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ON

THE WOOLLEN FABRICS

OF

BENGAL

BY

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PREFACE.

THIS report has been prepared in accordance with Government of India order No. $\frac{18}{20-1}$, dated the 21st July 1897. It is based on district reports and is supplemented by information obtained personally by the writer. The information given in the report is confined to industries that are indigenous.

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and Agriculture, Bengal.*

The 25th October 1899.



TABLE OF CONTENTS.

	Page.	Para.
I.—Introductory remarks	1	1—3
II.—Sheep	1—3	4—8
III.—Distribution of the woollen industry	3—9	9—36
IV.—Manufacturers of woollen fabrics—their social and professional status	9—14	37—47
V.—Chief centres of the industry	14	48—49
VI.—Woollen fabrics—their prices	15—17	50—58
VII.—Processes followed in the manufacture of woollen goods—appliances used and their cost	17—31	59—104
VIII.—External and internal trade—disposal of goods	31—35	105—129
IX.—Suggestions for improvement	35—37	130—133

APPENDIX.

List of villages, &c., where woollen goods are manufactured.

WOOLLEN FABRICS OF BENGAL.

I.—INTRODUCTORY REMARKS.

THE woollen industry, like the cotton industry, is made mention of by many of the earliest classical writers of India. In the Institutes of Manu, wool is mentioned in connection with the sacrificial thread of the Vaisya. But centuries before this, wool was known to and used by Indians for both religious and domestic purposes. Weaving, spinning, and platting were known to the primitive Aryans, and furs, skins, and woollen fabrics were made into garments by them. From the Rig Veda, for instance, it will appear that a woollen strainer was used in the ceremony of preparing the *soma* juice. The following translation of two verses of a Vedic hymn, describing the process by which *soma* juice is prepared, is taken from Mr. R. C. Dutt's *Ancient India* to illustrate the use of wool in ancient religious rites :—

“ You (*i.e.*, *soma*) mix with water with a pleasing sound; and the fingers stir you over a woollen strainer, and filter you. Your particles are thrown up then, and a sound arises from the woollen strainer.”

“The woollen strainer is placed on a vessel, and the fingers repeatedly stir the *soma*, which sends out a sweet stream into the vessel.”

2. From other passages also in the Rig Veda, it would appear that the manufacture of woollen fabrics formed a regular industry during the Vedic period, *e.g.*, in passage X, 26, 6, the weaving and bleaching of sheep's wool is attributed to the god Pushan, who was the god of shepherds.

3. Proceeding to a later period of Indian history, the great Chinese traveller, Houen Tsang, in his remarks about the people of India, states that they wore garments (*kambala*, *i.e.*, blankets) woven from the hair of animals. In the Puranic period also, Yajnavalkya speaks “of woollen and cotton fabrics, of skilfully woven fabrics, and fabrics covered with wool, as also of silken stuffs and fabrics made of fibres” (II, 182, 183). The art of felting also appears to have been known and practised in ancient times.

II.—SHEEP.

(a) *Breed.*

4. Little is known of the different breeds of sheep in these Provinces. The district reports now received do not throw any light on the matter, but from what the writer has been able to gather from his own observations, it may be stated that the sheep of Bengal hardly differ in their form, size, coating, or height. They are, with the exception of the Patna

Woollen Fabrics of Bengal.

breed, a diminutive class of animals covered more with what may be called short coarse hair than wool. The Patna sheep, on the other hand, are larger and yield wool of a fair quality, but even their staple appears to be too coarse and short to be of much use in the manufacture of high-class goods. They measure on the average a little over 2 feet in height and about the same in length, while the sheep of Lower Bengal measure under 2 feet in height and about 2 feet in length.

5. The prevailing colours are brown and black. Different vernacular names are given to the animals in different parts of the country according to their colour and markings, e.g., in Bihar an all-black sheep is called *choicsa*; an all-tan-coloured sheep *balla*; a piebald sheep *kabri*; a sheep with a brown face and tan body is known as *labi*; one with a black face and tan body is known as *bhori*, and so on.

(b) Number and outturn.

6. In a Province like Bengal, where statistics of live-stock are not available except for districts or parts of districts which have been cadastrally surveyed, it is not possible to make an estimate of the number of sheep or of the quantity and value of the wool obtained from them.

(c) Mode of rearing and tending.

7. Little or no care is taken of sheep in these Provinces. Owing to the contraction, or rather disappearance, of grazing grounds in the neighbourhood of villages—a result brought about by the gradual extension of cultivation, the *Gareries* (proprietors of sheep) generally send away their flocks for a short time for grazing far away from their own homes. As a rule, they take them to the nearest jungles, where they find grazing for about three months. In some cases, the sheep are taken away in October or November. They are brought back in January or February, and are then fed on the stubble left on the *rabi* field. During the rest of the year, they feed on the grass that may be available on waste lands in the vicinity of villages. In other cases, from December to June, the sheep are put to graze on fields where the crops have been already cut, chiefly on *chur* lands, and during the rains they eat wherever they can find food. Artificial food is rarely given, and no shepherd ever thinks of growing green fodder for his sheep. Gram is said to make the wool coarse, but it is not known how much truth there is in this statement. With such poor feeding, it is surprising to find sheep in these Provinces in the condition in which they are to be found. The owners have generally to pay for their grazing.

Woollen Fabrics of Bengal.

For a herd of 100 sheep or more, they generally pay Rs. 2 or Rs. 3 for the season to the person on whose lands the sheep are grazed. There is also a custom of giving one sheep from each herd as the fee for grazing, whether the herd be large or small. There are many *raiya*s, however, who are able to appreciate the manurial value of sheep-folding, and who would even give the shepherd a little fee to ensure their lands being grazed down periodically. When fodder becomes scarce in a dry season, the sheep die off in large numbers and entail very severe loss on the owners. As a rule, the members of the family tend the flock, but frequently, especially in the case of larger herds, shepherds are hired, getting as their wages their board and about 8 annas to 1 rupee per month.

8. As with feeding, so with breeding, no care at all is taken by the shepherd. The rams are never separated from the ewes, and no selection is made as regards the serving tup. No attempt is made to weed out deformed, barren and misshaped ewes, and lean and sickly rams. The good and bad animals are allowed to roam about together. Under such conditions, it cannot be wondered at, that the breed of Bengal sheep is, as a rule, most degenerate. It must, however, be remembered that the climate itself is unsuitable to sheep-breeding.

III.—DISTRIBUTION OF THE WOOLLEN INDUSTRY.

(a) Numbers engaged in the woollen industry according to the Census of 1891.

9. The following table, extracted from the Census Report of 1891, will show the numbers engaged in the woollen industry in each district of these Provinces in 1891:—

DISTRICT.	Carpet weavers and sellers.	Shawl weavers and sellers.	Blanket weavers and sellers.	Woollen-cloth manu- facturers and dealers.	Woollen-yarn spinners and sellers.	Fur dealers.	Felt and pashm workers and sellers.	Total.
1	2	3	4	5	6	7	8	9
Burdwan	4	54	87	35	4	...	...	184
Bankura	...	8	196	...	...	...	...	204
Birbhum	...	4	79	1	...	4	...	88
Midnapore	...	3	181	...	...	...	...	184
Hooghly	1	183	1	39	...	...	...	224
Carried over ...	5	252	544	75	4	4	...	884

Woollen Fabrics of Bengal.

DISTRICT.	Carpet weavers and sellers.	Shawl weavers and sellers.	Blanket weavers and sellers.	Woollen-cloth manufacturers and dealers.	Woollen-yarn spinners and sellers.	Fur dealers.	Felt and pashm workers and sellers.	Total.
1	2	3	4	5	6	7	8	9
Brought forward ...	5	252	544	75	4	4	...	884
Howrah ...	...	2	9	...	...	...	...	11
Calcutta ...	...	...	...	7,743	...	...	...	7,743
24 Parganas ...	...	...	15	...	...	...	...	15
Nadia ...	...	31	72	...	...	...	...	103
Jessore ...	...	30	10	21	2	...	...	63
Murshidabad ...	...	...	437	...	...	...	...	437
Khulna ...	...	2	...	...	...	...	...	2
Dinaipur ...	...	...	5	...	...	...	...	5
Rajshahi ...	...	...	117	...	...	...	...	117
Rangpur ...	...	...	...	...	...	...	...	...
Bogra ...	...	2	...	3	...	...	...	5
Pabna ...	...	...	14	...	...	...	...	14
Darjeeling ...	...	...	3	...	...	...	...	3
Jalpaiguri ...	3	3	28	...	...	...	...	34
Dacca ...	...	28	...	530	...	...	...	558
Faridpur ...	...	...	...	...	...	...	...	...
Backergunge ...	...	2	...	...	...	...	...	2
Mymensingh ...	...	...	...	...	...	...	...	...
Chittagong ...	38	...	...	...	...	...	...	38
Noakhali ...	...	1	...	...	...	...	...	1
Tippera ...	...	...	...	...	...	...	...	...
Chittagong Hill Tracts...	...	...	...	...	...	...	...	...
Patna ...	3	128	1,420	9	...	...	...	1,560
Gaya ...	...	40	5,145	...	40	...	...	5,225
Shahabad ...	...	187	14,443	...	...	...	...	14,530
Darbhanga ...	19	...	941	...	...	...	...	960
Muzaffarpur ...	...	4	1,550	...	...	...	...	1,554
Saran ...	...	97	3,117	...	...	...	...	3,214
Champaran ...	263	...	559	...	...	...	6	828
Bhagalpur ...	...	11	1,179	...	...	...	...	1,190
Monghyr ...	...	...	1,198	...	...	...	...	1,198
Purnea ...	40	...	1,263	...	...	...	...	1,307
Malda ...	...	7	3	19	...	...	...	29
Sonthal Parganas ...	...	2	124	...	...	...	...	126
Cuttack ...	...	25	6	1	...	...	34	66
Puri ...	...	...	2	...	...	...	...	2
Balasore ...	...	...	16	...	...	...	...	16
Angul, including Khondmahala.	...	...	...	...	...	...	...	...
Hazaribagh ...	...	5	82	...	...	...	...	187
Ranchi ...	...	1	2,724	...	47	...	...	2,772
Manbhum ...	...	...	8	22	...	...	...	30
Singhbhum ...	...	...	26	...	...	77	...	103
Total ...	871	864	35,060	8,423	93	81	40	44,932

Woollen Fabrics of Bengal.

