Chapter - IV

REGIONAL AND LOCAL HISTORIES—
SOURCES AND INFORMATION
Regional and Local Histories—Sources and Information

In the two sections of the present chapter we shall look into the sources our regional and local histories used and the information they imparted.

4.1. Sources are indispensable constituent elements of historical works. Just as the authors of historical works select their sources according to their objectives and plans of work, likewise the nature and availability of sources significantly influence much of what they write and how they write. The sources used by the regional and local histories were written in English, Sanskrit, Persian (translated into English and sometimes even in Bengali) and Bengali in general. In few cases sources written in other languages were also referred to, for example, *Milindapanho*—a Buddhist text—was in Pali, *Dulba* was in Tibetan, *Da Asia* and *Mahmud de Bengala* and *Chiahati Bahre Rome* were in Portuguese and Greek respectively—we could not ascertain whether such works were used in their originals or translated versions because the authors did not mention such specifically.

A number of books of our period did not mention their sources at all. Going through them, however, it becomes evident that sources were used. Sometimes the authors also made clear in their forewords or introductions that they did use sources. Yet they never cited their sources by names in their texts, did not mention them in their notes or footnotes or did not furnish any list of references. Often sources were not mentioned properly. The titles of the sources were sometimes left incomplete—thus not different books but sometimes even the same book gave different titles while referring to the same source. Often the names of the authors or compilers of the sources were not mentioned. The most common lapse was the leaving out of the year and place of publication of the relevant sources even when these were available. Sometimes reference to page or pages from which the information concerned was taken were left out. Sometimes a source used by one book was referred to by another book without mentioning the earlier book from which the source was taken—sometimes this led to a bit of confusion.

A few words need to be stated about the broad nature of the sources and their uses. An important feature of the sources was that a number of sources were general in nature and had much wider relevance than other sources which were region and
locality specific. Whether sources of general nature were used more than area specific sources or vice versa were determined by the objectives and plans of the author concerned. Usually both the frequency of the uses of the general as well as area specific sources depended on the frequency of the regional and local histories published. However, as time went on it became discernible that as more and more regional and local histories came to be published, the use of area-specific sources increased and even overtook that of sources of general nature. Such regionally and locally collected data comprised of family papers including caste-histories, notes of informed individuals, locally collected and interpreted archaeological remains, local legends and traditions.

4.1.1 We intend to discuss the use of sources in two broad divisions: use of sources by regional histories i.e. histories dealing with districts and areas larger than districts and local histories i.e. those dealing with areas smaller than districts. Materials which were used by the regional histories of our period may be classified in the following manner—

<table>
<thead>
<tr>
<th>Literary sources</th>
<th>English and European languages</th>
<th>Government and semi-government publications, official papers, secondary books, periodicals and journals—all in English—as well as books in Greek and Portuguese.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Indian and other languages</td>
<td>Sanskrit works, Persian works (translated into English, Bengali and Urdu), and official papers, deeds, agreements etc. Bengali books, periodicals and journals, Pali and Tibetan works.</td>
</tr>
<tr>
<td>Archaeological Sources</td>
<td>Archaeological Survey reports, Epigraphica Indica series, Gaur Lekhamala</td>
<td>Archaeological findings of the authors of regional histories at regional levels.</td>
</tr>
<tr>
<td>Miscellaneous sources</td>
<td>Unspecified sources, family papers, caste histories, notes of informed persons</td>
<td>Oral traditions—legends and folklores.</td>
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4.1.1.a The Government and semi-Government publications furnished information on the general economic and political aspects of Bengal Subah during the transfer of power from the Bengal Nawabs to the English East India Company and the early years of the Company's rule. The general administrative reports, James Grant's *Analysis of the Finances of Bengal*, Firminger's *Fifth Report* were widely used for writing the regional histories.

The works of Vansittart, Bolts, Verelst, Orme etc. told more about the internal strife between Company's officials than historical and material conditions of Bengal. Buchanan Hamilton furnished important topographical, statistical, economic and historical information on certain parts of Bengal. From late 1830s onwards a plethora of publications emerged both belonging to the category of general series as well as regional reports dealing with the material life at regional levels. Such series included - W.W. Hunter's *Statistical Account of Bengal*, Census Report (1871 onwards) and gazetteers of different series. The statistical accounts and the subsequent district gazetteers dealt with almost similar aspects of the material lives at the regional levels and were somewhat similar in their collection, collation and arrangement of data. A number of regional reports were also published. Such were - *Antiquities of Dacca* (1820) by Charles D'Oyles, *Topography of Dacca* (1839) by Dr. Taylor, *Geographical and Statistical Report of the District of Birbhum* (1855) by Captain Sherwill, *A Sketch of the Administration of Hooghly District* (1888) by George Toynbee etc. These furnished information about their concerned areas. Clay's *Report on Dacca* (1869), J. Westland's *A Report on the District of Jessore* (1874), H. Beveridge's *History of Bakarganj* (1876), J.Walsh and H.Tull's - *A history of Murshidabad District* (1902) provided with accounts of general conditions including history of the district concerned.

A large number of secondary works in English were also used as sources by the regional and local histories. Such books included histories of India by Mill, Elphinstone, Elliot etc. By the early 19th century a few histories of Bengal came to be published. These were histories of Bengal by Stewart and Marshman each of which covered the medieval and early modern periods of Bengal's history and both of which served as valuable historical source for subsequent authors of regional histories. Books like W. W. Hunter's *Annals of Rural Bengal* (1868), Blochmann's
Contributions to the Geography and History of Bengal 1203-1538 (1873), C.E.Buckland's Bengal under Lieutenant Governors were each different from the other, each offered its own type of information. In the reconstruction of histories of ancient and medieval periods of Bengal the translated accounts of Ptolemy, Megasthenes, Fa-hien, Hiuen Tsang, Bernier, Traveriner were significantly used. For a later period accounts of Ralph Fitch also came handy. In step with time English language works covering diverse aspects of history of India and that of Bengal emerged and found place in the regional histories. Elliot and Cunningham wrote books on ancient geography, Rennell wrote Bhutan & Story of the Dooar war, Reverend Long wrote On the banks of Bhagirathi and G.T.Road and its localities, Roxburgh wrote Flora Indica, Baine focused on History of cotton Manufacture, Urea focused on Dictionary of Arts and Manufactures; J.Elliot wrote Handbook of Cyclones, R.R.Gales wrote on the Hardinge Bridge— all came to be referred to by the regional histories. Works having wider significance such as Harris's Natural History of Bible, Encyclopedia Britannica, Edmond Burke's Works etc. were also cited by the writers of regional histories.

4.1.1.b Different categories of Sanskrit texts were used by regional histories. Sanskrit works belonging to Vedic literature—Rigveda, Atharvaveda, Aitereya Brahman, Aitereya Aryanyak, epics. i.e. Ramayana and Mahabharata, the different Puranas etc were generally used to establish the antiquity of the concerned place and somehow link it with the supposed traditional mainstream developments. Of course other categories of Sanskrit works i.e. grammars, the classical literary texts etc were used for same purpose, though such examples were relatively less. A number of Sanskrit works were concerned with particular historical persons, dynasties, places etc. These included Harshacharita by Banabhatta, Rampalcharita (author not mentioned), two Ballal Charita by Ananda Bhatta and Gopal Bhatta, Rajtarangini by Kalhana, Dwigangarajbanshana, Khitishbhamshabalicharitam, Poundradesh Mahatmyasmuri, Bakreshwarahmatya etc. Most of the Sanskrit texts belonging to such categories as Dharmasastras {Manusmriti, Vrhatasamhita, Vishnu Samhita, Parasas Samhita etc.), texts related to rituals (e.g.Karmapadeshini Padhhati, Prayaschitta Nirupanam. Tantra (eg Joginitantra, Tantrachuramani, Tantra Bibhuti etc.), religious worship (Srimad Bhagbat, Chandi, Priyabhaktirasarnab etc.) were used to describe the cultural heritage, customs and practices of particular regions and
localities and their people. Above all there were a large number of philosophical texts like Smritisangraha, Yuktikalpataru, Siddhanta Chandra etc. used to describe the philosophical heritage and subsequent status of scholarship of the places concerned.

4.1.1.c The number of Persian works used as sources by regional histories were much less than works in the aforesaid languages. It seems that most of the Persian sources were used in their English translations—however the sketches and history of Murshidabad, the two books written by Nikhil Nath Roy in 1897 and 1902 respectively must have used the Persian version of the Riyaz as its English and Bengali translated versions were not available before 1903 and 1905 respectively. Ain-i-Akbari was used almost generally as it furnished quite a detailed account of the different sarkars, districts, and parganas of Subah Bengal during circa 1595. The Persian works fell into two broad groups: Tarikh-i-Ferishta, Tarikh-i-Firoz Shahi, Tarikh-i-Sher Shahi, Akbar Namah, Tuzuki Jahangiri, Alamgir Namah etc broadly dealt with central Indian developments. Tarikh-i-Bangla, Riyazu-s-Salatin, Seir Mutaqherin etc dealt broadly with the Bengal Subah. The Persian sources were mainly used for reconstruction of the history of medieval Bengal. In connection with the Persian texts two points need to be highlighted. The history of Bogura (1912-13) referred to one Minhaj-ul-Mutaqherin which was most probably an error. Rajanikanta Chakraborty in his history of Gaur referred to a lost text by Haji Muhammad Qandahari which reportedly dealt with Mahmud Shah, the ruler of Bengal in 1490— we do not know whether it was subsequently traced or not.

4.1.1.d Quite a large number of Bengali books published throughout different periods were used by the regional histories. There were books dealing with histories. These covered India, Bengal and smaller areas relating to different historical periods. There were books on important persons, families, events etc. In addition to such historical works there were books covering almost every aspect of Bengali life. The social lives were covered by Banger Samajik Itihas (1908), by Durga Charan Sanyal, Bangiya Samaj (1899) by Satish Chandra Roy Chaudhuri, Bharatiya Samaj Padhatir Uthpatti O Bibartaner Itihas by Bhupendra Nath Datta. On other aspects of social life there were Sambhandha Nirnay (1875) by Lalmohan Vidyanidhi, Jatived (1904) by Digendra Narayan Bhattacharjee, Sekal Ar Ekal (1874) by Rajnarayan Basu, Hat Pattan, Bashipiya Kal O Bharatbarshiya Railway and Banglar Bastrashilpa covered certain aspects of trade, commerce and industry. While Bharatbarshiya Upashak
Sampraday (1870) by Akshay Kumar Moitra gave an account of the different religious sects of this country, books such as Kujikatantra, Nigamgrantha, Padmamala, Bhaktiratnakar etc described the principles and practices of prevailing cults. Dinesh Chandra Sen's Banga Bhasha O Sahitya covered almost the entire range of Bengali literature. Bengali literature was often the expression of different cults and beliefs. Examples of this were Hajar Bacharer Boudhya Gan O Doha (1916) edited by Haraprasad Sastri, Ramayana and Mahabharata by Krittitbas Ojha and Kasiram Das and above all the mangalkavyas. Bengal's rich philosophical heritage was reflected in such works as Siddhanta Samudra by Dharmananda, Mahabharati, Sartattwatarangini by R.G.Roy, Atmajigyasa, Sangrahatoshani. Kanti Chandra Rarhi's Nabadwip Mahima furnished with information regarding different philosophical schools which flourished at Nabadwip along with brief biographical accounts of the major exponents of each school. Two points need to be mentioned with reference to the Bengali books used as sources. A large number of regional histories published after 1850 themselves came to be used as sources by subsequent regional histories. One book used as source appeared to be somewhat exceptional: Twarikh-i-Jalali was actually a Bengali language book with a Persian title.

A number of regional and local histories used literary works such as plays, novels, books of poems as their sources. Such examples are Dinabandhu Mitra's Biye Pagla Buro, Nildarpan, Bankim Chandra Chattapadhyay's Sitaram, Devi Chaudhurani, Sarat Chandra Chattopadhyay's Datta; Haraprasad Sastri's Bener Meye, Jogendra Ghosh's Banger Birputra etc.

4.1.1.e. The periodicals, journals and magazines used as sources were both in English and Bengali languages. The English language periodicals, journals and magazines were published by certain government departments, institutions and private enterprise. Quarterly Journal of Bengal Agricultural Department and Indian State Railway Magazine were published by the two official departments. Journal of the Royal Asiatic Society, Journal of the Asiatic Society of Bengal, Indian Historical Quarterly, Journal of Geographical Society, Journal of Buddhist Society etc were institutional publications. The private enterprise magazines included Calcutta Review, Modern Review, Bengal Past and Present, Indian Empire, Statesman, Hindu Patriot, The Bengalee, The Englishman, Friend of India etc were all newspapers, some of them dailies. In Bengali the Sahitya Parishad Patria was an institutional magazine.
and Bangadarsan, Sahitya, Prabasi, Bharatbarsha, Bharati, Sanjibani etc were private publications. Bangabasi, Samachar Darpan, Ananda Bazar Patrika etc. were newspapers. The Bengali newspapers, journals, magazines cited as sources covered a wide range of subjects. Aitihasik Chitra and Aitihasik Parichay dealt with historical matters; Krishak, Krishi Sampad and Pallichitra dealt mainly with rural societies and agricultural topics. There were caste magazines like Kayastha Patrika, Subarnabanik Samachar. While Hitabadi and Tattwabodhini were run by Brahmos, Nabanur, Chholtan were run by Muslims. A number of journals and magazines were published outside Calcutta - Bogura Hitaishi, Pabna Darpan, Birbhum, Medinipurbashi, Srihatta Darpan Patrika, were published from respective areas Sangini and Surama covered matters mainly related to women. There was even a magazine covering supernatural mysteries.¹⁶

4.1.1.f Archaeological and epigraphic sources were referred to by seventeen out of fortyeight regional histories.¹⁷ Significant use of archaeological sources, mainly epigraphies and inscriptions began not before very late 19th century when serious archaeological explorations were undertaken and fruitful results were obtained. In fact the history of Gaur by Rajani Kanta Chakraborty was one of the earlier books which used different archaeological sources to a considerable extent.¹⁸ Of the archaeological and epigraphical sources cited quite a few belonged to areas outside Bengal i.e. Samudragupta's Inscription, Nalanda Copper-plate Inscription, Tirumalaya Inscription etc. Most of the archaeological and epigraphical sources referred to belonged to the Pala and Sena periods of Bengal. Dharma Pala's copper plate inscription near Gaur, Dev Pal's copper plate inscription near Monghyr, Narayan Pala's copper plate inscription near Bhagalpur, Madan Pala's copper plate inscription near Dinajpur etc gave important information regarding the Pala rulers of Bengal—the land grants they made, the wars they fought, the extents of the kingdoms and empires they built up. Similarly the inscriptions of Vijaya Sena, Lakshman Sena, Keshab Sena and Biswaroop Sena gave information regarding their expansion of kingdoms, administrative arrangements, religious policies and social measures. The inscriptions of these Sena Kings were available at Devpara, Madhainagar, Sunderban, Dinajpur, Ranaghat, Pabna. The Idilpur Inscription, the Rampal inscription etc have also been cited by the regional and local histories. Certain inscriptions belonging to other times, rulers and historical aspects were also cited Jalaluddin appointed ruler of Bengal by
Sultan Nasiruddin was subsequently killed by Arsalan Khan. The Sheikher Dighi (a large pond dug by Sheikh) Stone inscription belonged to Hussein Shah of Bengal and has been related to 1514. The stone inscriptions found at Subarnagram, Satgaon, Qadam Rasul at Gaur belonged to Nusrat Shah. The regional histories culled relevant information of inscriptions and epigraphies from the various publications of Royal Asiatic Society, Asiatic Society of Bengal, Archaeological Survey Reports, *Epigraphica Indica*, issues of Bangiya Sahitya Parishad. *Gaur Lekhamala* by Askhaya Kumar Moitra was yet another important source of the texts of epigraphies and inscriptions related to Gaur and Bengal.

Apart from the above, the regional and local histories quite often used such archaeological sources which were locally discovered and often associated with diverse legends and folklores. In order to demonstrate the spread of Buddhism and Jainism in Upper Bengal Rajani Kanta Chakraborty referred to the broken temple of Gorakshanath at Jogibhaban near old Malda and speculated on the probable existence of Buddhist Stupas at Chate (about eight miles from Pandua). He also referred to one District Magistrate's note (his name was Samuel) that the material of this Stupa was used to construct the Adina mosque. The stone inscription on the Shiva temple at Mandar in Rajshahi had been referred to identify the temple with Raja Gopal Dev, the first Pala King of Bengal. The inscription on the Shiva temple had been referred to show that the temple along with adjoining large pond was founded by Raja Raghab of Nadia. With the archaeological sites having no inscriptions were associated many legends and folklores — both were referred to to establish one or another historical statement. Such were the monasteries of Sutalari and Runsi villages of Jhalakathi in Bakarganj. According to legends these temples were associated with a rich merchant named Bhagyamanta Raj and Satrujit Roy (belonging to the Roy rulers or Rayerkathi) respectively. Rohini Sen, the author of *Bakla* identified the remnants of a clay fortress between Gouripasha and Kumarkhali hat on way to Barisal with powerful Hindu zamindar who died resisting the Mag (Burmese) invaders and the womenfolk of whose family committed suicide by drowning themselves in the adjoining pond.

Radha Raman Saha the author of *Pabna Jelar Itihas* devoted the entire first chapter of his third volume to archaeological sites and findings of the district. Here he gave a list of forty two masjids and described seven masjids and dargas including the masjids of Makdum Saheb, Masum Khan, Nusrat Shah etc. Next he described a
few Hindu Navaratna temples including those of Potajia, Hati Kumrul and Tarash. The bungalows of Seth at Handyal and Jorbangla at Pabna were also described.\textsuperscript{29} All these sites were associated with various folklores and legends which were also given. It was said that the stone images and idols attested the antiquity of Pabna. An account of few such images and idols were given. Those included Chaitanyabhairabi (Udhuniya)\textsuperscript{30}, Siddheswar (Narasinghapara and Chaitrahami)\textsuperscript{31}, Siddheswari at Simla Mordaha\textsuperscript{32}, Bhabani at Sargram.\textsuperscript{33} Next there were a number of large water bodies and ponds such as Jaisagar\textsuperscript{34}, Maidandighi\textsuperscript{35}. The accounts of ancient walls and royal roads came next. These included Bheimer Jangal (erected wall)\textsuperscript{36} and the trunk road which ran from Dhaka via Bedalia through Shahjadpur, Handyal and Tarash right up to the east end of Chalanbil\textsuperscript{37}. In addition to the above the author also included brief accounts of ancient coins, copper plates\textsuperscript{38} etc.

Satish Chandra Mitra wrote about the remains of fortresses, palaces and large ponds at different places of Jasohar and Khulna, associated by legends and folklores with different rulers. These included a Kaibarta ruler named Jadab Roy or a Tiyor ruler named Patalbhedi Raja etc. Mitra also speculated about a few Buddhist Sangharams in Jasohar and Khulna—Hiuen Tsang was said to have stated that there were thirty such sangharams in and about Samatat. Mitra thought that Mudli or Mudlikasba near Jasohar town, Sreepadghua, Ataroi, Baruihati, Agra, Kasimnagar etc were probable sites of Buddhist sangharams. Satish Mitra was quite emphatic that there was a Buddhist sangharam at Bharatbhaina.\textsuperscript{39} Mitra also collected a few coins. These included an ancient Karshapana or Puran, attesting to the antiquity of Samatat, Jasohar\textsuperscript{40} and a coin belonging to Raja Danujmardan Deb of 1417 A.D. demonstrating that the Bakla ruler had Jasohar - Khulna under his fold in early 15\textsuperscript{th} century.\textsuperscript{41}

The archaeological remains locally found sometimes by the authors themselves and often interpreted in terms of oral traditions were used to establish some historical point or other. Reservations about their interpretations notwithstanding the works of our authors contributed significantly to the histories of their respective regions.

4.1.1.g In addition to the above, the regional histories used other types of sources which we have grouped under Miscellaneous Sources. Within this group we have placed unspecified sources, caste histories and family papers, information gathered by the author through field observation and personal contacts and oral
traditions consisting mainly of folklores and legends. We have called sources 'unspecified' when the author or title of the work used as source was not or could not be mentioned specifically. In Jatindra Mohan Roy's history of Dhaka, his account of cotton industry in Dhaka during 18th and 19th centuries used History of the Cotton Manufacture of Dhaka District as a very important source; however the name of its author of the work was not known even to Roy himself.42 In course of describing the birth place (Nabagram in Laur) of Adwaitacharya and its peaceful landscape—the center of his followers—Achyut Charan Chaudhuri referred to the written communication of a respectable Muslim gentleman; however the name of the gentleman was not given.43 In course of an account of the conflict between Arangapur and Begumpur over the canal that marked their boundaries, the same author referred to the lyrics of a village poet whose name was unknown to him.44 Satish Chandra Mitra, the author of the history of Jasohar and Khulna, quoted from Hunter's Statistical Account of Bengal Volume II page 230 which stated that a “newly discovered Ms. history of Chattagram gives a good deal of information concerning this holy man”, i.e. Bayazid Bistanu. Mitra then went on to say that even though he tried hard he could not locate the manuscript.45 However, Mitra himself, in course of his description of the statue of Jasohareshwari, used a written account reportedly from a reliable source but the source was not specified.46 Yet again while insisting that it was Basanta Roy who actually ruled the kingdom of Pratapaditya, Mitra referred to a Sanskrit couplet but described its composer as certain scholar without naming him specifically.47 In Himangshu Mohan Chattopadhyay's Bikrampur a manuscript Persian work on Kartickpur published a hundred and eightyfive years before 1936-37 was referred to but its author was not named. The examples of unspecified sources in regional histories have been randomly chosen from a few books—it is not a complete catalogue of such sources collected and collated from all regional and local histories.

4.1.1.h Authors dealing with ancient and medieval histories of their regions often used caste and family histories. A significant part of early and medieval history of Bengal were described in terms of activities of the dominant castes and families. These histories were of the following types. There were general family histories such as Rarhiya Kulamanjari, Bangaja Kulaji Sar Sangraha etc. Then there were histories of each castes. Biprakulakalpalatika and Halayudh's Brahman Sarbasya were concerned with histories of the Brahmin families. Information about the Kayastha
families were furnished in the Dhakurs. Works such as Baidya Kulapanjika of Ramjyaj contained histories of the Baidya families. Next there were separate family histories, i.e. Lahirivamsabali, Jasodharvamsamala etc. Material regarding families and their caste-status were also available in works dealing with principles and manuals of matrimonial alliances. Such works were Sambhandhan Tattwamab and a large number of Karikas i.e. Ghatak Karika, the Karikas of Edu Misra, Hari Misra etc. The Ghatak Karikas had been used to reconstruct biographical sketches of some rulers of Bengal during the times of the Barabhuniyas and subsequent period. In has been particularly used to develop the history of Pratapaditya, the ruler of Jasohar of the Ashguha caste. The Karikas, however, were often alleged to contain much spurious matter. There were debates about relative authenticities of such Karikas. Despite doubts regarding the truthfulness of such caste and family histories and Karikas, the authors of regional histories could not do without them due to lack of other substantive sources. There were widely used in the histories of Gaur, Jasohar, Khulna etc.

Zamindari papers were a substantive source of important and influential Zamindar families particularly of modern times and were used as such by regional histories. Trailokyanath Pal furnished accounts of the Zamindar families of Narayangarh, Karnagarh, Narajol, Dharendra etc, largely based—amongst others—on their old family records. Satish Chandra Mitra provided with information regarding Kamalnarayan Tarkapanchanan, the most important pundit of Basanta Roy's court, on the basis of the papers of his family. Information regarding Chakasree near Bagerhat in Khulna were collected from the family papers of Rakhaldas Singha, whose ancestors were owners of one-fourth of the area. Raghabendra Adhikary got land-grants from Chand Roy, son of Basant Roy, and the sanad was used to show the nature and conditions of the said grant.

