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1907.

## ORDINARY GENERAL MEETING.\*

COLONEL T. HOLBEIN HENDLEY, C.I.E., IN THE CHAIR.

The Minutes of the previous Meeting were read and confirmed.

ELECTION :—Colonel C. E. Yate, C.S.I., C.M.G., Late Chief Commissioner of Baluchistan, was elected Associate.

The following paper was then read by the author :—

*ORISSA: A LITTLE KNOWN PROVINCE OF THE INDIAN EMPIRE. With some Personal Reminiscences.*  
By C. W. ODLING, C.S.I., M.Inst.C.E.

IT is unlikely that many of those present this afternoon have visited Orissa; indeed, it is chiefly owing to so little being known about this unfrequented part of the Indian Empire that I have ventured to submit to this Institute some observations on the country and its people. Orissa lies on the sea coast, south-west of Calcutta; it stretches from the Subunreka River on the north to the Ganjam district of the Madras Presidency on the south, a distance of more than 200 miles; its capital town, Cuttack, is 250 miles distant from Calcutta. Ships on their way from Madras or Ceylon to Calcutta generally sight either the Black Pagoda or False Point Lighthouse, both of which are situated on the Orissa coast. In my time, 1865–1875, the official Orissa consisted of the three British districts of Balasore, Cuttack and Pooree, and of nineteen feudatory states, the whole having an area of 24,000 square miles, and a population of 6,290,952, according to the census of 1901. In the recent partition of Bengal another British district, Sambalpur, and some more feudatory

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\* Monday, March 4th, 1907.

states have been added to Bengal, and the Orissa Commissioner-ship now contains practically the whole of the Uriya-speaking people, and is quite the size of Scotland.

The Uriya language, I may observe, is not a dialect of Bengali, but entirely distinct, having even a special alphabet of its own, said to be derived from Nagri, though it is only an expert who can trace any resemblance between them. My own introduction to the language was simple : six months after my arrival in India I was sent to a place called Patamundi, forty-four miles from Cuttack, to take charge of famine works, or, to put the matter more correctly, to find work for some 100,000 famine-stricken people. I had one clerk who knew English, and some few of my subordinates could speak Hindustani, of which language I had a very rudimentary knowledge, but the remainder of the officials and the people with whom I had to deal knew Uriya only. Within a radius of about thirty miles of my headquarters there were some twenty-five relief centres, where wages were disbursed and food sold ; the accounts from these depôts were in Uriya, and these accounts it was absolutely necessary that I should read. Most things are possible at nineteen years of age, and it was not long before I was able to do what was necessary. I soon learnt the figures, entire words of common occurrence came next, and in a short time I was able to decipher the accounts and to check them. It may be of some interest to say, that though the money at the depôts was kept in not very large wooden boxes, and thousands of rupees were sent to me periodically from Cuttack in bags and distributed to the depôts, I never lost a rupee by theft ; one misguided subordinate endeavoured to make away with some 150 rupees in his charge, but I fished it out of the bottom of the tank in which he had thrown it, and he did two years' rigorous imprisonment. To return to the Uriya language, I never advanced further than being able to read simple letters and accounts ; I was obliged to pass an examination in Hindustani, and was content with the knowledge of Eastern languages which that test involved. The ancient records of Orissa were written on palm leaves with an iron pen, and though paper and a reed or quill pen are now mostly used, the practice of writing on palm leaves has by no means ceased. There is said to be no original composition of any merit in the Uriya language, but there are numerous translations of Hindu works.

The printing press was brought into use, in the year 1837, by the Baptist missionaries, who have been stationed in Cuttack since 1822. It is not too much to say that the

missionaries connected with this Society have done more than all the rest of the community, European and Indian, to produce and put in circulation books in the Uriya language. Up to the year 1822, when the missionaries first came to Cuttack, only some fifteen or sixteen Uriya books had been printed; these were produced at Calcutta or Serampore, and included the Bible in five volumes. Since 1837, numerous books, amongst them a complete Uriya-English and English-Uriya dictionary and many scholastic and religious works, have been published by the missionaries, and there have been other printing presses established since 1860. In 1904 there were 3,267 native Christians in Cuttack and Puri; I have not the figures for Balasore, the missionaries at which place belong to another (American) society. The native Christians are in all walks of life. When I was last in Cuttack one of them was a leading member of the local bar, and I am glad to say that they are not divorced from the land, there being several Christian villages, the inhabitants of which subsist by agriculture. The standard work on Orissa, from which later commentators have drawn much material, is a history of Orissa by Andrew Stirling, a Bengal civilian, to which an account of the Orissa Baptist Mission, by James Pegg, is appended; this book was published in 1846. To my mind, the most striking fact mentioned in the latter work is the heavy mortality amongst the earlier missionaries and their families—their children seem to have nearly all died before they were one year old, Mr. Pegg himself lost three children under that age; happily, things have improved, and when I was in Orissa there were several missionaries who had reached an advanced age. It is only right to add that the indirect influence of the missionaries and their power for good has been and is very great, and that, as educators and fearless critics of whatever they believe to be wrong, they are respected, and I may say liked, by the people generally.

The Sanskrit name of Orissa is *Utkala-desa*, the Glorious Country, and it is described by ancient Hindu writers as “the realm established by the gods, the land that takes away sin.” “Of all the regions of the earth,” said one of their sages, “India is the noblest, and of all the countries of India, Utkala bears the highest renown. Its fortunate inhabitants live secure of a reception into the world of spirits, and even those who visit it, and bathe in its sacred rivers, obtain remission of their sins, though they may weigh like mountains. Who shall estimate the soul’s gain from a sojourn in such a land? But what need

for enlarging on the praises of a land in which the gods loved to dwell." I sojourned in this happy land for ten years, and though I have some doubt as to whether my soul has received all the benefits promised by the Hindu Seer, as a consequence of my residence there, I at least gained some knowledge of the country and its people. The history of a people, especially in the East, is bound up with their religion, and the changes which have occurred in the same, in the course of long years, I may say ages. It is, therefore, to events connected with variations in their religious beliefs, that a history of the country must be looked for, and these changes are again inseparably connected with the migrations of the tribes who successively invaded and settled in Orissa.