10. It must be pointed out, that the numbers given above do not represent the actual workers only, but also all their dependants. The total number dependent on the woollen industry in these Provinces at the time of the last Census amounted to 24,158 males and 20,774 females, making a total of 44,932 souls altogether. On comparing these figures with the following figures, showing the numbers engaged in other industries, viz., 1,092,577 persons in the cotton industry, 462,483 persons in earthen pottery, 333,503 persons in carpentry, 322,708 persons in gold and silver work, 325,733 persons in iron works, 308,358 persons in cane, bamboo and matting work, and 345,766 persons in leather and hide work, it will be seen that the woollen industry occupies a very insignificant position as compared with the other industries of these Provinces, and falls very short of its languishing sister industry in cotton. The figures also show that in 1891, as now, the largest number were engaged in the manufacture of woollen blankets, the numbers engaged in other woollen manufactures being but nominal.

(b) Numbers engaged in the woollen industry as returned by District Officers.

11. Accurate information is not available regarding the number of persons engaged in the manufacture of woollen goods. Extracts from the reports of District Officers are, however, subjoined, which will give a general idea of the extent of the industry present:—

12. "The manufacture of coarse blankets is carried on by a few low-class up-country people, called Burdwan. *Ganderies* or *Bheriwallas*."

13. "There are three families at Hushnabad in thana Suri, one family at Elambazar in thana Bolpur, and six persons within the jurisdiction of thana Maureswar,—in all about 15 persons who are engaged in this business. The women assist in preparing the twist."

14. "The industry in woollen fabrics is confined to about 60 families of the *Bherial* caste in Lokepur and Bankura. to about 20 families of the same caste in Kendodee. These people were originally emigrants from the Gaya district, but they have now cut off all connection with their native district, and have made Bankura their permanent home. Each of these families has about 100 sheep."

15. "The Subdivisional Officers of Contai and Tamluk were asked to furnish necessary information as to whether any such industry was carried on in their jurisdictions, but in those subdivisions as well as in Ghatal, no form of the woollen industry exists. In the Sadar subdivision,

Woollen Fabrics of Bengal.

the woollen work is carried on only in Kharpael Bazar in the town station of Midnapore, and it is confined only to the manufacture of blankets by a limited number of people. Their number is estimated to be 80. They came from the North-Western Provinces, and have settled down in the town."

16. "From enquiries made it seems that the weaving of woollen materials plays a very small part among the local industries, there being only a few families who manufacture blankets at Krishnagar, Santipur, Kushtia, Moheshganj, Mateari, Bangaljee, and Hatra."

17. "The persons engaged in the industry number about 370. Of these, more than 300 reside in the Jangipur subdivision in the north of the district, and the trade centres round the town of that name."

18. "No woollen fabrics are manufactured in the Sadar, Jessore, Narail, Magura, and Bongong subdivisions of this district. The woollen industry in subdivision Jhenida is located at Purahate Bazar on the Kumar river, 10 miles north-west of Jhenida, and is in the hands of a few families of the Ahiri Gowala caste, who came originally from Arrah and have been settled here for the last 40 years or thereabouts."

19. "There are only 34 houses of *Gareries*, and they reside close to the district courts. Of these 34 houses, containing a population of about 62 souls, only 9 devote their entire time to the manufacture of blankets. Twenty-seven others manufacture blankets in their spare moments, as they are mostly employed as chaprasis, punkha-pullers, etc. The rest are infirm old people, or are children."

20. "The number of *Gareries* in the district is by no means large. They are scattered all over the district. There is no woollen industry carried on in Dinapore. The manufacture of *kalins* and *asnis* is carried on a small scale in the town of Patna."

21. "The manufacture of country blankets is carried on in all parts of the district, and the manufacture of *kalins* or *galichas* is practically confined to the villages of Obra and Koraiपुर and the town of Daudnagar in the Aurangabad subdivision."

22. "There are only 14 or 15 houses of blanket-weavers in Shahabad. Arrah."

23. "The *Gareries* who weave blankets are a comparatively small class, amounting to about 600 persons, scattered throughout the district."

Saran.

Woollen Fabrics of Bengal.

24. "The number of blanket-weavers, as ascertained at the census of 1891, was 559. About 306 families now do the work of weaving blankets, and the number of persons who are actually engaged in the trade is males 603, females 397—total 1,000. It should be remembered that as the trade is not a profitable one, the persons in a family of weavers, who are strong and fit for hard labour, do not weave but cultivate the soil or earn their livelihood by other manual labour. The weavers also are not engaged in the trade throughout the year."

25. "The total number of blanket workers may be approximately taken as 2,000. Muzaffarpur thana and Paru thana supply half this number."

26. "The number of *Gareries* engaged in the woollen industry, as given in the census of 1891, are as follows:—

			Male.	Female.
Darbhanga	...	...	866	740
Bahera	...	...	955	1,007
Roserha	...	...	606	452
Madhubani	...	...	...	...
Beniputti	...	...	...	...
Khajauli	...	...	...	...
Phulparas	...	...	...	...
Samastipur	...	...	731	1,037
Warisnagar	...	...	1,221	1,348
Dalsingserai	...	...	498	558
Total	...	...	4,877	5,142
GRAND TOTAL	...	...	10,019	

The population of the district for 1891 was 2,801,955. Hence the *Gareries* form 375 of the total population. It would appear, however, from recent enquiries that there are about 353 *Gareries* in the Madhubani subdivision also."

27. "With regard to the numbers employed in the industry in the Sadar subdivision, about 30 men find a livelihood thereby; in the Jamui subdivision the work is carried on by about 30 families in three or four villages; in the Beguserai subdivision by about 65 men in 11 villages. Of these villages, Bagdobh, Laldearah, and Sonuma alone absorb 50 men, who are distributed among 18 houses."

Monghyr.

Woollen Fabrics of Bengal.

28. "The number of *Gareries*, i.e., shepherds, who both provide and spin the wool, is not given in the census of 1891 for the district of Bhagalpur, as apparently they do not constitute 1 per cent. of the district population. There are then less than 200 *Gareries* in the district of Bhagalpur. The reports, I have received, would confirm this view. The numbers are given approximately as follows:—

Sadar	...	...	136
Supaul	...	...	218
Madhipura	...	...	55
Banka	...	...	Nil.

giving a total of about 400 for the whole district. This number would, however, seem to include both the actual proprietors of the sheep and the shepherds proper, as well as the artizan class, who are employed in the process of manufacture. The locality most favoured by the *Gareri* caste is the north of the district in the Supaul subdivision. This is due to the fact that the sheep, if necessary, are imported from Nipal and Tirhut; and also, no doubt, to the superior advantages for grazing."

29. "The woollen industry is a very small one. There are professional blanket-weavers in the Katihar, Araria, Motihari, and Raniganj thanas. The best blankets are made at Katihar, where there are more weavers than in the other three thanas. The total number in Araria, Motihari, and Raniganj is only 35."

30. "The manufacture of woollen articles in this district is carried on to a very limited extent. In fact, there may be said to be no woollen manufacture proper. It is confined to one class only, called *Gareries*, who carry on their business in not more than a dozen villages in the whole district."

31. "The number of families that make a living by the industry is only 13, 10 of whom live in the town of Cuttack and 3 about 5 miles to the north of it."

32. "The manufacture of woollen fabrics is carried on on a very limited scale. There are only about 30 families of *Ganderias* in this district. They reside in villages Khergaon, Nura, Losingna, Giridih, Pachumba, Sinia, Sendwari, and Hisatoo."

33. "The total number of *Gareries* in this district, including Ranchi, Palamau, is put down in the last census report at 5,597, of whom 2,649 are males and 2,948 females. *Gareries* are found all over the district, except in

Woollen Fabrics of Bengal.

thanas Chainpur, Kochedega, Bissenpur, Toto, Sesai, Palkot, and Bano."

34. "The *Gareries* are mostly to be met in the jurisdiction of Palamau. thanas Daltonganj, Garhwa, Patton, and Chhatterpur. Their number is roughly estimated at 400 persons."

35. "Chaibassa, the district head-quarters, is the only place where the manufacture of woollen fabrics is carried on. There are altogether only 10 or 11 houses of *Gareries* here."

36. From the above, it will be seen that the industry though fairly distributed over these Provinces is generally unimportant. The number of families engaged in the industry is insignificant.

IV.—MANUFACTURERS OF WOOLLEN FABRICS: THEIR SOCIAL AND PROFESSIONAL STATUS.

(a) General remarks.

37. The woollen industries of these Provinces are practically confined to the manufacture of coarse country blankets. Woollen materials are not utilized for any other kind of clothing. In only a few districts in Bihar, the manufacture of carpets and rugs (styled locally *kalins* or *galchas*) is also carried on on a limited scale. The former industry is carried on by Hindus and the latter by Muhammadans. *Asnis* or small cushion seats are also made in some districts. *Namdars* or blankets of unspun wool are made in Arrah in the district of Shahabad.

(b) Manufacturers of blankets: their caste and social position.

38. The manufacturers of blankets are chiefly a class called generally *Gareries* or *Bheriwallas* (terms which simply signify that they are shepherds). They are also known in different parts of the country as *Gandaries*, *Goderias*, *Ganderyas*, *Garyas*, *Bherias*, *Bherials*, and *Bhuniyas*. They are a comparatively low Hindu caste of about the same rank in social life as the *Ahirs* or *Goallas*. It is said that the higher castes in Bihar drink water touched by them, but not from their earthen pots. It would appear, however, that in other parts of these Provinces, the Brahmans and other high castes would consider water touched by them as polluted. That they stand low in social estimation may be gathered from an adage prevalent in Bihar to the effect that the "*Gareri*, the *Ahir* and the *Pasi* are all slayers of truth." The *Gareries* to be found in Lower Bengal have chiefly emigrated from Bihar and the North-Western Provinces; those in Bihar are generally children of the soil, but they are not indispensable members of the village community. In

Woollen Fabrics of Bengal.

Bengal, they occupy even a lower position in the social scale than in Bihar. In the report received from Shahabad, it is stated that "they are strangely bonded in caste, as they have recognized chiefs for different local centres whom they call *Rauts*, and apparently a hierarchy exists amongst these chiefs." From some of the reports received, it would appear that besides the *Gareries*, the *Tanties* (weavers), the *Jugies* (weavers), and *Goallas* (cowherds) also manufacture blankets. Men of the *Koeri* caste also sell blankets. The *Tanties* and *Jugies* are Hindu weavers, who are also low in the social scale. The *Ahirs* occupy a position very similar to the *Gareries*, though they consider it a degradation to intermarry with them. The *Koeries*, who are generally cultivators, occupy a degraded place in Hindu society.