Similarly family papers were used by Achyut Charan Chaudhuri in his multivolume history of Srihatta. Genealogies of the Kings of Ita, Saiyads of Taraf, rulers of Pratapgarh, Baniachong, Jagannathpur were given. Indeed the Part III of Achyut Charan Chaudhuri's history consisted of five volumes and furnished information on large number of families both Hindus and Muslims associated with Zamindaris and Zamindari adminstrations, religious professions etc. In Birbhum Bibaran matters related to the Zamindar family of Hetampur was dealt with in
considerable detail. The Zamindari papers were used to show grants of lakheraj lands to Rupchand Das in Sitarampur, taking lease of lands by Radhanath in a number of moujas during late 18th century and appreciation by the Under Secretary to the Government of Bengal of Bipracharan Chakraborty for helping to quell the Santhal uprising of 1855. Similarly the activities of Hetampur Raj in social and educational uplift duly appreciated by the Saheb rulers were also highlighted.58 Himangshu Mohan Chattopadhyaya also made extensive use of Zamindari records in composing the histories of zamindari families in the second volume of his book Bikrampur. The purchase of Qadirabad by Chandra Narayan Baraijyya, the Zamindar of Kalipara59, the sale deed of Ramjagan Das and his family to Kashikanta Baraijyya60, Nishikanta Banerjee's application for appointment as officiating magistrate and collector to Sir Stewart Bayley, Lt. Governor of Bengal61, the price list of items of daily use in 1840-4162, all were obtained from Kalipara Zamindari family records. The genealogies of the Chaudhuri family of Naupara, the Basuthakurs of Malkhanagar, the Roys of Maijpara etc. were all given from their respective family records.63 The source of the Mughal titles and their significance were papers of Maijpara Zamindari records room.64 The source of the Lohajong Pals being rewarded with the title 'Chaudhuri' was a sanad in possession of the Pal family.65 The source of assistance to poor Hindu and Muslim families for marriage ceremonies by the Zamindars were statement of accounts obtained from the record room of Munshi Chaudhuries of Kartickpur.66

4.1.1.i Legends and folklores transmitted both orally and in writing constituted a unique source of history. There are serious debates as to the validity of such traditions as sources. While these traditions were not substantive, of questionable accuracy and often underwent changes in course of times, yet to abandon them altogether was to abandon the very life and soul of rural countryside. Ananda Nath Roy and Radharaman Saha, for example, emphasized the value of legends and folklores as material for regional histories and underscored the need to preserve them as much as possible before they were lost for ever.67 Our authors and writers have used legends and folklores extensively. Histories dealing with ancient Bengal in times often had recourse to legends regarding the association of Bengal with mainstream Indian history. According to such traditions King Bali of the Lunar Dynasty got five sons who subsequently went on to settle in different parts of eastern India and whose
respective settlements came to be known by their names Anga, Banga, Kalinga, Pundra and Sumha.\textsuperscript{68}

Similarly there were diverse legends and folklores which were associated with the origins and formation of regions which subsequently came to be organized as districts or important places. Thus the name Gaur had been associated with a person named Bhoj who was said to have founded the city of Gaur on Ganga-Pulin - Bhoj belonged to a place named Gaur in Ayodhya and was said to have named his city according to that of his birth place.\textsuperscript{69} It was commonly believed by the Gaur Brahmins of Delhi that they made their settlement there after being invited by Raja Janmejay to take part in the 'Sarpayajna' (the ritual of snake sacrifice).\textsuperscript{70} Origins of Jasohar has been linked to 'Jasar', the Arabic word for 'bridge'. However the name Jasohar went much earlier back than Muslim conquest of Bengal; indeed Jasohar was a sacred place of renown. Pratapaditya was the king of Jasohar and his capital located in the Sunderbans also had the name Jasohar. In this capital was situated Iswaripur which had the temple of Jasoreshwari. Other legends had it that it was Basanta Roy, Pratapaditya's uncle, who reclaimed the forest land of Jasohar and renamed the new found urban center as Jasohar.\textsuperscript{71} The origins of the name Khulna has been linked to 'khulona', i.e. 'do not untie', by which the more experienced boatmen cautioned the daring ones as and when the latter tried to set their boats sail in the Sunderbans at night. Other legends linked Khulna with Khullana, the younger wife of famous merchant Dhanapati as well as with the Khullaneswari temple which Dhanapati found in the name of his beloved wife.\textsuperscript{72} According to the oral traditions during its pre-Muslim days the entire area comprising of Bakarganj and adjoining places were known in one and only one name Bakla.\textsuperscript{73}

According to legends Adisur ruled Bengal sometimes in the 8\textsuperscript{th} century and he was instrumental in bringing five Vedic Brahmins from the Kingdom of Kanauj - prior to this there was no Brahmin in Bengal.\textsuperscript{74} According to legends once again Adisur's capital was Rampal in Bikrampur.\textsuperscript{75} Adisur had been described as a half mythical king.\textsuperscript{76} Similar legends surrounded the regions and localities and their ruler of Moimonsingh, Jasohar -Khulna, Dhaka etc—certain randomly selected places. It was accepted that while western Moimonsingh was originally ruled by Ballal Sena, eastern Moimonsingh was not. According to legends people started shifting to eastern Moimonsingh only after Ballal Sena married a low caste 'dom' woman and tried to
compel the chiefs of the society to take food from her hands. The upper caste people, already aggrieved with the kings efforts to introduce Kulinism, left western Moimonsingh and shifted to eastern Moimonsingh. Legends associated the fall of Jasopal's kingdom at Baidgaon with his removal of the deity of Madhav from an area close to his capital. Indeed when Jasopal was having the deity dug out, a heavenly voice warned him that its removal would destroy both his dynasty as well as his kingdom. However Jasopal was determined to possess the deity at any cost - the prediction came true. The legend further stated that the deity of Madhav was carved out of surplus wood which remained after the carving of Jagannath Dev's deity at Puri was complete.

We shall now deal with the two historical legends dealing with the rise of Chandradwip in Bakarganj. Chandrasekhar, a pious man and deeply engaged in worship and meditation, was married to a beautiful woman. However her name and the name of the goddess of his worship being one and same, he left her and set sail in a boat. Soon however he met his goddess and blessing him she said the waters would soon give way to highly fertile land and that such land would bear his name. Thus Chandradwip was formed. The second legend had it that Danujmardan Deb was the real founder of Chandradwip. Once when he was travelling with a famous brahmin priest Chandrasekhar Chakraborty, the latter told him that three stone idols were lying immersed close to their boats and instructed Danujmardan to bring them out. Danujmardan dived in the water twice and brought out two idols of Kattayani and Madanmohan but refused to dive the third time. Chandrasekhar told Danujmardan that according to the deity Kali the whole area would become fertile and rich. Thus Danujmardan was the founder of Chandradwip and named it Chandradwip after his priest.

Legends and folklores were used to deal with social matters in regional histories. Sometimes these centred round the image of a ruler. Legends had it that Sitaram, the famed ruler of Jasohar-Khulna, put on new attires each day, took bath in a new pond each day, slept in a new bed each day, took sweets and other milk products extracted from fresh milk each day—he never took anything whose quality was suspect. Another legend had it that Sitaram was an immoral person, retained a large number of concubines in addition to his wives and led a licentious life with them.
“In philanthropy Khelaram
In license Sitaram.”

—said one such legend. There was no way of knowing how far these legends represented actual state of things. But at least such legends indicated what people thought about a King of fame-uncontaminated and pure at one extreme and licentious and libertine at the other.

People expected the rulers to be the link between themselves and heavenly justice and expected the latter to intervene whenever the King broke his terms God was expected to mete out necessary punishment during the King’s lifetime or even after his death. The legends had it that Ballal Sen, during his stay at Nabadwip, accepted Silabati, a beautiful and seductive girl belonging to the ‘dom’ caste,. The people did not take the King’s act kindly and as a result he had to settle her in an underground building as his concubine. During the 1860s the river Ganga was said to have changed its course and swept away with its tide Silabati’s house - an example of heavenly justice undoing the effort of the King (the big and the powerful) to keep his sin out of people's sight and exposing him, punishing him through defamation even more than seven centuries after his act of sin.

In another instance a legend showed how strong were the ties which bound a man to his roots. When the Raja of Naldanga went to meet Sitaram who was with his court poet Abhiram the Raja jokingly said that all that Abhiram's ancestral place Telihati could boast of were waters and wetlands. Abhiram's reply was instant: Telihati contained a village called Bhabrasura. As Bhabrasura was the ancestral place of the Naldanga King—a fact which was known to Abhiram—the former felt ashamed and Sitaram forged ties of friendship with him.

The authors of regional histories had necessarily to deal with religious lives of their respective places; in so doing, they often had to depend on legends and folklores which conveyed religious and spiritual messages. Such legends and folklores centered round Kanchathakur, Kashinath, Keshab alias Ajnan Thakur, Keshablal Goswami, Gangaram alias Banchita Ghosh etc to name a few. We believe that the cultural world of such societies in which such legends and folklores flourished were extremely narrow; these societies cherished fatalistic ideas and had very strong perceptions of right and wrong and wished desperately that the former prevailed over the latter.
In legends and folklores miracles had a great influence on human lives. Entrusted by the Mughal Emperor the task of destroying the power and influence of the *Barabhuinyas*, Mansingh sent an offer to Kedar Roy: if the latter expressed loyalty to the Badshah no action would be taken against him; if he chose to resist him then he would be destroyed. When Kedar decided to resist Mansingh, his Guru (spiritual guide) Gosain Bhattacharjee advised him to desist from such course of action as it was not approved by goddess Kali. The Guru's advise did not please Kedar and he insisted on arranging some ritual performance to ensure his victory in the ensuing confrontation. Annoyed by Kedar's lack of understanding the Guru assembled a considerable gathering, declared that he would prove that Kedar was heading for doom and struck the idol of Kali with a sharp falchion—the idol started bleeding. The people present understood the impending disaster and the Guru went away no one knew where. Here the miracle demonstrated what disaster befell Kedar when he disobeyed the goddess's wish and how significantly the incident affected the history of Kedar's land.\(^{85}\)

Legends associated two amazing and strange incidents, both of religious nature, with the Tarash Zamindar family of Pabna. According to the first legend Narayan Deb, one of the earlier members of the family, on his way to Dhaka saw a milchcow (*Kamdhenu*) showering milk on a Banalinga all by itself. His visit to Dhaka was successful and he related it to the strange sight he saw on his way. Subsequently he built a temple on the Banalinga.\(^{86}\) According to the second legend Binod Roy was the family deity of the Tarash Zamindars. One evening Lakshmi, daughter of Zamindar Ramhari Roy, disappeared while worshipping the deity. Subsequently the Zamindar dreamt that his daughter had been taken as a wife by the deity itself and that the Zamindar had to formalize the marriage through proper rituals. The Zamindar did as he was told in his dream and from then on the family treated their deity as their son-in-law.\(^{87}\) It seems that both these legends were initiated by the Zamindars of Tarash themselves, first to have their Zamindari divinely sanctified and next to cover up what possibly was a family matter of social disgrace. The legends and folklores associated with different regions rendered the regional and local histories lively and colourful and offered a look into the diverse mentalities of rural people during the late medieval and early modern times.
The table below show regional histories and their sources between 1850 and 1950. The books which have not mentioned their sources specifically have not been included. Only literary sources have been included; archaeological sources and sources under miscellaneous head have not been listed as the numbers of these could not be numerically ascertained with accuracy.

### 1850-1875

<table>
<thead>
<tr>
<th>Name of the Book</th>
<th>Government and Semi-Government papers</th>
<th>Sanskrit works</th>
<th>Persian works</th>
<th>English Books</th>
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### 1876-1900

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<td>4. Medinipur Itihas 1888-1896</td>
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<td>7. Bakarkanjer Itihas 1898</td>
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### 1901-1925

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<td>Persian works</td>
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<td>9. Dhakar Bibaran 1910</td>
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<td>12. Bogurar Itihas 1912</td>
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<td>13. Jasohar-Khulnar Itihas 1914</td>
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**1926-1950**

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<th>Name of the Book</th>
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<th>Sanskrit works</th>
<th>Persian works</th>
<th>English Books</th>
<th>Bengali Book</th>
<th>Journals</th>
</tr>
</thead>
</table>
From the above table it is evident that the sources used by the regional histories generally increased with time. Leaving aside archaeological and miscellaneous materials, the number of sources used per book increased from 14 in the first phase to 19, 76 and 100 in the second, third and fourth phases respectively. This increase may be explained in the following manner:

i. the number of sources available increased with time—more and more books were published and became available for use;

ii. the width and breadth of the regional histories increased as well as their topics and sub-topics became more and more varied which required their authors to search for and utilize a wider variety of source material;

iii. this implied a clear development of expertise and skill of the authors.

The areas we now deal with are those which were smaller than districts. These included parganas (Sherpur, Atia), sub-divisions. (Tamluk,Sirajganj), ports (Khejuri), towns (Shibpur), cluster of villages (Kesiari) as well as villages big and small (Senhati, Sanbanda). Following remarks may be made regarding the use of sources by such books—

i. one book did not cite any source at all.

<table>
<thead>
<tr>
<th>Name of the Book</th>
<th>Government and Semi-Government papers</th>
<th>Sanskrit works</th>
<th>Persian works</th>
<th>English Books</th>
<th>Bengali Book</th>
<th>Journals</th>
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<tr>
<td>3. Murshidabader Katha 1932</td>
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<td><strong>52</strong></td>
<td><strong>212</strong></td>
<td><strong>179</strong></td>
<td><strong>112</strong></td>
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</table>
ii. a number of books only generally mentioned the sources used by them in their introductions or prefaces, but did neither specify the sources in the texts nor state which parts of their histories were based on which sources\(^\text{89}\);

iii. like regional histories, local histories also used both published and unpublished sources of all kinds; but even amongst local histories, the histories of relatively smaller areas tended to collect most of their data mainly from locally available sources such as family papers and kulaji texts, notes from informed and/ or concerned local people, and local archaeological remains\(^\text{90}\);

iv. amongst government and semi government publications certain kinds of materials were commonly used: these consisted of *Imperial Gazetteer of India*, Hunter's series of *Statistical Accounts of Bengal*, district reports, *District Gazetteers, Census Reports* etc.\(^\text{91}\);

v. legends, folklores, oral traditions and above all the personal observations and experiences of the author constituted essential ingredients of all works.

Unlike the discussion of sources of the regional histories in four phases we here discuss the sources of local histories in two phases of fifty years each. Here, as earlier, books which did not mention their sources specifically have not been included.

The table is as follows:—

**1850-1900**

<table>
<thead>
<tr>
<th>Name of the Book</th>
<th>Government and Semi-Government papers</th>
<th>Sanskrit works</th>
<th>Persian works</th>
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</table>

Leaving aside history of Kasipur which did not cite any source, that of Bhowal cited in preface that it used ancient accounts transmitted orally. Tamluk cited a few publications in Sanskrit, Bengali and English, the last being a government publication. The author of the account of Sherpur however used a vide range of sources ranging
from government and semi-government publications to papers related to, and possessed by, land-holdings and landholders.\textsuperscript{92}

The table below shows the local histories and their sources in the second phase.

\textbf{1901-1950}

<table>
<thead>
<tr>
<th>Name of the Book</th>
<th>Government and Semi-Government papers</th>
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A cursory glance at the sources used by the local histories during 1901-1950 may give the impression of a marked increase in the use of sources. Indeed sources used by a number of books were quite large in number. For example the two histories on Tamluk (1902,1912), Shibpur (1919), Sandwip (1923), Ula (1926), Khejuri (1927), Mahanad (1929-32), and Santipur (1937) used 94, 68, 33, 26, 28, 32, 21, and 132 literary sources respectively leaving aside archaeological and miscellaneous sources. However such abundant use of sources were not always seen. Leaving out books which did not cite any source the histories of Sirajganj (1915), Atia (1916), Kesiari (1916), Kalashkathi (1927), Senhati (1932), Daulatpur (1933) and Sanbanda (1941) cited 7,4,3,6,1,2, and 3 sources respectively. It is not that the histories of sub-divisions and parganas cited more sources than villages or their clusters. Sirajganj was a subdivision, Atia a pargana. On the other hand histories of relatively smaller areas, for example Ula a village, Khejuri-a port cited a higher number of sources. Moreover the sources of works on same areas written in not so big time gap sometimes differed notably. For example two histories of Tamluk written within a difference of ten years cited 94 and 68 sources respectively; the two works on Santipur written within a difference of eight years cited 19 and 132 sources respectively. Generally speaking however histories of villages used very few published sources: history of Khatura and Kushdwip cited no published source in its text but only mentioned use of government papers, a Bengali book (*Khitishbamsabali Charita*) and oral traditions in its introduction Account of village Goirala used only kulaji texts; accounts of Amodpur and Maheswarpasa were written using writings of the local people, oral sources and authors' personal experience.

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4.1.2.a As published sources and their use by the local histories was almost same as those of the regional histories discussed earlier, as there is almost nothing new to say about such sources, we move on to the discussion of sources grouped as miscellaneous sources.

The miscellaneous sources were indispensable for writing local histories. To collect, arrange and use the wide variety of miscellaneous sources required commitment, initiative, an eye for accuracy and hard labour. In the introduction to Khagendra Nath Basu's *Daulatpur Bibaran* the famous literateur Jaladhar Sen emphasized this point. For writing history dependence only on the government publications would not do, one had to visit and study the villages intensively, collect information, verify their information properly and thus compile necessary ingredients for writing history.\(^93\)

Family and estate papers and Karikas constituted an important part of miscellaneous sources. Such papers were extensively used in different books. The history of Amodpur, a village in Srihatta had chapters on the early Amodpur and its families and these were considerably based on the palm leaf manuscripts of the Chaudhuries, the Zamindars, compiled in 857 of the Bengali era.\(^94\) These manuscripts stated that Rajendra and Iswar Deb Ray Chaudhuries, the two brothers felt threatened of conversion by the Muslim rulers and left their original place Rarhdesher Battala, arrived at Kasimnagar but soon left the place again and finally settled at Amodpur. Next the family history of the Deb Roy Chaudhuries were given.\(^95\) In *Mahanad* the author's account of the Singhas and their diverse activities were constructed mainly on the basis of the papers of that family made available to the author by Batukrishna Singha, a member of the Singha family and author's contemporary.\(^96\) Hara Chandra Chaudhuri's descriptive account of Sherpur, though written way back in 1872, made extensive use of estate papers of the Chaudhuries. After emphasizing that the hills to the north of Sherpur were not Garo hills but Sherpur hills the author stated that Sherpur landholders actually had rights over such hills throughout. To substantiate this he used such Zamindari papers as *jama* papers according to Shaista Khan's assessment, papers related to seizure and distribution, *hakikat jama*, *robkari* papers etc. In the description of a property dispute between Alapsingh and Sherpur Zamindars the papers used were *ekrar*, *robkaris* and *nishpattis*.\(^97\) In the account of the disputes between the Zamindars of Karaibari and Sherpur, the *arji* papers of
Mahendra Narayan Chaudhuri were used. The other papers used in connection with other matters include *kaifiyat* of Raj Chandra Chaudhuri, *darkhasht* of Bhim Narayan Chaudhuri, *estephechar* of Mahal Milani etc. Evidently Hara Chandra Chaudhuri could use all such papers in his book as he himself held Zamindari and other rights in Sherpur pargana.

The *Kulaji* texts and Karikas constituted an important source of the histories of the smaller areas. The use of such texts for family histories and caste status were mentioned for example by the histories of Chandradwip Ula, Mahanad and Santipur. Such texts included Edu Misra's *Karika* Bachahspati Misra's *Kularama*, *Varendra Kulapanji*, *Rarhiya Kulamanjari*, *Kayastha Karika*, Dwija Ghatak Churamanji's *Karika* etc.

The local histories used local archaeological remains as and when these were available. For example the history of Kesiari mentioned one Mogulpara area where there were many old and worn out stone houses and masjids. In the remains of one such masjid built during Aurangzeb's reign there was a stone idol. As the Muslims were opposed to idol worship the question naturally arose, who made the idol and on what occasion. The Arabic inscription close to it was too hazy to understand. The book reported quite a number of old temples, big and small, amongst which was the Jaganmohan temple—built in 1604 it conveyed the tradition of oppressive actions of Kalapahar through its mutilated black stone statue of a large bull in its courtyard. Traditions of such religious mutilation and destructions were furnished by the history of Mahanad: the Bishalakshmi temple close to the crossing of two roadways, Jamai-Jangal and Pandua Hooghly at Nagarpara was destroyed along with the idol—the remains included only a large broken altar and a part of the brick wall. The author of the book also reported the findings of remains of some underground construction and a few broken idols at Muktakunda. The author furnished information on the remains of an old royal palace which reportedly belonged to pre 1100 A.D. times. The author also reported the findings of gold and silver coins at Dhanpota, a few of which were *Ramtanki* mohurs and the rest were issued by Mohammed Alauddin Badshah—i.e. Saiyed Hussain Shah. Examples of such local archaeological remains were also cited in works on Tamluk, Chandradwip etc.

A very important source of information for smaller areas were the local people, particularly elderly and educated, who provided the authors with valuable
information regarding families, important persons, events and incidents from their memories. Sometimes they provided authors with written notes on the above. Indeed the authors of books on Bhowal, Tamluk, Hetampur, Sirajganj, Chandradwip, Ula, Lohagara, Daulatpur, Senhati, Sanbanda etc acknowledged that without information from such people their local history could not be compiled. The author of the history of Senhati was himself one such elderly educated person who, along with a few of his associates, decided to put down in writing all they had stored in their memories about their village as there was no written material to depend on.¹⁰³ It is not that the authors were not aware of the pitfalls in depending on such sources but in the absence of information available otherwise such dependence was inevitable. The authors therefore tried to be careful and used them only after proper verification of their veracity. There were apprehensions if information derived from such sources were not put down in writing at all they would be lost beyond retrieve.¹⁰⁴ In fact the elderly and aware persons narrating past information of the locality to the eager younger generation was so normal that it was fictionalized in the descriptive account of village Goirala in Chattagram. The account opened with two curious young men, eager to know the history of the village, went to an elderly person and the book grew out of his narrative.¹⁰⁵

Sometimes such information were handed over to the authors in writing. We furnish a few examples of these based on acknowledgements of the authors concerned. The author of the history of Tamluk acknowledged his debt to Babu Rajendra Lal Gupta whose works helped the author a lot.¹⁰⁶ The author of the history of Sirajganj quoted information given to him in writing by Munshi Mohammad Ibrahim Hussain, the then Naib of the office of the local Zamindar. This information narrated the buying and selling of rice, paddy, jute, pulses etc, certain items amounting to thousands and lakhs of maunds at the port of Nalka, nine miles west of Sirajganj.¹⁰⁷ The author of the history of Maheshwarpasa acknowledged his gratitude to Rai Bahadur Sashibhusan Majumdar for furnishing him with a number of rare biographical accounts as well as his daughter Renuka for the account of Sashibhusan himself. In addition Naliniranjan Mitra and Gopal Chandra Majumdar also contributed to the book with a few biographical accounts. That both these contributors as well as the persons dealt with in their biographical accounts belonged to village Maheshwarpasha can easily be understood.¹⁰⁸ In the introduction of the book
Daulatpur Bibaran, the author expressed unrepayable debt to Sarada Kanta Das, Headmaster of Daulatpur High School for contributing a note for the book. Das was actually a resident of Senhati but spent about five decades in Daulatpur and so he was quite well aware about its development during the period. The note centred essentially round Daulatpur High School but furnished with many information related to the overall developments of the place itself for about fifty years.¹⁰⁹

The writers of local histories iterated that without local legends and folklores transmitted through oral traditions writing of local history was impossible.¹¹⁰ These legends and folklores were often mythical in nature but at times appeared to contain grains of real, historical information. This may be illustrated by legends and folklores related to the origins of place names of Mahanad and Sanbanda, two villages in Hooghly and Bankura respectively. The name Mahanad originated from the sound of the great conchshell at which the thirtythree crores of gods and deities gathered to build Kasi within that very night but opposed by the Asuras they abandoned their project and went away leaving behind them Basistthaganga, a few sacred tanks (kundas) and the name Mahanad as the memory of the whole event¹¹¹—a pure myth. The name Sanbanda owed its origin to the findings of brick-built flight of steps which must have led to a pond at the time, close to mid - 19th century when Nanda Kumar and his nephew Darpanarayan started to construct their residential house about a mile east of the Bankura town; eventually the pond was unearthed, got its name Sanbanda and the village came to be known as Sanbandagram. This appeared to convey actual incidents in a not too distant past and the author thought that exploration of old documents would throw more light on this.¹¹²

Legends and folklores were very frequently associated with religious places, rivers, ponds and certain personages. As Bengal abounded in religious places, temples, mosques, and idgahs, their details naturally occupied significant places in the local histories. In many cases these religious objects had their own stories transmitted orally. The writers of local histories used these stories as their source material to construct historical accounts of localities. Examples of these may be cited from the works on Sherpur¹¹³ Sirajganj,¹¹⁴ Kesiari¹¹⁵ etc. The author of the ancient and modern account of Tamluk stated that on auspicious days (Makar Sankranti, Mahabishub Sanskranti) etc innumerable people every year took ritual both and performed offerings at Rupnarayan taking it to be Kapalmochan Narmada.¹¹⁶ The same author
reported a legend that the water of 'Khatpukur' (a large pond) never dried up as its water supply had supernatural associations.\textsuperscript{117}

An example of popular stories of personages transmitted orally was that of Raghunandan as related in the history of Sirajganj. From very humble beginnings Raghunandan Rai showed extraordinary intelligence and competence and became the Zamindar of Natore; his Zamindari was called 'Bayanna Laksher Zamidari' because his taxes amounted to more than fiftytwo lakhs of rupees -his collection exceeded two crores.\textsuperscript{118} Popular stories also grew up centering round the famous dacoit Mohor Khan—a Robin Hood type character who never laid his hands on women and children and poor people, who was said to frequent Mecca-Sharif. Other characters about which there were popular stories included Nedu Akanda of Desigaon and Kadirabhut of Karshalika,\textsuperscript{119} both of whom became proverbial for being excellent hosts, brave hearts and philanthropists.

