CHAPTER 1

Life and works of Edward Stack

In the galaxy of eminent British Indian Officials who visited Iran, returning home after years together services in India, the name of Edward Stack holds an unique position. If his interest to the learning of the Persian language for a long period of five years, his services to the preservation of Iran's national history, society, polity, tradition and civilization in the form of travelogue, his fondness into the ethnography, orthography, caste, tribe and different languages spoken by the tribes in and around the various places, his love for the vocabulary, folk tales and grammatical structure of the language of different tribes and his inclination to different sorts of important works, are to be taken into consideration, undoubtedly he appears as one of the greatest travellers of Iran in the whole range of travel literature.

It is really unfortunate that the information regarding the life and lineage of this great person is very meagre. One of the available and reliable sources is the work namely the Mikirs written by Stack. Particularly the introductory portion of this work written by C.J. Lyall Stack's friend is enough to sketch a short out lines of the life of Mr. Stack. The exact date of his birth is not known. From the internal evidence it is known that he was born in London in 1850. C.J. Lyall about his work, labour and personality express his feeling in the following lines; (1) "In 1882 Edward Stack, appointed the first Director of the newly-created Department of Land Records and Agriculture in Assam entered upon his duties in that province and applied himself with ardor to the study of its people. He had passed just ten years in the Indian Civil Service which he joined in 1872 at the head of his year. These ten years had been fruitful in varied interest and activity: the strenuous life of a District and Settlement officer in the North Western Provinces; secretariat employment in his own province and the Government of India; and, just before his translation to Assam, six month spent in travel in Persia. Activity of mind and body, and keen interest in the people and speech of all the countries he lived in were his strongest characteristics. During cold season of 1882-83 he spent several months in up and down the
Brahmputra Valley, learning, observing and noting. He acquired a working knowledge of Assamese with surprising rapidity; with this as his foundation and instrument, he attacked the multitude of tribal languages which he found impinging on the Aryan pale. To him more than to any one else, is due to honourable distinction of Assam Province in the grammars, vocabularies, and phrases books of nearly all the most important of its multitudinous varieties of Indo-Chinese speech, which have been drawn up by officers and others who have served there. In 1883 the report on the census of 1881 in Assam was published; and in this Report, mainly the work of Chief Commissioner Sir Charles Elliot, the chapter on Castes and Tribes was written by Edward Stack. Paragraphs 131 -136 deal with the Mikirs, and much in these represents the result of his careful personal inquiries among them. His interest in this tribe gradually grew. In 1884 he was called to take up the work of Secretary to the Chief Commissioner, and while thus employed he occupied his leisure in studying Mikir. He became acquainted with bright young Mikir lad, a convert of the American Baptist Mission at Nowgong, named Sardoka to which was accustomed to add the names of his sponsor at baptism, Perrrin Kay. With the help of Mr. Neighbor’s Vocabulary of English and Mikir, with illustrative sentence, Stack and Sardoka worked together at the language, correcting and largely supplementing the material to contain in their text book. From this they went on to folk tales, which were written down, with a careful attention to systematic orthography, by Stack from Sardoka dictation, each day’s work being provided with a series of notes elucidating every difficulty in it. Thus material gathered; and in the course of 1886 Stack had arranged, when relieved at the end of that year of the duties of Secretary by my turn to Assam, to put together a complete account of the Mikirs and their language, fully illustrated (as his wont was) by ample variety of phrase and idiom, and a collection of stories in Mikir with commentary and vocabulary. But during the latter half of 1886 his health failed. Partly the moist climate of Assam, and partly, perhaps, unsuspected flaws of constitution, told upon his strong and active frame; and after some months of gradually increasing weakness, he died at sea on the 12th January, 1887, aged 37, just before the vessel reached Adelaide, in South Australia, where he had planned to spend his furlough.

A few months after his death his papers were sent to me at Shillong, and for some time I hoped, with Sardoka’s help, to be able to carry out of his purpose. But the steadily increasing pressure of other duties prevented this. I left Shillong on a long tour in November, 1887, and soon after my return in the spring of 1888. I was transferred to the post of Commissioner in the Assam Valley, eventually leaving the province in the autumn of 1889 for engrossing work elsewhere, never to return,
except for a brief space as Chief Commissioner in 1894. It had become evident from an examination of the materials that to do what Stack had set before him involved much more labour than I could give. It was necessary to learn the language from the beginning, to construct grammar and dictionary, and to retrace the steps which he had trodden in his progress; and this with an aptitude and power of acquisition far inferior to his. Accordingly, on my departure from Assam, the papers were made over to others, with whom they remained until, on the organization under Dr. G.A. Grierson of the Linguistics Survey of the Northern India, they were again inquired for, and utilized, so far as the scope of that work admitted in preparing an account of the Mikir language for insertion in the survey.

In 1904, when Sir Bampfylde Fuller had obtained the sanction of the Government of India to his scheme for the preparation of a series of descriptive monographs on the more important tribes and castes of Assam, he proposed to me to undertake an account of the Mikirs, based on Stack’s materials. There were several reasons why I hesitated to accept the task. It was many years since I had left the province, and official work and other studies claimed time and leisure. The materials were themselves in the rough mere notes and jottings, sufficient for the man who carried the main part of his knowledge in his head, but by no means easy to interpret or set in order for one who had no such knowledge. They dated too, from twenty years back, and in the interval great changes had occurred in the material development of the tract where the Mikirs live, which is now traversed by the Assam-Bengal Railway. I decided, nevertheless, to make the attempt, and, however imperfectly, to do something to perpetuate the work of a man to whom I was most intimately bound by affection, and whose great power and attractive personality were the admiration and delight of all who knew him. The present volume is the result.

In addition to Stack’s notes, I received from Assam three sets of replies to ethnographical questions which had been circulated to persons acquainted with the tribe. These were from Mr. W.C. M. Dundas, Sub divisional Officer North Cachar, and the Rev. P.E. Moore and Mr. Allen of the American Baptist Mission. These replies, which were not very detailed, while quite independent in origin, agreed closely with Stack’s data, and showed that the lapse of years had not made the latter inapplicable to the present time. In the following pages any information drawn from these sources has been duly acknowledged.
It was explained in the Introduction to Major Gurdon’s Monography on the Khasis [1907] that the order and arrangement of subjects to be treated in dealing with each tribe had been prescribed by authority; and Stack’s notes had to be brought within this framework. As well be seen, under certain heads not much information is forthcoming; and perhaps the more searching standard of inquiry applied by ethnologists in the present day might demand more exhaustive treatment of some points in this Mikir people. This, however, must be left for our successors.

Section I has been expanded by adding numerical data from the last Census [1901], and measurements from Lieut-Colonel L.A. Waddell’s Tribes of the Brahmaputra Valley (1900). Section II (Domestic Life) is entirely due to Stack. The same is the case with Section III (Laws and Custom), except the Appendix. Section IV (Religion) is wholly Stack’s; reading the carefully and minute account which it contains of the funeral ceremonies, one is strongly impressed by the thoroughness which he brought to his investigation. Section V (Folk-lore) contains translation of three of the folk-tales written down in Mikir by Stack.”