39. The following extract taken from the Hon'ble H. H. Risley's report on the "Tribes and Castes of Bengal" will further illustrate the place occupied in society by the *Gareries*. "*Gareri, Gadariga, Bhenrihar, the shepherd, goat-herd, and blanket-weaver caste of Bihar.*—*Gareries* appear to have no traditions, and cannot give any account of their origin beyond the vague statement that they came 'from the west.' It is possible that they may be an offshoot from the *Goallas*, differentiated by keeping sheep and taking to the comparatively degraded occupation of weaving, but I can offer no evidence in support of this conjecture, except the rather remarkable fact that *Gareries* will take both boiled rice (*kachi*) and sweetmeats, etc. (*pakki*), from members of the *Goalla* caste."

40. "The *Gareries* of Bihar are divided into four sub-castes—*Dhengar, Farakhabadi, Gangajali, and Nikhar.*"

41. "The practice of infant-marriage is firmly established among the *Gareries*. *Tilak*, consisting of a loin-cloth (*dhoti*), some *chupatties* and two or three rupees, is paid to the bridegroom on an auspicious day by the parents of the bride. The marriage ceremony is of the standard type. Polygamy is permitted to the extent that a man may marry a second wife if his first wife is barren. A widow may marry again by the *sagai* form. It is considered right for her to marry her late husband's younger brother if there is one, but she is not positively obliged to do so. Some say that divorce is not recognised. If a woman has an intrigue with a man of another caste, she is excommunicated and turned adrift, but indiscretions within the brotherhood admit of being atoned for by various modes of penalty awarded by the headman (*manjan*) and *panchayat*, and chiefly by a feast to the members of the caste. Others hold that divorce may be had on the oath of the husband, and that a divorced woman may marry again by *sagai*."

42. "In respect of religious and ceremonial observances, the *Gareries* generally conform to the usages of the *Vaisnava* sect, and

Woollen Fabrics of Bengal.

comparatively few *Saivas* are found among them. Many are followers of Darya Das, a *Gareri*, who founded a corrupt *Vaisnava* sect distinguished by abstinence from fish, flesh, and spirits. His disciples do not worship him as a deity, but simply regard him as their *guru* or spiritual guide. The *Purohits* of the caste are *Kananja*, or sometimes *Jyoshi* Brahmans; while *Bairagi* or *Dasnami* ascetics serve them as *gurus*. Their household worship, in which priests take no part, is addressed to Bandi, Goraiya, Dharam Raj, Narsingh, the Panch Pir, and Kali, to whom the males of the family offer cakes, rice boiled in milk, sweetmeats, and plantains on the 30th *Sravan*. The offerings are eaten afterwards by the members of the family, and the *deori* relations who can claim to participate in domestic worship. When a flock of sheep is sold, the *Gareri* keeps back a ram; and having assembled his brethren, sacrifices it to *Banjari*, after which its flesh is eaten by those who follow the *Saiva* ritual."

43. "The large majority of the caste find employment as shepherds, goat-herds, or blanket-weavers, and comparatively few have taken to cultivation."

44. "According to Dr. Wise, the *Gareri* is reckoned higher in rank than the *Ahir*, and equal to the *Majroti* and *Krishnaut* *Goallas*, with whom, as has been mentioned above, *Gareries* will eat both *kachi* and *pakki* food, and will smoke in the same *hookah*. It is not clear, however, that this intercourse is reciprocal, and that the *Goallas* will accept food on the same terms from a *Gareri*, while the fact that *Gareries* make wethers themselves must necessarily involve some measure of social degradation. In Bihar and Bengal, this caste is generally reckoned a clean one, from whose members a Brahman can take water; but in *Purniya*, says Buchanan, it is impure. The *Gareri* is often found working as a domestic servant, refusing, however, to carry bathing water for his master or to rinse his body clothes after bathing. He cannot, without incurring expulsion, serve as a shepherd with any but *Gareri* masters. He may, however, take household service with any class, even with Christians."

(c) *Manufacturers of blankets: their industrial position.*

45. The blanket-weaving industry like the cotton-weaving industry is not a profitable one; and although there are some *Gareries* who depend absolutely on the profits obtained from the rearing of sheep and the manufacture of blankets, the greater number have recourse to supplementary callings. They own and cultivate land, and at the same time keep up their peculiar occupation as a hereditary tradition. Some take up menial service, and in their spare moments follow their class occupation. The

Woollen Fabrics of Bengal.

women and children often do the greater part of the manufacturing work, while the men attend to other duties to supplement the small profits obtained from the woollen industry. There are some families who rear and tend their own flocks, cut and comb the wool themselves, weave it into blankets, and then dispose of the product in the local markets. These men are better off than those who have not sufficient capital to keep their own sheep, as the whole price of the cloth made by them is practically clear profit, the weaving instruments costing little or nothing. The weavers who buy the wool brought by dealers have to rest content with a smaller margin of profit. Rearers of sheep and weavers of blankets often supplement what they get by the manufacture of their cloth by selling their sheep. In this case, blanket-weaving really becomes merely a bye-industry of the *Gareries*, whose chief means of livelihood is the breeding and sale of sheep. Such men are much more prosperous than those who confine themselves to the manufacture of cloth. It does not become necessary to betake themselves to other means of livelihood. As a rule, however, the *Gareries* as a class occupy but a low industrial position. There are some, as stated above, who are prosperous, and are even wealthy, owning large flocks of sheep. There is one *Bherihar* in Muzaffarpur who is reported to be worth Rs. 10,000, and there may be a few others as wealthy in Patna and Gaya and in some other Bihar districts. The generality, however, are poor. From many enquiries made personally and from the reports received, it does not appear that the ordinary profits of a *Gareri* much exceeds Rs. 5 per month. The low profits obtained from the indigenous industry are due no doubt to the small demand for the indigenous product. Woollen materials, as a rule, are not used for clothing by the great mass of the people, and those that can afford to don such materials prefer the cloth which is manufactured in Europe. Even with regard to blankets, the better classes much prefer the superior-made European article to the coarse home product, the sale of which is thus limited to poor villagers, who can ill afford to pay prices which will give a substantial margin of profit to the manufacturers.

Woollen Fabrics of Bengal.

(d) *Distribution of the Gareries, the chief caste engaged in the manufacture of blankets.*

46. The following statement shows the number and distribution of the *Gareries* in 1872, 1881, and 1891:—

DISTRICT.	1872.	1881.	1891.
1	2	3	4
Burdwan ...	6	116	104
Bankura ...	...	60	...
Birbhum ...	1	33	19
Midnapore ...	236	1	...
Hooghly ...	2	44	47
Howrah ...	...	...	6
24 Parganas ...	50	...	89
Calcutta ...	...	...	352
Nadia ...	1	217	4
Khulna ...	...	...	1
Jessore ...	...	...	...
Murshidabad ...	224	652	658
Dinajpur ...	...	16	7
Rajshahi ...	...	10	18
Rangpur ...	1	...	1
Bogra ...	1	...	10
Pabna ...	13	...	7
Darjeeling ...	...	37	44
Jalpaiguri ...	...	11	16
Cooch Behar ...	...	23	...
Dacca ...	...	9	50
Faridpur ...	1	...	9
Backerganj ...	...	...	...
Mymensingh ...	3	23	14
Chittagong ...	...	...	...
Noakhali ...	...	...	...
Tippera ...	...	...	...
Chittagong Hill Tracts ...	...	...	24
Patna ...	10,144	9,713	8,524
Gaya ...	14,381	15,633	14,607
Shahabad ...	18,259	24,055	22,174
Tirhut ... { Muzaffarpur	...	10,530	10,439
... { Darbhanga	16,855	10,491	10,019
Saran ...	7,070	9,881	10,730
Champaran ...	8,759	6,805	7,441
Monghyr ...	4,471	6,009	4,557
Bhagalpur ...	4,116	7,846	4,299
Purnea ...	2,850	4,872	5,419
Malda ...	65	310	107
Sonthal Parganas ...	112	630	418

Woollen Fabrics of Bengal.

DISTRICT.	1872.	1881.	1891.
1	2	3	4
Cuttack	354	103	.....
Puri	.....	29	.....
Balasore	123	.....	.....
Angul and Khondmahals	.....	.....	.....
Hazaribagh	.....	935	406
Ranchi	3,124	4,788	5,597
Singhbhum	67	287	155
Manbhum	.....	5	7

(e) *Manufacturers of kalins, asnis and namdahs : their social and industrial position.*

47. Muhammadans carry on the manufacture of *kalins* or *galichas* and *asnis*. They are often known as *kalinbafs*. They are of the *Sunni* class, and occupy a fairly good social position. They do not rear their own sheep, but generally buy the wool. Their industrial position is also very fair, as the goods turned out by them find a good sale in local fairs and markets, and are also often exported. Their profits are much more than those of the *Gareries*, and they are therefore not obliged to seek other occupations for their livelihood. The manufacture of *namdahs* is confined to a few Muhammadan butcher families in Arrah in the district of Shahabad, who are in fairly good circumstances.

V.—CHIEF CENTRES OF THE INDUSTRY.

48. The higher form of the woollen industry, viz., the manufacture of carpets (i.e., *kalins* or *galichas* and *asnis*), is confined only to a few districts of Bihar, notably Gaya and Patna. In Gaya, the places specially noted for *kalins* or *galichas* are the villages of Obra and Koraipur and the town of Daudnagar in the Aurungabad subdivision. It is reported, that the industry used to be carried on in former years in many more villages in the same neighbourhood, but it is now practically confined to these three places. The best carpets are said to be made at Obra. These find their way to Calcutta, and are to be seen ordinarily in many of the local fairs at Bihar. In Patna, the manufacture is chiefly confined to the city itself. A large number of carpet shops may be seen in the Sultanganj *mahalla* of the city.

49. With regard to the manufacture of blankets, which forms the main woollen industry of these Provinces, it may be said, that the

Woollen Fabrics of Bengal.

industry is not centralized at all. In some district reports, names have been given of the villages and thanas in which blankets and other woollen goods are manufactured, and these will be found compiled in a statement appended to this report; but it is not correct to say that there are any places of manufacture which can be called special centres of the industry. Blankets are made in all parts of a district, i.e., wherever there are villages of shepherds. It may be noted in passing that in Bengal Proper, the industry does not appear to be indigenous either at present or in the near past. The woollen manufacturers of Bengal are entirely immigrants from Bihar and the North-Western Provinces, chiefly from Gaya and Patna, who seem to have settled down in different parts of Bengal about half a century ago. In Bihar itself, the industry would appear to extend over the Patna and Bhagalpur Divisions as far east as Purnea.