Previous to the time when Orissa became the holy land, first of the Buddhists, and then of the Hindus, it was inhabited by forest tribes and fishing settlements of non-Aryan descent. Remnants of these primeval races in different degrees of degradation still exist. Three of them, the Kols, whose country is to the north, stretching beyond Chota Nagpore; the Kandhs, who occupy the centre of the Orissa Highlands; and the Savars to the south, whose main habitat is in the mountainous background which rises from the Madras coast, still preserve their identity, and have a history which to some extent has been traced. To the Sanskrit writers, the forest races and the Buddhist invaders were equally detestable. The former they denounced as a people without a religion, whilst their abhorrence of the latter was such that they are not even mentioned in their records. But the relics of Buddhism are carved in solid rock. These relics commence with single cells, small and inaccessible holes rather than habitations, which show no trace of doors. They are followed by excavations, some of which are roomy with pillared verandahs, apparently intended for meetings of the brotherhood, and with smaller apartments, probably used as cells for the spiritual chiefs. Eventually, when Buddhism was at its zenith, two-storied buildings with courtyards and numerous chambers, finely sculptured, were cut out of the hillside.

It is not possible to give dates with anything like historical precision, but Sir W. W. Hunter divides the ancient annals of Orissa into three long chapters, one of which is wholly obliterated, and the other two more or less effaced. The first begins with the legendary Aryan conquest of the kingdom of Kalinga, of which Orissa formed a part, at least 800 years before Christ; the second dates from the death of Bhudda,

543 B.C., and consists of the legends of the sacred tooth, gathered from records found in temples in Ceylon; and the third opens with the publication of Asoka's edict, about 250 B.C. and ends with the accession of the Lion dynasty, A.D. 474. The Ceylon story relates that, immediately after the death of Buddha in 543 B.C., one of his disciples was commanded to carry the sacred tooth to Kalinga, where it was received with great honour by a king with a Sanskrit name, indicating that Brahminism was, or had been, the prevalent religion there. The disputes between Brahmans and Buddhists which convulsed Northern India, reached even to these remote shores, and the story is that after sending one of his tributary princes to subdue the Orissa Buddhists, the Sanskrit emperor of the north, to whom they had appealed, was himself converted by miracles, worked by the tooth, and that he and his whole people received it as a precious relic of the god.

From the year 250 B.C. there is evidence of a different character, cut in a rock on the bank of the Daya River. It consists of eleven edicts, promulgated by the Buddhist emperor of Northern India, Asoka, and two other edicts apparently added by the ruler of Orissa. The first eleven edicts are similar to those which are found throughout the length and breadth of India, and are word for word the same as eleven of the fourteen edicts found at Giruar in Gujrat. They enumerate the cardinal virtues of the Buddhist creed: Obedience to parents; charity to all men, especially to priests; dutiful service to the spiritual guide; the propagation of the true faith; and above all, abstention from killing or sacrificing animals. In other tablets intended for the guidance of the Sovereign, temporal affairs are dealt with, but the same admonitions characteristic of Buddhism are repeated. "Much longing after the things of this world is a disobedience, not less so is laborious ambition of dominion in a prince. Confess and believe in God, who is the worthy object of obedience. Strive to obtain this inestimable treasure." Missionaries were appointed to deliver those bound in the fetters of sin by declaring the final emancipation which is beyond understanding. The theme is always fresh. Kipling in our own day has related the story of the Thibet Lama, who, through long pilgrimages and much contemplation, strove to find the river of grace that takes away sin.

Besides these annals, cut in the rocks, there are the Brahminical temple records, written on palm leaves, which profess to furnish a history of the Kings of Orissa who lived

from 3101 B.C. to 1803 A.D. In these mythical legends there is a reference to an invasion of Orissa between 538 B.C. and 421 B.C., the date assigned in the Ceylon temple records to the Buddhistic descent on Orissa. The invaders are said to be Ionians or Yavanas, a term which must be taken to include not only Greco-Bactrians, but the whole series of Buddhist invaders from the north. The rock inscription of Asoka, which belongs to the third century before Christ, mentions Antiochus, the Yona King, and at this time Antiochus Theos (261-246 B.C.) was at the height of his fame. The reign of the intruders, Yavanas or Ionians, who had brought Buddhism into Orissa, came to an end in 474 A.D. when the dynasty of the Lion Kings, in the person of Yayati Kasuri, was established, and the Sanskrit gods, who had never entirely disappeared, asserted their supremacy in the garb of modern Hindu deities.

The reigning monarchs of the Lion line were devotees of Shiva, the all-destroyer, and their capital was at Bhubanessur, where to this day five or six hundred Shivaite temples exist; they exhibit every diversity of architecture, from the crude conceptions of the sixth century to the artistic designs of the twelfth, and there are plaster imitations of the present day. The great temple is said to have been commenced in A.D. 500 and to have been completed A.D. 657 by the fourth King of the Lion line. The creed of the dynasty in time became the religion of the people, to whom its sanguinary rites appealed more forcibly than the cold theism of Buddhism, whilst by the higher classes the all-destroyer was worshipped as the re-creator, death meaning, not passing into a state of non-existence, but a change into a new form of life.

Shiva worship was, however, not altogether dependent on new converts; migrations of Brahmans from Upper Hindustan passed from time to time into Bengal and Orissa; ten thousand are said to have been brought from Oudh, and were endowed with lands near Jajepur, which became the priestly capital of Orissa. The new-comers found a priestly class of Buddhists already in the field, whom it was not possible to ignore, and they accordingly recognised them as Brahmans. The equality was, however, nominal, inter-marriage was never allowed, and as the new-comers gained in strength the Buddhist Brahmans merged into the cultivating class, ploughing with their own hands and only distinguished by the Brahminical thread, which they still wear over their left shoulder. They are to this day the most intelligent, enterprising and industrious of the Uriya agriculturists, but are not regarded by the general population



as of any account or value for priestly offices, to which they do not now aspire. They managed to secure a monopoly of the cultivation of the coco-nut tree, asserting that serious misfortunes would happen to men of any other, especially lower, caste who grew them. The Christian missionaries disregarded this interdict without suffering any evil consequences, and latterly large numbers of coco-nut trees have been planted on the canal banks, with the result that the lower castes have become sceptical as to the ills which might ensue, and are also planting the trees, the profits from which are considerable.

Some time about 950 A.D. the town of Cuttack, the present capital of the province, was founded by one of the Lion line of Kings. It is situated on the tongue of land, formed by the bifurcation of the River Mahanuddy, which thenceforth is divided into the two rivers, the Mahanuddy and Katjoree. A massive revetment was built to preserve the town from inundation in the great floods to which these rivers are subject; and renewed and strengthened, it still serves the purpose, though it has several times been within great peril of being washed away. A later monarch of the same line built several bridges, notably the one leading into the town of Puri and another at Eruckpur, involving not an arch but a series of overlapping stones, which serve the same purpose; I am not aware that a similar mode of construction has been practised elsewhere.