The authors of history of smaller areas had to explore unknown and unchartered fields. They tried to provide with as complete a picture as possible of their respective areas. Their task was extremely difficult. They travelled extensively, visited important places, collected information from the local people, discussed various aspects of their project with knowledgeable and informed persons. In comparison with our own times their sources were limited. Hence we find published and unpublished material, as well as archaeological information derived from local remains coexisting along with orally transmitted legends and folklores - indeed, as often insisted by our authors, the latter sources were indispensable for their projects. Often these were myths with little means to verify them and perhaps it may be argued that the use of these reduced the real worth of the historical works. Yet these authors rendered invaluable service to the study of history by putting in writing and thus helping to preserve such oral traditions most of which would otherwise have been lost to us forever. Historically speaking the use of all types of sources gave their works a semblance of total history which were lost to subsequent practice of professional and specialized histories which produced compartmentalized social, economic, cultural and political histories.

4.2 Our discussion of information furnished by our histories shall mainly focus on the area specific information—such information which had regional and local relevance and which were usually not covered by general or mainstream
histories. Our objective is to bring to the fore information which would be representative rather than exhaustive. We have classified information available in our books into such classes as political, social, economic, religious and cultural and miscellaneous. Administrative material particularly orders issued on diverse aspects have been classified separately.

4.2.1 We first deal with information available in the regional regional histories, i.e., histories of districts and similar larger areas.

4.2.1.a Political Information: According to the history of Bogura the law and order situation of the region in the early 19th century was very bad. Anti-social activities were widespread and the Zamindars collaborated with such activities. Conditions improved due to fair administration of the English Government.\textsuperscript{120}

The history of Murshidabad gave a brief account of the descendants of Mir Jafar from his death in 1765 to the Nawabi of Faridunja during the mid 19th century.\textsuperscript{121}

According to the history of Darjeeling, the district was a newly acquired Non-Regulation district i.e. the officers in-charge could take any action without any reference to prevailing laws of the land to deal with any disturbances or disruption by the local people. The original name of Darjeeling was 'Dorje Lama' (after Lama Dorje). The rulers of Bhutan and Tibet bestowed certain territories (in Sikkim in 1880) to their religious Guru and Darjeeling was included in such territory. Subsequently Darjeeling came under British occupancy and came to be called British Sikkim. The importance of Darjeeling was due to its being the capital of the Bengal government as well as the mountain resort of the King of Bardhaman.\textsuperscript{122}

The history of Cooch Behar stated that in the 19th century the Cooch Behar Raja had only five horsemen and eighty sipahis and the yearly military expenditure amounted to about Rs.13800/.\textsuperscript{123} On 8th November 1883 the Lieutenant Governor handed over the Kingdom of Cooch Behar to the King. In addition to the English officials, there were also present the Bardhaman King, the Dighapatia King, Kumar Indra Narayan Singha of Paikpara, Nawab Abdul Latif Khan Bahadur, Pandit Mahesh Chandra Nyayaratna etc. About 50,000 people gathered. Theatres, dances and other entertainments went on for many days. Beggars, Brahmins and Vaishnavas were given appropriate gifts.\textsuperscript{124}
The book on Nabadwip stated that Ballal Sena had three capitals—Gaur, Nabadwip and Bikrampur. Nabadwip was Ballal Sen's birthplace. The author of the book was opposed to Minhaj's statement that Ikhtiyar bin Bakhtiyar Khalji conquered Lakhnauti from Lakshman Sena; his idea was that the Muslims defeated Keshab Sena, son of Lakshman Sena, and took Gaur away from him—Gaur was Lakhnauti, not Nabadwip. \(^{125}\) The history of Subarnagram stated that Faridpur, Barisal, Dhaka, Moimonsingh, Tripura, Chattagram and Srihatta was under the rule of Subarnagram—this was evident from the mahals and their incomes under Subarnagram in "Ain-i-Akbari." \(^{126}\) At times Subarnagram appeared to be the capital of entire Bengal. Subarnagram was the general name of an extensive, famous and ancient geographical territory. When India was under the authority of sovereign rulers of the Lunar dynasty, at that time the area west of Burma, east of Bengal, north of Arakan and south of Manipur, Heramba and Srihatta was known as the kingdom of Kiratas. From the gazir geet it was evident that the Muslim rule over Subarnagram was established from the time of Gayeshuddin (Giyasuddin). Gayeshuddin was followed by Samsuddin, Sikander, Barkhan Gazi and Kalu. "Kalu was a Hindu fakir, of the type of Bivishan, by the force of whose shrewd manipulations the Muslims were able to wrest the freedom of Subarnagram". \(^{127}\)

The condition of the earlier landowners were for better than the Zamindars and even the tributary kings of the author's times (author's time). At times they ruled completely independently. They had cannons, soldiers, fortresses, judiciaries—all elements of the Kings. By paying revenue in time they exercised absolute dominance on all aspects of their lands. They could even mete out capital punishments. The general people or people of the upper strata had no connection with government. The government took revenues from landowners and only took care that such revenues were collected in time. The welfare of the lands depended on such landowners and 'as a result at this time the landowners were all in all in the country.” The author furnished with Isa Khan's genealogy.

The number of important information obtained from the history of Bakarganj were two. On 16.02.1812 the prisoners of Barisal jail broke free. They set fire to the jail building and attacked the Magistrate Mr. Betiah, who managed to survive through the efforts of the Subadar and Howladar. Twelve prisoners were shot dead. Ramesh Chandra Datta, the Magistrate of Bakarganj sent quite a long letter to the Bengal
Government opposing the introduction of local self government throughout the district. At this the people of Bakarganj sent to the Governor a delegation with Aswini Kumar Datta (Batajore), Maulavi Mohammad Wazid (Chakar), Bihari Lal Roy (Zamindar of Lakhota) and Pyari Lal (Barrister)—local self government was introduced in Bakarganj sadar and Pirojpur division in 1880.128

The history of Moimonsingh gave a brief account of the evolution of political activities in the district from the foundation of a branch of the British Indian Association at Sherpur in 1866. This was followed by the emergence of landholders associations in different parts of the district and discussion and debates about the existing and proposed acts and laws regarding lands and land rights. Eventually Moimonsingh associations made political discussions widespread—at times members of Indian Association went to Moimonsingh and discussed politics. Such discussions grew up amongst the Muslims also—Anjuman Islamia, a Muslim association, took significant role in this. Political discussion and actions became intense when since 1885, the issue of electing representatives to the Indian National Congress came up. Important roles were taken by Bharat Mihir, Charubarta and Charu Mihir in imparting political education to the people. The proposal of partition of Bengal in 1903 added a new dimension to the political activities in the district—about 50,000 people gathered in a meeting to oppose the proposal. The implementation of the partition was followed by political movements and advocacy of Swadeshi products at all levels through meetings and discussions.129

The political information given by history of Gour related to the early medieval and high medieval periods. The information were interesting. Moral and ethical decline set in during the political degradation at the time of Lakshman Sena. The King did not interfere with the usurpation and abuse of power by his young favourite wife Ballava and her brother Kumardatta. Often he left the affairs of Bikrampur and Gaur in the hands of Madhab Sena and Keshab Sena and himself went to Nabadwip to spend his time with the scholars and philosophers. “It is no wonder that the court which remained immersed in Jayadeb's dehipadapallav-mudaran would soon loose its royal energy and strength.” The Sena rule was not popular. The Vedic Brahmins oppressed people, particularly the Buddhists, very much. The Brahmins could take away whatever they wished from the people and could even kill them—for
such they did not have to suffer any punishment. So when the Muslims attacked Gaur, they were never resisted by the subject people.\textsuperscript{130}

The administrative units of the Palas continued during the Muslims in different names: \textit{bhuktis} became \textit{sarkars}, the \textit{mondals parganas}—in both cases the village remained the basic unit of administration. For the worship of Narayandeb Dharma Pala made grants of Crounchaswabhra, Gopippali, Mathasambhrali and Palitak villages of Mahantaprapaksh 'bishoy' (a collection of several villages) in Byagrahati 'mondal' belonging to Pundrabardhan 'bhukti'—most of these places could not be located. For making these grants twentyseven persons and officials were informed and their consent taken.\textsuperscript{131}

In the 14\textsuperscript{th} and 15\textsuperscript{th} centuries interesting political developments took place in the Rarh Bengal. Rajendra of Deb family, Alamman gotra (Barendra Kayastha) became the king of Idrakpur—his capital was Bardhankuti. Birisingha, son of Hemsingha, the Kshatriya King of Bardhaman conquered Tamralipta, Karnadurga, Barodabhum, Sumhadesh and Birdesh. Sunder, son of the King of Kanchipur defeated Brisingha's daughter Bidya in debates over scriptures and married her. People of Bardhaman used to recite the story through popular songs.

According to \textit{Digvijayprakash} Bardhaman was eleven \textit{jojon} in length and eight \textit{jojon} in width. It produced white, red, and brick coloured cotton and five kinds of sugarcane. This text also narrated the Bidya-Sunder story. It also furnished matter regarding the Kings of Ghattasailya, Palashgram, Tulagram and Kalapakgram. In early times the Kush Kings ruled over Bardhaman. Remains of Ramchandragarh and Shergarh were there near Bhatakul and the Ajoy river respectively. In the beginning of the 14\textsuperscript{th} century Prabhakar Roy ruled over the territories now known as Diamond Harbour. Prabhakar worshipped Sadasiv and believed that he got Dakshin Roy as his son through his blessings. During Pathan rule Bengal was divided into a number of Faujdar divisions. These were Islamabad, Srihatta, Rangpur, Rangamati, Purnea, Akbarnagar, Rajshahi, Bardhaman, Medinipur, Nadia. The book furnished the lists of rulers of Gaur under the Delhi Sultans (1198 - 1339 : 28 rulers) and the rulers of Bengal who ruled independent of the Delhi Sultans (1339 - 1576 : 32 rulers).\textsuperscript{132}

According to the history of Bikrampur, Lakshman Sena was a mighty ruler and won victories in many battles. He conquered Kamrup and Kasi and was superior
to the rulers of Kanauj and Kalinga. The book refused to accept that such a ruler could have been so easily defeated by Ikhtiyar-bin-Bakhtiyar Khalji and his seventeen horsemen. “Through historical assessments we can undoubtedly accept that Lakshman Sena's barefeet fleeing etc are only tales. These were not historical truths.” The book tried to establish that Sribikrampur was the capital of the rulers belonging to the Chandra, Barma and Sena dynasties, that its subsequent name was Rampal—the book refuted Nagendra Nath Basu's argument that Dumdum Bhita of Debagram in Bardhaman had the remnants of the historic Bikrampur.133

The history of Faridpur gave a reconstructed detail of one Sangram Shah who was supposed to hold sway over Jassohar, Faridpur, Bakarganj and Noakhali. Apparently Sangram Shah was his title—the original name of this person was taken to be related with Nil and was taken to be something like Nilkantha, Nilchandra etc. He belonged to the late 17th century and drove away the Mags and Portuguese from Bengal. It seemed that Sangram Shah was a Baidya, at least he had social ties with the Baidyas. The author believed that this Sangram Shah was sent to fight the Rajputs in Marwar by Aurangzeb. It has been written that certain remains of Sangram Shah were still there in Mathurapur, Korokdi, Madhukhali etc. in Faridpur.134

The descriptive account of Dhaka informed that with the coming of the Congress, a few peoples associations and a standing Congress committee were established. The author hailed the coming to Dhaka of Lord Northbrooke in 1874, Lord Dufferin in 1888 and Lord Curzon in 1903-04.135

The book on Nadia gave a detailed report on Maharaja Krishna Chandra's significant role in the anti-Siraj political conspiracy. After the ascendency of Siraj-ud-daaulah the powerful and influential persons of the court - Jagat Seth, Raja Mahindra (Durlabh Ram), Raja Ramnarain, Raja Rajballav, Raja Krishna Das, Mir Jafar etc. conspired to remove him. In this they sought participation of Maharaja Krishna Chandra of Nadia who accepted their proposal, expressed the need to centre round Mir Jafar and discussed the whole matter with the English. Thus saving the helpless subject people from the Nawab's oppression and spread of English rule in Bengal so effective for the Subah's welfare --- both were due to the farsightedness of Krishna Chandra. Of the army which the English confronted the Nawab with (about 3000) most were recruited from Nadia and their name was 'red army' (lal paltan). With the Nawab were 35000 foot soldiers, 15000 cavalry and 40 canons but most of them were
under Mir Jafar, Yar Latif and Durlabh Ram. The English had no chance to win. However disturbed by the death of Mir Madan Siraj apprehended defeat, urged upon Mir Jafar and his associates to fight against the English and subsequently at the latter's suggestion postponed the battle. This sent wrong signals to the Nawab's army and they took to flight. The English won the battle of Palasi. While the book praised the Maharaja of Nadia for effectively directing the ant-Siraj conspiracy towards victory of the conspirators, it criticized vehemently Mir Jafar when the latter refrained from joining the battle and suggested to postpone it: he was called “fool…… infatuated with getting the Nawabi.”

At times Krishna Chandra failed to pay the entire revenue. In 1759 Nadia's tax amounted to Rs.900000/- (Rs.836952 was due to the office of the Nawab and Rs.64348 was due to the English Company). As Nadia was mortgaged with the Company, the dues of the Nawab's Office had to be paid to the Company. As Krishna Chandra repeatedly postponed the payment, Nadia was given to Raja Nabakrishna Deb of Sovabazar but soon was restored to Krishna Chandra. Mir Kasim repeatedly urged Krishna Chandra to clear his dues but the latter continued with his old game. When Mir Kasim ordered Jagat Seth, Rajballav etc., the close associates of the Company to death, Krishna Chandra was also ordered to death. But he once again managed to win over the Nawab's officials and have his execution delayed till he completed a particular puja. In the meantime the British overthrew Mir Kasim and Krishna Chandra was saved.

Even after the English Company got Diwani, anarchy ruled in Nadia. The daring dacoits and robbers looted not only the well-off and affluent but also the Company's factories as well. Manohar Bhattacharjee, the Gomostha of Company's factory at Santipur, was abducted and Rs.13,000/- was looted from the servants of Saista Khan, a merchant of Murshidabad. “About the latter a great hue and cry arose in the country” and orders were issued to take necessary steps in the matter and return the merchant his money. One such dacoit was Biswanath, under whom were more than a thousand very brave and strong armed persons. Biswanath and his group looted the rich and distributed such wealth amongst the poor and needy. The women, children and cattle were never made to suffer in anyway.

The condition of the Nadia Raj continued to decline during Krishna Chandra, Shib Chandra, Iswar Chandra during the 1770s, 1780s and 1790s. In the early 1760s
the Bengal Government made revenue arrangements of Nadia with the Raja only. But the Rajas themselves distributed revenue collection to Talukdars though retained the responsibility of submitting the tax in their own hands. In 1790 Nadia had 261 Taluks and 205 separate Talukdars. Subsequently the English Company ordered the Talukdars to submit tax directly to the court. In 1919 only one fifteenth of the revenue of Nadia was submitted by the King.

To facilitate administrative works the pandits of Nadia helped to compile a correct almanac—this was the basis of Naba Panjika of the author's time.

The author severely admonished the activities of Titumir. It was said that the Muslims to avoid punishment rushed to shave their beards and the barbers charged 5 sicca per shave. Satirical poems were composed on this. Nadia was not directly affected by uprising of 1857 but did not escape scare and uncertainty.\textsuperscript{136}

According to the history of Srihatta, during the Mughals the region was ruled by Amils and Hunter said that names of about forty Amils could be gathered from their seals. The author collected the names of sixty Amils and thought that there were ten to fifteen Amils more. He identified the times of fortythree Amils from their sanads and times of the remaining seventeen could not be identified properly. These Amils subsequently came to be known as Faujdars and people called them Nawabs. One of the Nawabs was Hare Krishna Das who was subsequently conspired against and killed. Hare Krishna's nephew Jaikrishna was subsequently awarded the posts of Kanungo and Dastidar of Srihatta in 1705. A translation of the Dastidar sanad was furnished by the author. During the Nawabs there were separate and specialized legal experts to advise the government: one for advising on Muslim laws, other for Hindu laws. These legal experts were called Rajpandits and got land grants. The author furnished Bengali translation of one such grant to a Rajpandit Nandaram by Nawab Ekramullah Khan. The descendants of Aliraja of Taraf, after some dispute, prayed to the government for a new Chaudhuri sanad which they got in October 1787. The sanad was in Persian and a Bengali translation of it was furnished by the author.\textsuperscript{137}

The main political character of the first volume of the history of Jasohar - Khulna was Khan Jahan Ali. The book asserted that this Khan Jahan Ali and the founder of the Kingdom of Jaunpur was one and the same person. A Khoja, he left the administration of Jaunpur to his adopted son Ibrahim, came to eastern India and
established his authority over the extensive territories between Jasohar and Chattagram. Khan Jahan Ali was also known as Khanjali Pir. In his fiftynine years (1400-1459) stay in Bengal he combined in his activities the authority of a King and virtue, piety and religiousness of a saint.\textsuperscript{138}

The central political character of the second volume of the history of Jasohar-Khulna was Pratapaditya, arguably the most powerful of the famous \textit{barabhuinyas} of Bengal who filled up the political vacuum between the end of the Pathan and beginning of the Mughal rule in Bengal. The book devoted more than 200 pages to Pratapaditya and matters related to him including the sources of his history, his genealogy, foundation of his authority over Jasohar-Khulna, administrative arrangements, military organizations and expeditions, his conflicts with the Mags the Portugese and finally the Mughals and his authority over the \textit{samaj} of his extensive territories.\textsuperscript{139}

The book on Bakla established that original or early Bakla was twice the size or even more of the district at the time of the author. From the Idilpur Copper Plate the book derived that during the Sena rulers one of their tributary chiefs ruled over Bakla. According to the book the chief was Madhav Kar, a Baidya, born in Bakla and his descendants still resided at Nalchira village in Gaurnadi. Madhav Kar had Chakrapani Datta as his contemporary who was the physician of Raja Naipala of the Pala dynasty. Ancient Bakla was glorious. Its decline started with the domination of the Muslims in the 15\textsuperscript{th} century. During Muslim rule Bakla came to be known as Fatiaband and Ismailpur. That Bakarganj got its name from Aga Bakhar was not at all liked nor fully accepted by the author—evidently Aga Bahar was an oppressive ruler without any principles. The author had every praise for Chhabi Khan, a legendary character involved with Bakla.

Rambhadra Roy, the Zamindar of Ponabalia, fought the Maratha bargis, defeated them and chased them out of Sondarkul. Rakhal Chandra Roy Chaudhuri, son of Raj Chandra Roy Chaudhuri of Lakhutia, was proficient in Persian, Sanskrit and English. To remove the problems of the people of Bakarganj he founded a People's Association in Barisal town, functioned as vice-chairman of Barisal District Board and at his own expense ran two steamers from Barisal to Patuakhali named \textit{Bharat Kusum} and \textit{Charukusum}. Pyarilal Roy Chaudhuri, the youngest son of Raj
Chandra, set out for England in 1874—he was the first person of Bakarganj to go to England.\textsuperscript{140}

The account of Birbhum pointed out that when the English Company moved to attack the French Chandannagore, Siraj sent an army under Roy Durlabh to Hooghly as well as instructed Nanda Kumar to help the French as and when necessary. “But seeing that Siraj’s prospects were bleak, Nanda Kumar struck friendship with the English. The English acquired Chandannagore with Nanda Kumar’s assistance.”\textsuperscript{141}

The history of Chattagram stated that the region suffered one after another turmoil and upheaval from time immemorial. Blood flowed and turned the sea-water crimson. In India only Rajasthan suffered comparable wars and battles. While Rajasthan had only land wars and battles, Chattagram had both land and sea-battles—’In entire India Chattagram itself was the original theatre of naval warfare.’” The Hindus, people of Tripura, Arakan, Burma (present day Myanmar), the Muslims, the Portuguese, the Spaniards, the French and the Dutch fought between one another and ravaged the region, the natural calamities and havoc wrought by wild animals aggravated her distress. Peace and order were restored by the English. However the English rule was not one of unmixed tranquility. There were problems with the Chakmas. The English had to fight the Burmese and Lushai wars. The rebellion of 1857 touched Chattagram.\textsuperscript{142}

The history of Pabna informed that in Pabna and Sirajganj there were a number of associations of the Congress Committees which started with the Charka and diverse social welfare movements but which deteriorated subsequently due to lack of committed workers.\textsuperscript{143}

The book on Birbhum gave a brief account of regional administration and political situation of the district from the Company’s rule onwards. In different times the Company sent different persons to assist in, supervise and conduct administration in Birbhum. Some of them included G.R. Foley (1786) to assist the King of Birbhum in administration, W. Pye (1786) as the Collector, Sherbourne (1787-88) as Collector; Christopher Keating as Collector who also supervised Civil Government in the district. The local people co-operated with Keating to resist and eventually stop organised dacoity and robbery in the district.
In the post famine times, the expansion of jungles and increasing attacks of wild animals including tigers and elephants affected life and production to such an extent that the district administration appealed for reduction of revenue. In 1765 the whole responsibility of tilling lands and collecting revenues from Birbhum were with almost six thousand rural *mondals*. After the famine one-fourth of the villages were completely depopulated and the number of *mondals* came down to about four thousand five hundred. They failed to pay the due revenues and were imprisoned.

After twenty years of Diwani, the land revenue of Birbhum reduced due to decrease in population, spread of uncultivated land and fleeing of cultivators, the oppression of *mondals* and increase in tax free land grants by the Nagar King of Birbhum.\(^{144}\)

A detailed account of the Santhal rebellion of 1855 was given including the reason of its outbreak, eye-witnesses accounts, arrangements to break the rebellion, a song of the rebel Santhals and finally reports published in *Sambad Prabhat*ar.\(^{145}\)

The above are a selected few information on political histories and matters given in a number of regional histories.

### 4.2.1.b Social Information:

According to the first history of Bikrampur, the Chaudhuries of Naupara, in a bid to convert 750 persons to menial status within one night, converted 749 lesser Kayasthas and one Brahmin—Baidyas themselves, they did not convert the Baidya people.

The Chaudhuries of Bahar, in order to fulfill a command in dream, arranged a human sacrifice in their family temple after necessary rituals—a low caste child or youth was sacrificed.

The village Kumarbhog had a very interesting reputation in entire Bikrampur. Residence of a number of well placed gentlemen the village also was infamous for being the haven of thieves.

As the village Tarpasha did not have any Kulin Brahmin, the Mahashay Zamindars brought such Brahmans from Baighe and settled them at Tarpasha through considerable efforts and expenditures.
After the Kaolis (Kapalis) the original inhabitants, the village got its name Kaolipara. Subsequently with settlement of gentlemen in this village its name changed to Kalipara.\footnote{146}

The history of Darjeeling gave interesting social information. In 1880 the terai people still stuck to their traditional practices and did not emulate the people they came in contact with. When ill they took their own traditional treatment—they did not have much respect for western medicine. The Lepchas were generally calm and quiet their attires were such that it was difficult to differentiate the males from the females. The Bhutias were haughty and hot headed. They ate too much of meat. The women were family heads. The Nepalis of Darjeeling were somewhat haughty.\footnote{147}

The custom of the Coch Behar Kings was such that a deceased King did not get his funeral until his successor ascended the throne.\footnote{148}

The first book on Nabadwip suggested that Kulinism in Bengal was launched at Nabadwip.\footnote{149}

The history of Subarnagram provided the following information—the frontiers of Ballal Sena's Kulinism were the Brahmaputra in the east, Bardhaman and Medinipur in the west, Dinajpur and Rangpur in the north and the Bay of Bengal in the south. So long as the Kulins kept themselves within these frontiers their purity remained intact.\footnote{150}

The Nag family of Bardi was one of the zamindars of Subarnagram. Agitated by the oppressions of the indigo planters on the common people, the Nags demonstrated such power and strength that a planter had to close down his factory at Meghala Kansara in the mid 19th century.

In Natore one Ramakanta Bandopadhyay's son Ramratna was a person of determination and responsibility. He never wavered from his objective till attaining success even if it cost him thousands. This led to the folklore \textit{jaye jabe Ramratan Barujjer jabe}, indicating that one should never abandon one's objective in fear of the material losses involved.\footnote{151}

The history of Bakarganj gave a number of interesting information. Barodakanta Roy, Zamindar of Kalaskathi spent about 1.5 lacs on the \textit{sradh} ceremony of his mother—\textit{sahachar} of Rs.25 was given to all invitees who came from such far off places as Nabadwip, Mithila etc. His son Bireshwar Roy raised the \textit{sahachar} to
Rs.26. At the death of Kalachand Sen in 1821 his wife Tarini Chaudharani performed the tula, i.e. gave away to Brahmins gold and silver of her own weight. Kalisankar Datta, son of Gangaram Datta of Lata (belonging to the most resourceful and renowned family of that area) was fatally ill and his mother took to sati with a prayer to Tara Devi for complete cure and long life for Kalisankar. Such taking to sati was “one of the events of pride for the Datta family.” Subsequently Kalisankar was fully cured of his disease, thanks to Tara Devi's greatness and his mother's blessings.\footnote{152}

Pyarilal Roy of the famous Roy Chaudhuri family of Lakhutia was appointed Legal Remembrancer of the Government—the first Indian to be appointed in such a respectable post. The Roys of Khalishakota in Pirojpur were Baidyas both by caste and profession Madannarayan Roy, a fifth generation member of the Roys, was so good in his profession that he could predict the time of his patient's death. Ramnarayan Roy, a third generation member of the Roys, was the Chief Pandit and physician of Alivardi Khan's family when the latter was the Bengal Nawab.\footnote{153}

The descriptive account of Moimonsingh informed that repeated famines and acute privations in Moimonsingh led to widespread lawlessness and dacoities. A famous dacoit was Madan about whom rhymes were composed. Husain was also a famous dacoit. Cheats and swindlers were found everywhere.

