are cultivators. In the Census Report for Bengal they are in-
cluded among the castes engaged in domestic service. (55) Dháwa,
23. This caste is also placed in the Census Report with those
employed chiefly in personal service. (56) Dholá, 5295; washer-
men. (57) Káhár, 3416; palanquin bearers and domestic servants.
(58) Beldár, 538; day-labourers. (59) Chunári, 1032; lime-burners.
(60) Behárá and Duliýá, 2335. Two separate castes, but returned
together in the Census Report. They are palanquin bearers, labou-
rers, and fishermen. (61) Korá, 606; cultivators and labou-
rers. This is apparently the same caste as that written
Koral by the Deputy-Collector. (62) Numiyá, 89. (63) Parighár,
29. Both these castes are cultivators and labourers. Together
with the Beldárs, they seem to have come originally from Behar.
(64) Patídál, 472; mat makers and labourers. (65) Nágári. Not
given in the Census Report, but described by the Deputy-Collector
as cultivators and labourers; few in number and poor. (66) Chandál,
21,764. This caste is more numerous in the eastern Districts of
Bengal than in Murshiddábd. Those that are found in this District
are said to have immigrated in comparatively modern times. They
are described by the Deputy-Collector as cultivators of land, boat-
men, and sellers of fish. (67) Bágdi, 23,929; palanquin bearers,
labourers, and fishermen. The Deputy-Collector states that their features approximate to an aboriginal type. It is possible that the Behdras and Duliys (60), mentioned above, ought more properly to be regarded as only a branch of this caste. (68) Metiyâ, 101, and (69) Nikâri, 52; both these castes are sellers of vegetables and fish. (70) Pundâri-kakshya, 8887, and (71) Purâ, 7364. These two castes are placed in the Census Report among the castes engaged in selling fish and vegetables, and there is evidently some connection between them. They are both especially numerous in Murshidâbâd District, and the following account is given of them by the Deputy-Collector, under the name of Punrâs:—"They are traders and cultivators, and especially rearers of silk cocoons; not few in numbers, but poor and despised. They correspond to the Pods of Lower Bengal, but are more honest people." The Census Report states that these castes seem to be confined to the lower central Districts of Bengal. The same Report (p. 188), in reference to the Pods, quotes as follows from Rabhu Bankim Chandra Chattarji, the Deputy-Collector of Murshidâbâd:—"Both the Pods of the 24 Parganas and the Purâs of Murshidâbâd exhibit in physical appearance an approach to the aboriginal type. A Pod, when inclined to use fine language, calls himself a Pundâri-kakshya, which is a Sanskrit compound meaning lotus-eyed. I am inclined to derive this name and the origin of both these castes from the Pundras, who were an ancient aboriginal people inhabiting Lower Bengal in the age of the Mahâbhârata. The Census Report itself throws doubt on this identification, on the ground that the Purâs and Pundâri-kakshyas are sellers of fish and vegetables, while the Pundrâs proper mostly rear silkworms. (72) Gonrhi, 876; boatmen and fishermen. The Deputy-Collector apparently spells the name Guri, and states that the caste is not found in the south of the District. (73) Jaliyâ, 3014; boatmen and fishermen. Probably not a separate caste, but a branch of the Kaibarttas, and to be identified with the Jaliâ Kaibarttas already described (p. 51). (74) Keut, 73; placed in the Census Report among the fishing castes, but described by the Deputy-Collector as cultivators, labourers, and general drudges. (75) Mâlî, 7322. This is properly a fishing caste, but is very liable to be confused with two other semi-Hinduized castes which are correctly termed Mâl and Malo. The Deputy-Collector describes the Mâlîs as boatmen. (76) Mânjhi, 64; not properly a separate caste, but a class of boatmen who act as helmsmen. (77) Muriyârî, 105; boatmen and fishermen. (78)
Semi-Hinduized Aboriginals.

Pátnó, 2529; boatmen and especially ferrymen. (79) Pod, 86; boatmen and fishermen. (80) Tior, 12,033; fishermen, cultivators, and domestic servants. This caste, like the Jaliyá, is probably connected with the Kaibarttas. (81) Bádti, 552; makers of fine flooring. (82) Mál or Mándá, 29,281; this caste is included in the Census Report among the semi-Hinduized tribes. The Deputy-Collector states that Máls are fishermen and cultivators, and that the females are often domestic servants. He distinguishes the Mándás proper, who are boatmen, and the Paháriá-Máls, who have been already mentioned among the aboriginal tribes (p. 48). There is yet a fourth caste, the Mándos, who will be noticed further down as labourers. Much confusion has arisen from the similarity of these names. There can be no doubt that the majority, at least, of those classed as Máls in the Census are really identical with the Paháriá-Máls of the Deputy-Collector. They predominate in Rámpur Hát Subdivision to the north-west of the District, where the Paháriá-Máls are placed by that officer, and where they certainly cannot be fishermen. The Mánds are sometimes connected with the Chandáls, and sometimes described as wrestlers or snake-charmers. The Sanskrit word mándli signifies a wrestler. (83) Léj; a caste not returned in the Census, but described by the Deputy-Collector as following the same occupation as the Máls; numerous, poor, and despised. (84) Chásu, and (85) Deásán; two castes not given in the Census, but described by the Deputy-Collector as cultivators. He adds that these three last castes are not found in Lower or Eastern Bengal. (86) Kandu; also mentioned only by the Deputy-Collector. Their occupation is to fry and sell pulses and rice, but some of them are palanquin bearers and domestic servants.

Semi-Hinduized Aboriginals.—(87) Láhelid, 1524; day-labourers. (88) Báuri, 6536; fishermen and labourers; described by the Deputy-Collector as much resembling the Ráguls. (89) Bhuiyá, 949; cultivators and labourers, properly a Behar caste, and believed to be the indigenous inhabitants of that Province. (90) Dom, 10,490; makers of bamboo mats and baskets; often village watchmen, and nagdis of the great landholders. The Doms also perform the lowest offices as street scavengers and carriers of dead bodies. (91) Túri, 472; musicians and dancers. (92) Dośádh, 911; this is properly an up-country caste, and forms the ordinary labouring class of Behar. (93) Karangá, 111; labourers and cultivators. (94) Koch, 139; and (95) Rájbansí, 17,507. These
are not two separate castes, but merely different names for the great aboriginal race which formerly ruled in the north of Bengal. A further description of them will be found in the Statistical Account of Kuch Behar. Their occupation in Murshidábád is as fishermen and cultivators. (96) Málo, 1376; labourers. (97) Pásl, 265; sellers of toddy, or spirits distilled from the date palm. (98) Rájwár, 685. This is probably a Behar tribe, and is not found in the eastern Districts of Bengal. In their native province they are reckoned a predatory clan, and their origin is obscure. (99) Shikári, 205; hunters. (100) Bájíkár; not returned in the Census Report, and probably only another name for the Nats. They are described by the Deputy-Collector as mountebanks and jugglers. (101) Bediyá, 235; a gipsy-like tribe, similar to the preceding. (102) Chámáír and Muchí, 30,619; dealers in leather and shoemakers. (103) Kuril, 2747; labourers. (104) Bind, 787; boatmen. (105) Buná, 2320; labourers. The name Buná is a vague term applied to the common labourers in the indigo factories and silk filatures, of whatever race the men may be. As such, the Bunás have already been described among the aboriginal tribes (p. 47). (106) Chán, 26,133; this is probably a Behar caste, and so far as Bengal is concerned, is only found in any numbers in the Districts of Murshidábád and Maktáh. They are cultivators and labourers. (107) Háíí, 13,345; swine-herds and sweepers. They are often village watchmen and nagdis. The Deputy-Collector classes the Mihtáírs with them, and ranks them as the lowest of the low. (108) Háíí Bhumíáí; not given in the Census Report, but mentioned by the Deputy-Collector as cultivators and domestic servants. Not found in the south of the District. (109) Musáíhar, 632; this again is a Behar caste, not found in Eastern Bengal. They are labourers and cultivators. (110) Mihtár, 4489; sweepers, included by the Deputy-Collector with the Háíís.

The Deputy-Collector reports that there are no predatory clans in the District corresponding to the Bediyás of Nadiyá. According to the Census, the number of Bediyás in Murshidábád is 235; while the Rájwár, who in their home in Behar are regarded as robbers, number 685; and the Nats, who are the original stock of the Bediyás, amount to no less than 18,712.

**Religious Division of the People.**—The population of the District is composed of Hindus, Muhammadans, tribes professing their aboriginal faith, Vaishnavs, Jains, Sanyásis, Christians, and members of the Bráhma Samáj. The Hindus form slightly the
majority; but the Muhammadans predominate in the low-lying half of the country to the east of the Bhágirathí. The aboriginal tribes are to be found chiefly in the north-west of the District, and the Jains, Christians, and members of the Samáj are confined almost entirely to the great towns on the Bhágirathi.

The Hindus, according to the Census of 1872, number 350,295 males, and 384,761 females; total, 733,056, or 54·2 of the entire population of the District. This total is based upon a rough principle of religious classification, and, therefore, does not agree with that given in connection with the ethnological division of the people. It includes Vaishnavs, Jains, Sanyásis, and members of the Bráhma Samáj, as well as those who have been already distinguished as semi-Hinduized aboriginals; but it excludes the native Christians. The Census returns show that the Hindus are proportionately most numerous in the western half of the District; in the eastern half they are outnumbered by the Muhammadans, except in the large towns and their suburbs.

The Vaishnavs have been already mentioned in the list of castes, under the head of Bairáglí. The Census returns their number in Murshidábád at 21,464, of whom the majority are to be found in the south of the District. A full description of the origin and doctrines of this religious sect will be found in the Statistical Account of the 24 Parganás (vol. i. pp. 65–67, and 72, 73). The following additional details have been furnished by the Deputy-Collector of Murshidábád:—'The Vaishnavs belong to all castes. Some of them merely give in their adhesion to the general principles of Vaishnavism, and retain their former caste. Others go through the ceremony of initiation, and lose their caste altogether. Theoretically, there is no objection even to a Musalmán entering the Vaishnav fraternity, but I have never seen or heard of such a case. We read, however, of the conversion of two Muhammadans, who, under the name of Rúp and Sanátan, came to be ranked among the holiest saints of the sect.' 'The Vaishnavs are beggars by religion and by profession. Some of them are also musicians, by no means a respected profession in Bengal. They are sometimes cultivators and traders; but even then they do not give up their professional mendicancy. A few among them are men of considerable affluence, and are possessed of education and culture. They have a poetical literature of their own, which contains some of the finest productions of Bengali genius, but is little known beyond their own sect.' 'Historically this sect is of
great importance. It is the fruit of one of the most considerable social and religious reformations attempted in Bengal—the protest made by the Brâhman Chaitanya against caste and priestly tyranny.

The Jains, though not numerous, are especially influential in the District of Murshidábád. They are not separately recorded in the Census of 1872, and it is impossible to give any accurate estimate of their number. The wealthy up-country merchants, commonly called Kyahs, who are settled at Jiáganj, Azímganj, and Jangipur, belong almost exclusively to this sect. These merchants are returned in the Census under the names of Agarwalá or Márwári, 347 in number; and Oswá, 250. Perhaps, also, some of those included under Rájput, 13,141, may be merchants by profession and Jains by religion. The Jain merchants have almost monopolized the commerce of Murshidábád; and a great portion of the carrying trade from Purniah and Tipperah to Calcutta is also in their hands. Among them are to be found the richest men in the District, and poverty is said to be unknown in the sect. The great banking family of Jagat Seth were originally Jains, but Harakh Chand, the fourth who held the title of Jagat Seth, became a Vaishnav. The circumstances attending this change of religion will be given at length in the history of the family on a subsequent page. It is said that though the Seths have thus abandoned the faith of their forefathers, they still retain certain customs of their old religion, and are by no means despised by the most orthodox Jains, who feel no repugnance to intermarriages with the converted Seths. The Collector states that 'the Jain merchants of the District are rapidly accumulating wealth, and show some tendency to invest a portion of their gains in the soil of their adopted country. These men appear to have a genius for trade, and their frugal habits are eminently suited for the preservation of money. They seldom indulge in alternations of lavish expenditure, except when such outlay appears to be necessary for religious observance.' Their temples are conspicuous in the towns on the river banks; and they have lately gratified their religious feelings by taking leases from the zamindárs of some miles of water in the Bhágirathi, in order to prevent the fish from being caught.

A full account of the Jain religion and philosophy is given in the Statistical Account of Hazáribágh District, where lies the Hill of Pársnáth, the most celebrated place of Jain pilgrimage in Bengal. It is stated in that Account that three out of the four temples of
Parásnáth have been constructed at the expense of the Murshidábád Jains, who continue to fulfil their duties as founders through their pancháyat or committee. The great majority, also, of the Jain images at Parásnáth bear Sanskrit inscriptions, showing that they were dedicated by various members of the family of Jagath Seth, between 1765 and 1816 A.D.

The Sanyasis number 190 souls, according to the Census of 1872. They are wandering religious mendicants of Sivaite faith.

The Brahma Samaj is not separately mentioned in the Census, its members being included with the ordinary Hindus. According to an elaborate paper drawn up in 1870 by Báhu Dinánáth Gangulí, head of the Samáj, its numbers then amounted to about 50. A meeting for prayer was first established in 1861 at the house of a native gentleman, which was held regularly every week on Sunday; and at the conclusion of the prayer, a sermon was delivered by the person who undertook the service of the day. Since that date, despite considerable opposition from the old orthodox Hindu party, the Brahma Samaj has continued to hold its meetings with regularity. In 1865 a minor branch was amalgamated with the central body, and a house was rented at Kánsáripárá, a suburb of Barhampur, sufficiently large to furnish accommodation for all the members and occasional visitors. From this time is dated the formation of what is now known as the Barhampur Brahma Samaj. It has continued to flourish, and the library contains many religious works in Bengali, Sanskrit, and English. Meetings for discussions are held on the evening of every Sunday; and besides the regular gatherings, there is a special prayer meeting on the first Sunday of each month. The worship has always been conducted in strict accordance with the liturgy of the Calcutta Adi Bráhma Samaj. Apart from the fifty members above mentioned, there are many among the educated Hindus of the District who sympathize more or less with the doctrines of the Samaj, but are not, for various reasons, enrolled among the regular members. The Deputy-Collector states that the Samaj is chiefly composed of young men from the colleges, who have received an English education. They are mostly clerks and other Government servants, and may be said to belong generally to what is known as the lower middle class. The influence of the Samaj is confined to the towns, principally to Barhampur.

The Muhammadans number 286,575 males, and 316,989 females, total, 603,564 persons, or 44.6 of the District population. They
are most numerous in the east of the District; and in the flat alluvial tract between the Bhágirathí, the Ganges, and the Jalangi, they outnumber the Hindus. It is natural that the Musalmán capital of Murshidábád should have attracted a great number of Muhammadans to the District; and until the facts of the Census were known, it was locally imagined that they were more numerous than the Hindus. This, however, according to the best estimates, was never the case during the present century. Indeed, it seems probable that, since 1800, their proportionate number has increased rather than diminished. It is also noteworthy that in the city of Murshidábád itself, and in the immediate suburbs, the Hindus greatly predominate. All these facts, though contrary to what might have been conjectured, are entirely consistent with the results shown in other Districts. It is not near former capitals of Musalmán power, but in alluvial river-basins that the Muhammadans of Bengal regularly outnumber the Hindus. Maldah, which contains the ruins of Gaur and Panduah, is, together with Murshidábád, the only District of the Rájsháhí Division in which the proportion of Muhammadans is less than that of the Hindus. In the other Districts of this Division, strictly fluvial tracts more exposed to the Ganges and the Brahmaputra, the Muhammadans are greatly in the majority. The numbers, therefore, of the Muhammadans in Murshidábád District cannot be attributed to the planting of the last Musalmán capital on the banks of the Bhágirathí. The court of the Nawáb has been equally destitute of effect in determining the race and characteristics of the general Muhammadan population. The Nawáb Náźím himself is a Shah. His family originally came from Persia, and claim to be descended from Sayyids, or the posterity of the prophet. There is no other Musalmán family in the District which can compare either in position or wealth with the leading Hindu samíndás. The great majority of the Muhammadan population are not Shias, but Sunis of the Hanáff sect. It is said that all the great Muhammadan families retired to Dehi or to Persia when Bengal became subject to the English. The Census Report returns 106 Afgháns, out of a total of 128 in the whole of Bengal, as still residing in the District; but none of these are referred to the city of Murshidábád. The Afgháns are classed with the Asiatics who are not natives of India, and 1647 Patháns are reckoned separately among the Muhammadan natives of India. In the same category also are ranked twenty-one Mughuls.
The Deputy-Collector states that the religion of Islám has ceased to make any progress among the people. Converts, no doubt, are occasionally made from the ranks of the very lowest of the Hindu castes. A Hindu man or woman loses caste through some intrigue in which the other party is a Musalmán, and is consequently obliged to turn Muhammadan. Such cases, however, are very rare. No new Muhammadan sects are at present springing up in the District. Many of the poor husbandmen are Faraizis or Wahábís, but fanaticism is not known among them. Fanatics are to be found, if anywhere, in the higher classes of Muhammadan society. The records of the Wahábí trials at Patna disclose the names of several inhabitants of Murshidábád who were connected with that conspiracy.

The persons still professing various forms of Aboriginal Faith, who are called 'others' in the Census Report, amount to 8,180 males, and 8,289 females; total, 16,469, or 1.2 of the District population. The ethnological classification of the people gave the total of the aboriginal tribes as 35,318. The present classification, being based upon a different principle, excludes from the larger total all those who have adopted to an appreciable extent the beliefs and ceremonies of Hinduism.

The Christians in Murshidábád number 285 males, and 252 females; total, 537. Of this total 194 are classed as Europeans, and 111 as Eurasians. The Americans number five, and there is one Armenian. The remainder, 226, are native Christians. The Rev. J. Bradbury describes the native Christians as being poor, and earning their livelihood by agricultural or domestic service.

There are no Buddhists in the District, according to General Statement I B. of the Census Report, which classifies the religions of the people. The ethnological classification, however, of Mr. Magrath returns two Maghs or Burmese as dwelling in the police circle of Gorá-Bázár.

Division of the People into Town and Country.—The District of Murshidábád contains a fair share of large towns, and also a considerable proportion of very small villages. The towns on the Bhágirathí, from their wealth and the style of their buildings, have greater pretensions than is usual in Bengal. The urban population, however, is decidedly not on the increase. The inhabitants of Murshidábád city, as appears from the estimates that will subsequently be presented in detail, have steadily decreased in number since that city ceased to be a metropolis. The decay of the weaving trade,
caused by the introduction of English goods, has also tended to diminish the population of the towns. The Deputy-Collector is of opinion that the inclination of the people is now strongly in favour of country life. The interests of the District have become agricultural rather than manufacturing. The country engrosses the attention of the administrative and judicial officers, while the towns form a far less important subject of consideration.

The towns and villages are thus classified according to size in the District Census Compilation:—Villages with a population of less than two hundred, 1654; between two and five hundred, 1373; between five hundred and one thousand, 547; between one and two thousand, 148; between two and three thousand, 15; between three and four thousand, 9; between four and five thousand, 1; between five and six thousand, 1; between six and ten thousand, 1; between ten and fifteen thousand, 2; between twenty and fifty thousand, 2; total number of villages and towns, 3753. It must be recollected that the unit of classification is the mauzad, not the village or township as usually understood; and that the mauzads are arranged according to the thānis or police circles in which they may happen to be situated, and that the whole of one municipality may not be contained within a single thāni. Some of the larger mauzads, on the other hand, are not single towns in any strict sense of the term, but merely agglomerations of petty villages.

Municipalities and Large Towns.—The Deputy-Collector, in 1870, reported that the number of municipalities incorporated under Act vi. of 1868 was four, namely, Barhampur, Murshidábad city, Kándí, and Jangipur; and that Daulatábad had also been formed into a municipality under Act xx. of 1856. No municipalities have been created under Act iii. of 1864. Details of six towns, Murshidábad city, Barhampur, Kándí, Jangipur, Beldángá, and Margrám, are given in the District Census Compilation as each containing a population of more than 5000. The two last of these are mere aggregates of rural villages. The table on the opposite page presents in a concise form the statistics available for these six towns.

Murshidábad or Maksudábad City, situated in 24° 11' 5" north latitude and 88° 16' 50" east longitude, is still the most populous town in the District, though its historical importance has entirely departed. The diminution in the number of its inhabitants probably commenced immediately from the date when it ceased to be the

[Sentence continued on page 64.]
### Statistics of Towns in Murshidabad District containing more than 5000 Inhabitants.

<table>
<thead>
<tr>
<th>Names of Towns</th>
<th>Hindus</th>
<th>Muhammadans</th>
<th>Christians</th>
<th>Others</th>
<th>Total</th>
<th>Gross Municipal Income</th>
<th>Gross Municipal Expenditure</th>
<th>Rate of Taxation per head</th>
</tr>
</thead>
<tbody>
<tr>
<td>City of Murshidabad</td>
<td>27,211</td>
<td>18,824</td>
<td>38</td>
<td>109</td>
<td>46,182</td>
<td>£ 2,276 6 0</td>
<td>£ 2,243 16 0</td>
<td>0 7 8 0 11 1/2</td>
</tr>
<tr>
<td>Barhampur</td>
<td>20,742</td>
<td>5,770</td>
<td>105</td>
<td>493</td>
<td>27,110</td>
<td>£ 1,148 18 0</td>
<td>£ 1,389 2 0</td>
<td>0 6 9 0 10 2</td>
</tr>
<tr>
<td>Kandi</td>
<td>10,452</td>
<td>1,516</td>
<td>48</td>
<td>10.016</td>
<td>551 4 0</td>
<td>£ 448 4 0</td>
<td>£ 0 7 4 0 11</td>
<td></td>
</tr>
<tr>
<td>Jangipur</td>
<td>7,351</td>
<td>3,996</td>
<td>14</td>
<td>...</td>
<td>14,361</td>
<td>387 14 0</td>
<td>£ 332 6 0</td>
<td>£ 0 4 6 0 6 1/2</td>
</tr>
<tr>
<td>Berdiag</td>
<td>4,136</td>
<td>1,885</td>
<td>15</td>
<td>15</td>
<td>6,037</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mangram</td>
<td>2,918</td>
<td>2,848</td>
<td>...</td>
<td>5,766</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>72,810</strong></td>
<td><strong>34,539</strong></td>
<td><strong>158</strong></td>
<td><strong>665</strong></td>
<td><strong>108,472</strong></td>
<td><strong>£ 4,364 2 0</strong></td>
<td><strong>£ 4,413 8 0</strong></td>
<td><strong>0 7 3 0 10 2</strong></td>
</tr>
</tbody>
</table>
Sentence continued from page 62.]

capital of Bengal, in 1772. We have no estimate of the population in those days, but it must have been very great. The circumference of the extensive suburbs has been put as high as thirty miles; but the largest dimensions of the city proper, in 1759, are said to have been five miles along the Bhágirathi in length, and two and a half miles in breadth on each bank of the river. In the same year Colonel Clive wrote: 'The city of Murshidábd is as extensive, populous, and rich as the city of London, with this difference, that there are individuals in the first possessing infinitely greater property than in the last city.' 'The inhabitants, if inclined to destroy the Europeans, might have done so with sticks and stones.' In the beginning of the present century, by which time the decay of the city had already set in, we have several estimates of the population. They cannot be omitted in this place, though for purposes of comparison they are almost useless, as we know neither the area which the city was then supposed to cover, nor the modes of enumeration adopted. In 1815, the number of houses was estimated at 30,000, and the total population at 165,000 souls. In 1829, the Magistrate, Mr. Hathorn, took what is described in the Census Report for 1872 as 'a tolerably accurate census.' The results for the city of Murshidábd were as follow:—Total number of houses, 40,118; number of Hindus, males, 44,438; females, 45,648; total of Hindus, 90,086; number of Muhammadans, males, 28,442; females, 27,648; total of Muhammadans, 56,090; grand total of city population, 146,176. In 1837, Mr. Adam found the inhabitants of Murshidábd city to amount to 124,804 persons, which shows a decrease of nearly 15 per cent. in eight years. The population of the present city is no more than 46,182; but the old city comprised a much larger area than is included within the municipal boundaries of to-day. Mr. Adam states that the city was divided into nineteen thándás, containing 373 mahallas and villages. 'Of these nineteen thándás,' he says, 'ten, viz. eight on the eastern and two on the western side of the Bhágirathi, are said to constitute the old city of Murshidábd, or the city properly so-called. In point of fact, several of the thándás included in the city jurisdiction are in every just sense musfassal or rural thándás. They contain only small and scattered villages, and are interspersed with cultivated fields, jungle, and morass.' The experimental Census of 1869 was very inadequately taken in the towns of this District, and gives no return of the smallest value for
Murshidábád city. At that time, however, the number of houses was roughly put at 12,874, and the municipal population at 45,059. The authoritative Census of 1872 yielded the following results:—
Number of Hindus, males 14,251, females 12,960; total number of Hindus, 27,211; number of Muhammadans, males 9056, females 9768; total number of Muhammadans, 18,824; number of Christians, males 19, females 19; total number of Christians, 38; number of 'others,' males 66, females 43; total number of 'others,' 109; total population of all religions, males 23,392, females 22,790; grand total, 46,182. The city of Murshidábád has been formed into a municipality under Act vi. of 1868. In 1869 the annual municipal income was £3347, 15s. 1d.; and the annual expenditure, £2302, 11s. 8d. The Census Report of 1872 returns the gross municipal income at £2276, 6s. od., the expenditure at £2243, 16s. od., and the rate of taxation at 7 annas and 8 pice or 11½d. per head. The official English name for the municipality is Lál Bágh, the name also of the Subdivision of which it is the centre. The municipal boundaries, as fixed in a notification of Government dated 17th March 1869, include 17 villages on the right or west bank of the Bhágríthá, and 160 villages on the left bank of the river.