VI.—WOOLLEN FABRICS: THEIR PRICES.

50. The woollen goods manufactured in these Provinces may be considered under the following heads—

- (a) Carpets, and
- (b) Blankets.

51. Carpets are known in the vernacular as *galichas* or *kalins*. They are generally piled. Small carpets, not piled, are known as *asnis* or *ashnas*.

(a) *Carpets.*

52. *Galichas* or *kalins*.—Piled carpets are made in Bihar by a special sect of Muhammadans, known as *Kalinbafs*, who belong to the *Sunni* class. They are used exclusively by the well-to-do Hindus and Muhammadans, and the trade in the article is therefore comparatively small. The quality of the *kalins* of Bihar is pretty fair, but it is not equal to that of similar manufactures of Mirzapur and other places in the North-Western Provinces, where the carpets turned out are far superior. These carpets are often made of pure cotton, but frequently wool is mixed with cotton or else wool alone is used. They vary a great deal in their size, colour, texture and design. The prices also vary a great deal, ranging according to size, and quality from Rs. 2-8 to Rs. 500 or Rs. 600, and even more.

The usual size of a carpet used as a covering for beds is 7' x 4'. The price of such a carpet ranges from Rs. 6 to Rs. 80 according to texture.

Woollen Fabrics of Bengal.

The designs ordinarily met with are:—

- (a) Bird's eye pattern (*Jaldar*).
- (b) Damask pattern (*Phuldar*).
- (c) Persian carpet pattern (*Iran*).
- (d) Mat pattern (*Haus Hassia*).
- (e) Shawl pattern (*Kashmiri*).
- (f) Akbar Shahi.
- (g) Ali Masjid.

* All kinds of colours are used for these carpets.
53. *Asni* or *ashnas*.—These are small carpets made generally in square pieces to serve as seats or cushions. Their prices vary from 8 annas upwards, and the patterns vary according to taste. *Asni* is the name given to the article in Bihar, and *ashna* in Bengal. These seats are generally used during meals and at the time of prayer. They are made of pure wool, or a mixture of wool and cotton, and often of cotton alone. One man working the whole day is able to finish one *asni*, costing about 8 annas, in one day. Such an *asni* would measure about two feet square.

(b) Blankets.

54. Blankets are known in the vernacular as *kamals* or *kambals*. They are made of all wool, and are always of a very coarse and rough texture, but they are well suited to the wants of the poorer classes, as they are warm and cheap and fairly durable also. The better-made ones are used by the middle classes. Blankets are also manufactured as coverings for horses and as warm body-cloths for bullocks. Blankets when made of unspun wool, are called *namdas*. Narrow strips of blankets are also made for the neck and used as mufflers. The latter manufactures are chiefly to be found in Bihar.

55. The wool is either purchased or obtained from the *Gareri's* own flock. The wool of both rams and ewes is used, that of young sheep being considered the best. A female with young is said to give very coarse wool and almost unfit even for weaving blankets. It is stated by many *Gareries* that gram-feeding makes the wool of sheep very coarse.

56. As a rule, patterns are not attempted in making blankets; long strips are woven on the loom and then sewn together to form a complete blanket, which may be white, black or grey. There is no attempt made even at ornamentation, and the colour generally depends upon the colour of the wool, though the yarn is sometimes dyed. Occasionally black and white stripes and checks may be seen, which are produced from the natural black and white wool.

Woollen Fabrics of Bengal.

57. The size of blankets varies. The following measurements have been given from different districts:— $6' \times 4'$, $6' \times 4\frac{1}{2}'$, $6\frac{1}{2}' \times 4'$, $6\frac{1}{2}' \times 4\frac{1}{2}'$, $7' \times 4'$, $7\frac{1}{2}' \times 6'$, $9' \times 7\frac{1}{2}'$:—From notes taken personally, it may be stated here that the usual size of a finished blanket is $6' \times 4\frac{1}{2}'$.

58. The prices vary according to the size and quality of the blankets. Quotations have been received of figures ranging from 8 annas to Rs. 4. Ordinary blankets measuring $6' \times 4\frac{1}{2}'$ sell for Re. 1 to Re. 1-4. Such low prices leave little or no margin of profit to the manufacturer. An ordinary blanket of the kind mentioned above would take about 2 to $2\frac{1}{2}$ seers of wool, which, valued at 5 annas a seer, would cost about 12 annas. The average price of such a blanket being Re. 1-2, the profit to the manufacturer per blanket would amount to 6 annas. From local enquiries made by the writer, it would appear that 12 blankets may be correctly estimated as the usual outturn per month. Two men being employed on the work, the wages per man amounts to Rs. 2-4. It is therefore not surprising to find that the *Gareries* have to look to other means of support. Those that do not have to purchase wool, but use the produce of the sheep they rear themselves, get practically the whole price of the cloth manufactured by them as clear gain, as the cost of maintenance of the flock is generally covered by the sale of sheep, and the weaving appliances cost next to nothing. Such men, as has been stated in a preceding paragraph, earn ordinarily from Rs. 5 to Rs. 6 per mensem. Of course many with a large business earn much more, but these are exceptions.

VII.—PROCESSES FOLLOWED IN THE MANUFACTURE OF WOOLLEN GOODS: APPLIANCES USED AND THEIR COST.

(a) General Remarks.

59. The processes of manufacture of woollen fabrics are very simple. Even in the manufacture of the higher class *kalins* or *galichas* very primitive instruments are used, and no attempt is made at improvement of design or patterns of any kind. Consequently these carpets of Bihar are much inferior to those made by the weavers of the North-Western Provinces, and cannot compare with the ordinary jail-made manufactures of Bengal. In the matter of blankets, the processes are still more primitive. Ornamentation is seldom resorted to. Sometimes black and white wool may be found mixed together, several lengths of black thread being placed in the warp at regular intervals. A red dye is occasionally used, the woollen thread being dyed before use, and stripes or patterns of red are then inserted in the weaving; but the weavers as a class are altogether unacquainted with the higher forms of weaving.

Woollen Fabrics of Bengal.

(b) Mode of Manufacture.

(1) Blankets.

60. The different stages in the manufacture of blankets are so fully described in the report received from Gaya, that the writer cannot do better than reproduce that description in its entirety, supplementing it with information obtained personally and from reports received from other districts.

61. The whole process may be conveniently divided into the following stages, viz.—

First.—The shearing of the sheep;

Second.—The scutching of the wool;

Third.—The rolling of the wool;

Fourth.—The spinning of the woollen thread;

Fifth.—The weaving of the cloth; and

Sixth.—The manufacture of the blanket, &c., by sewing the pieces (*patla* or *patti*) of cloth together.

Shearing.

62. As a preliminary measure, the sheep are washed. No soap or soda, or chemicals of any other kind are used, and the washing is generally done in a very superficial way. The sheep are then exposed to the sun for about 4 or 5 hours and shorn. Both the washing and shearing are done by the men. If the day be windy, the sheep are taken inside the house, but otherwise they are clipped in the open field. It takes only a single man to shear a sheep, and one man can shear 8, 10, or even 15 in a day. If the sheep are small sized, 20 may be shorn in a day. The animal is held between the shearer's legs, and the wool cut by a *hansua* or *hansuli*, a small instrument like a sickle, which consists of a highly curved iron blade with a wooden handle. Shearing is also done with a pair of scissors, known in the vernacular as *kanchi*, which is about 8 to 10 inches in length. The latter is a very tedious process, as the wool can only be taken off in small pieces at a time.

63. Sheep in Gaya are sheared in three months of the year, viz., *Chait*, *Sraavan*, and *Kartik*. In this district, *Chait* is said to be the best month for shearing and *Sraavan* the next best. The produce of *Chait* is sold at $3\frac{1}{2}$ to $3\frac{3}{4}$ seers per rupee; that of *Sraavan* or *Kartik* at 4 seers (*kachi*). These prices are those that prevail during the season. The price of *Kartik* wool at the time of enquiry (the middle of *Phalgun*) was $3\frac{1}{2}$ seers to the rupee.

64. In other districts, the favourable months would appear to be *Ashar*, *Kartik* and *Phalgun*, i.e., really at the beginning of the rains, at the beginning of the cold weather, and at the beginning of the hot weather; and it is stated that in this case the heaviest

Woollen Fabrics of Bengal.

fleeces are obtained in *Ashar*, though they are then the coarsest. The *Phalgun* shearing is said to give the softest quality, but the smallest quantity of wool. Shearing is reported to be done also in March, July and November, and in March, October and December.

65. An auspicious day is very often selected by the village *pandit* for the shearing. The flocks are then led out to the village common, when the whitest ewe is chosen for the first operation of the shearer. A portion of this wool is then set apart and dedicated to the god of shepherds, so that good luck may attend the shearing. The shearers are then fed at the expense of the owners of the flocks, the *pandit* coming in also for a large share of their liberality.

66. The wool thus shorn is generally very coarse and of a short staple, varying from 1 to about 3 inches in length. The weight of a fleece varies from 4 chitaks to 12 chitaks, but taking the average, the annual yield cannot be said to be much more than about 12 to 16 chitaks; the highest yield might run up to 2 seers; but this is very rare. The yield thus compares very unfavourably with the yield of an English or Australian sheep which ordinarily amounts to about 3 seers. It is said that the males yield more wool than the females. The average selling price of wool may, from the various prices quoted, be put down at 3 seers per rupee.

67. In shearing, some cut out different colours separately, but the usual process is to cut off the wool all mixed together, and then the sorting into different colours is done by the women afterwards, generally into the prevailing colours—white and black or brown. In some places, no sorting of colours is done at all. No attempt is made at sorting into different qualities according to length and texture. The coarse and soft wool, the short and long wool, are all mixed together. It is reported that in the case of sheep that are dead, the wool is plucked off instead of being cut. This wool is generally kept separate from that taken from live sheep.

68. Between shearing and scutching some other processes are followed in many places. Where the sheep have not been washed before shearing, washing and drying become necessary after shearing. Foreign bodies such as thorns, burrs, seeds, &c., are removed before scutching. This makes the subsequent process a much easier one. The hand-picking is generally done by women.

Scutching.

69. After the shearing of the sheep, the wool is collected together and taken to the house, where it is scutched, or bowed generally by the women or children. If, however, large quantities of wool have to be dealt with, the scutching is done by professional *Dhuniyas* (carders).