Remunerations of different types of artisans and servants were given. It was said that the wages of artisans and servants increased much. Wages obtained from Bengali middle class families were much less than those obtained from the Europeans. The reason behind this was that the people of this country were scared of the Europeans, did not want to work for them and so wages were high.\footnote{154}

The history of Moimonsingh informed that the descendants of rebel sannyasis were still there at the time of the author in various parts of Madhupur. Many Zamindars under pressure gave them rent-free lands which were still enjoyed by their descendants. The Madhupur sannyasis were known as geer sannyasis. In 1787 Moimonsingh suffered a tremendous flood. Scarcity of rice led to rise in its prices. One result of this was the buying and selling of human beings—their prices varied from one to four rupees per person. A document of such buying and selling was provided by the author. Taking advantage of the minority of the Zamindars of Atia their sarkars Govinda Chaki, Panchu Bose and Ram Chandra Mukherjee oppressed
the peasantry and often demanded illegal exactions. As a result the peasantry left the mahals: out of 1400 maujas cultivation was done only in 500.

The revolts of Paglapanthi Tipu, Jankupathar's Gumanu and Ujirsarkar, Ranabhowal's Mangal Singh, sipahis of 1857 etc were discussed.\textsuperscript{155}

In the history of Gour certain terms—probably geographic terms—used in copper plate inscription of Dharmapal were furnished: \textit{swabhra} (a hole), \textit{ganganika} (small tributaries coming out of Ganga), \textit{janika, janak, ardhasrotika} (meanings could not be deduced), \textit{dwipika} (small island or sandy patches of land rising above rivers), \textit{khatika} (a creek), \textit{jalak} (a narrow ditch) etc. It was in the 12\textsuperscript{th} century that at least fiftyseven \textit{jatis} arose among Hindus and it was at that time only that Sanskrit books like \textit{Brahmabaibarta Purana, Brihaddharma Purana, Parasuram Samhita, Parasar Paddhati} etc. were composed.\textsuperscript{156}

The history of Bikrampur dealt with place names and tried to indicate their historical backgrounds through the suffixes appended to particular names. A few examples were as follows: \textit{gaon} meant a village—Maijgaon, Bijgaon, Brahmangaon etc; \textit{nagar} meant an urban centre—Rajnagar, Sekhernagar, Malkhanagar etc; \textit{di} or \textit{dia} meant an island or land encircled by lowlands—Haldia, Rajdia, Sialdi etc.; \textit{sar} meant large ponds or waterbodies—Kanaksar, Jainasar, Panditsar, etc. Quite a large number of place names indicated Muslim predominance in Bikrampur: a few examples were Kajibari, Mollabari, Mamodpur, etc. A few unusual village names were Kalikal, Paisa and Kolikata. The numerical superiority of Muslims over Hindus in Eastern Bengal and Bikrampur was considered and its explanation given largely in terms of elements of religious equality which were more pronounced amongst the Muslims than amongst Hindus and so enabled the former to attract most of the lower people within its fold. The author discussed \textit{parganatishan} in an appendix along with a relevant deed of sale of land.\textsuperscript{157}

The history of Faridpur also described the origins of a few place names. The name Kamalapur for example originated, according to the author of the history, from a deal between Kedar Roy and his Guru Gosain Bhattacharya. When Kedar expressed his wish to take a dip in the Brahmaputra so as to absolve himself of his sins, Bhattacharya advised him to take a dip in the adjoining Meghna claiming it to be Brahmaputra itself. To verify Bhattacharya's claim an orange was actually thrown in
the Brahmaputra and it was seen to reach Meghna where, on an auspicious day, a
divine body was seen to accept the orange from Bhattacharya as an offering. The
confluence became a sacred pilgrimage spot and following the mysterious orange the
place came to be known as Kamalapur. Strangely enough a large number of storks
also arrived there on that particular day and took dip in the river. Hence the other
name of the place Bogidholi.\textsuperscript{158}

During Mir Kasim the Malik of Idilpur was Ramballav, the grandson of
Raghunandan the commander of Kedar Roy. Between the zamindars of Idilpur and
north Sahabazpur intense conflict took place over village Khantakhali. After much
bloodshed and killing it was decided that if the Chaudhuries agreed to fix the
boundaries with the head of a cow on their head, the north Sahabazpur Zamindars
would accept them and put an end to the dispute. Ramballav Chaudhuri encircled the
village with a cow's head on his head. The north Sahabazpur Zamindar left the place
instantly. In this connection the author referred to a local rhyme:

\textit{Oh Krishnaballav brother, thus Ramballav said}

\textit{Khantakhali is ours if we take cow-head on our head.}\textsuperscript{159}

The Chaudhuries were strong and influential Zamindars and it was rumoured
that dacoity was one of their professions. It was said that during an act of dacoity the
youngest brother of zamindar Madhav Krishna was captured and tortured by the
police at which Madhab Krishna became terribly angry and gave the Darogah such a
scolding that he allowed his prisoner to go home. "Such was the power and strength
of the Zamindars during the first phase of Company's rule."\textsuperscript{160}

In a corner of a village Noria a Portuguese merchant named Dost Firingi lived
with his low caste mistress. The couple being childless, he left all his possessions with
Indra Narayan Ray whom he loved like his son. With this money Indra bought a large
Zamindari in pargana Gunanandi as well as in taluk Gredbandar. Indra's sons refused
to pay taxes to the Nawab, were attacked and defeated by the Nawab's forces.
Following this they fled from the village. The author through much effort collected a
part of the village song composed to commemorate the incident.\textsuperscript{161}

The history of Srihatta informed that Shyam Ray of Srihatta, a high official in
the court of the Bengal Nawab, and one of his Diwans had a large pond cut by
labourers made available to him by different Zamindars at the Nawab's order. The
The author furnished with wage-receipts of the labourers. The author also furnished with documents showing buying and selling of human beings for engaging as servants in diverse works. Poor people sometimes sold themselves to the rich for such engagements. The book furnished with such a document of sale of oneself to Ramjiban Chaudhuri, pargana Banabhag.\textsuperscript{162} Kasinath Misra and Ramchandra Bidyalankar, sons of Ramkrishna Bidyabagish of Panchakhandha, received \textit{madad-i-mash} grant of 20 hal land in Aurangzeb's time from the Nawab of Srihatta.\textsuperscript{163}

Gokul Misra and Biswanath Misra, son of Dhana Misra of Panchakhandha, received from Nawab Basarat Khan stipend of Rs.4, land amounting to 10 \textit{hals} and a house for residence. The author furnished genealogies of twentytwo important families of Srihatta—Patranabis family of Dhaka Dakshin, Chaudhuri family of Indanagar etc, along with additional information.\textsuperscript{164}

The history of Nadia furnished with a number of significant information. The \textit{dusthakuri} arrangement in Nadia was the traditional judicial system. ten neutral persons of a village together settled all disputes. The arrangement existed up to about 1835. In the late18th and early 19\textsuperscript{th} century “Anglicist ideas were gradually entering the country and everything Occidental were being accepted with new-found love and everything Oriental were started to be neglected with all care.”\textsuperscript{165}

The influence of the Muslims on the Hindus of Nadia were seen in almost every aspect of social life. The book focussed on the difference in social life between the times of Krishna Chandra and that of the author.\textsuperscript{166}

It was said that while on course of widow remarriage reform Vidyasagar went to Nadia to seek the opinion of the pundits. The latter received him cordially, gave him a place to reside beside the Ganga, gave him rice and other items for food and an impure vessel (which had left over of food in it) to cook. Thus understanding their opinion through their hint Vidyasagar left Nadia. Satiring \textit{beche thako Vidyasagar chirajibi haye}, such songs were composed as \textit{shuey thako Vidyasagar chirarogi hoye}.

Prior to this Rajballav's attempt to give his widowed daughter in marriage was thwarted by deceit of Krishna Chandra.\textsuperscript{167}

The descriptive account of Dhaka furnished a brief sketch of Rasbehari Mukhopadhyay of Bikrampur, a social reformer who himself as Kulin took many
wives but struggled hard to stop this practice. “Owing to Rasbehari's effort the practice of polygamy has now almost disappeared from amongst the Kulins.”

Unlike other places (such as Srihatta) in Dhaka the agriculturist Kaibartas or Halua Das did not have social acceptance—application of the Dases for inclusion into the Mahishya caste was rejected by the government. Many Dases were engaged in fish trading also.

The lower class Muslims had their own judicial system, panchayati; there were panchayatis in every mahalla of Dhaka Sadar.

In his report on Dhaka (1867) A.L.Clay (acting Magistrate) denigrated the characters of Dhaka people. The author opposed this view claiming that the people of Dhaka were as much developed as, or sometimes even better than, the Bengalis in the other parts of the province. However Clay's statement praising the loyalty of the Dhaka people to the British Government was approvingly recorded by the author.\textsuperscript{168}

After the Dhaka Nawab received the title K.C.S.I. in 1877 he donated Rs.4 lakhs for the electrification of Dhaka town—it was the only place in East Bengal to have electrification.\textsuperscript{169}

There were various types of dacoits during late 18\textsuperscript{th} and early 19\textsuperscript{th} centuries—ordinary dacoits, thugees and pirates. Often the rural gentlemen maintained dacoits, sometimes they themselves took to dacoities. In the jungles of Bhowal there were grocers' shops on sides of the road through jungles where the grocers often offered shelter to the travellers and allowed the dacoits to rob them at night. A first hand statement of an inhabitant of Moimonsingh was provided on the matter by the author.\textsuperscript{170}

Accounts of two tornadoes were given, one in 1888 and the other in 1902 --- both of which caused immense destruction of both human and material resources.\textsuperscript{171}

In the history of Bakla it was stated that the people of Bakarganj were famous for their quarrelsome nature and practice of frequenting courts. While accepting this as partly true the author pointed out that people of Moimonsingh, Khulna and 24-Parganas overtook Bakarganj in this respect.\textsuperscript{172}

In Rahamatpur in Chandradwip the Dewan Rambhadra used to seize cattle of the subject people to ensure tax-collection and keep these cows at the west end from
which the place got its name *goshasan*. Such cows were then sold very cheaply about which satirical rhymes were composed by the local people. When Raja Rajballav went to Nabadwip to ascertain whether it was proper to give his young widowed daughter in marriage, the pandits invited him to a meal of a calf to indicate that like eating of the calf meat, widow remarriage was approved by scripture but not by the society. Sati was highly praised by the author.

According to the descriptive account of Birbhum, in Bhadrapur -- the village in Birbhum where Maharaja Nandakumar was born - various food crops and cash crops were cultivated and diverse artisan goods were produced. At the time of the book due to deteriorating living conditions many such production were no more there. Along with them the learned persons also left Bhadrapur. “So the population declined much than earlier times, the present numbers of household were only five hundred. The village Paikor (Prachikot) in Birnagar had Brahmins, Baidyas, Sadgopes, Banians and other castes—about five hundred Hindu and three hundred Muslim households— but no Kayasthas. The absence of Kayasthas was attributed to the disclosure by one of their members of the secret processes of worshipping kehyapa kali, the village goddess and the latter's ban on the settlement of Kayasthas there. Paikpara in the north-east of Nalhati was originally a settlement of local armed men of the Nawab. Their descendants, the mallas or mals still inhabited that place. But there were no indication of their earlier braveries and valours. “The present laws of the land, poverty and malaria, the three elements constituting grave disease has destroyed this ancient brave people of Birbhum.”

Anantalal Das, a rich and influential Kayastha, served the Murshidabad Nawab and supplied necessary resources for the paiks His second marriage was inter caste in nature --- swept away by the beauty of a Subarnabanik woman, Anantlal obtained her by giving her family a huge sum of money and also acquired social acceptance in the same way. His descendants from his two wives still quarrelled between themselves as to which of them came from the original wife and which from that asabama dasi.  

In village Bauti, at Nalhati a separate caste of Barbers (Pushpa napit) resided who lived off cultivation and not off their traditional work. Their claim was that one of their ancestors shaved Gauranga at the time of his becoming a monk and since refused to shave the ordinary people. His descendants followed suit and thus they
came to acquire higher status. At Bauti they cultivated lands and in Eastern Bengal their other branch was engaged in grocery trade.\textsuperscript{180}

The history of Pabna stated that during the anarchy associated with the transfer of power in Bengal in the late 18\textsuperscript{th} and early 19\textsuperscript{th} century dacoity was rampant in Western Pabna, Solop, Rajshahi etc. At a time when the judges were controlled by the bureaucrats and the police and the Zamindari amlas were bribed by the thugs and dacoits the condition of the common people were deplorable. The author furnished a letter from E. Strachey, Judge to the Registrar of the Nizamat Adalat and excerpts from a minute from Lord Minto, the then Governor-General in this connection.\textsuperscript{181}

The author gave a list of sweetmeats and the places famous for their production. Such sweetmeat production was not limited within a specific caste: barbers, Muslims, the Brahmins from Western Provinces and Orissa etc. were engaged in this profession.\textsuperscript{182}

Detailed information about the different castes and religions of the people of Pabna were given.\textsuperscript{183}

The history of Bankura gave a list of 133 fairs, parbas and gajans—many of these were attended with hats (big markets)—held throughout the year in different places along with the number of people attending each of them.\textsuperscript{184}

The book gave brief accounts of important persons of the district including Pramatha Nath Chattopadhyay who held a high post in government and his two sons who taught in schools and took part in Non-Cooperation movement. Amarnath, one of the two sons, died an untimely death and a school named after him was inaugurated by Mahatma Gandhi. Accounts of Jogesh Chandra Roy Bidyanidhi, teacher and researcher; Rishindranath Sarkar, Secretary Bankura Sammilani and social worker and the first person who made efforts to found a medical college in the district; Satya Kinkar Sahana, owner of mica mines at Kodarma and Giridi and rice mill at Bankura and also Vice-Chairman of Bankura municipality; Hemanta Kumar Chattopadhyay, associate editor of Prabasi and Modern Review who also conducted the weekly Sanibarer Chithi were given. Saradamoni Devi of Jairambati in Eastern Bankura was the wife of Gadadhar Chattopadhyay better known as Ramkrishna Paramahansa. Abhoypada Mallik, Ahindra Nath Ghosh and Paramesh Prasanna Roy were mentioned and so was Balindranath Singha who wrote, and collected material for
writing, histories of Mallabhum. Umesh Chandra Chattopadhyay, the Public Prosecutor, quit his job in protest against the Magistrate's closing down of the Provincial Association during the Swadeshi movement.\textsuperscript{185}

The book gave brief account of the activities of Bankura Sammilani. The book expressed annoyance at the way in which the Marwaris were gaining prominence in the district supposedly at the cost of the local Bengalis. “We are demanding Swaraj from the English but in our own place we are losing in competition with the non-Bengalis.”\textsuperscript{186}

In the history of Bikrampur it was said that annoyed with the libertine nature of Ballal Sena and his involvement with a low caste woman, his son Lakshman Sena left him and went away to Bikrampur. Ballal ordered the Kaibartas to bring his son back to Gaur which they accomplished soon. Satisfied with them Ballal made social intercourse of the upper castes with them permissible. “Since then the halik branch of the Kaibartas (the cultivator Kaibartas—K.C.) has become eligible for giving and receiving drinking water.”\textsuperscript{187}

The history of Birbhum made a comparative assessment of earlier with its contemporary times. About hundred years before the book was written the amount of dowry was only 9-10 rupees.\textsuperscript{188} Documents were published regarding the following—

i. marriage expenses
ii. documents showing acceptance of judgement of Sabhapandit
iii. the culprit’s acknowledgement of his crime or providing proofs of his innocence
iv. judgement on matters relating to property
v. taking loans from pandas during pilgrimages
vi. disputes among gurus over mutual division of disciples
vii. donation of properties and adoptions
viii. terms and conditions for taking loan of manuscript books
ix. letter concerning manuscript mentioning bargi plunders
x. diverse property matters
xi. settlement of a marriage involving a transaction.\textsuperscript{189}
The second volume of the history of Birbhum stated that widespread anarchy during Diwani, particularly after the famine of 1770 led to the plunder of even Company's revenues and stoppage of their trade and commerce.¹⁹⁰

The author narrated the sad story of the Nagar Raj family from 1856 to the author's time along with a list of the pensions received by the members of the family. The author furnished with an account of grants by the Nagar Kings. 9615 persons received such grants. Among them 214 grantees enjoyed 8110.65 acres of land and had them cultivated by subject cultivators—the remaining grantees cultivated their lands themselves. The author provided a copy of one such grant. In a grant related to Namo - Sapur a Muslim was the worshipper of the phallus deity, who carried on the worship through a Brahmin priest. The author also gave detailed information on grants by the Nagar King for diverse duties and responsibilities.¹⁹¹

4.2.1.c Economic Information: The history of Murshidabad stated that the epidemic of 1809 - 10 led to the decline of Kasimbazar and the subsequent rise of Baharampur. A statement of the different taxes received by the English Government from Murshidabad was mentioned by the author.¹⁹²

The history of Darjeeling gave a number of important economic information. The district had numerous hats—the Matigara hat in terai was the most important. The extensive roadways from Siliguri to Darjeeling had shops, markets, inns, well-provided bungalows for the Europeans. Even the police stations had outposts, arrangements for food supplies, cutleries and chairs. But there was nothing for the comfort of the Indians.

The terai was so well drained with water that it was very fertile and the soil was soft. As a result “most of the cultivators use bamboo ploughs instead of iron ploughs.” In the hilly tracts however ploughs were not used: the inhabitants used spade, iron implements or sharpened wooden implements to till land.

Tea plantation in Darjeeling started soon after 1850. The author estimated that in his time out of more than a hundred and thirty tea estates only one belonged to an Indian and the rest to the Europeans. In the 2 to 3 years prior to 1880 four to five tea estates were started by Bengali gentlemen. Unlike those of Assam, the tea labourers of Darjeeling worked independently i.e. without any contract or commitment. “In brief there was no harsh rule in recruiting labourers.”
The butterflies of the hilly areas had a wide variety of colours and were exported for use of European women in their dresses. The colourful feathers of the hornbill were also used for same purpose.

The local people extracted copper from mines in their archaic processes which were time consuming and labour intensive. The Nepali smiths were particularly engaged in this work. From the mines in Nepal they brought various brass and copper utensils to Sikkim, Bhutan and Darjeeling for exchange.

In early days traders used to come from far and wide—even from Dhaka, Mursidabad, Bhagalpur, Monghyr etc. Because heavy forests and absence of suitable roads precluded internal commerce so the traders from outside made high profits out of little expenditure. In addition to the local people, the Bhutias and Lepchas also used to gather in the fair to buy attractive articles. In the author's time such traders did not come anymore. The main traders in Darjeeling were Marwaris, Bhojpuris, people of Kissengunj, Nepalese, Newars and Bhutias. The English also indulged in trading in foreign articles. But Bengalis could scarcely be seen. Darjeeling gave the British opening to trade with different Central Asian counties.

There were no Zamindars in Darjeeling. There were no bigha or katha measurement of land—in terai land settlement were made on the basis of hala i.e. the land cultivable by one plough : the size varied from 5 to 20 bighas. The subject people were poor and bound to the jotdars. In 1880 it took thirty hours to travel from Calcutta to Darjeeling. After the completion of the Siliguri-Darjeeling Railway much less time was expected to be required.193

The history of Coch Behar stated that there were twentyseven main roads connecting different parts of Coch Behar with each other and with different places of Bengal and Bihar. The crown lands were given in lease for a few years. Such lands were divided into six parts according to their crops. Higher taxes had to be paid for lands given to sugarcane and mustard cultivation. Generally the Queens, the King's kin and officials took such lease in the name of their relatives and servants but themselves appropriated their profits.194

According to the history of Subarnagram in the Muslim rule in early medieval times many welfare works were accomplished. At that time the resources and wealth of the country were utilized here only, artisan crafts and internal trade developed. The
people did not have to import even needles and threads, weavers did not have to lament like they did in the late 19th century. People became dependent on others when the book was being written. Cotton industry in Subarnagram declined when the English Company stopped purchase of muslins.

It was evident from the laudatory songs of Isa Khan that in his times the peasant did not have to pay more than 14 paisa per kani land; rice was sold at ¾ maunds a rupee. The author lamented “Alas, where have those days gone?” During the Chaudhuries, a tax masuledariai covered both kut and water tax at the author's time on the river Meghna.195

In the descriptive account of Moimonsingh, on the basis of a hand written note belonging to 1739, the market price of commodities during the Nawabi rule was furnished by the author. The normal economic life of Moimonsingh was seriously affected by the famine of 1770—at that time sale of human beings were rampant, at an average a person was sold for rupees 2 to 3; people joined the Sannyasi and Fakir uprisings of 1781 —1791 in sheer desperation. The prices of essential commodities increased. Famines were quite frequent in Moimonsingh. The barkaitta akal was followed by the famines of 1866, 1874,1878 - 79, 1892 and 1903-04.196 The history of Moimonsingh stated that barter economy and exchange of commodities was general and use of cash was limited within transaction with Government. Copper currency started in this district in 1905-06—prior to this medium of exchanges were cowrie and damri.197

The history of Bikrampur gave accounts of exports, imports, roads, transports to and from Bikrampur, a brief account of the traders and merchants, lists of important rivers and canal - side ports, markets and hats weights and measures.

The book discussed different kinds of seasonal labourers.

The abundance of iguana (goshap) and subsequently its large scale killing for skin trade and the resulting danger from snakes was dealt with. In Bikrampur the rate of snake-bite deaths was not less than Dhaka or Barisal where this rate was quite high (next only to Bardhaman where death-rate was 175 per lakh).198

The author of history of Nadia stated that in 1806 the commercial agent of Santipur founded a large brewery for production and export of country liquor.
It was said that cultivation of tobacco was started by the Europeans for the first time in India during Akbar's time in Nadia. At the author's time tobacco was cultivated almost everywhere in Nadia.\textsuperscript{199}

The first volume of history of Srihatta gave a number of significant information. \textit{Dam} was a copper coin similar to the double paisa of the author's time. \(1 \text{ dam} = 8 \text{ damris}, 40 \text{ dams} = 1 \text{ Sher Shahi tanka}.\)

Towards the end of the Nawabi rule prices of essential commodities were cheap: rice was sold at 4 or 6 annas per maund. Even hundred years before author's writing the book rice was sold at 2 to 2½ rupees per \textit{katha} (1 \textit{katha} = 8 maunds). Ghee was 4 to 6 annas per seer. Labour was cheap: a strong and hard working labour could be had for 1 rupee or 12 annas per year.\textsuperscript{200}

John Willis, the resident of Srihatta, had the district land surveyed by 1790. He had divided the district in 26393 mahals amounting to Rs.3,16,911 as annual rent. Under the Permanent Settlement the number of mahals increased by bringing within it such rent-free lands as \textit{debotra, brahmatra, cheragi, madadimash, khanebari, nankar etc.} and imposing tax on them. Under Permanent Settlement was brought 50994 mahals amounting to Rs.3,67,660 according to second Regulation of 1819 and referred to as \textit{bajeyafti mumadi}. The book furnished with thirtysix types of mahals along with their rents—all rent-free lands awarded for specific service.\textsuperscript{201}

During the first-half of the 19\textsuperscript{th} century the condition of Srihatta deteriorated remarkably. “That Srihatta which forty years back was developed in every respect, where rice sold at 12 annas per maund, was no more such in latter period.” During the period under discussion the number of zamindars earning more than Rs.5000/- were no more than fifteen, most of them were in utter distress. In 1836 1004 mahals were put on bidding for non-payment of rent.\textsuperscript{202}

The descriptive account of Dhaka gave an account of weights and measures in the district as well as certain interesting feature of land and land revenue systems. In earlier times barter economy was prevalent—cash was required only to pay Government taxes and to meet other Government and official requirements. Separate lands were earmarked for the priests and other labourers of the village. At the time when the book was written wages of servants had increased considerably. Even in 1870 in Dhaka the wages of a child servant and an adult servant were 4 annas and 1.5
rupees respectively. The book gave the wages of different kind of day labourers. The rise in wages were in sharp contrast to conditions prevailing about a century or more back. Severely affected by the famine of 1770 the poorer people sold themselves away to the affluent and rich—the book furnished with a document showing a family selling itself voluntarily to one Indranarayan Chakraborty for Rs.25 in 1784. In the mid 18th century oppressed by the dadni merchants, often compelled by them to hand over highly valuable material for paltry sums, the muslin weavers of Dhaka severed their thumbs to avoid being forced to weave muslins.203

The history of Dhaka gave an account of weights and measures in the district. It was stated that neither weights nor measures were the same throughout the Dhaka district.204

The Dhaka District Board had 196 pounds at its disposal which were placed for bidding every year and term arrangements were made with the highest bidder—the income were spent on education.205

The book gave detailed account of land and jama. Prior to the Permanent Settlement the condition of the Zamindars of Dhaka was awfully bad. So far as the peasants were concerned there were four categories: utbandi, mukarari, peasants with occupancy rights and korfa. Land was also given in barga. In comparison to other parts of Bengal, rate of taxation was less in Dhaka.206

In course of dealing with the various manufacturers and crafts the author reported that Swadeshi movement gave significant boosts to conch-shell industry, tin-suitcase industry, manufacture of socks, crafts related to sea-shell items (buttons, watch bands, hair-clips etc), pen-holder production (the Golbadan Factory was particularly mentioned in this connection).207

The history of Jasohar-Khulna stated that after the battle of Palasi Mir Jafar handed over 24 -Parganas adjoining Calcutta to English. To compensate the lost jagirs of Mirza Mohammad Salauddin Faujadar of Hugli, the latter was awarded the 4 annas Zamindari of Chanchra which in the meantime had been transferred from Ramgopal Roy to Nilkantha Roy, a result of the Zamindar's indebtedness—a perfectly legal transaction but the said land was seized and occupied by force.208

The book described the measurements of land. The units of measuring land were kani, pakhi, khada. The calculation were as follows:
30 kani = 1 pakhi  
16 pakhi = 1 khada  
1 khada = 25 bighas

Even during the time of the book land was measured according to these units in north Jasohar and hence the names of such villages as Terokhada, Sholokhada, Atharokhada.\(^{209}\)

The history of Bakla stated that within a few years of Company's domination in Bengal prices of essential commodities rose remarkably: the price of rice rose from 2.5 *maunds* per rupee in 1760 to 1.1, 1.2, 1.3 maunds per rupee in 1774. A list of prices of agricultural products in 1774 was furnished in the book.