In his travelogue and other work there is nothing about his early life. There is neither any evidence of his elementary education nor of any particular predilection which he might have held. It is known from the work of his friend, works of British Indian officials and History of Services of Gazette officers that he was employed as an officer in the Civil Service of Government under five years standing (1872-76) in Bengal’s Presidency. He belonged to sixth class bearing 525 rank order. Edward Stack was a highly qualified person. He had the degree of M.A, and L.L.D. He had received his education from the Royal Academical Institution (at present a voluntary nondenominational grammar school for boys) and Queens’ college Belfast, a Government institution established in 1845 with a political purpose in view. He had appeared in an open competitive examination in 1870. The success of this exam enabled him to gain a job in Bengal Civil Service. He joined the BCS before his translation to India on the 24th July, 1872. He reached India on 2nd November, 1872, approximately after three months of his joining the service. Even before arriving in India he was attached to the North Western Provinces on 17th October 1872. His services in these provinces show his keen interest in
judicial department where he had served as an assistant Magistrate to Bareilly and invested with the powers of a magistrate of the third class. His post as a collector and assistant magistrate to Bareilly on 21st June, 1880, evinces his proficiency in revenue department. Stack was a very talented person. He on account of his sharp mindedness, ability and genius, passed the departmental examination with distinct position which helped him to invest with the powers of a magistrate of the 2nd class on 6th May, 1873. After twenty one days in the same year on 27th May, he was vested with the powers of a Deputy-Collector for the trial of suits under Act x of 1859 and xiv of 1863. After serving four months as Deputy Collector he got the chance to serve as 2nd assistant-secretary to the Government of India on 24th September, 1873.

He, besides English, was highly possessed of three languages Urdu, Hindi and Persian. He had certificate of high proficiency in these languages. He received these certificates, having appeared several times in different examinations and for this purpose he often used to take leaves. According to a Gazette officer,(2) "Examination leave from the 4th -11th January, 1874; having obtained a certificate of high proficiency in Urdu was presented with the authorized donation of Rs.1000, 16th January 1874; examination leave from 5th to 7th April 1874; obtained a certificate of high proficiency in Hindi and presented with the authorized donation of Rs.1,000, 30th April, 1874; obtained a certificate of high proficiency in Persian, and presented with a donation of Rs.2,000, 18th January 1878".

So far his speaking ability in Persian is concerned, he was familiar enough with this language. As profusely proverbs of Persian language used by him in his travelogue is the token of his Persian ability. His Urdu conversation with an Iranian pilgrimage is enough to testify his command over Urdu spoken language. His service in Bengal enabled him to be familiar with the Bengali spoken language. A trivial fraction description of Bengali Babu, Thakur in his work is enough to evince his knowledge of Bengali spoken language. His extensive tour to most parts of Uttar Pradesh provided him opportunity to learn Hindi language. And above all.
his work on *Some Tsangla Bhutanese Sentences* is the proof of his proficiency in Assamese language. He officiated twice as First Assistant Secretary to Government, North-Western Provinces. First for three months from the 21st August-16th November, 1875. Next from 9th March-20th August 1876. He again served as First Assistant Secretary to Government, North Western Provinces on 22nd March, 1877. This job confirmed from 1st August when he succeeded in an exam for which he took leave from 1st – 4th October, 1876.

Edward Stack much liked to serve as Magistrate and Collector, as from 8th February, 1878 he returned to former state to the regular line as Assistant-Magistrate and Collector. He was posted to Bareilly where he received charge on the 9th idem in the same year. He again took leave for thirteen days from 15th-28th July, 1878 with an intention of appearing in an examination. These leaves are the token that with his body his mind too have been in motion. He never desired to take leave for rest except one or two leaves when he felt a need of the change of climate due to his ill health and next was privilege leave for one month June 9th-8th July, 1879. Prior to this privilege leave he was transferred to Jaunpur on 16th April, 1879, where he was appointed as Assistant Settlement officer, second grade but to officiate in the first grade on 1st October, 1879. This duty released him of Settlement work. After the relief of Settlement work he resumed charge of district work.

From 25th November, 1879, Stack officiated many temporary services under the order of the Government of India in the Home, Revenue and Agricultural Department from 1st December, 1879-14th June, 1880 and from 15th June, services placed on him at the disposal of the North Western Provinces Government. In North-Western Provinces he got an opportunity to serve for two years as Assistant Magistrate and Collector to Bareilly. He was appointed on these posts on 21st June, 1880. From where he transferred to Assam where he was appointed as Director of Agriculture on September, 1882. Moreover he also officiated
as secretary to the Chief Commissioner from 21\textsuperscript{st} July, 1883-22\textsuperscript{nd} October, 1883.

Edward Stack, in addition to his full time duties received many temporary grade-promotions. He served as joint Magistrate and Deputy Collector, 2\textsuperscript{nd} grade, from 1871-81. The following dates show the exact duration of his posts.

2nd grad posts 'duration begin from

1\textsuperscript{st} April-28\textsuperscript{th} August 1878
4\textsuperscript{th} September-13\textsuperscript{th} September 1878
18\textsuperscript{th} October-1\textsuperscript{st} December 1878
28\textsuperscript{th} March-9\textsuperscript{th} May 1879
24\textsuperscript{th} July-7\textsuperscript{th} August 1879
15\textsuperscript{th} August-20\textsuperscript{th} August 1879
18\textsuperscript{th} November-24\textsuperscript{th} November 1879
4\textsuperscript{th} November 1880-January 1881

And 1\textsuperscript{st} grade posts' duration begin from

29\textsuperscript{th} August-3\textsuperscript{rd} September 1878
14\textsuperscript{th} September-17\textsuperscript{th} October 1878
10\textsuperscript{th} May-23\textsuperscript{rd} July 1879
8\textsuperscript{th} August-14\textsuperscript{th} August 1879
21\textsuperscript{st} August-30\textsuperscript{th} September 1879
21\textsuperscript{st} June-3\textsuperscript{rd} November 1880

Edward Stack passed ten years of his life in India, not continuously, times to times he had been going somewhere else too. His long stay in India provided him opportunity to engage himself in sundry interests and activities. Just before one year of his transfer to Assam on 24\textsuperscript{th} January, 1881 he left Bareilly in the company of Sayyid Ali, a native of Tehran with
whom he boarded the Rajputana Steamship of the British India Navigation Company for Iran, then known as Persia and landed at Bushire whence his wonder lust for Iran began and continued for six months. Within this six months he visited Iran via Baku, Russia, Warsaw, Caspian Sea, Berlin, Ostend and finally after seven months sailing from Karachi he reached his native place London on September, 1881. Stack again arrived India in 1882 and entered upon his duties as the first Director of Land Records and Agriculture Department in Assam. This newly created department first operated through him. This department has always been an integral part of the Assam Secretariat from 1884. When Stack was appointed as the first Director of Land Records and Agriculture at that time there was only a Department without any name. This Department received its name as Revenue and Agriculture Department in 1886. In 1907 a separate Department of Agriculture was established under the Government of Eastern Bengal and Assam with a Director-in-charge. Being Director of Agricultural Department, he had sufficient knowledge on farmers, growers, animals’ health, crops, disaster, drought, weather and climate of the lands he visited.

Mr. Stack as a settlement officer, living amidst the Assamese read their mind and wrote the report on the castes and tribes of Assam. And officiating as a secretary of Sir Alfred Charles Elliot in Assam secretariat, he Occupied his leisure in studying Mikir. It is the result of his personal inquisition of Assamese tribe that within the span of four years he acquired a plentiful knowledge of tribal people’s culture. But unfortunately he could not see the result of his note and observation of the minority tribe of Assam in printing form due to his untimely death. In acquiring a working knowledge of Mikir’s culture, society and language,  

1. since the establishment of the secretariat, both man and woman employed here. The first woman who worked here as a temporary typist in Assam secretariat was Miss Roy, a Khasi lady appointed on November 1918

2. the settlement rule of 1870 in India remained largely in operative till 1883 when this was recast and a general system of ten years settlement was introduced in all parts of Brahmaputra Valley where the cultivation and occupation of land were of permanent character. The principal of this rule was soon afterwards embodied in the Assam Land and Revenue Regulation 1886
he engrossed himself to such a level that he totally neglected his health. As a result he fell ill, weakness predominated him gradually and prevented him to stay in Assam. Then he planned to leave this place in order to recover his health. He set out for Australia purposely. But it was not his destiny, while journey on the way he died at the prime age of thirty seven years in 1887. Thus it can be estimated that his birth must have occurred in 1850.