Woollen Fabrics of Bengal.

70. As a rule, three-eighths or half a seer of wool is scutched at one time. A woman can do only 1 seer or $1\frac{1}{4}$ seer in the day, as the work is tedious.

71. The scutching is done by means of a bow similar to that used by cotton-workers (*Dhuniyas*), but called by a different name, viz., *pijan*.† It may be noted here that in nearly all cases where a similar instrument is used in the cotton and woollen industries, the name applied to it by the *Gareries* is peculiar to themselves, and the use of any other name is incorrect as applied to the woollen industry.

72. The *pijan* consists of a thin bamboo rod, called simply *bans*, rather over 4 feet long, and the string (*tánt*), which is made by *Chamars* of gut, and costs two pice. The gut is doubled and then strung on the bow. The string is sometimes made of some other strong fibre such as *sun* hemp.

73. The process of scutching is performed as follows:—

A mass of wool is placed upon the ground, and the operator (usually a woman) squats down by the heap, holding the bow in her left hand, and pulling the string into the mass of wool with her right, then lets it go. The string, when released, tears away with it part of the wool from the mass, and separates the fibres. As this process is continued, the heap of wool gets smaller and smaller, and the heap of fluff grows proportionately larger, till the scutching is complete. This fluff is now called *póná*. To separate the fibres thoroughly, the wool has again to be struck several times with the bow-string, and it is interesting to watch how cleverly the operator manipulates the bow, so as to throw this portion backwards and forwards from one heap to the other till its condition appears satisfactory. The portion thus finished is left, and the operator reverts to the main heap, till the whole is thoroughly separated.

74. In some districts, the scotch used for carding the wool is the same as the ordinary *dhunaiti* used for carding cotton. It is a wooden instrument about a yard in length, consisting of a bow of hard wood, to one end of which is attached a broad wooden board of the shape of a quadrant also made of wood. A bow-string passes over a bridge of wood attached to the other end of the bow, and is tied to the end of the board. A loop of string under which the left hand is passed to hold the instrument steady and a wooden mallet of the shape of a dumb-bell completes the apparatus. Holding the bow with the left hand under the loop, so that the string may just touch the wool, the scutcher with his mallet twangs the string, so that it vibrates and strikes the cotton at each twang. The fibre is thus separated, and its texture being loosened, it flies off in a soft fluffy condition, while at the same

Woollen Fabrics of Bengal.

time a good deal of the dirt and dust fall out. The twanging is repeated and continued till the whole of the wool is reduced to a satisfactory fluffy condition. A diagram of the *dhunaiti* has been already given by the writer in his "Monograph on Cotton Fabrics."

Rolling or forming gorhis.

75. The fluff (*poná*) is then rolled by the hand into little rolls. Generally both hands are used, and as much as they will conveniently cover deftly rolled lightly up, and the roll so formed pulled in two to make it of the proper size. These small rolls are called *gorhis*. They are very light in weight.

Spinning.

76. Then comes the spinning of the woollen thread. This operation is performed by a wheel like that used for spinning cotton known in the vernacular as the *charkha*.

77. From Gaya, it is reported that the spinning wheel is made by carpenters (*barhai*); and is sold by them for $2\frac{1}{2}$ or 3 annas. It consists of two flat boards connected by a narrow plank, which form the stand. One board (the larger) holds the wheel itself, the other holds the spindle. The larger board is about 22 inches by $4\frac{1}{2}$ inches, and the smaller $12\frac{1}{2}$ inches by $3\frac{1}{2}$ inches. The distance between the two is about 6 inches. In the larger board are fixed two vertical posts about 16 inches long and one foot apart. These support between them the axle of the wheel at a distance of 10 inches from the ground. On this axle is a block of wood shaped very much like a pineapple known as the *muri* or *belna*. It is about $15\frac{1}{2}$ inches in circumference at the centre, and $10\frac{1}{2}$ inches at the ends: it is symmetrical in shape. The wheel is formed by four pieces of wood threaded through the centre on the axle (and so forming 8 spokes) on each side of the centre piece. The ends of these spokes are connected by string, which passes from one spoke on the one side to one on the other round it and back to the next on the first side, then across again, and so on till the whole of the spokes on each side have been connected; it is then fastened. This string forms the circumference or surface of the wheel. The other board of the stand holds two similar but smaller upright posts (9 or 10 inches high) which support the spindle.

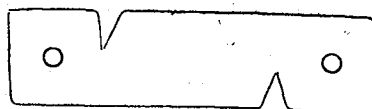
78. The spindle is a rod of iron sharply pointed at one end (the end used for spinning), thick in the centre, and tapering down to a blunt point at the other end. It projects some distance at the sharp pointed end and rather less at the other. It is supported not directly on the upright posts, but on two wooden

Woollen Fabrics of Bengal.

arms which are fixed horizontally in the posts on the far side from the wheel, and are two inches wide and project 4 inches from the posts.

79. The wheel and spindle are connected by a string which passes round both, and is sufficiently tight to transmit the rotatory motion of the one to the other. This string is made of cotton thread steeped in oil and *dhūna* and then dried in the sun. This steeping strengthens it and dyes it black. To keep it in place, two beads are threaded on the spindle, and one fixed near the centre, and the other close inside the post near the spindle point. These beads are made of bone or wood, called *chūchi* or *guriā*. To further help in keeping the string in place, a thin post, 9 inches high, is planted horizontally in the spindle-stand midway between the supporting posts. In some spinning wheels, there are two such extra posts. The string lies between them (or it) and the supporting post nearest the point.

80. To turn the wheel, a handle is affixed to the axle of the wheel on that side of the instrument on which the spindle point is found. This handle consists of a flat piece of wood or bamboo, 7 inches long, and is shaped thus:—



with a hole at each end. By one hole, this handle is fastened on to the axle, and in the other is fitted a small wooden stick, by which, the wheel is turned. This piece of stick is often dispensed with, and the finger inserted in the hole instead.

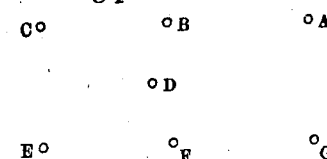
81. The spinning wheel is worked by turning the handle with the right hand, while with the left, one *gorhi* of fluff is held loosely against the spindle point. The spindle catches a fibre of the fluff, and twists it up. The arm of the spinner being extended to its natural length, a twist is given and the arm is again gradually lowered close to the spindle point. By this action, a thread is twisted, drawn out, and then wound on the spindle. A repetition of the motion spins fresh thread, till the *gorhi* is finished. Then another *gorhi* is taken, and treated in the same way, and another, till the spindle end is full. The ball of thread so formed is rather less than a handful. It is slipped off the spindle, and on to a thin slip of bamboo which is inserted in the hole. The ball thus threaded on its stick is called the *phirki*. The term *phirki* is also applied to the ball without the stick. Usually ten or fifteen *gorhis* are used to make one ball of thread, but the number varies considerably. The weight of the ball also varies. An illustration of the *charkha* will be found in the writer's "Monograph on Cotton Fabrics."

Woollen Fabrics of Bengal.

Weaving.

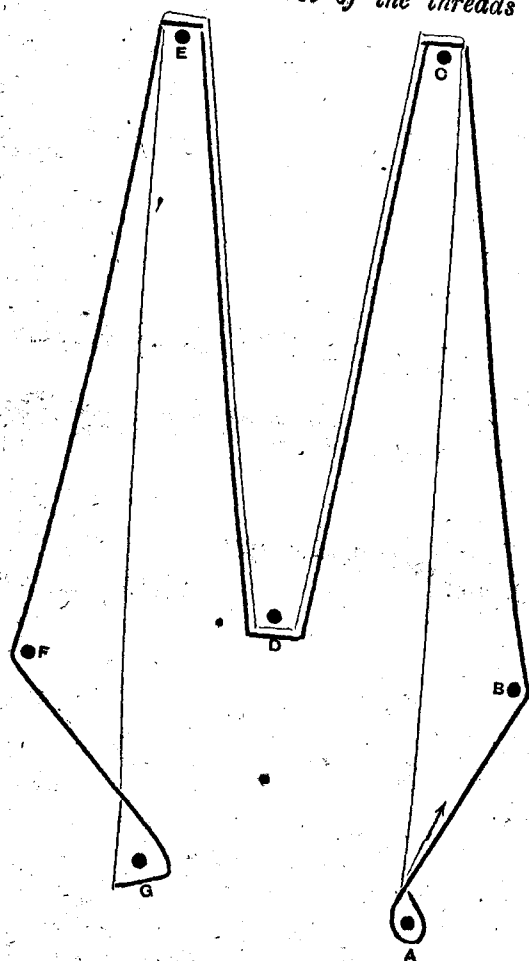
82. (a) *Warping (first stage)*.—The next stage is the warping, which is done as follows:—

Seven small posts, about 6 inches long, are driven up right in the ground in the following positions:—



The four posts A, C, E, G are posted so as to form a rectangle about two cubits long, and one span wide—two more are posted rather more than a span apart and in an intermediate position—the distance between A and B being the same as that between F and G, while the positions of F and G are symmetrical. These six points form on paper the outline of a coffin. The seventh peg (D) is situated on a straight line, intersecting the straight lines AG and CE at right angles, and its position depends on the length required for the warp. For a warp of eight cubits (the maximum length) it is posted almost midway between A and G, but slightly on one side—that on which the other posts lie. For a warp 7 cubits long, it is moved a span or so further away from the end posts A and G, and so falls on the other side of B and F, and so on. For a warp of 5 cubits the position of this peg is about a span from the line CE. The shortest warp woven is 3 cubits—the warp for making an *asni*. This eventually shrinks to two cubits or so in the process applied to the woven strips before they are sown together. For so small a warp, the end pegs must be closer together. To lay the warp, a *phirki* is taken, and the end of the thread tied into a loop which is slipped over post A; but before this is done, a small hollow bamboo tube is slipped on the thread. This tube is about 2 inches long and $\frac{3}{4}$ inch in diameter. By means of it, the weaver draws the thread off the *phirki* with greater ease and rapidity. Holding the *phirki* in his left hand by one end of the stick which passes through it, and the tube in the other, he unwinds the thread, and passes it from A outside B and C, round C, up to D and round it back to E, and round it from inside to outside, outside F and inside G, round G and back outside F, round E from outside to inside, thence to D and round it, back to C and round it from inside to outside, then inside B and outside A, round A and back outside B, and on as before as shown in the following diagram:—

Diagram showing the course of the threads in warping.