But we are now coming to the real religion of the people. It is the country of Jaganath, and there are many legends as to the origin of this form of devotion and the manner in which the idol was first obtained; these mythical stories form at once the fairy tales and the religious books of the Uriya children. Shiva worship was always more a royal creed than a popular religion. The temples of the people are dedicated to some incarnation of Vishnu, whilst the descendants of the imported Brahmans worship Shiva as their special deity, and some of their settlements still hold lands granted by princes of the Lion line more than a thousand years ago. The religion of terror was supplanted by Vishnuism pure and simple, or some incarnation of that deity, or sun worship. There are legends of a sun dynasty extending from 1132 A.D., when the last monarch of the Lion line died childless, to 1324 A.D., when the Gangetic line took their place. The origin of the dynasty which succeeded the Lion line is a matter of dispute. It is not improbable that it came from the south, where one Proh had carved out a kingdom, whence his brother Chargunga pushed northwards, seized Orissa and

established the worship of Vishnu, which has been the religion of the reigning house of Orissa ever since. The existing temple of Jaganath was built within fifty years of the establishment of the new dynasty. Jaganath, an incarnation of Vishnu, is emphatically the god of the people. In the presence of the idol all are equal. The food that has been placed before the image of the god can never cease to be pure. High and low eat together in his temple. This common repast means little to us, it is not possible for anyone, who has not lived in India, to realise the full meaning of this departure from the rules of caste, under which anyone partaking of food with, or which has been prepared by a person of an inferior caste, would be expelled from the society of his fellows and only readmitted after severe and costly penances. Till readmitted he would be shunned by his friends, the village barber would not shave him, the village washerman would not wash for him, and his kindred would disown him. The apostle of Jaganath preached another doctrine and inculcated a different line of conduct. God's pity he said, knows neither family nor tribe. Not the learned in the four Holy Scriptures is dear to me, but the lowly man who believes, to him be given and from him be received, let him be revered even as I am revered.

I now turn to the Jaganath worship of the present day. The temple consists of four halls, in the innermost of which sits Jaganath with his brother Balabhadra and his sister Subhadra in jewelled state. The images are carved out of logs of wood, fashioned in human form from the waist upwards; golden hands are on occasion fastened to the short stumps which project from the shoulders of Jaganath; the lack of hands, the priests say, is because the lord of the world needs neither hands nor feet to work his purposes amongst men. The service of the temple consists partly in daily ceremonies and partly in festivals at different times of the year. The offerings are bloodless, the spilling of blood would pollute the temple and even an accidental death makes the whole place unclean. The great festival is the car festival, when Jaganath, in a car 45 feet high, supported on a framework 37 feet square resting on 16 wheels, is conveyed to his country house about a mile away. His brother and sister, seated on smaller cars, accompany him. The festival occurs late in June or else in July, and probably owes its origin to a period long before the temple was built, as a Chinese traveller gives an account of the procession of the sacred tooth of Buddha, which applies almost exactly to the car festival of the present day. It is to this festival that the faith-

ful repair in thousands from all parts of India. The priests draw their wealth from the pilgrims and send emissaries (*pandas*) to beguile the people to visit the shrine, that will purify them from sin, which is ceremonially performed by their being struck with a broom, as they enter the lion gate of the temple. These pilgrim hunters, who are many thousands in number, penetrate into every village of Lower Bengal and even into remote parts of North India. They are welcomed everywhere: the women, whose lives are secluded and monotonous in the extreme, are delighted to hear of the holy places of their religion and of the great world beyond the few villages to which their steps have been confined. In search of the promised remission of their sins, and not uninfluenced by the prospect of new sights, a few men and many women, nearly all middle-aged or old, accompany the pilgrim hunter on his return journey, which until recently, for the great majority of the pilgrims, involved at least 200 miles on foot by road, and frequently double or treble that distance.

The festival occurs during the rainy season, and the mortality on the road was frightful; cholera seldom left their track. Some of the more ardent of the pilgrims measure the way by throwing themselves full length on the ground, marking the road with an iron pin so far as their arms can stretch, and recommencing with their feet at this mark. I have talked to many men, who were adopting this mode of progression, and found them quite cheerful and satisfied under the penance, if that is the right name for it. One man was said to have done 700 miles in eight months. The numbers present at the festival may be anything from 60,000 to 200,000. The time of the year is unfortunate; there is constant rain and the ground is soaked. The railway has now reached Puri, and the horrors of the journey have, for the most part, disappeared. Hospitals and medical attendance have for many years been provided both at Puri and at various places on the road thither. The lodging houses have more recently been placed under supervision, but nothing can prevent heavy mortality when this mass of people crowd, in varying and enormous numbers, into a town in which there is sufficient shelter for the minimum attendance only, if for that. A prohibition of the pilgrimage is out of the question, as it would be considered by all Hindus as a national wrong and an infringement of the principle of religious toleration, which is the foundation of British rule in India. But the stories of immolation beneath the car, when it is drawn from the temple to the country house, are not founded

on fact. There may be an occasional suicide, usually of some wretched creature, to whom pain and disease has rendered life intolerable, and possibly instances of people being trampled on during the progress of the cars ; but such cases are rare and altogether accidental. The religious literature connected with the festival contains no passage which could be twisted into encouraging self-sacrifice, and Chaitana, the apostle of Jaganath, regarded the destruction of the least of God's creatures as a sin against the Creator.

Turning again to the history of Orissa, which we left at the legendary account of the Sun dynasty and its replacement in the middle of the fourteenth century by the Gangetic line, we find that even as early as 1243 A.D. the Musalman ruler of Bengal attacked Orissa, but was expelled by the peasant militia, and throughout the next two hundred years there were incessant conflicts with the Mohamedans until, in 1567, the last of the independent princes of Orissa was defeated by a great army of Afghans under the King of Bengal. In 1578 Orissa passed from the Afghans to the Moguls and became a province of Akbar's empire. The ancestor of the present Raja of Puri, who is the guardian of the Jaganath temple, received from Man Singh, the emperor's prime minister, large fiefs, including the holy city of Puri, and so reconciled the Hindu population to Mohamedan rule.

