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BIHAR AND ORISSA DISTRICT GAZETTEERS

RANCHI

To be *substituted* for the existing title-page of the Ranchi Gazetteer.

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SUPERINTENDENT, GOVERNMENT PRINTING, BIHAR AND ORISSA

1917

BIHAR AND ORISSA DISTRICT GAZETTEERS!

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RANCHI.

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BIHAR AND ORISSA DISTRICT GAZETTEERS

RANCHI

BY

M. G. HALLETT

INDIAN CIVIL SERVICE



PATNA :

SUPERINTENDENT, GOVERNMENT PRINTING, BIHAR AND ORISSA

रांची जिल्ला गजेटियर
बिहार और ओरिस्सा
जिल्ला गजेटियर

P R E F A C E .

MOST of the material for this volume was collected by Mr. T. S. Macpherson in the years 1909—1912 and much of it was written by him. It was completed by Mr. M. G. Hallett.

The authors are indebted to Eai Bahadur Sharat Chandu Ray from whose interesting works on *the* Mundas and Oryoi much information has been taken.

For the portions of the volume which deals with land revenue questions, Mr. Reid's report on the settlement operations in Chota Nagpur has been of great value.

T. S. MACPHERSON,

M. G. HALLETT

"To be substituted in **place** of the existing preface to the **Ranch! Gazettero.**"

PREFACE.

The preparation of this volume has been greatly facilitated by the use of material which was collected and compiled during the years 1909 to 1912 by Mr, T. S. Macpherson, i.c.s., who was unfortunately not able to complete the work.

I am also greatly indebted to Babu Sharat Chandra Bay from whose interesting works on the Mundas and the Oraons much information has been taken.

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M. G. HALLETT,

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GAZETTEER

OF THE

RANCHI DISTRICT.

CHAPTER I.

PHYSICAL ASPECTS.

THE district of Ranchi, which forms the west-central portion of the Chota Nagpur Division, is situated between 22° 21' and 23° 43' north latitude and between 84° 0' and 85° 54' east longitude. It extends over 7103*55 square miles and is the largest district in the Province. The population as ascertained by the census of 1911 is 1,387,516. It is bounded on the north by the districts of Palamau and Hazaribagh; on the east by the district of Manbhum, the northern half of the boundary coinciding with the Subarnarekha river; on the south by the district of Singhbhum, and by the Tributary State of Giingpur; and on the west by the Tributary States of Surguja and Jashpur and by the district of Palamau. Ranchi, the chief town, is situated in 23° 23' north latitude and 85° 20' east longitude at a height of 2,128 feet above sea-level, and is the administrative headquarters of the district and of the Chota Nagpur Division. It is also at present the temporary capital of the Province of Bihar and Orissa.

GENERAL
DESCRIPTION".

In ancient times the tract which corresponds to the district of Ranchi and the neighbouring parganas was in the undisturbed possession of the Munda and (Mon) races and was known to the Aryans as Jharkandor the "forest tract". In historical times, when the aboriginal village communities had come, under the subjection of the chiefs of the Nagbansi family, it formed part

Charges in
name and
area.

of the Subah of Bihar and is mentioned in the Ain-i-Akbari as the realm of the Raja of Kokrah, a name which still survives as the name of the most important pargana of the district. The region was also known to the Mughals as Nagpur or Coira Orissa. The name Nagpur probably dates back to the 15th or 16th century and is said in Hamilton's Gazetteer of Hindustan (1815) to indicate that the territory contained diamonds. It was by this name that the district was known to the early British administrators when it was ceded to them in 1765, and in covenants granted to the Raja settlement was given of the Nagpur pargana. The name Chutia or Chuta Nagpur is found in Kennel's map (1792) and in Hamilton's Gazetteer (1815) and the latter explains the name by saying that "the district is distinguished by the term Chuta (little) to distinguish it from the other Nagpur possessed by the Bhonslah Maratha family/' but this interpretation is almost certainly incorrect and the name is probably derived from Clmtia, a village close to Ranchi, which is reputed to be the original home of the Nagbani chiefs.

During the early period of British rule the country, with other adjoining territories, of a total area of 12,004 square miles, was placed under the charge of the Magistrate of Ilamgirh in the Hazaribagh district, but the control from Kamgarh which was situated outside the Ranchi plateau proved ineffective, and in 1833 the present district, with the adjacent parganas of Palamau and Dhalbhum, was formed into a separate Province known as the South-west Frontier Agency. The headquarters of the principal Assistant of the Agent to the Governor-General, who administered the area, were at first at Lohardaga but were removed in 1813 to Kishunpur, a village which forms part of the present town of Ranchi. On the abolition of the South-west Frontier Agency in 1854, Chota Nagpur became a non-regulation Province under a Commissioner, and the district, which was still called by the name of the former headquarters of Lohardaga, consisted at that time of two subdivisions, pargana Palamau forming the Palamau subdivision and the present district with pargana Tori forming the Sadar subdivision. In 1892 Palamau and Tori, with three parganas which had been transferred from Gaya to Lohardaga in 1871, were formed into the district of Palamau, and from that date

the area of the district has remained unaltered. The name of the district was changed in 1899 from Lohardaga to Ranchi, the name of a small village comprised in the headquarters station.

The district of Ranchi consists of three plateaux. The first and highest plateau is in the north-west of the district and comprises roughly the area included in thanas Chainpur and Bishnupur and the western part of thana Lohardaga. It is shut off from the rest of the district by the line of jungle-covered hills which runs from the west of Palkot and Gumla to the boundary of the district north-west of Lohardaga, and forms such a striking feature of the landscape from the subdivisional headquarters at Gumla. From the distance these hills give the impression of a magnificent natural wall stretching from north to south in an unbroken line, but a near view shows them to consist of rocky spurs of various heights with deep valleys radiating from the central mass. The average height of this area exceeds 2,500 feet above the sea-level, and the only level portions are the valleys of the Sainkh and the North Koel, the former flowing in a southerly direction through the broad cultivated plain of Bhitari Barwa (Chainpur thana) and the latter rising in the hills between Kurumgarh and Jori and flowing through the narrow valley of Bahar Barwa (Bishnupur thana) towards Palamau. A distinctive feature of this tract, and in particular of the north-western corner, are the level cultivated hill-tops locally called *pats*. Of these the largest and best known are Rajadara or Banspahar in the north of Chainpur thana, and Onegara to the north-west of Lohardaga. In the latter tableland is the highest hill of the district, Sani Pahar, which rises to a height of 3,615 feet above sea-level. The country is sparsely populated and the forests which have suffered little from the axes of the aborigines are still of considerable value.

Configuration
and
 scenery.

The second and central plateau includes the eastern portion of the Gumla subdivision, the whole of the headquarters subdivision, and the western part of the Khuuti subdivision. The average level is about 2,000 feet; the country is undulating intersected with numerous streams and rivers, and studded with low rocky hills and isolated peaks of igneous origin, generally of gneissic formation. These hills form a conspicuous feature of

the landscape in any portion of the plateau. They rise abruptly and black, their summits sometimes bare and dome-like, sometimes rugged and irregular. The highest portion of the central plateau is a ridge eight to ten miles south-west of Ranchi, which contains the sources of the chief rivers of the district, the Subarnarekha and the South Koal. Between the hills the land is for the most part under cultivation, the uplands producing crops of the hardier rice and millet, while in the lowlands, which are banked up and terraced to retain the water, good crops of fine rice are obtained. The plateau was formerly covered with forests, but the forests have gradually receded more and more before the axes of the inhabitants and commercial exploitation, and the region east of the meridian of Palkot fully deserves the name given to it by the inhabitants of *Tant Raj* or "land of cultivated upland", in contradistinction to the *Ban Rd?* or "land of jungle", the name given to the western parganas and the Feudatory States. In the south-western thanas there is still a large expanse of forest, and from the summit of a hill the country appears covered with a waving sheet of low forest with little or no sign of human habitation, but a nearer view shows numerous small village, each with their plots of cultivated *tiinr* round the homesteads and the terraced *don* tucked away in the narrow beds of the streams. The fringes of the plateau are mountainous, and the traveller ascends by tortuous hill paths known as *ghats*. Along the north boundary, from Silli on the east to Bairagi on the west, a tract of mountain and jungle extends almost without a break and divides off the district from Hazaribagh and Palamau. The high road from Ranchi to Hazaribagh (in its way through these hills and, winding down from Chutupalu on the border of the district to the Damodar river at Riimgarh, descends 700 feet in three miles. The scenery is extremely beautiful and in clear weather, from the top of the *ghat*, a magnificent view is obtained of the steep wooded slopes of the hills and over the plains of Hazaribagh to Parasnath in the far distance. The *ghat* by which both road and railway ascend from Purulia presents especially beautiful views, though the hill-slopes are not so steep and the distant view is not so extensive.

The third plateau consists of the extreme southern and eastern portions of the district and in few places exceeds a height of 1,000 feet above sea-level. This region is known as the Five

Parganas and is well watered by the tributaries of the Subarnarekha. A lofty range of bills divides the main portion of this plateau from the secluded valley of Sonapet in the south-eastern corner of the district.

The general lines of the hills have been described in the preceding paragraphs. The loftiest summits in the range of hills in the extreme west, which stretches south from Birpokhar (3,621 feet above sea-level) within the Palamau border, are Oria (3,498 feet), Bardag (3,216 feet), Udni (3,419 feet), Hutfir (3,209 feet) and the Koiapat in Barwe (3,107 feet). To the north and north-west of Lohardaga are Sslgipat (3,511 feet), Dudhia (3,571 feet), Bulbul (3,351 feet) and Jalakdia, on the Palamau border. In the range which stretches south from Dudhia and Bulbul is Sani Pahar (3,615 feet), the highest point in the district. Bluff isolated hills form conspicuous land marks in the central plateau; the most remarkable are Marang Buru (2,434 feet), the sacred hill of the Mundas, ten miles south of Ranchi, Bariatu (2,607 feet), four miles north of Ranchi, and the curious pyramid-shaped Ranchi hill (2,423 feet) crowned with a Hindu temple. In the hills which fringe the north-eastern side of the central plateau the highest points are Paina (2,700 feet) and Kutam (2,162 feet), to the east and north-east of Ranchi, respectively. In the south-east where the plateau falls away to Singhbhum, the range shutting off the Sonapet valley rises at one point to a height of nearly 3,000 feet. In the intricate hills of Biru the highest peaks are Bhaonr Pahar (1,492 feet) and the isolated peak of Alu Pahar in the valley of the Sankh (2,172 feet).

The chief rivers of the district have their source either in the long ridge of high country which runs, at an elevation of nearly 2,500 feet, from south-east to north-west 8 to 10 miles south-west of Ranchi, or in the hills which shut off the Barwe plateau. The former contains the source of the Subarnarekha and the South Koel, and in the latter rise the Sankh and the North Koel.

RIVER
SYSTEM.

The streams which unite to form the Subarnarekha rise in the country 10 miles west and south-west of Ranchi town, between the villages of Nagri and Hatia, and the river pursues a winding course to the east till it descends from the plateau by the falls of Hundrurhagh at the point where the three districts of Hazaribagh, Ranchi and Manbhum meet; it then turns south and forms the

The Sabarna
rekha.

boundary between the two latter districts for a distance of 35 miles; turning east again, it traverses Smghbhum, Mayurbhanj and Midnapore, and flows into the Bay of Bengal after a course of 296 miles. The Subamarekha has three chief tributaries, the Kokro, the Kanothi and the Karkarl, which, flowing in an easterly direction, drain the Khunti subdivision. The name Subaruarekha means " the thread of gold " and the sands of the river and of some of its tributaries are auriferous.

The South Koel.

The South Koel rises on the northern slopes of the same ridge as the Subarnarekha and flows in a north-westerly direction, almost parallel to the Lohardaga-Ranchi road ; it turns south at a point 8 miles north-east of Lohardaga and follows a southerly and south-easterly course till it passes into Singhbhum in the south of Bano thana. In Singhbhum it again changes its course westward till it unites with the Sankh in Gangpur, after an independent course of 185 miles. The two rivers united form the Brahmani which flows through the district of Cuttack into the Bay of Bengal. The chief tributaries of the Koel are the Karo, the Chata and the Bonai, which drain the western portion of the Khunti subdivision, and the Paras which drains Sisai thana. The name " Koel " is a common one for river in Chota Nagpur ; its meaning is uncertain.

The Sankh.

The Sankh rises in the north-west of the district, flows in a northerly direction through the centre of the Rajudera plateau, and then turns abruptly south and descends to the plains of Bar we by a beautiful waterfall known as SadnTghagh. After crossing the plains of Banve in a south-westerly direction, it flows almost due south, forming for some distance the boundary between Ranchi and Jashpur, then passing through the hills which separate Barwe from Biru it flows in a westerly direction and, passing into Gangpur near the village of Samsera in the extreme south of the district, unites with the Koel, Its chief affluents are the Palamanda and Bompai rivers which drain Biru. Tradition says that diamonds are found in the Sankh. Ptolemy states that diamonds were found in Kokkomaji, a region which probably included Chota Nagpur, and the reference in Muhammadan writings and the possession of diamonds by the local chiefs go to substantiate the tradition that the river did yield a number of more or less valuable gems.

A spot, 10 miles north of Kochedegl, near the Peruaghagh, is locally reported to have contained diamonds and is still known as the *dangadhi dab*, or *kira dab*, the "diamond pool".

The North Koel, though rising within a very short distance of the Sankh, flows northward through the narrow valley of Bishunpur into Palamau, where, after a course of 186 miles, it joins the Son under the plateau of Koh tas.

The North
Koel.

These four rivers, fed by numerous small streams from the hills near which they pass, effectively drain the whole district, and are sufficient to carry off even the heaviest rainfall. No part of the district is liable to flood. The South Koel alone has a drainage area of 3,000 square miles and the Sankh and Subarnarekha of 1,100 square miles each within the district. For the greater part of the year they are easily fordable, but in the rains they frequently come down in violent and sudden freshets which for a few hours, or it may be for days, render them impassable even for the primitive *dongas* which, formed of hollowed-out trunks of trees, serve as ferries.

A description of the river system of the Banchee district would be incomplete without mention of the waterfalls, any of which would in a western country be regarded as worthy of a visit even from a distance. Of these the most picturesque is the Hundrughagh, 24 miles east-north-east of the town of Kanchi, where the Subarnarekha descends from the edge of the plateau over a cliff with a sheer drop of 320 feet. In the rains, when the river is in flood, the falls present a most impressive spectacle, as the waters, red with the soil through which they flow fall thundering over the cliff in a cloud of spray. From the top of the falls there is a magnificent view of the river winding through a narrow gorge in the forest-clad hills to the plains of Hazaribagh. The Dasomghagh (22 miles south-east of Bsnchi near Taimara) is formed by the Kanchi river falling over a ledge of rock in a sheer descent of 114 feet, amid rocky and sylvan scenery. There are also two Peruaghags in the Gumla subdivision, one in Basia thana and the other in Kochedega thana, so named because wild pigeons in hundreds nest in the crevices of the rocks. The Sadnighagh by which the Sankh river drops from the Bajadera plateau into the plains of Barwe is also extremely beautiful.

Waterfall*.

Lakes.

Lakes are conspicuous by their absence, the explanation being that the granite which forms the chief geological feature of the district is soft and soon worn away. Artificial lakes and tanks have been formed at some places by erecting embankments across the beds of rivers. The largest of these are the Ranchi Lake in the centre of the town, the tank near the Maharaja's palace at Ratu, and that near Toto in Gumla, thana.

GEOLOGY.

Excluding from consideration materials of such recent age as alluvium and soil, the geological formations observed in the Ranchi district are the Lower Gondwana and the Archaean. The Karanpura and South Karanpura coal-fields, which lie almost entirely in the Hazaribagh district to the north, encroach on the northern boundary of the district, and in the Belcher occur outcrops of the Panchet and Raniganj iron-stone shales and the Barakhar and Talcher divisions of the Gondwana rocks.* With this exception, the whole of the district is occupied by ancient crystalline rocks—schists, quartzites, epidiorites, gneisses, and granites of Archaean age. They may be grouped into two divisions, one of which, comprising the schists and quartzites, with the epidiorites known as the Dalma trap, was formerly termed submetamorphic, and is now considered to correspond to the Dharwar of South India. The gneisses and granites may be conveniently grouped together to form the other division of Archaean rocks.

The geology of the district has not in most parts been worked out in detail, but enough is known to show that almost the whole of it is occupied by gneisses and granites. In the south-east corner of the district, north of the Dharwar boundary, these rocks comprise fine quartzitic gneisses, alternating with felspathic and ordinary granitic gneisses; a few bands of hornblende gneiss also occur but trap is rare, if it is not altogether wanting. Elsewhere, on the Karo river, the existence of coarse granitic and porphyritic gneisses has been recorded. It is probable that the gneisses and granites mentioned are typical of the whole area, but it is not unlikely that a close search would reveal the existence of occasional small areas or bands of schists in the gneiss and granite areas. The Dharwar rocks occupy practically the whole southern fringe of the district, being really the northern

* An account of them and of their associated coal will be found in the *Memoirs of the Geological Survey of India*, Volume VII, pages 285—342.

edge of a large and roughly elliptical area of Dharwars, occupying by far the larger portions of Gangpur and Singhbhum and the south-east corner of Manbhum. They are separated from the gneiss-granite area to the north by a well-marked boundary fault, delineated by runs of pseudomorphic quartz and of red hematite, often giving rise to small hills. The fault has been traced for over 100 miles in an easterly direction from near Jati and Bandgaon to near Bhelaidiha in Bankura district. The Dharwars of this part of India consist mainly of quartzites, mica-quartz-schists, mica-schists, chlorite-schists, hornblendic schists, and their less metamorphosed phyllitic forms, and to a smaller extent, of staurolite-schists, alusite-schists, garnet-schists, kyanite-schists, and tourmaline-schists, the whole much traversed by epidioritic dykes; and any of these rocks might be found in the exposures in the Ranchi district. In addition, there is a great range of hills culminating in the peak of Dalma in Manbhum, whence the name Dalma trap is derived. To the south of Tamra, owing to a northward bend, this range of epidiorite hills, which constitutes a considerable part of the boundary between Ranchi and Singhbhum, lies wholly in the Ranchi district, and the district boundary runs south of it so as to include the upper portion of the valley of the Sona Nadi, long famous as a source of alluvial gold. The valley of the Sona Nadi is occupied by schistose rocks of Dharwar age.

Probably on account of the large area covered by gravels and gneisses, the district is, so far as is known, singularly barren of valuable minerals. The auriferous quartz veins which traverse the Dharwar schists were the object of the disastrous gold boom of 1889-90, and there are gold-bearing sands in the Kanchi and other rivers, but an investigation by the Geological Survey tended to show that no occurrence is at present known of either vein or alluvial gold worthy of exploitation on European lines.* Specimens of galena have been obtained in the Subaruairekha near Silli, and doubtless, when the two Karanpura coal-fields come to be worked, some of the coal production may come from this district.

The greater portion of the district was at one time covered with dense forests. At the present day the central and eastern

BOTANY.

* The gold-bearing rocks of Chota Nagpur have been described by S. M. MacLaren in *Records, Geological Survey of India*, Volume XXXI, Part II.

plateaux are for the most part denuded of forests, and only small scrub jungle, with few big trees, is found on the hills, while patches of jungle, known as *patra*, still remain dotted among the cultivated lands and are the only traces of the forest which once covered the whole of this area. In the west and north-west of the district there are still large areas of unbroken forest, but even in these parts cultivation is rapidly being extended at the expense of the forest and the large trees are being cut out and sold for commercial purposes. A more detailed description of the forests of the district is given in a later Chapter.

Character of
the Forest.