Thick line = First half of cycle forward.
Thin line = Second half backward.

This process is repeated till sufficient thread has been wound round the posts to form the warp. The width of one strip of cloth varies from 14 to 16 fingers (say, 9 to 11 inches). The former requires 56 and the latter 60 complete cycles of thread, a cycle being the whole amount laid round the posts from A to G and back again to A.

By the process described above, an intersection of the thread is formed between the posts A and B, and another between the

posts F and G. The former is the main intersection required for weaving.

83. (b) *Warping (second stage)*.—When 56 or 60 cycles have been laid, the thread is broken off, and the loose end passed once round post A in the usual way and left unfastened. The operator then carefully runs his hand down post A, so as to insert it in the loop, lifts the thread off the post, and presses back the intersection to a convenient distance, i.e., enlarges the loop. He then twists the threads forming this loop round each other, so that the loop may be preserved. He next takes hold of the threads at the other end, viz., at post G, and treats them in exactly the same way. Holding one end in each hand, he lifts the thread off posts E and F and straightens it out till the warp is simply doubled round post D. He then puts the two ends in one hand and picks up the warp at post D with the other, and lifts this double skein off that peg, and doubles it over again. He then takes this skein and treats it as a scullery maid treats her scouring cloth when she wants to wring the water out, i.e., he twists it round and round till it is shaped like a rope, and then he ties it in a loose knot, when it is ready to be sized.

Owing to the nearness of the posts to each other, it requires only one person to lay the warp, and this is done by squatting down near post A. To lay the threads for the warp of a cloth 3 yards by 9 inches takes about a quarter of an hour.

84. The sizing is done by immersing the knotted skein of thread in a caldron of water, oilseed cake and rice. When the skein has become thoroughly saturated with the size, it is taken out and squeezed to free it from excess of moisture.

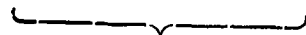
85. (c) *Warping (third stage)*.—When the sizing is finished, the thread is dried and then opened out and stretched on the sticks to form the loom. First, a round wooden rod is carefully inserted in the loop, which was originally at post G and then a thin iron rod is inserted in the other end, but in such a way that the intersection at that end is lost.

The iron rod is attached to a wooden bar like the leg of a four-poster bed, with one end thick and pierced by two poles which pass entirely through it at right angles to one another. By one of these holes the beam is fitted on to a small upright peg driven upright in the ground. The other end is fixed in position by two similar pegs, which do not, however, pass through the beam, but lie one in front and one behind it. A brick or some such thing is often put under the post at this end to keep it off the ground. The iron rod is fastened to this beam by two strings one at each end, to receive which, the beam has two holes bored in it at a distance equal to the length of this rod, which corresponds to the width of the cloth.

Woollen Fabrics of Bengal.

The wooden bar (*okhar*) corresponds to the cloth beam in many respects.

The wooden rod at the other end is similarly fastened to another bar, which is also of wood but smaller and usually shaped as follows:—



Other shapes are also to be met with.

To this bar is fastened a stout piece of rope which passes round a peg (driven in the ground about nine cubits from the *okhar*), and thence passes back along the ground to the cloth beam and where the weaver pulls it tight and holds it with his toe as he squats to weave.

The thread is then opened out along the rods at either end till it is of the required width. A hollow bamboo tube is then carefully inserted between the upper and lower threads next the wooden rod, so that the intersection remains between it and the iron rod. A flat bamboo stick, called *chapni*, is then inserted in a similar way, but on the opposite side of the intersection. This is made of split bamboo.

86. (d) *Formation of the healds or heddles*.—The weaver now sits on the ground near the cloth beam facing the warp. To make the healds, he pulls the flat stick towards him and turns it on edge, so making a gap between the upper and lower threads. Through this gap, he passes a thin bamboo rod from right to left, across the warp. To the end of this stick is tied a piece of string, which passes with the rod through the warp, the loose end remaining on the ground, to the right of the warp. When the stick has passed through, the weaver places it above the warp, at right angles to the thread. Then, dipping his finger in between the first and second upper threads (starting from the left), he pulls up a loop of the string and passes it on the rod. He next dips his finger in between the second and third threads and picks up a loop, and so on across the warp, till he reaches the right hand edge, when he loosely fastens the string to the rod. This string, therefore, now consists of a series of loops, each of which encloses one of the upper warp threads. By raising this rod, all these upper threads are pulled up, and thus the function of the healds is performed.

The *chapni* is now removed and placed above and across the warp, beyond the healds between them and the tube.

87. (e) *Weaving proper, (first stage)*.—The weaving is now commenced. The shuttle variously known as the *serenga*, *kaparbuni*, *serangi*, *serang* consists of a short slip of bamboo (about one foot long) round which the thread for the weft has been wound. The loose

Woollen Fabrics of Bengal.

end of this thread being held on one side, the healds are raised and the shuttle thrown through the gap across the warp. The healds are then let go, and a flat stick, called *leōn* or *benow* and shaped like a knife blade, is inserted carefully between the upper and lower threads and passed through the warp. This, the weaver pulls towards him, and so shoots home the intersection. The blade is then turned on edge, and another gap is so formed; but, in this case, the threads which were formerly underneath are now above, as the intersection lies between the blade and the first shot of the weft. A second weft is now shot in the opposite direction, and the healds raised, and so the bottom threads pulled up and two intersections formed. The blade which has meanwhile been removed is inserted beyond the first intersection and the second shot of the weft with this intersection driven home. The process is repeated for the weaving of the cloth. The tube and the stick above the warp have to be manipulated to help the forming of the gaps and the moving of the intersections towards the weaver as required.

88. When a short length of cloth has been woven, a thin flat bamboo stick with a projecting (bamboo) point at each end is fastened underneath the cloth by one point being stuck into each edge. This stick, called the *ternā*, is of the same width as the cloth, and so serves to keep the breadth of the warp uniform throughout. As the weaving proceeds, the cloth is rolled round the *okhar* or wooden bar.

89. (f) *Weaving proper (second stage)*.—The weaving is continued in this way till about a span of warp is left unwoven. The hollow tube is then removed, and a flat stick like the *chapni*, but larger, is used in place of it, as it requires less space. This stick is called *patūtarni*, the *chapni* being called *baichapni*, when it is necessary to discriminate between the two.

90. (g) *Weaving proper (third stage)*.—When about half the remainder is woven, the *baichapni* is substituted for the *patūtarni*, and by means of this, the weaving can go on till only a few inches (the width of 3 fingers) of warp are left. This is wasted as no more weaving can be done. The waste portion is twisted into knots as soon as the wooden rod is removed. The healds, the sticks and the rod at the other end are then removed, and the weaving is complete.

91. (h) *Felting or shrinking*.—The cloth so made is steeped in chalk and water and pressed by being trodden under foot. This process, which is called *malnā*, makes the weaving more compact. In this process, the loops left by the iron rod at the cloth-beam end of the weft are lost, and the whole fabric shrinks considerably—a cloth eight cubits long is said to be reduced to six cubits. The width is similarly affected.

Woollen Fabrics of Bengal.

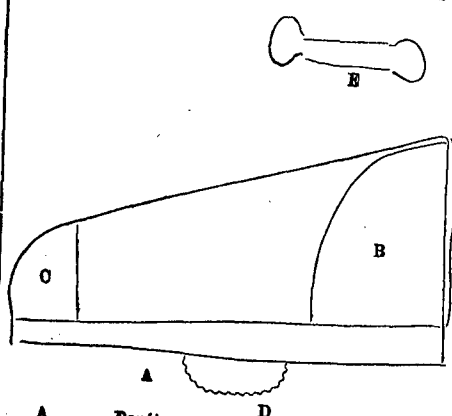
92. In one day, the weaver can make three or four of these strips of cloth (or *pattis*, as they are called) of the best quality, the length of each being six cubits.

93. The above processes of scutching, spinning, preparing the warp, setting it in the loom and weaving are also thus described in the report received from Shahabad:—

"The stages of manufacture of blankets are as follows:—Beating and carding the wool; spinning, preparing the warp and setting it in the loom; then the weaving.

"The wool is beaten with a stick called *pitaura*; it is then carded.

"The instrument used for this purpose consists of a flexible



A ... Danti.
B ... Pharebra.
C ... Mangi.
D ... Hathkar.
E ... Dasta.

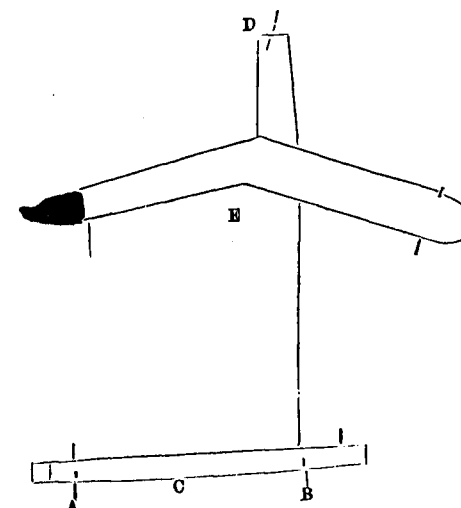
94. "The operator sits with a heap of wool before him, grasps the *danti* with his left hand through a loop called the *hathkar*, and strikes the leathern string with a mallet (*dasta*). The string vibrates with a loud swinging noise produced upon the sound-board, and tears up the flocks of wool, producing a soft fluffy mass, which is made up into rolls called "*pini*," which are ready to be spun into thread.

95. "The spinning is done by women in their houses. On this account, I did not see the process, which is performed by turning with one hand a driving wheel round which a driving hand passes and goes twice round the spinning axle which revolves at a great rate. A small length of thread attached to this catches the ball of wool held in the other hand, and draws it out with thread winding it upon the spinning axle, from which is again wound off into small rolls of single thread (*phirki*), which may then be wound into longer rolls of double thread (*bhiroura*).

Woollen Fabrics of Bengal.

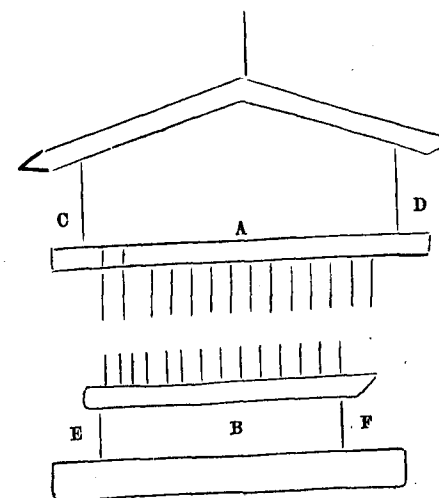
96. "The next process is the preparation of the warp for which double thread is used.