The history of Murshidábád city is the history of Bengal during the eighteenth century. In 1704 the great diwán, Murshid Kull Khán, fixed the seat of Government at the city which he called by his own name. Murshidábád has up to the present day continued to be the residence of the Nawáb of Bengal; but it has lost all historical importance since 1793, in which year Lord Cornwallis finally transferred the supreme criminal jurisdiction to Calcutta. The old name of the place was Maksudábád or Mukhoosabad, and it is stated by Tiefenthaler to have been originally founded by Akbar. In 1696, the Afgháns from Orissa, in the course of their rebellion, advanced as far as Maksudábád, defeated 5000 of the imperial troops, and plundered the town. The neighbouring town of Kasímbázar is said to have been saved from a similar fate by the intercession of its merchants. It was called Murshidábád by its second founder; but the old name yet lingers, and is said to be still in constant use among the Muhammadans. It is regularly spelt Muxudavad in the early English Records, as late as the year 1760. Tradition relates that Murshid Kull Khán moved his Government to this place through fear of Prince Azím-us-Shán, who

Vol. IX.
had attempted to assassinate him at Dacca. It seems more probable that he was induced to take this step by political considerations. Dacca had lost its importance, for the Maghs and the Portuguese were no longer dangerous; and the banks of the Bhágirathi afforded a more central position for the management of the three Provinces of Bengal, Behar, and Orissa. The new city also was situated on the line of trade, along which the treasures of India were now beginning to find their way to the European settlements on the Húglí; and it commanded the town of Kasímbázár, where all the foreigners had important factories. Moreover, the situation in those days was regarded as very healthy. The further history of the city is involved in the sketch of the general history of Murshidábád District which is given on a subsequent page.

The city of Murshidábád presents at the present day but few traces of its former grandeur. The chief object of attraction is the new palace of the Nawáb Náźím, on the banks of the river, and nearly in the centre of the city. It is a large and imposing pile of buildings in the Italian style, and its proportions are by some preferred to those of the Government House at Calcutta. It took ten years in building, and was completed in 1837, at a cost of £167,000. The architect was General Macleod of the Bengal Engineers; but all the other persons engaged on the work were natives. The edifice itself is called by the natives the Ainá Mahál; and, together with other buildings enclosed within the same wall, is known as the Nizámát kild or fort. The palace is 425 feet long, 200 wide, and 80 high. It has a splendid marble floor, and contains a banqueting-hall 290 feet long, with sliding doors encased in mirrors. The different rooms are adorned in different styles. In the centre of the building is a dome, from which hangs a vast and most superb chandelier of 150 branches, presented to the Nawáb by the Queen. Beneath stands a beautiful ivory throne, with painted and gilded flowers, a specimen of the perfection of that ivory work for which Murshidábad is famous. Hung on the walls are portraits of the present Nawáb, his ancestors, and his sons. The sandánd, or private apartments, are situated to the right of the main entrance, and in the rear of the palace. Within the same enclosure is the Imámárá or house of prayer, which is built directly in front of the northern principal door. Outside the kild, and a short distance on the left along the road leading to Barhampur, is a magnificent

1 *Travels of a Hindu*, vol. i. pp. 79, 80.
range of coach-houses and stabling for horses and elephants. The Nizamet College, which has been built exclusively for the education of the relatives of the Nawab, at a cost of £7800, is situated in the opposite direction, a little way up the river.

The present Imambara dates only from a.h. 1264 (A.D. 1847), as is denoted by an inscription composed of the letters of the words 'The Grove of Karbala.' It is itself a fine structure, being considerably larger than the Imambara at Hugil; but it occupies the place of the far more celebrated building erected by Siraj-ud-Daula, which is thus described in a native chronicle: 

'It was built with care and reverence, Muhammadan workmen only being employed and Hindus excluded. The Nawab laid the first stone with his own hand, and put lime over it, after which the workmen commenced. In the midst of the Imambara, a piece of ground called madina was dug out to the depth of a man's stature, and filled with earth taken from the holy place at Karbala. On all four sides were rooms forming a sort of cloister. On the east were vestibules facing toward the west, with a pulpit and a place set aside for a sort of chapter-house, where the elegies on Husain were read. In the west of the building there were similar vestibules facing toward the east, in which were nearly a hundred flags, and the sacred coffins made of silver, gold, glass, and wood. During the Muharram, the Kuran was here chanted day and night, and at fixed times during the other months of the year. The cloisters in the north and east of the building were constructed on a similar plan; but these contained only the out-offices, etc., where hundreds of workmen kept themselves in readiness during the Muharram to illuminate the place. The verandahs of the second storey contained screens of mica, behind which the lamps hung. On the screens were pictures of men, animals, and flowers, which had a striking effect when their transparent panes were illuminated from within. All kinds of chandeliers, in large numbers, were placed in the vestibules, and also Indian lamps. In the north and south vestibules were two representations of the Burag,—the horse on which the prophet ascended to heaven, each with a human face and a peacock's tail. The length of the tails reached to the roof of the house. Well-polished shields and china or silver plates were fitted into the feathers of the tail, to represent the eyes of a peacock's feathers. Swords,

1 Tarikh-i-Mansuri, by Sayyid Ali; ms. translated by Professor Blochmann, pp. 97-102.
sabres, and daggers were arranged in different patterns around these shields, and hundreds of wax candles made the whole a dazzling and splendid object. All these costly treasures, lavished upon the temple by Siraj-ud-Daulá with so much pride, were turned into ready money by Mír Kásim. This was not, however, to relieve his own necessities,—a motive which would have seemed sacrilege to one so religious as Mír Kásim,—but to assist the poor of the city, and to despatch a number of indigent Muhammadans on a pilgrimage to Mecca. This building was accidentally burnt to the ground during a display of fireworks about forty years ago. Whilst the present Imámábára was building, which is said to have cost £60,000, the workmen received their food in addition to their wages, and also when it was finished a present of a double shawl and a handkerchief. At that time you might have seen shawls in every lane in Murshidábád. At the season of the Muharram a daily distribution of food attracts large crowds, who are again drawn together in the evening by fireworks and illuminations. The Nawáb attends one day’s celebration, and takes his seat on a black carpet, over which a white embroidered coverlet is spread, and a black rug takes the place of the usual bolster. After the recitation of the customary elegies, sherbet and spices are handed round. Other curious practices, peculiar to the sect of the Shias among the Muhammadans, accompany this festival. On the 7th day of the Muharram, the Imámábára is turned into a harem, and all the Begams attend. They place chains on the Nawáb, according to custom, and a chain round his neck. Hundreds of women, high and low, receive presents from the Begams, who are said to distribute thousands of rupees.’

The most striking emblem of royal dignity still maintained at Murshidábád is the imperial music, which may still be heard in the early morning sounding from the great fortified gateway which leads to the palace. This peculiar strain of instrumental music, which was allowed by the Dehli emperors to all subahdírs (deputy-governors) as a mark of delegated sovereignty, is frequently alluded to by the native chroniclers as the public accompaniment of each important event in the history of the Nawáb. At the present time the musicians have lost their traditional cunning, and the sound is described as ‘discordant and jangling;’ but what the effect was in the days of the early Nawáb may be learned from the Sair-i-Mutakharim:—‘This music consists of ndgráds (kettle-drums) of iron,
twice as big as those in Europe; dhols (ordinary drums); surnobs (hautboys); kárds (trumpets); sîls (cymbals), an instrument lately borrowed by the Europeans from the Turks, but played by the Indians in a more delicate, curious, and scientific manner; tassas (flat kettle-drums), of varying diameter and depth; and lastly, a karnah or straight speaking-trumpet, which is seven or eight feet in length, and two or three inches in width at the mouth. All these instruments are played together upon the top of the main gateway of a fortress or palace, or upon a structure raised for the purpose on three lofty arches, and therefore called a tripuliah. There is produced a very animating music, which at a distance is very pleasing. The long trumpet can be heard a mile away, and might be thought only the voice of a Nádir Sháh thundering out his orders to his army. The concert invariably commences with one of the tassas, which is joined successively by all the instruments. Each sort of drum plays by itself, and at intervals is reinforced by the others. The long trumpet sounds alone, or perhaps accompanied by a tassa.\footnote{\textit{Tarikh-i-Manzûr}, Blochmann, p. 103.}

Another ceremony which is still celebrated at Murshidábád with many popular manifestations, is that in honour of Khivdájá Khízr, literally the Green Lord, the name given by the Muhammadans to the prophet Elias. With this saint is connected the celebrated custom of launching tiny light-ships on the river, which may be seen to great advantage on the Bhágirathi. On certain nights in the rainy season thousands of little rafts, each with its lamp burning, are floated down the stream. Their construction is very simple. A piece of plantain or bamboo bears a sweetmeat or two and the lamp. This fête is rendered more picturesque by the unusual presence of the women, who are allowed out of doors for the occasion. The Nawáb Názím participates in the show with much magnificence on the last Thursday of the month of Bhádra (September), when all the residents are invited.\footnote{\textit{Tarikh-i-Manzûr}, Blochmann, p. 103.} A raft of 100 cubits square is constructed of plantain trees and bamboos, and covered with earth. On this is erected a small fortress, bearing on its walls all manner of fireworks. At a given signal the raft is launched and floated to the further side of the river, when the fireworks are let off, their reflection on the water producing a most beautiful effect. Concerning the origin of this festival there is some conflict of opinion. Bálbu Bholánáth Chandra, in his \textit{Travels of a Hindu} (vol. i. p. 82), gives the following story:—The fête is a Muhammadan one, and was instituted in
commemoration of the escape from drowning of an ancient prince. He would have perished in the darkness, had not a troop of beautiful maidens launched upon the river a fleet of these little boats. Their flickering light guided his attendants to the rescue of the sinking man. Professor Garcin de Sassy, in his *Mémoire sur des Particularités de la Religion Musulmane dans les Indes* (p. 85 et seq.), states that the majority of Oriental authorities consider Khivájá Khírz to be the same as Phineas, the younger son of Aaron, while others say that he is the prophet Elias, and the Turks confound him with St. George. All Muhammadans agree that he discovered the source of the water of life. The Musalmáns in India venerate him as the inspirer of divination; and in honour of his functions in this capacity, and as the patron of the watery element, have founded the festival of the lighted boats.

Apart from the Nizámát kúd and the buildings connected therewith, there is but one other structure worth notice now standing in the city proper. This is the mosque erected by Maní Begam, in the vicinity of the Mubárák Mauzil, formerly called the Kandil Báfgh. The peculiarity of this mosque was its liberality of worship. On one side prayers were conducted according to the Hanáfí rite of the Suní sect, while on the other side were being observed the religious ceremonies of the Shiáhs, the Court sect.1

The general aspect of the city is thus described by the Revenue-Surveyor (1860):—'Numerous brick buildings stand all along the banks of the river, north and south of the palace, which belong to, and are chiefly occupied by, the relatives and adherents of the Nawáb. Many others, some with pretty gardens, are scattered about in the tangled maze of jungle, hovels, holes, and tanks which lie to the eastward. Standing on the top of the palace dome, the loftiest place in the District, and looking over the city and its suburbs, little meets the eye but a dense forest of bamboos and trees of all kinds. Hardly a clear spot is to be seen. It is only when one turns to the west that the river and the high land in the north-west of the District present open tracts. A stranger, as he stood and gazed, would never imagine that below was a dense mass of human beings of all classes, crowded together in every description of house and hut.' ‘There are no defined limits to Murshidábád as a city, nor is any part known especially by this name. It is given indiscriminately to a collection of temples, mosques, handsome brick houses, gardens, walled en-

1 Taríkh-i-Mawsúri, Blochmann, p. 54.
closures, hovels, huts, and tangled jungle, containing the ruins of many edifices that have sprung up and decayed around the many residences of the former and present Nawábs Názím of Murshidábad.

Mutijhil⁴ or the Lake of Pearls (a favourite name also applied to a lake in Kashmír and another in Lahor), is about two miles south of Murshidábad. Dr. B. Hamilton states that it has been one of the former windings of the river; but others are of opinion that it was formed by the excavations made to procure bricks for building the houses, which were at one time surrounded by the lake in the form of a horse-shoe. It continues to be a beautiful spot, but hardly a relic remains of its ancient magnificence. It seems to have been first chosen as a residence by Nuázísh Muhammad, the nephew of All Vardí Khán. It is more celebrated, however, for the palace built by Siráj-ud-Daulá at an enormous expense. The materials were partly brought from the ruins of Gaur; and a few arches are still left, constructed of the black marble (or rather hornblende) which once covered the tombs of old Pathán kings of Bengal. The following story is told of its completion, to explain the name of Mansurganj, by which it is commonly known:—'As the building was nearly finished, Siráj-ud-Daulá invited All Vardí to see it. When he came, Siráj-ud-Daulá locked him up in a room, and refused to release him unless the samundirs there paid a fine for their land. This request the Nawáb was compelled to grant, and also to allow to his petulant grandson the privilege of erecting a granary. This granary the people called Mansurganj, or the Granary of the Victorious, i.e. of Siráj-ud-Daulá, who outwitted his grandfather.' The akwaib, or extraordinary taxation, extorted on this occasion, is said to have amounted to Rs. 501,597. It was from Mutijhil that Siráj-ud-Daulá, in 1757, marched out for the battle of Plassey; it was in the palace here that Colonel Clive placed Mír Jafar on the masnad; and it was again at Mutijhil that Lord Clive, as diwan of Bengal, Behar, and Orissa, held the first English Punyá in 1766. Mír Jafar fixed his residence on the further side of the river, and Mutijhil—or Morádbágh, as the place was sometimes called, from the name of a second palace in the neighbourhood—now became the home of the English Political Resident at the Court of Murshidábad. One of the first to fill this office was Warren Hastings. Subsequently, during the years 1771-73, Mr. John Shore (afterwards

¹This description of Mutijhil, and of the scenes connected with it, is almost entirely taken from Mr. Long's Banks of the Bhdgirathi.
Lord Teignmouth) lived at Mutijhil, where he amused himself by improving the grounds and studying the Oriental languages. He described his life there in the following words:—'Here I enjoy cooing doves, whistling blackbirds, and purling streams. I am quite solitary, and, except once a week, see no one of Christian complexion.' In 1785-86 the headquarters of the English were removed from Mutijhil to Máidapur, prior to their final transfer to Barhampur. The Punyá or annual settlement of the revenues of Bengal was annually held at Mutijhil, until it was abolished in 1772, when the Khálśá or Treasury was removed to Calcutta. It was a ceremony of great state, at which all the great samíndárs attended in person, and paid a sort of homage to the Nawáb. Khílátí or presents were distributed, which were regarded as a confirmation of their appointment; and the rent-roll of the Provinces was then fixed for the year. A form like the Punyá is still kept up at the kachari of every samíndár, but the Government ceremony has never been re-established. Clive attached great importance to this institution, and raised a special revenue collection in order to defray the expenses; but in 1769 the Court of Directors prohibited the giving of presents. In 1767 the Punyá was held at Mutijhil—with peculiar pomp. The Nawáb was seated on the masnad, and Mr. Verelst, the Governor, on his right hand. The latter in the strongest manner urged the ministers and landholders to give all possible encouragement to the clearing and cultivating of lands for the mulberry. On this occasion khílátí were distributed to the amount of Rs. 216,870. Some of the items were: for the Governor and his Council, Rs. 46,750; for the Nizámát, Rs. 38,800; for the people of the Treasury, Rs. 22,634; for the Zamíndár of Nadiyá, Rs. 7352; for the Rájá of Bérbhúm, Rs. 1200; for the Rájá of Bishnupur, Rs. 734.

Khush Bakh, the Garden of Happiness, the old cemetery of the Nawábs, lies on the right bank of the Bhágirathi, just opposite Mutijhil. The following description is based upon notes by Captain Layard, Executive Engineer, Barhampur, which are quoted in the Report of the Revenue Surveyor:—The cemetery consists of three walled enclosures. The outer of these is entered by a gateway from the east side, in front of which are the ruins of an old ghát, which formerly led down to the Bhágirathi, when that river ran under the walls. The channel is now nearly half a mile distant. The wall facing the river is loopholed for musketry, and flanked by
octagonal bastions. The grounds inside are all laid out as gardens, with hedges bordering the walks; and the flowers grown in the beds serve to adorn the tombs. Many fine trees also afford a delightful shade to the explorer. Traces of fresco paint, almost obliterated by damp and neglect, may still be seen on the walls. In the outer enclosure there are eighteen tombs, only two of which have any inscription. These two have the same verse from the Kurân, the one in Persian, the other in Arabic. The middle of the three enclosures is the principal cemetery, and contains the remains of the 'good Nawâb,' Ali Vardî Khân, and of his grandson Sirâj-ud-Daulâ. Besides the mausoleum, there are a mosque and two other buildings set apart for the female descendants of the dead, who still retain charge of the cemetery. Spread on the tombs are dark-coloured cloths or palls, spangled with gold and silver flowers; fresh flowers are strewn daily on and around them, and lights are kept continually burning. This cemetery was first endowed by Ali Vardî Khân, who allotted Rs. 305 monthly, from the collections of the villages of Bandárdeh and Nawâbganj, to defray the expenses of keeping the place in order. After the murder of Sirâj-ud-Daulâ, his widow, the Begam Lutf-u-Nissa, who had accompanied her husband in his flight to Râjmahal, and had been afterwards banished to Dacca with other ladies of the Court, was subsequently recalled and placed in charge of the cemetery of Khush Bâgh. Here she remained till her death, receiving, in addition to the Rs. 305 already mentioned, a personal allowance of Rs. 1000 per mensem. She now lies buried in the mausoleum by the side of her husband, but the charge is still held by her descendants, who draw pensions from the Government treasury at Barhampur. Forster mentions in 1781, that muilâs were employed here to offer prayers for the dead, and the widow of Sirâj-ud-Daulâ used often to come to the tomb and perform certain ceremonies of mourning. The entire cost of the establishment required for maintaining the burial-ground is now paid by the English Government. The third and innermost enclosure contains only a tank, the former dwelling-place of the attendants, a musaaffâr khând, or travellers' home, and a well. This latter is no longer used, and has been walled up; for it is said that a fakir accidentally fell into it and was drowned, which caused its waters to be polluted and accursed.

To the north-east of Mutijhil, and immediately outside the city of Murshidâbâd, is the Kuttâr, the building which contains the tomb
of Murshid Kulf Khán. The story of the process of forced Hindu labour by which it was erected will be described on a subsequent page. It is said to have been constructed after the model of the great mosque at Mecca, and has two splendid minarets 70 feet high. The Nawáb is buried at the foot of the stairs, so as to be trampled on by every one who passes up. The Kuttará is described by Hodges, a traveller of 1780, as 'a grand seminary of Musalmán learning, 70 feet square, adorned by a mosque which rises high above all the surrounding building.' In this neighbourhood is the Topkháná, the arsenal of the Nawábs, which formed the eastern gateway of the city. The spot is now pointed out for a natural curiosity. A cannon had been placed between two young trees, which have now grown up, and their branches have combined to lift the gun high above the ground.

Barhampur (Berhampore), the civil headquarters of the District, a military cantonment, and until this year (1875) the residence of the Commissioner of the Rájsháhi Division, is situated on the left bank of the Bhágirathi, about five miles below the city of Murshidábád, in 24° 6' 30" north latitude and 88° 17' 31" east longitude. The population of this town is somewhat liable to fluctuations, which depend upon the strength of the troops which may happen to be in garrison. At the time of the experimental Census of 1869, when there was an European regiment at Barhampur, the number of houses was returned at 8172, and the population at 28,105 souls. The regular Census of 1872, when there was only a detachment of a native regiment at Barhampur, gave the following results:—Number of Hindus—males 11,543, females 9199; total of Hindus, 20,742: number of Muhammadans—males 3005, females 2765; total of Muhammadans, 5770: number of Christians—males 50, females 55; total of Christians, 105: number of 'others'—males 251, females, 242; total of 'others,' 493; total of all denominations—males 14,849, females 12,261; grand total, 27,116. Barhampur has been constituted a municipality under Act vi. of 1868. Its boundaries are defined by a notification of Government, dated August 13, 1874, which also divides the municipality into two portions,—termed the Barhampur block, lying to the north; and the Gorábázár block, to the south. In 1870 the municipal income amounted to £1817, 11s. od., and the municipal expenditure to £1569, 18s. 8d. In 1872, according to the District Census Compilation, the gross income was £1148, 18s. od., and the gross
expenditure £1389, 2s. od.; the average rate of municipal taxation per head of the population being 6 annas and 9 pies, or 10¼d.