The Ranchi district is the centre of the second, or South Gangetic, tract in which *s'd* (*Shorea robusta*) is gregarious. The best *s'il* forests are invariably found in the valleys, where in good soil straight trees, 100 to 120 feet in height, with a girth of ten to fifteen feet, used to be found; in the hills and on the slopes of the ghats, the trees are short and stunted, and on the driest southern slopes *sal* is supplanted by other trees of the so-called "Mixed Forest" type. In the valleys, especially in sheltered situations, the principal companions of *sal* are the *Awn* (*Terminalia tomentosa*), *Qambhar* (*Gmelina arborea*), *Kend* (*Diospyros tomentosa* or *melanoxylon*, ebony) and *Simal* (*Bombix malabaricum*, the cotton tree). The *Mahud* (*Bassia latifolia*) is common throughout Chota Nagpur, but in the forests is chiefly confined to the hills. *Tun* (*Culrela Tooni*) and *Sisn* (*Dalbergia Sissoo*), both valuable timber-yielding trees, are not native of Chota Nagpur, but are frequently planted. *Hara* (*Terminalia ehebula*), *Karam* (*Adina cordifolia*), *Kusum* (*Schleichera trijuga*), *Paisar* (*Pterocarpus Marsupium*) are also important species of trees. In the inferior *sal* forests in the hills are found *Dkaura* (*Anogeissus latifolia*), *Fiar* (*Hughania latifolia*), *Sid/ia* (*Lagerstroemia parviflora*), *Khai*' (*Acacia catechu*), *Amaltas* (*Cassia fistula*) and *Bamboo* (*Dendrocalamus strictus*). The undergrowth in the *sal* forests consists principally of *Woodfordia floribunda*, *Kurchi* (*Holarrhena antidysenterica*), *Croton oblongifolius* and species of *Gardenia* and *Kindia*. Mixed with the *sal* are also a number of characteristically Central India trees, which do not cross the Gangetic plain, such as *Cochlospermum*, *Soymida*, *Boswellia*, *Hardwickia* and *Bassia*. In the villages there are groves of mangoes (*Mangifera Indica*), but few of the better fruit-bearing

varieties are found. *Jamun* (*Eugenia Jambolona*), *Karanj* (*Ponamia Glabra*), *Tetar* (*Tamarindus indica*), *Bael* (*Aegle Marmegos*), *Jack-fruit* (*Artocarpus integrifolia*), *Pipal* (*Ficus religiosa*) and *Bar* (*Ficus Bengalensis*) are common [round village sites. The *Tolas* (*Butea frondosa* and *Butea Supcrba*) is often gregarious in cultivated and waste lands, and its wealth of scarlet blossom in the hot season is a striking sight. The convolvulaceous creeper (*Porana Paniculata*), the well-known bridal creeper, displays a mass of white flowers along the *ghats* in November, and a large variety of tree and ground-orchids are to be found in the jungle. Palms are seldom found but the dwarf palm (*Phcenix Acaulis* or *Khajur* is found on the upper edge of the *ghali*.

Of the timber-yielding trees the most important are the *sal*, *gambhar*, *tun*, *sisu*, *kend*, *asan* and *si mal*. The principal fruit trees are the mango, *jamun*, jack-fruit, and *mahua* but many other forest shrubs and trees yield fruit which affords a valuable food-Supply to the aboriginal inhabitants in years of scarcity. Mr. Slacke, in his report on the Settlement operations of the Chota Niigpur estate, enumerates twenty-one species of seeds and the fruits of forty-five uncultivated trees which are used as food, in addition to thirty-four trees, the leaves of which are used as *sag* (vegetables), and eighteen species of edible roots. Even this long list is probably not exhaustive. Mr. Slacke also gives the names of ninety-seven forest products used as medicines, twenty-eight used as oils and gums, seventeen used as dyes, and thirty-three creepers or bark of trees used as rope-fibres. The length of these lists shows the economic value of the jungles to the aboriginal inhabitants. Various trees, such as the *kusum* (*Schlicchera trijuga*), *palas* (*Butea frondosa*), *dumar* (*Ficus hi*pida*), *bair* (*Zizxphus jujuba*) and *karam* (*Adina Cordifolia*) are used for the cultivation of lac, but the best lac is obtained from the *kusum* and *pa las*.

Economic
USES.

In former times Ranchi was a happy hunting-ground for the sportsman, but this reputation is no longer deserved, and, though returns show that wild animals and game of all descriptions are to be found in the district, yet Ranchi now compares very unfavourably with the adjoining districts of Singhbhum and Palamau, and the enthusiastic sportsman or naturalist may spend many months scouring the jungle without finding anything worth preservation, Various causee have contributed

FAUNA.

to this result. Cultivation, and the clearing of jungles for this purpose, has been widely extended during the last twenty years, and even from the few strongholds, such as Bans Pahar in the extreme north-west corner of the district, or the jungles of Samsera and Malsara on the border of Gangpur in the south of the Simdega subdivision, the game is rapidly being driven by the exploitations of timber-contractors and the unrestricted depredations of native *shikar* it. The aboriginal *thikari* has no respect for age or sex, and with his bow and arrow or muzzle-loading gun will shoot any animal, large or small, that comes within range, and the wholesale destruction of smaller game which has gone on unchecked for years has driven the larger carnivorous animals to more favoured parts. For the preservation of the fauna of the district the establishment of sanctuaries for game is very necessary, or, failing this, the strict enforcement of the game laws, prohibiting the slaughter of females and immature males throughout the year, and of all game during the hot weather. A reduction in the number of gun licenses might assist game-preservation, but even if gun licenses were considerably reduced, the slaughter of deer and small game would go on unchecked, as the bow in the hand of the aboriginal is as useful a weapon as the gun. Gun licenses have been freely given in the past, to protect the inhabitants against the larger carnivora, and the total number of licenses at present in force is over 1,800. The destruction of wild animals has also been encouraged by the grant of rewards. The ordinary rewards are Rs. 25 for a tiger, Rs. 5 for a leopard or wolf, Rs. 2-8 for a bear or a hyaena.

Tigers.

Bordered as it is by Singhbhum, Jashpur and Palamau, all containing reserve forests and large uncultivated tracts, the district is naturally visited by tigers who are stragglers or excursionists from those more favoured parts. Owing to the dearth of deer and small game, tigers are ordinarily cattle-destroyers and frequently man-eaters. In the thanas in the south and west of the district hardly a month passes in which half a dozen to a score of cattle are not reported to have been killed by tigers and in the three years 1911, 1912 and 1913 the average number of cattle killed by tigers in the district was 1,122. In these three years also 177 persons were killed by tigers, and at the beginning of 1913 there were six known man-eaters at

large. To rid the district of these pests, rewards of Rs. 500 were offered for every tiger killed in thanas Torpa, Bano, Kalebira, Kochedega and Chaipur. The offer of these rewards had the desired effect, no less than five man-eaters being killed soon after they were proclaimed. In the year 1915 no less than four tigers were killed in Biru, and rewards of Rs. 500 were paid for each of them. During the three years 1911 to 1913 thirty-four tigers were said to have been killed in the district, but, though the majority of these were no doubt killed within its borders, there is good reason to believe that native *shikaris* are induced, even by the ordinary rewards of Rs. 25, to bring into the subdivisional headquarters at Gumla the skins of tigers killed in the adjacent native States. Though the aboriginal is fearless in attacking even a tiger, the most common way of destroying a man-eater or cattle-destroyer is by means of a trap set with a poisoned arrow. A six-foot bamboo bow is fixed flat on, or a foot above, the ground, with a poisoned arrow on the bow string, aimed so as to command the path by which the tiger is expected to approach. Across the path, about eighteen inches above the ground, a string is drawn and is attached to the stick which keeps the bow taut, in such a way that the least touch will release the arrow. To protect men and cattle from walking into the trap, two strings are fastened breast high across the path but, in spite of this device, cases occur in which men are fatally injured by the poisoned arrow.

Leopards or panthers (*Pelis Pardus*) are very common and show the same phenomenon as the woodcock. Certain places always hold leopards and no sooner is one killed than another takes his beat. Biru Pahar and Palikot are typical rocky hills where leopards are to be found, and from the former no less than eight leopards have been killed in one year. The distinction between the rock and the wood panther, though admitted by few naturalists, is very clear in this district. The former is smaller, the spots closer and without any resemblance to a finger print; the head bullet-shaped and the ears small and pricked. This animal is rarely dangerous and confines its depredations to goats, pigs, and even fowls. The larger species is frequently a cattle-destroyer, and in the years 1911 to 1913 leopards were reported to have killed 1,720 head of cattle. During this period also 207 leopards were killed for rewards.

Bears.

Bears are also common. The rocky bolder-strewn hills which are a distinctive feature of the district provide luxurious covert for the *Ursus Melursus*, and in April the falling *mahud* flowers and other fruit attract him to the neighbourhood of the villages. The bear is held in greater dread by the Kol than the tiger himself, and especially in November and December shows a savage and vindictive temper. Cases of mauling and scalping are common, and the wounds, though not very dangerous, are liable to set up blood-poisoning or tetanus, if not properly cleansed.

Wolves.

Wolves are occasionally found, but are not nearly as common as in the neighbouring district of Hazaribagh, where a pack proved so destructive of children and cattle that a special reward of Rs. 50 a head had to be offered for their extermination. Only ten wolves have been produced for rewards in the last three years.

Hyronas, etc.

Hyaenas and jackals are common, and the killing of the former, for which a small reward is paid, forms a regular source of income to some raiyats. The Bengal fox is found throughout the district. Wild cats are fairly common, but the tiger and leopard cats, if they exist, have not been brought to notice. Wild dogs, the worst destroyer of game in any jungle, are not common. The lynx, if it ever is found, is a wandering specimen from the south. Wild pig are plentiful throughout the forest tracts of the district, especially in Biru and Bans Pahar. Badgers and porcupines are also found.

Ungulata.

The district formerly held a fair number of bison (*Bos gaurus*), but they are now very rare and only visitors from the reserve forests of Palamau or Surguja are to be found in the jungle in the north-west of the district. One old bull was shot in March 1913, so exhausted that its last charge left it unable to rise. Its condition and the fact that it was accompanied by three calves clearly showed that it was a fugitive from some distant jungle. Were the jungles of Bans Pahar and the neighbourhood to be preserved for a few years, there is no doubt that bison would soon fill the coverts, for the bison multiplies freely when undisturbed. The bison is considerably smaller than the Assam variety (*Bos frontalis*), being little over fourteen hands in height. *Samhar* (*Cervus unicolor*) are also rapidly diminishing in number, and their

extinction is due to the shooting of hinds by aboriginal *shikaris*, whether raiyats or zamindars. They are still fairly common in some parts, such as Konpala, Udni, Onigara and Samsera. The Chital or spotted deer (*Cervus axis*) is found in small bands or pairs in most of the lighter jungles. Its scarcity is probably due to tigers who have a special liking for this species. The Chinkara or ravine deer, common in Hazaribagh, does not appear to be found at all in Ranchi. His fatal curiosity has no doubt made him an easy prey to the hunter. The little four-horned antelope, or *kotra* (*Tetracerus quadricornis*) and the barking deer (*Cervulus muntjac*) occur in all jungles. Hog deer are not found, but the smallest of the deer tribe, the mouse deer (*Tragulus Mervinus*) has been found in jungles inhabited by *sambar*. The *nilgai* or blue bull (*Boselaphus tragocoemus*) was formerly very common, and is still found in a good many jungles, such as those of Onigara in the north-west of Lohardaga thana. The blue bull is very destructive to crops and his extermination is hardly a matter of surprise or regret. Hares are common, and in every beat two or three fall victims to the axes or arrows of the beaters.

The most noticeable game bird in the district is the pea fowl Gamo birdi. which is found everywhere, especially on the sides of the rocky hills on the outskirts of villages. Jungle fowl and the painted spur fowl are less frequent but cling to certain jungles, such as those of Jamgain on the borders of Ghaghra and Lohardaga thanas. The grey partridge is to be found in the *patras* and small *nullahs*, and quail are found occasionally. The lower *don* lands usually contain a good number of snipe, and, though the lands are not large enough to give big bags, there are few places in which three or four couple cannot be got in a good year. Snipe are popularly supposed not to breed in this part of India, but an *egg* of an ordinary snipe has been found in Biru at the end of February. Ducks are not as plentiful as in districts where tanks and jhils abound, but the larger tanks and *banchhs*, such as those at Ratu in Ranchi thana or at Toto in Gumla thana usually hold some birds. The most common varieties are the gadwall, widgeon, white-eyed pochard, and cotton teal. The brahminy duck is found on some of the larger rivers, and on the Sankh wild geese are occasionally seen. Pigeon, both rock and green, are abundant and two species of sand grouse occur, though not in large numbers.

Beptilw.

Snakes are not very **common** in the district, but are most numerous in the lower plateau. The statistics show that 76 persons and 9 cattle died of snake-bite in 1913, but such statistics are of little value. The cobra and the *karait* are the most common species ; *dhamans* of considerable size are occasionally found and python are sometimes seen in the hilly tracts. Various species of harmless grass-snakes occur.

Fish.

There are no fisheries in the district and it is only in the tanks and *bdndks* in and near the town of Banchi, where there is a large demand for fish both for the European and the Bengali community, that species such as the *rohu*, *hatla* and *mirgtl* are reared. The larger rivers of the district are said to contain mahseer, while the *hachtid* is found in the deep pools of the River Sankh. The aboriginal inhabitants of the district amuse themselves at some seasons of the year by catching fish in the water-logged *don* fields and streams with a bamboo trap known as a *bum* or *jhimri*, and on the occasion of the Sarhul festival the youth of an Oraon village make a fishing expedition to a tank or stream.

CLIMATE.

The climate of the Banohi plateau is unsurpassed in the Province. The elevation of over 2,000 feet above sea-level gives it a uniformly lower range of temperature than the districts of Bihar. It is only during the months of April or May that the temperature rises to any great height, and for a few weeks a day temperature of more than 100°, which occasionally rises to 104° or 107°, makes one sceptical of Kanchi's claim to be considered a hill station. But in spite of the high day temperature, the nights are cool and the atmosphere is so dry that the heat is by no means so oppressive as that of Bihar or Bengal, even though the thermometer stands many degrees higher. During this period of the year occasional thunderstorms and nor' westers cause a refreshing fall in the temperature. The rains break usually before the end of June and the climate during this period of the year compares very favourably with that of many hill stations. Thanks to the excellent natural drainage, the rain, flows away quickly and, unlike the Himalayan slopes, the plateau does not remain for days or weeks enveloped in fog and mist. Occasional breaks in the rains make life unpleasant, but they do not usually last for many days, and even during a long break the air is neither so saturated with moisture nor so

enervating as in the plains of Bihar or Orissa. The end of the rains' is irregular ; they sometimes end in the last week of September, but there is often a heavy fall of rain during the first fortnight of October. The cold weather may be said to begin with the first week of November. In December and January the temperature on the grass sometimes falls to freezing point, and in the early morning hoar-frost covers the grass in the higher and more exposed parts of the district and does damage to the upland crops and young trees. A strong cold wind blows throughout January and the climate during this, period of the year is extremely bracing and is not inferior to that of many health resorts in European countries. At the end of February the day-temperature rises considerably and continues to rise till it reaches its maximum in April or May. In the lower plateau the temperature is considerably higher than in the rest of the district and the moist enervating climate is the same as that of Manbhum.

The mean maximum temperature falls as low as 73° in December and January and rises to 96° in April and 99° in May. During the four months of the rainy season the mean maximum is 83° or 84°. The mean minimum temperature never rises higher than 75*5° in May and June. In July, August and September it falls to 73° and 72° and during the next six months it averages about 57*5°, falling to 51° in December and January. The mean daily range of temperature varies from 24° in April to 10° or 11° in July and August. The humidity is at the lowest point in April when it is 42. It rises to 51 in May, 72 in June, and reaches its maximum of 89 in August. During the cold-weather months it averages about 63.

Temperature
and Humidity.

The following table, which is based on statistics since 1878, shows the average rainfall recorded in the town of Ranchi, month by month ;—

Month.	Rainfall.	
	Inches.	Days on which rain falls.
January ..	0·73	1-5
February	1·55	
March V.,	1·30	2-7

Month,		Rainfall.	
		Inches.	Days on which rain fall?.
April	...	109	2.8
May	...	2.29	4.8
June	...	9.13	11-6
July		15-23	18.1
August		• 12:83	189
September	...	9-02	12-2
October		2-46	3-0
November	...	0-22	0.6
December	...	0*22	08

Though the rainfall varies from year to year at the different recording' stations, these figures may be taken as typical of the district. During the four cold-weather months the rainfall is very slight, and frequently one or two rainless months are experienced, though it is said that formerly the district never enjoyed a rainless month. Rain during November and December causes considerable damage to the harvested crops, but a fall of rain in January or February softens the fields for ploughing. In March thunderstorms and showers give a normal rainfall of over an inch, but April is comparatively dry. During May the cyclonic storms, which come up from the Bay of Bengal in advance of the monsoon, give nearly 2½ inches, and in June when the monsoon breaks, there are, on the average, eleven rainy days. During July and August the rainfall is heaviest and there are, on the average, eighteen wet days in each of these two months. The rainfall in September averages over nine inches and is the most important of the year, as, if the monsoon fails early in the month, the rice crops on the higher lands wither and there is scarcity or famine,

The following table shows the average annual rainfall at ten recording stations in the district. It will be seen that the rainfall is heaviest in Kurdeg, in the south-west and in Chainpur, in the west, and lowest at Tamar, Bano and Lohardaga :—

		<i>Average</i>	<i>Annual</i>	<i>Rainfall</i>
Stations.		Average.		
Lohardaga			”	47.15
Ranchi	...			58.39
Silli	...			51.53
Palkot				56.17
Bano	...			43.07
Tamar	...			40.26
Kurdeg	...			66.30
Gumla	...			52.51
Chainpur	...			60.60
Khunti	...	...		59.32

CHAPTER II.

HISTORY,

EARLY
HISTORY.

EATCKIT for the hazy legends of the aboriginal races, there is little material even for conjecture as to the early history of Chota Nagpur, previous to the settlement of the Mundas and Oraons. The Munda legend of Sing Bonga refer³ to the race of the Asurs, and perhaps celebrates the triumph of that race over the original inhabitants of the country, possibly the ancestors of the email iron-smelting tribe of that name, which still speaks a language akin to Mundari. In various parts of the district there are tumuli which are known by the Mundas as "the burial-grounds of the Asurs", Some of them have been found to contain relics of an earlier civilisation* Traces of the Stone Age have been found in the modern districts of Manbhiim and Singhbhum and in parts of Ranchi district, quartzite axes and spear-heads have been discovered in the Jheria coal-fields, and a number of chert flakes and knives at Chaibassa and Chakradharpur ; in this district a beautifully made celt was discovered in 1867 at Buradih in Tamar and in recent years many stone celts, including some very fine specimens, have been found in various parts. Copper celts have also been found, but in many instances their archaeological value was not appreciated and they have not been preserved. Recently, however, twenty-one celts were found in a village in Basia thana. They are the common, Indian, flat, battle-axe type and in fashion and design appear to be of a primitive type. There are also other traces of the copper age, and cinerary urns are occasionally found, in the shape of large earthenware *gharas*, containing pieces of brass and bits of copper, the remains apparently of ornaments. The pottery is of an entirely different type from that now made among the Mundas, being stronger and more ornate. All these remains go to corroborate the Munda legend of an earlier race and to prove that a

civilised race dwelt in the country long before the immigration of Kolarian tribes.

References to the country, now called Chota Nagpur, are to be found in the earliest historians. Thus Pliny mentions that in the interior, south of Palibothra (Patna), dwelt the Monedes and the Sauri. These tribes have been identified, solely on the ground of similarity of name, with the Mundas and the Savaras, who, though they no longer speak a dialect of Mundari, are probably Mundari by race. Ptolemy also refers to these two tribes, under the names of the Mandalai and the Sutrarai, Cunningham's interpretation of Hwen Thsang, the Chinese pilgrim of the 7th century A. D., places the district of Ranchi within the kingdom of Kie-lo-na Su-fa-la-na or Karna Suvarna, ordinarily identified with the Subarnarekha river.

The origin of the Mundas and of the Dravidian Oraons is a problem that has often been discussed. Some ethnologists have evolved the theory that the Munda speakers entered India from the north-east and the Dravidian speakers from the north-west. There is, however, little solid foundation for it, and further ethnological investigations go to show a connection between the so-called Dravidian races and the races to the south and east of the Indian Peninsula. At a later date^p these races appear in north-western India and the legends of the Mundas and the Hindus point to a struggle between these races and the Aryan invaders,, in which the former were gradually driven eastward.

Though there is no evidence which enables us to fix the date at which the Mundas and Oraons settled in Chota Nagpur, there is little or no doubt that the Mundas were the first to come and, entering the district from the west and north-west, gradually passed into the country which they now occupy in the east and south-east of the district.

Settlement
of the Mun-
das and the
Oraons.