This is stretched out round an arrangement of pegs stuck in the ground and well soaked with boiled oil-cakes of *nim* and laid in the sun to dry, after which it is set in the loom.



A ... Barni.
B ... Gali.
C ... Okhar.
D ... Dhura.
E ... Ohari.
The rope passes round the peg at D, one end attached at E, the other at B.

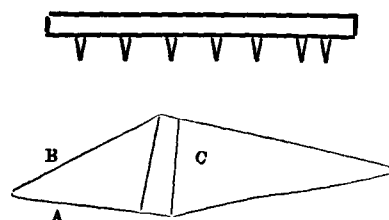
97. "The loom used for blanket-making is a horizontal one, and is very easily set up by inserting a few pegs in the ground to which the weaving apparatus is attached. These are three in number: two at the end where the weaver sits, called respectively *gali* and *barni*; upon this is stuck a beam called the "*okhar*" which is the principal beam at this end of the loom. At the other end is a single peg called "*dhura*" round which passes a rope attached to the right-hand peg at the other end (through *gali*) and which is fastened to the centre of another stout beam (*ohari*), which is the principal beam at the top end.



A, B ... Dantis.
C, D, E, F ... Jhotis.
The strings of the warp are stretched between A, B.

98. "Between C and E is stretched the warp in the following manner:—The threads of the

Woollen Fabrics of Bengal.



A ... Upper section.
B ... Lower section.
C ... *Saurat*.
(Side view.)

99. "This work is done as follows:—Across the warp is placed a stick having a number of loops beneath it, which are fastened to alternate threads. When this is held by the weaver and turned, the warp is separated into two sections, an upper and a lower, between which is inserted a flat wooden stick called *saurat*, which separates the sections, to allow of the passing of the shuttle (*siringa*). The *saurat* is then withdrawn, and the upper threads allowed to fall into their place, and are then in their turn depressed below the upper section by a small stick which keeps the sections of the web permanently apart; the *saurat* is then re-inserted and the shuttle repassed.

"After each passing of the shuttle, the web is compressed, and made compact by being struck with an implement pressed upon it between the strings called *khilorna*.

"As the work goes on, the woven portion is wound upon the *okhar* at the bottom end of the loom where the weaver sits, so that he always keeps the portion on which he is working just beneath his hand.

"When the warp is filled, a strip, about 18 inches wide, has been woven; then other similar pieces are made and stitched together until a blanket of the required size has been put together.

100. Simple patterns of straight lines are produced by using lines of black and white threads, and also by sewing in upon the edges."

101. It will be seen that there is practically very little difference in the processes employed in Shahabad and Gaya, and these are the processes that are found all over Bengal and Bihar in the manufacture of blankets.

(2) *Kalins or galichas*.

102. Greaterskill is required for the manufacture of *kalins* than of blankets. The wool is not prepared by the manufacturers

warp are set at both extremities upon light beams called *dantis*. These are attached to the *okhar* and *ohari*, respectively, by leathern strings called *photis*.

"When the rope is passing round the peg at the top of the loom, it is tightened until the loom is ready for weaving.

Woollen Fabrics of Bengal.

themselves, but purchased from *Gareries*. "It is then boiled in *saji* water, washed and then coloured with European dyes. For the weaving, a vertical loom is used (the looms used for the manufacture of blankets is horizontal). The workman (weaver) sits at the foot of the loom. The *kalin* is wound as it is woven on two horizontal revolving thick beams which are called *kaths*. The bundles of differently coloured woollen thread are slung over a horizontal piece of bamboo which goes by the name of *kabli*. No shuttle is used, but bits of the coloured thread are cut with a knife and stuck on with the hand between the different threads of the web. A comb-like iron implement which goes by the name of *panja* is used to press these bits of coloured wool on the warp. Then three horizontal lines of thread (called *bharni*) are placed over the bits of coloured wool to keep them tight in their places. A pair of scissors are used for making the surface of the *kalin* even. Two round pieces of bamboo called *goolas* are used for keeping the threads of the warp tight. The *goolas* are made alternately tight by an implement called *kaman* (in the shape of a bow which moves up and down vertically) over a horizontal piece of bamboo."

The above description has been taken from the Patna report and agrees with what the writer has himself seen.

(3) *Asnis or ashnas*.

103. *Asnis* are woven in the same way as *galichas*, the only difference being that they are not piled.

Cost of appliances.

104. It has already been remarked in a preceding paragraph that the appliances used ordinarily for the manufacture of woollen goods cost little or nothing. Prices vary according to the different materials used in the construction of the weaver's plant. The following prices may, however, be noted:—

- (1) Sickle—(*hansua*) } for shearing { 2 annas to 8 annas.
- (2) Scissors— } 12 annas to Re. 1.
- (3) Scutoh—(a) bamboo rod and string—1 to 2 pice.
- (b) *dhunetti*—Rs. 1-8 to Rs. 3.
- (4) Spindle (*charkha*)—Four annas to Rs. 2.
- (5) Hand loom—Re. 1 to Rs. 10.
- (6) Scissors for carpet weaving—Eight annas.
- (7) A prong—Eight annas.
- (8) A sickle-shaped knife—Four annas.

VIII.—EXTERNAL AND INTERNAL TRADE: DISPOSAL OF GOODS:—

105. The information received under this head from the different districts of these Provinces is given below:—

Woollen Fabrics of Bengal.

106. "The blankets made in this district are of the ordinary quality and are sold in the local *hats* and markets. They are very seldom exported to Calcutta or other places for sale."
Burdwan.
107. "Blankets are manufactured in small number, and are locally disposed of at a low price."
Birbhum.
108. "Most of the blankets turned out are sold locally; but occasionally wholesale dealers come from Midnapore and Calcutta and purchase the blankets that the weavers have in stock."
Bankura.
109. "The *Gareries* sell the blankets in their houses as well as in the bazars. As the industry is not an extensive one, their products are not exported to other places, but are disposed of locally."
Midnapore.
110. "The blankets manufactured locally are not exported out of the district, as the supply barely keeps up with the demand. In the north of the district, there is a large export trade from Murshidabad. The weavers bring in their goods from Azimganj and dispose of them at *hats* during the cold weather, and have quite cut out the local producers, who have given up manufacturing for some time."
Nadia.
111. "Blankets are sold direct to villagers, who are the only buyers."
Murshidabad.
112. "The trade being confined to a few families of a particular caste, originally non-indigenous, cannot be said to be on the increase."
Jessore.
113. "Blankets are sold only locally."
Rajshahi.
114. "All woollen articles, including blankets, used in this district are imported from other places."
Jalpaiguri.
115. "The woollen articles exposed for sale in the bazar are imported from Calcutta, and there is not a trace of local woollen manufacture."
Chittagong.
116. "Blankets are generally sold in local markets for varying prices according to size and quality. The profits made are generally small, and *Gareries* not unfrequently supplement such profits by taking to cultivation. There does not appear to be any export trade in country blankets. The produce is sold in the local markets, and also to wholesale dealers, who export to Calcutta and other places the *kátns* so purchased from the manufacturers."
Patna.
117. "Country blankets are exported to a small extent to Calcutta and to the neighbouring districts. The head-constable of Obra reports that during the past year some 500 *kátns* worth about Rs. 5,000 and 250 *ánis* worth

Woollen Fabrics of Bengal.

- about Rs. 250 were produced. The manufacture is said to be on the decline, but during the past few years, the trade has been more or less the same. These carpets are exported to a small extent to Calcutta, and may often be seen in the booths at fairs in Gaya and neighbouring districts. The number of blankets made in the Pakri Barawan thana in 1897 was 225, value Rs. 225; less than usual. The number made is not sufficient to supply local wants. No European woollen goods are imported. No middlemen exist. The blankets are sold direct to the consumers. There is no demand by Europeans for them."
118. "Blankets are sold in the local bazars, and are also disposed of to merchants, who take them to Calcutta to sell. As the local demand would be small in the hot weather, it is to be presumed that the worker's income would be realised chiefly in the cold weather, as the only way of disposing of his wares would be to the merchants who would keep them, though in that case there would be risk of damage by insects and decay during the hot weather and rains."
Shahabad.
119. "The number of blankets made by each man is small. Some, however, make more, and these sell to dealers who send them to other parts of the country. As to the number thus exported, I have been unable to obtain any certain data, but it appears to be small."
Saran.
120. "The blankets woven in the district are used by the weavers themselves, as well as sold in country markets and fairs, and also hawked in the towns by itinerant dealers. They do not find a ready market in the towns, where superior fabrics imported from Gaya, Saran and Patna are preferred. The district of Champaran was never famous for the manufacture or export of woollen fabrics in the years past."
Champaran.
121. "The products are generally disposed of in markets, which are held twice a week in various large villages. There is a large godown at Bishunpore near Muzaffarpur, where they can always be obtained. They are also sent to Darbhanga from villages in the Mahuar outpost."
Muzaffarpur.
122. "The *Bherihars* dispose of the blankets in the local market. I have not been able to find any case where exportation takes place, except in the case of a village called Chanauli in Tajpur thana, from which some blankets are sent to Muzaffarpur and Patna. I tried to get some figures from the Railway Traffic Superintendent, Samastipur, but I regret to say, that after repeated efforts to try to get figures; I had to desist, as no further time remained."
Darbhanga.
123. "There is no special market for the sale of blankets either within the district or outside it. Those not kept by the *Gareries* for their own use are
Monghyr.

Woollen Fabrics of Bengal.

disposed of locally, and seem to find a ready sale at a price of about a rupee each. They are not manufactured in sufficient quantities to leave any surplus for export; there is evidently no active demand for them beyond the small and immediate local one, and it is more than doubtful whether such a demand could be stimulated by any artificial means. The wool at present available for manufacture, from whatever part of the Division it comes, is of too coarse a staple to permit of the production of any fabric for which there could be a general demand."

124. "The enquiries I have personally instituted, as well as the report from the subdivisions, show that blankets are supplied merely to meet a local demand. The blankets are disposed of locally at the various *mekas*."

125. In the Araria subdivision, the blankets made at the village of Bairak, in thana Raiganj, are considered the best of their kind, and command a ready sale in the local markets. They are all sold in the locality. The blankets do not sell for so high a price as those of Katihar, of which a sufficient number are made to admit of exportation, though this is necessarily on a very small scale."