Orissa always remained an outlying part of the great satrapy of Bengal, Behar and Orissa, and was the scene of numerous revolts until, in 1751, it was formally ceded to the Mahrattas, whose headquarters were at Nagpur. The deputy of the Mahratta prince sold all offices to the highest bidder, plundered the landholders and harried the people, until at length, such revenue, as was collected, was the result of an autumn campaign and the village organisation formed the only civil government. The value of the land was that of the standing crop. The Mahrattas did not confine their attentions to Orissa but devastated Midnapur and Hughli in the north and Ganjam in the south, and it was owing to their depredations in Ganjam that Lord Wellesley determined to expel them from Orissa. The earliest connection of the English rule with Orissa occurred long before the Mahratta rule of that province, and, indeed, two settlements, Pippli on the Subunreka, founded in 1635, and Balasore on the Barra Bulong, founded in 1642, formed the basis of the English power in Eastern India. At that time these places were secure harbours with a free approach to the sea ; the former is now altogether deserted, and indeed was abandoned after a few years, as the harbour deteriorated, and

it was considered desirable to concentrate the English forces in one place. Balasore can now only be reached by small vessels, owing to a bar having been formed at the mouth of the river, but it was then easy of access for the largest vessels in use, and there were Dutch, French and Danish factories besides the English Settlement. The earliest tombstone, of which the inscription is still decipherable, is in memory of one Bugraf Huison, who died on the 23rd of November, 1696. To this day about a square mile of land is French territory, but there are no French residents. Proposals have, from time to time, been made to induce the French Government to cede this piece of land, in exchange for an equivalent portion in proximity to the larger French settlements, but with no result, and there does not appear to be any sufficient reason to make any great sacrifice to terminate a condition of things which has a historic basis, a sentimental value, and which neither leads nor is likely to lead to complications.

In all the turbulence of which I have spoken, the two places in Orissa, where life and property were secure, were the two English factories round which colonies of weavers and other artizans and traders had settled. English merchants were safe within the reach of the guns of the English ships, though during the last years of Mahratta misrule, scarcely beyond the factory walls. I may here remark, that Calcutta was not founded until 1697, and that the English factories at Hughli and Patna were subject to such oppression that, in 1677, it was proposed to withdraw the East India Company's servants from Bengal altogether. In 1680 an Imperial order was obtained permitting English ships to enter the Hughli, and from that date the Orissa ports ceased to be the only harbours open to British ships on the east coast of India.

On the 4th September, 1803, a force of 2,400 native and 600 European troops marched out of Ganjam and passing along the sea coast encamped at Puri, where the priests begged that the Jaganath temple might be taken under the protection of the British, a request which was acceded to. The possession of the Jaganath temple usually carried with it the government of the country, and so it did in this case, for on the 14th October the Cuttack fort was stormed with little loss, and the province of Orissa passed under British rule. The only serious trouble which has since arisen was a rebellion in Kurdha in 1804, which was subdued without much trouble; since that time peace has reigned in Orissa save occasional disturbances, in the native states, between the people and their chiefs.

So much for the history of the country, Turning to its present condition, the province of Orissa consists both politically and geographically of two distinct tracts, the delta of rice-fields and swamps reaching from the mountains to the sea, and the hill country at the back, stretching into Central India. The hills range in height from 500 to 4,000 feet, above mean sea level, and are for the most part covered with forests, in which sal, a valuable tree that rises to 60 or 70 feet in height, and thorny bamboos predominate. Through these hills three great rivers make their way to the plains below, on entering which they divide and again intermingle in their path to the sea. The greatest of these rivers, the Mahanadi, is, during the rainy season, two miles in width at Cuttack, 160 miles further up, at Sambalpur, it is one mile wide, and in the Burmool Pass, between these towns, where it is narrowed by the hills, it has been known in flood time to rise 70 feet above its summer level. In the dry weather it is fordable in places with some little difficulty. The River Brahmini is about a mile wide where it enters the plains and the Byturni half a mile. Both these rivers are easily fordable in summer. Smaller, yet still considerable rivers, are the Subunreka, the Burabolong and the Salundi. In the south there is a large expanse of water known as the Chilka lake. The rich delta is under the direct administration of the British Government, whilst the hill country is governed by native chiefs, who, so far as their own subjects are concerned, settle all civil disputes and have a limited criminal jurisdiction. Sterling remarks that the hill states were exempted from the operation of the British laws, as a matter of convenience and not to any claim the rulers had to independent authority, but in the eighties, the question in some way or other came before the Privy Council, and that august authority ruled that they were not British territory at all, with the result that some Acts of the Indian Legislature which had been expressly extended to them were, in this respect, repealed. But the control remains and is possibly more effective when the orders passed by the Executive Government cannot be questioned in a court of law.

The inhabitants of the hill states are mainly the hill tribes of whom I have spoken, but there is a varying proportion of Hindus who occupy the best lands, fill the State offices, and gather together the few rupees that may be obtained. There is a more primitive system of government still in the Kandh mehals, once a part of the native state of Boad, but annexed by the British Government as the Rajah was unable to put a stop

to the human sacrifices which prevailed there. The Kandhs are one of the ancient peoples previously mentioned who, under pressure of the Hindu invasion, retreated to the hills and formed the peasant militia which repelled the Afghan invaders. Their only business is agriculture; war, which was their former occupation, being now forbidden. They retain the bow and arrow, the axe, a sword and a sling, but the old battles, which are said to have continued—the women and old men looking on—until one side was exterminated, have perforce ceased. They pay neither taxes nor land revenue, acknowledge no subordination to a local ruler, though the headman, in conjunction with the elders of the village, is an arbiter in the case of private wrongs, depending for obedience on his personal influence; in short, there is as near an approach to anarchy, in the sense of every man doing what is right in his own eyes, as is compatible with the stern repression of armed aggression. The British Agent supplies a real want as a centre of authority for the village communities, who otherwise recognise no common head: his duties are confined to stopping blood feuds, adjusting dangerous disputes, and taking cognizance of heinous crimes. The one difficulty with the Kandhs was the practice of human sacrifice. Their great ceremony was the worship of the earth god, and this involved shedding blood twice a year. The victim was provided by a special servile caste who kidnapped or purchased their prey. So far as the Kandhs were concerned it was essential that the victim should be bought. The cry as the first blood of the victim fell to the ground was "We bought you with a price, no sin rests on us." The practice was stopped by Lieutenant Macpherson, who gained the goodwill of the priesthood and village headmen partly by recognising their position and partly by grants of land.