The town of Barhampur is said to be so called from a Musalmán named Brampur, an officer in the army of an early Nawáb. It was selected as the site of military barracks shortly after the battle of Plassey, but the civil quarters were not fixed here till the close of the last century. The Chief or Collector of Murshidábád had previously resided at Mutijhíl and Máidapur. The Government Records, edited by the Rev. J. Long, show that it was in October 1757 that 'Barhampur plain' was first chosen as the site of Government buildings. The factory house at Kásimbádár had been destroyed by Siráj-ud-Daulá, and the fortifications dismantled, in the previous year; and it was now proposed, as the most economical course, to construct a new fort on Barhampur plain. A sanad was obtained from Mír Jafár for 400 bighás or 133 acres of ground; but the project was disallowed by the Court of Directors, and no further steps were taken at this time. The letter from the Court, dated March 1759, contains the following remarkable paragraph:—'We cannot avoid remarking that you seem so thoroughly possessed with military ideas as to forget your employers are merchants, and trade their principal object; and were we to adopt your several plans for fortifying, half our capital would be buried in stone walls.' The barracks still form the most prominent feature of the town, though of late years they have been rarely occupied by European troops, and have now (1875) been, to a great extent, appropriated to other uses. They form a large square on the banks of the river, the range of buildings next the water being for the general and the staff. North and south are double ranges of officers' quarters; and on the eastern side, which completes the square, are three ranges of double-storied barracks for the soldiers. The church is situated at the north-east corner of the square. The immediate cause of the construction of these barracks was to secure Bengal against such another occurrence as the revolt of Mír Kásím in 1763. The proximity to the capital of Murshidábád, of course, determined the choice of this spot, but in addition it was thought far more healthy than the neighbourhood of Calcutta. The barracks took two years in building, being completed in 1767, and were at that time looked upon as the northern frontier station of the Bengal army. The cost amounted to the enormous sum, for those days, of £302,270, the price of
materials being three times as much as in Calcutta. In 1768 the Chief of Murshidabad appointed a committee to inquire into the exorbitant charges which had been made; and three covenanted officials were suspended, for overcharges amounting to two lâkhs of rupees. The author of the Sair-i-Mutakharim thus describes the building in 1786:—"The barracks of Barhampur are the finest and healthiest that any nation can boast of. They contain two regiments of Europeans, seven or eight of sipâhis, and fifteen or sixteen cannons. And yet I have heard men say that the Musalmâns are so numerous at Murshidabad, that with brick-bats in their hands they could knock the English down." Barhampur was for a long time a large Brigade station. The Revenue Surveyor states that in 1857 (the year of the Mutiny) there were there one battalion of native infantry, one of irregular cavalry, and two post-guns. Since that date European troops have been again stationed at Barhampur, but they were finally removed in 1870. In that year the troops at Barhampur consisted solely of a detachment of the 37th Native Infantry. The cavalry lines lie a few miles to the east of the barracks, away from the river. The soil is more sandy than in other parts of the neighbourhood, and the water better. According to the Revenue Surveyor, the site seems exceedingly well chosen, judging from the health of the men and horses in 1856, when an unusual inundation had rendered the whole District very unhealthy. He remarks also that the horses had hitherto escaped the common and destructive disease in Bengal, known as 'going in the loins.'

The various civil offices and the treasury lie to the south-west of the barracks, about a mile distant. At Máidapur, three miles to the east, the site of the civil station after the removal from Mutijhil in 1786, were situated the old jail and the old Government lunatic asylum. The jail has now (1875) been removed to the former hospital for European troops within the Barhampur barracks; and the barracks have also been utilized for the construction of a new lunatic asylum, subsidiary to the old building at Máidapur. Besides the church in the cantonments, there is also a chapel of the London Missionary Society a little to the north, and a Roman Catholic chapel to the east. The mission chapel was built by voluntary contributions in 1828. A theatre was established at Barhampur in 1821; a Bible association in 1830; and an agricultural society in 1837. Gorâ-bázâr, the southern suburb, is inhabited chiefly by Musalmâns and Urdu-speaking immigrants from the North-West.
About two miles to the east of Gorá-bázar is the spot where the annual fair is held in honour of Raghunáth, called Chaltía meld, which is attended by about 20,000 people. The cemetery of Barhampur is an object of interest, as containing the remains of many Englishmen. Amongst those who lie here may be mentioned George Thomas, the successful Irish adventurer in Rájputáná at the close of the last century; Creighton, the explorer of Gaur; and the hero of Mrs. Sherwood's well-known tale, Little Henry and his Bearer.

The Mutiny at Barhampur.—The cantonments of Barhampur will always be notorious as the scene of the first overt act of mutiny in 1857. The following description of the events which took place is condensed from Sir John Kaye's History of the Sepoy War in India (third edition, pp. 496-508):

At Barhampur there were no European troops; there were none anywhere near to it. A regiment of native infantry, the 19th, was stationed there, with a corps of irregular cavalry, and a battery of post-guns manned by native gunners. It was not difficult to see that if these men were to rise against their English officers, and the people of Murshidábád were to fraternize with them in the name of the Nawáb, all Bengal would soon be in a blaze. No thoughts of this kind disturbed the minds of our people, but the truth was very patent to the understandings of their enemies.

At the end of January 1857, it was officially reported that the native regiments at Barrackpur, near Calcutta, were beginning to show strange symptoms of alarm or disaffection. By the first few days of February, the story of the greased cartridges was in the mouth of every sepoy at Barhampur, one hundred miles to the north. On 18th February, a detachment from the 34th, the most notoriously disloyal regiment in the Barrackpur cantonments, reached Barhampur on its way up-country in charge of stud horses. A week later, a second detachment from the same regiment arrived with a party of European convalescents. When the men of the 34th reached Barhampur, their comrades of the 19th received them with open arms and open ears. They were old associates, for not long before they had been stationed together at Lucknow; and now the 19th asked eagerly what strange story was this that they had heard from Barrackpur about the greasing of the cartridges. When the men of the 34th spoke of the general belief of the sepoys at the Presidency that the Government deliberately designed to defile them, and of the intended resistance to this fraudulent outrage, they were listened to
as men speaking with authority, for they came from the seat of
Government, and were not likely to err. So the Barhampur regi-
ment took in the story with a comprehensive faith, and was soon in
that state of excitement and alarm which is so often the prelude of
dangerous revolt.

The second detachment from Barrackpur arrived on the 25th
February; and a parade of the 19th Regiment, 'with blank ammuni-
tion,' was ordered for the morning next but one following. But
during the intervening day signs of disaffection had become appar-
ent. The men knew that fresh supplies of ammunition had been received
from Calcutta, and some of the cartridges, which had been already
issued for use on the coming parade, were suspected from their
novel appearance. As a matter of fact, these cartridges were not
'greased;,' but the men refused to take the percussion-caps served
out to them, and gave as their ground for refusal, the strong sus-
picion they entertained that their cartridges had been defiled. This
intelligence was brought to Colonel Mitchell, who was in command
at the station, before the evening had passed away. He at once
started for the lines, and summoned the native officers to meet him
in the front of the quarter guard. There he delivered to them a
plain-spoken address, which by no means allayed their fears. He
also resolved to adopt the one precaution which seemed to him
calculated to prevent the crisis. Before retiring to rest for the
night, he issued orders that the cavalry and artillery should also be
prepared to attend the morning parade. But during that night the
regiment of infantry rose in open mutiny. Ever since the colonel's
interview with the native officers, the excitement had increased.
He would not have spoken so angrily, they argued, if mischief had
not been intended. It had transpired that the cavalry and artillery
had been ordered out. Suspicions of foul play then grew into
assured convictions, and a great panic seized the whole regiment.
How the signal was first given is not clear. There was a common
feeling of some great danger approaching through the darkness of
the night. Some raised a cry of 'Fire;' some, again, said that the
cavalry were galloping down on them; others thought that they
heard in the distance the clatter of the artillery wheels. Then some
one sounded the alarm, and there was a general rush to the bells of
arms. Men seized their muskets, took forcible possession of the
dreaded ammunition stored for the morning parade, and loaded
their pieces in a bewilderment of uncertainty and fear. Colonel
Mitchell was roused from his sleep by the beating of drums and the confused uproar in the direction of the lines. He immediately made his way to the cavalry quarters, and ordered the troopers into the saddle, and the guns to be brought down. It was past midnight when he arrived on the parade-ground. He found the infantry in undress, but armed and belted, drawn up in line, vaguely expectant of something to come, but in no mood to provoke instant collision. There were many loaded muskets in their hands, but not one was fired. The Colonel adopted the course which, in the unfortunate conjuncture that had arisen, was undoubtedly the best: He loaded the guns, closed the cavalry upon them, and ordered the call to be sounded for an assembly of the native officers. The summons was obeyed; and again the native officers stood before their chief. They besought him not to be angry and violent, and urged that the men were ignorant and suspicious, and impelled only by their fears. They promised that the regiment should lay down its arms and return to its duty, if only the troopers and the guns were sent back. Colonel Mitchell, after some hesitation, was induced to accept their promises, and to make the further concession that the general parade of all arms, ordered for the morrow, should be countermanded. Whether the sepoys of the 19th had shown signs of penitence before this concession was made, and had or had not begun to lay down their arms, is a point of history enveloped in doubt. But it would seem that the native officers told the Colonel that the men were lodging their arms, and that he trusted to their honour. The real signal for their submission was the retrocession of the torches. When the sepoys saw the lights disappearing from the parade-ground, they knew that they were safe.

On the following morning the regiment fell in for parade, without a symptom of insubordination. The excitement of the hour had expended itself; and they looked back upon their conduct with regret, and looked forward to its consequences with alarm. Though clearly demonstrating their apprehensions by sleeping round the bells of arms, they continued to discharge their duties without any new ebullitions; and there was no appearance of any hostile combinations, by which the mutiny of a regiment might have been converted into the rebellion of a Province. Under the guidance of Colonel Macgregor, the Nawab Nazim of Bengal threw the weight of his influence into the scales on the side of order and peace; and whatsoever might have been stirring in the hearts of the Musalmän
population of Murshidábád, in the absence of any signal from their
chief they remained outwardly quiescent.

This incident forms the only feature of the Sepoy Mutiny peculiar
to the District of Murshidábád. The 19th Regiment was marched
down to Barrackpur, to be there disbanded as a punishment for this
outbreak, as has been already described in the Statistical Account
of the 24 Parganás (vol. i. p. 87).

Kándí or Jamu-Kándí is situated in the south-east of the
District, on its extreme border, where the river Mor or Káná enters
from Búrbhúm, in 23° 58' 0" north latitude and 88° 5' 1" east
longitude. According to the experimental Census of 1869, the
number of houses within the town was returned at 3515, and the
inhabitants at 11,148. The municipal income at the same time
amounted to £501, 5s. 4d., and the expenditure to £96, 16s. od.
The more exact Census of 1872 ascertained the total population
to be 12,016, thus classified:—Hindus, males, 4770; females, 5682;
total Hindus, 10,452: Muhammadans, males, 778; females, 738;
total Muhammadans, 1516: Christians, none: 'others,' males, 21;
females, 27; total 'others,' 48: total males, 5569; total females,
6447; grand total, 12,016. The gross municipal income for 1872,
according to the District Census Compilation, was £551, 4s. od.;
the gross municipal expenditure, £448, 4s. od.; and the average
rate of taxation per head, 7 annás and 4 pies, or 11d. The present
boundaries of the municipality are defined by a notification of

Kándí is described by the Revenue Surveyor in 1860 as 'a large
town containing many brick buildings and temples, about sixteen
miles south-west of Barhampur, with a post office and a Munsi's
Court.' Its present importance is largely due to the circumstance
that it is the residence of the Rájás of Pái'kárâ, a very wealthy
and devout Hindu family. The founder of this family was Ganga
Govind Sinh, the diwán of Warren Hastings, who was born at
Kándí, and retired thither in his old age with an immense fortune,
which he devoted to the erection of shrines and images of Krishna.
His name has acquired a traditional celebrity for the most magnifi-
cent sraddha, or funeral obsequies, ever performed in Bengal. They
were celebrated in honour of his mother, and are stated to have cost
twenty lâkh of rupees or £200,000. The guests on that occasion
included the Rájás and zamindárs of half the Province, and were
presided over by the revered Bráhman, Síb Chandra, Rájá of
Krishnagar in Nadiya. The Brāhmanś are said to have been fed with the fresh rice of Jagannāth, brought by relays of posts from Puri to Kāndl. ’Of all shrines,’ continues Bābu Bholanāth Chandra, in his Travels of a Hindu (pp. 65–67), ‘the shrine at Kāndl is maintained with the greatest liberality. The god here seems to live in the style of the great Mughul. His masnad and pillows are of the best velvet and damask richly embroidered. Before him are placed gold and silver salvers, cups, tumblers, pān-dāns, and jugs of various size and pattern. He is fed every morning with fifty kinds of curry, and ten kinds of pudding. His breakfast over, gold hookahs are brought to him, to smoke the most aromatic tobacco. He then retires for his noonday siesta. In the afternoon he lunches, and at night sups upon the choicest and richest viands, with new names in the vocabulary of Hindu confectionery. The daily expenses at this shrine are said to be Rs. 500 (L50), inclusive of alms and charity to the poor.’ When the Bābu passed through Kāndl, the rāds-jātrā festival was at its height; and fireworks, nautches, songs, and miniature representations of well-known scenes in Hindu mythology were to be observed on all hands. More than 25,000 persons were estimated to be gathered together at this meld, and it was said that the Rājās of Pāikpārā were contributing no less than Rs. 10,000 (L1000) towards its proper celebration.

Jangipur, the chief town of the Subdivision of the same name, is situated on the left or east bank of the Bhāgirathl, a short distance below the point where that river leaves the main stream of the Ganges, in 24° 28’ 0” north latitude, and 88° 6’ 45” east longitude. According to the experimental Census of 1869, the number of houses was returned at 2049, and the number of inhabitants was estimated at 7000; the municipal receipts during the year 1869-70 amounted to L660, 13s. od., and expenditure to L460. The regular Census of 1872 ascertained the total population to be 11,361 persons, thus classified: — Hindus, males 4012, females 3339; total Hindus, 7351: Muhammadans, males 2008, females 1988; total Muhammadans, 3996: Christians, males 10, females 4; total Christians, 14: ‘others,’ none: total males, 6030; total females, 5331; grand total, 11,361. The gross municipal income for 1872, according to the District Census Compilation, was L387, 14s. od.; the gross municipal expenditure, L332, 6s. od.; and the average rate of taxation, 4 annās 6 pies or 6¼d. per head. The present boundaries of the municipality are defined by a notification of
Government, dated 7th May 1869, and include the southern suburb, of Raghunáthganj.

Jangipur, or Jahángírpur, is said to derive its name from having been founded by the Mughul emperor Jahángír. During the early years of British rule, it was an important centre of the silk trade, and the site of a commercial residency of the Company. The silk filatures here were erected as early as 1773; and in 1835, when the Company's trading monopoly ceased, they were sold to a Mr. Larulletto for £5100. In 1802, Lord Valentia described Jangipur as 'the greatest silk station of the East India Company, with 600 furnaces, and giving employment to 3000 persons.' He adds that silk then sold for Rs. 10-4 a ser, less than half its present price. Jangipur still continues to be an emporium of the silk trade of the Rájsháhí Division. There are extensive filatures in the neighbourhood, to which is brought for winding much of the native-produced silk from the neighbouring Districts of Rájsháhí and Maldah. But at the present day Jangipur is best known as the toll station on the Bhágirathí, where is registered all the traffic passing up and down the river. The number of boats registered here is on an average about 10,000 a year, or one-third of the entire traffic on the system called the Nadiyá rivers; and the amount of tolls levied annually is about £8000, or also one-third of the total gross revenue derived from the Nadiyá rivers. More elaborate statistics of this subject will be given subsequently, under the heading Commerce and Trade.

The above are all the municipalities concerning which full information is obtainable. The large village and police station of Daulatábád, or Daulathbázar, situated in 24° 8' 55" north latitude, and 88° 25' 21" east longitude, a few miles to the east of Murshidábád and Barhampur, has also, in conjunction with neighbouring villages, been erected into a municipality or chaunkidari union, under Act xx. (a.c.) of 1856. As the number of inhabitants does not exceed 5000, no details are furnished in the District Census Compilation. In 1860 it was estimated that the number of houses was 730, and the population 2336. During the year 1869-70 the municipal receipts were £87, 7s. od., and the expenditure was £79, 14s. od. The Revenue Surveyor (1857) stated that many silk-looms existed at Daulatábád, and that the village also contained a large market.

The two following villages, or aggregates of villages, are also
returned in the Census Report as containing a population of more than 5000 souls. Beldángá, in thámá Barwá, to the south-east of the District, situated in 23° 56' 40" north latitude, and 88° 18' 8" east longitude, a few miles away from the Bhágirathí; number of inhabitants, 6037, thus classified:—Hindus—males 1919, females 2117; total Hindus, 4136: Muhammadans—males 945, females 940; total Muhammadans, 1885: Christians—1 male: 'others'—males 6, females 9; total 'others,' 15: total males 2871, total females 3166; grand total, 6037. Margrán, situated in thámá Rámpur Hát, about twenty miles due west of Barhampur, near the Dwáráká river, in 24° 8' 50" north latitude, and 87° 53' 1" east longitude; number of inhabitants, 5776, thus classified:—Hindus—males 1313, females 1605; total Hindus, 2918: Muhammadans—males 1331, females 1517; total Muhammadans, 2848: Christians and 'others,' none: total males 2644, total females 3122; grand total, 5766. In 1857 the Revenue Surveyor thus described Margrán:—'It is the largest town on the high ground in the Rárh or western half of the District, with a population of about 10,000 souls. Much mulberry is grown, and great numbers of silkworms reared here. There are said to be 700 weavers, who make up the silk brought in from the surrounding country. It is woven into sárfis and pieces, and sent into Murshidábád and Jiáganj for sale.'

MINOR TOWNS.—Apart from the towns already mentioned, concerning which alone can any statistics be given, there are a considerable number of places in Murshidábád District which are of importance either commercially or historically.

Jiáganj, situated in 24° 14' 30" north latitude, and 88° 18' 31" east longitude, on the left or eastern bank of the Bhágirathí, about three miles above the city of Murshidábád, and exactly opposite the railway station of Azímganj, is recognised as the chief seat of commerce in the District. It is most favourably situated for trade; as, in addition to its command both of the Bhágirathí and the railway, it is also the emporium to which the busy marts on the Ganges, Bhagwángolá and Dhulián, forward the produce they have received from up-country on its way to Calcutta. The Revenue Surveyor in 1857 wrote as follows:—'Jiáganj is the residence of numerous mahájans or native merchants, sarráfs (shroffs) or money-changers, and native agents, who carry on trade with Calcutta, the Upper Provinces, and the eastern Districts of Bengal. They deal chiefly in cotton, saltpetre, sugar, rice, and silk.' It is shown by the regis-
Statistical Account of Murshidabad.

In this year, returns on the Ganges at Sáhibganj, that on an average of the three years ending 1874, nearly 150,000 maunds or 5491 tons of all sorts of goods are annually consigned to Jíáganj from Upper India. To this total there ought to be added the goods which are at the order of Jíáganj merchants, but not directly consigned to that place.

Azímganj, situated in 24° 14' 20" north latitude, and 88° 18' 1" east longitude, on the right bank of the Bhágirathí facing Jíáganj, which was once regarded as a suburb of Murshidábd city, is now chiefly known as the terminus of the Nalhátí State railway. It is a great centre of passenger traffic, being the spot where all railway travellers take boat in order to reach the populous towns which line the river in this neighbourhood. It is itself rather the home of merchants than a seat of actual commerce. Jíáganj or Jangipur on the Bhágirathí, and Bhagwángolá or Dhulián on the Ganges, are the depôts to which goods are consigned, while the traders themselves reside at Azímganj. The town has long been famous for its thriving colony of Oswál and Márwárl or up-country traders, who uniformly profess the Jain religion, and whose handsome temples are conspicuous from the river. The Jain temples on the sacred mount of Párasnáth, which are fully described in the Statistical Account of the District of Hazáribágh, are largely maintained out of the contributions of the Azímganj merchants.

There is also a second place named Azímganj in the District, a village of very minor importance, situated in tásad Jalsánjí, in 24° 17' 20" north latitude, and 88° 35' 46" east longitude.

Bhagwangola, as has been already mentioned in treating of the river traffic of the District, may be divided into two towns, five miles distant from each other, called New and Old Bhagwangolá. The latter was the port of Murshidábd during the Muhammadan rule, and is still much resorted to when the Ganges is in flood. It is now a police station, and is situated in 24° 30' 30" north latitude, and 88° 30' 38" east longitude. At all other seasons of the year, boats can only reach New Bhagwangolá; for the main stream of the Ganges has lately shifted about five miles to the westward, and the course of trade has been compelled to follow. The new town is sometimes called Alátal, and is a great depôt for up-country commodities, especially indigo-seed. The scene was thus described by Bishop Heber:—'The small but neat mat-houses are scattered over a large green common, fenced off from the river by a high grassy
mound, which forms an excellent dry walk, bordered with mango-
trees, bamboos, and the date palm, as well as some fine banians. 
The common was covered with children and cattle; a considerable 
number of boats were on the beach; different musical instruments 
were strumming, thumping, squealing, and rattling from some of 
the open sheds; and the whole place exhibited a cheerfulness and an 
activity and bustle which were extremely interesting and pleasing.' 
Speaking of Old Bhagwángolá, the Rev. J. Long observes that 'the 
neighbourhood must once have been exceedingly populous, as there 
are evident remains of a very extensive town or series of large 
villages, now overgrown with jungle, and dotted with numerous 
tanks and other signs of population.'

Dhulían, also on the Ganges, is the site of an annual fair, and 
one of the most important river marts in the District. It is not, 
however, marked in the ordinary maps. The Sáhibganj register of 
the Ganges-borne traffic, which will be given in detail on a subse-
quent page in connection with the Trade and Commerce of the Dis-
trict shows that Dhulián heads all the Murshidábád marts both in 
its exports and imports.

Murāraí, a railway station in the west of the District, in Pálá 
tháná, not far from the boundary of the Santál Parganás, was but an 
isignificant hamlet until the opening of the East Indian Railway. 
It is now, perhaps, the principal centre of the rice trade in Mur-
shidábád; and from it is despatched to Calcutta the greater part of 
the áman crop, which is almost exclusively produced in the Rárh or 
western half of the District.

Among other places which carry on a brisk trade may be men-
tioned Khágrá, the port of Barhampur; Chhápghátí, noted for its 
timber yards; Raghunáthganj, the southern suburb of Jangipur and a 
police station, situated in 24° 27' 48" north latitude, and 88° 6' 36"
east longitude, where there is an annual fair; Báluchár; Pátibóná; 
Sálkáp.