126. "The quantity of the material produced in the district per annum is approximately 20 maunds. There is no export or import of it. The import of European woollen goods in the shape of wrappers, flannels, etc., is large. But very few European blankets are imported. Large quantities of blankets known as "*dakhina kammal*" are, however, imported from tracts to the south of Orissa. These exceed in number those locally made."

127. "The *Gareries* find a ready market for their products in the several *bazars* of the district. They also supply the cooly depôts with cheap blankets for the use of the coolies at rates varying from fourteen annas to one rupee per piece. It takes a *Gareri* a whole day to make a blanket five cubits long and three wide. The blankets are sold in the district, and are never exported. The poorest classes use them during the winter. The comparatively well-to-do classes use blankets imported from the Bihar districts, which are much superior in point of fineness and softness."

128. "No outside trade is done in blankets, but they are disposed of locally."

129. From the above extracts, it will be seen, that the trade in indigenous woollen goods is most insignificant. In most districts, the supply is generally small, and the products are disposed of locally. From a few districts only have reports been received of the existence of any trade at all in indigenous products. In the

Woollen Fabrics of Bengal.

north of the district of Nadia, there is a fairly large export trade with Murshidabad, which is said to be competing severely with the native industry of the district. In Patna, there does not appear to be any export trade in country blankets, but *kalins*, and *ásnis* are sold to wholesale dealers who export to Calcutta and other places the articles purchased from the local manufacturers. From Gaya, country blankets are exported to a small extent to Calcutta and the neighbouring districts. *Kalins* and *ásnis* are also similarly exported. A slight export trade is also reported from the districts of Saran, Shahabad, Muzaffarpur, Darbhanga and Purnea. It will be evident from the above, that there is practically no demand for country-made woollen articles beyond the small and inadequate local one. *Kalins* and *ásnis* find a fairly good market among the more well-to-do classes and permit of exportation, but the quality of the blankets manufactured is as a rule too coarse to produce any general demand for them. The European machine-made blankets are much more closely woven, and are softer to the touch and more durable, and commend themselves to most people who can afford to indulge in woollen clothing, and it is only the cheapness of the indigenous product that ensures its retention even among the poorest classes, with whom in the cold weather a blanket is almost a necessity. Jail-made blankets are also much preferred by the middle classes to the coarse indigenous article. Blankets, which form the chief woollen manufacture of these Provinces, are made by the weavers both for their own use and for sale. They are sometimes sold from the weavers' own houses, but the general mode of disposal is to sell them at the local *hats* or fairs, where there is generally sufficient demand to consume the whole of the supply. Woollen articles of all kinds are also disposed of to wholesale dealers who take them to Calcutta, and other important trade centres. In some sadar stations and in other large towns in the districts, there are regular shops where such articles may be purchased at all times of the year. It is not unusual to find woollen articles also hawked about by itinerant dealers. As a rule, no middlemen are engaged in the sale and purchase of these goods.

IX.—SUGGESTIONS FOR IMPROVEMENT.

130. It is a well-known fact, that the sheep of these Provinces are very poor wool-producers, the wool produced in most cases being more like hair than wool. That an improvement, therefore, in the breed is necessary before any improvement can be effected in the woollen industry is quite obvious; but this is an oft-told tale. How such improvement is to be satisfactorily effected is the question which is beset with many difficulties. Various attempts

Woollen Fabrics of Bengal.

have been made from time to time by members of the Agricultural Society, by planters and by other private individuals with and without the encouragement of Government, to improve the local breed by the importation of foreign stock, but no permanent results have been attained. It is needless to give an account of the experiments hitherto made, as they have been already most ably and fully reviewed by Dr. G. Watt, C.I.E., in his Dictionary of Economic Products. Dr. Watt has carefully traced the causes of failure hitherto to lie first in the omission of a thorough investigation of the character of the existing stock, and the improvement of indigenous strain before the importation of any foreign blood. To quote his own words:—

"The conditions of India are dissimilar to those of almost any other sheep-rearing country. The tendency of the stock has, therefore, to be investigated, the prognostications of unfavourable departures fully understood, and the methods of selection and crossing which are found best calculated to guard against these dangers, thoroughly established. In other words, we have to evolve a prepotency suited to the climate and forage, of sufficient strength at least to give a healthy stock on which to conduct the further experiments at cross-breeding with superior foreign races. In this direction, nothing whatever has been done."

131. Dr. Watt further goes on to point out that in all experiments hitherto made, whether in these Provinces or outside these Provinces, the difficulty has been found to be in the chief responsibility devolving upon Government, there being a marked absence of private enterprise; and with Government agency, it is always difficult to secure the necessary continuity for a long term of years, owing to the frequent transfers of Government officers. The writer subscribes to the opinion of Dr. Watt. The first step towards any improvement must be directed towards the improvement of the indigenous breed by careful selection and by judicious treatment and feeding. It must not be forgotten, however, that the climate of these Provinces is undoubtedly unfavourable to the production of good wool, and it must not be expected that the *Gureries* of Bengal will be able to produce wool to compete with foreign competition. Limited results are only possible.

132. Next comes the question of improvement in weaving and in machinery. To the writer's mind, there is very little scope for improvement even here. The manufacturers of the better class of woollen fabrics (*i.e.*, carpets) cannot compete with similar jail manufactures, simply because of their rude weaving apparatus which on account of its cheapness will not readily be displaced by more expensive machinery. It might, however, be possible to improve in the decorative line, so far as carpets are concerned,

Woollen Fabrics of Bengal.

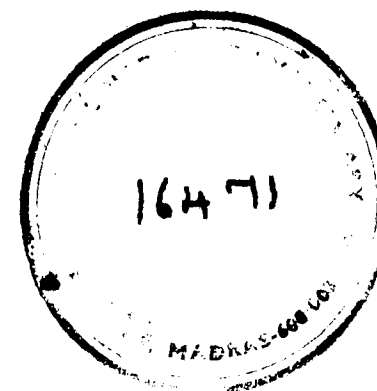
as there is no reason why the *Kalinbaf* of Bihar should not produce as ornamental and as attractive a fabric as his brother *Kalinbaf* of Mirzapore. If tuition be given him by his Mirzapore brother, he ought to do as well, and here the writer can only reiterate the suggestion made by him in his "Monograph on Cotton Fabrics," that if it is considered desirable to keep up the higher woollen industry, a small institution should be established and maintained at a nominal expenditure at some centre in Bihar, preferably in Patna, where good carpet-weaving may be taught by a Mirzapore carpet-weaver, or by some one well initiated in the manufacture of jail carpets in Bengal. This is perhaps a matter which may be taken up by District Boards. The outlay for the venture need only be nominal.

133. As for the blanket weaver, it appears to the writer that there is no necessity for improving upon his manufacture. His product is one that is eminently suited in all respects to the wearer for whom it is intended. It is cheap, warm, and durable, though very rough, and is exactly adopted for the poor raiyat's requirement. It is an useful and effective article produced at the minimum of expense, and cannot be improved upon, so far as the use for which it is made is concerned. The trade of the blanket-weaver has no prospect of suffering from outside competition, and may well be allowed to remain as it is.

CALCUTTA,

N. N. BANERJEE,

The 25th October 1899.

Assistant Director of Land Records
and Agriculture, Bengal.

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APPENDIX.

VILLAGES, THANAS, ETC., WHERE WOOLEN GOODS ARE
MANUFACTURED.

(Extracted from reports received from District Officers.)

District.	Locality of the industry.
1	2
Burdwan ...	Kankardanga near Ronai, Khaurisully in thana Raniganj, Budhurdanga in thana Asansol, Puratonhat near the town of Kalna, Patuli in thana Purbasthali, Bohilapara in Burdwan town, Mahata near Guskara, Mohonpur in thana Shahibganj.
Birbhum ...	Hushnabad in thana Suri, Elambazar in thana Bolepur, thana Maureswar.
Bankura ...	Lokepur, Kendodee.
Midnapore ...	Kharpael Bazar in the town station of Midnapore.
Nadia ...	Krishnagar, Santipur, Kushtia, Moheshganj, Mateari, Bangaljee, Hatra.
Jessore ...	Purahate Bazar on the Kumar river in subdivision Jhenida.
Murshidabad	Jangipur subdivision.
Rajshahi ...	Town of Rampur Boalia.
Patna ...	Scattered all over the district, excepting the Dinapore sub-division.
Gaya ...	In all parts of the district, the villages of Obra and Korai- pur, and the town of Daudnagar in the Aurangabad subdivision being chiefly noted for the manufacture of <i>kalins</i> .
Shahabad ...	Arrah, Buxar, and in many villages scattered over the district.
Saran ...	Scattered over all parts of the district.
Champanan ...	Scattered over in different parts of the district.
Muzaffarpur...	Muzaffarpur thana, Shakra outpost, Minapur outpost, Paru thana, Shahibganj outpost, Baduraj outpost, Katra thana, Hajipur, Mahuwa outpost, Raghupore outpost, Mahua, Patepur, Lalganj, Sitamarhi thana, Bela outpost, Sonbarsa outpost, Shiuhar thana, Majorganj, Bairagnia outpost, Pupri thana, Sursandh outpost, Belsund.
Darbhanga ...	Samastipur thana, Tajpur thana, Dulsing Sarai thana, thana Mahinudinagar, thana Warisnagar.
Monghyr ...	Scattered over the Sadar, Jamui, and Begusarai subdivi- sions.
Bhagalpur ...	Scattered over the district, excepting Banka.
Purnea ...	Katihar, Araria, Motihari and Raniganj thanas.
Sonthal Par- ganas.	Dumka, Madhupur and a few other places.
Cuttack ...	In and near Cuttack town.
Hazaribagh ...	Khargaon, Nura, Losingna, Giridhi, Pachumba, Sinia, Sandwari, Hisatoo.
Ranchi ...	All over the district, except in thanas Chainpur, Kochedega, Bissenpur, Toto, Sesai, Palkot and Bano.
Palamau ...	Thanas Daltonganj, Garhwa, Patton, Chattarpur.
Singhbhum ...	Chaibassa.

N.B.—It is reported that no woollen industry is carried on in the following districts :—
Hooghly, Howrah, Khulna, 24 Parganas, Jalpaiguri, Darjeeling, Dinajpur,
Rangpur, Bogra, Pabna, Baccu, Mymensingh, Faridpur, Backergunge, Tippera,
Noakhali, Chittagong, Chittagong Hill Tracts, Malda, Balasore, Angul and
Khond Mahals, Puri and Manbhum.