The ancestors of the Mundas and the Santals crossed the Son and advanced along the borderland that separates the present district of Hazaribagh from the districts of Ranchi and Palamau. The Santals crossed the Damodar, and first resided in the district of Hazaribagh and then, following the course of the river, settled in Manbhum and the Santai Parganas. The Mundas preferred to make their way into the higher forest plateau of Nagpur and found their way to it, according to one tradition, through the pass of Omedanda in Burmu

thana. The Oraons, according to their own tradition, came from the stronghold of Roll tas which had probably also at an earlier ago been a resting-place of the Munda race. Driven from this stronghold by some more powerful tribe, of which the identity is uncertain but which may have been the Cheros or Kharwars, the Oraon race split into two parts. One branch, the ancestors of the present Male tribe, proceeded down the Ganges and settled in the Rajmahal hills. The second division, by far the larger of the two, proceeded up the North Koel river and, passing through Palamau, emerged in the north-west of the Ranchi district. Here they found the forest country already opened up for them by their precursors, the Mundas, and, according to their own tradition, were received in friendly fashion by them. Traces of the Munda occupation of the west and north-west of the district, now occupied almost solely by Oraons, may be found in the Mundari *sasdn dirts*, or burial-grounds, which occur in many places, in the Mundari names of the villages, and in the organization of the Oraon villages, which in many particulars resembles that of a Munda village. In Orfion villages at the present day the priest, or *jjafian*, is occasionally a Munda, and the reason given is that this descendant of the original settlers is better qualified to appease the local gods and spirits. The Mundas have the following tradition of their migration within the district. A compact body of twenty-one thousand under the leadership of Risa Munda moved eastwards and settled in the village of Murima; a follower of Risa, Korumba by name, settled in the village, now known as Korambe after its founder, while another follower, Sutia, founded the village which came to be called Sutiambc. These two villages, Sutiambc and Korambe, are still mentioned by the Mundas of the central plateau as the cradle of the "Konkpat" Mundas. This tradition clearly reflects the gradual eastward movement of the Mundas, who gave way before the more prolific Oraon race and sought refuge once more in distant jungles. A portion of the race probably also split off and, following the course of the South Koel, settled in Singhbhum and became the ancestors of the Hos of the **Kolhan**.

Organization
of the Mundas

The Mundas who first reclaimed the virgin jungle of Nagpur had no idea of individual ownership of landed property. All land was in the joint ownership of a family, or a group of agnate families. Each family made its own clearances, which came to be called

hatu, village, and later *khuntkatti-hatu*, or village of the family of the original settlers. The original village family gradually branched off into a number of separate families belonging to the same *kili*, or 'sept. Their organization was patriarchal, the founder of the *village*, or the oldest representative of the founder, being the chief both in secular and religious matters. As religious head of the village community, he was known as the *Pdhdn* and was required to offer the public saciinces in the *sama*, or sacred grove, to propitiate the gods and spirits of the village and so protect the community from the ravages of wild animals and secure for them satisfactory harvests. As the head in secular matters, he presided over *jiunc/idgats* for the settlement of disputes, inflicted punishment for offences against established custom, and represented the community in its dealings with outsiders. Gradually the secular and religious functions became distinct, and the next most prominent and influential man in the village became responsible for secular affairs and was known as the *Munda*, a term which eventually gave its name to the tribe. The two offices were hereditary and neither the *Munda* nor the *Pahan* had any rights superior to those of the other *bhuinhars*, or descendants of the original founders of the village.

Over and above this village organization, the Mundasin course of time came to have a tribal organization. The descendants of the original settlers increased in number, the jungles and fields of the original, settlement no longer afforded adequate subsistence for all, fresh hamlets were opened up and the inhabitants of the new villages, who had at the outset maintained their connection with the parent villages in respect of public worship in the *sama* and burial in the common *sasdn*, eventually established their own burial-grounds and public sacrifices, and formed an independent village community. With the parent village, however, they continued to constitute, for social and political purposes, the group of allied villages, known as the *pdrrkd* or *patti*. The *parha* was in ancient times simply a wider brotherhood than the village, designed so as to afford greater protection to the communities against the aggression of other village units that surrounded them. A leader being required, the *Mundd* of the parent village, or the strongest and most influential of the headmen, became the *Mdnki* of the *patti* and presided over the *panchdyat* composed of the *Mundas* and *Parana* from the villages

which formed the group. A similar organization was adopted by the Oraons, the head of the *parha* being known as the Raja, a title remembered by them from the days when they lived among the Hindus in Rohtfis.

Election of a
Feudal Chief.

According to the tradition of the two races, this organization was found to be defective and the Mankis and Parha-Rajas about the 6th century A.D. selected one of their number to be the Chief Manki or Baja. The Manki so selected was the Manki of Sutiambe, from whom is descended the present family of the Nagbansi Rajas of Chota Nagpur. The family legend of the Maharaja of Chota Nsgpur, which is given in detail in the Gazetteer under the description of the village Sutiambe, agrees in many respects with the Munda and Oraon tradition. The first Raja is said to have been the son of the great snake-god, Pundarika Nag, by Parvati, the daughter of a Benares Brahman, and to have been born at the village of Sutiambe near Pithauria, while his parents were on a pilgrimage to Puri. Pundarika Nag, being forced to reveal his identity to his wife, forthwith disappeared in his proper form in a pool of water, and Parvati, in great agony of mind over the result of her womanly inquisitiveness, immolated herself on a funeral pyre. The child, whose name was announced to be Phani Mukut Rai, was brought up by Madra, the Manki of Sutiambe, with his own son. When both the boys were about twelve years of age, Madra found the adopted son to be so much cleverer than his own son that he named him as his successor, and the other Mankis and Parha-Rajas unanimously elected Phani Mukut Rai to be their Chief. This event is said to have taken place in Sambat Ifcl or 64 A. D., but this date is undoubtedly too early, and it may safely be put some five centuries later. It was certainly subsequent to the migration of the Hos into Singhbhum, as they have no such tradition among their legends.

The Chief Manki, or Raja, in whatever manner he may have been appointed, had originally exactly the same position in the group of *pattu* that the Manki had in the group of villages. By degrees he came to acquire the position of a feudal overlord. It is not difficult to picture the stages by which this position was reached. During the military expeditions, in which the Baja was the national leader, services were rendered, and contributions paid, by the Mankis; on oeremonial occasions and at

festivals, presents, or *salami*, were given; gradually the contributions were increased and, instead of being given occasionally, came to be given regularly. The Rajas also became Hinduized, and formed marital alliances with families long recognized as Hindu; Rajputs and Brahmans from Hindustan were invited to settle in the country and to assist the Raja in his expeditions against neighbouring States or in controlling his own vassals. They were rewarded with grants of land or villages, and began to dispossess the village communities of their rights. Thus began the struggle between the aboriginal cultivators and the alien landlords which has continued unceasingly till the present day.

To the Aryans and to the Muhammadan historians the whole of Chota Nagpur and the adjoining hill States was known as Jharkand, or the forest tract. It was an inaccessible frontier country and was probably one of the last conquests of the Mughals in Hindustan.

DAN RULE.

The first mention of the district is found in the Chronicles of Ahmad Yadgar* who relates that the Emperor Sher Shah sent an expedition against the Raja of Jharkand, in order to secure possession of a famous white elephant, named " Syam Chaidrat", which had the peculiarity of *thi-nvin*.^{*} dust upon its head. The expedition achieved its object and Sher Shah regarded his capture of the elephant as an omen that he would one day be Emperor at Delhi. It was not till three-quarters of a century later that an attempt was made to bring the country into subjection. In 1585, the 30th year of Akbar's reign, Shahbaz Khan sent a detachment to " Kokrah, the well-cultivated district between Orissa and the Dakhin ruled over by Madhu Singh". The result of the expedition is thus described in the *Ain-i-Akbari*: "As the country is inaccessible, the Raja thought he was safe and assumed an independent attitude. Our men, however, entered the district and carried off much plunder. The Raja became tributary (*Malguzar*) and was thus fortunate to get under the shadow of the Imperial Government".

The Muhammadans were no doubt attracted to the country by its reputation for diamonds, and, in the early years after their conquest, the Governors of Bihar sent frequent detachments

* MSS. Pages 170—175.

*† The Bengali name " Syam Chandra " goes to show that this expedition was only against that part of Jharkand which now forms the district of Manbhum and did not penetrate to Chota Nagpur proper.

into the country and were satisfied with a tribute of *two of three diamonds*. The Chiefs also rendered service to the Emperor, and in 1501 Madhu and linkhmi Rai of Kokrah served in, the detachment commanded by Yusuf Chak Kashmir[^] which marched over Jharkand to Midnapore and joined the imperial army under Man Singh in the conquest of Orissa.

The Emperor Jahangir sought to bring into more complete subjection this country in which diamonds were-said to be found! of the value of a lakh of rupees each, and he directed Ibrahim Khan, on his appointment as governor of Bihar, to " invade the district and drive away the unknown-petty Raja ". Ibrahim? Khan invaded Chota Njigpur in 1616, refused to be satisfied with the few diamonds and elephants which the Rajfci sent him, overran the country and took possession of its diamond- washings. The Raja, was captured and sent to Delhi, with his diamonds and twenty-three elephants. According to the tradition of the Chota Nagpur Raj, the defeated Raja was the 45th Chief, Durjan Sai. He was removed from Delhi to Gwalior, where he was kept in confinement for twelve years, but secured his release owing to his skill in testing diamonds. He is said to have pointed out the flaw inⁱ a diamond, over which the Court jewellers were at variance, and, to prove that ho was right, to have tied it to the horns of a fighting ram and set it to fight with another ram on whose horns an unblemished diamond was fastened, with? the result thit the former pplit while the true diamond was uninjured. The Emperor was so pleased at this that he not only gave him his release but granted his prayer that the* other Chiefs imprisoned with Him. might bo sot at liberty. Durjan Sal was- restore! to his forner rank and ordered to pay an annual tribute of Rs. 6,000. During the next century and a half, the Raja's relations with the Muhammadans appear ta have been peaceful, ex'ept for ocjaiional expeditions- to enforce payment of the tribute. Thus, in 1724 the Sabai ar of Patna. inarched to the foot of the hills, bu6 stopped his advance on reserving from the Raja's agent a *nazarana* of a lakh of rupees, of which Rs. 4,500 were in cxdiaud the rest in diamortls. An expedition in 1731 was arrested in a similar way, the Subadar meeting with considerable resistance and being glad to compromise his- laina by Beceiving" Rs. 12,030 from the Ghatwal of Ramgarb

on account of the Nagpur Raja. The Rajas of this time claimed to be the overlords of the Ghatwals of Rfungarh and Palamau, but tins overlordship was probably only nominal, as the Chiefs of Nagpur were fully occupied in keeping in subjection their own immediate vassals.

During this period there must have been a considerable immigration of Mwhammadans into the country, as villages composed entirely of Muhammad an s are found scattered over the district. The Rajas also succeeded in consolidating their power over the aboriginal inhabitants by the introduction of Hindu settlers, who were given grants of villages on easy conditions. Many of the settlers, either of this, or an earlier, period, were required to render military service and to keep a standing militia for the assistance of the Raja in his expeditions against external enemies or against his own subject?. That the Rajas of this time did much to spread the Hindu religion is shown by the temples in various parts of the district. The palace ami temples at Doisa were built between the years 1683 and 1711 ; the temple at Chut ia bears the date 1685 and that at Jagannathpur 1001. At Borea there is an inscription on the temple to the effect that it was begun in 1665 and completed in 1682, at a cost of Rs. 14,001, and at Tilmi a well in the fortress of the Nrgbansi Thakurs of that village bears the date 1737. The Urtihmans who flocked to the Raja's court had to be supported and received *brit* grants of lands or villages. These holders of service tenures were only entitled to the supplies arid services formerly given to the Raja, but they did not rest content with this small share of the produce. They enhanced their demands for supplies and services, they collected a certain portion of the rent payable by the raiyats, or *parjas*, to the members of the *khuntkaUifamily*, and gradually acquired a proprietary right to the lands which they called by name of *mjhas* or " the *HijVs* share", A more detailed account of the manner in which the village communities were gradually spoiled of their rights will be found in another chapter, but it is necessary to mention it in this place, as the gradual growth of the power of the Raja and his jngirdars accounts for many of th3 agrarian troubles of the 19th century.

Introduction
of Hindu
Settlers.

In 1765 on the grant of the Diwani of Bengal, Pihar and Orissa to the East India Company, Cliota Nj-gpur, as part of the

British Ru't,

Subah of Bihar, passed to the British, but it was not till some years later that they made any effort to occupy the country. In 1709 Captain Carnac entered Palamau, in order to reinstate the local Raja and bring that part of the country under British subjection. The Raja of Nagpur at this time was in difficulties, not only from the petty Rajas who had made themselves independent of his authority but also from the Jharkhand or Larkha Kols of Singhbhum who were ravaging the southern parganas, in revenge for the attempts which he had made to subjugate them. He also had a long-standing feud with the Raja of Ramgarh, Mahehan Singh, who, he asserted, had acquired power by being employed for the Nizam and had usurped authority over him. Ramesh Dripnath Sahi, accordingly, went to Captain Carnac in 1772 and, after exchange of turbans with the Company's representative, duly acknowledged himself a vassal of that power, gave a *wizardna* of Rs. 3,000 and agreed to do service against the Marathas. In return for this Captain Carnac recommended that he should be allowed to pay his revenue direct to Government instead of through the Raja of Ramgarh, and represented to the Council at Patna the importance of securing in their interests the establishment of Chota Nagpur "whose colony would form an excellent barrier to the incursions of the Marathas, thus covering* Bihar and Birbhum and at the same time giving them the command of the passes into the Deccan". The Raja also offered to pay Rs. 12,000 in lieu of Rs. 8,000 which had been previously extracted. The Council at Patna accepted the offer and made a settlement for three years (1772-1775). The Raja assisted the British troops in subduing Ramgarh, but subsequently fell into arrears over the payment of his revenue owing to the incursions of the Marathas and the refusal of the petty Rajas of Silli, Tanvir, Bumlu, and Barwa to pay their tribute, and in 1773 Captain Carnac was forced to send troops into the country to make him fulfil his obligations. In 1774 the settlement was renewed for a further period of three years, but the Raja stipulated to pay an enhanced amount, viz., Rs. 15,001.

The Raja was, however, a constant defaulter in the payment of revenue and refused to meet the officers of Government who were sent to induce him to pay

III B dues.* Mr. Ramus, who succeeded Captain Carnac in charge of the military collectorship of Rfimgarh, reported to the Board of Revenue, in 1778, that "many of the zamindars have paid no attention when summoned to attend. The Raja never hears. Whenever any force is sent into his country, he immediately flies into the Maratha country. He is very capable of paying his revenue but always evades and can never be compelled to obedience, gave by force". To assist the Rfimgarh Collector in his dealings with these recalcitrant zamindars, a force of five companies of sepoys had been established at Chatra in 1778, and it was only the presence of these troops who were operating in Barwe under Captain Carnac that induced the Raja in that year to execute his agreements.

The Raja was allowed a free hand in the internal administration of the country, though it was nominally included in the military collectorship of the district of Rfimgarh, which was formed in 1780, with headquarters at Shergati, in the Gaya district, and at Chatra, in the Ilazaribf-gh district. The district embraced the whole of the present districts of Hazaribagh and Palamau and parts of the districts of Gaya, Munbhum and Monghyr, as well as Chota Nagpur proper. The district officer combined the functions of Judge, Magistrate and Collector, but paid little attention to matters other than the collection of revenue.

Military
Collectorship,
Ramusgarh.

Under the terms of his *I'abuliyat*, the Raja agreed to be responsible for the safety of traveller and to arrest thieves and dacoits and bring them to justice. There were no police thanas and matters were left pretty much to his discretion. "The administration," says Colonel Palton, "justice and the police under the feudal system that had previously prevailed, working through his vassals, some of whom were Rajas like himself of the old race, holding extensive estates, some of whom were brethren of his own in possession of maintenance grants and some persons on whom he had conferred *jayirs* on condition of their supporting him". His administration was hardly successful. In 1793 the Collector invited him to Chatra with the object of making some arrangements for the punctual payment

Administration of the
Raja.

* The traditional reason for this conduct is as follows :—On the occasion of the meeting of Captain Carnac and the Raja, the latter was wearing a jewelled turban of great value. Captain Carnac persuaded him to exchange head-dresses and the Raja was so wrath at being deprived of his jewels in this way that he would not meet the British Representative again.

of his revenue and also of persuading" him ^{to} to adopt some schema for checking the excesses which had been and are practised in his aamindari, which has been for a long time past the receptacle for murderers, thieves, vagabonds and all disturbers of the public peace". Signs of unrest among the aboriginal population of the country were also in evidence and occasionally attracted the notice of the authorities. In 1789, there was an insurrection in Tambr, which was only put down by an expedition, and disturbances in this part continued till 1795. A lurid picture is painted of the disorders prevailing in the district by Captain Houghsedge, Commandant of the Ramgarh Battalion, in a letter dated 27th October 1806, and his description of the murder of the Raja of Barwe by the agents of the Raja of Nagpur throws a flood of light on the state of the country. "I cannot avoid mentioning, however, the treacherous and cruel murder of Hariram Singh, the Raja of Barwe, in the year 1801. This person's pargana was overrun and conquered by the neighbouring Raja of Sirgudj, and being unsupported by his immediate superior, the Raja of Chota Nagpur, he was obliged to submit to the invader, whose troops kept possession for some years but retreated on the intelligence of Colonel Jones' approach. The Raja of Chota Nagpur availed himself of these circumstances to attempt the recapture of Barwe; but his troops would have had no chance of success, had not Captain Jones and Mr. Smith (at that time Magistrate of Ramgarh) addressed letters to the Raja of Barwe, inviting him to submit on an assurance of personal safety. On the faith of these letters and the sole promises of his captors, he was induced to place himself in the hands of the Raja of Chota Nagpur, whose officer sent him two days afterwards under an escort to Paikot. Within one mile of this place, he was taken out of his palanquin and put to death in cold blood by the party who attended him and who had been sent by the Raja for this particular purpose. I do not believe that any judicial enquiry was ever made or complaint instituted on account of this atrocious act, and, as the present Raja of Chota Nagpur is not concerned, I should not have thought it applicable to my subject, did it not seem to prove that the want of proper authority in the district is of no recent date, and that the protection accorded to this person by the chief local officers of Government was thus contemptuously rendered ineffectual by

an individual calling himself a British subject and in a district declared to be amenable to British laws".

The Rsja was in fact thoroughly disloyal, and Captain Roughsedge in another letter wrote of him as follows:—" I hope I have not unsuccessfully shown the necessity for reforms, and to these facts and arguments brought forward I will only add that the slightest mark of attachment or loyalty to the Government shown by any individual in Chota Nagpur at the present day is sufficient to bring down upon him the undisguised and serious displeasure of the Raja and his officers". An attempt was made to remedy this state of affairs and in 1806 Mr. Blunt, the Magistrate of Ramgarh, obtained the sanction of Government to the introduction of a system of police under Regulation XVIII of 1805, but the measure was never carried into effect, the Raja being evidently opposed to the proposal.

Further disturbances occurred in 1807 and 1808. Owing to the disputes of the Raja with his brothers, Captain Roughsedge again marched into the country. The Raja's Diwan, Din Dyal Nath, who had established a complete ascendancy over him and was primarily responsible for the disputes, fled the country with his followers and was arrested in Calcutta and brought to Chatra. The Raja met the British officer, paid up his arrears of revenue and settled his quarrels with his brothers. To secure better administration in future, he was ordered to keep up police thanas, six of which were established in 1809. The year 1809 is thus a noteworthy one in the history of the district, for it marks the beginning of the disappearance of the feudal authority of the Raja.

Disturbances
of 1807 and
1803.