Large Villages.—The following villages, in which police stations 
have been placed, are also of some importance. Sújáganj, 24° 6' 2"
north latitude, and 88° 17' 53" east longitude, and Gora-bázár, 24° 
5' 20" north latitude, and 88° 17' 11" east longitude, are both suburbs 
of Barhampur. Baráwá, 23° 56' 20" north latitude, and 88° 16' 55"
east longitude, lies in the south of the District, not far from the 
large village of Beldángá. Nawaídá, 23° 54' 5" north latitude, and 
88° 30' 20" east longitude, and Jalangá, 24° 8' 10" north latitude, and
88° 44' 35'' east longitude, are both situated on the Jalangi river, in the extreme south-east of the District. Hariharapura or Haripura, 24° 1' 35'' north latitude, and 88° 3' 58'' east longitude, and Goudas, 24° 10' 4'' north latitude, and 88° 32' 10'' east longitude, are both situated to the east of the civil station of Barhampur. Dwahsari, 24° 23' 8'' north latitude, and 88° 16' 25'' east longitude, is situated towards the north-east of the District, midway between the Ganges and the Bhagirathi. Kalianganj, 24° 9' 20'' north latitude, and 88° 7' 53'' east longitude, is situated in the centre of the District, due west of the town of Murshidabad. Asanspur, 24° 14' 50'' north latitude, and 88° 17' 10'' east longitude, and Manullahabad, 24° 14' 0'' north latitude, and 88° 18' 33'' east longitude, are situated in the centre of the District on opposite sides of the Bhagirathi; the one being a suburb of Azimganj, and the other of Jiaganj. Sahhnagar, 24° 10' 20'' north latitude, and 88° 19' 1'' east longitude, is the southern suburb of Murshidabad, and gives its name to the thana which includes the greater part of the city. Rampur-Hat, 24° 8' 50'' north latitude, and 87° 49' 36'' east longitude, now the seat of a Subdivisional station, is situated in the extreme west of the District, and has a station on the East Indian Railway. Gokaran, 24° 2' 35'' north latitude, and 88° 9' 30'' east longitude; Khargan, 24° 1' 53'' north latitude, and 88° 2' 3'' east longitude, in the neighbourhood of which are several extensive swamps; and Bharatpur, 23° 53' 15'' north latitude, and 88° 7' 31'' east longitude, on the banks of the Kuiya river, all three lie in the old Subdivision of Kandil to the south-west of the District. Mirzapur, 24° 24' 20'' north latitude, and 88° 6' 51'' east longitude, situated in the north centre of the District, a little to the west of the Bhagirathi, was formerly a populous village, with a flourishing colony of weavers; but now, owing to the decay of that industry, and still more to a virulent outbreak of malarious fever, the place is much decayed. Palsi, 24° 28' 50'' north latitude, and 87° 54' 21'' east longitude, is situated in the north-west of the District, close to the important railway station of Murshai. Sidi, 24° 35' 20'' north latitude, and 83° 6' 8'' east longitude, is situated in the north-east of the District, on the Ganges, at the point where it is usually recognised that the Bhagirathi branches off. This spot has always been the scene of great fluvial changes, and the present village of Sidi is only in name identical with that which has attained celebrity in history. The Revenue Surveyor relates, that in the great flood of 1856 a large portion of the village was washed away.
PLACES OF HISTORICAL INTEREST.

Shamsherganj lies in the extreme north of the District, on the banks of the Ganges.

Belia Narayanpur, a large village on the right bank of the Páglá nadi, lying on the extreme west of the District, in the tract of country which has lately been transferred from Birkhüm, was thus described by the Revenue Surveyor in 1857:—‘Belia Náráyanpur is a market for iron ore brought from Birkhüm District. Sixty-two furnaces are worked here, smelting and reducing the ore. The beds from which the furnaces are supplied, though extending for thirty miles north and south, have been (upon examination by the Government Geological Surveyor) pronounced unfit for extensive use. His words are:—‘The absence of economical fuel, combined with the scanty supply of ore, at once determines the inapplicability of any extensive lines of operations for smelting and manufacturing iron in the District of Birkhüm.’” A further description of this iron-bearing tract, together with copious extracts from the report of the Geological Surveyor, will be found in the Statistical Account of the District of Birkhüm, vol. v. pp. 318-322. It is there stated that Belia Náráyanpur is the largest and most important of the villages which have ironworks, and that in 1852 the number of the furnaces it contained was about thirty.

Places of Historical Interest.—Kásimbázár, situated in 24° 7' 40" north latitude, and 88° 19' 0" east longitude, the site of which is now a swamp marked by a few ruins, may lay claim to an historical interest even superior to that of the city of Murshidábad. Long before the days of Murshid Kull Khán, the trade of Bengal was centred at Kásimbázár. Here the European nations had their factories from the earliest times. The common name for the Bhágirathí in English history down to the present century was the Kásimbázár river; and the triangular tract of country enclosed by the Bhágirathí, the Ganges, and the Jangálí, was always known in early days as the island of Kásimbázár. But about the year 1813, the river, which had brought wealth and fame to the town, suddenly deserted its old bed, and instead of following its former bend to the east, took a sweep to the west. The channel in front of the warehouses of Kásimbázár was at once turned into a stagnant pool, which has now become a pestiferous bil, while the Bhágirathí at present flows three miles away.

Kásimbázár is said to be so called from a legendary founder, Kásim Khán. Its history cannot be traced back beyond the seven-
teenth century, but even when first mentioned it appears as a place of great consequence. After Satgáon had been ruined by the silting up of its river, and before Calcutta had yet attracted the trade of the Gangetic valley, Kásimbázár was the great emporium of Lower Bengal. The Rev. J. Long, in his essay in the Calcutta Review, entitled 'The Banks of the Bhágirathi,' quotes from Bruton as writing in 1632:—'The city of Kásimbázár, where the Europeans have their factories, the country affording great quantities of silk and muslin.' The same authority states that an English commercial agent was first appointed to Kásimbázár in 1658; and that in 1667, it was required that the Chief at this place should be a Member of Council. In 1686, the factory at Kásimbázár, in common with all the other English factories in Bengal, was confiscated by order of the Nawáb Shaistá Khán. Apart from this incident, Kásimbázár had before the close of the seventeenth century become the leading English commercial agency in Bengal. In 1681, when Job Charnock, the future founder of Calcutta, was Chief here, out of £230,000 sent out by the East India Company as 'investment' to Bengal, £140,000 was assigned to Kásimbázár. In 1763, it appears that out of a total of £400,000 required as 'advances for investment,' the Kásimbázár aurangs demanded £90,000, or as much as any other two agencies excepting Calcutta itself. Colonel Rennel (cir. 1779) wrote as follows:—'Kásimbázár has grown rich by the ruin of Maldah and Rájmahal. It is the general market of Bengal silk, and a great quantity of silk and cotton stuffs are manufactured here, which are circulated throughout great part of Asia; of the unwrought silk, 300,000 or 400,000 lbs. weight is consumed in the European manufactories.' The filatures and machinery of the Company were estimated to be worth twenty lákhs of rupees, or £200,000. According to the native tradition, the town was so studded with buildings that the streets never saw the rays of the sun. The factory of Kásimbázár owed much of its wealth, and all its political importance, to its close neighbourhood to the Muhammadán capital of Murshidábád. But from the same cause it was liable to constant danger. It was a matter of common occurrence for the Nawáb to order out his troops and blockade the walled factory, whenever he had any occasion of quarrel with the English Council at Calcutta. It followed, therefore, that the duties of the Chief of Kásimbázár were always diplomatic as much as commercial; and it was through him that negotiations were conducted not only with the Nawáb of Bengal,
but also with the Mughul Emperor at Dehli. It was while occupied as commercial assistant at Kásimbázár, that Warren Hastings was first induced to progress in the study of the Persian language. In 1757, when the Nawáb Siráj-ud-Daulá resolved to drive the English out of Bengal, Kásimbázár felt the first effects of his anger. The fortified factory was taken without resistance, and the Englishmen, including Mr. Watts the Resident, and Warren Hastings, were sent in close custody to Murshídábád. After the battle of Plassey, Kásimbázár regained its commercial importance, though it was at first proposed to transfer the factory to Barhampur; but all political power was henceforth placed in the hands of the Agent at the Court of the Nawáb, who lived at Mutijhil. The Commercial Resident enjoyed a salary of Rs. 50,160 per annum, a very large sum for those days, and was in addition permitted the profits of private trade. It is said that Mr. Bolts, who was factor here, and afterwards a notorious member of Council at Calcutta, made by trade, between 1760 and 1767, no less than nine lúkhs of rupees, or nearly £100,000.

Kásimbázár was in its early days celebrated for the salubrity of its climate. Captain Hamilton, who visited Bengal at the beginning of the 18th century, mentions in *A New Account of the East Indies* (vol. ii. p. 21), that ‘the country about Kásimbázár is very healthful and fruitful, and produces industrious people, who cultivate many valuable manufactures.’ Orme, in his *Military History of Hindustán*, treating of the months immediately following the battle of Plassey in 1757, states that out of the English troops quartered at Calcutta and Chandarnagar, two-thirds were in hospital, owing to the intemperance produced by the distribution of the prize-money; while of 250 men at Kásimbázár, 240 had been preserved by the excellency of the climate from the effects of at least equal intemperance. In 1768 it was recommended that European troops should not be brought nearer to Calcutta than Kásimbázár, on account of the climate lower down the river being so unfavourable to the health of Europeans. The Government Records, edited by Mr. Long, contain an application to the Council from a writer at Calcutta, dated March 1763, ‘requesting permission to go to Kásimbázár for the recovery of his health.’ But it would seem that, in the beginning of the present century, a change took place for the worse. The margin of cultivation receded, and wild beasts increased. Lord Valentia, in 1802, states that there were then no tigers in the neighbourhood, owing to
the increase of population, and the Government reward of Rs. 10 per head. In 1811, however, a traveller writes:—'Kasimbazar is noted for its silk, hosiery, kords, and inimitable ivory work; but as to the greater part of its surface, it is a wilderness inhabited only by beasts of prey. At eleven or twelve miles from Barhampur, an almost impervious jungle extends for a considerable space, denying entrance to all but tigers.' It was just two years after the latter date, that is, in 1813, that the change which has been already mentioned took place in the course of the Bhagarathi. The trade of Kasimbazar was immediately ruined, and the climate of the place most seriously affected. The old bed of the river was turned into a marsh, and the water became stagnant. A malarious fever, generated by these conditions, broke out in the following year, and the place gradually became depopulated. According to local tradition, the entire population was swept away within a twelvemonth, and thus an exact parallel is furnished to the legendary destruction of Gaur. But as a matter of fact, the filatures of Kasimbazar continued to work until a much later period, though all the ancient importance of the town was gone, and only ceased at last from the successful competition of the cheaper cotton goods of Manchester. Thornton's Gazetteer states that, 'by a careful Census in 1829, the number of houses was estimated at 1300; and the inhabitants at 3538; of whom 2213 were Hindus, and 1325 Muhammadans.' It is still the seat of the wealthiest Hindu family in the District, represented by the charitable Rani Swarnamayi, but otherwise it is quite deserted. Ruins of huge buildings and broad mounds of earth alone remain to attest its former magnificence. It is said that the houses of the rising town of Barhampur were to a great extent constructed out of these ruins. The chief traces of European occupation that now remain are mouldering tombstones. The scene is thus described by the Revenue Surveyor (1857):—'Three miles north-east of the Station of Barhampur are the ruins of the Residency and silk filatures of Kasimbazar. In a small graveyard attached to the old Residency compound, lie the remains of many connected with the early days of the Company's government. Amongst others is the tomb of the first wife and infant daughter of Warren Hastings, which bears date 11th July 1759. Some old memorial slabs have also been dug out of the bank or mound, apparently part of an old fortification, to the north of the ruins of the Residency. One slab to the memory of Mrs. Charles Adams is inscribed with the date, 29th May 1741.'
Kalkapur, a little to the west of the English Residency, was the name of the old Dutch factory at Kasimbazar. It has now disappeared from the map, but so late as 1857 it was mentioned by the Revenue Surveyor as the site of a *thanda* or police station. 'The Dutch fortifications were taken possession of by a party of the Company's troops under Colonel Ironsides in July 1781, by order of Warren Hastings. In the burial-ground attached, forty-seven monuments still exist; the oldest is that of Daniel von der Muyz, dated 16th May 1725.'

Saidabad was the site of the French factory, and also the home of the Armenian merchants of Kasimbazar. A small area of ground here 'belonging to the French,' says Mr. Long, 'is marked by ruined walls and an old flagstaff, and still (1846) called Farasdanja (French land); but the native population have withdrawn to the more profitable settlements of Khagra and Gorbaazar, the northern port and the southern suburb of Barhampur. The great Dupleix was at one time resident here. In modern times Saidabad is best known for its native distilleries, which supply the greater portion of the District with spirits. 'Not far off are the remains of a Roman Catholic chapel and a nunnery, surrounded by a brick wall; but no signs of any tombs exist. Farther to the west stands the Armenian church with a high square tower, priest's house, and burying-ground, enclosed in one compound. These buildings are kept in excellent order, forming a strange contrast to the places mentioned above. The Armenian priest is relieved by another from Armenia every fifth year. The church was built by Mr. Peter Aratoon, in the year 1758.'

Badrihat or Ghiasabad, situated on the right or western bank of the Bhagirathi, a few miles above Azimganj, in 24° 17' 33" north latitude, and 88° 16' 41" east longitude, is now an unimportant police station; but, in conjunction with Rangamati, it carries back the history of Mrsiddabat District to a period antecedent to the Musalmán conquest of Bengal. Both these places are situated upon the elevated yellow clay which forms the western boundary of the Gangetic delta, and marks the original bank of the Ganges. At Badrihat may be traced the ruins of an ancient city, extending on the high ground several miles away from the river. Here have been found the remains of a fort or palace, carved stones and pillars engraved in the Pali character, gold coins, and much broken pottery. These relics, of which some have been preserved in the museum of the Asiatic Society, sufficiently attest the great antiquity of the place;
but no evidence, either traditional or historic, has yet been obtained to throw light upon the inhabitants, or upon the dynasty that reigned here. It has only been conjectured that the Pâli inscriptions point to the Buddhist period. Badrihât was the old Hindu name, which is still preserved in the official name of the thând. The conquering Muhammadans altered it to Ghiásábâd, after Ghiás-ud-dîn, one of the Pathân kings of Gaur, who is said to be buried on the spot.

Rângâmâti is also situated on the right bank of the Bhâgirathî, four miles below Barhampur, in 24° 1' 10" north latitude, and 88° 13' 11" east longitude. The yellow clay here rises into cliffs or bluffs forty feet high, which form the only elevated ground in the neighbourhood, and are very conspicuous from the river. Few remains have been found except pottery and the traces of buildings, tanks, and wells; but Rângâmâti is abundantly rich in traditional history. The legend respecting the origin of the name, which means red earth, is that Bibisan, brother of Râvana, being invited to a feast by a poor Brâhman at Rângâmâti, rained gold on the ground as a token of gratitude. By others the miracle is referred to Bhu Deb, who, through the power of his tapasya, rained gold. Captain F. Wilford, in The Transactions of the Asiatic Society (vol. ix. p. 89), states:—'Rângâmâti was formerly called Oreshphonta Hararpana, i.e. ground consecrated to Hara or Siva. Here was once a place of worship dedicated to Mahâdeva or Hara, with an extensive tract of ground appropriated to the worship of the god; but the Ganges having destroyed the place of worship, and the holy ground having been resumed during the invasions of the Musalmâns, it is now entirely neglected, and the emblem of the god has been removed to a great distance from the river. The poets have called the town Kusumapûrî, an epithet applied to other favourite cities.' With regard to the history, if it can be so termed, of Rângâmâti, Captain Wilford writes as follows:—'Tradition says that the king of Lânkâ, which implies either the country of the Mahârâjâ of Tapage or Ceylon (probably the former), invaded Bengal with a powerful fleet, and sailed up the Ganges as far as Rângâmâti, then called Kusumapûrî, and a considerable place, where the king or Mahârâjâ often resided. The invaders plundered the country and destroyed the city. This happened long before the invasion of Bengal by the Muhammadans in 1204 A.D.' Captain Layard, in The Asiatic Society's Journal, No. 3, 1853, says:—'Rângâmâti, anciently named the city of Kansonapûrî (sic), is said to have been built many hun-
dreds of years ago by a famous Mahârâjâ of Bengal, named Kurun Sen, who resided chiefly at Gaur. Many interesting spots, connected with legends and traditions of the ancient city, are still pointed out, such as the Demon’s Mount and the Râjbâî or palace of Kurun Sen. The remains of the greater part of the Râjbâî are distinctly traceable on three sides, although now under cultivation; the fourth has disappeared in the river. On the eastern face of the Râjbâî, there stood, a few years ago, the ruins of a very old gateway, with two large entrances, called by the people of the neighbouring village of Jadupur, burj, or the tower. It has now entirely disappeared, having crumbled away with the falling bank into the rapid stream below.’ Mr. Long, in his essay on ‘The Banks of the Bâgirathî,’ states that Rângâmâti formed one of the ten faujdârs into which Bengal was divided under the Musalmân rule. Its Hindu samindâr was a considerable person; and on the occasion of the great Punyâ at Mutijhil in 1767, received a khilât worth Rs. 7278, or as much as the samindâr of Nadiyâ. The site of Rângâmâti was once selected, in preference to Barhampur, as being a high and healthy spot for the erection of barracks. It is still (1846) resorted to as a sanatorium, and is a favourite place for picnic parties and shooting excursions; snipe and partridge abound. The undulations of the land and the general scenery reminded Mr. Long of England. The East India Company had once a silk factory at Rângâmâti, which was sold in 1835, together with 1500 bighâs of land attached to it, for £2100.

Nalhatî, situated in 24° 17' 50" north latitude, and 87° 51' 11" east longitude, also possesses reminiscences of the old days of Hindu independence. It is traditionally said to have been the capital of a Hindu monarch, Râjâ Nala, the ruins of whose palace are still traceable on a hillock close to the town, called nalhatî sîld. Here also is said to have been fought a sanguinary battle between the Râjâ and the conquering Musalmâns. Nalhatî is now a police station, and a railway junction whence the State railway to Azimganj branches out from the main loop line of the East India Company.

Gheria, which lies on the alluvial plain south of Sûti, at the angle formed by the departure of the Bhâgirathî from the main stream of the Ganges, has been the scene of two decisive battles. The first of these was fought in 1740, and in its result gave to the conqueror the throne of Bengal; the second in 1763, on which occasion a Muhammadan army for the last time in Bengal boldly faced British
troops. In the earlier battle, Sarfaraz Khán, the third Nawáb of Murshidábád, and the last of the lineal descendants of Murshid Kuld, was defeated and slain by Ali Vardí Khán, who had rebelled and advanced against him from his government in Behar. An Urdu poem celebrates the victory, in which the result of the fight is mainly attributed to the miraculous valour of Ghías Khán, the general of Ali Vardí, who lost his life on the field. Ali Vardí built a dargah over his valiant soldier’s tomb, and the spot is still known as Ghías Khán’s Dargah. The battle of 1763 was fought between the English, who numbered 750 Europeans and 2000 sipáhis, with a few guns and some native cavalry, commanded by Major Adams of the 84th Regiment; and the army of Mîr Kásim, which was composed of 12 battalions of sipáhis, 15,000 horse, and 12 cannon. The engagement was sharply contested for four hours, for the troops of the Nawáb had been carefully trained in the European discipline by Samru, the notorious German renegade. The enemy, at one time, broke part of the English line, gained possession of two guns, and attacked the 84th Regiment in front and rear. But in the end, the English victory was complete; all the cannon were captured, together with 150 boats laden with provision. Mîr Kásim fled towards Monghyr; and never since this date has Bengal proper witnessed a pitched battle.

Fairs and Religious Gatherings.—The following is a list of the principal fairs in the District of Murshidábád:—(1) Chaltí-maltíá meld. This fair is held at a spot about a mile south of Barhampur, commencing on the 9th day of the month of Chaitra, or March—April, and lasts for about thirty days. The daily attendance may amount to 1000 persons. The staple articles of commerce at this fair, as well as at the following gatherings, are country-made metallic utensils, stone plates and cups, pâtí mats, vegetables of all kinds, sweetmeats, wooden furniture, etc. etc. Ráma is the god in whose honour this assemblage takes place. (2) Sharveswar meld is held at Dhulián in April, in honour of the god Siva. It lasts for eight days, and is attended by as many as 5000 people. (3) Tulsibihár meld takes place in May, at Raghunáthganj, the southern suburb of Jangipur. It attracts nearly 10,000 people, is held in May, and continues for nearly a month. Krishna is here the object of adoration. (4) Jayadeva Thákur’s meld is held at Ságár-dighí in tháni Badribhát, where there is a large tank. It takes place in the month of January. From 100 to 150 shopkeepers assemble here, and stay
for nearly fifteen days. The daily attendance is computed to be 500 persons. (5) Káápleswar melá is held in May at a place called Sákti-
pur, in honour of Káápleswar, one of the many names of Siva. The
attendance is about 5000 persons. There are also other fairs of less
note, such as Ananta Baruah's melá at Mangalpur in December;
Rámmabarni melá at Mirzápur in March; Kriteswari melá at Krites-
war, to the west of Murshidábád city.

Besides these fairs, large gatherings of pilgrims may be observed
during the Ganges bathing seasons, at all the principal gháts on the
banks of the Bhágirathi.

Village Officials.—The following paragraphs are taken from
a report signed by the Commissioner of the Rájsháhí Division, and
dated 24th January 1873, regarding the indigenous agency brought
to light in the course of the Census operations:—

'Mandals.—The institution of village mandals is general through-
out the District of Murshidábád. The mandals of former generations
exercised far greater powers than the persons who now bear that
name. One of the chief reasons for this change is the increasing
influence and the more centralized powers of the samindár. The
Magistrate assigns as another cause, that, in many of the agricultural
villages in the interior, there are now persons unconnected with
agriculture who hold a social position far higher than the village
mandals, and over whom the latter exercise no authority whatever.
The Magistrate says that the mandal of the village is by no means
always the most substantial rayát; as in some cases the present
holder of the office may have acquired it by descent, while the
lands, which may have made his ancestor the head-man of the
village, have passed away from the family. In extreme cases of
this kind, a man is titular mandal only. This was found in one case,
where the grandfather had been a man of comparative wealth, but
the lands had melted away; and though the grandson is still called
a mandal after his ancestor, another person has been appointed by
the rayáts, and is the real head-man of the village. As a general
rule, the mandal's appointment is hereditary. A mandal who has
a son of good character and intelligence, and of sufficient age to
undertake the duties, would at his death be succeeded by that son.
It is further stated by some, that if a mandal's son is a minor at the
time of his death, he succeeds to the office on his attaining full age;
and during his minority some of his relatives perform the duty.
The reports received by the Magistrate are conflicting as to the
authority by which a mandal is appointed. The subdivisional officers at Kándi and Jangipur informed him that the zamindár nominates; but from personal inquiries he has found that the rayats have a very considerable voice in the matter, if not the exclusive right of appointment. The powers of the mandals are stated to have been considerably curtailed of late years, and their emoluments reduced. In one village the Magistrate found that the mandal enjoyed two bighás of land rent-free; but such cases, he states, are exceptional. As a general rule, a mandal is treated more leniently than other rayats in the matter of rates; and at the time of the puñyá (the first day on which the rents of a new year are collected) he has the privilege of paying his rent first, and of receiving from the landlord a garland and some sweetmeat. In villages which belong to several proprietors, there are, as a rule, as many mandals as there are proprietors.

'Kotals (or kotwáls).—Besides the mandals, there are in some villages persons called kotáls, who occupy a far inferior position. The word kotál is said to be a corruption of the Sanskrit word koshádpáth, which means a warder; and it is supposed that the ancestors or former representatives of the present kotáls held the office of warders under the ancient Hindu kings, and were remunerated by grants of lands. Some of the existing kotáls still hold lands, and are generally of the same position as the chautkídárs. Except the kotáls, no traces of the old police organization are found to exist in the District. The existing kotáls are stated by the Magistrate to be generally of a low position and of deficient intelligence, and to have been of no use in taking the Census.' Some further information concerning these persons has been given under the name Kotál, No. 46 in the list of Hindu castes (p. 52).

'Panchayats.—There are no pancháyats in the District regularly established. When any question of caste, the division of family property, or the like arises, a pancháyat is formed, of which the mandal is naturally a member. As a rule, the decisions of these tribunals are respected.

'Patwaris.—There are also no patwáris in the District, in the sense in which the word is used in the old Regulations. The present patwáris are merely servants of the zamindárs, employed in collecting rent from the rayats.'