He was such an outstanding officer whose services were appreciated from the first day of his appointment as the officer of Bengal Civil Service to the last day of his appointment as the first Director of Land Records and Agricultural Department. He was an officer with executive drive and judicial mind. While his ten years stay in India he engaged himself in heavy tasks of different sorts. Stack attitude was somewhat sympathetic. Almost all the oppressed people found in him a well wisher, friend and guide who could save them from their doleful state at the hands of high officials. He often showed his affection and sympathy over the oppressed persons. He was a kind hearted person. He become anxious observing the miserable condition not only of the people but even he felt sorry to see the evil condition of animal. He adopted the attitude of kindness and benevolence towards all human being. In Tehran once he saw some mules whose body was badly galled carrying an Iranian Colonel’s luggage. His sympathetic attitude can be noticed in the under mentioned sentences, (3) “The poor animal unable to carry their loads any further”. This is the ample reference of his kind heartedness. He never wanted people keep good table in his honor. He did not want to be a reason of any trouble for anyone. His personality, behavior and talking way had such a moving effect on the people from man of letters of the city down to the ordinary people of the village that often villagers come to near him to share their problem. As Sarim ud Daulat (Home secretary of Iran) says, (4) “I have been wishing to meet an Englishman to whom I could disburden my heart”. He was very polite and sociable. He loved to keep contact from man of rank down to the mendicant people. He was familiar
enough to move high as well as low society. He was popular among the people of every stratum. By his captivating personality he left deep impact on the people who showed their likeness of Stack's companionship revealing their opinion that he is a well wisher and welcome guest of Iran.

Stack often felt sad observing the selfishness and vanity of high officials and decaying and ruining state of the architectural remains of historical places. The absence of public work, the corruption of the high officials, the neglect of the education and the deplorable condition of the army urged him to raise pen on them. He through his work exposed the demoralization of the officers who in consideration of their personal interest, was compelled the common people to pass their life in wretched condition. The account of his travel relevant to the painful themes proves that he was a man of people loving and hated all these inhuman acts.

Mr. Stack was a man of light-minded and inquisitive in nature. His visit to Iran mere out of curiosity and love of novelty is the open secret of this quality. In this connection it can be said very frankly that there are very few travellers like him who wasted their money, energy and time in order to get information on geographical and revenue matter. Besides the motive that led Stack to travel in Iran was firstly to change of climate, as his health failed, secondly to visit Iran and thirdly to gather material on the aforementioned topics. He while residing in Iran engrossed himself in the discourse on revenue with the Kadkhuda, (village head man). As he had good eye on the geographical condition of Iran, he accumulated abundant information of climate, production, natural scene, river, mountain, forest etc. He gives a deal of information of different crops of different places accompanied by the sort of plains. He about a plain namely Kir and its production writes thus, (5) “The plain of Kir is fertile when water is in sufficient quantity, and produces corn as tall as man”.
He was very sharp minded and had the ability to learn anything within the short span. In course of his travel in Iran he involved in many excellent sports. First time he learnt fishing in the plain of Mazandaran. The reference of many books of standard merit evinces his wide circle of study. For example in connection of trout fishing he quotes the name of a book entitled *Clouds in the East* by Colonel Baker which is celebrated for trout fishing. And while giving the description of the fishing ground the reference of Ronald Thomson, English minister of Tehran of Stack’s time, is important from the political point of view.

His understanding on Persian language is another instance of his sharp mindedness. He had sufficient knowledge of Persian language. This could be possible due to the company of a native of Iran resided in India with him and his six months stay in Iran.

As journey to the other country provides travellers the golden opportunity to know about a little known land. It is needless to mention here that in order to gather the true information and to present accurate view regarding the people, life, culture and civilization of any country, sufficient knowledge of the language of particular land is indispensible for the traveller. Because the knowledge of the language helps the traveller to avoid embarrassment generally suffered by the travellers while journey, otherwise travel in the strange land without interpreter makes the traveller to feel awkward, ashamed, complicated and perplex. As Mujtaba Husain details his bitter experience and embarrassment with the waiter in a Cafe in Paris in the following lines,(6) ‘Whenever I make a trip to a foreign country, I try my level best not to feel appetite in the absence of an interpreter but sometimes in case of emergency I ordered the food by way of acting but due to misunderstanding, the waiter was served chicken tandoori in place of egg. It is o.k. for me as there is less difference between chicken and egg. But what about sliced hog’s meat which has been served for me when by way of acting I ordered an ice cream in a cafe of Paris’.
But Edward stack having sufficient knowledge of Persian language could easily avoid confrontation with Iranian, which an ordinary traveller cannot do. His understanding of Persian language enabled him to give the answers of those questions usually puts to the travellers in Iran and are rather puzzling to answer for those who don’t know the language of the land. The comparison of Zillus Sultan with Hatim Tai and Wali Ahad with Hatim’s brother is enough to convince his understanding on Iranian historical figures.

His knowledge of Persian language and literature greatly helped him to analyze the thought, custom, manner and culture of a strange land. His speaking power of Persian can be estimated from that interviews held amongst him, prince Firoz Mirza and foreign minister. In this interview all the important problems of the period related to the country’s present and future matter had been fully discussed in to Persian language. His participation in this interview is the token of his Persian understanding. His penetrating insight into Persian language shows that he was fully aware of both the modern and classical language of Iran. The difference between modern word “zaring” and classical word “zirak” (meaning sharp and alert) testify this quality.

He had great interest in poetry. The profuse illustration of the Persian and English poetry, according to the situation evinces his poetical taste. The selection of the one of the English verses in order to make the sound polluted atmosphere, created by braying of a donkey, in to a desirable one, is the example of his wide variety knowledge in poetry. From the spontaneity in quoting poetry one can read his poetical nature.

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1. A famous king of Tai tribe, known for his generosity, wisdom and courage. He was the contemporary of Prophet Mohammad(P.B.U.H) but never got the chance to meet him. Although he was a Christian by faith but had all the attributes of Muslim. It is said that if Islam had been offered to him he would have accepted it. After his death his son Adi first was scared of Islam but observing the exemplary behavior of Prophet Mohammad(P.B.U.H) embraced Islam.
Stack was not an ordinary traveller rather having knowledge of geography gives the description of the desert Lut\(^4\) in lucid detail. His understanding on the utility of mulberry \(^5\) tree, different sweet-scented herbs, flowers and the description of holly \(^6\)-hocks, used as a cooling medicine and hair wash attest to his botanical knowledge. The comparison of Iranian dog with Scottish dog and the note on huge sized cockroach in black and green color indicates his zoological knowledge. Stack never under-estimated any person and any faith. He respected all the religions and worshiping places. For example for showing respect he put off his cap on the pulpit while visiting a mosque. He was well qualified, well mannered, well dressed and well cultured. He was well acquainted with the civilized life. His manner of raising hat in course of passing the procession of Prince, shows his courtesy gesture. His feeling of regret of not having the knowledge of such medicine and treatment which could cure of an epilepsy suffered girl who came near to him with a high hope, shows that he was a man of people loving. He did not want to hurt the feeling of any body.