The police system then originated was, however, at first no more successful than the feudal system which it had superseded. The Raja was not unnaturally opposed to a measure which diminished his authority and increased his expenditure and did all he could to nullify its effects. In 1819 he was deprived of his control over the police, in consequence of his failure to render any assistance to the Magistrate in the detection of a case in which a woman was murdered for having practised magical arts against the Raja's son and daughter. Another cause of the failure of this system of government was that the new police officers were foreigners from Bihar or the North-West, who joined with the alien *jagirdars* in oppressing the

Introduction
of Police.

people. The aborigines had no hope of obtaining justice. " The Raja by no means satisfied at his own loss of dignity and authority gave but surly answers to complainants who came before him. The darogas, or native police officers, the highest resident officials under the British Government, declared that it was not competent for them to decide on the grievances which most harassed the Koh, who complain^{3d} that they had been dispossessed by foreigners, Muhammadans, Sikhs and others. It often happened that the unfortunate Kol who with difficulty made his way to the far off station of Chatra, or Shergati found the tables turned on him when he got there. A host of witnesses in the pay of the opposite party were already on the spot, prepared to prove that he had not only no rights in the land but was a turbulent rebel besides "• Typical of the state of country were the disturbances which broke out in Tamar in 1820. Major Roughsedge, who had been appointed in 1819 to be the first " Political Agent to Government in South Bihar and the recently ceded districts adjacent to that Province/" and was responsible for the tranquillity of the country, reported that this disturbance was due to the oppression practised by the Raja of Tamar upon one of his vassals, Raghunath Singh. Raghunath Singh in the hope of redress went to the court at Chatra, but the evidence kept in readiness for him by the Tamar zamindar caused his committal to the Court of Circuit and his condemnation to transportation or imprisonment for life. Tamar had been in a disturbed state for some years and in 1820 two Mundas, Rudu and Kantu, at the head of three hundred followers, attacked a Manjhi whom they regarded as responsible for a drought in the previous year, murdered his son, burnt his village, and then proceeded to vent their wrath upon other landlords. For a long time they defied the authorities and were not reduced till military operations on a large scale had been taken against them.

**Insurrection
of the Kola,
1831-32.**

After the suppression of this disturbance, the country was temporarily tranquil, but the smouldering discontent of the aborigines at last broke out in the great Kol Insurrection of 1831-32. The immediate occasion of the rising was an incident which occurred in pargana Sonpur. The Maharaja's brother, Kuar Hamath Sahi, had received the pargana as a maintenance grant and gave out the villages in farm to Sikhs, Muhammadan* and others, over the heads of the Mankis and Mundas. **Twelve**

villages belonging to Singhrai Manki were leased to a Sikh who, not content with taking away his lands, carried off his sisters as concubines. A graphic description of their grievances is given in the statement of Bindra Manki, Singhrai's brother, taken at the time by the Magistrate of Chatra. He narrates that a *bania* of Sonpur carried off all their cattle in return for two old buffaloes which they had borrowed from him; that they took the law into their own hands and recovered two bullocks with the aid of some men lent by the Raja of Bandgaon, that a complaint was lodged against them at Shergati and that they were seized by the Munshi and Jamadar of Chakradharpur, but after being kept in the stocks for fifteen days they effected their escape; that in revenge for their escape, the Munshi and Jamadar carried off and ravished their wives; that they told their grievances to the Raja of Porahat who merely told them to do as they pleased, but to be careful not to get him into trouble. The end of the statement is pathetic: "We returned home, invited all the Kols, our brethren and caste, to assemble at the village Lankba in Tamar, where we had a consultation. The Pathans had taken our honour and the Sikhs our sisters and the Kuar had forcibly deprived us of our estate of twelve villages. Our lives we considered of no value and being of one caste and brethren, it was agreed upon that we should commence to cut, plunder, murder, and eat. We said if any were hanged, it would be we four; if any put in irons, we should be the four. It is with this resolution that we have been murdering and plundering those who have deprived us of both honour and homes, conceiving that committing such outrages our grievances would come to light and if we had any master, notice would be taken of them and justice rendered".

The principal loaders of the revolt came from Porahat in the district of Singhbhurn, and these joined with the Sonpur Mundas to carry into effect the resolution made at Liankha. On December 20th a number of villages, held in farm by the Sikhs, Hari Singh and Diyal Singh, were plundered and burned by a body of seven, hundred Kols under Surga, the aggrieved Munda of Singhbhurn and Singhrai. A few days later the villages of two Muhammadan *thikadars* were also burnt, the servant of one of them being thrown into the fire. Jafar Ali Khan, the farmer of village Gingria, had incurred the special hostility of the Mundas by refusing to pay fair prices to the Munda women who

came to sell iron; his village was destroyed and ten inmates of his house, including some men and a woman whom he had seduced, were burnt alive. It was probably the intention of the insurgents to confine the plundering and looting to Sonpur and its immediate neighbourhood. In January 1832 the number of insurgents was estimated to be 1,000 or 1,200, but the arrows of war were circulated through the whole country and by the middle of January the Oraons had joined the Hos and Mundas. The Nazir of the Shergati court, who was sent to tranquillize the country, only succeeded in aggravating the situation by arresting one of the leaders; to his proclamation that they would recover their lands if they desisted from their campaign of rapine and bloodshed, the Kols indignantly replied that they would obey none but the Maharaja and leave not a foreigner alive in Nagpur. In every village the *Sads*, or Hindus, and the *Dikus*, or foreign landlords, were murdered or, receiving warning in time, fled the country. Even the petty Rajas of Rajhe, Bundu, Tamar, and Barwe, though neither *Sads* nor *fikus*, narrowly escaped with their lives, when those places were sacked and destroyed. The British authorities were entirely unprepared for an outbreak of such magnitude. Captain Wilkinson, with a few troops, reached the outskirts of the plateau in the middle of January and compelled Pithauria and the neighbouring villages to submit and had some hard fighting round Na[^]ri. By the middle of February sufficient troops were collected to form three flying columns which swept the country in parallel lines, as they advanced from south to north. The columns met with little resistance, save in Sonpur where the insurgents had abandoned their villages and taken to the hills. All the columns concentrated in this country and secured the surrender of the leaders on March 19th, 1832. To Captain Wilkinson belongs the credit for bringing the operations to such a successful issue. He cultivated the acquaintance and the friendship of the Mundas of Tamar, persuaded them and their Mankis to dissociate themselves from the Larka Kols and to keep them out of the dominions of the Raja, and also made friends with the *Sards*, *ra* of the Larkas in Porahat. Many are the stories which the Mundas relate about "Alkinsun Sahib"^{J*}, the name by which they remember Captain Wilkinson, the first Agent to the Governor General in the South-West Frontier Agency.

though the occasion of the insurrection was the treatment of the Sonpur and Porahat Mundas by the Sikh and Muhammadan *thikadars*, the causes were more deep-seated, as the following extracts from the report of the Joint Commissioners, Mr. Dent and Captain Wilkinson, will show :—

" The Kols throughout Nagpur had within the last few years had their rents increased by their *ilahadars*, *zamindars* and *thlkddars* by 35 per cent. They had made roads through the pargana without payment, as *begarries* (forced labour). The Mahajans, who advanced money and grain, managed within a twelve month to get from them 70 per cent., and sometimes more. They disliked the tax upon liquor, which was fixed at four annas a house, but more than that amount was levied very generally, besides a rupee *salami* on almost every village and a *kha&i* or goat. The thana establishments were also complained of, and a *dah* establishment was kept up, the expense of which fell upon the Kols of those villages which were situated on the lines of road traversed by the *dah*. The raiyats of the Raj's *hhandar* (*h'uis*) villages complain that the present Diwan had within the last five years taken from them double the quantity of *saihn* grain (produce-rent) which he did formerly. The peons collecting rents in the *hhandar* villages formerly received one *paila* of rice or one anna per diem. They now take four since the present Diwan came into power. The *dhangars*, who go as labourers into Bengal and other parts of *rndh*, are on their return forced to pay one rupee to the owner or farmer of the village. Many people from below the ghat have settled in Nagpur and it was one of the subjects of complaint among the Kols that within the last five years several of these settlers, to whom they had become deeply indebted, had pressed so hard for payment that many of the Kols had executed *sewak patfas*, that is, had sold their services till the debt was discharged, which was in fact binding themselves to give their whole earnings to their creditor, receiving from him food and clothing, or to work for him exclusively, thus becoming his bondsman for life. The complaints against the thana *amid* were loud in our progress through the country, but the number of instances of exaction are by no means as numerous as we anticipated". The Commissioners did not consider that there was any truth in the allegation that the Riga liad stirred up insurrection, though there were many reasons why he

should wish to be rid of British interference. He had been deprived of his influence and authority over the *jdglrdars*, who now merely paid him rent, but formerly, before the country became subject to the Regulations, had been liable to forfeit their estates if they failed in rendering him services. He had also been a pecuniary loser, as he had been prohibited, in 1783, from collecting *mad ad* in addition to the rent, and also the *panchpownea*, or tax on certain castes and trades, and contributions on occasions of mourning and rejoicing in the royal family.

Administrative reforms.

The suppression of the revolt was followed by a number of administrative reforms. In Sonpur, the Manki3 and Mundas were all reinstated in their villages on reduced rentals, and the *thikadars* were referred to the Kuar for the adjustment of their claims. The proposal to introduce opium cultivation was dropped, and collections on account of excise and the *dak* cess were temporarily suspended. But the chief lesson learnt by the insurrection was the necessity for a closer administration and more effective control by British officers on the spot. Accordingly, the whole system was changed, and the South-West Frontier Agency was established in 1834, with headquarters at Kishanpur (lianchi). The Agency included all Chota Nf'gpur proper as well as Palamau, Kharakdiha, Katngarh, Kundu, the Jungle mahals (except Bishenpur, Sainpahari, and Sherghar), pargana Dhalbhum and the dependent Tributary Mahals. Within the territory so constituted, the operation of the Regulations and of the rules for the administration of civil and criminal justice and the collection of revenue was suspended. By the rules framed under the Regulation, the Agent was given very wide powers. He was vested with the same powers as were exercised by Commissioners of Revenue and by Civil and Sessions Judges, but was enjoined to conform to all orders from the Sadar Dewani and Nizamat Adalat, the Sadar Board of Revenue, and the Board of Customs, Salt and Opium. Subordinate to the Agent were the officers styled "Principal Assistants to the Agent to the Governor General", who were in charge of the divisions known as the Manbhum, Lohardaga, and Hazaribagh Divisions. Captain Thomas Wilkinson was appointed the first Agent, and one of his Principal Assistants, Lieutenant Ouseley, was placed in charge of the Lohardaga Division, which corresponded

roughly to the present districts of Palamau and Ranohi, with headquarters at Lohardaga.

The most important result of the establishment of the Agency was that, for the first time since the cession of the Diwan!, a regular system of Police and Courts for the administration of justice by British officers was instituted. For the administration of Criminal Justice, the Assistants had powers similar to those exercised at the present time by the Deputy Commissioners. In addition to ordinary magisterial powers, they were able to pass sentence of imprisonment for a period of seven years. Their proceedings were subject to revision by the Agent, who had power to confirm, annul, or modify them at his discretion. For the administration of Civil Justice, there were two Munsifs, one at Lohardaga, and one at Ranchi, while the Principal Sadar Amin at Gola also appears to have exercised jurisdiction. The Principal Assistants tried some original civil suits and heard appeals from the decisions of the Munsifs. For the guidance of the Courts, a simple Code of rules was drawn up by Captain Wilkinson, which, though not sanctioned by Government, appears to have been followed till the introduction of the Code of Civil Procedure (Act VIII of 1859). Two salutary rules, drafted by Captain Wilkinson, may be mentioned. One, with the object of discouraging vexatious litigation, prohibited vakils from practising in any courts and allowed suits to be conducted only through the agency of Muktears, or authorized agents; the other, declaring that no sale, mortgage or transfer of landed property was valid without the consent of the Agent, was intended to prevent disputes over transferred property and to discourage the old landlords from running into debt. An interesting side light is thrown on the distrust with which the Courts were regarded by the aborigines by the existence of a rule which prohibited the Munsifs from granting *ex-parte* decrees against Mundas, Mankis, Kols, and "other such ignorant people". The Principal Assistant, Dr. Davidson, first issued and enforced this rule in 1838, and its wisdom is shown by the fact that when this rule was superseded by the Code of Civil Procedure, numerous fraudulent *ex-parte* decrees were passed against the Mundas and were one of the causes of the subsequent agrarian discontent.

Civil and
Criminal
Courts.

The system of zamindari Police was introduced. A thana was maintained at Government expense at Lohardaga, and zamin-

dari thanas were set up at Palkot, where the Raja resided, and on the estates of the zamindars of Barwe, Bunda, Tam&r, Silli, and Bantahajam, The cost of the latter was at first defrayed by the Raja, but in 1838 the zamindars agreed to pay an additional four per cent, to meet this charge, and by a subsequent arrangement the Raja and his subordinate zamindars were authorized to collect a police cess of Rs. 2 or 3 from each village from their nnder-tenure holders and raiyats. The Raja exercised the powers of a *daroga*, within the jurisdiction of Palkot thana, and the zamindars similar powers within their own estates.

Though this system was intended to vest an authority in the Chiefs to whom the people had been accustomed to look for its exercise, it did not prove a success. Mr. Ricketts, Member of the Board of Revenue, reporting in 1855, wrote as follows :—

Failure of the
system of
zamindari
Police.

" The Principal Assistant represents that the zamindari police is inefficient, that the zamindars are generally ignorant and either unwilling or unable to perform their duties, and that the establishments employed under them are so underpaid that it is impossible to expect any good service from them. The Muharrirs receive Rs. 6 a month and many of the barkandazes Re. 1-8, which is a quarter less than is paid to a coolie for the commonest manual labour. No information is procurable as to the terms on which the police were originally left in the hands of the zamindars. "Whether they are bound to keep them in a state of efficiency, whether the expenses were limited cannot be ascertained. The Principal Assistant is of opinion that for the sum paid by the zamindars a more efficient establish* ment could be kept up, were the police directly under the Assistant. There is no doubt that an honest, able and active zamindar with the power of a *daroga*, might afford most efficient assistance to good government, while th9 powers of a zamindar of opposite character to do mischief is measureably increased by leaving the police in his hands ".

The system continued till the introduction of the new constabulary in 1863 when, according to the terms of Act V of 1861, the police powers of the zamindars were abolished.

Defects of
the adminis-
tration.

Nor did the new system of government succeed in improving the condition of the aboriginals in other ways. The *jagirdar*⁸ still continued to oppress the cultivators and extort from them illegal contributions and adajpdfa. Dr. Davidson, writing in 1839, says :—

" In point of fact there was no regular Police or Administration of Justice till the present Agency was established in 1834?. That the Kols are frequently imposed on by their landlords is not for want of comprehension, but that they have been so long completely left to their mercies, and so entirely deprived of any protection from them, that it is difficult for them to make up their minds to resist ". Mr. Ricketts, in the report already quoted, refers to this opinion and adds: —" Though there was no complaint preferred to me, there seeing -reason to apprehend that the people of the district suffer much from the foreign middlemen introduced by the Raja. Major Hannyngton tells me that, ' In Chota Nagpur the *bhuinhari* lands which exist in every village have been exposed to the rapacity of the middlemen, aliens who are hated by the people, and who, to obtain these lands, spare no species of force or fraud. Against these our Courts do not afford any facilo remedy and the day may be not far distant when the people goaded beyond endurance may take the law into their own hands".

To improve the administration of justice, the Agent was relieved of his duties as Civil and Sessions Judge, and in 1843 an officer was appointed, under the title of Deputy Commissioner, to carry out these functions. The Deputy Commissioner corresponded to the present Judicial Commissioner and received that title in 1861. In 1854 a further change in the administration was made. By Act XX of that year the Agency was abolished, and the duties and powers conferred by Regulation XX of 1833 were vested in an officer appointed by the Local Government, and Chota Nagpur was administered as a non-regulation Province under a Commissioner. The officer in charge of the Lohardaga district was first styled Deputy Commissioner in 1861. The headquarters of the Principal Assistant to the Agent had previously, in 1842, been transferred from Lohardaga to Ranchi.

Further reforms.

The year 1845 is a memorable one in the history of the district, for it witnessed the arrival of the first Christian Missionaries. In November 1845 four German pastors, sent out by Pastor John Gossner of Berlin, pitched their tents in Ranchi. For a few years their work met with little success, and it was not till 1850 that any converts were obtained. After that year the number of converts rose rapidly, and by 1857 there were 900 baptised members of the Lutheran Church and 2,000 enquirers. The education and

Arrival of Christian Missionaries.

teaching given by the missionaries had a great effect on the oppressed aborigines. Captain Davies, the Senior Assistant Commissioner, writing in 1859, says :— " "With Christianity has naturally come an appreciation of their rights as original clearers of the soil, which rights in many instances they have asserted and established ; this, independent of other causes which induce the higher castes of natives to view with displeasure the spread of Christianity, caused great alarm among the landholders".

The Mutiny 'of 1857 caused a temporary set-back to the spread of Christianity and the departure of the British authorities gave the landlords an opportunity of oppressing their Christian raiyats.

THE MUTINY.

At the time of the Mutiny, Ranch! was the headquarters of the Ramgarh battalion, which consisted of a full infantry battalion, with cavalry and artillery attached. About one-third of the battalion were men of Chota Nagpur but of the higher oastes, and the remainder were recruited from Bihar and other parts of India. A number of aboriginal Kols had at one time been recruited, but, though good and courageous soldiers in some respects, were found to be led by their intemperate habits into many derelictions of duty, and the commandant of the battalion anxious to have it as much like a line regiment as possible had discontinued recruiting them. At Hazaribagh there were companies of the 7th and 8th Native infantry, which had been possessed with a spirit of unrest ever since the first news of the revolt had reached them from the North. News of their disloyalty reached Ranohi, and it was decided to send two companies of the Ramgarh infantry, thirty horsemen and two guns, under Lieutenant Graham, to disarm them. The force left Ranchi on August 1st but had not proceeded far on its march, when news was received that the Hazaribagh troops had actually mutinied and were marching towards Ranohi. On receipt of this news, the Ramgarh infantry, who were with Lieutenant Graham, mutinied, seized the guns, ammunition and four elephants, belonging to Colonel Dalton, the Commissioner, **and** made preparations to march back to Ranohi. The cavalry alone remained loyal and went on with Lieutenant Graham to Hazaribagh, News of the mutiny of this detachment reached Ranohi early on August 2nd. At first Colonel Dalton and the

"military officers continued their preparations for meeting the men of the 8th Native Infantry, who were said to be at Burmu, 20 miles north of Ranchi, in spite of the fact that the loyalty of the troops at Doranda was by no means certain. Gu the afternoon of the End, some of the mutinous sepoy of "Lieutenant Graham's detachment arrived at Doranda, and the Com¹-missioner and the Comnan Iant of the Corps, seeing that it was now hopeless to rely on the loyalty of the troops, decided to vacate Ranchi and march to Hazaribagh by the direct route vid Pithauria. The decision was not made a moment too soon ; aabout an hour after departure, the mutineers of the Ramgarh infantry arrived, burnt the court of the Deputy Commissioner and same of the officers' bimgalows, released the prisoners from the jail, fired their guns at the German Mission Church, and looted the treasury. Colonel Dalton, with the troops who still remained loyal, arrived at Ha zaribagh without meeting any opposition ; fior this they were indebted to the Parganait, Jaggat Pal Singh, of Pithauria, who had set up earthworks across the road by which the Hazaribigh troops were marching on Ranchi. The troops, thinking the entrenchments were held by men of the Ramgarh battalion and that Ranchi would be found to be well-defended, turned off i*i the direction of Lohardaga, and ultimately joined the rebels in the Tributary Mahals, taking no further part in the mutiny in Chota Nagpur.

Colonel Dalton, with the few troops under his command and with the min supplied by the Raja of Ramgarh, succeeded in restoring order in Hazaribagh, recovered a large quantity of plundered property and a number of prisoner-?, re-opened the ^courts and cused business to be resumed in the bazar. Reinforcements, however, did not arrive and, thinking that the small force, even if it remained loyal, was insufficient to withstmd an attack, Colonel Daltdn reluctantly decided to fall back on the Grand Trunk Road at Barhi and Bagodar, though well aware that the abandonment of Hafcarlbaugh would encourage the mutineers. Barhi was reached on August 13th, and here the Commissioner was forced to remain inactive till reinforcements were available. At last, on September 1st, 150 men of Rattray's Sikhs arrived, and with their help he again occupied Hazaribagh.