Material Condition of the People.—In the Bengal Administration Report for 1872-73, it is stated that the condition of the
people in Murshidábád is less prosperous than in the other Districts of the Rájsháhí Division. The fact is undoubted, and is borne out by many convergent lines of evidence, though it would be hard to find the real explanation of it. The soil is at least as fertile as elsewhere, and the cultivation of the mulberry is common, which usually raises the peasants into a state of comparative affluence. Rents also are low, rarely exceeding R. 1 per bighá for paddy land, and often falling below it. But food seems to be dearer, and labour cheaper, than in the neighbouring Districts. The cultivators are much under the power of the mahájan, or village money-lender; and the very lowest stratum of the population, who live on wages, are especially miserable.

Dress.—The ordinary in-door dress of a well-to-do shopkeeper consists merely of a dhuti. His out-door dress, supposing him to be a Bengáli Hindu, is a dhuti, a chddar, and a pair of shoes, with the occasional addition of a pirán, or cotton shirt, and sometimes a jacket. Many of the town shopkeepers in this District are upcountry men, who wear in addition to the dhuti a chapkám, or tunic, and a turban. A Musalmán in the same class of life wears a pair of loose trousers, a pirán, and a cap. These articles are made of linen or calico.

The ordinary dress of a peasant, whether in-doors or out of doors, is a simple dhuti of the coarsest cotton.

Dwellings.—The Census of 1872 returned the total number of houses of all sorts in the District at 303,561. The Revenue Surveyor in 1857, on a somewhat smaller area, gave the number as 220,074, thus subdivided:—pakkd, or made of brick, 7331; kachkd, or grass-roofed, with mud or grass walls, 212,683. He thus describes the general mode of living followed by the people:—'The huts of the poorer classes, in the north-west portion of Murshidábád District, are built with mud walls, and thatched with rice straw. In other parts of the District, a framework house of bamboo is usually made first. The floor is then raised of mud well rammed to the necessary height, to afford protection from inundation. In some places the walls are then raised of mud, enclosing the uprights; in others, plaited grass or matting, or slips of bamboo, are used instead of mud, and are sometimes covered again with a coating of clay and cow-dung. Sometimes the gable ends are left open at the top for ventilation, but the generality are closed up. In the low lands near the Ganges, the houses are very temporary constructions. A light thatch and lighter walls, unraised, suffice for the wants of the

VOL. IX.
inhabitants, who remove their property, house and all, as soon as the river waters rise high enough to top their chārpāis (bedsteads). Nearly every one of the permanent villages is buried in a thick jungle of bamboos, trees, underwood, and long rank weeds and creepers. If, on raising a new village, the people do not find trees available to build under, they plant them of all kinds to afford to themselves shade, and to their frail tenements protection from storms and the strong north-westers which precede the rains. The humidity of the atmosphere and rich soil soon supply a flourishing crop of brushwood, grass, and gigantic weeds of all kinds. Holes are dug in all directions for earth to raise the houses. These, filled with water by the first rains, supply each man with water at his door if he wishes it. Then, in course of time, when the jungle is full-grown, the wind totally excluded, and the pools of stagnant water are coated over with thick green conerva, the Bengali may be seen enjoying himself, and keeping out the mosquitoes by filling the inside of the house with smoke. Easily contented, lazy, and not over-burdened with wealth, the peasants choose the evils they consider the least, and habit accustoms them to look on their village as perfection. They offer a strong contrast in their choice of sites to the Santāls, their neighbours, some of whom are domiciled in the north-west of the District. These latter invariably select the highest and driest spots for their villages, and carefully cut and keep down every particle of jungle in and about them, growing only a few useful trees in the long central road, either for shade, fruit, or oil-seed. Each Santāl’s house is a complete little farm enclosure, holding the owner’s dwelling-house, granary, cow and pigeon-houses, and pig-sty. Their villages extend in one long line, with houses built on each side of the road; the head-man or mānjhi’s house being generally in the centre. The charak-pujā, or swinging festival, appears to be the only ceremony that this people has adopted from the Hindus. Nearly every village has its swinging-pole hard by. The Santāls never acknowledge taking a swing themselves, even in a drunken frolic; but they dance round the pole and enjoy the fun of seeing low-caste Hindus swing.’

The materials for house-building are thus described by the Deputy-Collector, in the case of a respectable shopkeeper:—Straw and bamboo for the thatch, mud and bricks for the walls of the rooms, and brick for the outer wall enclosing the house. A brick outer wall, however, is not to be found in all cases; and sometimes the whole
house is of brick, with mud cement. The number of rooms varies from three to six or seven; and the more costly the materials, the fewer will be the rooms. The building materials of the peasant are bamboo, mud, straw, reed, jute-string, etc.; never brick. The walls are of mud; the thatch of bamboo or straw; the posts of bamboo. In parts of the District where bamboos cannot be had, slips of the palm wood are substituted. The number of rooms varies from two to five.

Furniture.—In a good brick house, such as has been assigned to the shopkeeper, the following furniture would be found:—A takta-posh or wooden bedstead; a variety of wooden boxes and chests; several clothes-racks of the country kind, being often made of bamboo, highly ornamented with cowrie shells, and hung up by each end from the roof; low and broad stools, used for various purposes; a few mords or cane seats lying about; pulsuj, or brazen stands for earthen lamps; small satrudjis, or coarse cotton carpets; brass ware of all sorts for cooking and for use at meals; and a few ugly pictures of idols, never costing more than a few pice each.

The furniture in a peasant’s house is little more than a few pots; even a bedstead is rare.

Food.—The food of a respectable shopkeeper comprises rice, pulse or dali, potatoes, fish, a variety of herbs, milk occasionally, and bdigun or egg-fruit, pdidi, and common fruits, such as mango or jack, in their season. The average expenses of a medium-sized household in this class of society are estimated by the Deputy-Collector at about Rs. 25 per month, or £30 a year. The ordinary food of a peasant is confined to coarse rice and dali, with fish or fresh vegetables as occasional luxuries. The cost of his household may be put down at about Rs. 7 per month, or £8, 8s. od. a year.

Agriculture.—The general agricultural aspect of Murshidabad District was thus described by the Revenue Surveyor in 1857:—

'The country is highly cultivated throughout; and except in the village and town sites and environs, the few basaltic hills above mentioned, and a few patches of jungle in the west and north-west, there is but little uncultivated land. All the soil available, even the beds and banks of the ndils and bils as they dry up, is tilled to the fullest extent. The fields of the high land are almost exclusively devoted to the production of rice. The land, where sloping, is terraced out, each field having a bank around it to retain the water for the rice crop. When rain is deficient, the fields in the vicinity of tanks,
which abound in this portion of the District, are irrigated from them. This part of the country is prettily wooded with mango, banyan, pipal, sakud, and palm trees, and on some uncultivated patches of land, custard. Apple and gaman bushes form a thick underwood. The produce of the northern low lands, and indeed of the remainder of the District, consists of abundant and luxuriant crops of different kinds of paddy, gram, peas, mustard, cummin, different kinds of pulse, mulberry, indigo, pân, yams; and in the vicinity of villages, different sorts of native vegetables. In the Bāgri, or eastern half, large crops of red chillies are also grown. The principal trees are those above enumerated, together with bābul, jack, safriam, tamarind, papāya, bel, kath, guluri, plantain, jamulgot, asān, fan-leaf palm, and date trees. In the vicinity of bils, boro dhān, a coarse-grained red rice, is planted largely. As the bill water dries up, this is transplanted into the bill lands, and afterwards cut and stored in the latter end of March and April. The long sloping banks of nālīs and kūlīs yield good crops of mustard, wheat, and other grains. The richest soil, and that least liable from height or locality to inundation, is chosen for the cultivation of the mulberry. The fields thus appropriated require a fresh layer of good earth every second year. In the course of years they thus become raised above the surrounding country five and six feet high, still further securing the young plants from being drowned by the lodgment of water. The average rent of such land is from three to five times that of any other, except in the case of the pān gardens, which bring the highest rent of all, very rich soil well raised, and good shade, being required for the growth of pān. Of late years, owing to the increased demand for mulberry leaf, large tracts of low land have been taken into cultivation for this plant. Hence the great loss to mulberry growers during the inundation of 1856, when acres of plants were entirely destroyed. Sugar-cane cultivation is carried on to a small extent in the west and south-west; but the cane does not appear of good quality. Date trees are chiefly cultivated for the preparation of spirits, but little date sugar being made in the District.'

The Collector thus describes the manner in which the cultivation is determined into two distinct forms by the natural conformation of the country:—‘The whole District of Murshidábád, with the exception of the portion which lies to the north of the entrance of the Bhágirathi, is divided into two tracts of nearly equal size by that river. The characteristics of these two divisions of the District, as
to the appearance of the country, the kind of crops cultivated, and
the sort of weather required for the harvest, are quite distinct. The
eastern half of the District is, as a rule, low, and subject to inundation.
The rice crop generally grown is the dus or early one; and
abundant cold-weather crops are produced. In the western portion,
on the other hand, and in thaná Shamsherganj and the northern part of thaná Súti, the land is generally high, but intersected with
numerous bils and old beds of rivers. The rice crop is the akan
or winter one, and the cold-weather crops are few. Indeed, apart
from sugar-cane, mulberry, some safflower, and a few other crops,
nothing whatever is grown but akan rice. Owing to the differences
of situation and surface, and of the nature of the crops grown, these
two portions of the District are differently affected by the weather.
Thus, for the eastern half, early rains are needed in April and May
for the proper cultivation of the dus crop, and steady but not too
heavy falls until the crop is reaped in August; a too early break-up
of the rains is undesirable, as also are very heavy falls when the cold-
weather crops are in the ground; and, finally, some rain is wanted
during the cold season. For the great staple of the western half of
the District it is not so important that there should be early rain,
though it is, no doubt, of advantage that the land should be prepared
in good time for the reception of the seed. What is wanted above
all, is steady rain in the months of July, August, September, and the
early part of October, without long intervals of dry, scorching
weather. This is especially the case when the seedlings have been
transplanted from the nurseries, where that mode of cultivation is
adopted.

Rice forms the staple crop in Murshidábád District, as elsewhere
in Bengal. The rice crop is divided into four great classes, known
as dus, akan, boro, and jáli. The dus crop, which is sometimes
also called bhadal, from the name of the month in which it is reaped,
is sown in April and May, and harvested in August and September.
It is a coarse kind of rice, and is chiefly retained in the District as
the food of the lower classes. It is usually grown on dry land, and
never in the marshes. Convenience of irrigation is the circumstance
that mainly governs the selection of land for its cultivation. Pro-
vided that water can be readily obtained, the dry or moist nature of
the soil is of secondary importance. Fields which border on rivers
or bháals are most frequently chosen. It is sown broadcast, and not
transplanted. There is one variety of the dus crop the cultivation
of which differs considerably from that which has been just described. It is distinguished from the common bhada by the name of kartiki, and is also known as jhanti. It is sown in July and reaped in October. It grows for the most part on moist lands, and is sometimes transplanted.

The dhan or haimantik is the principal crop of the District, and constitutes the bulk of the rice that is consumed by the well-to-do classes, and exported to foreign markets. It is sown in July and August, occasionally as late as September, and reaped in December and January. It generally undergoes one transplantation, but sometimes it is allowed to grow up as it is sown broadcast. Well-watered or marshy lands are best suited to its cultivation, though it can be grown on high lands. The dhan rice is subdivided into an immense number of subordinate varieties, which differ from each other in the fineness of the grain, flavour, fragrance, and other particulars. The following is a list of thirty-one of these varieties:—(1) Ghi kalá, (2) gandheswari, (3) chitrā sālī, (4) gandha malāti, (5) gangā-jāl, (6) dīdh rai, (7) laghu, (8) benāphuli, (9) balrāmbhaj, (10) rādhānī-pagal,—this name means literally, 'that which maddens the cook,' and implies that cooks cannot restrain themselves from eating up so fragrant a dish,—(11), sundar kalmā, (12) parbat jīrā, (13) krishna kālmā, (14) ora, (15) kanakchur, (16) kusam sālī, (17) sonā sālī, (18) parmanāna sālī, (19) dāhar nāgrā, (20) jhingā sālī, (21) nonā, (22) bānspul, (23) meghi, (24) bangotā, (25) rāngi, (26) kunchil, (27) rām sal, (28) játā gotā, (29) rādhanī, (30) dād khānī,—this is one of the varieties which is ordinarily known as table rice,—(31) neha kalma.

The boro is a coarse kind of marsh rice, sown in January or February, and reaped in April, May, or June. It grows on swampy lands, the sides of tanks, or the beds of dried up water-courses. It is transplanted, sometimes more than once.

The jālī rice is not much cultivated. It is sown in spring and reaped during the rainy season. It grows on low river banks, which remain moist even during the hot months owing to subsoil percolation.

It is doubtful whether any general improvement is taking place in the quality of the rice grown in Murshidabād. It is, however, reported by the Deputy-Collector, that within the last ten or twelve years signs of progress have been shown in the Kándī Subdivision. Some of the finer varieties of the dhan crop, such as ghi kalá, gandheswari, chitrā sālī, etc., have been introduced for the first time
into this tract of country; but owing to the want of a convenient market they are not grown to any large extent. The extension of the rice-growing area has been very marked during the last twenty years. The Subdivisional Officer of Kándi states that 'within this period the increase of cultivation has been about one-fifth of the total area, and lands which were formerly jungle and fallow are now worked.' It is not known that superior cereals have in any instance supplanted the inferior sorts. But inferior cereals, such as bajrā, chinā, etc., are so little cultivated in the District, that if rice or wheat were to be substituted for them the change might easily pass unnoticed.

Rice, when in the seed, is called bij or bichān; when it germinates, ankur; the young plant is jāwālī; the full-grown plant, gūhh dhān, just before it is in the ear, thor, when in ear, phuki. The grain until it is husked is known as simple dhān, after husking, it becomes chaul; and when cooked, it is bhāt or annā.

The solid preparations made from rice are—(1) Khāi, which is paddy or unhusked rice merely parched, the husks separating from the grain during the process of parching. (2) Murāi, which is khāi dipped in boiled gur or molasses. (3) Muri, a peculiar kind of husked rice, fried. (4) Chirā, unhusked rice boiled, then husked and beaten flat. (5) Chaul bhājā, or ordinary parched rice. (6) Pīstāk, or home-made cakes of parched or husked rice ground into flour. Pīstāk, or pithā, includes the following varieties:—(1) Puli, (2) saru chāktā, which consists of ground rice made into thin chapattis, and (3) malpudā, which is composed of ground rice fried in oil or ghi, together with plantains and sweetmeats. The liquid preparations made from rice are pachwai or rice beer, and rasi, a kind of spirit.

In the Barhampur market the price of a ser of common murki is about 3 annās and 3 pies, or nearly 2½d. per pound. Muri fetches 2 annās a ser, or 1½d. per pound; chirā, 1 annā 4 pies a ser, or 1d. a pound; khāi, 2 annās per ser, or 1½d. per pound. Barhampur is famous for the richer and more expensive sorts of murki which are to be found in its market, and are said to be unrivalled in Bengal. Their price is as high as 10 annās 8 pies a ser, or 8d. a pound. Chaul bhājā costs 10 pies a ser, or 5½d. per pound. Malpudā, fried in oil, sells at from 1 annā 6 pies to 2 annās a ser, or from 1d. to 1½d. per pound; when fried in ghi, it sells at 4 annās a ser, or 3d. per pound. Muri, murki, chirā, and khāi are sometimes made into buns and called movā, of which the price
follows that of the component parts. Safedā is made by grinding husked rice. It is never eaten in this form, but is an important ingredient in the preparation of many kinds of confectionery; it sells at 12 sers for the rupee, or 1d. per pound. Khud is the name given to the parings from cleaned rice, which are sold at 25 sers for the rupee, or about ½d. per pound. Tūs is the empty husk; and hundrā the pulverized rice and husk swept up after the process of husking and cleaning the rice is completed. Both are largely used as food for milch cows.

Cereals other than rice comprise wheat (gam) and barley (jab), both of which are sown in October and November, and reaped in March and April; and the following coarser grains, (1) bhurd, (2) chinā, (3) kodo, (4) mere, meruā, or miruā, (5) kowdān, (6) sial nejā, (7) syama. These seven are all sown in April or May, and reaped in August or September. They are either eaten boiled entire like rice, or ground into flour. Oats (jāi), bajri, and bhuttā are also cultivated, but only to a small extent.

Green Crops.—Peas (matar) are sown in October, and reaped in January and February. Gram (chana, chhold, or but) is sown in October and November, and reaped in February and March. The pulses cultivated are of various sorts, and include (1) common kaldi, which is sown in October and reaped in January; (2) más-kaldi, sown in September and reaped in January; (3) mug, sown and reaped at the same time as the preceding (of mug there are three varieties,—sonā mug, krishna mug, and gorī mug, of which the first is the best, and the last the coarsest); (4) arhar, sown in April and reaped in March; (5) musuri, sown in October and reaped in February and March. Khesāri is also sown in October and reaped in February and March. Barbad is sown in July and August and reaped in December. Beans (sim) are also sown in July and August and reaped in December. Kurī kaldi is sown in August and reaped in December and January.

Oil-Seeds.—Mustard (sarishd) is sown in October, and reaped in December and January. Rādi sarishd is sown in October, and reaped in March and April. Linseed (tīs) is sown in October, and reaped in February and March. Sesamum (tīl) is sown in July and August, and reaped in December and January. Surjyagongdā is sown and reaped with tīl.

Fibres are jute (koshd), flax (son), and hemp. These are all sown in May and June, and reaped in September and October. In
the case of hemp, it is to be remarked that, as a consequence of
the climate, the narcotic element is developed at the expense of
the fibres.

Miscellaneous.—Indigo (nil) is sown in October, February, and
April, and reaped in July and August. Mulberry (tut) is a perennial
plant, as also is pān or betel-leaf. Sugar-cane (īkshu) is sown in
March, and gathered in November and December.

Vegetables include amongst others—pātīl, which is sown in De-
cember and January, and gathered from March to November; and
bhūgu, of which there are two crops, the first and inferior one being
sown in July and August, and gathered in September and October;
the later and more valuable crop is sown in September, and gathered
from October to March. Radishes (mulā), onions (piyāj), chillies
(lankd), jhingā, etc. are sown and gathered at various seasons.

Area, Out-turn of Crops.—The area of the District of Mur-
shidābād, exclusive of the large rivers, was returned by the Boundary
Commissioner in 1874 at 2,462.44 square miles. The Census
Report, for the purpose of calculating all averages, takes the area at
2,578 square miles. The Revenue Surveyor (1852-55) ascertained
the area at that date, exclusive of the Ganges and the Bhāgarthī, to
be 1,595,265.20 acres, or 2,492.6 square miles. This last figure
must be adopted as the basis for estimating the agricultural area of
the District, because no other agricultural statistics are available
beyond those supplied by the Revenue Surveyor. Out of the total
area of 1,595,265.20 acres, he estimated that 213,739.11 acres, or
13.4 per cent., are waste, leaving 1,381,526.09, or 86.6 per cent.,
as cultivated and cultivable. The area actually under cultivation
is not otherwise distinguished. According to another principle of
classification, he estimated that 746.20 acres, or 0.46 per cent. of
the total area, were occupied by roads; 24,692.06 acres, or 1.54 per
cent., by jhils or marshes; 556.50 acres, or 0.3 per cent., by hills;
58,364.74, or 3.65 per cent., by long grass jungle and sand;
71,980.95, or 4.51 per cent., by tanks and river-beds (excluding the
area covered by the Ganges and the Bhāgarthī); 10,396.10, or
6.5 per cent., by mango topes; and 44,722.41 acres, or 2.80 per
cent., by the sites of houses. All these estimates refer to the con-
dition of the District twenty years ago. The total area was at that
time very nearly the same as it is at present; but the margin of
cultivation, as has been already mentioned, has advanced very
much since that date. The Subdivisional Officer of Kāndi states
that within the last twenty years the increase of cultivation has been about one-fifth of the total area. It is evident, therefore, that the proportion of the area now under cultivation must be very large. No figures whatever exist to show what portion of the total cultivated area is appropriated to the various crops. For the Headquarters Subdivision, the Collector hazards the following rough estimate:—Out of ten acres, 4 would be under rice, 3 under pulses, 2½ under wheat and barley, and ½ under miscellaneous crops. In the Subdivision of Kândî and Jangipur, the proportion under rice is very much greater.

It is quite impossible to present any estimate, even approximately accurate, of the total out-turn of the crops of the District. Indeed, it is most difficult to arrive at the fair yield per acre of any given crop, such as rice. The rent paid is no certain indication of the amount of the annual produce. Cultivators in different ranks of society will pay different rents for fields of the same quality and of similar position. The good \textit{āman} rice fields in the Jangipur Subdivision are let at Rs. 2/8 per bighá, or 15s. an acre, to ordinary \textit{rayats}; but ‘gentlemen farmers’ can obtain them for R. 1/8 to Rs. 2 per bighá, or 9s. to 12s. an acre. Again, even apart from this consideration, the risks caused by calamities of the season have much influence in determining the rate of rent, facility of irrigation ranking in the first place. Land which is highly productive, but liable either to drought or to inundation, pays a lower rent than land which is less productive but also less exposed to mischance. For example, in the Subdivision of Kândî there are fields paying Rs. 3 per bighá, or 18s. an acre, which yield a smaller out-turn than fields renting at half that rate. It would be useless, therefore, to do as has been done in other cases, and attempt to estimate the out-turn of paddy according to the rates of rent that may be paid. The only course open is merely to record the average produce in the various parts of the District, as returned by the Collector. In the Līlābāgh Subdivision 8 maunds of paddy per bighá, or 17 hundredweights an acre, are considered to be a fair yield. In the Jangipur Subdivision, the \textit{āns} crop yields about 6 maunds of paddy per bighá, or about 13 hundredweights an acre; the \textit{āman} crop about 7 maunds per bighá, or 15 hundredweights an acre. In this part of the District, the rent of \textit{āman} land varies from R. 1 to Rs. 4 per bighá, or from 6s. to 24s. an acre; and a good \textit{āman} harvest will yield, in a favourable season, as much as 11 maunds per bighá, or
24 hundredweights an acre. In the Kandi Subdivision, the average 
out-turn of paddy per bigha is 10 maunds, or 22 hundredweights 
an acre. In the southern parts of the Sadar or Headquarters Sub-
division, from 10 to 14 maunds of paddy would be the fair return 
for a bigha, or from 22 to 30 hundredweights an acre. In the 
north of this Subdivision this estimate has to be reduced to 7 or 8 
maunds per bigha, or 15 or 17 hundredweights an acre. Babu 
Pulin Bihari Sen of Barhampur (whose report is printed in pp. 
133-135 of The Journal of the Agricultural Society, Part I., new series, 
vol. ii. 1870) says that the average yield from a bigha of paddy 
land is from 6 to 7 maunds, or 13 to 15 hundredweights an acre; 
and that the maximum out-turn is 8, or in some places 12, maunds 
per bigha, i.e. 17 or 26 hundredweights for the acre.

For estimating the value of this out-turn, the value of common 
paddy may be taken at about 12 annas a maund, or 2s. 9d. per 
hundredweight. It must also be remembered that, in addition to 
the main rice crop, a second crop of gram, peas, oil-seeds, or 
vegetables is sometimes obtained from the same field. A crop of 
peas, raised on a field that has already borne a crop of paddy that 
year, would amount probably to 4 or 5 maunds per bigha, valued 
at Rs. 4 or Rs. 5; which would be about 9 or 11 hundredweights 
an acre, worth £1, 4s. od. or £1, 10s. od. A crop of linseed or 
gram would differ in quantity, but amount to about the same value. 
Hence it may be inferred that a bigha of paddy land will yield an 
out-turn varying from 6 maunds in the case of ordinary lands to 
15 maunds in the case of superior lands. Represented in rupees, 
the value of this out-turn may be said to range from Rs. 4/8 in 
the one case to Rs. 12/8 in the other. Changing the terms, an 
acre of land produces from 13 to 33½ hundredweights, worth from 
£1, 7s. od. to £3, 15s. od.