Unlike other traveller who showed their disapproval on the habit of sitting on the heel at the time of eating food, he showed his satisfaction, having meal sitting on the heel. He never took a pride in his drink or table manner and never tell any amiable word pertaining to his advanced society. Contrary to that he was ashamed to confess that he drunk wine under the shadow of a mosque. His attitude was very friendly as he helped Sayyid Ali in many ways during his residence in India.

Stack was very sensitive. He had felt very sorry when Iranian took his motive of travel as an act of cupidity and vanity. They thought that his

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\(^4\) the word use in Baluchistan is equivalent to waterless.

\(^5\) this tree possesses medicinal virtue. Its white sweet and wholesome fruit is used by women when they fall ill in a mysterious disease in spring time in Iran.

\(^6\) tall plant with large flower having many varieties of color.
purpose of journey was to make money by the business. It is also of the persuasion of many authors of Orientals that the whole purpose of the western scholars from the study of the Eastern nation was to obtain knowledge of an alien culture in order to influence and subjugate the country. Commercial and political incentive led European to travel in the Eastern nation. But Stack is not regarded of them. As in the opening paragraph of his travelogue, he indicates his motive of travel, (7) “After eight years in India, I began to conscious that a change of climate is desirable”. Here this is doubtless in some degree owing to this fact that Mr. Stack come to the country not from England but from India.

Stack making contact with the people became aware of their moral and ethical attitude. He tried his level best to know Iranian's behavior, habit and their all negative and positive thoughts about foreigners. Time to time invitation of Stack by Iranian who entertained him with capital meal and their interaction in a friendly way proved that he was not an unwanted guest of Iran. Many times they would come to him to share their problem. The chief characteristic feature of his personality was to apply himself with great ardor, to keep active his mind, body, to take keen interest in the people and to study, learn, observe, note the people and languages of all the places he passed through. The other distinguishing quality of Stack was his strong and energetic constitution, because of this he never felt any unpleasant symptoms such as headache, giddy, singing in the ear as people usually suffered in any higher place from the sea level. His work, free from deceit and pretence, is the token of his sincerity and hard working attribute.

He had great power of observation. The description of Lenkoran, a Russian military station and its parallel with a small Indian station Shahjahanpur in respect of street indicates his great knowledge in terms

\footnote{a main city and agriculture based district of Uttar Pradesh and a part of Bareilly division established in 1813 by Diller Khan and Bahadur Khan, sons of Dariya Khan, a soldier in the army of Moghal Emperor Jahnigir. Having}
of places. His cognition was not confined to the society, culture, places, language, polity, history, literature but he also shows his ability in economic and commerce. He like a great mining officer, suggests the Iranian to follow the American plan in order to solidify the oil. In this way they can avoid the loss from the leakage while transportation. Moreover, while giving the description of stone he interpolates the details of some stones of Yazd having marble attribute.

Improving communication, increasing relation and growing political interest between Iran and European country provided opportunity to the large number of British travellers to visit Iran. Their journey to Iran begins from the first half of 19th century to the date of the first world war (1850-1914). Edward Stack was one of them. Like many British Indian officials returning back to the native land London, to change the atmosphere, he visited Iran. One of the great qualities of his personality was to handle the situation remaining silent. He did not give clear cut reply of such questions which could make the situation critical. This is the reason many times he failed to express his feeling exactly what he felt at that time,(8)“It is curious that in England men of letters have so seldom attempted to write book of travel, I suppose one reason is that the English mind is peculiarly analytic, while in all description the most needful thing is to seize the impression of the moment and put it down without the second thought. The English somehow have not the art of putting on the paper exactly what they perceive, it is the moral aspect of things which interest them, and at the same time they have not the courage to write all they feel. Yet it is emotion which gives book of travel most of their value.” The most suitable instance is that when Edward Stack was asked whether he believed in Omar, Abu Bakr, he writes, (9) “It is impossible to say that one believes in the saintliness of these calamitous character”. Actually he did not want to hurt any one’s feeling and also did not want to be rude, therefore he took over the situation saying that Englishmen are taught to respect all the religions.

pleased with the service of Diler Khan, Shahjahan gifted him fourteen villages to build fortress. Adjoining districts of Shahjahanpur are Lakhimpur, Khari, Farrukhabad, Bareilly, Badauni and Pilibhit districts.
The name of Edward Stack is associated with the writing of travelogue. He is also regarded among the foremost British Indian officials who wrote about the tribe of Assam in detailed. All facets of tribal life of India and Iran reflect his command over observing the people and analyzing the matter. His ten years services in India, his contact with the Indians and his exhaustive travel made him aware of that how profound and illimitable everything was about India. At this time Calcutta; at presence Kolkata, was under Sir Richard Temple, lieutenant-Governor in Bengal. He passed his ten years to find out important information and event of the land in which he showed his interest. He gives the description of such personages with whom he was well acquainted. The length of his observation is very high in which he covers the achievements of such personalities which are very important from the historical point of view. But they are unknown to the rising generation. The account of Mr. Arshak, in charge of the Telegraph station, the account of the Goldsmid Fredric John, supply useful information. The description of Dr. Odling, an antiquarian, Mr. Blanford, a botanist, S.M. Khanikoff, a foreign critic, Dr. Andrease, a well known Iranian scholar and antiquarian stuff his work with the first hand information. The reference of the journal, newspaper of Iran and Baku, some books of standard merit and extract from man of eminence, high officers and public sources in his work are mine of information.

His resident in India and Iran enabled him to find many points of resemblance between these two lands. He noticed the similarity between the right hand side roads of the narrow valley of Zardah Kuh and the khuds of Nanʿtal. The comparison of wooden gables and galleries of post house of Iran with the traditional Swiss Challet reminds one of that Iran which existed at Stack’s time. The description of Iranian and Indian

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8. Author (1818-1908) of Telegraph and Travel; a narrative of the information and development of telegraphic communication between England and India 1874.
hookah and nautch makes him an acute observer. Stack in Iran frequently had hookah, which was called qalyan. At this time in India this luxurious habit was taking its last breath. Visiting the dance performance of boys on the marriage festivity of the Governor of the Fath Ali Khan’s son, he minutely analyzed that Iranian dance is one degree better than India. Moreover, he observed that the Iranian word “tepe” is commonly used in the certain districts of India such as Jaunpur, Mirzapur and Gorakhpur. The word Thakur used by him in his work proved that he was well acquainted with the Indian feudal and colonel title. Here Thakur estate is called Thikana. Thakur is the Bengali form and its angloicized version is called Tagore. Thakur’s wife is called Thakurani. Thakur, Thakar, Thakrar all are same. Besides, he found the difference between the dignitaries of two places. He compares the Magistrate of Bengal with Nasirud Din Shah who could not do the work within ten years what he did within three years. In the beginning year of the author’s stay in Bengal in 1872-73, the system of Honorary Magistrate established. With its establishment country was administered more properly than previously. Services and means of information of land holders and European residents in the mufassal was largely utilized. C.E. Bucland, CIE of the Indian Civil Service writes, (10) “In 1889 Sir Steuart Bayley extended the system of Honorary Magistrate which had been established in 1872-73 by Sir George Campbell with a view to the education of the people in the management in their own affairs, to the reputation of different classes on the Bench and to the relief of the paid Magistracy”.