During this time the mutinous troops had remained at Doranda, uncertain what movement to make. Disappointed at

the failure of the Hazaribagh troops to cross the Pitbanra Ghat and join them, they set about trying to win the zamindars on to their side ; but in this they met with little success. The Maharaja and most of the leading zamindars remained loyal. Tfaakur Bisnath Sahi, of Barkagarh, who had long been regarded as disaffected, openly joined the mutineers and was reported to sit daily in one of the Cantonment bungalows administering justice. He also assisted the mutineers by cutting several breaches in the road over Ramgarh Ghat, with the obvious intention of making it difficult for troops advancing against Doranda. Another d'soyal zamindar was Ganpat Rai, of Bhaunro, an ex-Diwan of the Maharaja, who, it is said, was formally installed by the mutineers as their Commander in-Chief. The prime mover of the Ranchi mutiny was, however, Jamadar Madho Singh, of the Ramgarh battalion. It was not till the first week of September that the mutineers decided to leave Doranda, taking with them four six-pounder guns, a large quantity of ammunition, the treasure and heaps of plunder, and to proceed, if possible, via the Tika Ghat, through Palamau so as to effect a junction at Rohtaogarh with Kunwai Singh, to whom the guns and treasure would have proved acceptable. Before leaving Ranchi, they plundered the townspeople, attempted to burn the jail and the kachahri, and flung the records into a well ; they also beheaded an old native doctor, named Budu, who was attached to the jail. The progress of the mutineers was slow, as the transport of the guns, treasure, and plunder was no easy matter at that season of the year. The zamindars did much to hinder their march, and, in particular, Hari Singh, Baraik of Charya, entrenched the ghats against the enemy and only abandoned his position when the guns were brought against it.

A few days after the departure of the mutineers, on September 22nd, Colonel Dalton, with 150 Sikhs and 150 men of the 63rd Regiment under Major English, reached Ranchi. He was anxious to start off in pursuit of the mutineers, who had by this time reached Balumath (in Palamau district) and were reported to be uncertain whether to advance through Palamau or towards Chatra, but was unable to carry this plan into effect, as the 53rd Regiment were ordered to go back to the Grand Trunk Road. When Major English with the troops under his command reached Hazaribagh, he received orders to march against the

rebels at Chatra. On the 2nd of October he came up with the rebels, who now numbered over 8,000, and completely defeated them, capturing the guns and ammunition and recovering a large amount of the treasure and plunder. Colonel Dalton thus describes the effects of this victory :—

" Nothing could have been more favourable to the thorough re-establishment of the authority of Government and the speedy restoration of order than the circumstance under which the mutineers were signally defeated. Chatra is one of the largest and wealthiest towns in the division, where there is always a collection of people from all parts of the country. Moreover, the mutineers had pressed into their Service hundreds of the working classes of Chota Nagpur. All these were present during the engagement and many witnessed the complete extinction of the force, that had for a month occupied the headquarters of the Province in a manner that will be long recollected as a reign of terror, and whose progress through the villages had been marked by devastation and ruin. They then hastened back to their homes, and long before I received even the first brief news by express from Major Simpson, the news had spread and was known to every one in the neighbourhood".

Although the courts had been re-opened after Colonel Dalton's return to Ranchi on the 24rd of September, desultory warfare continued for some time, as the local rebels were still at large. Thakur Bisnath Sahi and Pande Ganpat Hai had been taken with the mutineers on their march from Doranda to Chatra, in order to ensure the safe passage of the ghats, but both they and Jamar Madho Singh, the insurgent leader, escaped after the battle. Madho Singh was not heard of again, but in December the Thakur and Pande were reported to be on the border of Palamau, intriguing with the Bhogta insurgents, who had been giving considerable trouble in that part of the country. In March 1858 depredations were committed by local insurgents on some villages in pargana Nawagarh, and the Barwe police-station was looted. To operate against these local insurgents, Colonel Dalton assembled an escort of the Ramgarh Irregular Cavalry and 200 men of the new Kol Levy, which was raised and trained soon after the return to Ranchi. Thakur Bisnath Sahi and Ganpat Kai were captured and hanged, in April 1858, their estates being confiscated to Government.

Spread of
Christianity
and conflicts
between rai-
yat* and
landlords.

During the fifty years which have elapsed since the Mutiny, the history of the Ranohi district is one of agrarian' discontent, culminating k the *Sardari Lardi* and the Birsra risings. It is also the history of the spread of Christianity. During the Mutiny the Christian community was broken up but their dispersion over the district seems to have given a considerable impulse to Christianity, as the number of converts largely in- creased after the restoration of order. An impression rapidly gained ground that to become Christian was the best way of shaking off the oppression of the landlord. " The result of this", s*ys Colonel Palton, " has been a great accession of strength to the ranks of nominal Christians. A reasonable desire to be reinstated in *bhuinhari* lands actuated some, a dishonest idea to* become one of this favoured family of *bhuinhdn* seized others.. The next step was to profess Christianity, and coming to the? Mission at Ranchi they returned with their hair, puritanically, cropped and ready to assert their rights and defy their landlords. Conflicts between the Christian aboriginals and their landlords were of frequent occurrence; the Christians sought to take forcible possession of the lands, of wbioh they considered¹ themselves to have been dispossessed by the landlords, while the latter retaliated by bringing false charges of dakaiti and robbery against the tenants and subjecting them to illegal confinement and duress. Towards the end of 1858 the C3nliict assumed a serious aspect, and troops had to be sent from Ranchi to Gobindpur to preserve order in Basia and Sonpur. The authorities, however, realized that the only effectual method of preventing a repetition of such outbreaks was to remove the grievances that had caused them. Accordingly, in 1858, Lala- Lokhnath Sahi, a Nagbansi zamindar, was deputed to prepare a register of all *bhuinhari* lands. He continued to work till his death in 1862, and ma3e enquiries in 572, and completed the register of *bhuinhari* lands in 429, villages. The knowledge that an attempt was being made to restore them to their lands temporarily pacified the Mundas, and parganas Lodhma and Sonpur, where the greater part of the work was carried out, and which had previously been the most troubled, were reported to have become, since the completion of the register, the least disturbed of all the parganas in which suoh tenures* existed. The decisions of the Lala were on the whole more favourable to the landlords than to the *bhuinh&rt*.

Register of
bhuinhari
land*

but were to some extent a settlement of the question and placed a limit on further encroachments. When life survey was discontinued, disputes again broke out, and in 1867 a petition was presented to the Local Government, purporting to be signed by 14,000 Christians. Though this petition was grossly exaggerated and contained many unfounded complaints against the Maharaja and even against the Commissioner, Colonel Dalton, it served the purpose of impressing Government with the necessity of completing the survey begun by Lala Lokhnath Sani. Accordingly, the Chota Nagpur Tenures Act (Act II B. C. of 1869) was passed. Under this Act, special Commissioners were appointed who had power to survey and demarcate the privileged lands of the tenants (*bhuinhari*) and of the landlords (*manjhihas*). The operations, which were begun on April 1st, 1869, and were not completed till 31st March 1880, extended to 2,482 villages.

The operations undertaken under the Act, though successful to some extent in the areas in which they were carried out, were a mere palliation of the grievances which prevailed throughout the country. Government in their Resolution on the final report of the Commissioners admitted that "the success of the Act has fallen short of the expectations generally entertained on its introduction. The operations have not removed every cause of disagreement, and disputes are still of frequent occurrence. This partial failure appears to be due to two causes; first, to the fact that *rajkas* tenures were not included in the scope of the Act, and, secondly, to the extravagant claims and expectations of a section of the *bhuinhars*, which rendered it impossible to satisfy them by any settlement which aimed at preserving the just rights of both parties". A third cause was that some landlords persuaded the *bhuinhars* to conceal their status by representing that Government intended to impose a special tax upon them. The Special Commissioner, Balu Rakhal Das Halder, had shown in his final report how the exclusion of *rdihas* had opened a door for further disputes involving expensive litigation both in the criminal, revenue, and civil courts. The landlords, seeing that the exorbitant claims of *bhuinhars* had been disallowed, sought either to dispossess them of all lands other than the demarcated *bhuinhari* land, or to increase the rent payable for such lands. Further, small advantage was taken of the provisions of the Act permitting the commutation of prandial

Result of the
Bhuinhari
Survey.

conditions and services for cash payment. Only 1,161 applications were received. " The Mundas and headmen showed great indifference on the subject and the landlords resorted to all means in their power to render this portion of the Act nugatory; while the landlords, however, valued the services more highly than money payments, the raiyats also seemed to prefer giving the accustomed amount of labour to paying additional rent, especially when no remunerative employment was available ". The Government of Bengal, however, did not consider it necessary to undertake a thorough survey and settlement of the whole district, though this was recommended by the Commissioner, They considered that the settlement of the Chota Nagpur estate which was being undertaken would be a further step in the solution of the disputes over a large portion of the district, and that in the remaining villages, which were held by *jagirdars*, maintenance-holders, and farmers, the provisions of the Chota Nagpur Landlord and Tenants Procedure Act of 1879, which had recently been passed, were sufficient for the protection of the raiyats against illegal enhancement, while securing to the zamindars their fair rental* The new Act provided that the rent of *bhuinhadri*, *khuntkatti* or *kotkar* lands was not liable to enhancement, except under certain conditions and circumstances, and that the rent of other occupancy raiyats should not be enhanced, except on application to the Deputy Commissioner. The Act also repeated the provisions of the previous Act for the voluntary commutation of services. Like the Act of 1869, it disappointed the hopes of its framers. The landlords contrived to evade its provisions; rents were enhanced, and predial services increased, frequently by the device of bringing a suit for arrears of rent at rates greatly in excess of what was actually paid, often by forcing or cheating* the raiyats into agreeing to higher rates. The landlords, however, were not invariably successful; in many cases the raiyats succeeded in improving their position at the expense of the less wealthy and less powerful landlords. In villages where the majority of the inhabitants were Christians, *began* (or predial service) was not rendered, and in some cases the landlords were forcibly deprived of their *khat* lands.

The main grievances underlying the Sardari agitation and the agrarian discontent during the last fifteen years of the 19th century were the system of *beth begdfi*, or compulsory labour,

the exaction of pre-sedial conditions (*ra&umtita*), the illegal enhancement of rents of *rajhas* lands, and the question of the status of the Munda proprietors of *khuntkatbi* villages, which had not been included in the *bhuinhari* survey. With these very-real grievances in the minds of the aboriginals, the Sardars, who have been rightly described as an unscrupulous and dishonest band of cheats, found little difficulty in stirring up an agitation, and collecting money, ostensibly for the purpose of bringing their complaints to the notice of the authorities. They began to bombard Government with petitions in which the most extravagant claims were put forward. Their principal prayer, that of being allowed to form themselves into village communities directly under Government, was found to be unreasonable and extravagant, and the petitions were all necessarily rejected, "as their entertainment would subvert the progress which has been made during a lengthened period in the Chota Nagpur division". The missionaries sought in vain to convince the Sardars of the futility of these petitions, with the result that they left the Church and set up a violent opposition to the mission work. During all the time that the earlier memorials were under discussion, the aboriginals did not do anything that was punishable under the law. In 1881 an incident occurred, which foreshadowed the Birsa rising fifteen years* later. A party calling themselves the children of "M09I" and headed by "John the Baptist" set up a "Raj" at Doisa, a former seat of the Rajas of Chota Nagpur. The ringleaders, who were promptly punished, were not proved to have any connection with the Sardars. By the beginning of 1887 the movement had assumed considerable dimensions. Many of the Mundas and Oraons refused to pay rent to their landlords, on the ground that they had got a decree declaring them to be the owners of the soil and only bound to pay rent direct to the "Markar". Meetings were held in various places with the object of collecting subscriptions and inciting the people to take possession of the *manjihias* lands and to dispute the authority of the local officers, but the actual outbreaks were few in number and were easily suppressed by the civil authorities. At Tilma the Christians opposed the cultivation of the *manjhihas* lands, and in Tamar they seized and cultivated the *mdnjhihas* land of the Rani, but the prompt arrest and imprisonment of the principals had the

effect of stopping farther trouble, and when the harvest of 1887 was reaped, no breaches of the peace occurred.

Disturbances
of 1889 over
both bogiri.

The Sardari agitation of 1887 was followed by disturbances in the west of the district in 1889. These were due to the spread of Christianity among the Oraons of these parts, who had hitherto been beyond the field of the work of the Lutheran and Anglican Missions. The Roman Catholic Mission had established stations at Burudi in the Khunti thana in 1874 and at Doranda in 1883, but no great progress was made till the Rev* Father Lievens began to preach among the Mundas, Oraons, and Kharias in the south-western and western parts of the district. Within three or four years over forty thousand nominally joined the Church and the movement was, as before, viewed with fear and suspicion by the landlords. In the year 1889 a number of landlords sent up a petition to the Commissioner, alleging that the Roman Catholic Missionaries were unsettling the minds of their raiyats and converting them by thousands to Christianity. They complained that the Jesuits held out hopes to the aborigines which were incapable of fulfilment and thereby induced them to join the Church; though this complaint was exaggerated, there is no doubt that the sympathy with which the missionaries listened to the complaints of the aborigines about the burden of their prosodial services, encouraged them to believe that the only way of escaping from oppression was to become a convert*. The claim of the landlords to exact unlimited services from the raiyats was preposterous, and the missionaries very properly advised the raiyats only to render those services which had received the sanction of custom. The immediate result of such advice was that a spirit of resistance filled both Christians and non-Christians. The landlords refused to abate their demands, and the raiyats refused to pay their ordinary rent or render their customary services. The disturbances were not very serious; and the officials, though apprehensive of disturbances on a large scale, had little difficulty in maintaining the peace of the district as a whole. The Christians in some villages tried to coerce their unconverted brethren into accepting the new religion, and forcibly cut off their top knots; in other villages they forcibly cut and carried off the crops from the *manjihai* lands. In 1890 the Lieutenant-Governor, Sir Stewart Bayley, visited Ranchi and held a Conference, at which several missionaries, representative landlords, and officials were present

found it was generally agreed that a wholesale commutation of services and prradial dues was the only true solution of the problem of agrarian discontent, but this measure was not undertaken. A proclamation issued by Mr. Grimley, the Commissioner, with the authority of Government, prescribed a scale of service renderable for each holding, according to the custom of the district. The total amount of labour amounted to fourteen days in the year. These orders were in no way binding on the landlords or the tenants, and, though partially successful, their effect was transient as a solution of the problem. During the next four or five years, while Government was engaged in considering the question of the amendment of the Tenancy Act, the country was comparatively free from disturbances, but the Sardars still continued to collect subscriptions, in some cases extorting them by threats or violence, and between the years 1893 and 1895 several Sardars were prosecuted on charges of extortion and assault. Their operations extended throughout the whole of the Munda country and the northern portion of the Porahat estate of Singhbhura. The total collections are estimated to have amounted to over a lakh of rupees, the greater portion of which was paid over to certain lawyers of Calcutta for drafting a memorial to Parliament, and the rest was misappropriated by the Sardars themselves.

In 1895 the ferment in the Munda country again broke out, when a leader was found in the person of Birsa, a Munda of the village Chalkad in Tamir thana. Birsa was a convert of the German Mission and had received a little education and a smattering of English at the Mission School at Chaibasa. His influence over the Mundas and Oraons was extraordinary. He quickly won for himself the reputation of a worker of miracles, and both Mundas and Oraons flocked to the village of Chalkad to see the new prophet and to be cured of their ills by his miraculous powers. Birsa soon gave himself out to be the prophet of a new religion, which, he said, he had received from Sing Bonga, himself. The new religion was a mixture of Hinduism and Christianity. The Mundas were to give up worshipping, and sacrificing to a number of *bong as* or subordinate deities and to worship only one God, Sing Bonga. They were to lead good lives, abstain from eating animal food, and wear the sacred thread of the twice-born Hindu castes. Later, Birsa

The Birsa
rising of
1895.

began to regard himself, and to be regarded by his followers, *s the incarnation of the deity, and announced that- on a given day fire and brimstone would descend from heaven and destroy all men on earth except those who had the good sense to repair to his village of Chalkad and stay near him on that occasion. Chalkad and the neighbouring hills and villages became a large camp; stores of rice were collected and temporary huts erected, and crowds of armed Mundas, especially from the Sardari villages, assembled there. Bif sa's teaching now began to assume a political aspect; he advised his followers to defy the authorities, informing them that the *raj* of the Maharani (Queen-Empress) was over and that the Munda *raj* had commenced. He prophesied that if Government opposed (him, the rifles of its soldiers would be turned to wood and their bullets to water, and he issued an injunction to the raiyats that they were to pay no rents in future but hold their lands rent-free. These proceedings naturally alarmed the authorities, and the Superintendent of Police was sent out to arrest him. Mr. Meares, the Superintendent, reached Chalkad on the night of August 24th and succeeded in penetrating to the place where Birsa was sleeping without the knowledge of the multitudes who surrounded him. The police overpowered the guard, and Birsa was well on the way to Ranchi under arrest before the crowds of his followers even knew that he had been arrested. He and fifteen of his followers were tried and convicted under section 505 of the Indian Penal Code and sentenced to two years' imprisonment. Illustrative of the faith which the Mundas had in Birsa was the rumour which went round the country that the jail walls fell down when he entered the jail gates. The only foundation for the rumour was that the mud-wall of a small grain-store collapsed.

»lease of
irsa and
eond rising.

During Birsa's confinement the excitement in the Munda country subsided. He was released before the expiry of his sentence, on the occasion of the Diamond Jubilee of Queen Victoria, and soon gathered a band of his followers round him. His first move was to visit and desecrate the old Hindu Temple at Chutia, probably with the object of asserting his claim to the Chota Nagpur Raj, of which Chutia was an ancient seat. Some of his followers were' arrested on the spot, but Birsa himself escaped and vanished for a period of two years. Towards the end of 1899 he reappeared, and he and his chief followers began to tour round the coun-

try and stir up the people to attack the landlords and the authorities. The day fixed for the outbreak was Christmas Day, 1899. A large number of preconcerted murderous attacks and acts of incendiarism occurred in various places in the Khunti, Tamar, Basia, and Ranchi. A German merchant, Mr. Caesar, was shot dead in a village in the depth of the jungles of pargana Sonpur, and attacks were made on the Anglican Missionary at Murhu and the Roman Catholic Missionaries at Sanvada. At Burju-a police constable and four chaukidars were put to death, and at Khunti the police-station was attacked, one of the constables killed, and some of the houses burnt down. The Commissioner, Mr. Forbes, and the Deputy Commissioner, Mr. Streatfeild, hastened to Khunti with 150 men of the Native infantry stationed at Doranda, and on the 9th of January came upon the main body of the Mundas at Dumari Hill. The insurgents refused to surrender, and the troops were compelled to use their rifles and storm the hill. A number of the insurgents were killed or wounded, and the rest dispersed. Birsa himself was arrested in Singhbhum on the 3rd February, and he and his chief followers were placed on their trial. Birsa died of cholera in Ranchi Jail during the course of the trial in June 1900; of his followers two were hanged for murders committed during the rising, while others were sentenced to various terms of transportation or imprisonment.

The Birsa insurrection, following the Sardari agitation which has lasted for so many years, impressed upon Government the necessity for removing once and for all the grievances which had been the cause of all the agrarian discontent in the district. Before the Birsa outbreak, a fresh attempt had been made to remove the grievances about *rakumat* and *begari* by passing the Commutation Act of 1807. The Act reproduced the provisions of Act I of 1879, under which the Courts had power to commute preodial conditions and services into cash payments, on the application of one of the parties, and power was also taken in it by the Local Government to order a compulsory commutation when it was considered expedient to do so. But this Act, like its predecessors, disappointed the expectations of its framers. No commutation was ever ordered by Government, and, though a number of applications for commutation were received from both landlords and raiyats, they amounted to a very small percentage of the whole. The raiyate, especially those who became nominal

Lessons of
the Birsa
rising.

Christians, preferred to cease to render services rather than enter upon expensive litigation, which usually resulted in a substantial increase of their rent, while the landlords were unable to prove to the satisfaction of the Courts that their demands were authorized by custom and hence were reluctant to apply.

Settlement
Operations,
1902-1910.