The hill states governed by the feudatory chiefs are mainly inhabited by wild tribes under various names, some of whom are sufficiently civilised to have settled habitations round which there is cultivation, others clear the jungle, burn the trees, take two or three crops from the virgin soil, and then move on. Some live by collecting forest produce, which they exchange for grain. The clothing of these people is frequently rudimentary; most of them have so far advanced in civilisation as to wear woven clothes, but when I first went to Orissa in 1866, leaves formed the apparel of the wilder of the aboriginal tribes. During the minority of the Raja a friend of mine was in charge of the state of Keonjhur; with much trouble he came to an arrangement with the men of one of the wild tribes of that

state that if the women were provided, free of cost, with an outfit of clothes, those clothes as they wore out should be replaced, and leaves as a mode of dress abandoned. The first arraying of these ladies in strange garments was made the occasion of a state function. The women were paraded before my friend in their clothing of leaves and received their new raiments in his presence. They then retired to the jungle, clothed themselves in their novel dresses, and again passed before him in single line. As they came by their noses were smeared with red paint, and they were received into Hindu and civilised society. The men are armed with bows and arrows and matchlocks which, on more than one occasion, they have used with great pertinacity against the native soldiers of the Indian Army. They are at times a good deal harassed by the Hindu officials and traders, but there is a well-understood line which, if passed, is sure to lead to armed resistance. In 1869 I was living on the borders of one of these states when a small rising occurred, and from the account given to me some time afterwards by the brother of the Prime Minister, if I may so call him, I formed a very distinct opinion that my informant's brother, who was killed, had brought his fate on himself. At the same time I am bound to say that the general opinion is that the inhabitants of the native states are quite as well off as their brethren in British territory; there are occasionally cases of real and severe oppression, but the taxation is less rigid and if oppressive, it is both resented and evaded; the jungle is near and it is very easy to be "not at home" when the tax-gatherer calls.

Wild beasts exist in plenty. There are tigers, leopards, deer of several kinds, wolves, hyenas, an occasional bison and herds of elephants. I had the chance of witnessing an elephant catch conducted by my friend who ruled the Keonjhar State. For some reason or other, it was difficult for me to leave my post, and it remains one of my lost opportunities. The elephants were enticed into an enclosure by decoys—trained female elephants—then secured to trees, and a month after my friend appeared at my headquarters, which was fifty miles distant from the Keddah, with his catch of twenty-five elephants. I may here say that, with the exception of the elephant, the bison and some of the varieties of deer, the animals mentioned exist in less abundance on the plains. There are, besides, antelopes and buffalo; the latter has, however, I am informed, nearly disappeared. In the early days of the seventies they were numerous, as the sea coast was approached, and my own experience of big game



shooting has been mostly with them. They may be dangerous, especially solitary animals, who have probably been turned out of the herd on account of their fighting propensities. Alligators (both *muggurs* and *garials*) are plentiful. The winged game consists of partridges, jungle fowl, pea fowl, quail, snipe and wild ducks and geese. It is possible to get a good deal of excellent shooting in Orissa if sufficient time can be devoted to it, which with officials is rarely the case. One of my difficulties was early rising: when I appeared between four and five in the morning, my huntsman was wont to be very indignant at my not coming in the *early* morning.

We now come to the plains stretching from the foot of the hills to the sea, which are under direct British control. It was necessary to obtain from this part of the country a revenue sufficient to defray the cost of its administration. In 1870, as the result of elaborate inquiries, it was found that the family of a well-to-do agriculturist consumed food to the value of twelve shillings monthly, and that all their other expenses, clothes included, would be covered by another three shillings. The price of food in 1803 was from one-half to one-third of what it was in 1870, so that it was from a people, whose average expenditure was less than two shillings a head a month, that the cost of governing and protecting the country had to be found.

The main source of revenue was from the land of which the State was the owner, subject to the right of the cultivator to remain in possession on payment of a fair rent. In Akbar's time the land had been regularly surveyed, and each cultivator's rent fixed. This rent was collected by officials who were paid by commission, and who under English rule became *zemindars* (quasi landholders), with the right to collect the officially fixed rent from the occupiers, and the further right to settle tenants on unoccupied lands on their own terms. It was not until 1837 that a satisfactory settlement was made. The variation in the price of silver, in terms of its gold value, renders it necessary for me to give all figures regarding rents in lakhs of rupees, so that comparison of the amounts levied at different periods may be possible. Previous to 1865, a lakh of rupees was worth £10,000 or more, at present it is equal to £6,600, and the lesser value may be said to have been approximately current since 1887. Since 1898 the rupee has had a fairly steady artificial value of 1s. 4d., independently of the price of silver. In 1837, the rents of the occupied lands were fixed for thirty years at 21 lakhs of rupees, of which the Government received 17 lakhs, and the *zemindars* four. Owing to the Orissa

famine a new settlement was not made until 1897, when the rents were raised to 38 lakhs of rupees, of which Government takes  $21\frac{1}{2}$ , leaving  $16\frac{1}{2}$  to the *zemindars*, who, however, lose under the new arrangement as they had been drawing the full rents of lands brought under cultivation since 1837. The average rent paid by the cultivator for the land in 1897 was found to be 2s. 9d. an acre.

All things considered, it is probable that the Orissa cultivator is in a better position than an English farm labourer. His income is small, but his wants are few, and he usually raises all the food required for himself and his family. His house is his own. He cannot be turned out of his holding so long as a very moderate rent is paid, and that rent can only be raised, at intervals of thirty years, and then by a Government official. As the population increases, and it tends to increase rapidly, there will be more pressure on the land, holdings will be divided and subdivided, and the standard of comfort will tend to decrease. There is, except near the sea coast, but little unoccupied land in British territory, but there are large tracts in the native states, and it is to be hoped that under the pressure mentioned there will be migration thither.

There is the spectre of famine, and very frightful that spectre becomes, when it actually arrives. My first introduction to Orissa was in the beginning of the famine of 1866, in which more than half a million of people perished; the mortality was frightful, the roads leading to Cuttack were strewn with the dead and the dying. There is one consolation, which is that so far as human foresight can judge, it is not possible for such a spectacle to recur. The mortality was due to two causes, firstly, the want of communications, and secondly, to the fact that since the commencement of British rule in Orissa, there had been no calamity of the kind. There was a tendency amongst the Calcutta officials to rely on the laws of supply and demand, the Government had not recognised its responsibility for providing food for the starving people, or how to arrange for the support of the hundreds of thousands for whom it was imperative to find food at or near their homes. There are no poor laws in India and, except in cases of famine, they are not required. But the responsibility of Government, in case of famine has, since 1866, been fully recognised, and ample experience in the management of famines has been acquired and put into practice in other parts of India; happily in Orissa, for the last forty years, there has never been more than local scarcity.