Edward Stack was the Secretary of Sir Charles Alfred Elliot K.C.S.I who was the Chief Commissioner of Assam, President of committee for

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9. The hookah bottom contains the water, through which the smoke is drawn by the snake (null). The Surpoosh or Cylillum usually applied to the receiver, contains the fire which is placed on little earthen tile and under that tile tobacco is stuck. The hookah bottom is generally of cut-glass, silver, or a metal called Viety.

10. The nautch is the only amusement with the more wealthy natives in India and Iran. In India at the festival of Durga puja nautches greatly prevailed on this season of superstition.

11. He is responsible for the general police administration of the district. He plays a vital role in the preservation of peace and order in the different divisions.
retrenchment of public expenditure in February, 1886 and K.C.S.I in February, 1887. In course of describing life and work of C.A.Elliot, C.E. Bukland omitted to give even a brief biographical sketch of Stack and so P.T. Nair who has been credited to have edited numerous books on Kolkata, did not describe even a small fraction of his life. When Edward Stack was in Bengal Civil Service the chief Commissionership of Assam was created in 1884. His personal office was called Secretariat, a power organ of administration. Apropos of the importance of this agency Basudeb Dutta Ray writes, (11) "A secretariat is the brain trust of the Government concerned. It is the agency through which Government operates. The efficiency or the inefficiency of administration depends on the secretariat. It is the place where major Government policies originates. It is the pipeline through which ideas flow from the people to the seat of Government and vice versa".

In this chapter it would not be out of place to give a brief background of Assam Secretariat, revenue department and early contact of Assam with British etc. From 1765-1826 Assam proper, i.e. the Brahmaputra Valley was totally free from British influence. After the treaty of Yandebo 1826 contact of Assam with British began to develop under East India Company. At that time, David Scott served as the first agent of the Governor General for the whole of Eastern Frontier from 1823-1831. Before the appointment of Edward Stack as Director, the Assam secretariat was transformed to Shillong on March 20, 1874.

Edward Stack served as the first Director of Land Record and Agricultural Department in Assam. At that time all the administrative departments had one secretary directly reporting to the Chief Commission, whose office was called the secretariat then consisted of three main departments. They were (1) Revenue, Appointment and Education,(2) Judicial, General and (3) Financial and Municipal, under the three secretaries viz. chief judicial and financial. They were two subsidiary departments the Natives and the Records.
Before 1873, the constitution was not under the Chief Commissionership. But after 1874 the development of the secretariat went on. The first Commissioner of the Secretariat was Col. R.H. Keatinge who assumed the office of the Secretariat from 1874-78. After him a number of Commissioners assumed the office of Chief Commissionership. A single secretary on a salary of Rs.12,00 a month was given to the Chief Commissioner of Assam. The first secretary to the Chief Commissioner of Assam was H. Luthman Johnson who assumed the office from 1874-75. After him S.O.B. Ridsdale took the seat of secretary ship. And C.J. Lyall and Edward Stack were officiating from time to time. Stack was a secretary to C.A. Elliot from time to time. First in 1883 for three months and then in 1884 and was relieved at the end of 1886. The province of Assam was not the same as what the Assam state is today. It is curious to recall that the Lands Records were called Mandals in the Brahmaputra Valley districts and Patwari in the Barck Valley district in 1890. They were responsible for maintaining the land records. They were also maintained the village field and was brought it up to date. Mr. Stack had sufficient knowledge of Land Records, Patwari and Gaonburas (village-headman). Gaonburas system was first introduced in Iran. Stack first time noticed the system of village head man in Iran. At that time India did not have such system. As in the following lines P.K. Gangupadhyay IAS writes thus, (12)”The system of the Gaonburas was first introduced by the British Government sometime in the 1890s in the Brahmaputra Valley districts of Assam”. Thus it can be said that Stack gives first hand knowledge about the Gaonburas who is called in Iran as Kadkhuda. He in the absence of Magistrate keeps the records of land revenue as in India Patwari\textsuperscript{12}is responsible for the same. As an orthographer he labored hard to gather, collect and supplement the material of the language and folk tales for his work. He done this job with great zeal which made him a great orthographer.

\textsuperscript{12}A village administrative officer who keeps records of village accounts and deals with revenue matter. Each Patwari responsible for two to four villages depending on the size. He maintains the various records such as records of right, harvest, Inspection Register, Genealogy table, Field measurement, Book, Daily Journal etc.
WORK: The journey of Edward Stack from one place to another provided him opportunity to acquire a vast and extensive knowledge in all facets of the social milieu of the places he passed through. He totally engrossed in acquiring good knowledge about the people from the eminent scholar, botanist, commissioner, author, and secretary of his age. It was his sincere effort and painstaking trouble that when he was a young man of thirty-one years he gained the reputation of a distinguished traveller, eminent member of Bengal Civil Service and first Director of Land Records and Agricultural Department. He was appointed on the several important posts and served them with great success.

He was a bachelor. He mostly devoted his time to study, writing, travelling and gathering information of varied lands. As a Director of Land Records he left behind himself a note on the land revenue. As a secretary of the commissioner he wrote a report on the census. As a traveller he penned down a travelogue. A strenuous work on multitudinous varieties of Indo-Chinese speech along with the grammar, vocabulary and phrases shows his keen interest in the language of a strange land.

Edward Stack has few valuable works to his credit. Among of his work mention must be made of Memorandum upon Current Land Revenue Settlement on the Land Revenue system 1880, Census of Assam of 1881. Although it was the main work of Chief Commissioner of Assam of that time but Stack's informative note on caste and tribe of Assam attracted him to such a level that he included this note in the Report on the Census 1881 of Assam. Few paragraphs from 131-136 are Stack's work. Which have been brought in to the frame work of the Report. This note increased the value of the Census Report. It was published in 1883. His another important work namely Six Months in Persia is the result of his reminiscence in Iran in 1881, in 11 volume, published in Great Britain in 1882. Some Tsangla Bhutanese sentences is the outcome of his sound knowledge of Bhutanese and Assamese language with a large number of Commentaries, printed at the Assam Secretariat in 1897 and some
gathering materials on the Mikir and their languages, published in 1908 are his posthumous publications. The aforementioned valuable and priceless works might have been claimed time and leisure he really deserved a great admiration. He did really a wonderful job in connection of collection of material on varied subjects. His curiosity led him to minutely observe and note the cult, culture, history, geography and society of the places he visited. He done numerous jobs at a time with great success which immortalize his name and fame.

*Six months in Persia* 1881: it is a book of travel in Persia in two volumes describing Iran as she existed in 1881. It covers all facets like society, politics, history and literature of the land. The author's short excursion in the petty villages of Iran enabled him to find numerous interesting subjects which gave a readers some ideas of comparing the occurrences of the various places with today. His precise observation provided him opportunity to alive historical figure. The style in which he has described the accounts of Sayyid Ali's wit, attracts his readers attention to such an extent, as if, the incident is occurred before him. A part from this, the remark of Sayyid Ali on a young multeer as modern Joseph, furnishes the information of Joseph son of Jacob (yaqub), famous for his miracles and beauty among Muslims. He also wrote about the tragedy of Babi. Such information enriched the historical value of this work.

The account of places full of comments is the evidence of Stack's precise observation. Here his choice of words are very incisive which is the tone on the Qachar Shahs. The art and craft which had been used in the Mongol period, under the reigning Shah had party been lost. The Shah neither took interest in maintaining the ruining state of the historical place nor took good care for the preservation of the antiquity of the country. He like a true observer remarks,(13)“The property that belongs to the Shah has been much neglected; the house is falling to ruin, and
the stream and tank are dry. Neglect and decay are indeed the common features of crown property all over Persia."