Condition of the Peasantry —It is difficult to determine the 
precise limit which may be considered to distinguish a large from a 
small holding, as it appears to vary in different parts of the District. 
Roughly speaking, a holding above 60 bighas, or 20 acres in extent, 
would be thought large; and a holding below 10 bighas, or about 
3 acres, very small. A holding of 32 bighas, or 11 acres, would 
be reckoned a fair-sized, comfortable farm for a husbandman. A 
pair of oxen may possibly be made to cultivate 20 bighas, or 7 
acres; but more usually the use of a pair of oxen would be limited 
to 16 bighas, or 5 acres, just one-half of the holding which has beer:
described as a fair-sized one. A 'plough' of land, therefore, may be estimated at about 16 bighás, or 5 acres. Such a holding does not enable its cultivator to live as comfortably as a respectable retail shopkeeper, nor does it, in general, place him in a condition equal to that of a labourer on a money wage of Rs. 8 or 16s. per month. This statement, however, must be understood as applying only to ordinary land in the greater part of the District. If any portion of the 15 bighás is capable of producing mulberry, the position of the cultivator is altogether altered. In Kándí Subdivision, also, the state of things is different, and the holder of 16 bighás is there in better circumstances than the shopkeeper. Paddy land, again, which produces two crops, may, with good management, enable the cultivator to earn as much as Rs. 8 or 16s. per month from a jót of 16 bighás; and instances of this, according to the Collector, are not rare.

The cultivators of Murshidábád District are deeply in debt. It is possible that they are not so entirely dependent upon the mahájans as the cultivators of Nadiyá, but they are much more embarrassed than the same class in the 24 Parganás.

The vast majority of the cultivators are tenants-at-will, but it is impossible to state what proportion these bear to the entire body of the peasantry. So far as the Records of the Collectorate have been examined, it appears that, up to the close of 1870, 111 rayats had established themselves, or been acknowledged, as possessing occupancy rights; and 30 rayats as possessing rights to hold in perpetuity, without being subject to enhancement of rent.

There is to be found in the District a certain small number of persons who own, occupy, and cultivate their own hereditary lands, without any zamindāir above them. They are mostly holders of lákhiráj (rent-free) or áímá (quit-rent) lands, and almost always have under them either sub-holders or labourers of some sort.

The Domestic Animals of Murshidábád are cows and oxen, buffaloes, horses and ponies, asses, sheep, goats, and pigs. Of these, oxen, and occasionally buffaloes, are used in agriculture; and horses, sheep, goats, and pigs are reared for the market. Dogs and cats swarm in every village. Ducks and geese are reared in many villages; and fowls are plentiful, especially on the high lands in the north. Pigeons are rather scarce. Turkeys are seldom reared in the District, as the demand for them is small; they are generally supplied from the Districts north of the Ganges. The value of an
ordinary cow is Rs. 10, or £1; of a pair of oxen, Rs. 30, or £3; of a pair of buffaloes, Rs. 50, or £5; a score of sheep fetch from Rs. 20 to Rs. 25, or from £2 to £2, 10s., in the country, and from Rs. 50 to Rs. 60, or from £5 to £6, in the towns; a score of kids six months old fetch about Rs. 20, or £2, in the country, and about Rs. 35, or £3, 10s., in the towns; a score of full-grown pigs fetch from Rs. 75 to Rs. 150, or from £7, 10s. to £15.

The Agricultural Implements in use include the following:—

1. The plough (.hdál or langál), composed of the joyál, or yoke; the is', or support; and the phal, or ploughshare. 2. The bidd, a large rake or harrow, formed out of a square or round block of wood, perforated by one row of iron teeth, and drawn by oxen. It is chiefly used in paddy fields to rake out the grass. 3. The koddál, or common mattock, the blade of which is usually set on the handle at an acute angle, and not at a right angle, as with the English-made instrument. It is chiefly used in trenching, but also in digging up the soil in gardens and orchards, where the plough cannot turn. 4. The mài, a clod-crusher or harrow, generally made of two large bamboos, with smaller ones fixed across them like the rungs of a ladder. It is used for breaking the clods and levelling the field after ploughing. Oxen are yoked to it, and the driver stands on it to lend additional weight. 5. The bānsdi, which is merely a single bamboo with ropes attached to the ends. It is used to level the ripe paddy before reaping. One man puts his weight on the bamboo, while others pull away at the ropes. 6. The nirándi or hoe, of which the iron blade is fixed at right angles to the handle. It is used for weeding. 7. The khontá, a wooden dibble, sometimes pointed with iron, used in transplanting. 8. The denṛndi, an instrument similar to the English mattock, used for turning up the soil of fields by hand-labour. 9. The kásti, a sickle with small teeth, used for cutting grass and reaping paddy. 10. The dho and kensúd, two kinds of bill-hook, used chiefly for cutting and tapping date-trees. 11. The phor, a sort of pick-axe or spud, being a small iron instrument used in weeding.

For the cultivation of a 'plough' of land, which amounts to about 16 bighás or 5 acres, a plough, a mattock, a harrow, a nirándi, a sickle, and a pick-axe are indispensable. The price of these necessary implements, together with a pair of oxen, would represent a capital of about Rs. 40, or £4.

Wages and Prices.—The rates of ordinary wages have risen of
late years. They are thus returned by the Collector, taking the rates in 1870 and in 1858:—In 1858, coolies received about Rs. 3 or 6s. per month; agricultural labourers, Rs. 4, or 8s., paid partly in food; smiths for agricultural implements, Rs. 6, or 12s.; smiths in towns, Rs. 6. 8, or 13s.; bricklayers, Rs. 6. 8, or 13s.; carpenters in the country, Rs. 6, or 12s.; carpenters in the towns, Rs. 6. 8, or 13s. In 1870, coolies received about Rs. 4 or 8s. per month; agricultural labourers, Rs. 5, or 10s., paid partly in food; smiths for agricultural implements, Rs. 8, or 16s.; smiths in towns, Rs. 10, or £1; bricklayers, Rs. 10, or £1; carpenters in the country, Rs. 8, or 16s.; carpenters in the towns, Rs. 10, or £1. The Collector, in his Annual Report for 1872-73, gives a table showing the average daily wages of the different classes of labourers. The rates do not materially vary from those already given for 1870, but the table is reproduced in this place as representing a different classification and mode of payment.

**TABLE SHOWING AVERAGE DAILY WAGES OF DIFFERENT CLASSES OF LABOURERS IN MURSHIDABAD DISTRICT FOR 1872-73.**

<table>
<thead>
<tr>
<th>Labourers (including silk spinners),</th>
<th>a. £.</th>
<th>a. p.</th>
<th>d.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>men,</td>
<td>2 0 to 2 6</td>
<td>3 to 3½</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. men, do. women,</td>
<td>1 6</td>
<td>2½</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. men, do. boys,</td>
<td>1 0 to 1 6</td>
<td>1½ to 2½</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masons,</td>
<td>3 0 , 4 0</td>
<td>4½ , 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carpenters,</td>
<td>4 0</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smiths,</td>
<td>4 9</td>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The prices of the common articles of food have also risen of late years, in a greater degree, apparently, than the rates of wages. Two tables are subjoined, the first of which shows the average price of common rice for the 34 years between 1836-37 and 1870-71; and the second shows the comparative prices of the various food stuffs in 1859-60, in the year of dearth 1866, and in 1870-71. The latter table corresponds with the one that has usually been given in the
Accounts of other Districts. The former table is especially valuable, as indicating how marked has been the increase in prices within the last few years. If a line be drawn at the year 1855-56, it will be observed that the average price of common rice, for the 20 years preceding that date, was 43 sers 1 chhatik for the rupee, or about 25. 7d. per hundredweight; while in the 14 years since that date, the price has averaged 27 sers 5½ chhatiks for the rupee, or about 45. 1d. per hundredweight. The contents of this first table have been supplied through the Collector by Babu Gurucharan Das, Deputy Magistrate of Kandi. In turning the values into English denominations, the ser has been taken, for the sake of convenience, as exactly equivalent to 2 pounds avoirdupois:—

Table I. Showing the Price of Common Rice in Murshidabad District for the 34 Years from 1836-37 to 1870-71.

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount per rupee</th>
<th>Price per cwt</th>
<th>Year</th>
<th>Amount per rupee</th>
<th>Price per cwt</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836-37</td>
<td>44.0</td>
<td>0.9</td>
<td>1853-54</td>
<td>44.0</td>
<td>0.9</td>
</tr>
<tr>
<td>1837-38</td>
<td>38.7</td>
<td>1.11</td>
<td>1854-55</td>
<td>49.7</td>
<td>2.3</td>
</tr>
<tr>
<td>1838-39</td>
<td>55.0</td>
<td>0.0</td>
<td>1855-56</td>
<td>45.13</td>
<td>2.5</td>
</tr>
<tr>
<td>1839-40</td>
<td>45.13</td>
<td>2.5</td>
<td>1856-57</td>
<td>33.0</td>
<td>3.4</td>
</tr>
<tr>
<td>1840-41</td>
<td>34.13</td>
<td>3.2</td>
<td>1857-58</td>
<td>26.9</td>
<td>4.2</td>
</tr>
<tr>
<td>1841-42</td>
<td>40.5</td>
<td>2.9</td>
<td>1858-59</td>
<td>22.0</td>
<td>5.1</td>
</tr>
<tr>
<td>1842-43</td>
<td>39.9</td>
<td>2.9</td>
<td>1859-60</td>
<td>24.15</td>
<td>4.6</td>
</tr>
<tr>
<td>1843-44</td>
<td>45.1</td>
<td>2.6</td>
<td>1860-61</td>
<td>28.10</td>
<td>3.11</td>
</tr>
<tr>
<td>1844-45</td>
<td>44.0</td>
<td>2.6</td>
<td>1861-62</td>
<td>38.7</td>
<td>2.11</td>
</tr>
<tr>
<td>1845-46</td>
<td>53.3</td>
<td>2.1</td>
<td>1862-63</td>
<td>33.0</td>
<td>3.4</td>
</tr>
<tr>
<td>1846-47</td>
<td>40.2</td>
<td>2.9</td>
<td>1863-64</td>
<td>36.10</td>
<td>3.1</td>
</tr>
<tr>
<td>1847-48</td>
<td>29.5</td>
<td>3.10</td>
<td>1864-65</td>
<td>24.15</td>
<td>4.6</td>
</tr>
<tr>
<td>1848-49</td>
<td>36.10</td>
<td>3.1</td>
<td>1865-66</td>
<td>13.15</td>
<td>8.0</td>
</tr>
<tr>
<td>1849-50</td>
<td>49.7</td>
<td>2.3</td>
<td>1866-67</td>
<td>11.12</td>
<td>9.6</td>
</tr>
<tr>
<td>1850-51</td>
<td>44.11</td>
<td>2.6</td>
<td>1867-68</td>
<td>29.5</td>
<td>3.10</td>
</tr>
<tr>
<td>1851-52</td>
<td>38.2</td>
<td>2.11</td>
<td>1868-69</td>
<td>30.7</td>
<td>3.8</td>
</tr>
<tr>
<td>1852-53</td>
<td>44.0</td>
<td>2.6</td>
<td>1869-70</td>
<td>29.5</td>
<td>3.10</td>
</tr>
</tbody>
</table>
TABLE II. SHOWING THE PRICES OF FOOD STUFFS IN MURSHIDABAD DISTRICT FOR 1859-60 AND 1870-71, WITH THE MAXIMUM PRICE IN 1866.

<table>
<thead>
<tr>
<th></th>
<th>1859-60</th>
<th>1870-71</th>
<th>1866</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Per maund.</td>
<td>Per cwt.</td>
<td>Per maund.</td>
</tr>
<tr>
<td>Best cleaned rice or</td>
<td>r. a.</td>
<td>s. d.</td>
<td>r. a.</td>
</tr>
<tr>
<td>bānphul</td>
<td>4 0</td>
<td>10 11</td>
<td>5 0</td>
</tr>
<tr>
<td>Common rice</td>
<td>1 12</td>
<td>4 9</td>
<td>1 10</td>
</tr>
<tr>
<td>Best unhusked rice or paddy</td>
<td>1 6</td>
<td>3 9</td>
<td>1 2</td>
</tr>
<tr>
<td>Common unhusked rice or paddy</td>
<td>1 4</td>
<td>3 5</td>
<td>1 0</td>
</tr>
<tr>
<td>Cleaned barley</td>
<td>1 4</td>
<td>3 5</td>
<td>1 4</td>
</tr>
<tr>
<td>Unhusked barley</td>
<td>1 4</td>
<td>3 5</td>
<td>1 4</td>
</tr>
<tr>
<td>Wheat</td>
<td>2 0</td>
<td>5 5</td>
<td>2 4</td>
</tr>
<tr>
<td>Inferior wheat</td>
<td>1 12</td>
<td>4 9</td>
<td>2 0</td>
</tr>
</tbody>
</table>

The Collector, in his Annual Report for 1872-73, gives the current prices for that year as follows:—Rice, first quality, ranged from 16 sers 3 chhatāks to 20 sers 5 chhatāks for the rupee, or from 6s. 11d. to 5s. 6d. per hundredweight; rice, second quality, from 19 sers 4 chhatāks to 25 sers 6 chhatāks for the rupee, or from 5s. 10d. to 4s. 5d. per hundredweight; wheat, from 12 sers 6 chhatāks to 24 sers 4 chhatāks for the rupee, or from 8s. 5d. to 4s. 7d. per hundredweight; barley, from 29 sers 5 chhatāks to 40 sers for the rupee, or from 3s. 10d. to 2s. 8d. per hundredweight; bajrd, from 24 sers 3 chhatāks to 32 sers for the rupee, or from 4s. 7d. to 3s. 6d. per hundredweight; gram, from 25 sers 2 chhatāks to 33 sers 5 chhatāks, or from 4s. 5d. to 3s. 4d. per hundredweight. The Collector adds that, 'As a general rule, prices are lowest in April, May, and June,—the months following the reaping of the cold-weather crops. The difference of price on the same date in the various markets is sometimes considerable, and it would appear
that grain merchants are somewhat remiss in taking advantage of the changes of the market and transferring their stocks.’

It may perhaps be mentioned in this place, that, according to the native chronicler, the price of rice (unhusked paddy) in the city of Murshidábád during the rule of Murshid Kull Khán, in the early part of the eighteenth century, was 4 maunds for the rupee, or about 8d. per hundredweight.

**Weights and Measures.**—The European measure of time is in use in the large towns. The native measures of time are these: 7½ dandas = 1 prahar; 8 prahars = 1 dibd-rát (a day, and night); 7 dibd-rát = 1 sapátha (a week); 2 sapáthas = 1 paksha (a fortnight). The mán, or month, varies from 29 to 32 days. The batsár, or year, consists of twelve months or 365 days. When compared with English standards, the danda is made equal to 24 minutes, and the prahar to 3 hours.

Measures of quantity proper are not much in use, as commodities, almost without exception, are sold by weight and not by quantity. Country spirits are measured at the distilleries according to the English liquid measure. Paddy is also sold by quantity, in baskets, each of which contains a certain recognised volume or capacity. The denominations of the paddy baskets are as follow:—20 hdtúds or aris = 1 bis; 16 bis = 1 paúti or kahán.

The standard of weight is universally the ser, of which the fractions and multiples are always constant. The ser itself, however, varies greatly in different parts of the District. These variations are commonly expressed in terms of the tolá; the tolá itself being the weight of a rupee, and thus ultimately the theoretical unit of weight. The standard ser, which is equivalent to 2·205 pounds avoirdupois, and the counterpart of the metrical kilogramme, contains 80 tolás. This ser is only in use in the larger towns. In the villages, the ser is usually estimated to contain 82½ tolás; but in some parts of the Kándí Subdivision the ser contains only 58½ tolás, and in other parts 60 tolás. Throughout this Account the ser has been roughly taken, for purposes of easy calculation, as exactly equal to 2 lbs. The denominations of the ser are as follow:—4 kanchás = 1 chhaták; 4 chhatáks = 1 pod; 4 pods = 1 ser; 5 ser = 1 pasuri; 8 pasuris = 1 man or maund.

The measure of distance is thus formed:—18 buruls (inches) = 1 háth (cubit); 2 háthys = 1 gas (yard); 2 gas = 1 naí or káthá; 20 káthás or 80 háthys = 1 rasi or bighá; 88 rasis = 1 kos (two miles);
4 kos = 1 joyan. The above terms are primarily applicable to linear measure; and the table of square measure is thus based upon them:—16 chhaltks = 1 katha; 20 kathás = 1 bigha. The standard bigha is precisely equivalent to 14,400 square feet, or 1600 square yards, which is 33 of the English acre. This bigha is reported to be the one most commonly adopted in all parts of the District. In pargana Plassey (Palasî), however, a second bigha is in use by the side of the standard bigha; and both of these have been recognised by judicial decision. This local bigha is composed of 55 yards, each of which are estimated to contain only 29 inches. According to this estimate, the local Plassey bigha would contain 17,666 square feet, or 1963 square yards, equivalent to 405 of an acre. A second local bigha is said to be in force in certain villages of pargana Kumárpurát, composed in the regular way of 80 ḍhiths, but each of these ḍhiths is 19\(\frac{1}{2}\) inches instead of 18 inches. This bigha would therefore contain 16,888 square feet, or 1878 square yards, equivalent to 388 of an acre. In all calculations throughout this Account, the bigha has been taken approximately at one-third of an acre.

Day-Labourers.—There is in Murshidábâd District a considerable class of labourers who neither own nor rent land; but the Collector is of opinion that no marked tendency exists towards the further growth of this class. It is chiefly composed of Santáls and other aboriginal tribes from the north-western frontier of the District. Day-labourers are largely employed in cultivating the lands of others, especially in the case of mulberry land. They are paid money wages in the majority of cases, and always in the sowing season; but at harvest time they receive a certain share of the crop. When so remunerated, they are called krishtás. The krishtás, though receiving a portion of the produce, supply their manual labour only, and do not contribute in furnishing either the cattle or any portion of the seed, nor have they any interest whatever in the land. They are to be carefully distinguished from the bárgáits or bháj-holders, who abound in every part of the District. These bárgáits form a special class of the agricultural population, being not properly labourers, nor yet cultivators of their own fields. They possess rights, which amount almost to a metayer species of tenure, in the lands which they cultivate. The conditions of their holding are, that they retain a fixed share of the produce, which is usually one-half, and supply both seed and cattle. Such is the general outline of the bháj system, which admits of many variations
of detail. The owner of the land and the bārgīit may contribute in varying proportions to the entire expenses of cultivation, and the share of the out-turn awarded to each may vary in a corresponding proportion.

Children often work in the fields. The charge of cattle is their especial duty, and they are also largely employed in the cultivation and care of the mulberry. Women are hardly ever to be seen engaged in agricultural operations, except in mulberry fields.

Spare Land.—There is not a great quantity of spare land in Murshidābād District, according to the strict sense of the term. There is very little land that is waste, except in the case of the jhilis and marshes. These are pretty numerous, but are not entirely uncultivated, for at certain seasons of the year they yield crops of some sort. Apart from the marshes, there is but a small amount of uncultivated land. The Revenue Surveyor (1852-55) estimated that out of a total area of 1,595,265 acres, about 213,739 acres were waste, being 13'4 per cent. of the whole. No figures of a later date exist, but there can be little doubt that the limits of cultivation have advanced rapidly within the last twenty years. The Collector states that the average rate of rent in Murshidābād is very low, as compared with other Districts. This circumstance would seem to indicate that the competition for land is not excessive. The land tenures do not as a rule present any features especially favourable either to the landlord or the tenant. In the south of the District, however, the utbandi tenure of Nadiyā is to be found, being not uncommonly known under the expressive name of fastī jamā. The peculiarity of this tenure consists in the circumstance that the cultivator only pays rent for the quantity of land that he may happen to have cultivated during the year, and that the amount of the rent is regulated by the nature of the crop. The Collector states that in Murshidābād the rent of such holdings is paid in kind, and is determined also by the actual amount of the produce. These tenures are usually created for short terms, and are then renewed. It has not been noticed that their number is tending either to increase or to diminish.

Land Tenures.—The following account of the land tenures in Murshidābād is mainly derived from a report drawn up by Bābu Bankim Chandra Chatarji, Deputy-Collector, and dated October 18, 1873.

The tenures of the District may be divided into four classes:
(1) Those which pay revenue direct to Government; (2) those which are in the hands of middle-men; (3) cultivators' holdings and miscellaneous tenures; (4) rent-free estates, and estates paying a quit-rent.

(1) Estates paying Revenue direct to Government include samindârs proper and independent tâlûks, together with such minor estates as have either been resumed or created by alluvion, etc., since the date of the Permanent Settlement. The total number of these estates in 1870-71 amounted to 2853, and the number of proprietors to 5040. The net amount of land revenue in the same year was £133,062, 10s. od. In 1873, the number of proprietors had increased to 2973, as recorded on the road-cess register. These numbers do not represent either the number of the samindârs, or even the number of estates, in the popular sense of these words. They include the dîmâs, or estates paying only a quit-rent, which will be described in detail on a subsequent page (p. 122).