There is now no difficulty in respect to communications. In 1866 there was a main road, metalled in places, but crossed by numerous unbridged rivers, from Calcutta to Cuttack and thence to the Madras frontier, with a branch to Puri. There were no roads worthy the name from the interior to the sea coast, and the rivers beyond the influence of the tide are not navigable from November to July. Now there is a railway right through the province with a branch to Puri, two navigable canals from Cuttack to the coast, and thence water communication both by sea and canals and tidal rivers with Calcutta. There are large irrigation works by which some 200,000 acres are yearly irrigated. The canals are not financially profitable, as they scarcely do more than pay working expenses; in years of drought they are invaluable, sometimes in a single such year, saving crops of a value equivalent to one fourth or even more of their total cost. Such years are, however, rare; the average annual rainfall exceeds sixty inches, and is usually sufficient to bring the rice crop to maturity. The increased yield, and the certainty of good crops, would more than reimburse the cultivators for the water rates charged, but they have the same objection to incurring liabilities which it is possible to avoid which prevails elsewhere. I have been informed that last year, 1906, almost all the water which could be supplied was disposed of, so that the advantages, of what is mainly an insurance, are apparently becoming more and more appreciated.

My last five years in Orissa were spent in building the High Level Canal, which it was intended to carry on to Midnapore, whence there is a canal to the Hughli; the work was, however, found to be exceedingly expensive, and it terminates in the river Salundi, sixty-seven miles from Cuttack. The canal crosses two large rivers, the Brahmini and the Byturni, and many smaller rivers and drainages, so that it involved the construction of numerous large masonry works. My headquarters were on the Pilgrim Road, where it crosses the river Byturni; and cholera, I may say, was never absent, though it was sporadic rather than epidemic. There was no civil station or other Government officers living at the place. I preferred bread to *chapaties*, a kind of unleavened cake, and accordingly, amongst other servants, I kept a baker. A mutton chop involved the slaughter of a sheep, and there were other disadvantages incidental to the situation, which was probably the reason why I obtained, as a junior officer, a charge rather beyond what my standing in the Service justified. During the

cold weather I had occasional visitors, who were very welcome ; but the place was difficult of access, and even official inspections were not frequent. I had an average of more than 10,000 workmen employed daily, and lots of varied occupation, so that I had but little time to bewail the want of society. The climate had its defects: the cold weather lasted two months only, December and January ; on the other hand, the sea was only fifty miles distant ; and there was, excepting in the rainy season, a refreshing breeze at night.

Orissa was, until the railway was constructed some seven or eight years ago, looked on as rather the "back of beyond," and the inhabitants have the reputation of being the Bœotians of India. They were the first natives of India, with whom I was brought into contact, and perhaps owing to my being stationed away from other Europeans, I became better acquainted with them than most Government officials ; their good qualities as well as their deficiencies came under my notice daily. I have not lived in Orissa since 1875, but I have never ceased to have a kindly feeling for them and to look on Indians generally from what I may call an Uriya point of view. I think that I attained some kind of an idea what, under given circumstances, they were likely to do to-morrow, and I am quite certain that I never advanced so far with regard to the natives of any other part of India where I have resided.

Many Uriyas are employed in Calcutta ; carrying palanquins used to be their special business, but since the tramways have started that mode of transit is fast disappearing. The jute and cotton mills are full of them, and many are employed by the Municipality on the waterworks and roads. It is very seldom that these men are accompanied by their families ; usually, after working in Calcutta for a year or so, they return to their homes for a spell of rest. Some go to the Assam tea gardens and a good many to Mauritius and other British colonies, in which case they must be accompanied by a prescribed proportion of their womenkind. They are found all over Eastern India as bearers, a compound of housemaid and valet, and in this position they usually manage to become head servant and the disburser of small payments. Sterling, in 1846, remarked that in them the virtues of fidelity and honesty, according to their own ideas of these qualities, were conspicuous. I had one of these bearers, a milkman by caste, in my employment for thirty-five years. Early in my career, when living at Patamundi on the river Brahmini, a place, by the way, where the first missionaries to Orissa landed, I got a severe attack of fever. I

was the only European resident there, and this man promptly packed me in a palanquin, and I was carried 44 miles without a halt, save those necessary, every 8 or 9 miles, to admit of the carriers being changed. The bearer walked by my side the whole distance, and on arrival at Cuttack fetched a doctor, and not until I had been attended to, did he suggest that he might be permitted to go and eat. I can therefore bear testimony to their faithfulness and capability of bearing fatigue. This old man can read and write Uriya and Hindi, read Bengali, and has a slight knowledge of English, in which language I had a letter from him this Christmas. For all these talents, his remuneration, which was always somewhat above what I may call Trade's Union wages, varied from 16 to 24 shillings a month. Taken as a whole, the people are slight and delicate in build, but capable of great endurance in tasks within their powers.

With the exception of Cuttack, there is no large town in Orissa. Puri is an assemblage of lodging-houses clustered round the temple, and Balasore, which has some shipping, and the smaller towns, a conglomeration of connected villages, in which the usual routine of country life is followed; rice is brought from the fields and threshed, cows kept and village industries pursued. Town life is not popular, and most of the residents have small patches of land on the outskirts which they cultivate.

The Orissa manufacturing industry is not extensive. In old days cloth of great fineness, muslin, was woven and exported to Europe; now Manchester piece goods have supplanted country-made cloth, except the coarser kinds, which are said to be more durable than those imported. Potters who use the old-fashioned wheel abound. Many of the carpenters are really clever workmen, but the great majority of them are employed on work, such as making ploughs, rough doors and windows and common furniture, such as stools, beds and chests, not requiring much skill. Under European supervision they can build dog-carts and other carriages, copy from an illustration in a catalogue many articles of furniture, and, in a workshop, use most of the ordinary machine tools. They carve well, if given time and left to themselves. There are blacksmiths, brass-founders, and, on the hills, iron smelters on a small scale. They are good boat builders, and the masons are skilful, some of them being really expert carvers.

I may perhaps here tell a story as showing what could be done in Orissa as early as 1838. Just after the famine in 1867 the lighthouse-keeper at False Point complained that the Public

Works Subordinate, a native who had been sent to superintend the painting of the lighthouse, had misappropriated the good linseed oil provided for the purpose and was using poppy oil instead. There was no probability of the statement being correct, as poppy oil is the more expensive of the two, but I was directed to proceed to the lighthouse and to find out what was the matter. I soon ascertained that the real ground of complaint was that the Public Works Subordinate refused to fall in with the board-ship discipline which the lighthouse-keeper, who had at one time been mate on board a collier, had imposed on the small community of which he was the head, for he was customs and port officer in addition to his primary duties. The lighthouse is situated on an island, divided by a narrow creek from the mainland. Excellent oysters, a rarity in India, were to be had, and spotted deer were plentiful. The lighthouse-keeper employed a huntsman, who was expected to produce two deer for every three charges of powder and shot supplied to him, and, I gathered, suffered correction if his tale ran short. Tiger tracks were abundant, but I never saw a tiger. The situation has its own disadvantages: in the eighties the port and customs officials were drowned by a high tidal wave which swept over the island; their present quarters takes the form of a refuge house, with easy access to the roof both from inside and outside.