In this work the description of poverty, starvation, tears, pains etc indicates his deep and impassioned sympathy with the poor, the helpless and the mistreated people. Misery and suffering of the lower classes, helplessness and hard life of the tribal people and their neglected position in the society are the constant themes which are generally described in the form of conversation with the tribal leaders and other people containing strong criticism of the existing condition of the society. Epitomizing the sorrowful picture he evinced the exploiting of workers, peasant and ordinary people. He also kept his eyes on the doleful state of the mendicant class of people of Persia. He observed beggars having pilau on a feast entertained by an Iranian. This is the token of his attention to the poor people.

He dwells upon the subjects related to the burning position of the society. Description of the backward people, their activity, their struggle in daily life, their position in the society etc are the main theme of this work, which have found expression in his writings in a befitting manner. This work offers of such society where educated people were against conservatism and fanaticism. they forced on open mind, open heart, and brotherhood. The great merit of Stack lies in the fact that he did not gather information blindly merely visiting or hearing the matter rather after scrutiny he reaches on the conclusion. For example in a village in the valley of Damavand he visited a mosque, regarding whom Iranian were of the opinion that Imam Husain is said to have read his prayers here. But he enquired that there is no authenticity in this statement. Similarly about the sign of the hoof marks of the Duldul on the solid rock he did not analyze the matter superficially but peeping behind the account proved its truth. In this way he avoided to misguide. Stack has clever and humorous talk. He with his intelligence and wit creates matter of amusement. He through a story of a woman who was in search of such
pills which could provide her fifth husband, makes his treatment attractive. Like wise when E.G. Browne visited Iran, he heard about a medicine that provided someone a feeling of spiritual uplift or ecstasy. Both of them Browne and Stack throughout his life did not success to observe such effect again.

He has great command on rhetoric and prosody viz- when Sayyid Ali was in a porous jacket, his comment that "he looks like a wet hen" is an ample reference of his great quality of sense of humor. Such witty quotation, sometimes, puts the reader into a pleasant atmosphere to feel that he as a man of flesh and blood dealt with and not a vulgar tourist intent only upon filling his note books for the manufacture of a volume. He was a fine, good-humored youth, full of spirits. He created many a moments full of amusement. Most of the comic passages in his work are based on contrasts between the manners of the Iranian and English by way of misunderstanding between them. Speech, table manner and other subjects give occasion for many amusing accidents. Most of these are light hearted enough, yet his work also has its more serious aspects. As for typical example, the burning question and piercing thought of the author can be quoted here, (14)"In tiny village the eternal question is "Can we get straw and ba'ley for the beasts and bread for ourselves"? Further he gives satirical remark on the superficial thought and in human act of a Iranian (Khan) who took pride of telling the wild act of his two untrained big dogs who had killed one cow and an ass. From this account he wants to say that the person of such mode of mind never create a peaceful society.

The personality of Stack is multi faced; a prose writer, a traveller, a guide to politics and administration. He in his writing seems to be a politician, social worker, historian and a literary man. His great power and attractive personality were the admiration and delight for whom who knew him. His mode of treatment of the mind was not generally disjoint and isolated. In the company of Sayyid Ali, he did not think as an individual traveller. It is a commendable job, being an European, to give a correct idea of Oriental manner which throws a flood of light upon the
every aspects of the society, and enables the reader to comprehend the account of the vicissitude attendance upon the life of an Eastern, of his feeling, about his Government, of his conduct in domestic life, of his hopes and desire of everything that is connected both with the operation of the mind and those of the body. His best method is to correct so many facts and anecdotes of an actual life and illustrate them in the different occasion to delineate a Muslim community. One by one the connective narrative by the author in his work gives an excellent picture of the cultural life of Iran.

To the modern reader Stack is likely to be attractive for two reasons, firstly for his way of description of language, society, polity, and history, secondly for his penmanship. He paid special attention to delineation of the social milieu as he saw without softening and exaggerating it. His impressive word and colourful writing leaves a deep impression on the mind. An effective and everlasting technique used by him is that of convincing the Iranian by quotation from their poets. Hafiz’s poetry with its profound realism provides one of the most important ingredients for his work. He never supplies boredom rather at every step, as the reader proceeds the new and strange description of the account arouses a kinct of interest in him. As many travellers while writing travel book adopt their own view. Their different views make one travelogue different from other. Some of them throw flood of light only one aspect of the place. But Edward Stack covers all facets of Iranian life. He has taken much pain to make a comparative observation of the land and penned down the account of his travel for the benefit of Persian scholars interested in the cultural, historical, social and political attainments of Iran.

Some picturesque view of the river, flower, mountain, fort, season, night scene and so on in a suitable, simple, charming and clear way proves that he was a lover of nature. The various important themes which he selected to use in this work really make him a very brilliant
author. As Nobel award winner author of *Calculating God* Mr. Robert J. Sawers writes,(15) "Edward Stack author of *Six Months in Persia* is a very talented author".

In short *Six Months in Persia* is a very informative travel book along with the large number of Persian idioms, proverbs, phrases, and terms with English translation, which enhance the value of this work.

*Some Tsangla Bhutanees Sentences* 1897: In this work of Stack there are some descriptions which provide source material for Kolkata and Assam from the very day he joined BCS. His love of Assam needs no elaboration as his numerous works on Assam are available of whom one is the aforementioned work. He gives an insight into the language and grammar of Assam through his personal experience. His excursion in to the Assam’s social life, culture, language and society have been an acceptable service to India.

A large number of collection of Assamese and Bhutanese sentences under the title of *Some Tsangla Bhutanese Sentences* is the mine of information. He had a surprising knowledge at a large fraction of Assamese ano Tibetto Bhutaneses’ grammar, vocabulary and phrases. He designed a large number of Tibeto Bhutanese Sentences into three parts. Of whom first and second relating to the grammar are in a state of unsuitable for publication. But the third part is available in printed form. For example some illustrative sentences may be quoted here, which is relevant to noun, hypothetical clauses and verbs of necessity and obligation respectively.

(16)"English

"Without eating plentifully one

does not grow strong.

Without irrigation the rice will die.

Sit down, may legs are aching.

Bhutanese

Jepoma Zala Luspo Shuk opno mala

Tyuzhing ri manela bara shile

Langne shola, bi nigamla".
At present Assamese speak a Tibeto-Burman language, akin to the dialects of Assam. The Roman Alphabets are used in writing. A large number of Khasi and Assamese words are included in this language.

After the untimely death of Edward Stack, E.A. Gait officiating as a secretary in Assam Secretariat in 1891 in the preface of above mentioned work feels sorry on his untimely death and in the following lines evincing his ability writes thus,(17)“These sentences were designed to form part 111 of a Tsangla Bhutanese grammar, which was one of the many subjects connected with the language and ethnography of Assam on which the late Mr. Stack was engaged when his untimely death put an end to his labors, and deprived Assam of an officer whose ability and bent of mind rendered him peculiarly well qualified for the task which he had taken upon himself mastering the many different languages spoken by the tribes in and around the province, and tracing their mutual affinities in vocals and grammatical structure. The grammar itself was never finally put into shape by the author, and there is no one possessing a knowledge of the language who is qualified to arrange the notes left by him with a view to their publication. But these sentences had already been passed through the press by Mr. Stack before he left India on the furlough from which he was never to return, and they are now published in the hope that they may prove useful both to those who take a scientific interest in Tibeto-Burman languages and also to any officer, serving in the province who may wish to acquire a knowledge of the language spoken by one of the most important tribes on the Frontier.”

This British Civil Servant adds another work to the almost countless of observation under the name of The Mikirs.