Up to early 19\(^{th}\) century rice was abundant and peasants paid one-fourth of the produce as tax to the zamindar in kind. Nobody paid tax in cash; but in the author's time the peasants adamantly refused to pay in kind.\(^{210}\) Ancient measurements of land was described by the author. Land on which tax was paid in crops was called *dhankarari jami*. Tax was thus paid at the time of the author in many places on *debotra, brahmotra, britti, jagir* etc. estates. In addition to these mangoes, jackfruits, cocunuts, cucumbers, yellow gourds, sugarcane, bananas etc. were also accepted as tax by old Zamindar families. The *mondals* were in-charge of local and regional administration. The administration was conducted according to the rules of Manu and others. The matters related to occupancy or *hakiyat* in the author's time were very complicated—these were not such during the first fifty years of English rule in Bakarganj.

The author gave a list of eleven taxes collected as *abwabs* or *baje* tax during Mughal times. After Permanent Settlement a Zamindari *dak* cess was imposed on the Zamindars. In 1873 a road cess and public cess was introduced at the rate of 2 paise per rupee on Government tax and occupancy rights, a total of 4 paise. The tax was implemented in 1876 but following the general distress after the flood of 1876 it was reduced to 2 paise. However the 4 paise tax was soon revived and following revaluation this continued to be taken over and above the 10 paise per rupee of the *milkiyat jama* of the Zamindars. As a result of this the Zamindars became impoverished and many small zamindars lost everything. There was an income-tax on an income of Rs.500 per year—1903 onwards it was collected on an income of Rs.1000/- per year. However the income included usury, service and *baje* taxes and
not land - tax. In addition to these there were chowkidari tax, municipal tax, excise tax etc.\textsuperscript{211}

During the Permanent Settlement such parganas as Kotalipara, Sultanabad, Bajorog Umedhpur, Idilpur, Ratandikalikapur, Bangdor etc. were separated from Chandradwip. Many Brahmins considered submitting tax to the \textit{firangi} a sinful act and did not pay tax in time; as a result their descendants had to maintain their families through service or gleaning. In this connection the book referred to the zamindari of Chandradwip which began to be bidded out for non-payment of taxes in instalments and which were taken in lease by the subordinates of the Zamindar family—it was through them that the original Zamindars retained their hold over their Zamindari notwithstanding non-clearance of outstanding taxes.\textsuperscript{212}

The history of Pabna provided with relevant information regarding different land and land-tenures, the variety of taxes and relations between the Zamindars and peasants. It mentioned such rent-free grants as \textit{pirans} (for the maintenance of pirs and fakirs) and \textit{mahatran} (grants made to the Sudras). The text gave list of \textit{bajejamas}, discussed problems arising out of absenteeism of landlords and the resultant increasing power and authorities of the amlas, oppression of the peasantry and elaborated increasing rural tensions arising out of the methods of assessments. That the Zamindars were Hindus and peasants were Muslims was yet another grave source of tension. The author dealt in detail with the peasant uprising in Pabna in 1873 and held it responsible for the Bengal Tenancy Act of 1885.\textsuperscript{213}

At the time when the book was written, machines of the Renwick Company were used for pressing sugar-cane for the extraction of juice and preparation of molasses. These machines were rented by the villagers as and when necessary. In Pabna only yarns were dyed red and blue for bordering dhuties and saris.\textsuperscript{214}

The history of Pabna stated that cotton textile production had been a profitable preoccupation of the people for long. It furnished with a couplet demonstrating affluence brought by weaving (charka)—even by women.\textsuperscript{215} The Swadeshi movement not only gave a boost mainly to textile manufacturies through introduction of developed machines i.e. flying shuttles, it also induced the upper - castes such as Brahmins, Kayasthas and Nabasakhs to take to textile manufacture. The Muslims used indigenous textile products more than Hindus. The condition of artisans and
craftsmen were not good and one of its main reasons was the indifference of indigenous people towards indigenous products. Though the peasants were better off than artisans and craftsmen yet they were much more indebted than the latter. The book very briefly discussed the problem of rural indebtedness in Pabna.

A comprehensive list of chief fixed *bazars, hats*, hats dealing with specific commodities, fairs was given. Information regarding weights and measures and market prices of essential commodities were given. Wages for different profession were also given.²¹⁶

The descriptive account of Bankura offered quite a comprehensive list of different trades and traders in Bankura. The list revealed that the Marwaris and non-Bengalis dominated the trade in salt, sugar and *katra* materials—of the thirty two such traders thirty were Marwaris and two Muslims. The material over whose trade the Bengalis dominated were spices (twelve out of fourteen traders were Bengalis), stationaries (all of the fourteen traders were Bengalis), textiles (at least twentyfour out of twentyeight traders were Bengalis), iron and steel (all five were Bengalis), jewellery (ten out of eleven were Bengalis), utensils (all the 27 traders were Bengalis). The *aratdars* were also mostly Bengalis.²¹⁷

The book offered a list of different craft productions and diverse wage-earning activities and the number of people engaged in each in 1921. Exchanges at the lower levels of material life involved commodities not cash.

The booked alleged that the affluent classes derived their wealth by exploiting the lower people, they spent more money on foreign products rather than patronising indigenous products and thus allowed the Swadeshi enterprises to decline. In this connection the book gave a comparative assessment of *Khaddar* products and foreign textiles and stated that the former was superior to the latter. According to the book the poverty of the district was increasing progressively.²¹⁸

The history of Birbhum reported that within ten years of 1770 famine about fifty affluent villages of Birbhum became jungles and habitat of elephants and other wild animals. Along with this the artisans—smiths, silk weavers, coal traders etc—fled such areas. The English took over the direct administration of Birbhum about 17-18 years after this famine.²¹⁹
The book also reported the increase in Birbhum's revenue by Mir Kasim through imposition of *kefayat* tax and reclamation of tax-free lands (two-thirds of the area of the district). One result of Permanent Settlement in Birbhum was the fast decline of Birbhum rulers' estates. Within six or seven years of Permanent Settlement it became divided into 222 mahals under 233 holders—at the time when the book was written the number of Zamindari holdings was 4410. The author furnished with a statement of the sale of mahals per year and the sale price between 1790 and 1801. The book gave detailed information regarding reclamation of rent-free lands, *malikana* and *hakdaris* and assessments. For assessments a 20 inch scale was used.²²⁰

4.2.1.d Cultural and Religious Information: In our discussion of cultural and religious information given in our histories we have been as before selective and not exhaustive. We further state that our term of cultural information is not comprehensive but restricted in meaning: it would not cover all aspects of society but would focus mainly on literary and similar creative activities of regions and localities.

The history of Murshidabad gave interesting accounts of the festivals of the Bengal Nawabs of the late 18th and 19th centuries. *Muharram* was a main festival of the Nawab and members of his family. On the occasion of this festival much of their money was spent and it was celebrated on a grand scale. *Nawara* was also celebrated on an expensive scale. This was related to naval exercises. *Byara* was celebrated on a grand scale on the last Thursday night of *Bhadra* month of every year. It involved floating on the Ganges of highly decorated castles made of banana trees and bamboos with lamps everywhere lighting up the whole scenario.²²¹

The history of Bikrampur informed that Abhoy Kumar Dutta of village Jainasara, a judge at the lower court at Dhaka sponsored a monthly magazine named *Pallibijnan* but could not continue it. The village Kumarbhog had the first circle-school in entire Bikrampur.

The Lohajong people set up a Sanskrit School at Lohajong but it was heard that the Government did not wish to subsidise it.²²²

The first book on Nabadwip stated that in all branches of science and arts as well as in warfare and trade India stood high above the rest of the world. However in all these areas Bengal's contribution was negligible. But what gave her a unique position was her Nyāya philosophy. Alongside Nyāya Nabadwip also enjoyed a grand
status in *Smriti*. Above all it was in Nabaddwip that Chaitanya was born. Hence its fame as *Sridham*. The book gave important biographical material of forty-three *Nyaya* and *Smriti* philosophers which Nabaddwip was famous for.\(^{223}\)

The history of Subarnagram informed that at Mograpar there were tombs of Pir Khondokar Mohammad Yusuf and his father. In these tombs there were golden *pushkals*. The Hindus and Muslims both made pledges in these tombs to have their problems, especially diseases, cured.\(^{224}\)

The history of Murshidabad in its twenty-five pieces had much information on such elements as the temple of Kiriteshwari, the religious practice of Maharaja Nandakumar, *Byara* etc. However we particularly mention three rural ballads, the whole texts of all of which were given in the book. The ballads indicated the ways in which important political events were viewed by the common people. These rural ballads were about the first battle of Giria, the battle of Palasi and the battle between English East India Company and Mir Kasim near Katwa and Palasi.\(^{225}\)

The history of Bakarganj gave valuable information on literacy and literary activities and related matters in the district. The following women fared highly in higher education --- Kadambini Basu of Chandsi, Kamini Sen of Basonda, Jamini Sen (locality not mentioned). All of them came from Brahmo families. A female improving society was founded in Bakarganj. The names of ten periodicals and journals of the district were given along with names of some of their founders.

A brief list of authors and their books—biographies, histories, novels and religious books—were given. The general library of Barisal town had 1830 books.\(^{226}\)

The descriptive account of Moimonsingh furnished with brief accounts of the poets and scholars of earlier times which demonstrated the rich cultural heritage of Moimonsingh. The first printing press of the district was *Bijnapani*. Originally the press was in Dhaka. In 1866 the proprietor of this press Girish Chandra Roy Chaudhuri Zamindar of Dhankura, entered into an agreement with few gentlemen of Moimonsingh handing over his share to such people. From then onwards the press worked in Moimonsingh. The persons who signed the agreement became joint proprietors of *Bijnapani*. The author furnished with the names of the 13 joint proprietors along with the amount of their shares. It was from this place that the first
newspaper *Bijnapani* of the district was published, its editor was Jagannath Agnihotri. The newspaper could not be continued due to internal differences.

The book contained informative accounts of the literary and cultural activities in Sherpur, Susung, Muktagacha and Nasirabad. It also gave information on Muslim literature and libraries.227

The history of Moimonsingh mentioned the poet Narayandeb and his work *Padmapuran* and stated that it gave information on the conditions, customs and practices of the region during the Pathan times.

In its twelfth chapter the book gave information on both the early and modern systems of education, printed books and literary activities, religious lives of Hindus, Vaishnavas and Muslims, Brahmoism, Christianity and associations extolling Hinduism etc.228

The history of Gaur furnished with very brief accounts of the *Pirs* of Gaur and Pandua as they were involved with many historical events of Bengal. These *Pirs* were Makdum Shah, Jalaluddin Tабреji, Akhi Sirajuddin Osman, Seikh Alauddin Alaul Haq, Seikh Nooruddin Nur Qutub Alam, Raja Biyabani. Kalu Ghosh, a *Gope*, became the disciple of Makdum Pir and according to the book might have been the first converted Muslim of Bengal.229 Biographical accounts of Chaitanya Deb and some of his renowned close associates were dealt with in the book. During post Chaitanya times Srinibas, Shyamananda, Jeeb Goswami etc. emerged as very active preachers of Vaishnava religion. The spread of Vaishnavism greatly reduced the conversion to Islam.230

The book informed that close to Bamunpara in Gaur there was a hole in which the *nagars, dhanuks* etc performed the ritual of offering food to the deads. The hymn of this offering was—

*Jayaka chattu kelaka patta*

*Le purukha hate hatta*

*Tu khabi to kha na mu khachi*

The author believed that the *nagars* and *dhanuks* were the original residents of the place. Then it went to the Brahmins and eventually to the Muslims.231
The author gave a brief account of the poets and authors of the Pathan period—they were thirty-five in number and included Krittibas, Chandidas, Bidyapati, Mukundaram Chakraborty etc.\textsuperscript{232}

The history of Faridpur stated that on the basis of the Persian work \textit{Jafar - Khulnat-ut-Twarikh} Sher Ali Jafar of Lucknow composed a work in Urdu in 1805 in which it was said about Jahangirnagar (Dhaka) that “the Zamindars of Bengal have become very haughty and unruly, they do not pay revenue to the Emperor's Sarkar as before. They have got just retribution.”\textsuperscript{233}

The history of Nadia placed two prevailing explanations regarding the origins of \textit{Piralis}. The people of \textit{Pirla} village oppressed by the Muslims adopted Islam and came to be known as \textit{Piralis}; the \textit{Piralis} originated from Pir Ali of Bagerhat. Jayananda's \textit{Chaitanyamangal} was cited for having furnished information regarding \textit{piralis}.\textsuperscript{234}

The names of the first twenty-two disciples of Purna Chandra of \textit{Kartabhaja} sect were given by the author. A list of the \textit{pats} of the disciples of Sri Chaitanya were also furnished by the author.\textsuperscript{235}

The history of Srihatta gave a detailed account, of the life and works of \textit{darbesh} Shah Jalal, the preacher, the \textit{gazi}, the ruler, a list of his disciples, as well as of the articles preserved in his dargah.\textsuperscript{236} The history also gave brief information about the journals and magazines published from different areas of Srihatta.\textsuperscript{237}

Jaigopal of Akhalia, proficient in Persian and the peshkar of Methi (the Judicial Commissioner of Assam) wrote a Bengali text book in prose named \textit{Bidyodai} for the instruction of students. The book had an important place in the history of Bengali literature as it was published before the books of Iswar Chandra Vidyasagar. The author furnished a document showing that the title \textit{kabi} used by one Mathuresh was declared false. The declaration was in Bengali and gave an idea of the state of Bengali language in B.S. 1054 (1647 A.D). Maheswar Nyayalankar of Srihatta composed twentyeight works on \textit{Nyaya} as a critic to the twentyeight \textit{Smriti} works of Raghunandan.\textsuperscript{238}

The book informed that one Syid Shah Israel was a scholar of repute and was awarded the title \textit{Mulk-ul-Ulama}. In 1523 he wrote a Persian work \textit{Madanel Fauahed
in Persian— the first of its kind by a resident of Srihatta. At the time of the author the work was with Syed Imdad-ul-Huq who wished to publish it.\textsuperscript{239}  
The descriptive account of Dhaka stated that in the study of Sanskrit Bikrampur was next only to Nabadvip.\textsuperscript{240} In 1838 in the Dhaka town there were eleven \textit{pathsalas} run by Hindus and nine \textit{maqtabs} run by Muslims. The author disputed Gait's report that in education Dhaka was behind Calcutta, Howrah, Hooghly, 24-Parganas, Bardhaman and Nadia and contended that had the educated people of Bikrampur staying outside with their families for services and profession been taken into account, the number of educated people in Dhaka would have been much higher. The \textit{Purbabanga Saraswat Samaj} was centred nowhere else than in Dhaka. The author gave a brief but useful account of the Dhaka men of letters who contributed significantly to early and modern Bengali literature. Such men included Sanjoy (the writer of the first \textit{Mahabharat} in Bengali), Halayudh Bhattacharjee, Jagannath Das, Gadadhar Pandit etc.\textsuperscript{241}  
The history of Dhaka gave an account of Bikhan Lal Thakur's confrontation with the English. Bikhan Thakur established five \textit{Narayan} stones at five different places of Dhaka, and got them rent-free from the English East India Company to maintain the expenditure of worship, alm giving and other associated expenditure. When the Government notified in 1790 that all such lands would be seized Bikhan Thakur implored the latter to take way his life or throw him out of the district as he would no more be able to provide his dependants anymore or perform his religious rites.\textsuperscript{242}  
In the history of Jasohar-Khulna rise of the \textit{Piralis} was described in terms of Khan Jahan's efforts to bring under control and eventually convert to Islam the two brothers Kamdeb and Jaydeb, the Roychaudhuries of Uttardihi and Dakshindih in pargana Chengutia. In this case the two brothers were invited and made to smell cooked beef by Mohammed Taher, the wazir of Khan Jahan. The two brothers were renamed Kamaluddin and Jamaluddin. However they retained their Hindu customs of many years. The number of \textit{Piralis} increased: there were quite a number of influential \textit{Pirali} families in villages in Singia area, Kulia in Satkhira, many parts of Maheshpur thana etc. Many important families were converted to Islam and they were also called \textit{Piralis}. In certain temples built by the \textit{Piralis} Islamic influences were clear, i.e. in the Krishna temple in Dakshindih.\textsuperscript{243}
The book stated that in order to know the Sunderbans and understand its people a knowledge of its language was imperative which had its own unique features and attractions.\textsuperscript{244}

The idols of Sitaram Roy were removed from Mohammadpur by the Raja of Natore apparently for selling them was a news which shocked the author of the history of Jasohar-Khulna very much but the people of the region remained indifferent. Neither was a committee for preservation of historical relics formed nor was any step taken to bring the idols back. The author defined the removal of idols as \textit{kalapahari duskriti} and the people of the region as \textit{mritakalpa}. Here the author was lamenting the sheer lack of historical awareness and respect for tradition of even the educated elites which in the instant case included Maharaja Jagadindra Nath Roy of Natore and Jadunath Majumdar Bahadur of Jasohar.\textsuperscript{245}

The history of Bakla gave it's own version of the origins of the \textit{Piralis} from a Brahmin youth who was influenced by a religious and virtuous Muslim named Khanja Ali (time: 15\textsuperscript{th} century, place: Bagerhat) embraced Islam and initiated a new religion assimilating elements of both Hinduism and Islam and named it \textit{Pirali}. That the history of Bakla did not abandon the standard version of the origins of the \textit{Pirali} was attested from its narrative. Raja Kirtinarayan of Madhabpasha, while accompanying the Nawab, happened to have the smell of beef and in accordance with the idea that smelling a particular food amounted to consuming it, was charged with breaking Hindu norms. As a result he left his Zamindari with his younger brother Basudeb Narayan and spent his life isolated. There are many Hindu families still in Eastern and Western Bengal who suffered contamination through contact with Muslims and they were called \textit{Piralis}. Thus castaway from Hindu society were the Majumdars of Muradia, the Thakurs of Calcutta, etc.\textsuperscript{246}

The history of Bakla stated that after the tax settlement of 1658 in Bengal the Sunderbans at the south of Bakarganj were included in this district as Muradkhana --- the name still continued at the author's time as Muradia, a village in Patuakhali.\textsuperscript{247}

The three volumes of \textit{Birbhum Bibaran} focussed mainly on devotees, temples, religious customs and practices and cultural activities of the district. Along with Bakreshwar, the famous hot-spring and place of worship, Kendubilwa the birth place
of Joydeb the poet of *Gita Govinda* and centre of *bauls* as well as Santiniketan, the centre of education and learning, were described.\textsuperscript{248}

We selected a few as examples of the information furnished in the book. Sibnandi village close to Bhadrapur was where Jaykrishna Chakraborty, a renowned devotee, lived. Many supernatural tales were told about him. According to one such tale Chakraborty blessed, and bestowed initiation on, a shepherd, enabled him to earn huge property and permitted him to install a Shiva *bigroho* (idol). As the disciple did not wait for Chakraborty and started worship with other Brahmans, the devotee caste a spell and the idol was thunderstruck as it had not been properly enlivened. From then on the idol became famous as the *Bajrapara Shib* (thunderstruck Shiva) and its temple came to be regarded as especially sacred.\textsuperscript{249}

The temple of Gopal Deb in Bhandirban had an interesting history. During the alleged Muslim attacks on Hinduism and objects of hindu worship in the 15\textsuperscript{th} century Dhruba Goswami on his way from Brindaban to Bengal along with his *Dwadash Gopal* (twelve Gopals) stayed at Bhandirban for sometime. However an illicit relation between his cook and a young widow of the local ruling family and the subsequent killing of the cook led Goswami to leave the place. But the twelveth Gopal idol refused to move and got itself taken to the house of Nandadulal Ghoshal of Noadihi village from where it was subsequently brought back to Bhandirban by Ramnath Bhaduri sometimes in the 18\textsuperscript{th} century.\textsuperscript{250}

Jagadananda Thakur of Joflai in Dubrajpur was quite famous in his own days(18\textsuperscript{th} century) for his *bhakti* and devotion --- he was a Vaishnav - as well as for his devotional poems. The book gave excerpts from *Damini Dam* and *Gour Kalebar* as well *Bhashasabdarnab*.He also composed quite a number of devotional songs for example *Sriradhar Abhisar, Suksarika Dwanda*.\textsuperscript{251}

The book gave detailed information on *banabrata* ritual, one of the main festivals of Paikor in Birnagar held on the day before the Saraswati Puja (*Sree Panchami*). A big fair was organized on the occasion. The main ritual consisted of the worship of *Burashib* and *Khyapakali* on a grand scale.Quite large extensive excerpts were given from the *Banabrata Panchali*.\textsuperscript{252}

The book gave an account of the tale of quarrel between a chaste wife of a Brahmin and the sage Mandabya (*sati -muni bisambad*) prevailing in Margram in
Rampurhat. One night the sati was carrying her husband to the house of Lakshyahira, a harlot of great repute who agreed to spend the night with the husband of sati—when she clashed with Mandabya who, suspected as a thief was placed on a sul (a sharpened iron rod) and who just regained consciousness from meditative trance. The sage and the sati cast spell on one another and normalcy was restored by divine intervention. Mandabya's place was on river Dwaraka to the south of Margram. 253

Information on Nilkantha, the famous jatra singer of Itanda was valuable. His brief biography combined with excerpts of his songs were significant contributions to the cultural history of Birbhum. He was a devotee of Radhaballabh and was gifted with 132 and 100 bighas of land by the Rajas of Bardhaman and Hetampur respectively for the maintenance and worship of Radhaballabh—these were indications of his fame. 254

The history of Pabna furnished with two popular songs on the Hardinge Bridge to show how the common people preserved information regarding the construction of the bridge. 255 The rhymes stating the conditions of sugarcane production in Pabna were given in the book. 256 The rural poets composed many poems and rhymes on the indigo unrest. The author reproduced one such rhyme composed and recited by Mangan Sarkar who was more than a hundred years old. 257 The book gave list of newspapers, libraries and printing presses. Much relevant information regarding scholars, poets and men of letters were given which included female poets and writers both Hindus and Muslims. The book gave information not only about classical and upper class musicians but also about the lower - class poets and singers as well as about popular and folk songs and ballads. 258

According to the history of Hooghly and Howrah the Bengalis swayed away by western ideals and principles started looking down upon different rituals and religious practices as unnecessary superstition and started abandoning their traditional ways of life. The book regarded Rammohan Roy as one who upheld traditional faith (sanatan dharma) of the Hindus. 259

The book on Murshidabad described the ideas and principles of Vaishnavism and gave an account of Vaishnavism in Murshidabad. 260 The book described the literary scenario of the region and offered information on the 207 writers and men of letters including women (17) and Muslims (7, one of whom was a woman). 261
The history of Birbhum reproduced the rural rhyme to commemorate the plunders of Maratha bargirs in different parts of Bengal including Birbhum.\textsuperscript{262} The book gave valuable information on copying manuscript books, praised the art and lamented the destruction wrought by printing press. The formula for making inks were also given.\textsuperscript{263} The book furnished with much useful information on old rural folk songs and ballads of Birbhum.\textsuperscript{264}

4.2.1.e. Miscellaneous Information: Information which in our view could not be discussed under above four heads have been treated as miscellaneous information. These information were widely different from each other in nature.