It was at last recognized that the preparation of a complete record-of-rights for the whole district, and particularly for the Munda country, was absolutely necessary, and also that the compulsory abolition of the *beth begari* system must be taken in hand. Accordingly, it was decided, in 1901, to effect a survey and settlement of the Munda country. The work was taken up in 1902* and, after the Munda country had been dealt with, the operations were extended to the rest of the district. All praedial services were commuted throughout the district, and with them the praedial conditions [*ahwdhs* and *rvkatnuis*] which were a secondary cause of dispute; and thus both questions were finally set at rest. The law relating to landlords and tenants was amended and improved in the light of the experience gained in the course of the Settlement operations by Act V of 1903, which dealt principally with the *Mnndafi khuntkatii* tenancies and, finally by the present Chota Nagpur Tenancy Act (Act XI of 1908) which re-arranged and consolidated the enactments previously in force and embodied certain provisions of the Bengal Tenancy Act and some additional provisions which confirm local customary rights and usages. Of the immense benefit conferred on the district by the Settlement operations there can be no doubt. Apart from the advantages resulting from the abolition of *beth begari* and *rukumdt* the raiyats have now a final and conclusive record of their lands, their rent, and their miscellaneous rights in jungle and waste lands, and there is a general consensus of opinion that the settlement records have definitely put a stop to the harassing litigation which has ruined so many landlords and tenants. Criminal cases have decreased in number, for many of the criminal cases of the district were paddy-theft cases and cases of trespass on land in assertion of a supposed or real right. Civil suits, which were usually filed by parties who had failed in the criminal courts, show a similar decrease. In the Munsif's courts at Gumla and Khunti the number of title suits fell from 137 and 244 in 1907 to 02 and 70 in 1910, respectively, and the average number of suits filed annually during the last four

years is only 7% at Gumla and 74 at Khunti. Suits for arrears of rent, which, formerly involved protracted disputes as to the amount of rent and *rukiunats*, are now easily disposed of at a single hearing, the only question to be decided being whether the rent has been actually paid or not, and, as most of the landlords are now in the habit of granting receipts, this question is easily settled. Litigation is in fact no longer the gamble which it formerly was. Both landlords and tenants are, on the whole, satisfied with the result of the operations, though some landlords no doubt consider that they have been deprived of their prescriptive rights while some missionaries and other friends of the raiyats consider that more might have been done to restore the ancient status of the cultivators. The raiyats, appreciating the security of their tenure, are taking steps to improve their lands, and there is reason to hope that the next half century will see a great improvement in the methods of agriculture.

Apart from the Settlement operations, other important steps were taken to improve the administration of the district. It was realized that the outlying parts of the district were so far distant from the headquarters at Ranchi that the people preferred to submit to any compromise rather than undertake the trouble and expense of making a long journey to the courts. The result was that the zamindars and police were omnipotent in such out-of-the-way tracts as Barwe and Biru, and deeds of lawlessness were committed which were a disgrace to the administration. Murder cases and other very serious offences were usually brought before the courts, but offences of lesser magnitude went unpunished. Even murders were frequently concealed. The control over the police was so ineffective that they were the real rulers of the country. The Chaukidari force was equally corrupt and was responsible for many of the cases of dacoity, theft, or burglary. In order to bring the administration of justice nearer to the homes of the people, the Gumla subdivision was opened in November 1902, and the Khunti subdivision three years later, in December 1905. The areas included in these subdivisions which were formerly hotbeds of lawlessness may now be said to be among the most peaceable and law-abiding parts of the Province.

Recently a further step has been taken to improve the administration of the district. The Gumla subdivision proved too large for efficient administration and the southern portion

of the district has been formed into a subdivision with headquarters at Simdega/a few miles south of Biru.

Removal of
German
Missionaries.

The outbreak of war between England and Germany in 1914 rendered it necessary to take precautionary measures against the missionaries of the Lutheran Mission who were resident of the district. Soon after the outbreak of war, those missionaries who were of military age were recalled to the headquarters of the Mission at Ranchi and not permitted to take any part in the missionary work. The older missionaries, many of whom, had spent the greater part of their lives in Chota Nagpur, were allowed to remain in their mission stations and were placed on parole. In 1915, in accordance with the decision of the Government of India to intern or repatriate all German subjects, the missionaries were removed from the district those of military age were sent to the concentration camp at Ahmadnagar, with the older missionaries with the women and children were detained for a few months at Dinapore, and later repatriated to Germany. Though the missionaries have been removed the work of the Mission still continues ; the educational side of the work being supervised by the Bishop of Chota Nagpur and by members of the S. P. G. Mission, while the parochial work is carried on by the Indian pastors and catechists.

CHAPTER.

THE PEOPLE,

THE first attempt at an enumeration of the people was made by -Captain Depree at the time of the Topographical Survey of Chota Nagpur in 1868. The population of 128 houses selected at random, was found to be 811, yielding an average of 6*84 persons a house. The number of houses, ascertained by the survey to be 139,116, was multiplied by this factor, and the total population of Chota Nagpur, with an area of 7,120 square miles, was estimated to be 831,995 persons. In 1872 a careful census was made by a special salaried agency under the supervision of the regular police. Owing to the sparseness of the population no attempt was made to effect a simultaneous census but a gradual enumeration was carried out. The total population of that part of the Lohardaga district which now forms the district of Ranchi was found to be 813,328, or 115 persons to the square mile. The average number of persons per house was found to be 51, a fact which accounts for the higher figure obtained at the rough census of 1868. In 1881 the first regular simultaneous census was carried out and the total population was found to be 1,058,169. In the subsequent censuses of 1891, 1901 and 1911 the population was 1,128,885, 1,187,925 and 1,387,516.

The density of the population at the census of 1911 was 195 Density and growth of population.
3 the square mile, as against 166 in 1901, 158 in 1891, and 148 in 1881. It diminishes from the north-east to the south, south-east and west, the Ranchi subdivision having 256, the Khunti subdivision 226, and the Gumla subdivision only 146 persons to the square mile. The population is most dense in thanas Ranohi (567), Silli (324), and Bundu (321), and least dense in thanas Jhijhunpur (77), Kalebira (115) and Kurdeg (116). In spite of the drain caused by increasing emigration, the population of

Ranobi grew steadily between 1881 and 1901, the increase being 6*7 per cent. during the first decade and 52 per cent, during the second. The growth during the ten years ending in 1901 was retarded by several years of bad harvests and general depression, ^actual famine prevailing in some parts in 1897 and 1900, when the flood of emigration was greatly increased. After allowing for the effects of emigration, it was estimated that the true increase of population was about 13 per cent. The decade ending in 1910 was a period of agricultural prosperity broken only by one bad year. In the first five years good crops enabled the people to recover from the effects of the famine of 1900. A bumper harvest followed 1906 in leading to heavy exports, but the people, with the improvidence characteristic of aboriginals, squandered their gains and were left with little to tide over the scarcity of 1907-08. Famine was declared in the west of the district, but elsewhere the people managed to hold out with the assistance of loans. In 1908 the crop was fair, but the mortality was very heavy, for distress lowered the general vitality of the people and diminished their power of resistance to disease. Cholera and Small-pox broke out in epidemic form and caused nearly 10,000 deaths between them, and the death-roll from fever was also heavy* The birth-rate was high throughout the period and was in excess of the death-rate in every year except 1908 and the net result was an excess of births over deaths amounting to 19G,000. The total addition to the population was 193,591 or 16*8 per cent., a large increase which must be attributed to the increased prosperity of the people, the high birth-rate natural to prolific aboriginal races, and improved enumeration in tracts previously difficult of access.

Emigration.

The opening of the Purulia-Ranchi Railway has greatly facilitated emigration, and emigrants at the census of 1911 outnumbered immigrants by 271,666, while the number of persons born in the district but resident elsewhere was in 1911 30,058 more than in 1901. No less than 99,000 persons born in the district were engaged in clearing land and cultivating tea in Jalpaiguri while there were 92,000 emigrants from Ranchi to Assam. The readiness of the people of the district to emigrate is explained by three factors, viz., that the aboriginal inhabitants are multiplying rapidly, they pursue an uneconomic system of cultivation, and they have thriftless habits. The Munda or the Orion is not industrious and takes little thought for the *morrow*; what savingg

he makes in a good year are spent at the local liquor shop, and when a period of stress occurs he has little to fall back upon and is forced to seek for remunerative employment outside the district. The soil of the district is generally poor and unfertile and, though new areas are being constantly opened up, the increase in cultivation does not keep pace with the increase in population. Often too the aboriginal who has been deprived of his ancestral land by a rapacious landlord wishes to earn money to enable him to bring a law suit, to repurchase his farm, or to acquire new land in the vicinity. Formerly, too, there was considerable migration across the border into the adjacent Feudatory States, the aboriginals being anxious to take up new land in these undeveloped parts and escape from the oppression of their landlords. The Settlement operations, however, have given the raiyats greater security of tenure and stopped this cause of migration.

The only three towns in the district are Ranchi, Lohardaga, and Bundu. The population of Lohardaga is practically stationary, though the opening of the railway may lead to an increase in the next decade. The population of Ranchi has risen from 18,443 in 1881 to 32,994 in 1911 and has increased still further since it became the temporary headquarters of the Government of Bihar and Orissa. The population is almost entirely immigrant, and consists for the most part of the persons who have been attracted by the work of the courts and Government offices or by trade, Bundu, which is a large market and the centre of the lac industry, has a growing population which has risen from 5,469 in 1901 to 6,950 in 1911. The remainder of the population lives in 8,925 villages, of which 3,152 have a population of less than 500, but even this figure does not give a correct idea of the nature of the village. For census purposes the *mauza*, or settlement village, was taken as the unit, and the *mauza* of ten comprises a very large area and consists of numerous scattered *tolas* which contain only two or three houses apiece. The villages are generally built on a ridge or near the crest of a slope. They consist of a cluster of mud-huts huddled together in the most perfect disorder. "Winding alleys and pathways, often leading to an infinite series of *cul-de-sacs*, form the only thoroughfares. In the rains they become extraordinarily filthy, manure pits surround the houses, and every pit and ditch, filled with stagnant water, forms a fine wallowing ground for the pigs which abound in every aboriginal

Towns and villages.

village. In the centre of the village there is usually a large tree and near it the *akhta* or dancing ground. Immediately outside the village is the *sarnd*, or grove sacred to the village deity. In many villages the *sama* consists of only one or two large *sal* trees, the sole survivors of the primeval forest. Ancient custom forbids anyone, even the Bhuinhars of the village, to cut the wood, and even if a branch falls, it can only be taken on payment of the price to the Pahan or Mahto of the village. In Munda villages a conspicuous object on the outskirts of the village is the group of monoliths, which form the *sasdn* or burial-ground of the Bhuinhars.

The houses are built of mud with a roof of tiles or thatch. In the central plateau, where the people are more prosperous and jungle products less easily obtainable, tiles have displaced thatch, but in the more jungly parts of the district thatched houses are common, and often a wall of saplings plastered over with mud or cowdung replaces the mud-wall. The average house consists of three buildings, one of which is the sleeping apartment, one a kitchen and the third a cattle shed. In the houses of the Mundfis, the *mandi dra*, or eating-room, includes also the *a ding* or shrine where the spirits of deceased ancestors are worshipped. The rooms are arranged on three sides of a quadrangle, and on the fourth side there is the *hari* or garden, used for the cultivation of vegetables and spices. Before building a house, the site has to be carefully selected, and it is the custom of the Oraons and of some other tribes to put a few grains of rice on the intended site ; next morning the householder returns, and if he finds that the rice has disappeared, having been eaten by white-ants or birds, he abandons the site as ill-omened ; if it is untouched, he begins to build. In the villages inhabited by Hindus, more elaborate houses are found, built of sun-dried bricks and decorated with crude drawings of animals or gods.

The furniture of a cultivator's house is scanty. A few mats woven from palm leaves by the women form the only beds; in the houses of well-to-do raiyats a *khatia*, or string bedstead, and a *mdnchi*, or string stool may be found. Brass utensils, such as *tharts* and *chipnis* (plates), *dub Ads* (cups) and *lotos* (jugs) are purchased by those who can afford to do so. The poorer classes have to be content with the earthen pots made by the ICKMI Kuinhar, such as the *ghara*, a large vessel used for

drawing and storing water and the *ehuH*, used for the same purposes as the *lota*. Bamboo, baskets of various sizes and shapes are used for storing grain, and *pitis*, or boxes of split bamboo, for storing the precious records of law suits and other cherished possessions.*

Over nearly the whole of the Ranchi district the language of the settled Aryans is a corrupt form of the Bhojpuri dialect of Bihari, which has undergone modifications partly by the influence of the Magahi dialect, which surrounds it on three sides, and of the Chhattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the non-Aryan population. The dialect is generally known as Nagpuria, or the language of Chota Nagpur proper.^f It is locally known as Sadan or Sadri and is called by the non-Aryan Mundas "*Dikku Kaji*," or the language of the Dikkii or Aryans. On the east of the district, in the sub-plateau area of the Five Parganas, the language is not Nagpuria but is a form of Magahi, known as Panch Pargania. In the south-east corner of the district colony of Jains speak the variety of western Bengali known as Saraki. Finally in the north of the district a colony of 20,000 immigrants from Hazaribagh still speak Magahi, the language of their mother-country. The following table taken from the Linguistic Survey of India shows the languages of the Ranchi district and the number of persons speaking them at the time that the Survey was made :—

i of language.		Spoken by	
3ngali~-			
Saraki	...	...	48,127
ihari—			
Standard Magahi...		...	20,141
Panch Pargania Magahi			8,000
Nagpuria Bhojpuri	...	...	297,585
Munda Languages	...	...	406,086
Dravidian Languages	...	...	325,860
Other Languages	...	...	23,086

* A detailed account of the houses of the Mundas and of the household utensils and agricultural instruments used by them will be found in "The Mundas and their Country" by Mr. Sarat Chandra Roy. Mr. Roy has also published a similar book about the Oraons. A collection of articles in common use among the Mundas and Oraons has been made by Mr. Roy for Government; and will be placed in the Patna Museum.

+ Nagpurii has the advantage of being well illustrated by tao Rev. E. H. Whitley whose "**Notes on Nagpuria Hindu*" has recently been republished. The gospels have been translated into Nagpuria by the Rev. P. Eidnoes.

The languages of the aboriginal tribes of the district may be divided into two classes, those which belong to the Munda family of language and those which belong to the Dravidian family. The late Professor Max Muller was the first to distinguish between these two families and to designate the languages spoken by the Mundas, Santals, Hos, Bhumij, etc., as the Munda family. Various other suggestions have been made for the designation of these languages and they have been called by other authorities Kolarian or Ivharwarlan. Sir George Grierson in the Linguistic Survey of India has adopted the denomination introduced by Max Muller and places in the Kharwari group of the Munda family the following languages spoken in the Ranchi district:— Mundari, Birhor, Turi, and Asuri.

Mundari.

Mundari is spoken by rather more than half a million people, of whom 350,000 are in the Ranchi district. It is spoken by 91 per cent, of the Munda race and also by the inferior artisan castes living in the Munda villages, such as the Pans and Lohras. The most idiomatic Mundari is spoken in the Mankipatti, South-east of the town of Ranchi. The Oraons in the neighbourhood of Ranchi town also speak a form of Mundari which is known as the *Jharkhandi*.

Turi.

The Turi language agrees with Mundari in most essential points, though in a few characteristics it follows Santali. At the census of 1911 it was spoken by 2,300 persons.

Asuri.

Asuri, the dialect of the Asurs, according to information collected for the Linguistic Survey, was spoken by 8,000 persons, but according to the figures of the recent census only by 3,100. This language, with the kindred dialect of Agaria which was spoken only by 40 persons in 1911, appears to be rapidly dying out. Closely akin to Asuri is Korwa, the language of the Korwas, who are found principally in the west of the district and in the bordering district of Palamau and the states of Jashpur and Surguja. According to the census of 1891 it was spoken by 6,000 persons in Ranchi district alone, but by 1911 the number had fallen to 1,200. In all the Kharwari group of the Munda

* The most important grammar of the Mundari language is by the Rev. J. Hoffman, S.L. who has also published a Mundari First Reader. The Bible has been translated into Mundari by the Rev. Dr. Nottrott, formerly Head of the Ft. V. T. Mission.

family, the whole character of the language has been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar.

Included also in the Munda family is the Kharia language, Kharia, which has been largely influenced by Aryan languages and has been described as like a palimpsest, the original writing on which can only be recognized with difficulty. At the time of the Linguistic Survey, Kharia was spoken by about 80,000 persons, of whom 68,000 were inhabitants of this district. At the census of 1911 it was returned as the language of 57,000 persons in the district.

Kurukh, the language of the Oraons, belongs to the Dravidian family which includes all the languages of Southern India. At the census of 1901 the language was found to be spoken by 585,000 persons in the districts now included in Bengal, Bihar and Orissa and Assam, of whom 315,000 were inhabitants of the Ranchi district. At the census of 1911 the numbers had risen to 677,000 and 358,000, respectively, the increase being probably due to the greater accuracy of the returns and not to any actual increase in the number of speakers. The Oraons, especially the men, usually know Nagpuria though they speak Kurukh in their own homes.*

The population of the district may be subdivided into pure Hindus and Muharamadans, semi-aboriginal castes claiming to be Hindus, and aboriginal tribes. The Hindus, who number 550,715, represent the settlers from Northern India, Bihar, and Bengal, who were introduced by the early Rajas of Chota Nagpur, or who migrated in large numbers to the country during the early years of the last century. The principal Hindu castes are Brahman (10,146), Rajputs (23,318), Kayasth (3,569), Teli (28,662), Kurmi (56,335), Koiri (8,101), Goala (Ahir) (41,617), Sunri (6,431), Baniya (2,387), Chamar (4,256), Dhobi (5,536), Dosadh (4,269), Hajjam (9,038), Rauniar (Noniar) (9,095). The Brahmans include a large number of Brahmans from Orissa. The Kurmis include not only the Hindu cultivating caste but also the aboriginal tribe of Kurmi Mahtos, whose residence is chiefly in the Manbhum district, and also in Silli thana on the eastern border of the Ranchi district. Of the Muhammadans 22,882

* Rev. Ferd Hahn has published the following books on the Kurukh language: Kurukh Grammar, Calcutta, 1900; Kurukh-English Dictionary, Part I, Calcutta, 1903; Kurukh Folk-lore, collected and transliterated, Calcutta, 1905.

are Jolahs, many of whom are no doubt descendants of persons who settled in the country at the time of the Mughal conquest; 5,111 are Pathans, mostly itinerant traders and money-lenders, and 15,069 are Sheikhs. Of the semi-aboriginal tribes the most important are the Chik Baraiks, of whom 25,509 were classified as Hindus and 3,428 as Animists; the Ghasis (14,523 Hindus and 6,185 Animists); Gonds (8,258 Hindus and 269 Animists); Mahlis (16,897 Hindus and 5,114 Animists); Pans (14,051 Hindus and 649 Animists); and the Lohars (30,817 Hindus and 16,055 Animists). Separate figures have not been given in the census statistics of 1911 for the Bhogtas, Jhoras, Bautias and Goraites who, though probably non-Aryan, claim to be, and are recognized as, Hindus. At the census of 1901, there were 17,294 Bhogtas, of whom only 12 were classified as Animists, 2,208 Jhoras, 20,301 Bautias, and 6,277 Goraites, all of whom were classified as Hindus. The principal aboriginal tribes are the Mundas, Oraons, Kharias, Turis, Asurs, 'Korwas, Birhors and Nagesias; the three first mentioned tribes alone numbering over 800,000.

TEIBBS.

The Mundas.

The Mundas are the most numerous of the Kolarian tribes inhabiting the Chota Nagpur Division. In the census of 1911 the total number of Mundas in the Banohi district was 843,721, of whom 66,992 were returned as Christians, 56,720 as Hindus and 220,009 as Animists. Although less numerous than the Dravidian Oraons, the Mundas have a universally admitted precedence over the other aboriginals in virtue of their older occupation of the country, their traditions of rule in it, and their establishment of the Nsgbansi Maharajas. The great bulk of the Mundas occupy the southern, south-western, and eastern parts of the district. They are most numerous in Khunti and Tamar thanas, where they form nearly 75 per cent. of the total population.

Na mo.

The Mundas call themselves *Horo-ico* (men) and their race the *Horo* (man), and the word Munda is the title of the temporal headman of the village or, if used as an adjective, means rich or influential. As the Munda was the official who represented the tribe in their dealings with their Hindu neighbours, the title came to be used by them to designate the tribe. The name Kol was, and is, often used to designate the Mundas and other allied tribes but, whatever the origin of the word may be, it has

acquired an opprobrious suggestion and is strongly resented by the Mundas themselves.