The Mikirs 1908: He in course of strenuous job paid his heed to the existence of the Karbi tribe previous known as Mikirs and brought them into the notice to the civilized world. His work on the caste and tribes of Assam is very important. It serves original source materials for historian. About this book it is said,(18)“No book which serves a Government policy can be totally exhaustive, but this book is an exception”. This work also shows Stack’s interest in the Nishi tribe formerly called Dafla. Like many European he drew his attention to the Dafla tribe and wrote something
about them. His work regarding the tribes of Assam is so informative that many authors derived references from this work. Of whom one was N.R. Ray, Director, Institute of Historical Studies. In course of giving reference to Nishi and other tribes, he has mentioned the name of many books penned down by many great personalities of whom one was Stack. Mr. Ray gives the reference of this work by Stack on the multitude tribes of Assam, in the following lines, (19) "Edward Stack wrote the Report on Miris, Daphlas and Abros tribes in the Census of India." In the aforementioned sentences, Mr. Ray gives the name of the important tribes of Assam about whom Mr. Stack greatly dealt in the work namely The Mikir. He in the following lines gives insight into the meaning and pronunciation of the name of this tribe. He writes, (20) "The accepted explanation of the name Miri is that it is an Assamese word signifying ago-between, and that it was applied to this section of the northern hill-people in their special character as traders and interpreters between the mountains and the plains. The Assamese word abor means independent. The origin and meaning of the name Daphla are not known. As pronounced in the Lakhimpur, it would be written Domphila. They call themselves Niso or Nising. The Daphla name for the natives of Assam Valley is Haring".

The aforementioned work will surely enrich the knowledge of those who is interested to know the society of the tribal people of Assam. The contemporary available records of the Stack's work throw light on his literary activity.

The study conducted by him on minority tribes in the Northwest of India in the late 19th century subsequently compiled into a book which later on edited by Sir Charles Lyall. He took great pains in jotting down the materials gathered by Stack. About his service in the rearrange of materials, collected by him, T.C. Hodson, other British Indian official reveals his opinion thus, (21) "Sir James Charles Lyall has discharged with admirable fidelity the difficult task of editing and reducing to the officially prescribed order the valuable notes collected among the Mikirs by his friend the Late Mr. Edward Stack, a civilian of brilliant promise, whose name is still remembered and honored in Assam".
The collected materials in the form of The Mikir throws a flood of light on one of the very important tribes of Assam. It deals with almost every aspects of tribal life pertaining to their custom, law, domestic life, folklores, language, religion and society. It also covers marital system of the people of this tribe, their love for homogeneity, their gods, goddess, agriculture, haot etc are incorporated into this framework. All the information of the inhabitants lived on the hill between the Brahmaputra and Dhansiri are authentic because the author himself gathered all the materials. In this connection he got the assistance of an ebullient and brilliant Karbi Sardoka Perrian Kay who helped him in the compilation of information about the tribe. Thus it can be concluded that his note on tribe can not be wrong. As Tanmay Bhatta Charjee testifying this statement says,(22)“The facts stated agree generally with those recorded by Mr. Stack”. Before Stack there was only a smaller degree information available on the Mikir by other officials who served in Assam. But Edward Stack gives an ample reference to the tribe. He arranged a wealth of information of the Mikir tribe in 1886 with ample varieties of phrase, idiom, vocabulary and stories but his untimely death prevented him to publish the work which was later on edited by his friend Sir Charles Lyall and published under the order of the Government of Eastern Bengal and Assam from London in 1908. This happened after twenty years of the death of Stack. Actually Assam races people are called Mikir. Assamese called this tribe in their Assamese language as Arleng. Fundamentally they are agriculturist people. They grow rice, cotton and vegetable. They practice Jhum\textsuperscript{13} or shifting cultivation.

The Mikir society does not match with the civilized life. Young boys and girls could develop their physical relationship before marriage and even there was no objection to give illegitimate birth. They could

\textsuperscript{13}A traditional form of shifting cultivation common in of Northeast of India (modern Arunachal Pradesh). In the jhum system of cultivation only one crop is raised. For raising another crop the land is cleared and after five or seven years the land is brought under cultivation when it gains sufficient fertility. In this system, after five or seven years interval only two crops are raised.
continue this relationship in a particular place called Terang (lower strata) where they take residence and practice such relationship. There is a club whom they call deka which played a vital role in making the villagers enable to practice, dancing and preserving the tribal custom and tradition.

The Mikir tribe was divided into two categories patrilineal (male line) and exogamous (female line) classes. In former class the hierarchy based on father or descent through male line and in later class the man was compelled to marry out side from his own tribe. This two classes brought into existence, people of three classes such as priestly clan, military clan and lower strata.

In the society Mikir tribe had their own marital system. There was a restriction to marry within the same class. They did not have the right of child marriage but the system of widow marriage was prevalent. Widow marriage system showed that they were broad minded. They gave them full support to carry on their life again. There was also the system of divorce, but there was a line of differentiate of the divorce procedure between them and civilized people. In their cultural organization the divorce rule was very rare like the seduction. It is curious to realize that here adultery was unknown. There was a particular procedure of wedding. Marriage proposal was always put forward first from boys' side. They offered a bracelet purposely and if girls' side accepted it an agreement was made between them. According to the agreement none of the two parties had the right to break the agreement. If any one of the two sides of the boys' and girls' wedded with somebody else, a fine of Rs 25 or 30 was imposed on the person.

Unlike the civilized life they did not have any tradition of putting surname. They had faith that if they will put the name of dead relative to their children, they will return back one day. In this way it can be said that, they believe on re-birth. Therefore, they usually called their
children by the rame of their dead relative in the hope that they will get the chance to meet their late near and dear.

Tribal people were not much addicted. They did not drink wine but they were opium addicted. They raised the cultivation of opium in a large amount. In order to get intoxication they commonly used Hor\textsuperscript{14}. They had their own worshipping procedure. They did not have faith in animal and tree. So, there was no system of worshipping animal and tree. They did not have any particular place like shrine and temple for worshipping and even they did not have any idol. They worshipped their gods and goddess with the sacrifice of different animals such as goat and pig. For sacrificing them they brought in practice different ways and fixed a particular time and places. For instance, in order to please the house's gods they sacrificed pig once in every three years. For worshipping another god, goat was offered every year.

In order to get prosperity and avert misfortune they worshiped prosperity god in the field. There is also conception of such gods whose worship was saved them from some diseases viz- cholera and rheumatism. They worshiped of two deities whose existent is said to grant avert diseases. They also believed in amulet, witchcraft and in order to get cure for charms, Ojhas' service was utilized. In order to get rid of persisting stomach ache and joint pain they used mud for rubbing and struck a castor oil leaf on the affected area.

The most interesting and distinctive feature of this work is the observation and analysis of the folklore with translation and original language pronunciation supplied by the author. Through the folklores cited in this work he gives ample reference of the akin taste of the tribal people of Iran and India. For example the following tale, is one of the tales of the work written down by Stack, (23)"One day a big black ant went to

\textsuperscript{14} the traditional alcoholic beverage.
carry a meal of rice to his uncle. A frog sat down in the road and blocked it. The ant said, “Please make way for me, frog; I want to carry this rice to my uncle.” The frog answered, “You can get by if you creep under me.” Everyone has to pass under me who goes this way. The ant said, “My uncle’s rice is tied up in a bundle of leaves; how can I possibly creep under you?” but the frog would not give way, so the ant would not go. In this manner things went on till noon. Then the ant said, “Oh my uncle will be hungry for his rice and angry with me because he does not get it!” and he crept under the frog. Then the frog sat down flat on the top of the ant. Thereupon the ant gave the frog a sharp bite in the loins. Then the frog, becoming angry, jumped on ladder of a big old squirrel, and broke it. The old squirrel becoming angry, cut in two the stem of gourd. The gourd becoming angry, fell plump on the back of a wild boar. The wild boar, becoming angry rooted up a plantain tree. The plantain tree becoming angry fell upon a sparrow’s nest and broke it. The sparrow becoming angry flew into the ear of a deaf elephant. The deaf elephant becoming angry rooted up a rock. The rock becoming angry rolled down and killed the Raja’s son.