The history of Murshidabad described the abuse of power by the Aman Ali, a favourite of Nawab Faridunja, and killing of two bullock-cart-drivers Hingu and Maddi on suspicion of theft, the trial of Aman Ali and his eventual punishment.\textsuperscript{265}

The book also stated that ancestral house of Rammohan Roy was at Pukhuria village of Murshidabad and his father was an important servant of the court. Ill treated by Siraj ud daulah he left his service and home and went on to settle at Hooghly. The remains of his house at Pukhuria were still there in 1864 and people called it Rayer Bhita.\textsuperscript{266}

According to the history of Darjeeling the district had two distinct parts: mountaineous and terai i.e. the South Himalayan tableland and valley. The terai was also called morong. The climate of terai was unhealthy—people suffered from its contaminated water and air which took a toll on their lives. Darjeeling suffered from less rainfall (due to deforestation, drying up of number of streams and decreasing flow in others and rising temperatures evident in decreasing snowfall).\textsuperscript{267}

The history of Coch Behar informed that the old capital was about sixteen miles north-east from the one in 1880s.\textsuperscript{268}

The account of Nabadwip stated the following in relation to the geographical feature of ancient Bengal: in ancient times East Bengal was beneath the sea --- Manu said that on the east of Aryabartta lay the seas; thus the waters of the seas must have reached the foot of the Himalayas. The book went on to state that Manu's statement was substantially supported by such geologists as Charles Lyall.\textsuperscript{269}
The history of Subarnagram reported that the remains of the trunk road constructed by Sher Shah could still be seen scattered in Subarnagram. People started using such lands for cultivation of paddy and jute.²⁷⁰

The history of Moimonsingh had as an annexure a note by T. Bloch, numismatic reporter, Asiatic Society of Bengal dated 1⁰ June 1898, stating that one Girish Chandra Aich Roy of Jasodal, station Kisoreganj, P.O. Jasodal was associated with the findings of 317 Bengal coins bearing the names of the following rulers ---

The appendix to the first volume of the history of Gaur furnished with the text of a number of inscriptions. They were :

1. Dharma Pala's Khalimpur Copper Plate Inscription,
2. Narayan Pala's Copper Plate Inscription,
3. Mahipala's Copper Plate Inscription,
4. Madan Pala's Copper Plate Inscription,
5. Garur Pillar Inscription in Dinajpur,
6. Sarnath Stone Inscription,
7. Harivarma Deba's Copper Plate Inscription,
8. Shyamal Varma's Copper Plate Inscription,
9. Vijaya Sena's Stone Inscription discovered by District Magistrate Metcalfe from Deopara village in Rajshahi,
10. Lakshman Sena's Copper Plate Inscription found at Tapan dighi in Gangarampur in Dinajpur in 1874,
11. Sunderban Copper Plate Inscription,
12. Lakshman Sena's Copper Plate Inscription found at Anulia village in Ranaghat, which was read by the author—in its scripts were a mixture of Devnagari and Bengali,
13. Madhainagar Copper Plate inscription,
14. Keshab Sena's Copper Plate Inscription found at Idilpur in Bakarganj by a peasant — the author had doubts as to whether it was Keshab Sena's or Biswarup Sena's Inscription.

15. Biswarup Sena's Copper Plate Inscription.\(^{272}\)

Along with its suburbs Gaur was twenty miles in length and three to four miles in width. The history of Gaur gave an account of some of the most important places, gates, forts, fortresses and mosques, as well as brief descriptions of Gaur and Malda towns.\(^{273}\) The book further informed that in earlier times Kolkata was called Kilkila.\(^{274}\)

The history of Bikrampur gave the information of excavations conducted in an old pond in Raghurampur according to the calculations of astrologer Paresh Nath Mahalanabis Jyotirbinod of Panchasar and many relics were unearthed. Raghurampur was an old place of Rampal.\(^{275}\)

The history of Faridpur discussed parganatishan in some details and raised an important historical problem: according to the author's calculations parganati era started from 1102/03. The problem was whether the term pargana was used in Bengal prior to Muslim rule, whether pargana really meant an administrative and territorial unit. The English era started 592/593 years prior to the Bengali era and the parganati era started from 609\(^{th}\) year of the Bengali era. The author surmised that the parganati shan was in general use in East Bengal though he was not sure how far it was in use in Northern and Western Bengal.\(^{276}\)

According to the history of Nadia coming of the first Eastern Bengal State Railway train was welcomed with great curiosity, amazement and enthusiasm— the womenfolk received it with blessing-seeking auspicious sound (huludhwani). Women of the affluent families traveled in women's compartment in palanqins. In Nadia East Bengal Railway Stations were at Kancharapara, Chakdaha, Ranaghat, Bogula, Chudanga and Kushtia.\(^{277}\) Nabadwip was famous for astrology. The remarkable astrologers included Ramrudra Vidyanidhi, Ramjay Siromoni, Kamalakar etc. The western scholars who came to Nabadwip to study Sanskrit included William Jones (his teacher was Ramgopal Kabibhushan), William Carey, Dr. Lyden etc. Eleven pandits contributed to the composition of Code Of Gentoo Law. These included two pandits from Nadia: Ramgopal Nyayalankar and Bireshwar Panchanan.\(^{278}\)
The history of Srihatta referred to the evidence of Hieun Tsang, W. W. Hunter, Kailash Chandra Singha etc to show that Srihatta was associated with seas in ancient time.279

The book also informed that parganatisan was apparently in use during medieval times. This era was three years advanced ie. came three years earlier than the Bengal era.280

The book gave information on Ramabai Saraswati, a scholar and social reformer.281

The history of Dhaka reported the discovery of 7 brass cannons on 12.2.1909 at Dewanbagh; the same was reported by Swarup Chandra Roy to the Government and H.E. Stapleton gave a descriptive account of the cannons in the October issue of Asiatic Journal (1909).282

The appendix of the book gave a number of original and translated texts of a number of inscriptions. These were—

i. Asrafpur Copper Plate inscription – both in Sanskrit orginal as well as its Bengali translation

ii. Bengali translation of the Inscription of Kharaga.

iii. The original, and Bengali translation of, Belab Copper Plate inscription.283

The book gave a brief but valuable account of debates and discussions centering round parganti san.284 The author stated that Bengal almanacs were originally composed in Bikrampur and their basis was the position of Bikrampur. As the longitudinal difference between Ujjain and Bikrampur was two dandas and thirty four palas (48 minutes and 816 seconds) so this was taken to be the basis of all almanacs— those composed in Kolkata and elsewhere took the same time difference as that of Bikrampur.285

The history of Jasohar-Khulna stated the following—

Binod Behari a substantial oil merchant and owner of Binod Marka Khatee Sarisar Toila was a philanthropic person: he started schools for girls, a hospital and dispensary of all and provided food, clothing and living to a large number of people during the famine of 1920, as a result he was awarded the title of Rajaheb.286
The book informed that the name Sarparajpur in North 24-parganas originated from Nawab Sarfaraz.  

According to the history of Bakla in early times a river named Sugandha flowed through Bakla—at the time of the book there was a large settlement on its bed. 

The entire text of the Idilpur Copper Plate Inscription of Keshab Sena (son of Lakshman Sena) found in 1837 was reproduced along with Bengali translation. 

The book commented on the *Seir Mutaqherin*. It said that the *Seir* dealt chiefly with political changes and transformation and so it had almost nothing about the ancient history of Bengal. 

The book also stated that ancient geographers divided Rarh and Banga in twelve parts: Agradwip, Nabawip, Madhyadwip, Chakradwip, Erudwip, Prabaldwip, Briddhadwip, Kushdwip, Andhradwip, Suryadwip, Jaidwip and Chandradwip. 

In early 19th century Gred port was formed and with its entire land Hari Radhanath Das taluk was formed— it had the Barisol court, collectorate and church within its area. 

The history of Pabna informed that Anthony De Lemos, son of the famous Anthony Firinghe, was a munsif in Shahjadpur and, according to the memorial stone, was buried there. 

The account of Bikrampur gave a detailed account of the Kali temple of Chachartala built by Kedar Roy close to Rajabari Math which went under the river Padma—the Padma where it swallowed all the constructions of Chand and Kedar Roy became infamous as Keertinasa. The belief that the particular Kali temple would never be destroyed was associated with a *fakir* named Manai who lived at Panchachar Baramganj. He professed that the Kali temple and Digambaritala of Maoisar would remain on the northern and southern banks of the river Keertinasha forever, the entire areas between them would disappear under the river. However the Chachartala Kali temple was eventually swallowed up by the river on 15th Sraban 1333 i.e. 1926.
The book mentioned the way in which the brooke Rathkhola expanded, joined the Padma and swallowed the prosperous and glorious Rajnagar (the capital or Rajballabh Sen) forever. In this connection the book gave excerpts from the poem of the saddened Jayachandra Bhatta, the court poet of Rajnagar which the rural singers sang.  

The following information about the Maratha invasions and their effects were obtained from the history of Birbhum: the bargis gathered in the village Kendua (Mursidganj in the north-east of railway station to the south of Suri) in the rainy season of 1745; as a result Nalhati, Bolpur, Supur, Rajnagar, Suri etc were depopulated; Faujdar Badi Ulzman Khan made arrangements to protect the subject people from the Maratha raids and constructed mud walls of considerable high and breadth encircling Rajnagar the remains of which were still there during authors time — many landlords also constructed forts and fortresses, garrisons and moats for protection against bargis.  

The book gave an account of European traders and merchants in Birbhum which included Mon Le Seigneur (French), Chauban and Arrear (French), John Cheap (English Commercial Resident and merchant), Frushard (English Commercial agent), Shakespeare (English Commercial Resident), Farquhar, Erskine and Company, Peterson.

4.2.1. f. Information on Documents: Quite a number of regional histories reproduced farmans, official orders and communiqués, deeds and other similar documents which offered significant insights into the events and incidents of respective places. In dealing with these material we are selective and not exhaustive.

The first history of Murshidabad furnished the text of Siraj’s peace treaty with English East India Company dated 7.2.1757. Summary of Mir Jafar’s treaty with English East India Company specifying his commitments with regard to the Company and promising their fulfillment as and when he become the Nawab was provided.

The history of Coch Behar furnished translated texts of the Lieutenant Governor’s speech bestowing Coch Behar Kingdom to the Maharaja of Coch Behar and Maharaja’s address in reply on 8th November 1883. Moreover the translated text
of the Declaration dated 9th November 1883 regarding the Maharaja’s assumption of Sovereignty of Coch Behar and related matters was also furnished.\textsuperscript{299}

The account of Murshidabad provided with a number of important farmans—
farman bestowing title \textit{seth} on Manik Chand, farman bestowing title \textit{Jagat Seth} on Mahtab Chand, farman bestowing the office of Kanungo on Sibnarayan, son of Darpanarayan, on payment of \textit{nazar} of rupees 2 lakhs and all outstanding dues from late Darpanarayan. Nanda Kumar’s letter to his son Raja Gurudas on diverse affairs of his estate was also provided with.\textsuperscript{300}

The history of Srihatta consulted 259 sanads related to land-grants and gave excerpts from quite a large number of them when dealing with the history of the district and its families.\textsuperscript{301} We mention the summaries of a few such sanads given in the book.

A sanad was granted by the Mughal Emperor to Rajaram honouring him for representing matters relating to revenues of Ita. The Bengali translation was furnished.\textsuperscript{302}

The book furnished with a Bengali translation of Persian sanad granting Tilakram tax free land etc and appointing him the Kanungo of Samasernagar paragna in Ita.\textsuperscript{303}

Sanad of land grant from Mohammad Ali Khan the Nawab of Srihatta to Basudev, son of Kamala Kanta Bhattacharjee of Raigarh was furnished. The land was rent free and free of \textit{jaribana, teermara} etc. and \textit{talab}.\textsuperscript{304}

Letter from Firoz Shah, son of Mughal Emperor Bahadur Shah, who came to Srihatta in 1850 and invited Maulavi Nazmuddin Mohammad to meet him along with the Muslim nobles of the town was furnished.\textsuperscript{305}

The history of Dhaka furnished with documents regarding the transfer of right over the idol of Madhab and its installation at Dhamrai.\textsuperscript{306}

The history of Jasohar – Khulna furnished a number of documents of land grants. These were document of tax-free land of 54 bighas granted by Rajaram, the grandson of Basanta Roy, to the priest Krishnadeb Bisharad; document of land granted (286 bighas) by Chand Roy, son of Basanta Roy, to Raghabendra Adhikary, the family priest; between 1695 and 1714 many land grant sanads were awarded by
Sitaram in the name of Ananda Chandra and Gour Charan Goswami, grandsons of Krishnaballabh Goswami who initiated Sitaram to Vaishnavism. The author reprinted two such sanads awarded to Gour Charan.  

The descriptive account of Birbhum gave a text of a land grant (1162 B.S. i.e. 1755 A.D.) for the maintenance of a masjid by the Hindu Zamindar of Margram in Rampurhat. The book also furnished a number of sale deeds—text of a sale deed (1168 B.S i.e. 1761 A.D.) between Maharaja Swarup Chandra Singha of Pargana Nayanagar the seller and Mia Khojesh Roy the buyer; text of a deed of sale of land by Sri Ramlochan Sharma at pargana Sahzadpur (1191 B.S. i.e. 1784 A.D.).

The book provided the excerpts from the note (No 2667) from the Under Secretary to the Government of Bengal to the Collector of Birbhum dated 02.10.1855 which acknowledged, “the public spirit evinced by Babu Bipracharan Chukerboty, in raising a force at his own expense, from among his dependants to aid the military with suppression of the Sonthal insurrection” and stated that the “Lieutanant Governor would be glad to hear more of the circumstance. The book reproduced remarks of Sir Richard Temple (October 1874) which stated that Ramranjan Chakraborty, Zamindar of Hetampur, spent $1400 on relief works, fed two hundred and fifty persons daily, subscribed large amounts to relief funds etc during the famine of 1874.

The book gave excerpts from report of the Calcutta University, 1908, extolling Rani Padmasundari for founding in the name of her father-in-law the Krishna Chandra College in 1897.

The sanad granted by Munshi Reyazuddin Mohammad to Gopinath, Ramjiu, Lakshmikantha, Jay Chandra and Jajjidhar Sharma dated 9th Falgun 1172, B.S. allowing them to continue worship of Lord Siva at Bakreswar and enjoy taxes collected from Bakreswar market.

The history Pabna furnished with the text and its Bengali translation of Lakshman Sena’s Madhainagar Stone Inscription. The book reproduced a number of sanads instructing the carpenters of Harinabagbati to show due honour and respect to a few pramaniks and grants of brahмотra lands and lands for maintaining and worshipping of idols etc.
The history of Birbhum reproduced quite a number of deeds, agreements, sanads etc. We give a summary of a few of such papers which offer insights into the society of those time. (i) Lalmohan Debasarmana agreed (1163 B.S., 1757 A.D.) to give his daughter in marriage to the son of Purushottam Bidyalankar and pay the latter a dowry of 14 tankas; it was also agreed that the amount of dansamagri were 11 tankas and barjatri 3 tankas, the dues of the Kulacharya were met by Purushottam; (ii) Srikrishna Modak’s haqueeqat, letter (1823) to the Sabhapandit informing him that he had no illicit relation with his widowed sister-in-law who lived in his house, that whatever circulated in the matter were baseless rumours that, he had drive the woman away and was prepared to perform the ritual of repentance—the latter was countersigned by three villages; (iii) letter (1909) from Bimalamoni Debya to Guruprasad Thakur making him a gift of all her household and lands after her and her husband’s death.314

In the second volume of the book the author reproduced the kobala and dakhaliparwana related to the sale by Nagar King of pargana Dari—Moureshwar, taluk Mallarpur and tappe Sahlampur.315

The history of Hooghly gave the Bengali translation of the will of Haji Mohammad Mohsin formalized on 26th April 1806, from its English translation inscribed on the wall of the Imambara adjoining the Ganga at Hooghly.316 The book provided with Bengali translation of a Badsahi sanad containing the seal of Emperor Shah Jahan II and signature of Warren Hastings, dated 10th December 1778, granted to Raja Rajchandra Roy of the royal family of Sheoraphuli empowering him to collected taxes like his predecessors.317

4.2.2. We now propose to place information available in the local histories i.e. histories of smaller areas.

4.2.2.a. Political Information: The history of Sherpur paragana gave an interesting and highly informed account of historical evolution of the place during preceding two centuries. The account concluded with the statement that Sherpur was the largest pargana of the district Moimonsingh.318

The history of Bhawal claimed that in early times Bhawal was quite a large place. It included parts of the kingdom of Chedi as well as Kamakhya land and comprised of the entire territories of the Dhaka town on the north of the river.
Buriganga till 1608 when Jahangir Khan dissociated it from Bhawal and renamed it Jahangirnagar.\textsuperscript{319}

According to the history of Taraf Syid Nasiruddin, the ancestor of the Syids of Taraf came to Srihatta from Delhi after 1383 on being appointed general against Gour Govinda. From 1395 he was the chief of the lands he conquered. Subsequently the chiefdom became divided amongst his descendants and the division was formalized in 1508. However their conditions deteriorated during Murshid Quli Khan.\textsuperscript{320}

According to the history and account of Khatura and Kushdwip about three hundred years before the book Kushdwip comprised of extensive settlement between Chakradwip and Jasohar. It included Nabadwip within its fold and even defeated Pratapaditya. Towards the end of the 16\textsuperscript{th} century, during the rule of Kasinath Roy the decline of Kushdwip set in and the trend could not be reversed.\textsuperscript{321}

The history of Tamluk stated that according to papers available with the royal family nothing could be said accurately as to which king ruled when before the year 1403.\textsuperscript{322} With reference to contemporary times the book informed that the Tamluk municipality was founded in 1864; first municipal election was held in 1884; of the twelve municipal commissioners eight were elected by the tax payers and four nominated by the Government. Road cess and municipal service tax were introduced in 1877-78. Local board was established in 1886. The general library was founded in 1880 largely through the efforts of Mahananda Gupta the Deputy Magistrate.\textsuperscript{323}

The fourth chapter of history of Tamluk gave the genealogy of the royal family of Mayuradhwaja from the earliest rulers to those who ruled even after 1900 A.D.\textsuperscript{324} A list of the Mughal Subahdars from Shuja upto Sirajuddaulah was given.\textsuperscript{325} The book extolled Rani Janaki Devi, the ruler of Mahishadal. She developed an army on the European model and assisted the English Company with her armed forces to suppress the Vellore Mutiny in Madras. Raja Ananda Narayan Roy, the rule of Tamluk assisted the Company to suppress Hyder Ali and Tipu Sultan—the Governor-General Sir John Shore thanked him for such military assistance.\textsuperscript{326}

The genealogy of the Maurasi Zamindari of Tamluk pargana, Goalpara sarkar and Khanisa Sarifa mahal were given in the appendix of the book.\textsuperscript{327} In appendix six the book gave a fairly detailed account of the so-called colony formation over the Indian Ocean islands by Tamluk.\textsuperscript{328}
The history of Chandrawip stated that the rule of Chandrawip, Kandarpanarayana Roy, was regarded as one of the Barabhuinyas of Bengal; in power and strength he was only next to Pratapaditya of Jasohar. While the independence of Jasohar was lost with Pratapaditya’s defeat in the hands of Man Singh, the royal family of Chandradwip ruled independently till the end of Jahangir and as tributary rulers till the time of Alivardi.329

After the Permanent Settlement thirty nine parganas were formed including Kotalipara, Idilpur, Sultanabad, Azimpur etc and these were separated from the Kingdom of Chandradwip— the revenue of Chandrawip went down from Rs.15 lakhs to a little less than Rs.2 lakhs 81 thousand. The book gave details of the way in which Chandradwip was bidded out.330

The village history of Goirala in Chattagram stated that the village land measured 1103 bighas and 6 kathas.331

The book on Kesiari stated that Kesiari was a collection of thirty six villages and one-third part of Bagbhum pargana.332 Kesiari continued to be a prosperous city and important Mughal administrative centre even after the Pathans. On his way to Orissa Aurangzeb was said to have stayed at the royal place of Kanchanpur in Kesiari for a brief time. An *idgah* was built close at hand for his prayers—the *idgah* close to the judge court of Medinipur was said to be that *idgah*.333

The history of Sreerampur stated that Sripur, Gopinathpur and Mohanpur formed parts of the Patli Zamindars— referred to as one of the Barabhuinyas— and after 1775 were taken as permanent *patta* from Raja Manohar Chandra Roy of Sheoraphuli against a yearly payment of Rs.1601 by the Dinemar East India Company with the help of he Goswamis who collaborated with them in trade and after the name of the Denmark ruler, named them Fredericksnagar which also came to be called Sreerampur.334 The book gave a list of eleven Dinemar administrators of Sreerampur from 1753 to 1845 along with the working periods of each.335

The account of Uttarpara stated that initially Bally and Uttarpara belonged to separate districts, Howrah and Hooghly respectively— Chakbali to the north of Bally, however was with Howrah. Subsequently the part was joined with Uttarpara in Hooghly.336 The book also stated that Peary Mohan, a member of the Zamindari family in Uttarpara, grouped together a number of Zamindars to fight the rebels in
1857 at Allahabad where he was employed. He suppressed the rebellion successfully and the then Governor General Lord Canning awarded him with a Khilat (honourable dress) costing Rs. 1000/-, huge land grants at Gorakhpur district and the post of Deputy Collector. Moreover the title of Fighting Munsiff was awarded to him for his bravery and efficiency.\(^{337}\)

The history of Sandwip gave quite a detailed account of Deelal or Delwar Khan who managed to keep both the Mags and Mughals at bay and ruled Sandwip for almost fifty years in the 17\(^{th}\) century. A hero of great bravery, a dacoit, a strict administrator and a liberal King— Deelal appeared in diverse forms and images to diverse people. He left a deep impact on people’s mind.\(^{338}\)

The history of Mahanad stated that the place was always a political centre of Rarh Bengal. Its founder was Chandraketu Singha. The Singha rulers were followed by a ruler who belonged to the Subarnabananik caste. After him came Jogiraja. At some point of time Mahanad was under the Raja of Bardhaman.\(^{339}\)

The book on Maheswarapasa informed that Congress Committee in the village discontinued a few years prior to the publication of the book. However in a general meeting of the Congress members held in the residence of Jadunath Basu on 20\(^{th}\) Sraban 1335 B.S. (1928) an executive Committee was formed with Khangendra Nath Basu as President, Naliniranjan Mitra as Secretary, Four Vice Presidents, two Assistant Secretaries and a few members.\(^{340}\)

The history of Lohagara described the influence of Gandhian movement in Lohagara. In 1905 the village youth took part in the Swadeshi movement. When Gandhian movement gained momentum throughout India, charka spinning started at Lohagara also. But these discontinued as soon as the movement outside came to a halt. However Lohagara responded in earnest to Gandhi’s Dandi march in 1930. The villages pledged to boycott foreign products and took up charka once again. A number of large meetings were held at the ground of the local school to propagate ideas of Swadeshi. A meeting of the womenfolk were also arranged at the ground adjoining local Gourango temple and there they were given information about India’s position— both political and socio-economic—with other countries and were requested to live a simple life and abandon luxury. They were also requested to adopt Swadeshi and spin in the charka in their leisure time. To protest Gandhi’s arrest a
large meeting attended by about three thousand people was convened at Lohagara; the President and members of the Lohagara Union Boards tendered resignation. Resolutions were adopted calling for boycott of European textiles. The sellers at Lohagara market promised not to sell European products particularly textiles. As a result of all these cigarettes could be seen no more, wine sold less and so also other intoxicants. Both Hindus and Muslims severely criticized communal conflicts and pledged to work together. Nineteen students were arrested for picketing before schools out of which three were given imprisonment—Raghunath Poddar was given 6 months rigorous imprisonment and was given the status of A class prisoner. Later more students were arrested for picketing before wine shops.

A significant feature of such movements at Lohagara was participation of women. Women went to Lohagara steamer stop to congratulate the imprisoned youths with flowers, garlands and sandal-woods. With the national flag held high the women then marched to adjoining villages and requested their women to join the movement. The result was a large meeting of the womenfolk of Jaipur, Kundashi, Chhattri, Kalna, Kamthana etc along with Lohagara. Boycott of European commodities and adoption of *Swadeshi* were the main pledge of the meeting. A *khadi* board was established at Lohagara market. A traders association with twelve representatives of the Lohagara market was founded to prevent selling of foreign products as well as to uplift the conditions of the sellers. Local police seized the guns of Srinath Majumdar, Birendra Kumar Sarkar and Ananta Kumar Poddar. 341

The history of Daulatpur stated that during the Non-Co-operation movement such men as Jamini Bhusan Mitra M.A. B.L. Dwijaraj Bhattacharjee B.L., Maulavi Gholam Rehman etc collectively started an arbitration court in 1921 in a room in the market place. This court settled many local disputes. Later on however the court closed down. 342

The history of Senhati stated that in 1920 the Union Committee, the civic institution which looked after the maintenance and development activities of the village, was converted into Union Board. Sridhar Sen and Sarada Kanta Das its two Chairmen and Bidhu Bhusan Bandopadhay, Nepal Chandra Chakraborty, Sarada Charan Mukhopadhay etc its members worked actively to uplift the conditions of the village. 343
The history of Santipur gave quite a comprehensive account of the developments related to the transfer of mahakuma centre from Santipur of Ranaghat in 1867-68 along with relevant excerpts from the magazine Darpan.\textsuperscript{344}

Babu Nabin Chandra Sen, the poet of— amongst other— Palasir Judhha was the Deputy Magistrate of Mahakuma Ranaghat for about two years from February 1893 onwards.\textsuperscript{345}

The book indicated that Santipur was a place of strange opposites : the Bengali youths of Santipur showed allegiance to the British and took part in both the first and second World Wars; people also took part in the Swadeshi, non-co-operation and civil disobedience movements, formed volunteer groups and conducted picketings, organized various movements including student movements—to suppress these movements searches, arrests and imprisonment were regularly made. Along with such idealistic nationalist activities crimes of the worst sorts were regularly committed.