The Mundas are one of the darkest races in India, the colour of the skin being a black-brown, often of a shade approaching black. The head is long, the nose is thick and broad and sometimes depressed at the root, the lips thick and the cheek bones prominent. In build they are stout and muscular and in stature somewhat below medium height.* Both men and women when young may be described as comely, and their cheerful laughing countenances are far from displeasing. The dress of the Mundas is very simple and scanty ; the men ordinarily wear a loin-cloth, with a coloured border at the two ends, called *botoi*, and use a piece of cloth as a wrapper for the upper portion of the body, known as *barhhi* or *pichowri*. The women wear a long piece of cloth, called *parid*, round the waist allowing a portion of it to pass diagonally over the upper part of the body. Shoes are seldom worn, and the head is usually uncovered, though wtl1-to-do Mundas wear *\$dgris*. In the rains they often carry bamboo-umbrellas (*chatom*) or wear circular rain-hats, called *chukuri* and made of leaves of a creeper found in the jungles. Both the young men and young women are very fond of personal decoration. A young man wears round the waist a sort of belt made of cocoon-silk or plaited thread (*k&rdk&ni*) and his long hair, well-oiled and oombed, is tied up at the side in a knot, with a wooden hair-comb (*na/ci*) stuck into it. Strings of coral or china beads or of silver four-anna pieces adorn his neck, and in times of festival flowers are used to decorate the hair or as garlands. The Munda, girls greatly appreciate jewellery and deck themselves out with ear-rings, necklets, bracelets and anklets of brass, or of some more precious metal, or of lac and coloured glass. The poorer Munda women wear a peculiar ornament in the ear, called *tdrsakom*, which consists of a roll of palm-leaf, dyed red and set off with tinsel and lac. The Mundas tattoo their girls by way of ornamentation ;-three parallel lines are pricked "on the forehead and two lines on each of the temples; a few marks are made on the chin; the back, arms and hands are also tattooed. In former times Munda boys were subjected

App earance,
Dress and
Character.

* Of the one hundred Munda specimens measured by Sir Herbert Riale, the average head measurements are as follows:—Length, 185*9. Breadth, 138*6 and Dbphalic index, 74*5. The average dimensions of the nose were, height, 4A*J I biiidth, 40/2 J nasal index, 89*9. The av3rage stature was 158*9 centimetres.

to the Spartan treatment of having their arms burnt with a red-hot iron rod, the circular marks being regarded as a decoration, but this custom is now falling into disuse. The chief characteristics of the Munda race may be said to be their conservatism and their instinctive antipathy to aliens. The best qualities of a Munda are his keen sense of self-respect, his love of truth and honesty, and his courage; his worst qualities are his inordinate love of drink and his improvidence. Intercourse with foreigners, and in particular the evil surroundings of the law courts, have done much to contaminate him, and the Munda has often been driven by injustice and oppression to use the methods of his adversaries against them. He is impetuous and sensitive, but repents a rash action committed on the spur of a moment. A Munda who has killed a man in sudden anger often voluntarily gives himself up to justice and appears before the Magistrate with his blood-stained weapon still in his hand.

Tribal organization.

The Munda tribe is divided into a number of exogamous clans, or septs, known as *kilis*. Though exogamous as regards the *kilis*, the Mundas are endogamous as regards other tribes, and marriage with members of other Kolarian tribes, such as the Santals, Kharias, Asurs, etc., is not permitted. The only exception to this rule is that the Mundas of Tamar still intermarry with the Bhumijis of Manbhum, who are in origin probably of the same race. The *kilis* are totemistic and derive their names from some natural object, such as an animal, bird, fish, reptile, or plant, and the members of the *kili* are forbidden to eat the totem after which it is named. When the Mundas first migrated into Chota Nagpur, the number of *kilis* was no doubt comparatively small, but as they multiplied, the existence of a small number of large *ki* became inconvenient, and new septs were formed. A few *kili* names are shared by the Mundas and Santals and may be held to date back to the days when the two races were united, but the majority of the names are peculiar to the Mundas. Various legends are given by the Mundas themselves as to the origin of the totems of the different clans, thus the *Horo* or *Kachua kili* owes its origin to the fact that the ancestor of the clan was assisted to cross a swollen stream by a giant *kachua* or tortoise; the ancestor of the *Nag Kili* was a snake-charmer and, when he died while returning from a distant village, the snake coiled itself round his body and carried it back to his

family, who out of gratitude kept the snake in their house and gave it plenty to eat and drink.

According to Munda tradition, all the members of a *kili* are descended from a common ancestor; descent is counted through the father, and the children belong to the paternal *kili*. The possession of the same *kili* name is, therefore, the first proof of membership in a given clan or family. There is also a religious bond between members of a *kili*, consisting of a communion in the same sacrificial offerings. Members of one *kili* may on no account partake of the offerings made by members of a different *kili*. As during life members of a *kili* are united by a common name and by common sacrifices, so after death they are united in a common burial ground. Every *kili* has its own burial ground, or *sasiifi*, and the bones of every member of the family, even if he may happen to die away from the village, are, on the occasion of the annual festival, called the *jang-lojpd*, placed beneath the stone slab, or *sasandiri*, of his clan. The well-known saying " *Sisandiriko-Ilot onkoapata* " (their burial stones are the title-deeds of the Mundas) owes its origin to this custom, and a Munda can only prove that he is a member of a particular clan or of a particular village community by proving that the bones of his ancestors were buried under the *sasandiri* of the clan.

The social system of the Mundas being of the patriarchal type, the head of the family is at the same time the priest of the family, who, in case of illness or distress, has to offer sacrifices to propitiate the domestic and other *bon gas* (spirits). But the village community being composed of families descended from common ancestors looks on it itself as a family, and hence requires a special representative to exercise over the whole village functions similar to those exercised by the head of the family in the household. This representative is called the *Tahan*, and his functions were originally both religious and civil. His religious functions, which were the more important, consisted in offering the public sacrifices to propitiate the local spirits, and so to preserve the village from the ravages of wild animals, to obtain good harvests and to ensure successful hunts. As the civil head of the village, he had to preside over the *jpanchayats* for the settlement of disputes, inflict punishment for breaches of tribal custom and collect and transmit the quit-rent due to the proper authorities*. In these civil functions he was assisted by

the next most prominent member of the community, the Munda. The functions of the Munda, and Pahan gradually became distinct, the Pahan devoted himself to the religious duties, while the Munda (undertook the more distasteful civil duties which involved intercourse with aliens and foreign landlords.

In course of time, as the number of members of each *hill* increased and one village proved insufficient for the residence and cultivation of all, some members were forced to move away and form new villages in the neighbourhood of the parent village. At first they shared the *sawn* of the parent village and joined in the public sacrifices at the *sama*, or tarred grove, but later instituted their own sacrifices and made their own *mscln*. Though separate in these respects, the daughter and parent villages still continued to act together in social and administrative matters and the group of allied and associated villages was constituted into a *parka* or *patti*, the latter being the name given to the organization by the Nag-ban-i Rfijiis. The head of the *parka* was the *Manki*, whose functions in respect of the group were similar to those of the Munda in respect of the village. This organization exists to the present day, but in two different forms, according to the area in which it is found. East of thana Khunti is the Khuntkatti area and west the Bhu'mhari area. The Bhuinhfiri area may be said to show the social organization of the *parka* in its purest form, while the Khuntkatti area shows the clearest examples of the political organization of the *pab(i)*. In the former each *parka* consists of eight to twelve villages; all the *bhuinliars*, or descendants of the original settlers, in the villages being members of the same *kilt*. All trace of the Manki has disappeared, doubtless owing to the length of time since the Hindu landlords destroyed their independence, arrogated to themselves the functions of the Manki, and discontinued the use of the *titte*. In each *parka* there is a standing committee, or *panchayat*, with permanent officers, whose titles, such as *Baja*, *Diwan*, *Thakur*, *Lai Pan de*, and *Karta*, have been borrowed from their Hindu neighbours. Complaints are lodged to the *Raja* or *Diwan* by the Munda or Pahan of the village in which the offence has been committed, and orders are given to the *Pande* to convoke the assembly. All members of the *kill* are entitled to attend. The proceedings are opened with a feast and there are certain officers to whom *sneoinl duferps nro A^ion-n**!. fbiis fh*. < ^7^<..A^> »*

gathers the sal leaves which serve as plates, the *Charichatdni* makes the leaf-cups for drinking, the *pan k/t a was* distributes the lime and tobacco and/»<5». The Raja, as president, explains the complaint or cause of dispute to the assembly and, after evidence and statements have been taken, pronounces their decision. The most common causes of complaint are offences against the marriage laws; if tho oUaiider i* repentant and promises to leave the woman, he i3 let off after having' drunk the blood of a white he-goat or a white cock. Otherwise, he is fined, the fine being realised by the Diwan and his *sipj,hix* ; if he refuses to pay, he is beaten and out-oasted. Apart from complaints of this kind, the *panchayat* is often convened to dUcu*s questions of social custom, such as the abolition of *jatras* and dances, in view of the immorality to which they lead, or matters of political importance, suelh as the *S&rdari Larai*, a movement which aimed at the expulsion of all Hindu zamindars.

In the Khuntkatti area the title of Manki still survives and the *pattis* of which the area w^Tas composed consist of ten to twelve villages. The *pailU* are for the most part broken up, except in the locality known as the *Man/ripatli*. Unlike the Bhuinhfiri area, the *patti* is not composed exclusively of members of the same *kilt*. There is *no* standing committee and there are no permanent officials, and the *panchayat* is composed, when occasion requires, of the two headmen of the villages included in tho *patti*, under the presidency of the Pat Munda, or occasionally of the Manki. The proceeliags differ little from those of the *parha panchayat* in the Bhuinhari area which have been already described.

In the case of minor disputes, a private *pancftayat*, consisting generally of members of the same *hiU_t* fs convened by the aggrieved persons. A president, or *sir panch*, is elected, and he, with the aid of two assessors selected by each party, decides the question at issue. In former times the decision of a *panchayat* was regarded by the Mundas as inspired and not to be disregarded, but now a party dissatisfied with the decision seeks his remedy in the courts. As at the *parka panchayat* a feast is a necessary preliminary and Is provided by the parties. Oaths and ordeals are sometimes used to detect guilty persons. In the *lolo-da*, or hot-water ordeal, the suspected perfons ar a required to pick a coin out of a vessel of boiling wtter, the Munda beliey-

ing that the hand of the innocent man will be unscathed, while that of the guilty will be scalded. In boundary disputes a curious ordeal is sometimes practised ; a hole is dug on each of the boundary lines claimed by the two parties and is filled with powdered rice ; a representative of each party then has one leg buried in the hole, and the false claimant is the one who is first compelled by exhaustion or the biting of ants and other insects to cry out to be released.

Mari age
Customs.

In the old days a Mnnda youth was not considered old enough to marry till he could fashion a plough with his own hands, and a Munda maiden till she could weave a palm-leaf mat and spin cotton, and in those days the young men were left free to select their brides. In modern days the marriage is generally arranged by the parents or guardians, though the consent of the boy is frequently sought for and obtained. A go-between (*dulam*) is sent to the guardians of the girl, and if the answer is favourable, the *dit lam* and the boy's guardian and friends, and sometimes the boy himself, start for the girl's village, and on their way keep a sharp look-out for good or bad omens. This observation of omens is known as *chenre-uri*, which etymologically has the same meaning as "augury". If they meet unfavourable omens, such as a person carrying an axe, spade, or shovel; a cow lowing, but not in response to her calf; sweepings being thrown away from a house; rice being carried; clothes being washed with ashes, etc., the whole matter is at an end; but if the omens are good and they hear a cow and calf, lowing in response to each other, or see a person carrying paddy, clean clothes, or a pitcher of water, or making a plough or yokes, or meet a tiger, they proceed to their destination, where they are hospitably entertained, and in return invite the girl's guardians to their village. During the journey of the girl's relatives, a similar observation of omens is made, and if all is favourable, the *jodrni*, or spokesman for the bride's party, makes a set speech beginning: "Now for this boy and this girl, in the presence of Sing Bdnaga in heaven and the Panch on earth, the omens have been all right", and ending: "To-day the boy's father and the girl's father will thatch two roofs with one bundle of straw (i.e., become members of one family). May the roofs ever remain thatched like this". The next ceremony is the *bala* or betrothal, at which after the usual feast the bride-price¹ is settled, not by haining the demand, but

by symbols. Thus the number of clay marbles and *sal* leaves given to the bridegroom's father represent the number of rupees and *sdris* which the bride's father requires, and the number sent back represent the amount which the former is willing to give. The terms being agreed upon, the ceremony is completed by the Munda or Pah fin of the bride's village clasping the hand of the Munda or Pah an of the bridegroom's village and both agreeing to pay a fine if the betrothal is broken. The bridegroom now sits on the knees of the bride's maternal uncle or of the Munda or Pahan of her village and receives a new piece of cloth and a necklace from the bride's father. The ceremony of presenting the bride-price (*Gonongtaka* *Idituka*) and of selecting the day (*logontol*) usually take place at the same time. The betrothed girl sits on the knee of the boy's maternal uncle, while a girl friend sits on the knee of the Munda, or Pahan of the boy's village, and " gives *logon*,⁹" by handing some rice, turmeric, and betel-nut spread on a new cloth to him. Last omej the *arandi* or marriage ceremony proper. For three days before the marriage, the bride and bridegroom sit for a short time on the *mandoa*, a rectangular mud platform, with *sal* saplings at the four corners and saplings of *sal*, *bheloa*. and bamboo in the centre, erected in their respective homes, and are anointed with mustard-oil mixed with turmeric juice by a female relative. On the evening before the wedding comes the *chuman* ceremony, at which the bridegroom clad in a cloth dyed with turmeric juice, is touched on the feet thighs, shoulder-joints, and checks by his female relatives who hold some rice in their folded hands. A similar benediction ceremony takes place at the bride's house. The marriage procession next starts from the bridegroom's house and the bridegroom, if he can afford it, is carried in a *pal ki* or, failing that, on the arms of his relatives till the limits of the village are reached. At the first mango tree the procession halts for the *wli-sakhi* ceremony, at which the bridegroom receives the blessing of his mother. At the confines of the bride's village, her relatives meet the procession with music and dancing, and the parties join, walk round the boundary of the village, and proceed to the bride's house. In the courtyard the bride's mother and her female relatives sprinkle the boy with water and again perform the *chuman* ceremony. The bride

is brought out in a bamboo basket and carried three times round the bridegroom's *palki*. Bride and bridegroom fljjaen throw three bandfuts of rice at each other's foreheads and are conducted into the house. Next the bride has an *uli-aakhi*, in which she makes the mango tree a witness to the marriage by marking it with flour and tying a thread round it. In the morning the preliminary ceremony of *sasang-go&o*, or anointing with oil and turmeric, is performed, both bride and bridegroom being anointed by the female relatives of the other, and each in turn having a little blood drawn from the finger. The blood is put on a rag, called *sinai*. In the forenoon, having been carried by their relatives three times round the *tnandoa*, they are made to stand upon a large plate of *ml* leaves, the bridegroom facing west and the bride facing east. He presses the toes of her left foot with the toes of his right foot, and three times touches his neck and that of the bride with the blood-stained rag. They change positions, and the bride does the same with her rag. Reverting to their positions, they exchange garlands of flowers, and each places three vermilion marks first on his, or her own forehead, and then on the forehead of the other. This is the binding part of the ceremony. Their garments are then knotted together and they are conducted into the house, the bride walking behind her lord, who has to pay toll to the bride's elder sister before he obtains entry. Four *miidens*, two from each party accompanied by Ghasi musicians, now proceed to the nearest spring followed by the other women. The maidens fill their *gharas* with water, and place them on their heads. Two elderly women, one carrying a sword, and the other a bow and arrow, stand with their backs to the water-carriers, and pass the sword and arrow back over the neck so as to touch the jars of water. The procession then returns to the house, the woman with the sword brandishing and whirling her weapon, and the other women imitating her. The maidens next pour the water over the bride and bridegroom, who in fresh array are seated on a straw-covered plough-yoke in the courtyard. Having again assumed their yellow garments and daubed one another's forehead with *sindUr*, the young couple sit down upon a mat in the courtyard. Ceremonial water is given to the bridegroom and a sword is put into his hand, with which he kills a goat. Amidst much ceremony and consumption of rice-beer, the fathers

of the bridegroom and bride drink from the same cup and embrace one another ; the mothers do likewise, and there is mutual felicitation. Bride and bridegroom then wash the feet of the guests who place on a brass plate their wedding gifts, usually in cash, each paying from two pice to a rupee. At the bridal feast, the bridegroom places a *sal* leaf beside each guest, and the bride puts a pinch of silt on it. Both sit Leside the Manki, or senior village official wash his hands and serve salt to him. The men having dined, the women sit down to their meal. Before the departure of the bridegroom, the bride performs a curious ceremony. Seated with her back to her mother, who is seated on the threshold of her house, she throws three double handfuls of paddy over her shoulder to her mother, who catches it in her cloth. She is then made over to the bridegroom by the Munda or Pahan of the village in presence of the Panch or assembled elders. The bridegroom is next compelled to pay toll to the bride's girl friends, and after a demonstrative leave-taking, he carries away his bride by the mode of conveyance in which he arrived. At his house the *chuman* ceremony is again performed, and a dinner follows at which the bridal pair distribute salt to the guests. Next day a party of the bride's relatives come to be entertained, and a week or two later, when the bride's parents come to take the married couple to their village, their son-in-law uproots the saplings from the middle of the *mandoa*, and a sumptuous feast again takes place.

Family life is happy in the aboriginal tribes, the wife usually making herself a comrade to her hut-band. But divorce is not attended with many difficulties. If the husband will not maintain his wife, or if she refuses to live with him, a *panchayat* of the relatives is held, and the person desiring the divorce, who selects three out of the five members, snaps a *ml* leaf in token of the dissolution of the marriage. If the wife is the unwilling party, the bride-price is returned. Divorced persons and widows marry in the *sagdi* form which simply consists of a feast at the bride's house ; and the issue of such marriage is legitimate. The same applies to most of the lower Hindu castes* The funeral ceremonies of the Mundas are described in the subsequent paragraph on their religion.

Tfll OBAQZT8*

The Oraons are the most numerous tribe in the district, and at the census of 1911 numbered 388,768, of whom 7,343 were classified as Hindus, 88,647 as Christians and 302,778 as Animists. They dwell principally in the west, north-west, and centre of the district, and also in Palamau and the Feudatory States of Jashpur and Surguja, the total Oraon population of the province being over 040,000. Large numbers have migrated to the tea gardens of Assam and the Duars, and 90,000 were enumerated at the last census in Jalpaigari district. Small colonies of the race are also found all over Bengal, and in parts of Tirhut where they work as labourers, and are known by the name of *dhangars*, a Kurukh word signifying a "youth" and then "a youth who labours for another". *

Name.

Extremely little is known of the early history of this Dravidian tribe. They call themselves Kurukh, a name which is sometimes traced to one of their mythical kings called Karakh, It is more probable that it is derived from some obsolete Dravidian root, meaning "man," or it may possibly be connected with the Dravidian word *Karugu*, an eagle, and be totemistic in origin. Colonel Dalton was inclined to think that the name is derived from Konkan, which is supposed to have been the cradle of the race, Konkan having been converted into Kurukh owing to the Oraon partiality for gutturals. Another interpretation given by some literate Oraons themselves is that Kurukh is a variant of Coorg, where they formerly lived. The name "Oraon" is said by Colonel Dalton to have been given them as a nickname, perhaps because of their many migrations and partiality to roam, and, according to Sir George Grierson, the Hindus say that the word "Oraon" is simply the Indo-Aryan "Uran/" a spendthrift, the name being an allusion to the alleged thriftless character of the people* Dr. Hahn agrees that the name was coined by the Hindus, but considers that it is based on *orgora*, a Kurukh word for "hawk," the totem of one of the sept.

Early History.

It is probable that the Oraons originally came from Southern India, as philologists have traced in the language of the Kanarese and other Tamulian languages a close resemblance to the Kurukh tongue. Another theory that has been put forward is that the Oraons accompanied the Mundas in their migrations from the

* Colonel Dalton interpreted the name as "hillmau" and derived it from «Jang" or "Phang" a hill.

liorth-west of India before the Aryan invaders; but this does not appear to be supported by either Munda or Oraon tradition. 'Though the Oraon tradition agrees with the Munda tradition in naming Azimgarh, Hardinagar, Pipragarh and finally Bobtaflgarh as homes of their race, it is possible that the tradition was merely borrowed from their neighbours. The moet certain legend of the Oraons is that they dwelt in Rohtas, but were driven from the stronghold by a treacherous attack of their enemies, who took advantage of the drunken revelry in which they were engaged at the Sarhul festival. Who the enemy were is uncertain. According to an explanation of son/e Oraons themselves, it was the Muhammadans, but as the Muhammadans did not conquer Bihar before 1193 A. D. and Rohtas before 1539 A. D., this is inconsistent with their own tradition that they were settled in Chota Nagpur long before- the, days of Phani Mukut Rai, the first Baja. In other accounts they refer to the enemy as Mlechchhas, an appellation given by the Hindus to all impure tribes; and, according to one theory, Mlechchhas were the Kharwars or Chero3 who at one time occupied the Rohtas plateau. There is, however, no doubt that Rohtas was once their home, as Oraons are still found in these hills. Dislodged from Rohtaf, the tribe split up into two branches, one branch proceeded down the Ganges, settled in the Rajmahal hills, and became the ancestors of the present Male tribe; another, and larger section, proceeded up the Son and then along the valley of the North K.oel into Palamau till they reached the highlands of Chota Nagpur, which they found already sparsely populated by Mundas. There is no tradition of war between the two tribes and, according to Munda tradition, they allowed the Oraons to settle, on condition that they ate meat and discarded the sacred thread which they wore. According to Oraon tradition, they were the more civilized race and introduced the use of the plough and the construction of the terraced *don* lands. The Mundas gradually retreated before the more prolific and numerous Oraons and left them in undisputed possession of the north-west of the district. Like the Mundas, the Oraons formed their village communities into groups, known as *parkas*, under the presidency of the headman of one of the villages, who was known as the *parfia* Baja, and the Oraon and Munda

Appearance
and charac-
teristics.

parhds, when the tribes were living together in the* central plateau, elected one of their chiefs to be the Raja of the country.