The lighthouse is 134 feet high, and built of laterite, a kind of red ironstone, plentiful in Cuttack. A tablet records that it was commenced on December 6th, 1836, and finished on October 16th, 1837. Light first exhibited March 1st, 1838, H. Rigny, Second Lieutenant, Executive Engineer. The lighthouse is seventy miles by river from Cuttack and upwards of two hundred by sea from Calcutta. Material, food and labour must have been brought from these two places, and contractors, if there were any, would be in England called gangers. The great majority of the workmen were certainly Uriyas, so that, even at that early date, they were capable of carrying out large works under competent direction which, in this case, can hardly have been experienced, as Second Lieutenant Rigny could not have been twenty-four years of age when he built that lighthouse. It seemed to me that young men in India sometimes got chances which they would not have obtained elsewhere. In my travels over some 700 to 800 miles of embankments, some of them in parts of the country seldom visited by Europeans, I found that three Government officers, and three only, were known to the natives everywhere even in the remotest parts.

They were Mills and Ricketts, the Settlement Commissioners, and Rigny the Executive Engineer who built the lighthouse, of whose charge the embankments formed a part. All of them had left Orissa more than twenty years before I heard of them. They must have been men of striking personality, as even then numerous stories were current as to their wisdom and affability. No doubt, it was mainly their accessibility and willingness to listen which my informants counted to them as wisdom, and rightly so, I think.

In the European sense society can scarcely be said to exist in Orissa. The tributary chiefs and large landowners, who mostly claim to be Rajpoots, take a position of their own, but even then, from a caste point of view, they are inferior to Brahmans, who may be, and often are, beggars in the sense that they subsist entirely on alms. Begging is not looked on as the disreputable occupation it is in Europe. The Uriya, in common with other Hindus, in practice admits his obligation to maintain his kith and kin to the remotest degree of relationship as well as the duty of bestowing some trifling dole on anyone who asks for it sufficiently loudly. Below the Brahmans, the intermediate castes of soldiers (*Rajpoots*) and physicians (*Baidya*) are nearly extinct. The writers, locally known as Mahantys, are the most influential section of the community after the Brahmans; they fill the greater part of the posts in Government offices, and are lawyers and teachers, a few of the more intelligent members of the lower castes have, however, qualified themselves for these positions and have established a footing. The pure castes, cultivators, milkmen, and others, from whose hands a Brahman will accept drinking water, follow, and then come the lower castes, fishermen, washermen, and some others; the despised castes, tanners, scavengers, etc., being at the bottom of the list. Only the pure castes are admitted into the Jaganath temple at Puri, but potters and washermen are allowed to enter the outer court, whilst the despised castes and hill tribes are altogether excluded, as are all Christians, Mohamedans and non-Hindus. There is one thing to be said of all castes of Uriyas, the lowest to some extent being excepted as regards petty theft, they furnish very few criminals, and in this respect Orissa is indeed a happy land.

In the higher castes women are married in their childhood; fifty years ago the Mahanty girls were not married until they were ten or twelve years of age, but infant marriage, the girl being from three to seven years old, is now the fashion, and if there is delay, it is owing to the difficulty of finding the money

wherewith to pay for the usual festivities. The cost falls on the father of the bride and it is a very heavy tax which it is not possible to avoid. The girl must be married before she is twelve years of age; display, the giving of gifts, feeding and bestowing clothes on Brahmans, relatives and caste officials involve an expenditure which in Europe would be looked on as excessive, and frequently involves the parents in indebtedness for life. On the other hand, so far as the women of the family are concerned, the sacrifice is almost more than willing, and is tempered by no after regrets; the event is recalled in the years to come, as the culmination of the family grandeur. In the higher castes re-marriage is out of the question, and a widow's lot is sad indeed, involving not only numerous penances, much fasting and coarse clothes, but the reputation of being unlucky and as such to be shunned at family gatherings. In the lower castes there is more latitude as to re-marriage. The women usually wear a good deal of jewellery, and unfortunately the children do the same, a custom which has led to many murders, children being decoyed to lonely places and then killed for the sake of their ornaments. The family jewellery is in fact the savings bank of the people, when times are good any savings are converted into ornaments, a statement literally true as the silversmith fashions the rupees, given to him, into the ornament desired, very often in the customer's verandah; should hard times arrive the jewels are sold, and as their value consists mainly in the metal used, one anna in the rupee (one-sixteenth) being usually paid for fashioning, a good price is realised. The difference between the silver in the rupee and its nominal value as a coin has interfered with this form of thrift.

The children, I should say, are universally happy, their parents are kind and devoted to them, and food must indeed be scarce before they suffer; the climate does not necessitate any large amount of clothing, and until they are five or six years old they are not troubled with any. There is lots of sunshine, ample room to play, and every effort is made to procure for them such amusements as may be had, which not infrequently consist of displays to which all are welcome. The household god is worshipped daily by libations of water and offerings of flowers, but otherwise their religious observances are confined to a few great festivals, on which occasions the people turn out in their thousands to visit the temples and have a kind of bank-holiday. The devotions do not include listening to addresses or reciting prayers; offerings are made to the idols, alms bestowed on priests and mendicants and the religious part of



the festival is accomplished. The rest of the day is spent in visiting shops, shows and roundabouts and chatting with friends.

There is at present a college at Cuttack which educates a few of the more promising youths to the standard of the Calcutta University B.A. degree, and if on graduating the young man obtains a Government appointment, it is held that western learning has its uses. In the majority of cases I doubt whether their beliefs, tastes, or home life are influenced in any appreciable degree by the knowledge they have acquired. Material benefits such as umbrellas, kerosine oil, cheap cloth and railway travelling are welcomed, but how far the thoughts or scientific knowledge of the intruding European have been assimilated is a matter for conjecture; diligent attendance at lectures or even satisfactory answers to examination papers do not, I think, afford any solid grounds for a reply.

I have endeavoured to give you some little information regarding the history of Orissa for a period approaching 3,000 years, and to roughly sketch the country and its people as they at present exist. The main features, in either case, are all that I could attempt to present, and to many of the statements made there are side lights and qualifications of all kinds and sorts. Even with a far fuller knowledge than I possess, the mystery of even a small part of India involves difficulties of which no European will ever possess the key.