(2) Tenures held by Middle-Men include patnîs, with their subordinate divisions, maskuri and shikni tālûks, istimrâris, ijârâs, maurustis, and jots. Of these, the istimrâri tenure alone dates in its integrity from before the Permanent Settlement. It is held at a fixed rate of rent, is both hereditary and transferable, and may be said to confer full rights of property. It is, however, of rare occurrence in this District. Maskuri tālûks are estates which were not created into independent tālûks by the operation of section 5 of the Permanent Settlement Regulation. They continue to be dependent upon the larger samindâris of which they form a part, to the extent of paying their Government revenue through the superior samindâr. In all other respects they confer full rights of proprietorship. They were especially numerous in the old samindâr of Râjshâhi, which included some portion of the present District of Murshidâbad. The Deputy-Collector states that they are not now very common, and are chiefly to be found in the pargând of Mahâlandi, which formerly belonged to the Râjâ of Râjshâhi. In other pargânds they are rarely to be met with. They are usually liable to very small sums as rent, and enjoy a large profit. Shikni seems to be merely another name for the maskuri or dependent tāluk, being usually adopted in pargânds Khagrâm and Murâripur. The patni tenure is said to have been first created by the Mahârajâ of Bardwân, in order to secure the regular receipt of his rents. It was legalized by Regulation viii. of 1819. It consists of a tâluk
LAND TENURES.

held in perpetuity at a fixed rent. It is liable to sale for arrears of rent; but its chief peculiarity is, that the tenure may be altogether extinguished by the sale of the parent samindâr for arrears of Government revenue. Beneath the patni comes a series of subordinate tenures created by successive sub-infeudations, each with rights similar to those of the original patni. These are known as dar-patnis, se-patnis, daradar-patnis, and so on. It would appear that this mode of sub-infeudation is especially common in Murshidâbâd District. The road cess returns, which are only partial in their extent, show that the patnis form 41 per cent. of the total number of intermediate tenures, and dar-patnis a further 12 per cent. ‘Most large estates are let out to one or more patnidârs; under each patnidær flourish dar-patnidârs; under whom again are to be found se-patnidârs, and sometimes a fourth class of daradar-patnidârs. Nor is this the end of the chain. Under the daradar-patnidâr, there often crops up the ijârâdâr, the mauruclidâr, the ganthidâr, or other subordinate tenant. Indeed, it is not uncommon to find the mere ganthidâr or jôtidâr subletting the land to a fresh tenant, whom he miscalls a patnidâr; and thus the entire series may commence anew. One or two instances will serve to illustrate this rage for subletting. In a case where the names are ascertained, the samindâr, has leased his estate in patni for Rs. 371, has taken it again into his own possession for Rs. 486, and forthwith relets it in se-patni for Rs. 518.’ The Collector believes that such cases are by no means unusual. He found, in connection with a case which came before him, that a samindâr was himself a jôtidâr in respect of a portion of his own estate, which he had leased out in patni. ‘Again, Kumâr Pratâp Pâinâm is the largest estate in the District, paying a Government revenue of Rs. 182,327. It contains no less than 132 patni tâlûks. Under these are the dar-patnis, of which 94 have been ascertained to exist. Of se-patnis only 29 are known; and of patnis in the fourth stage the number is, of course, still smaller. There are, besides, ijârâs held directly under the estate, and also ijârâs under the several patnis; the total number of ijârâs being 18. The estate contains also a few maurusîs, or large jôts which have risen to the rank of middle-men’s tenures, and about 3000 rent-free tenures.’ The Collector is of opinion that this process of sub-infeudation is due in great part to pressing requirements at certain times for ready money. It is, he believes, almost invariably the case that when a lease of the patni series is granted, there is a cash bonus given,
as well as an agreement to pay an annual fixed rent. The temptation to get rid of the trouble and uncertainty of collection, and to obtain a lump sum for the celebration of a pujd, or of a wedding ceremony, must still be very strong. Jdt is the name usually applied in Murshidabad District to those tenures which are elsewhere called maursis, ganthis, hawaldas, etc. These tenures are hereditary and transferable, and are held at a fixed rate of rent. The origin of the tenure, as the name of jdt implies, is to be found in cultivators' holdings at a definite rent; but the holders have ceased from various reasons to till the soil themselves, and have sublet to the actual husbandmen. 'The great mass of the Hindu cultivators holding permanent tenures have disappeared from the ranks of the cultivating classes. The prosperous Hindu always attempts to leave the ploughman's sphere of life, and to rise into the next higher rank. As soon as he finds he can afford it, he sublets his land, and the industrious worker sinks into the respectable drone. This observation is less applicable to Musalmans.' The maursi proper differs somewhat from the jdt. It is a hereditary tenure, but the right to alienate depends upon local custom, which in Murshidabad District is favourable to alienation. Unless protected by express stipulations in the lease, the maursiddar remains liable to enhancement of rent. These tenures are sometimes granted for cultivation, but more often for the creation of dwelling-houses, gardens, plantations, and similar purposes. The ijdr is a lease of a temporary character, of which the conditions are almost always governed by a written contract. The term is usually short, and the ijdrdadr cannot create subordinate tenures to endure longer than his own lease, nor can he alienate in any way. The road cess returns, though they cannot be accepted as giving the total number of intermediate tenures in the District, are yet interesting as furnishing an approximate estimate of the proportion in which the several tenures prevail in the different pargans. 'The extensive pargand of Kumdr-Pratap heads the list both in patnis and dar-patnis. In Fathisinh, ijdrds appear to be more in vogue, being in number as opposed to 42 of the patni class. The shikmis are most numerous in the pargans which lie to the west of the Bhagirathi. Of maskuri taluks no less than 72, or nearly seven-eighths of the total number, lie in the one pargand of Mahiandri. The maursi tenures are most numerous in pargand Fathisinh, where the majority of the dimd or quit-rent estates are also to be found.'
(3) Cultivating and Miscellaneous Tenures.—Apart from utbanda or fasti jamá tenures, there are no peculiarities in the holdings actually held by cultivators in Murshidábád. The utbandi is pre-eminently a Nadiyá tenure, and is found for the most part in the southern part of this District, and especially in paraganá Palási (Plassey), which till lately was entirely included within the District of Nadiyá. This tenure has already been mentioned in connection with the subject of spare lands (p. 115). Its essential feature is, that the husbandman only pays rent for the actual quantity of land which he has cultivated during the year, and that the amount of his rent is determined by the nature of the crop he has grown. The old classification of cultivators’ holdings was into those of the khud-khást or resident rayats, and those of the píi-khást or non-resident rayats. In the early history of British land legislation in India, this distinction was of primary importance. After the desolation of Bengal by the great famine of 1770, there was in every village more land than the survivors could properly cultivate, and migratory bands of peasants had to be invited to settle on the deserted tracts. From the necessities, probably, of this situation, there resulted the superior privileges granted to the resident cultivators. But a century of peace and plenty has obliterated the real meaning of this classification, which now survives only as a legal tradition. Another classification of cultivators’ holdings might be made, according to the form in which the rent is paid. The great majority of the peasants pay in hard cash, and their tenure is then called hari; but payment in kind is not uncommon, in which case the tenure is known as khámár or bhíj. The word khámár expresses strictly that the rent is paid in kind, but it is also extended to lands that form the home-farm of the zamindár or other superior landlord. In this latter case the term used is often khis khámár. The bhíj or bárgá tenure is of a metayer character, the produce being shared in a fixed proportion (frequently in equal moieties) between the cultivator and the landlord. This tenure has already been alluded to on a previous page under the heading Agricultural Labourers (p. 114). Lastly, the holdings of the cultivators may be arranged in the three great divisions which are recognised by the present law, and which alone are of much practical importance:—(1) Tenures held at a fixed rate of rent; (2) tenures held with a right of occupancy, but liable to enhancement of rent; (3) tenures held at the will of the landlord. In the first case the
tenant is substantially the full proprietor of the soil, subject merely
to the payment of a determinate rent-charge to the landlord. The
tenure is hereditary, and may also be transferred by sale or devise.
As has already been mentioned, many of these permanent jôds have
been raised into the class of intermediate tenures, owing to their
holders choosing the position of middle-men, and subletting their
little plots to a lower class of cultivators. There can be no doubt,
also, that a great many of these tenants, with a legal right to hold
without enhancement of rent, have been depressed by their landlords
into the lower rank of mere occupancy rayats. The Deputy-Col-
lector states that 'increased rents have been obtained from them
by unscrupulous zamindârs, who can unfortunately effect this
object by fraud or force. The mere demand is often sufficient, for
the cultivator thinks it useless to insist on his rights and contest
the will of the zamindâr. Even when the rights are in theory
respected, the permanent holder is in practice reduced to the level
of the rest, by means of illegal, and unrecognised, but irresistible
exactions. The operation of these causes is rapidly diminishing
the total number of permanent holdings.' The Collector states that
the vast majority of the cultivators are mere tenants-at-will, and
furnishes no approximate estimate of the numbers of the other two
classes. As has already been stated (see page 108), up to 1870
111 cultivators had established rights of occupancy, and only 30
had been recognised by the Courts as entitled to hold without
enhancement of rent.

The Deputy-Collector enumerates the following miscellaneous
tenures:—(1) Riâstu, or homestead land, which generally pays the
highest rent. This land is often let on a peculiar tenure, which is
both hereditary and transferable according to the custom of the
locality, which varies throughout the District. (2) Bâgât, or land
granted for gardens or plantations, which commands the highest
rent next after bâstu. The tenure of this land is also hereditary
and transferable by custom. (3) Talâkar, or the lease of a fishery,
which gives no rights to the soil covered by the water, but merely
to the taking of the fish. (4) Talâkar, or the right to the dried-up
bed of a fishery. (5) Banâkar, or the right to collect forest pro-
duce. (6) Ghâskar, or the right to cut grass. (7) Phâlkar, or the
right to gather fruit from growing trees. As an instance of the
assignment of a similar right, supposed to attach to the possession
of land, the Deputy-Collector gives the case of an iûdrâ or lease of
levying tolls on boats mooring by the river side. Such a lease was granted for the bank of the Ganges at Bhagwângold, but the practice has now been put down.

Service Tenures or châkrâns lands are still very common in Murshidâbâd District. They are rent-free, inasmuch as they do not pay any rent to the samindârs; but they must be carefully distinguished from revenue-free tenures (Class IV.), which are exempt from the Government revenue. The most numerous of the châkrâns lands are those known as pâibân, which are assigned for the support of the village police. The old village community has so entirely decayed, that it is now difficult to find any other class of public servants holding rent-free lands, except the kotwâls and, very rarely, the mandals or head-men also. It is by no means uncommon, however, to find private servants, i.e. the servants of particular families of landowners, holding service grants of rent-free land. In this case, as in others, the samindâr has come forward to assume the collective body of rights which the village has lost. Not long ago it must have been the general custom for landholding families to pay for almost all kinds of service by grants of land in perpetuity. The services have now in many cases ceased to be performed, or even demanded, but the lands remain rent-free. The family priest was often thus paid; so was the family barber, the potter who furnished crockery, and the drummer who beat the tom-tom at the Durga puja, the naubat-players who supplied music on festive occasions, the sellers of vegetables and plantain-leaves, the flower sellers, the modeller in clay, and the painter by whose aid Durga is annually enshrined in the halls of her votaries; all these, together with palaquin-bearers, fishermen, sweepers in ordinary and sweepers extraordinary, used to be, and often still are, paid in land for their services or their goods. The châkrâns lands are most numerous in the western half of the District, in tracts which once formed parts of the ancient samindâris of Birbhûm, Râjshâhi, and Fathusinh.'

(4) Revenue-Free Estates.—This class of tenures is largely represented in Murshidâbâd District, but it possesses few features which are not common to the rest of Bengal. The total number of lâkhirîj or revenue-free estates on the District Register is 482; but of these, many, of course, are extremely small. Both the large and the small ones are to be found most abundantly in parzând Asâd-nagar, the Fiscal Division which contains the greater part of the city of Murshidâbâd. The Nawâb is himself the largest lâkhirîj
holder in the District. His rammahs or deer parks, which come under this category, are very extensive; and he owns, besides, several large revenue-free mahals. Of these, one is valued at £400 per annum, another at £218, and a third contains 1000 acres. The Deputy-Collector states that 'there are but few rent-free holdings of which the traditional origin, dating within the past one hundred years or so, does not survive in the holder's family.'

Somewhat apart from the revenue-free estates proper, come the dimäs or quit-rent tenures. These are charitable grants for Muhammadan uses; and though they do pay revenue, its amount is always small and often only nominal. Aims are very capricious in their distribution, and in Murshidâbâd abound in parganâ Fathisinh, which lies to the south-west of the District. Their precise number has not been ascertained, but the Deputy-Collector believes that the total for the District may be put at about 700. Of these, by far the majority are to be found in the parganâ already mentioned, as may be inferred from the following calculations that have been made by the Deputy-Collector. It must be premised that dimäs are always of extremely small area, and that they appear for the most part among the revenue-paying estates on the roll of the District. 'That roll contains 2973 estates, including sharers with separate accounts, of which total 947, or one-third, lie in parganâ Fathisinh. Again, of these 947, only 56 pay more than £10 per annum as Government revenue. It may fairly be assumed that the greater number of the remaining 891 are dimäs paying less than £1 a year. According to a second principle of calculation, the same result may be thus reached. The total area of the District is 2578 square miles, and the average area of a (road cess) estate is *8*6 of a square mile. The area of parganâ Fathisinh is 216.86 square miles, so that the average area of an estate in that parganâ is only *23* of a square mile. A single estate, or rather two halves of a single estate, paying about £9000 of revenue, occupies a very considerable portion of Fathisinh. The precise area of this estate is not known, but it is clear that the average size of an dimäs must be below one-fourth, and possibly below one-eighth of the average size of all estates in the District.'—'Why the dimäs should be so plentiful in this part of the District does not appear. The grantees are usually resident Musalmâns; but there is no reason to suppose that the grants were made directly by the Muhammadan Governor of Murshidâbâd. The estate of Fathisinh is one of the oldest in the
District, and so far back as its history can be traced, it has almost always been in the possession of a Hindu family. It is known also, as a matter of fact, that the dimís have been created by the Hindu zamindârs. It can only be inferred that they owe their origin to fear rather than to favour.'

The Collector reported in 1870 that 'there was no ground for supposing that most of the land of the District had passed out of the hands of the sadr zamindâr into those of intermediate holders.' It would appear, however, from the later and more definite information that has been embodied in the foregoing description of land tenures, that good grounds do exist for assuming that the zamindârs of Murshidâbâd have to a great extent lost the direct hold over their own estates.

The Rates of Rent paid in Murshidâbâd District may be said to depend for the most part upon certain local classifications. These distinctions are based, partly upon the productive qualities of the soil, and partly upon the agricultural uses to which the lands are devoted. With reference to their degrees of fertility, lands are arranged in three classes:—(1) Awâl, or first class; (2) doem, or second class; and (3) siyem, or third class. The average rent paid for these several classes of land varies in different parts of the District. The first class pays from Rs. 2 to Rs. 4 per bighâ, or from 12s. to 24s. an acre; the second class from Rs. 1. 4 to Rs. 1. 12 per bighâ, or from 7s. 6d. to 10s. 6d. an acre; and the third class from R. 0. 5 to R. 1. 0 per bighâ, or from 1s. 10d. to 6s. an acre. There is also a species of land, known as kâin châl, which is generally considered to be even superior to the âwâl, or first class. It borders on water, whence it can be easily irrigated, and rents at above Rs. 3 per bighâ, or 18s. an acre. According to the uses to which lands are put, they are divided into at least twenty classes:—(1) Bâstu, or homestead land; (2) udâbâstu, or land adjoining the homestead; (3) dhakai bâstu, or that which is one degree further removed from the homestead; (4) choan-bâstu, or abandoned homestead land; (5) bâgât, or orchards and gardens; (6) bâns, or bamboo land; (7) sâli, or rice land; (8) sômâ, or land for cold-weather crops; (9) âwâl ikuri, a hollow between two eminences, which sometimes contains water; (10) saribâtî or khâmâr, the ground where grain is threshed and stored; (11) doem-dâli, eminences bordering on ekuris-matidî, which are liable to be flooded; (12) kuchi, or another kind of lands which bear cold-weather crops; (13) tâli, or land which is
dried up and waste, but capable of being again cultivated; (14) jol, or hollows; (15) jaltchāri, or smaller hollows; (16) bāli, or sand; (17) ghds-dāngā, or pasture land; (18) nāik-patīt, or waste lands which are cultivable; (19) shārigāri, or spots where manure and filth are deposited; (20) pukhur, the site of tanks. Finally, crop-bearing lands are again classified according to the crops they bear. Concerning these it is only necessary to state, that fields which have once borne an exhausting crop, such as dāman rice or wheat, can bear no second crop that year. Fields which produce dūs rice generally yield a second crop of pulses, gram, etc., which are known as chāitolī or spring crops. Lands which produce perennial crops, such as mulberry and pān leaves, are of course incapable of bearing any other.

The following rates of rent prevailing in different parganas are extracted from lists furnished by the Collector in 1870. They show the rates prevailing before the year 1859, taken from the kānnungo settlements, as compared with those that have been fixed by the Revenue Courts since Act x. of 1859 came into force.

Pargana Nāwanagar, before 1859:—Bāstu, Rs. 2. 8. 0 per bighā, or 15s. an acre; udbāstu, Rs. 1. 4. 0 per bighā, or 7s. 6d. an acre; high land, second class, Rs. o. 14. 0 per bighā, or 5s. 3d. an acre; high land, third class, Rs. o. 12. 0 per bighā, or 4s. 6d. an acre. Since Act x. of 1859:—Bāstu, Rs. 8 per bighā, or 48s. an acre; udbāstu, Rs. 4 per bighā, or 24s. an acre; high land, second class, Rs. 1. 6. 9 per bighā, or 8s. 6d. an acre; high land, third class, Rs. 1. 2. 0 per bighā, or 6s. 9d. an acre. Pargana Dhāwā, before 1859:—Middling land, from Rs. 2. 2. 0 to Rs. 2. 10. 0 per bighā, or from 12s. 9d. to 15s. 9d. an acre; high land, second class, Rs. 1. 5. 0 per bighā, or 7s. 10d. an acre. Since Act x. of 1859:—Middling land, Rs. 3. 13. 0 per bighā, or 22s. 10d. an acre; high land, second class, Rs. 1. 14. 0 per bighā, or 11s. 3d. an acre. Pargana Murāripur, before 1859:—Bāstu, Rs. 7. 8. 0 per bighā, or 45s. an acre; udbāstu, Rs. 3. 12. 0 per bighā, or 22s. 6d. an acre; rice land, Rs. 1 per bighā, or 6s. an acre. Since Act x. of 1859:—Bāstu, Rs. 5 per bighā, or 30s. an acre; udbāstu, Rs. 2. 8. 0 per bighā, or 15s. an acre; rice land, from Rs. o. 6. 6 to Rs. o. 11. 0 per bighā, or from 2s. 5d. to 4s. 1d. an acre. Pargana Patkābāri, before 1859:—Bāstu, Rs. 7. 8. 0 per bighā, or 45s. an acre; udbāstu, Rs. 3. 12 per bighā, or 22s. 6d. an acre; garden, from Rs. 2. 8. 0 to Rs. 5 per bighā, or from 15s. to 30s. an acre; mulberry, Rs. 1 per
bighá, or 6s. an acre; pulses, Rs. o. 12. 0 per bighá, or 4s. 6d. an acre. Since Act x. of 1859: —Bástu, Rs. 6. 4. 0 per bighá, or 37s. 6d. an acre; udbástu, Rs. 3. 4. 3 per bighá, or 19s. 7d. an acre; garden, from Rs. 2. 8. 0 to Rs. 5 per bighá, or from 15s. to 30s. an acre; mulberry, Rs. o. 12. 0 per bighá, or 4s. 6d. an acre; pulses, Rs. o. 12. 0 per bighá, or 4s. 6d. an acre. Parganá Ahadnagar, before 1859: —Bástu, from Rs. 7. 7. 0 to Rs. 10. 10. 0 per bighá, or from 44s. 8d. to 63s. 9d. an acre; udbástu, Rs. 3. 3. 0 per bighá, or 19s. 2d. an acre; mulberry, Rs. 3. 3. 0 per bighá, or 19s. 2d. an acre; garden, Rs. 2. 8. 0 per bighá, or 15s. an acre. Since Act x. of 1859: —Bástu, Rs. 5. 2. 0 per bighá, or 30s. 9d. an acre; udbástu, Rs. 2. 9. 0 per bighá, or 15s. 4d. an acre; mulberry in homestead land, Rs. 3 per bighá, or 18s. an acre; mulberry in village land, Rs. 2. 2 per bighá, or 12s. 9d. an acre; mulberry in the field, Rs. 1. 4 per bighá, or 7s. 6d. an acre; garden, Rs. 6 per bighá, or 36s. an acre. Parganá Rajsháhí, before 1859: —Bástu, Rs. 5 per bighá, or 30s. an acre; udbástu, Rs. 2. 8 per bighá, or 15s. an acre; garden, Rs. 1 per bighá, or 6s. an acre; high land, Rs. 1. 4 per bighá, or 7s. 6d. an acre. Since Act x. of 1859: —Bástu, Rs. 5 per bighá, or 30s. an acre; udbástu, Rs. 2. 8 per bighá, or 15s. an acre; garden, from Rs. 5 to Rs. 7. 8 per bighá, or from 30s. to 45s. an acre; high land, Rs. 2 per bighá, or 12s. an acre. Parganá Kumar Pratáp, before 1859: —Bástu, Rs. 5 per bighá, or 30s. an acre; udbástu, Rs. 2. 8 per bighá, or 15s. an acre; bamboo, Rs. 1. 9 per bighá, or 9s. 4d. an acre; pulse, oil-seeds, etc., first class, Rs. o. 10. 6 per bighá, or 4s. an acre; pulse, oil-seeds, etc., second class, Rs. o. 8. 6 per bighá, or 3s. 3d. an acre; pulse, oil-seeds, etc., third class, Rs. o. 5. 10 per bighá, or 2s. 2d. an acre; sandy land, Rs. o. 3. 0 per bighá, or 1s. 2d. an acre. Since Act x. of 1859: —Bástu, Rs. 16. 4 per bighá, or 97s. 6d. an acre; udbástu, Rs. 8. 10 per bighá, or 51s. 9d. an acre; grass land, Rs. o. 6. 6 per bighá, or 2s. 5d. an acre; high land, second class, Rs. 3. 4 per bighá, or 19s. 6d. an acre; high land, third class, Rs. 1. 10 per bighá, or 9s. 9d. an acre; first-rate middling land, Rs. 4. 1 per bighá, or 24s. 4d. an acre. Parganá Kásipur, before 1859: —Bástu, Rs. 5. 4 per bighá, or 31s. 6d. an acre; udbástu, Rs. 2. 10 per bighá, or 15s. 9d. an acre; garden, from Rs. 2. 8 to Rs. 5 per bighá, or from 15s. to 30s. an acre; high land, Rs. o. 6. 0 per bighá, or 2s. 3d. an acre. Since Act x. of 1859: —Bástu, Rs. 5 per bighá, or 30s. an acre; udbástu, Rs. 2. 8. 0 per bighá, or 15s. an acre; garden, from Rs. 1. 4. 0 to Rs. 5 per
bighá, or from 7s. 6d. to 30s. an acre; pulses, Rs. o. 11. 0 per bighá, or 4s. 1d. an acre. Pargana Rokanpur, before 1859:—Bástu, Rs. 10 per bighá, or 60s. an acre; udbástu, Rs. 5 per bighá, or 30s. an acre; garden, jack-fruit, mango, and bamboo, Rs 5 per bighá, or 30s. an acre; mulberry, Rs. 2. 8 o per bighá, or 15s. an acre; rice, second class, Rs. 1. 2. 0 per bighá, or 6s. 9d. an acre; rice, third class, Rs. o. 10. 0 per bighá, or 3s. 9d. an acre; rice, fourth class, Rs. o. 8. 0 per bighá, or 3s. an acre; rice for transplanting, Rs. o. 5. 0 per bighá, or 1s. 1d. an acre; rice liable to be submerged, Rs. o. 4. 0 per bighá, or 1s. 6d. an acre; grass, Rs. o. 8. 0 per bighá, or 3s. an acre. Since Act x. of 1859:—Bástu, Rs. 12. 8. 0 per bighá, or 75s. an acre; udbástu, Rs. 6. 4. 0 per bighá, or 37s. 6d. an acre; mulberry, from Rs. 2. 4. 0 to Rs. 5 per bighá, or from 13s. 6d. to 30s. an acre; garden, Rs. 5 per bighá, or 30s. an acre; thatching grass, Rs. o. 10. 0 per bighá, or 3s. 9d. an acre; rice, low, second class, Rs. o. 12. 0 per bighá, or 4s. 6d. an acre; rice, low, third class, Rs. o. 10. 0 per bighá, or 3s. 9d. an acre; high land, second class, Rs. o. 8. 0 per bighá, or 3s. an acre; high land, third class, Rs. o. 6. 0 per bighá, or 2s. 3d. an acre. Pargana Palási, before 1859:—Bástu, Rs. 2 per bighá, or 12s. an acre; garden, Rs. 5. 5. o per bighá, or 31s. 1d. an acre; mulberry, Rs. 2. 2. 0 per bighá, or 12s. 9d. an acre. Since Act x. of 1859:—Bástu, Rs. 10 per bighá, or 60s. an acre; garden, Rs. 8. 2. 0 per bighá, or 48s. 9d. an acre; mulberry, from Rs. 2. 6. 0 to Rs. 3. 2. 0 per bighá, or from 14s. 3d. to 18s. 9d. an acre.