The book dealt with political activities centering round Santipur municipality. In course of this it dealt with Nabin Chandra Sen’s claims about his welfare and pro-people activities in Santipur town and municipal institution in a critical manner and quoted a sarcastic piece composed after his departure which appeared to lament that as Sen did not die during his stay at Santipur, he could not be burnt in the burning ghat constructed by him.\textsuperscript{346}

4.2.2.b Social Information : The history of Tamluk stated that most of the land of the pargana were held by the affluent classes, peasants were mostly share-croppers. Devoid of land and deeply entangled in debt-trap, these share-croppers lives were miserable indeed.\textsuperscript{347}

The book informed that the Brahmins belonging to Madhya-sreni were mostly seen in Medinipur in general and Tamluk in particular. These Brahmins originated from such Kanyakubja Brahmins who refused to accept Ballal Sena’s divisions and status and reduced by the King came to reside in Medinipur which was generally devoid of Ballali Brahmins. Most of the people of Tamluk were Sudras belonging to the Kaibarta caste.\textsuperscript{348}

The account of Kasipur stated that very cordial relations prevailed between the landed elements and banias of Kasipur. The book gave a brief account of some of the important families of Kasipur. These families included the Basus, the Duttas, the
Ghosh Dastidars, the Chattopadhyays, the Mukhopadhyays etc. These included landholders, munsiffs, scholars, physicians, banias etc. The book noted that with the decline of the earlier big families differences between them and their subject people almost obliterated, all discipline and order appeared to be gone and different distressing events and incidents started to occur.

According to the history of Traf the Sen family of Tungeswar organized Hindu Samaj in Traf and were highly respected by its community—it was this act which earned them the title mahasay and the status of Majumdar. The Syids of Laskarpur, Sultanisir etc were important families of Traf. On different occasions the Syids and Majumdars paid visits to one another.

According to the history and account of Khatura and Kushdwip the samajes of Kushdwip were regarded as very important by even Maharaja Krishna Chandra—more important than the samajes of adjoining Chakradwip, Agradwip and Nabadwip.

The history of Tamluk informed that Tamluk was a very important trade centre from where the Indians in general and the Bengalis in particular set out for overseas journeys for trade and commerce. The destruction of this port rendered such journeys abandoned.

The history of village Goirala stated that its name originated from the word goir meaning the rolling movement of small waves over shallow water and sands. The book informed that the first settlers of the village were Sris Chandra Biswas, Dubal Thakur and Hari Nau from among Hindus and forefathers of Hamser Munsiff from amongst the Muslims. The book also gave the genealogies of the families of the village along with their gotras and prabars and genealogy of Dubal Thakur an original settler of Goriala.

According to the history of Atia pargana many land grants for religious purpose were made—debotra, lakheraj, pirpal, bhogottar etc. grants were abundant. During the great famine of 1770 human beings could be bought at the rate of Rs. 3 or 4. The book reproduced a sale deed whereby a father sold his younger son for 3.5 rupees in 1776.

The book on Kesiari reported that the Moghulapara locality with quite a few mosques was a legacy of Aurangzeb’s settlement in Kesiari. In the remnants of one
such mosques there was a stone idol. As Islam never permitted worship of idols, the history of that idol was mysterious—the Arabic inscription close to it was impossible to decipher.358

The history of Sreerampur stated that to give permission to the Brahmin devotees of Jagannath to bath the idol of this annual ceremony was the Raja’s prerogative. When a person who was telee by caste accumulated great wealth and acquired six annas Zamindari tried to usurp that prerogative for himself, Raja Harishchandra strongly retaliated and kept the concerned Brahmin priests imprisoned with their hands and feet tied together. They were released only after promising that such so called irregularities would not be repeated.359

The account of Uttarpara informed that in early times the areas north of Bally, a prosperous village, was mostly junglelands with very few settlements. The settlers were mostly lower-caste people. The jeles, malos, teors lived on the banks of the Gangal; Pods, Kaibartas, Sadgops and Muslims lived inside the village. Most of these people took to dacoity as profession.360

From the second half of the 19th century this area started attaining prominence and due to its location north of Bally, came to be known as Uttarpara. The book gave an account of the Sabarna Chaudhuries who were the Zamindars of Uttarpara.361

The history of Syidpur revealed disagreements as to the way in which the name Syidpur came into being. The book opined that the name evolved from Shiekh Abu Syid, the founder of the place, as against the name originating from the word sahid (martyr)—a few Muslims died during the conflicts between Syids and Hindu Zamindars and perhaps came to be referred as sahids.362

The history of Sandwip gave brief accounts of early and contemporary Zamindars. The later included the Zamindaris of Chand Khan and his descendants, Bakhtiyar Mohammed and his successors, Madhusudhan Chaudhuri and his successors etc. Accounts of other smaller Zamindars were also given.363

An incidence of peasant resistance to attempted Zamindari encroachments was reported along with a local rhyme and its Bengali rendering narrating the incident. The Brahmins, Kayasthas and such caste Hindus were not the original inhabitants of Sandwip—indeed the Hindus in general might have been a negligible minority prior to mid 17th century. Between mid 16th and mid 17th century Sandwip
was essentially “a Muslim colony.” The removal of Dilal in 1665 and the subsequent Moghul settlement led to the arrival of a few upper-caste Hindu educated person followed by others. Indeed the number of Brahmins, Kayasthas etc in Sandwip at the time of writing the book was remarkably small.\textsuperscript{364}

The history of Ula of Birnagar mentioned a few propositions as to the origin of the name Ula. ‘Ula’ was thought to have originated from the cultivation of extensive lands covered with \textit{ulu} i.e. a kind of reedy grass, from the Persian \textit{aul} i.e. wise, from Arabic \textit{ula} i.e. the best or the first, from \textit{ulachandi} by which the stone idol in the \textit{ulu} forest on the banks of Ganga was referred to, and worshipped by, the villages.\textsuperscript{365} Ula was also known as Birnagar. In 1800 the people of Ula captured a gang of dacoits who came to loot one Mahadev Mukhopadhyay’s house. Acknowledging the remarkable courage of such people the Government named the place ‘Birnagar.’ But people did not use the name at that time. However, after another gang of dacoits who came to loot the house of the Mustaufis were similarly captured in 1835, the name Birngar came to be widely used.\textsuperscript{366}

The book gave an account of the Zamindars of Ula. These included the Khans, Mustaufis, Mitras, Brahmacarhis of Dakshinpara, Mukhopadhyays of Majherpara, the Chattopadhyays of Dakshinpara.\textsuperscript{367}

The history of Kalashkathi (1927) stated that the prior to the arrival of Janakiballabh, the first Zamindar of Kalashkathi the place was a part of the Sunderbans— it was he who founded a settlement there in 1702.\textsuperscript{368}

The history of Mahanad gave genealogies and brief accounts of such families as the Kars, the Neogis, the Basus, the Seths etc.\textsuperscript{369}

The history of Maheswarpaasa stated that the place got its name from its founder Maheswar Ghosh who was one of the chief officials of the King of Chanchra in the early 17\textsuperscript{th} century. When Maheswar Ghosh went there to settle he had with him a Brahmin priest, a barber, a washerman and a Namasudra servant. At the time of the book there were 150,200 and 250 household of Brahmins, Kayasthas and Barujibis respectively.\textsuperscript{370} The other castes of Maheswarpaasa included the Gandhabaniks, Subarnabaniks, Kundus, Kumbhakars (potters). The Muslims were generally agriculturists and quite a number of them were wage earners—the high class Muslims were few and far between.\textsuperscript{371}
The *samaj* organization deteriorated. This was due to lack of influential *samaj* leaders, spread of English education and resultant waning of traditional values, servility to foreign rule leading to general breakdown of moral uprightness and strength, moving away of the best brains of the rural society to the towns and cities in search of appropriate jobs and quality life, inter and intra caste conflicts etc. The wearing of sacred thread (*upabit*) by Kayasthas for upward social mobility destroyed the cordiality between Brahmins and Kayasthas.\(^{372}\)

Reverberations in the rural countryside of the Hindu-Muslim communal riot at Calcutta a few years before the publication of the book could still be felt though any such major outbreak was not there.\(^{373}\)

The history of Lohagara believed that the name grew out of a fortress and arms factory close to the confluence of Nabaganga and Baraganga or Madhumati—the person associated with the fortress and arms factory was either Mukundaram of Bhushana or his son Satrajit, the book conjectured.

At the time of the book a few high caste Brahmins notwithstanding, most of the residents belonged to *Baisya Barujibi* caste.\(^{374}\)

The first settler on the Lohagara village was Kamallochan Dutta— he came to settle there about three hundred and fifty years before the time of the book. During the reign of Aurangzeb Kamallochan’s grandson Krishnachandra served the Nawab Sarkar of Bengal and obtained rights of a number of *moujas* and the tile ‘Majumdar’. “During Mughal times the office of ‘Majumdar’ was highly respectable and powerful.” From then onwards the family prospered in every way.\(^{375}\)

The book indicated increasing caste-tensions in rural society: the Baidyas demanded status of Brahmins, Kayasthas put on sacred threads and proceeded to hold funeral rituals similar to those of Brahmins, the Baisyas also intended to have the sacred threads. All such tensions centering round caste parity reached Lohagara also.\(^{376}\)

The history of Daulatpur reported communal difficulties amongst the students of Daulatpur High School in February 1930 centering round Sarawati Puja celebration in the school. When the Muslim students of the school opposed the celebration the Hindu students took their idol to the Daulatpur college and performed their celebration there. Subsequently the Hindu students collectively left the school and
enrolled in Maheswarpasa school. All efforts to bring them back to Daulatpur school, including the 5 rupees grant per month by M. Ibrahim Hussain failed and its condition declined. Perhaps as a result of this the school became co-educational in 1933 and admitted a few Hindu and Muslim girls.\textsuperscript{377}

According to the history of Senhati the name originated from the Baidya Sens who were the main residents of the village. Senhati got its name from Hingu Sen, the grandson of Dhanwantary Sen, a descendant of Sriharsha Sen, the Sens lived at Senbhoom and later at Malancha; Hingu was the first Sen who settled at Senhati.\textsuperscript{378} The book gave an account of the important families of Senhati. These included the Siddhanta family, the Katani family, the Sarbabidya family, the Bidyabagish family etc.\textsuperscript{379}

A female welfare association named \textit{Senhati Mahila Samiti} was founded in 1926 and it became a branch of \textit{Sarojnalini Nari Mangal Samiti} in 1927. Its object was to educate women as well as to train them in different professional courses. General welfare was also one of its objectives.\textsuperscript{380}

According to the history of Santipur there was more or less a communal harmony between the Hindus and Muslims. The book described the different categories of Muslims, their customs and practices and their institutions in some detail. Different castes and groups of Hindu population were also described in details.\textsuperscript{381}

The practices of polygamy and Sati were quite widespread in Santipur. The book gave a list of 33 Satis along with their age, dates of death and names of their dead husbands between 1823 and 1828— the list however was not comprehensive.\textsuperscript{382}

There were a number of welfare associations in Santipur, each having its own area of work. These included \textit{Daridra Bhandar} (poor relief), \textit{Hitakari Sabha} (welfare society), \textit{Karma Mandir} (job-training institution) \textit{Nari Raksha Samiti} (association for the protection of women), \textit{Anath Ashram} (orphanage) etc.\textsuperscript{383}

\textbf{4.2.2. c. Economic Information} : The history of Sherpur furnished detailed information on the land condition of the pargana. It gave a list of seven types of land and six types of soil in local terms and dialects. It also gave a list of nine types of land again in local dialects on the basis of their use and crops grown.\textsuperscript{384} The book gave information on the ways in which cultivation was carried on, the different heads of land revenue and their respective amounts, conditions of land holders peasants and the
land measurements.\textsuperscript{385} The crafts and craft productions, the buying and selling of agricultural and craft products, arrangements of communication, fairs and places of exchange, weights and measures etc were described in detail.\textsuperscript{386} The appendix of the book gave a list of the owners, their shares and areas of each under Zamindaris, *huzuri taluks*, *dayemi* and *ijara* arrangements. It also gave a list of villages under *wagujasti lakheraj.*\textsuperscript{387}

The book on Tamluk described the way in which the English East India Company founded its *kuthi* at Tamluk to control production and export of salt; enabled the paragna to be prosperous and cultured through the arrivals of Thakurs of Calcutta (Radhanath, Gopi Mohan, Dwaraka Nath etc.) and similar education and qualified persons; and eventually the post 1857 import of foreign salt to India which eventually killed Tamluk’s salt production and trade and led to its economic and financial decline.\textsuperscript{388}

The first tea-estate in Taraf as reported by its history was Laskarpara tea estate founded in 1873. In ten years time eight very large tea-estates came up in Taraf, seven owned by Europeans and one and one by a Bengali. The book was somewhat dismayed by the absence of encouragement to, and favourable feeling for, the Bengali enterprise amongst the local people. While such tea-estates raised the prosperity and the commercial prospects of Taraf, the coming of large number of workers (*coolies*) from outside impoverished the place.\textsuperscript{389}

The trade and commerce of the entire country had improved much under the British but Taraf still remained in darkness. One reason for this was transport inconveniences. The rubber trees were being destroyed due to ignorance and apathy of the local people.\textsuperscript{390}

The history and account on Khatura and Kushdwip stated that the trading community attained high prosperity in internal trade about three hundred years ago.\textsuperscript{391}

The history of Tamluk stated that Tamluk was an important salt production centre even during mid 16\textsuperscript{th} century. Salt production under English supervision started from Mr. Archdekil in 1780. The process of de-industrialization affected both salt and silk production of Tamluk. Economic decline of Tamluk and its rich merchants led to widespread poverty.\textsuperscript{392}
The history of Chandradwip informed that the spinning of cotton yarn and weaving cotton cloth was quite widespread in Chandradwip during Raja Kirtinarayan and after. In modern times however the practice was gone and as a result people greatly suffered.\textsuperscript{393}

The history of Atia pargana gave detailed information on the different classes of land and land tenures as well as prices of essential commodities sold at specific hats. The book gave interesting information on remunerations of household servants of different categories. In those times employment as household servants was subject to giving \textit{kabuliyats}— specimen copy of one such \textit{kabuliyat} was given.\textsuperscript{394}

The book on Kesiari stated that the place was famous for \textit{tasar} and silk and references to these were there at least late 17\textsuperscript{th} century onwards. In 1852 eight to nine hundred artisans were engaged in their production and these were sold not only in China and Japan but also in Turkey and western Europe.\textsuperscript{395} The author of the book remembered that in his childhood days a merchant named Idris Khan came to Kesiari to buy and export every month fine \textit{tasar} cloth for Madrasi turban worth at least Rs.5000/-. Another merchant named Padmanabh Chaudhuri of Baharampur stayed at Kesiari and carried on business on \textit{tasar} cloth worth Rs.20,000/-. Gradually de-industrialization engulfed \textit{tasar} and silk production and trade of Kesiari. The spinners and weavers had to take to cultivation.\textsuperscript{396}

The history of Sreerampur listed the export items of the Dinemars: coarse clothes called \textit{giley, gara} etc and silk; \textit{hamar, kata (coir), lakline-dori} etc. mat, molasses, sugar, indigo, paddy-rice.\textsuperscript{397}

Sreerampur became known as a port from late 18\textsuperscript{th} century when the English were involved in conflicts with America, France and Holland and the trade and commerce of the Dinemar Company shoted up. People moved from Calcutta and other places to Sreeampur and the latter became quite a populous settlement.\textsuperscript{398}

The Dinemar Company was the first who introduced indigo cultivation in Bengal Dinemar occupied Sreerampur was sold to English East India Company in 1845 for Rs.12,50,000.\textsuperscript{399}

According to the history of Sibpur Saptagram began to lose its importance as a trade centre during the transition of power in Bengal from the hands of the Pathans to
those of the Mughals. Using this opportunity Betor rose in prominence. It became a prominent port under the Europeans.\textsuperscript{400}

The garden that the Military Secretary of the Company Colonel Kyd constructed in 1789 was recognized as the Botanical Garden in 1787. In the northern part of the garden teak trees were planted for the provision of wood required for the shipbuilding factory close to Sibpur and Howrah.\textsuperscript{401}

The history of Amodpur informed that according to the rules of Permanent Settlement four taluks of Kasimnagar were allotted to the four members of the Chaudhuries of Amodpur permanently. The details of such allotments were given.\textsuperscript{402}

The history of Sandwip stated that according to the relevant records the Zamindar of Sandwip Sarafat Ali bought a pair of plough buffaloes and a milch cow for Rs. 11 and Rs. 4 respectively in 1853. Necessary articles were quite cheap in Sandwip even after the middle of the 19\textsuperscript{th} century.\textsuperscript{403}

The history of Sandwip described the different Zamindari tenures as well as the distressful condition of the peasantry.\textsuperscript{404}

According to the history of Ula or Birnagar its turning point was the epidemic of fatal fever in 1856. Its intensity declined after declined after five to six years and it was completely wiped away by the great \textit{aswin} storm of 1864-65. The fever disappeared but its place was taken by malaria. The result of such calamities was famine. The government did not take much damage control measure as it was busy with resolving the uprising of 1857 and the following difficulties. Prior to these calamities Ula was a prosperous village but afterwards its condition fast declined.\textsuperscript{405}

The history of Khejuri stated that within a very short span of time Khejuri had to suffer severe attacks of storms. These storms occurred in 1807, 1823, 1831, 1833 and 1864. The storm of 1807 severely damaged the port and that of 1823 destroyed what remained of it. The storm of 1833, according to the settlement report of Bayley (1844) referred to by the book, wiped off about three-fourth of the entire Khejuri population: in the papers of 1844, it was seen that there remained only 19 shops, houses of 26 prostitutes and 8 \textit{serangs}. Other offices and residences were very few. The storm of 1864 almost wiped Khejuri off. The book stated that of the 32 witnesses of a particular court case only 2 survived the storm.\textsuperscript{406}
The history of Lohagara gave detailed list of the names and addresses of the sellers at the Lohagara market along with detailed account of the shops and outlets of the bazar.407

According to the history of Daulatpur about hundred years before the book was written Daulatpur—at that time Khulna was not yet a mahakuma, Daulatpur was under thana Nayabad—was a famous port as was evident from chaukidari chapras (a chaukidar’s livery) of 1836.408 Quite a large amount of sugar and salt were exported from Daulatpur port. Such exports were significantly reduced due to policies of English merchants. Hundred thousand maunds of abir produced by Maheshwarpasha and Pabla were exported from the Daulatpur port to Calcutta and adjoining places.409

The book gave in a tabular form the different items of exports and imports, amounts of each such items exported and imported, their destinations and places of export and import. Items of import included green chillies, pulses, onions, kerosene and mustard oil etc. The betel leaves exported from Daulatpur often reached even the remotest parts of India.410

The book gave quite a detailed account of different crafts and products, shops, outlets and people who ran them at Daulatpur market. Crafts included tailoring, jewellery making, repairing of cycles, making of wooden furniture etc. The Nur Jahan Soap factory manufactured different kinds of soaps. The shops and outlets sold books, groceries and stationeries, cycles, torchlights, jewelleries etc. Spinning and weaving were quite important in Daulatpur. Tararasanna Mukhopadhyay, an employee in a merchant office in Calcutta, combined with three unemployed youths and started a textile business in 1932-33 (13th Magh of 1339 B.S.) for selling only swadeshi products. Silk, woollen, cotton and Khaddar clothes suitable for all seasons were sold.

Tarapada Chattopadhyay (alias Kanai) only sold pure swadeshi textiles approved by the Congress at fixed price and minimum profit. A crowd of customers both Hindus and Muslims, educated and illiterate, were always seen in front of his shop.411

A few educated gentlemen started a bank in 1927 named Palli Lakshmi Bank on the Jasohar-Khulna road. However it failed because the local people did not patronize or co-operate with it.412
Bengali entrepreneurs were also involved in transport business. Ramgopal Mallick, Nanugopal Ghosh, Ananta Kumar Bhattacharjee etc tried their luck in this business but did not succeed much. Harigopal Sarkar however conducted his business better and high rate of government tax, competition with railways, a few serious accidents etc notwithstanding his buses plied between Khulna, Daulatpur and Phultala.\textsuperscript{413}

The account of Senhati informed that the conveyance to and from Senhati village went on in three forms: \textit{pansi} boats (pinnacle), steamers and railways. While it took four-five days to reach Barisal, Faridpur etc. in a boat, a month or more was required to reach Dhaka, Moimonsingh, Comilla, Chattagram and the districts of North Bengal. Railways connected Khulna and Calcutta, the people of Senhati availed of railway services from Daulatpur railway station not more than a mile afar. The steamer services connected Senhati with Lohagara and Rupganj and another with Magura Narail.\textsuperscript{414}

The book gave a brief account of the big daily market—Nimu Roy’s market—founded by Ganga Prasad Roy (also called Nimu Roy), who was a high official in the Natore Raj State in the beginning of British rule. The prices of essential commodities were also given. The book suggested that in earlier times essential commodities were plentiful, easily available and cheap.\textsuperscript{415}

Unlike Daulatpur, the co-operative bank at Senhati founded in 1921 continued to function successfully— at the time of the book it had a capital of about Rs.5,500/- and 120 shareholders.\textsuperscript{416}

The account of Santipur gave detailed account of the products of Santipur along with that of their exchange. This place was famous for cotton textile products and there was a time when spinning and weaving were done in almost every household. The ways in which processes of de-industrialization unfolded in Santipur were discussed in detail—in this connection a letter of a miserable spinning woman of Santipur published in \textit{Samachar Darpan} in 1828 was reproduced to show how spinning helped her, a window, to overcome her severe financial difficulties, fulfil all responsibilities towards her in-laws and give her three daughters in marriage. However de-industrialization in cotton textile sector changed all these, the number of spinners and weavers fell drastically.\textsuperscript{417}
Swadeshi movement gave a boost to this sector but other problems cropped up: as dhuties and saries of Santipur were weaved out of foreign yarn, these were subjected to boycott and as a result the sales of such items fell drastically. The weavers’ association and association to protect cotton textiles of Santipur opposed the action of the Congress on grounds that such action would kill the textile industry of Santipur. Subsequently it was decided that foreign yarns be abandoned and Indian yarns be used for weaving and previously accumulated cloths be sold in the markets with the Congress stamps on them. The book lamented the deplorable condition of the weavers and stated that 70 percent of them were bound to the mahajans.\footnote{418}

Even in critical conditions the art of weaving was carried to its perfection by the Santipur weavers, One Girish Chandra Pal Khas of Madangopalpally prepared textiles of 40 danies, invented a new kind of border called kalabati and weaved two saries completely out of silver and gold yarns (zaris). His creations were rewarded at the international exhibition at Calcutta in 1883. Attracted by his fame Honourable Pheare, the Chief Justice of Calcutta High Court, visited his (Girish Chandra’s) house, made copies of his designs and sent them to Manchester—thenceforward Manchester sent textiles with such designs regularly to India.\footnote{419}

The book thought that the delicate features and sensitive minds of the weavers enabled them to weave such exquisite articles regularly.\footnote{420}

4.2.2. d. Cultural and Religious Information : The book on Sherpur gave a list of Garo words and expressions and numerical terms along with their corresponding words, expressions and terms in Bengali language.