The CHAIRMAN in proposing a hearty vote of thanks to the Author, which was carried unanimously, then made the following observations:—

My friend Mr. Odling's paper is of special interest to me, because between the years 1898 and 1903, when I was in Bengal, I went down into Orissa three times on inspection duty, and visited the important centres of Cuttack, Puri and Balasore, which are referred to at such length in his notes. On the first occasion I reached the capital by sea and canal, so that even less than nine years ago access to the heart of the Province was difficult. But before Mr. Odling and the irrigation officers constructed the canals, which, while primarily intended for irrigation purposes, can be used for passengers, it can be imagined that, although the district was in miles not very distant from Calcutta, it was not easy to travel far

into it. The name of one of its chief rivers, Vaitarani, the River of Death, is perhaps one indication of the dread the Indian felt in penetrating Orissa. The chief cause was the number of great rivers which crossed the land and the want of roads. The former difficulty prevented the construction of a railway, and any one who now goes down into the heart of the country on towards Madras, by the line which passes through or near all the places mentioned by Mr. Odling, will appreciate the magnitude of the task and the triumph of the engineers who, to the credit of our country, have opened up such an interesting and valuable province. Its value is indeed great, for it is one of the chief rice-growing tracts in the world. At the time of one of my visits all the railway platforms were loaded with it. There are several points on which I should like to make a few remarks, or rather to ask a few questions. The first is as to the history.

It is said that when the last Hindu ruler of Bengal, Lakhmanya Sen, the Vaidya or Physician-King of Lakhnauti, was driven out from his capital by an Afghan conqueror, he fled into Orissa. I should like to ask if there is any trace of him there? Is his the Gangetic line of 1324?

This brings me to Jaganath, or the Lord of the World. We are told that his cult is Vishnuism pure and simple. May we not go a step further and say it is really modified Buddhism? Do not some authorities hold that the image contains Buddhist relics? The idol itself is changed at fixed, though varying intervals; but it is said that its virtue resides in the relics inside it, the nature of which only a few priests know—are they Buddhist? I had an opportunity of examining the image in August, 1902, when the cars were out in the road—in consequence of that of Jaganath's brother, Balbhadra, having run into the parapet of a bridge—which on account of etiquette (which exists amongst gods as well as men) did not permit the Lord of the World and his sister to proceed past their brother on their homeward journey from their country-house to the temple.

The images were all shapeless wooden blocks—as usually described. Another reason given for the want of form is that the divine architect, Visivakarma, who made the first image, was disturbed by the curiosity of the prince for whom it was constructed before his work was completed; so that curiosity once more in the world's history

stood in the way of perfection. The ornament on many modern temples at Puri is very Buddhistic. Hindu ideas of sanctity of images are very strange, as shown, for example, by the difficulty in bringing these gods home. When the pilgrims who attend for the car festival have left for their own villages, the parsimony of the priests, in paying too little for the hired labour to bring them back, was the real cause of such accidents as that to which I have referred, but the native papers, of course, blame the Government.

Mr. Odling does not give us an idea that the population is a wealthy one. It is indeed now poor as regards money. I would ask him then whether it was different in ancient times. I think many indications are given that it must have been so; for example, architecture was in a great state of perfection. We have been told of the town of temples at Bhuvanishwar; but there is one at Kanarak north of Puri styled the black pagoda, representing the sun-god in his chariot, in which the carvings in the hardest stone are of wonderful skill and richness. Then again the dress or rather the jewellery carved on many of the figures is of a most sumptuous character. Is it possible that gold to pay for such work was found in some quantity? Is the name of the river north of Balasore, the Suvarnarikha, the river of golden sands, any indication of this? Is there much promise of other mineral wealth?

It is curious how in Orissa, as in other provinces, the remains of the different waves of civilisation which have passed over India still exist. Hinduism we still have, and some traces of Buddhism. Mohamedanism made few inroads, but Mr. Odling's reference to the Meruah sacrifice of the Khonds points to the most ancient primitive beliefs.

Can he tell us whether there is still regret amongst these people at our extinction of a practice, which is so like that of the Aztecs? Would not this, like Sutti and similar practices, revive if ever Hindus became paramount?

There are one or two further points which may interest, as, for example, when I was last at Balasore, I was shown the site for a new hospital which included part of the land on which our first factory in Bengal stood, close by the Dutch monuments, which are those to which I suppose Mr. Odling refers—although there are some very curious and very large ones, with English names in a small graveyard at a little distance off—amongst them one to Mr. Ricketts, whom he

named. Then as to the Uriyas, who work in Calcutta—perhaps Mr. Odling will remember the modern exodus of many of these men when the plague scare occurred?

I may add to the notice of the work of the Ravenshaw College in Cuttack, the flourishing medical school; and lastly, in thanking Mr. Odling for the pleasant recollections which he has stirred up, I should like to say that, in addition to the names of the three worthies who, he has told us, are still recollected in the country, he may rest assured that those of himself, and of his irrigation friends, who gave the blessings of water to the land, will not soon be forgotten.

#### REPLY BY THE AUTHOR.

I wish to thank Colonel Hendley and my audience for the indulgent, I may perhaps say appreciative, manner in which they have listened to the remarks I have been able to offer on a part of India which at present is but little known.

With regard to Colonel Hendley's question as to the origin of the Gangetic line, no decisive answer is, I believe, possible. The weight of the evidence according to Sterling and Hunter indicates a southern origin, though a northern source has been suggested and the name—the Gangetic line—appears to favour this view.

In respect to the suggestion that the cult of Jaganath may be modified Buddhism, the fact appears to be that it is a remnant of the worship of the ancient races of Orissa, who preceded both Buddhism and Brahmanism. The most famous legend, that of Basu the Fowler, relates the manner in which the idol was captured from the Savars and became known as Jaganath, the Lord of the World. The absorption of the Buddhist priests has been mentioned in my paper.

The temples of Kanarak are architecturally superior to those at Bhuvinagar, and several views of the Black Pagoda have been shown.

The mineral resources of the country are not at present well known. Iron is smelted in small quantities and gold exists in the sands of some of the rivers. Coal of inferior quality has been located.

The people generally are inclined to look on the past as the golden age, chiefly because food was so much cheaper, so late as thirty

years ago. It is a proverb that, if two or three peasants are talking together, the subject of their discourse is sure to be either *pice* (farthings) or rice. But the increased prices have rather benefited a very large proportion of the people who have produce to sell. Luxuries, such as house utensils and fine clothes, are much commoner than they used to be, and I have no doubt that there has been a steady improvement in the material condition of the people since the famine of 1866.