The Collector has also been able to furnish the following list of rates of rent which prevailed in Pargana Ráipur in the year 1821:—Bástu, from Rs. 3 to Rs. 15 per bighá, or from 18s. to 90s. an acre; udbástu, from Rs. 1. 8. 0 to Rs. 7. 8. 0 per bighá, or from 9s. to 45s. an acre; bamboo and garden, from Rs. 1. 4. 0 to Rs. 5 per bighá, or from 7s. 6d. to 30s. an acre; early rice, from Rs. o. 7. 0 to Rs. 1. 14. 0 per bighá, or from 2s. 7d. to 11s. 3d. an acre; sesamum, from Rs. o. 8. 0 to Rs. 2. 12. 0 per bighá, or from 3s. to 16s. 6d. an acre; barley, wheat, and gram, from Rs. o. 10. 0 to Rs. 1 per bighá, or from 3s. 9d. to 6s. an acre; arhar, from Rs. o. 10. 0 to Rs. 1 per bighá, or from 3s. 9d. to 6s. an acre; mulberry in the field, from Rs. o. 8. 0 to Rs. 1 per bighá, or from 3s. to 6s. an acre; mulberry in village land, from Rs. 2. 8. 0 to Rs. 3. 2. 0 per bighá, or from 15s. to 18s. 9d. an acre; inferior cereals, oil-seeds, and pulses, Rs. o. 8. 0 to Rs. 1 per bighá, or from 3s. to 6s. an acre;
thatching grass, from Rs. o. 8. o to Rs. o. 12. o per bighá, or from 3s. to 4s. 6d. an acre; sáli or low land, from Rs. 1. 4. o to Rs. 1. 12. o per bighá, or from 7s. 6d. to 10s. 6d. an acre; sóná or high land, Rs. o. 12. o per bighá, or 4s. 6d. an acre; cotton, Rs. 2. 8. o per bighá, or 15s. an acre; sugar-cane, Rs. 2. 8. o per bighá, or 15s. an acre; khesdrí, from Rs. o. 2. o to Rs. o. 4. o, or from 9d. to 1s. 6d.

In a report to Government, dated August 15, 1872, the Collector has given a statement showing the crops usually grown in the District, and the rents commonly paid for them. To his list he has prefixed the following remarks:—'Inquiries on this subject have been made by me, and reports have been received from the subdivisional officers, from the manager of the Násipur and Ne-háliá estates, and from some of the European landholders and managers resident in the District; and I trust that the information obtained is approximately correct. The covenanted Deputy-Collector of Lálbágh, who made local inquiries in thándá Rámpur Hát, states that in many villages in that thándá there is an asl or original rent, which at the present time is not paid by any one. Bráhmans and others, who, on account of caste prejudices or other reasons, are above tilling their land themselves, pay at a rate double this original rate; while mandals or heads of villages pay at a rate $2\frac{1}{2}$ times as high, and the general body of cultivators at a rate which is 3 or 3½ times the original rent. The original rate is probably a relic of a time long past, the general rise of prices during the present century having caused a corresponding enhancement of the rates for the various kinds of land, which are, however, still based upon the standard formerly prevalent.'

The following is the Collector's list of rents, arranged according to Subdivisions and thándás or police circles:—

Sadr Subdivision.—Thándá Sujáganj: high rice lands for earlier rice, Rs. 1 per bighá, or 6s. 6d. per acre; food grains, viz. wheat, matdr, musuri, etc., from 12 ánnás to Rs. 1 per bighá, or from 4s. 6d. to 6s. per acre; garden, Rs. 5 per bighá, or £1, 10s. 6d. per acre; mulberry, Rs. 2 per bighá, or 12s. per acre. In this thándá very little late rice is grown. Thándá Gorá-bázár: high rice lands for earlier rice, from 8 ánnás 6 pieś to Rs. 1. 1. 1 per bighá, or from 3s. 2d. to 6s. 5d. per acre; food grains, wheat, matdr, musuri, etc., from 8 ánnás 6 pieś to Rs. 1. 1. 1 per bighá, or from 3s. 2d. to 6s. 5d. per acre; garden, from Rs. 4. 4. 3 to Rs. 5. 5. 4 per bighá,
or from £1, 5s. 7d. to £1, 12s. od. per acre; mulberry, Rs. per bighá, or 12s. per acre. The rates in this tháná are based on the sikká rupee. Tháná Barwá: high rice lands for earlier rice, 6 annás per bighá, or 2s. 3d. per acre; low rice lands for late rice, Rs. 1 per bighá, or 6s. per acre; food grains, viz. wheat, mâtár, musurí, etc., Rs. 1 per bighá, or 6s. per acre; garden, Rs. 1 per bighá, or 6s. per acre; mulberry, Rs. 1 per bighá, or 6s. per acre. Tháná Hariharpárá: high rice lands for earlier rice, 12 annás per bighá, or 4s. 6d. per acre; low rice lands for late rice, 12 annás per bighá, or 4s. 6d. per acre; food grains, viz. wheat, mâtár, musurí, etc., 12 annás per bighá, or 4s. 6d. per acre; garden, Rs. 2. 8. 0 per bighá, or 15s. per acre; betel or pán, Rs. 7. 8. 0 per bighá, or £2, 5s. od. per acre; mulberry, Rs. 1 per bighá, or 6s. per acre. Tháná Jangalí: high rice lands for early rice, 4 annás per bighá, or 1s. 6d. per acre; low rice lands for late rice, 6 annás per bighá, or 2s. 3d. per acre; food grains, viz. wheat, mâtár, musurí, etc., Rs. 1. 1. 0 per bighá, or 6s. 5d. per acre; garden, Rs. 2. 5. 0 per bighá, or 13s. 11d. per acre; betel or pán, Rs. 8. 4. 0 per bighá, or £2, 9s. 6d. per acre; mulberry, Rs. 1. 8. 0 per bighá, or 9s. per acre. Thánás Gowás and Bhagwángolá: high rice lands for early rice, 8 annás per bighá, or 3s. per acre; low rice lands for late rice, 8 annás per bighá, or 3s. per acre; indigo, 3 annás per bighá, or 1s. 2d. per acre; garden, Rs. 5 per bighá, or £1, 10s. od. per acre; betel or pán, Rs. 2. 8. 0 per bighá, or 15s. per acre; mulberry, Rs. 1. 8. 0 per bighá, or 9s. per acre; vegetables, Rs. 1 per bighá, or 6s. per acre. Tháná Nawádá: high rice lands for early rice, from Rs. 1 to Rs. 1. 4. 0 per bighá, or from 6s. to 7s. 6d. per acre; low rice lands for late rice, from Rs. 1 to Rs. 1. 4. 0 per bighá, or from 6s. to 7s. 6d. per acre; food grains, viz. wheat, mâtár, musurí, etc., from Rs. 1 to Rs. 1. 4. 0 per bighá, or from 6s. to 7s. 6d. per acre; indigo, from Rs. 1 to Rs. 1. 4. 0 per bighá, or from 6s. to 7s. 6d. per acre. Tháná Daulatbádár: high rice lands for early rice, 12 annás per bighá, or 4s. 6d. per acre; low rice lands for late rice, 12 annás per bighá, or 4s. 6d. per acre; food grains, viz. wheat, mâtár, musurí, etc., 12 annás per bighá, or 4s. 6d. per acre; garden, Rs. 2 per bighá, or 12s. per acre; mulberry, Rs. 1 per bighá, or 6s. per acre. Tháná Dídánsaráí: high rice lands for early rice, 6 annás per bighá, or 2s. 3d. per acre; low rice lands for late rice, 6 annás per bighá, or 2s. 3d. per acre; sugar-cane, from Rs. 2.
3. 0 to Rs. 3. 12. 0 per bighá, or from 13s. 2d. to £1, 2s. 6d. per acre; garden, from Rs. 2. 3. 0 to Rs. 3. 12. 0 per bighá, or from 13s. 2d. to £1, 2s. 6d. per acre; mulberry, Rs. 1. 8. 0 per bighá, or 9s. per acre. Thána Badrihát: high rice lands for early rice, 12 annás per bighá, or 4s. 6d. per acre; low rice lands for late rice, Rs. 1. 8. 0 per bighá, or 9s. per acre; food grains, 8 annás per bighá, or 3s. per acre; garden, Rs. 3. 12. 0 per bighá, or £1, 2s. 6d. per acre; mulberry, Rs. 1 per bighá, or 3s. per acre; vegetables, Rs. 1. 2. 0 per bighá, or 6s. 9d. per acre. Thána Kaliánganj: low rice lands for late rice, Rs. 2 per bighá, or 12s. per acre; garden, Rs. 2. 8 per bighá, or 15s. per acre.

Jangipur Subdivision.—Thána Jangipur: high rice lands for early rice, from Rs. 1 to Rs. 3 per bighá, or from 6s. to 18s. per acre; low rice lands for late rice, from 8 annás to Rs. 1. 8. 0 per bighá, or from 3s. to 7s. 6d. per acre; food grains, etc., from Rs. 1 to Rs. 1. 4. 0 per bighá, or from 6s. to 7s. 6d. per acre; jute, from 8 annás to Rs. 1. 4. 0 per bighá, or from 3s. to 7s. 6d. per acre; garden, from Rs. 1. 8 to Rs. 8. 8 per bighá, or from 9s. to £2, 11s. 6d. per acre; mulberry, Rs. 1. 2. 0 per bighá, or 6s. 9d. per acre.

Lálábágh and city of Murshidábágh Subdivision.—Thána Shahhnagar: high rice lands for early rice, from 5 annás to Rs. 1 per bighá, or from 1s. 11d. to 6s. per acre; garden, Rs. 1 per bighá, or 6s. per acre. Whatever be the crop sown on these lands, the same rent is paid. Thána Mánulá-báźár: high rice lands for early rice, from 5 annás to 8 annás per bighá, or from 1s. 11d. to 3s. per acre; garden, from Rs. 1 to Rs. 2. 15. 0 per bighá, or from 6s. to 17s. 8d. per acre. Whatever be the crop sown on these lands, the same rent is paid. Thána Asápúr: high rice lands for early rice, from 8 annás to 12 annás per bighá, or from 3s. to 4s. 6d. per acre; garden, from Rs. 2 to Rs. 2. 8. 0 per bighá, or from 12s. to 15s. per acre; mulberry, from Rs. 2 to Rs. 4 per bighá, or from 12s. to £1, 4s. 6d. per acre; vegetables, from 6 annás to Rs. 1 per bighá, or from 2s. 3d. to 6s. per acre. Whatever be the crop sown on these lands, the same rent is paid. Thána Nálhátt: low rice lands for late rice, from 9 to 12 annás per bighá, or from 3s. 5d. to 4s. 6d. per acre; betel or pán, from Rs. 3 to Rs. 40 per bighá, or from £18 to £24 per acre. In the villages situated in this thaná there is no mulberry cultivation. The only village in which there are pán plantations is Paikpárá, for which a rent is paid varying from Rs. 30 to Rs. 40 per bighá, or from £18 to £24 per acre. Almost the only crop
cultivated in the villages of this thanā is rice. The same rent is paid if sugar-cane is cultivated. Thanā Rāmpur Hāt: low rice lands for late rice, from 12 ānâs to Rs. 1. 6. 0 per bighâ, or from 4s. 6d. to 8s. 3d. per acre. There is no mulberry land in this thanā, and the same rent is paid for all agricultural land, whatever the crop on it; but there is scarcely any other crop but āman paddy. Except those for mulberry lands, all the rents given for the Lālbāgh Subdivision are paid in sikka rupees; and the rayâts consequently have to pay a bāttâ or exchange premium of 1 ānâ per rupee extra to the samindâris, when they pay their rents in current rupees.

Kândī Subdivision: low rice lands for late rice, from 4 ānâs to Rs. 5 per bighâ; or from 1s. 6d. to 1r. 10s. od. per acre; food grains, etc., from 4 to 8 ānâs per bighâ, or from 1s. 6d. to 3s. per acre; sugar-cane, from Rs. 2 to Rs. 5 per bighâ, or from 12s. to 1r. 10s. od. per acre; garden, from Rs. 1. 8 s. 0 to Rs. 4 per bighâ, or from 9s. to 1r. 4s. 6d. per acre; mulberry, from Rs. 3 to Rs. 12 per bighâ, or from 18s. to 1r. 3, 12s. od. per acre.

The Collector is decidedly of opinion that the operations of Act x. of 1859, the Rent Law of Bengal, have not resulted in a general enhancement of rates of rent throughout the District. He believes, on the other hand, that its equitable provisions have often acted as a check on arbitrary and exorbitant assessments.

Manure.—In the Rārh, or tract to the west of the Bhāgirathi river, manure is in universal use; but in the Bāgri, or eastern half of the District, it is rarely or never applied to the fields. Cow-dung and ashes are the only two kinds of manure known. Eight maunds of cow-dung would be considered a very liberal allowance for each bighâ of land, or 17 hundredweights per acre. The value of this quantity, exclusive of cost of carriage, would be Rs. 2 or Rs. 3 per bighâ, or from 12s. to 18s. an acre.

Irrigation is also largely adopted in the Rārh, and but seldom in the Bāgri. In the former tract, owing to the conformation of the country and the quality of the soil, the crops are almost dependent upon an artificial supply of water; whereas, in the alluvial land between the Ganges and the Bhāgirathi, the rainfall and the annual inundations are quite sufficient. Irrigation is conducted either from tanks, or by leading the water from natural channels. Irrigation-wells and artificial canals do not exist. The simple machinery employed is thus described in the Report of the Revenue Surveyor:—
'The chief modes of irrigation are as follow:—Where the dip is great, a bucket is slung at one end of a long bamboo, and the other end is weighted, generally with a lump of stiff clay. This machine is dipped and worked by a single man. For a small lift, the dongā or hollowed-out palm-tree is used. The smaller end is fixed on a pivot between two posts, on a level with the channel into which the water is to be poured, the larger end being dipped into the water in the reservoir below. To this log is attached from above a long bamboo, weighted with clay at the further end, in order to counterbalance the water in the dip-end of the dongā. This engine can be worked by one man. The siuni, or small bamboo and reed basket, is also used for the same purpose. It is made of a very flat shape, and is slung by four strings. Two men, one on either side of the water-cut from the reservoir, take a string in each hand, and by alternately lowering and raising their bodies, swing up the water very expeditiously into the khets or fields above.' No estimate can be given of the cost of irrigating a bighā of rice or sugar-cane land; but the actual outlay of money is very small.

FALLOW LAND.—Land which has borne exhausting crops is occasionally allowed to lie fallow for one year, and sometimes for two years. The rotation of crops on scientific principles is not known or practised, the same fields being commonly laid down in the same crops for each successive year.

NATURAL CALAMITIES: BLIGHTS.—The District of Murshidābād is occasionally subject to blights, but never to such an extent as to interfere with the general harvest. In the year 1869-70, the whole of the peas crop, and the greater part of the grain crop, in the Jangipur Subdivision were destroyed by a grub. No remedial measures are ever known to have been adopted to avert this form of agricultural calamity.

FLOODS are of common occurrence in the District, especially in the low-lying Bāgri or eastern half, which is situated between the Bhāgirathi and the Ganges. These calamities are caused, not by excess of local rainfall, but by the rising of the rivers before they enter the District. Owing to the course of the rivers and the general slope of the country, which is on the whole towards the rivers, a rise in their waters can rarely affect the whole of the District; and the floods that occur have seldom been so serious as to cause a universal destruction of the crops. The ms. Records of the Board of Revenue show that inundations have always been of frequent
occurrence in Murshidabád. The Collector states that the flood of 1823 was the most destructive that is on record. Inundations have also occurred in the years 1834, 1838, 1848, 1856, 1866, and 1870–71; but the flood of 1823 is the only one that may be said to have caused a general destruction of the crops. In 1848 and 1871 a great deal of mischief was done, but the results were only partial.

In illustration of the flood of 1870, when the embankments on the Bhágirathi gave way, and the waters swept down on to the District of Nadiyá, the following description of the consequences in Murshidabád is taken from the Annual Report of the Collector for that year:—*In the Bágri or eastern half of the District, a great portion of the áris rice crop was destroyed by the floods. Much of it was carried away by the water on the bursting of the Bhágirathi embankment at Náltákuri, before it could be placed in a position of safety; and nearly all the áman rice growing in the low lands was submerged and lost. The rice crop, however, in the Rárh or western half of the District was good, and the out-turn is stated to have been above the average. The cold-weather crops in many parts of the District were destroyed by a third rise in the rivers. The heavy rain which fell at the beginning of February did a great deal of good to the indigo and mulberry crops, and enabled the lands to be broken up for the spring sowings. Although the crops, especially rice, were deficient, there was plenty of food in the District for those who could procure it. This, however, was by no means an easy matter for many of the suffering cultivators, who were living on mácháns, or bamboo platforms raised above the waters. It was found necessary to appoint a famine relief committee, subscriptions were raised, and the sanction of Government was obtained for the transfer of a sum of Rs. 741. 5. 4 (£74, 25. 8d.), held in deposit on account of subscriptions to the North-Western Provinces Relief Fund, for the purpose of relieving the local distress. Food was sent out where it was wanted for man and beast; and in some cases boats were kept up, for the maintenance of communication with the inhabitants of the submerged villages. There was exhibited during this period a spirit of mutual assistance among the people, owing to which, and to the assistance given by the relief committee, not a single death from starvation occurred. The cattle even did not suffer much during the inundation; but when the waters subsided, many of them died from being then fed with the rank inundation grass. The total amount expended in the relief opera-
tions was Rs. 2927. 4. 2 (£292, 14s. 6d.).' It does not seem that these floods caused any extraordinary amount of illness. 'It was anticipated that there would be a large extra mortality; and in consequence, two native doctors were obtained from Government to meet the expected sickness. These men travelled from thanda to thanda, wherever disease was reported to be rife; but their reports showed that they had more chronic cases to deal with than acute cases of emergency.' ‘On the whole, considering the exceptional circumstances of the time, and the great distress and misery into which a considerable portion of the inhabitants were plunged, the year was not an unhealthy one, though cholera committed great havoc in some parts of the District.’ The price of rice, which is always governed by the prospects of the future as much as by the wants of the present, did not rise so much as might have been anticipated during the actual time of the flood. But the Collector attributes the high range of prices prevailing during 1872-73, which were on an average above those of the previous years, to the serious diminutions in stocks which had been caused by the inundation and its train of consequences. ‘The liability of the Bagri tract of country to flood is thus graphically indicated by the Revenue Surveyor:—‘In the low lands near the Ganges the houses are very temporary structures. A light thatch and lighter walls, unraised, suffice for the wants of the inhabitants, who remove their property, house and all, as soon as the river waters rise high enough to top their charpais (native bedsteads). During an inundation they may often be seen lying on their charpais with the water well up the legs, either too lazy to move, or trusting to the chance that the water may rise no higher, and save them the trouble of moving at all.’

**Embankments** have existed in this District from ancient times, but they have never been strong enough to confine the flood-waters on extraordinary occasions. The Collector (in 1871) was of opinion that the embankments then existing required to be strengthened, especially those protecting the populous city of Murshidabad; and that more ought to be constructed. The most important protective work in the District is a line of disconnected embankments along the left bank of the Bhagirathi, which extends from Palasi (Plassey) bazar, pargana Palasi, just within the District of Nadiya, to Dadmut, pargana Rokanpur, in this District, a distance altogether of about ninety-three miles. This is a Government embankment, and by Act vi. B.C. of 1873 was vested in Government, and placed
under the charge of the Collector and an Engineer. The Revenue Surveyor in 1857 writes thus concerning the embankments of the District:—"All the rivers in Murshidábád are liable to overflow their banks during the rains, and would annually flood the country but for the numerous bands (embankments), both Government and samindàris, which exist throughout the District. Accidents to these bands often occur; rats are particularly destructive to them; cattle passing and repassing cut them; and the inhabitants neglect to repair the breach in time. The fishermen of the interior bils and kháls have also often the credit of coming in the night and making small cuts in them, to secure a fresh influx of fish from the large rivers to supply their fishing grounds. A very small injury suffices to destroy a band in a single night; the end of a sharp bamboo thrust through is quite enough. But great as is the immediate injury caused by such accidents, they are not entirely unaccompanied by advantage. Fresh and rich deposits are brought in by the inundation waters, fertilizing and raising the soil, and greatly benefiting future crops. The reverse sometimes happens, and a layer of sand may impoverish what was formerly rich soil."

The early ms. Records of the Board of Revenue are full of letters concerning the embankments of Murshidábád. It was, in theory, the duty of the neighbouring landowners to maintain them in good order, and to repair the breaches which were caused by the floods almost every successive year. As a matter of fact, the Government was habitually compelled by the default of the samindàris to undertake the work, and was left to recover the expenditure from the parties primarily liable as best it could. On some occasions money was advanced to the samindàris, but more commonly a special officer was told off to make the requisite repairs. In the year 1800, the Collector was directed to furnish the Superintendent of Embankments with Rs. 32,788 for the necessary repairs of that year; and was authorized to expose for sale the lands of the samindàris, to recover the balance due on this account for the preceding year. In the same year, the Government undertook the construction of a new embankment at Kálígáchhá at its own cost, and gave compensation to the samindàris for the land thus acquired. It would appear that this was the first embankment in Bengal constructed with pakki (masonry) sluices, for it was represented as a model on this account to the Collector of Jessur. In those days, as now, extraordinary measures were demanded to protect the exposed
city of Murshidábád. The banks of the Bhágirathí just above the
city were the especial charge of the Superintendent of Embankments,
who seems to have been in some sense independent of the ordinary
executive official, whether called Chief or Collector, and to have
been entrusted with the general sanitary supervision of the city. In
1800, the Superintendent of Embankments wrote a letter to the
Board, regarding the removal of certain houses; and in the following
year he presented a report respecting the filling up of hollows in
the city of Murshidábád.

**Droughts.**—The District of Murshidábád is also subject to
droughts, which arise from deficient local rainfall. No safeguards
against such a disaster are known to be adopted. The Collector
suggested in 1871 that an irrigation canal through the Ráhr or
western half of the District would be a great boon to that part of
the country. The drought of 1865, which was followed by the
wide-spread famine of the following year, is the only instance within
the memory of the present generation in which the general pro-
sperty of the District has been seriously affected by such a cause.
Some account of this occurrence, of the great famine in 1770, and
of the recent scarcity of 1874, will be given on a subsequent page.

**Compensating Influences** in case of inundation have been
distinctly observed to act in Murshidábád District. Mr. Bradbury,
C.S., Assistant Magistrate, reported as the result of his personal
observation during the disastrous year 1870, that ‘while in many
low-lying places the crops were almost entirely destroyed by sub-
mersion, the peasants in a few places were congratulating them-
selves that the floods had brought down an abundant supply of
water, which enabled them to raise a larger quantity of rice from
their lands than they had obtained for several years past.’ The
Deputy-Collector, also, Bábú Bankim Chandra Chattarji, who went
round a considerable portion of the District during the height of the
inundation, observed, that ‘while on the more exposed lands in the
north, the destruction of the growing crops was great, yet the
southern part of the District, which is by its situation inaccessible
to any overwhelming rush of flood water, bore an unusually fine
harvest.’ It is, however, very doubtful whether the gain indicated
above is sufficient to compensate for the loss, unless the fertilizing
influence of the rich deposit of silt, often left by the receding waters,
be taken into account. In the case of drought, no similar com-
pensating influence has ever been observed.