It gave information on Agal Shankar, one of the Vaishnava sects which according to oral traditions instructed one Swarup Chand, a kapalik to dig out idol from under a particular tree— subsequently Swarup Chand became a preacher and came to be called Swarup Chandra Mahanta.\footnote{421}

The history of Tamluk informed that Mukundaram Chakraborty’s Chandimangal and Rameshwar Bhattacharjee’s Shibsankirtan were the two most widely circulated books in Tamluk. Three other books which were also very popular were Sabitricharit, Kabya Kadamba and Bigyan Siksha Bishayak Prabandha.\footnote{422}

The book extolled R.C. Hamilton who founded a modern Bengali School in Tamluk (Hamilton School) in 1852 and Babu Jadab Chandra Ghosh who rebuilt the
school after it was destroyed by the 1864 floods. The book also extolled Babu Jajneswar Mukhopadhyay who founded a girls’ school in Tamluk and pioneered women education in the pargana.\textsuperscript{423}

The account of Kasipur stated that when at the Government’s initiative modern schools replaced tols centers of Sanskrit studies, the impression that such schools would lead to the destruction of all traditional upper caste values became so strong that they rarely found students. The schools were closed. Later on, seeing that education and academic studies at Kasipur had come to a standstill, the local people once again took initiative and obtained permission for a Middle English school at Chahutpur. Subsequently the following schools were started: a minor school at Ganpara founded on 1\textsuperscript{st} July 1878; a circle school founded at Kasipur in the Bengali month of Asharh 1880; a Kalibari School founded in the outhouse of the Basus at Kalikhola in 1902; a pathsala founded in 1908 by the author of the book in his own house named after his mother Ratanmoni Devi—the school received an aid of Rs. 4/- per month from the District Board.\textsuperscript{424}

The journal Kasipur Nibasi was started in 1881, the author of Kasipur history was its editor. Subsequently Swadeshi came to be published from the Barisal town whose patrons included Babu Aswini Kumar Datta.\textsuperscript{425} The papers and journals available at Kasipur library included Bengalee, Brahmo Public Opinion, Bihar Herald, East, Somprakash, Naba-Bibhakar, Ananda Bazar, Sahachar, Srihatta Prakash, Dhaka Prakash, Sarba Sastra Samgraha, Bandhab etc.\textsuperscript{426}

During 1806 and 1807 the Raipur Taluk of Shib Chandra and Sambhu Chandra Dutta was increasingly swallowed up by the river, rituals placating the relevant deities (santi-swasthayan) were initiated in which the famous devotee pandit Ram Durlabh Tarkabagish sacrificed his own line of descent, conducted the rituals and saved the taluk.\textsuperscript{427}

According to the history of Taraf the place was famed for its proficiency in Arabic and Persian languages. “Many people of this place proficient in Arabic and Persian languages worked as teachers of honourable Delhi Emperors and Murshidabad Nawabs. However the Muslims were generally apathetic towards English. They believed that learning English would throw them into hell and that the main objective
of the English Government in teaching them English was to convert them to Christians. The Muslims were not all interested in women education.\textsuperscript{428}

According to Khatura and Kushdwip history the Brahmins and scholars of Kusdwip gained great prominence about three centuries ago—Raghunath Shiromoni, founder of Nyaya philosophical school declared Kushdwip as his homeland.\textsuperscript{429}

The history of Tamluk referred to Brahmapuran with claimed that Tamluk was a mahatirtha— those who took bath there went to heaven.\textsuperscript{430}

The history of Atia pargana claimed that the great poet Kalidas was born there; however Atia was not widely known because it was mainly jungle land.\textsuperscript{431} There was only one monthly magazine published from Atia, Sumati, its editor Purna Chandra Ghosh was a resident of Mahmudnagar. The book informed that in earlier times when there were not many pathsalas or schools, education was essentially a domestic affair where an educated gentleman taught the boys of his own as well as his neighbours’ household. This education was primary in nature, the students used to write with bamboo twigs on banana or plam leaves. At a higher stage Atia papers were used. Those who wished to get higher education studied Grammatology (byakaran) in Sanskrit tols.\textsuperscript{432}

The account of Kesiari gave detailed description of the Sarbamangala temple and associated rituals. The inscriptions on the temple stated that Chakradhar Bhuinya, son of Raghunath Bhuinya, built the temple in 1526 sakabda. Influence of Buddhism on the temple was distinct. Influence of tantra was also quite distinct. Certain pujas of Sarbamangala were done according to secret tantric rules.\textsuperscript{433}

The thirtysix villages of Kesiari were divided into 12 groups of three villages each, with each group having in its middle a temple of Sivalinga—the twelve temples were called baromanro. Centering round these twelve temples were held large fairs where people came from far and near, exhibited diverse prowess, sang songs, bought and sold merchandise.\textsuperscript{434}

The history of Sreerampur described its rise to prominence as a centre of education and learning and Christian missionary activities from late Mughal times onwards.\textsuperscript{435}

The account of Sibpur stated that foundation of the Bishops College, a Christian Missionary College, was laid on in the land obtained from the Botanical
Gardens in 1820. In entire India Latin, Greek and Hebrew were taught in Bishop’s College only. The Bishops College was transferred to Calcutta in 1879 and in its place the Engineering College was founded.\(^{436}\)

In the history of Sandwip a popular poem listing the best items of different places was quoted in full— it mentioned that Sandwip's best items were cocoanut and \textit{rabgur} (a kind of molasses prepared from sugarcane juice).\(^{437}\) The book also reproduced a popular song on the \textit{dhal} of 1876 by Jaichand Majumdar a famous \textit{Kabiwala} of Noakhali.\(^{438}\)

The history of Ula informed that prior to the epidemics there were 1400 Brahmin families and about 20 \textit{tols} – in the post epidemic times the number of \textit{tols} came down to 10-12. In these \textit{tols byakaran}, \textit{nyaya}, \textit{smriti}, \textit{kabya}, \textit{tantra} astrology etc. were taught. The last \textit{tol} in Ula was run by Gadadhar Shiromoni and he received a monthly assistance of Rs.3 from the municipality. Even after the English schools were introduced, only a few boys belonging to the Zamindari and other respectable and prosperous families were enrolled in them— most of the Brahmins maintained their livelihood from lands granted by Nadia Raja or by practicing polygamy. They did not need modern education.\(^{439}\)

The account of Ula gave valuable information regarding schools is Ula: around 1842-43 an English school was started at the residence of Iswar Chandra Mustaufi, a French named D. Barret of Chandannagore was its teacher; at about 1847-48 an English school was started by a gentleman, once again in a small outhouse of the Mustaufis – Munsiff Ganga Charan Sarkar used to distribute prizes; an English school at Majherpara and three Bengali schools at three other separate localities were started a about 1854 by a few gentlemen including Munsiff Ganga Charan Sarkar and one of the Zamindars Sambhunath Mukhopadhyay; in 1880 an English school was started by Annada Prasad Mukhopadhyay and others which received government assistance at the rate of Rs.100/- per month. However the school discontinued with effect from 1909 but was soon restarted by two persons: Bijoy Gopal and Kalika Prasad Mukhopadhyay. The first girls’ school was started at Majherpara around 1891-92 by Jogindranath Mukhopadhyay. Subsequently more girls school were started in 1909-10 and 1911-12 Then in 1925, another girls school was started at Ula.\(^{440}\)
The history of Maheswarpasa stated that in the initial phase of English rule studies in Sanskrit as well as Arabic and Persian languages declined, but English did not become popular. The rural people took Bengali education in the pathsalas. With the foundation of the Calcutta University eagerness to study English became widespread. By 1876 three minor schools were started at Jasohar each at Daulatpur, Khulna and Bagerhat close to Bhairab. Subsequently these schools became the centres of English education. The Daulatpur College founded in 1902 offered I.A., I.Sc, B.A. and B.Sc pass and honours courses. The school of female education was started in 1864 and it soon became an important institution: many students got stipends during 1924-26. The art school of Raisaheb Sashibhusan Pal was a first rate institution.441

According to the history of Lohagara the first educational institution of the village taught Persian. Sanskrit was being studied at Lohagara for 250 years from the time of the book Sanskrit teaching was largely done by the pandits in Chatuspathis in their own residences. The book made one significant observation: in earlier times Sanskrit studies were mostly limited within the circle of pandits only (it never spread among the general people) and such studies became really widespread in modern times. In this land Sanskrit studies were seen to rise in spread and influence from the times of Pandit Iswar Chandra Vidyasagar. Subsequently Bengali pathsalas and minor schools were started. An entrance school was started in 1902. A school for female education was started at Lohagara at about 1880 but did not continue for long. Later, in 1917 the first female school was started by Harendra Nath Majumdar at his own residence.442

In earlier times Lohagara had its own group of jatra performers. Subsequently a theatre group came to formed about fifty years before the time of the book—its name was Binapani Theatre Party. According to the book the worship of Durga was started in Bengal by Maharaja Kanagsanarayan, a contemporary of Akbar; in Lohagara it was started by Krishna Chandra and Chandrasekher Majumdar during the region of Mir Kasim.443

The history of Daulatpur gave histories of the Hindu Academy, Daultpur College and Saraswata Chatuspathi, all founded in the early 20th century. Such institutions as Maheswarpasha Art School, Binapani Balika Vidyalay, Razia Khatun Balika Vidyalaya and Junior Madrassa (each fulfilling the requirements of specific groups of students) were also started in the early 20th century.444 The Daulatpur High
School, a premier institution, started as a minor school in 1867 and was uplifted 7 or 8 years later into a high school. According to Sarada Kanta Das, the retired Head Master of the school, the institution acquired its stature and fame only by overcoming three big dangers: within 2 or 3 years after the school was shifted to its new building (the cost of the building was Rs.3003/-) it was destroyed by fire; the strictness of the headmaster Kulada Prasad Das led a few miscreants to assault him and charges of ill-discipline almost brought the school to a close; the new building of the school caught fire and was razed to the ground. The article offered significant insights into diverse aspects of rural society.445

Gopal Chandra Chattopadhyay of village Pabla and a clerk and teacher of Daulatpur school practiced homeopathy. Chattopadhyay founded Banikantha Press.446

There was a spinning and weaving training school which fared very well and had good business during the Swadeshi days. The school closed down due to failures in supervision.447

In 1922 Prankrishna Kanjilal, a teacher of Daulatpur school and a literary figure, founded Sahitya Sammilani (a literary association). Students of schools and colleges attended its meetings and discussed various topics related to literature. The association discontinued with the death of its founder.448 The book also contained brief biographies of such eminent persons as Satish Chandra Mitra, Phanibhusan Bandopadhyay, Sarada Kanta Das etc.449

The history of Senhati informed that in early times Brahmins and Baidyas of Senhati studied Sanskrit in tols. During medieval times Sanskrit studies declined and the Baidyas took to learning and teaching Persian. The pathsalas imparted primary education in alphabets, reading and writing subhankari tables and other basic arithmetics. There were hardly any books. It was with the introduction of the circle schools that printed books in literature (Sishusiksha, Bodhodaya, Kathamala, Charitabali), arithmetic, geometry, geography etc arrived.

Senhati circle school was introduced in 1858-59. It was followed by a Government aided middle English school in 1867. The high school at Senhati was founded in 1887. Efforts to introduce female education were seen as early as about seventy years before the book was written. The elders were opposed to female
education, womenfolk themselves were hesitant. However such men as Shyamal Sen Munshi, Krishna Chandra Majumdar, Ananda Kishor Sen, Sarbananda Das, Harimohan Das and Sashi bhusan Sen regularly visited the houses of the villages to teach and educate women. To demonstrate how far their efforts bore fruit the book reproduced a letter written by one Santimoyee Devi to the wife of Manomohan Sen in 1873 whose language and expression was commendable. However efforts to start female schools failed at that time. The female school which had influence and long life was founded in 1878. In 1928 the school was acknowledged as the best in the district. A school to train females in professional and vocational courses was started in 1930.450

The poet Krishna Chandra wrote a poem entitled Prabasir Janmabhumi Darshan on Senhati, his motherland, and its excerpts were reproduced in the book.451 Functions on classical and other forms of music were frequently held at the house of Nabin Chandra Sen at Ganpara— his cousins also took part in such functions. These Sens also had a group performing jatras. A theatre group was formed by Sasibhusan Sen, Ambica Charan Sen etc at a time when National Theatre was started at Calcutta. Subsequently many theatre groups grew up at Senhati.452

Priyanath Ray was the usher of Brahmoism at Senhati. The Brahma preachers who went to Senhati from Calcutta included Dinanath Majumdar, Krishna Kumar Mitra etc. Subsequently such men as Pramoda Charan Sen, Manmatha Mohan Das, Lalit Mohan Sen etc became impotant activist of the movement.453

Efforts to build up good libraries formed a very important cultural movement of the village. Madhusudan Roy, Trigunacharan Sen, Haricharan Sen etc worked hard to build up a general library and even requested Bankim Chandra Chattopadhyay to help the cause with a few books. Bankim Chandra was against libraries where people did not contribute to buy its books, where books were collected by begging—libraries were useless where people did not understand the importance of books. Indeed the library was no more there at the time when the book was written. The other libraries included Krishna Chandra Institute, Suprabhat Samiti, Birendra Pathagar etc.454

Pramoda Charan Sen Bakshi, Bankim Chandra Sen Bakshi, Ananda Charan Sen introduced cricket at Senhati. A few years after this, in 1892, football was also
introduced by Kaliprasanna Das, Kumud Bandhu Das, Kasibhusan Sen etc. At the
time of the book there was quite a number of football teams in the village.\textsuperscript{455}

The account of Santipur stated that the place was sacred both for the
Vaishnavas and Shaktas. The different forms of worshipping of both and localities
where they were worshipped and information on their patrons were described.\textsuperscript{456} A
cobbler of Santipur Darpanarayan (Dapa) founded a new religious sect which
propounded that god and his human beings were one and same. In Santipur
associations of worshipping females were quite important. In 1927-28 Brahmo Asram
was founded to enable women of Kuthirpara to take part in religious discussions and
debates. In the next year a temple and a few rooms constructed in it largely due to the
efforts of Jotirmoyee Saraswati. The associations also published a book named \textit{Gita
Sartattwa}.\textsuperscript{457}

The book described different forms of music and songs which prevailed in
Santipur as well as their chief exponents There were a number of theatre groups in
Santipur. These included National Club, Town Club, Rangmahal, Bandhab Natya
Samaj etc. Cinemas invaded mofussil life quite deep. The book described that the
people crowded before the two cinema halls, the poor even sold their household items
to buy cinema tickets.\textsuperscript{458}

The book described the different activities of Sahitya Parishat and Bangiya
Purana Parishat.\textsuperscript{459}

The book devoted an entire chapter of 62 pages on education and literature in
Santipur. It gave information on the important writers and literatis and their works. A
detailed list of books on economics, law, history and polital scieince, philosophy,
geography, society, science, biographies etc published from Santipur were given.
Similarly list of journals and magazines, novels and short stories, dramas etc were
furnished.\textsuperscript{460}

\textbf{4.2.2. e. Miscellaneous Information :} The account of Goirala stated that the
area where the village stood was originally covered by sea. Gradually silts grew up
and sea-water moved away as the sands rose in height, grass grew, followed by
jungles and eventually by rural settlements. The early drainage canals eventually
became rivers such as Rajakhali, Domkhali, Hariakhali etc. The fact that the area of
Goirala was originally covered with river and sea was indicated by such village names as Khanmahana, Dengapara, Dhalghat etc.  

The history of Atia stated that when the mahakuma was constituted in 1869 a prison was built at about that time. It had accommodation for 17 males and 2 females.

The history of Shibpur stated that in early times old Shibpur was associated with a side of Betor and the area where modern Shibpur stood was under water.

In addition to giving historical information the history of Amodpur also intended to impart some very practical instruction to the people of the village in ten printed pages the book prescribed a number of quack remedies, empiric medicines for quick remedies of various problems of digestion, domestic homeopathic treatments. Above all, knowing that the villagers depended very much on cattle the book gave information on different types of cattle and prescribed medicines to increase milk production in them.

The history of Sandwip stated that in late summer and early monsoon rapid changes in wind movements and rising water levels flooded Sandwip generally once in every fifteen or twenty years. The damage wrought by such floods were considerable. Such floods were called dhal in Sandwip. Dhal occurred in 1822, 1825, 1835, 1848, 1876, and 1893 of which those of 1825 and 1876, particularly the latter, were most severe. The dhal of 1822 destroyed crops and as a result the Zamindars could not pay their dues in time for which they lost their Zamindaris to the outsiders – “since then the inhabitants of Sandwip became outsiders in their own lands.” However in terms of material damage caused, the dhal of 1876 surpassed that of 1822.

The account of Khejuri stated that it was one of the places which grew due to the silting of Bhagirathi—the Bay of Bengal which once was close to Tamralipta receded and came close to Khejuri at the time of writing the book. The formation of the Khejuri island was noted in the work of De Barros in 1553 and it appeared to have taken a distinct shape by the end of 17th century as was evident in the works of G. Heron and Thomas Bowery in 1682 and 1687 respectively. For a considerable time during Company’s rule in Bengal, Khejuri was important as a stoppage: as the heavier vessels could not reach Calcutta from the delta due to insufficient water depth.
both passenger and cargoes were unloaded at Khejuri and carried to Calcutta in smaller vessels called sloops. Soon Khejuri grew up into an urban centre.

During the Company’s rule the waterways to and from Khejuri were prone to attacks of the pirates. So guard-boats were employed for protection of human and other resources. The first telegraphic connection was installed between Calcutta and Khejuri in 1852.466

According to the history of Mahanad the village— the Kingdom of Singhapur existed towards the end of the epoch Dwapar or the beginning of Koli— it was destroyed by Arjun, the third Pandab. Subsequently the King of Singhapur founded his kingdom on the river Singhahan, Later the King Singhabahu once again founded the Kingdom of Singhapur. The feat was repeated by Birbahu belonging to the same dynasty. But in course of time the name passed into oblivion. The book gave the name of the places in and around Mahanad whose names were completely forgotten. A part of Mahanad, Kadalinar in name, was changed into Nagapara by Maharaja Chandraketu. A village named Changhurani the capital of Raja Manickchand, such villages as Suchia, Patruka and ancient town called Urcha etc. were all close to Mahanad. Close to Tribeni was situated Singhagram or Singhigaram which subsequently went under Bhagirathi. Tagar, the capital of Jaimalya Singha was situated just ten miles away from Mahanad. “At present all such place names has passed completely into oblivion.”467

The history of Senhati devoted an entire chapter to give brief information on the men of letters, the professors, the Government servants, the lawyers, engineers, physicians, traders and merchants, newspapermen and patriots—Suresh Chandra Dasgupta, a lawyer jointed the Non-cooperation movement and subsequently became a full time political activities.468

The book gave in an interesting account of the foundation of the village post-office. Less than seventy years before the book Khulna was only a mahakuma (of the Jasohar district) and it was the Khulna post office from which articles were delivered at Senhati once in a week. To send articles by post to other places from Senhati one had to post them at Khulna. The author of the book remembered that people wishing to post their articles at Khulna deposited them at the house of one Haran Chandra Sen, a lawyer who daily attended office at Khulna— he arranged their posting. An
experimental post-office was approved by Dinabandhu Mitra in 1867 through the efforts to Kailash Chandra Sen Munshi. In order to make it permanent the local youths arranged regular posting of maximum number of letters possible. Amongst youths who took initiative in this the book mentioned the name of Durga Charan Sen Munshi. Eventually the post-office was made permanent and it became one of the main sub-post offices of the district. The first Post Master was Sheikh Ibrahim.469

Our above selection of information furnished by regional and local histories are not exhaustive. We have not attempted to provide with a comprehensive catalogue of all information given in all the regional and local histories; that would have been an impossible task. We have rather tried to focus on the specific nature of information provided by our histories. Indeed such information are area specific and are not usually available in general histories. However such information offer interesting insights into the diverse aspects of rural societies during our period.

End Notes


2 Thus W. W. Hunter's Selection of Unpublished Bengal MSS Records has been variously referred to as Bengal MSS in page 209; MSS Records (Board of Revenue) in page 253; MSS Records of the Board of Revenue by W. W. Hunter in page 273, in the same book—Kedarnath Majumdar, Moimonsingh Bibaran Calcutta 904 Reprint Moimonsingh Itihas compiled by Kamal Chaudhuri, Calcutta 2005. Pp 183 – 304.

3 Narrative of the Transactions In Bengal From the Year 1760 to the Year 1764 During the government of Mr. Henry Vansittart published by himself I three volumes. London 1766. Consideration On Indian Affairs; particularly Respecting the Present state of Bengal and its Dependancies. By William Bolts. London 1772; Rise, Progress and Present State of the English government in Bengal. By Harry Verelst, London 1772; and Robert Orme History Of The Ministry Transactions Of the British National in Indostan, London 1775.


Charles Stewart, *History of Bengal from the First Mohammedan Invasion Until the virtual conquest of that country by the English*. A.D. 1757. London 1813.


Ibid.

Alaukik Rahasya Patrika referred to in *Srihatter Itibritta*.


18 Chakraborty, *Gouer Ithias*.

19 Ibid, p 186.


21 Ibid, p 249.

22 Ibid, p 47.

23 Ibid, p 67.


26 Ibid p 57.

27 Ibid p 67.

28 Saha *Pabna Jelar Ithias*, 2004, pp 177-188.

29 Ibid p 188-196.

30 Ibid p 197.

31 Ibid p 197-199.

32 Ibid p 200.

33 Ibid p 200.

34 Ibid p 203-205.


37 Ibid p 206.
Note: Nikhil Nath Roy and Satish Chandra Mitra tried to minimize the importance of the karika in possession of Satya Charan Sastri on the ground that it was a relatively modern production.


76 V. A. Smith *Early History of India* 2nd Edition, pp 366-367; Referred to in Roy *Dhakar Itihas*.


The trend was as follows—Imperial Gazetteer cited by 7 book; Statistical Accounts of Bengal cited by a 8 books; District Reports cited by 6 books; and District Gazetteers cited by 10 books Census Reports cited by 6 books.


93 Dr. Khagendra Nath Basu, Daulatpur Bibaran Khulna 1933.

94 Deb Roy Chaudhuri, Amodpurer Itihas.

95 Ibid pp 10-12.


97 Chaudhuri, Sherpur Bibaran, 2005, pp 634, 635.

98 Ibid p 640.


103 Das, Senhati Kahini, 1933, Preface (Lekhaker Nibedan).

104 Mustaui, Ula,1926, Preface (Mukhobandha) and Dr. Khagendra Nath Basu, Maheswarpasa Parichay Khulna 1929. Preface (Granthakarer Nibedan).

105 Biswas, Goirala Gramer Itihas, 1915.

106 Trailokyanath Rakshit, Tamoluker Itihas, Tamoluk 1902, Preface (Bijnapan).


109 Basu, Daulatpur Bibaran, 1933, Author’s Introduction. Das’s foot-note to his own piece on Daulatpur pp 10-23.

110 Bhadra, Bhawaler Itihas, 1875; Chakraborty, Khaturar Itihas O Kushdwip Kahini, 1902; Kisorilal Sarkar, Hetampur Kahini, Birbhum 1910; and Annanda Prasad Chattopadhyay, Shibpur Kahini, Shibpur, Howrah 1919.


114 Siddiqui, Sirajganjer Itihas, 2004, The dargah of Shah Maqdu Yemni was associated with Shah Maqdu, a prince of Yemen; the dargah of Abdul Mahmud was associated with Shah Abdal Mahmud; the dargah of Shah Kamal at Bhuinya Nanya was associated with one Shah Kamal who was said to come from West – according to one belief from Baghdad—and settled here. In addition to the portion of his estates enjoyed by his descendants there was another part reserved for a snake after his wife’s claim that she once gave birth to a snake; these descendants continued to pay revenues for both parts even at the time of author, pp 554–555.

115 Sarkar, Kesari, 1916. At the time of Akbar Mansingh came to Kesari, visited the images of Sarbamangala and was so impressed with its piety and beauty that he ordered the local Zamindars to build a temple for the deity and granted lands necessary for its maintenance, pp 29-30.


117 Ibid, pp 24-25. The King Tamradhaja dug this pond and constructed a brick building in it and then proceeded to complete the necessary rituals, water from within gushed out and everything was drowned only the pinnacle of the house remaining visible.


119 Ibid, pp 579 - 580

120 Sen Deb Barma, Bogurar Itihas, 1912, pp 10, 11


123 Bhagabati Charan Bandhopadhyay, Coch Beharer Itihas, Coch Behar 1881, 1884; Reprint Calcutta 1987. p 44.


139 Sen *Bakla* 2002 pp 26 - 72.

140 *Ibid*, pp 133 - 134.


159 *Ibid*, p 222.

160 *Ibid* p 222.

161 *Ibid* p 255.


179 *Ibid*, p 44.


185 Ibid, pp 189 - 194.


195 Roy, Subarnagramer Itihas 2001, pp 45, 48, 56, 64.


202 Ibid, p 484.


205 Ibid p 168.


209 Ibid, p 911.


211 Ibid, pp 91, 92, 93, 98 - 99.

212 Ibid, pp 121 - 127.


"Charka amar bhatarput charka amar nati. Charkar daulate ami duare bandhi hati."


218 *Ibid* pp 111 - 121, 128.


244 Ibid, vol I, p 293.


246 Sen, Bakla, 2002, pp 121 - 123.


253 Ibid, pp 90 - 94.


256 Ibid, p 293.


258 Ibid, pp 337 - 352.


262 Mitra, Birbhumer Itihas vol I, 1936, p 92.

263 Ibid, pp 142 - 143.


266 Ibid, p 65.

267 Sanyal, Darjeeling Itihas, 2005, pp 21, 32-34.

268 Bandopadhyay, Coch Beharer Itihas, 1987, p 70.


Ibid, p 310.


Roy, *Faridpurer Itihas*, 2006, pp 215 - 216. The author’s calculation that parganatishan started from 1102/3 A.D. was wrong; it should be 1202/3 A.D.


Ibid, pp 569 - 572.

Ibid, p 349.


Ibid, pp 44 - 49.

Ibid p 66.

Ibid, pp 106, 211.

Ibid p 135.


Ibid, pp 326, 327.

Mitra *Birbhumer Itihas* vol I, 1936, pp 94 - 96.

Ibid vol II 1938, pp 5 - 25.


319 Bhadra, *Bhawaler Itihas*, Introduction (*Upakramanika*)


328 Ibid, pp 145 - 158

329 Putatunda, Chandradwiper Itihas, 1913, pp 1-2.


335 Ibid, p 58.


340 Basu, Maheswarpasha Parichay, 1929, p 158.

341 Hirendra Nath Majumdar, Lohagara Kahini, Calcutta, 1930 pp 284 - 287.

342 Basu, Daulatpur Bibaran, 1933, p 58.

343 Das, Senhati Kahini, 1933, pp 71 - 74.

344 Bhattacharjee, Santipur Parichay, vol II pp 88 - 103.

345 Ibid, p 110.

346 Ibid, p 113 - 122.


350 Ibid, p 5.


352 Chakraborty, Khaturar Itihas O Kushdwip Kahini, 1902, p 2.

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