Then the Raja held a court to try the case. “Who is it that killed my son?” “Oh, the rock rolled down and killed him” they said. So they summoned the rock. O rock, rock why did you roll down and slay my son? “Oh, Lord God King! How was I to help rolling down and killing him? the deaf elephant uprooted me on a sudden from my place and then gave me a push. As for me I have no hands or legs; how then could I withstand him? Your son being in the way where I was rolling down, I rolled upon him and killed him.”

Then the Raja said, “Oh then the deaf elephant was the cause of all this trouble,” and summoned the elephant! “O, elephant, elephant! what did you root up the rock for?” The elephant answered, “Oh! How could I help uprooting it, Lord God? The sparrow flew into my ear, and I lost all control of myself, so I tore up the rock.”

Then the Raja said, “Oh then that sparrow was the cause of it all,” and summoned the sparrow. “O sparrow, sparrow! Why did you fly into the elephant’s ear?” The sparrow answered, “Oh, Lord, how could I help it? The plantain stalk fell upon my nest and smashed it, and being very disturbed in mind, I flew into the elephant’s ear.”

Then the Raja said, “Oh then that plantain tree was the cause of the trouble,” and called the plantain. “O plantain, plantain! what did you tumble on the sparrow’s nest and smash it for?” The plantain answered, “Oh how could I help it, Lord God?
The wild bore tore me up out of the ground, and I had no root left at all. How was I going on standing in my place? I have neither hands nor feet."

"Oh then that pig was the cause of it all," the Raja said, and summoned the pig. "O pig, pig! what did you tear up the plantain for?" The pig answered, "How could I help it? As I was feeding quietly by myself, the gourd fell plump on my back. I was in great pain, and therefore tore up the plantain tree."

Then the king said, "Oh then the gourd caused all this trouble," and summoned the gourd. "O gourd, gourd! what did you tumble on the wild boar's back for?" "How was I to help it, Lord God? The squirrel cut through my stem. I have neither hands nor feet, nothing but a stalk; if that is cut through, I cannot but fall. So I obliged to tumble on the wild boar's back.

Then the Raja said, "Oh then that squirrel caused all the mischief," and summoned the squirrel. "O squirrel, squirrel! what did you cut through the stem of the ground for?" The squirrel answered, "Oh how could I help it, Lord God? The frog jumped on my ladder and broke it. Then I had no road to get out, and I had to cut the stalk of the ground."

The Raja said, "Oh then that frog caused the mischief," and summoned the frog. "O, frog, frog! what did you jump on the squirrel's ladder and break it for?" The frog answered, "How was I to help it? A big black ant bit me sharply in the loins, and with the pain of the bite, not knowing what I was doing I jumped on the squirrel's ladder and broke it."

Again the Raja said, "Oh it was the ant that caused all the trouble," and summoned the ant. "O ant, ant! what did you bite the frog in the loins for?" The ant said, "How could I help biting him? In the morning I was crying my uncle's rice along the road. The frog sat down and blocked the way. I said please make room for me to pass. Creep under me said he. I crept under him and sat down tight on the top of me. That was why I bit his loins."

Then said the king "You are both of you guilty." They tied the ant fast with a hair from a man's head; so now his waist is very small. The frog they beat severely with a stinging-nettle, so now he is spotty all over."

This British Civil Servant was a keen observer. He analyzed that the British Raj Exercised large powers and a wider influence not only in India
but also in Iran. For years together they were responsible for the welfare of the people and for the memorable historical events as occurred. In his work he has given brief information of the work of European, Iranian and Indian who have been prominent and influential during the year it deals with. While his journey in India and Iran he not only diverted his attention towards prominent personalities of the places but also noticed the effect of the natural calamity on the people. His observation offers personal experience of the catastrophes such as agricultural depressions, insecurity of life and prosperity, revenue collection, war, bread riot, drought and famine etc.

Edward Stack before his translation in Iran, had seen the famine in India. In Bengal it exercised a very serious impact. As Kali Charan Ghosh writes, (24)“The famine of 1873-74 is remarkable in many respects. It clearly showed how in spite of impediment created by the Central and Home Government, the foresight, energy and power of organization of Sir George Campbell, the then Lt. Governor of Bengal, saved the people of Bengal and its neighboring parts from a very serious loss of life and consequent economic organization”.

At that time Bengal and its neighboring parts suffered from some fiscal misfortunes due to the national disaster in the form of severe famine from 1873-1943. The year 1873-74 witnessed scarcity of food in Northwestern Provinces of whom northern portion of the Districts of Gorakhpur and Basti was included. The year 1877-78 proved to be a period of severe scarcity for Azimgarh, Gorakhpur, Basti, Rai Bareli district and Lucknow along with the all northern-western provinces area. Allahabad, Lucknow and Benaras divisions suffered badly from scarcity. Southern Punjab in 1884, Chattisgarh Division in 1886-87, Bihar in 1889, Northern-Western Provinces and Oudh in 1890, Ajmer Merwara in 1890-92, Bengal proper, Bakura, Nadia, Murshidabad, Khulna witnessed famine.
Stack while his journey to Iran had seen the effect of drought and famine that caused a great loss of life. He presents a background of the famine from his personal experience gathered from the person who was eye witnesses of the account, with regard to the famine Stack was view that, (25)"Kalantar (Magistrate) told me the suffering of the people in last years' famine after three years un sufficient rain many died, poor reduced to eat ground shell of wild almond".

The description of tremendous calamity that ravaged Bengal in 1870 onward and Iran in 1880 enables the future generations to be convinced of the authenticity of the indescribable miseries from which the people suffered In Iran.

The famine of 1869 -70 severely down the population of a village of Iran. In 1880 Zardah Kuh witnessed harsh drought. The stream ran dry and 1400 people died or migrated. In 1881, the village had less than half of the actual population of 5000. The work of Stack supplies a wealth of information on the natural calamity. He like a true historian covers all aspects of the society. At the same time he does not forget to comment on the high officials who were responsible for the doleful state of poor people.

So far the language of the work is concerned he used decorative, interesting and witty comments upon the religion, Government, society which have made this work really readable. His description on the greedy tyrant Prince is very incisive who showed his harshness and cruelty during the collection of the revenue even at the time of famine. The great merit of the author lies in the fact that he presents the view point of Iranian and Indian particularly about Assamese not as the westerner thinks but as the Iranian and Indian thinks himself, his culture, his country and so on. He arrived on all aspects of their life by consulting and meeting with the prominent personalities. He profited from their experience and
completed the task with great zeal. His perseverance and willingness to observe the people of distant land greatly helped him to prepare the works which are stuff with the wealth of necessary material of the places he visited.
References of chapter 1
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4. ibid, p.27.v.ii.
5. ibid, p.109.v.i.
17. ibid, preface by E.A. Gait.
23. Famines in Bengal, Kali Charan Ghosh, p. 11-12, Calcutta, 1944.