

Charas is ordinarily used with the prepared tobacco to make it soft and easy of smoking.

As regards bhang massala, please refer to answer to question 15.

30. Ganja and charas are usually smoked in company. Bhang is taken both in solitude and in company. Habitual moderate consumers of the *bhadra loka* class and many cultivators take ganja in solitude. The consumption of ganja and charas is mainly confined to the male sex and not to any particular period of life. It is not usual for children to consume any of these drugs.

Bhang is used by both males and females. The latter take it mostly as a medicine.

31. The habit of consuming ganja and charas is easily formed. Once formed, it is difficult to break it off. In case of consumers frequently associating themselves with veteran consumers or obtaining ganja with little or no cost, the moderate habit has the tendency to develop into the excessive habit.

Bhang is much more harmless in this respect.

32. The only social ceremonies in which ganja is used by the people of this district are locally known as "Trinather mela" and "Gorakyanather puja." "Trinath" is a change for Trailakyanath or Mahadeb. The mela is a social gathering in honour of the deity Mahadeb. Hence the name "Trinather mela." The ceremony of worship is not gone through on such occasions, nor is there any specific time for it. It is held after nightfall in the houses of Hindus of all classes. It has now almost fallen into disuse among the higher classes of the community. A few of the *bhadra lokes* now allow the ceremony to be performed at the special request of their dependants of the lower class. There is no idol made on this occasion, as is generally done for other pujas. The people congregate in an open space of the house or in an outer room, where, in front of the assembled men, a pice worth of ganja, of oil, and of betels and nuts are kept ready. With the oil a lamp is lit and with the ganja three kalkis or chillums are prepared and placed before the lamp. The people then begin to sing *Baulah* songs in a chorus, and, while so singing, the persons, three at a time, smoke the three chillums. The ceremony is over with the extinction of the lamp, and the persons then disperse to their own houses. No Brahmin is required for this ceremony, nor do the females take part in the proceedings.

Siddhi or bhang is used on the occasions of Gorakyanather puja and Nowami Dasserah. Goraknath signifies the deity that protects the bovine species. When a cow brings forth its first calf, the deity is invoked for her well being, and also for oblations offered for the blessings thus conferred on the family. Accordingly, on the 20th day after the birth of the calf, a ceremony is held for the worship of the god. On this occasion pills or balls are made of bhang powder or paste mixed with the milk of the cow and sugar. The pills are then distributed among the cowherds and others, who chant a legend of Goraknath. The pills or balls are eaten after the chanting ceases.

On the third day of the Durga puja festival (Nowami), bhang or siddhi is drunk by persons of all classes and ages in the Hindu community, and the same custom is repeated on the following day, Bijaya Dosami, after the ceremony of the immersion of the idol. The custom is not now universally observed. The use of the drug in connection with these customs is regarded essential and is temperate. It is not likely to lead to

the formation of the habit of indulging in the drugs, nor is it otherwise injurious.

33. The consumption of ganja and charas is not favourably regarded by the people, and, in the case of excessive consumers, the general feeling is one of aversion. They are called *ganja-khors* from the fact of their always having a peevish and irritable temper. The Hindus are a peace-loving nation, and anything that tends to disturb their peace of mind is disliked by them. There is no such feeling in regard to the drinking of bhang.

To the Muhammadans, the use of any narcotic is forbidden by their religion, and they look with abhorrence on those that are addicted to it.

The custom of worshipping the hemp plant is not prevalent in this district.

34. It would be a serious privation to the habitual excessive consumers as also to the labouring classes habituated to a moderate use of the drug to forego its consumption. The habitual excessive consumers will be driven to the necessity of resorting to some other kind of narcotic more deleterious and expensive, say dhatura and opium. The moderate consumers of the labouring classes will be deprived of a stimulant in which they find soothing relief from the bodily pains caused by hard labour. For example, the Jaulahs, or fishermen, who, by the very nature of their calling, are required to remain in water for the most part of the day, smoke ganja to invigorate their system, and to deprive them of the drug would be to interfere with their means of livelihood.

35. No; it would not be feasible to prohibit the use of any or all of these drugs. The drug would be consumed illicitly. It is hopeless to attempt prohibition by legal enactments. The prohibition would occasion serious discontent among the consumers, particularly among the excessive and moderate consumers of ganja and of bhang, in certain localities, where it is used as medicine or in connection with the social or religious ceremonies, such as have been described above. The prohibition would lead to rioting. The suppression of the trade in ganja would be followed by recourse to dhatura and opium.

36. No.

37. Yes; ganja-smoking acts more instantaneously on the brain than charas-smoking.

38. No.

39. The smoking of ganja and charas is certainly a less injurious form of consumption than eating or drinking the same. Very few resort to the latter practice when smoking failed to produce sufficient intoxication.

40. Yes; the use of bhang is prescribed on account of its medicinal qualities by the kabirajes. Ganja is used in the preparation of oil by a certain class of native doctors. In cattle diseases bhang is used.

41. The moderate use of ganja or bhang may be beneficial in its effects of one or the other kind as described in (a), (b), and (c). Bhang is used as a food accessory or digestive by the *bhadra lokes* and up-country men, and also for the preservation of health. The labouring classes smoke ganja to obtain staying-power under severe exertion or exposure, or to alleviate fatigue.

Both ganja and bhang, but specially the latter, is used as a prophylactic for cholera.

43. Yes.