The colour of most Oraons is the darkest brown, approaching to black; the hair is jet black, coarse, and rather inlined to be frizzy. Projecting jaws and teeth, thick lip³, low narrow foreheads, broad flat noses, are features which strike a careful observer as characteristic of the tribe.* The eyes are often bright and full, and no obliquity is traceable in the opening of the eyelids. The Oraons are of good physique, capable of carrying heavy burdens and travelling long distances. An Oraon can carry a load of two maunds thirty to thirty-five miles in a day and continue to do so for several days in succession. In character, the Oraons are cheerful and light-hearted; when young, they delight in physical exercise, especially dancing. On the occasion of their festivals the young men and maidens of an Oraon village spend two, three or more nights in dancing, with but short intervals for sleep. The worst vice of the Oraons is their improvidence and inordinate love of drink. They are not so conservative as the Mundas, and Colonel Dalton remarks on their adaptability to the ways and customs of the persons among whom they live. This adaptability is said even to change their outward appearance. Oraons who have lived long in the Duars become tawny in complexion, while the Oraons themselves say that those who have lived long among Muhammadans grow beards and whiskers.

Press,

The clothing of the Oraons is similar to that of the Mundas. Both sexes are extremely fond of ornaments. The young men adorn themselves with a girdle (*kardhani*) of twisted black cotton-thread, or silk, which also serves the useful purpose of carrying his keys, purse, lime box, and small iron pins, or *chinta*, which are used for extracting thorns from the feet. Necklaces of coloured beads are often worn. The most noticeable ornaments of the women are the heavy brass bracelets on the arms, and the ornaments of various kinds which are thrust through the lobe of the ear. At their dances their head-dresses are often adorned with plumes of heron feathers. -

* Of the one hundred Oraon specimens measured by Sir Herbert Risley the average head measurements are as follows:—Length, 184*6; breadth, 189*3; cephalic index, 75*4. The average dimensions of the nose, height, 46*2; breadth, 39*8; nasal index, 86*1. The average stature is 162*1 centimetres.

A peculiar feature of Oraon villages is the *dhumkuria* (*jon&k-erpd* in Kurukh) or bachelors' hall, an interesting survival which is still found in the older villages. The Oraons are very reticent about this institution, but Mr. S. C. Roy of Kanchi has recently collected much information about this institution and its counterpart, the *pel-erpd* or maiden's dormitory. These institutions cannot be said to conduce to the morality of an Oraon village; they are gradually falling into disuse and are not countenanced in villages of which the inhabitants have become Christians. The inmates of the *dhumkuria* form a fraternity into which boys are admitted after curious ceremonies, and take a prominent part in many of the religious and social customs of the tribe. Its object appears to be to "make men" of the boys, to make them successful hunters and to train them in their social and other duties. It is undoubtedly a survival from the primitive days, when the tribe was dependent on hunting.

Dbumkui'ii

Like the Mundas, the Oraons are divided into numerous exogamous septs, known as *gotras*, which take their names from some bird, fish, animal, plant or mineral. These totems are regarded as sacred by the sept named after them and are respected by them as ancestors: thus a *Pannu* will not touch iron with his tongue or lip; a *Kujur* will not use oil made from the creepers of that name, a *Kispota* will not eat pigs' entrails; septs whose totem is an animal will not eat flesh of that animal, e.g., *I ar ka* (tiger), *hay a* (wild dog), *tiga* (field-mouse), *tithi* (young mouse), *orgora* (hawk), *toppo* (woodpecker), *minj* (eel). The sept name descends in the male line. There is no objection to a man marrying a woman belonging to the same sept as his mother, but generally marriage with a maternal aunt or first cousin on the mother's side is disallowed. Marriage with members of other tribes is entirely prohibited. At the head of the village community is the Pahan or Baiga? and the Mahto. The difference in the functions of these two officials is expressed by the Oraons in their saying *Tahan gdon bandta hat, iMdhto gdon chalata hai*, i.e., the Pahan appeases the deities and demons of the village while the Mahto looks after its secular affairs. In some villages the Pahan is a Munda by caste and occasionally a member of some other aboriginal tribe, it being held by the Oraons that the descendant of the first settlers in a village is

Organizat

better qualified to deal with the village gods. The duties of the Pahan are the same as those of the Pahan in a Munda village, but whereas among the Mundas the office is hereditary and is held for life, among the Oraons the Pahan is selected triennially from among the members of the Pahan family or by means of the magic *mp* or winnowing basket. The selection of the religious head of the village rests on the knees of the gods, and the *sup* is used as a divining-rod to conduct the person holding it to the house of the man most fitted for the office. In some cases, after the proper ceremonies, a *stoDe* is railed through the village, and he at whose door it stops is the fit person. The Pahan has special lands assigned to him and is assisted in his religious functions by the *Pujar* or *Pdnbhara*, whose duties are to carry water and cook on the occasion of village sacrifices.

The Mahto is also elected, usually triennially, from among the members of the Mahto khunt. In some villages where the Oraons have been driven by their zamindars to abandon their customs, his election has to be approved by the zamindar and in new villages he is almost a servant of the zamindar.

As with the Mundas, groups of villages are united into *par has*, which must have been of considerable political and social importance in old days.

PaiuhSyatl.

The *Parha panehayat* still survives ; it consists of the Leading men from a group of villages, e.g., the Pahan, Mahto, and the leading *bhuinhan* and *jeth raiyats*. It meets only once a year and deals with matters affecting whole villages and not merely individuals, such as matters of religion, dates of festivals, and also with disputes about the flags which each village has as its distinctive emblem. It also punishes villages which take an unfair advantage over their neighbours and do not observe the customary rules of sport on the occasion of the annual hunt. The *Panchora panehayat* resembles more closely the *Parha pan* "chapat of the Mundas: it is presided over either; by a *KartahZ* or a *Muikid*. The office of the former is hereditary, that of the latter is only held as long as the holder is considered fit to perform the duties. It deals with grave offences against caste rules and tribal custom and also is a sort of court of appeal against the decisions of village *panehayat* \$. An important function of the *panchora panehayat* is to re-admit an out-caste into caste. After it has been decided to re-admit the out-caste

and the fine which he is to pay has been fixed, the actual ceremony of re-admission takes place. The out-caste goes round and tells the members of the date of the assembly. He then fasts for a certain period, during which he is guarded by two *sipahis*, who are specially deputed to see that he takes no food or drink except turmeric water. When the assembly meets, the *Kartaha* sacrifices a white cock or white goat, and the out-caste has to drink the blood. He then serves the *Kartaha* and each member of the assembly with food and pays the former his fee (*patri dtri*), which varies from Rs. 5 to Rs. 15. The *Kartahd*, is the first to touch the food prepared by the out-caste, and the moment he raises it to his lips is the signal for all present to hurl their rice at his head. The *Kartaha* is thus a scape-goat who, on his return home, atones for having eaten the food of an out-caste by a feast to his caste men, paid for out of the fee which he has received.

Marriage Ceremonies.

The marriage ceremonies of the Oraons are generally similar to those of the Mundas which have already been described in detail. During the preliminary negotiations there is the same observation of omens, and, if the omens are inauspicious, the proposal is dropped. If all goes well, there comes the settling of the price or *panbandhi*. At the actual marriage ceremony, the bride and bridegroom stand on a curry-stone under a bower, the boy touching* the heels of the girl with his toes. A long piece of cloth is put round them to shield them from the public gaze, and the boy dips his finger into a cup of *iindur* and makes three lines on the bride's forehead and the bride does, or attempts to do, the same to the bridegroom. Water is thrown over the couple, who retire into the house. A little later a special ceremony takes place to invoke the protection of the ancestors. The final ceremony is the *khiritengua handia*, at which the oldest member of the assembly as representing the *panchayat* solemnly addresses both bride and bridegroom and exhorts them to remain true to each other in sickness and in health.

The Kharias are a Dravidian tribe, classed on linguistic grounds as Munda. They are found scattered over a wide tract of country from the district of Bankura to the Chhattisgarh States, but their chief stronghold is in the south-western parganas of Ranchi district. The total Kharia population of the district

KHA.UIAS.

is 50,710, of whom 19,273 are Christians; about 1,000 returned themselves as Hindus at the recent census.

Appearance
and character.

In appearance the Kharias resemble the Mundas, but have rather coarser features and are not so well proportioned. In Singhbhum and other districts, they are found in a very wild state, dwelling on the hills and in the jungles, but in Ranchi they have settled down to become cultivators. Though the settled Kharias of Ranchi are considerably in advance of the wild Kharias of the hills of Manbhum and Singhbhum and are, on the whole, industrious cultivators, yet they have a bad reputation for intemperance and immorality, their dances on the occasions of their marriage ceremonies and festivals frequently degenerating into vicious orgies. Though not over-fastidious feeders, they are said to profess to be very exclusive in regard to cooking and eating, and Colonel Dalton writes of them as follows:—"This characteristic, I found, most developed in villages of Chota Nagpur, where Kharias are associated with Oraons under Brahman proprietors. It is a common saying that every Kharia must have his own *hanria* or cooking pot. He may not even allow his own wife to cook for him, and, if a stranger enters a house in which, he keeps his cooking pots, every vessel is polluted and the whole are destroyed or thrown away. This class of Kharias are specially filthy in their habits, and it is not improbable that Hindus may have been more than ordinarily harsh in excluding them from their kitchens and inner apartments and that the Kharias retaliated by out-casting everybody".

Origin.

According to one tradition, their ancestors were originally settled between Rohtas and Patna, but they quarrelled with their relations and fled into the jungles and wandered till they came to the Koel River, where, finding unoccupied lands to suit them, they settled first at a place called Pora on the river, whence they were driven into Biru and Kesalpur by the aliens who were granted farms of their villages. Another tradition is that they came from Mayurbhanj in the south and ascended the valley of the South Koel till they came to their present location. Colonel Dalton endeavoured to reconcile these traditions by the theory that they may have fallen back from the Gangetic province, passed through the Vindhya range and come gradually round to the south-east water-shed of Chota Nagpur, but

legends of this kind, which often refer to comparatively recent migrations of a small portion of the race, are of doubtful value in giving any clue to their ancient history.

The Kharias are divided into four sub-tribes, Dhilki-Kharia, Dudh-Kharia, Erenga Kharia and Munda Kharia. The Dudh Kharias affect a leaning towards Hinduism and will not touch beef but will eat the flesh of the buffalo. They are also subdivided into numerous exogamous septs, all of which are totemistic, but the rule making the totem taboo is not universally observed. The Kharias have a *panchayat* system similar to that of the Oraons. The chief functions of the *panchayat*, which is not a permanent body, are to decide questions of caste custom, to re-admit persons who have been outcasted for a breach of caste custom, such as killing a cow or bullock among the Dudh-Kharia class, and to settle questions of inheritance.

Organization.

Girls are usually married after the age of puberty, but infant marriage has been adopted by a few of the richer members of the tribes in imitation of the Hindu custom. The chief characteristic of the marriage ceremony is the revelry and danoing which takes place and which bears "more directly than delicately on what is evidently considered the main object of the festivities, the public recognition of the consummation of the marriage". After the preliminary negotiations by the parents, the bride is escorted to the bridegroom's house and is met by the bridegroom's party on the outskirts of the village. A revel takes place, and large quantities of *hanria* are drunk. Early next morning the bride and bridegroom are anointed with oil and taken to bathe. Five bundles of straw are placed on the ground, and the yoke of a plough is placed upon them. The bride and bridegroom stand facing each other on the yoke, and the bridegroom smears vermilion on the bride's forehead and the parting of her hair, while she makes a small round spot of the same colour on his forehead. This completes the marriage ceremony, and the parties sit down to feast at the bridegroom's expense. While the feast is going on, the bride is brought before the company and washes a cloth in hot water, in token, apparently, of her willingness to do any form of household work.

Marriage customs.

The religion of the Kharias may be defined as a mixture of animism and nature worship. In many respects they have borrowed from the Oraons or Mundas and it is difficult to say

Religion.

what was the original belief of the tribe. The head of the religious system is Bar Pahari, who appears to correspond to the Munda Sing Bonga or the Oraon Dharmes. Colonel Dalton also mentions the sun-god, under the name of Bero, to whom every head of a family must offer five sacrifices in his lifetime, the sacrifices being always made in front of an ant-hill as an altar. Other gods are those attached to certain places, such as Dorho Dubo, the god of the springs, Pat Dubo, the god who resides in rocky hills, Gumi, the god of the *sama* or sacred grove; while others have power to spread disease among persons or cattle, or to give good crops, and have to be appeased with sacrifices. For such sacrifices the Kharias employ the service of the Pahan of the village, of whatever caste he may be. Like other tribes, they believe in the power of the spirits of deceased persons, especially those who have died a violent or unnatural death, to do harm and have recourse to the *sokha* or exorcist in the case of illness or trouble. Like other animistic tribes, the Kharias delight in dancing, and their festivals, like their marriage ceremonies, often degenerate into orgies.

Funerals,

The Kharias observe a curious distinction in their funeral rites; the bodies of married people are burned while persons who die unmarried are buried. The ashes of the dead are put into an earthen vessel with some parched rice and thrown into a pool or tank, if possible, in the *bhuinhari* village of the deceased.

ASURS.

The Asurs, a small non-Aryan tribe, are found in the north-west of the district and live almost entirely by iron-smelting. They also practise a form of cultivation akin to *jhuming* on the *pats*, or level hill-tops. Extremely little is known about the origin of this tribe. Colonel Dalton was inclined to connect these with the Asurs who, according to Munda tradition, were destroyed by Sing Bonga, and it has been conjectured that they are the descendants of the original inhabitants of the plateau, who were driven out by the Mundas and of whom the only traces now to be found are a few scattered *tumuli* and occasional stone or copper celts. Another conjecture is that they are a branch of the Mundas who, like the Turis, split off from the rest of the tribe on account of their profession. Whichever theory is correct, it is certain that the Asurs resemble the Mundas both in appearance and language, and, like them, are divided into exogamous totemistic septs. Of their religion

little is known ; according to Colonel "Dalton, they worship Sing Bonga, and also the great hills, in which they dwell, under various names. At the census of 1911 there were 3,383 Asurs in the district, of whom 281 were classified as Hindus. The Agarias, who number only 250 persons, are probably akin to, and perhaps a sub-caste of, the Asurs.

The Turis are a non-Aryan caste of cultivators and bamboo-workers who, from their physical type, language and religion, appear to be an offshoot of the Mundap, and like the Mahlis and Lohras, may have separated from the parent tribe owing to the profession which they follow. Sir Herbert Itisley in the " Tribes and Castes of Bengal " says there are four sub-castes of Turis, viz., Turis or Kisan Turi, Or, Dom, and Domra, distinguished by the particular modes of basket and bamboo-work which they practise, but the two latter classes usually speak Hindi, are socially inferior to the Turis and Ors, have little resemblance, either in appearance or customs, to the Mundas and appear to be more akin to the Doms of Bihar. The Turis are divided into exogamous septs, which are for the most part totemistic and correspond closely with those in force among the Mundas. In religion they are becoming Hinduized, and at the census of 1911 3,937 were classified as 'Hindus and 2,592 as Animists. The veneer of Hinduism, however, is slight and in many villages Turis are found holding the office of Pahau, a fact which goes to show that they entered the district along with the Mundas. Large numbers of Turis have embraced the tenets of the deistic sect known as Sri-Narayani, but, though professing this religion, have not broken with their old belief and in cases of illness have recourse to the regular aboriginal methods of propitiating the spirit who is believed to be afflicting them. Turis will eat cooked food with Mundas and Oraons and are as lax as these tribes in the matter of diet.

TURIS.

The Birhors are a jungly tribe with no fixed habitation, who roam from forest to forest, living on game and monkeys and by the manufacture of drums and the sale of jungle products. They speak almost pure Mundari, and the fact that their name Birhor (jungle-men in Mundari) includes the word *horo*, which the Mundas apply exclusively to themselves, points to their being an offshoot of that tribe that has preferred a wandering life in the jungles to the settled life of a cultivator. At the census of 1911,

BIRHORS.

927 members of the tribe were found in the district, of whom 500 were classified as Animists and the rest as Hindus. In Risley's " Tribes and Castes of Bengal", their religion is said to be a mixture of Animism and Hinduism, and they are said to seek to harmonize the two systems by assigning to Devi the chief place in their Pantheon, and making out the animistic godlings to be her daughters and grand-daughters.

NAGESIAS.

The Nagesias are a small tribe consisting of some 4,700 members, all of whom were classified as Hindus in the census of 1911. They are described by Colonel Dalcon as of dark complexion, short stature and very ugly features, and are probably Dravidian in origin. They are found in remote jungly villages, and their sections bear totemistic names, such as are found among the Mundas and among many other Dravidian tribes. There are two subtribes, one of which uses vermilion in its marriage ceremonies and is known as Sindara, while the other uses oil and is known as Telia.

KORWAS.

The Konwas in Ranchi district number less than 2,000, their principal habitat being Palamau and the Feudatory States of Jashpur and Surguja. They are less wandering than the Birhors and do a certain amount of cultivation in a spasmodic way, but their occasional lapses into predatory savagery mark them out as one of the lowest of the aboriginal tribes.

Of the castes which are probably non-Aryan in origin but which have become recognized as Hindus, the most important are the Rautia?, Bhogtas, Binjhias, Bhuiyas, Jhoras and Gonds.

RAUTIAS.

The Rautias are a well-to-do land-owning and cultivating caste, probably Dravidian in its original affinities but since refined in features and complexion by a large infusion of Aryan blood*. The name Rautia suggests some connexion with Rajputs, and the cognate term Raut is used in some districts to denote an inferior Rajput. Their traditions say that they formerly dwelt in Sinhal-dwip (Ceylon) whence they migrated to Barhan in Mirzapur. Some Rautias were serving as sentinels in Gwalior; when Raja Durjan Sal was imprisoned there, and, in return for their good offices, the Raja on his release rewarded them by grants of lands and villages. The tradition appears to contain a substratum of truth, and there is no doubt that the Rautias were the feudal militia introduced by the Chiefs. The leaders of the caste were

granted *jagirs* and given the titles of Baraik, Gonjhu and Kotwar, and, in return, kept up a standing militia for the assistance of the Raja against his external and internal enemies, and their descendants now hold tenures for which a quit-rent is payable to the Maharaja. The rank and file of the caste became raiyats, paying light rents and possessing occupancy rights.

The Rautias are divided into two endogamous sub-castes, Bargohri and Chhot-gohri. The origin of the two sub-castes is obscure, but it may be that the Chhot-gohri were the first settlers who were out-casted for some breach of tribal custom, or that they are the offspring of alliances between the Bargorhi and women of inferior caste. The Chhot-gohri at the present day eat fowls and wild pig and drink spirits, all of which things are forbidden to the Bargorhi. Each sub-caste is divided into sections (pairs or *got*) with totemistic, territorial, and eponymous names, a fact which goes to prove their mixed descent. The Chhot-gohri Rautias have a representative assembly for groups of from five to fifteen villages, called *mandli*, which decides caste questions.. It is presided over by a hereditary official known as the *mahant*. The Bargohri have no standing assembly but summon a *panchayat* as occasion requires.

Organization.

Their marriage customs contain several features of a primitive and non-Aryan character. In the first instance both parties go through the form of marriage to a mango tree. The essential and binding portions of the ritual are the knotting together of the clothes of the bride and the bridegroom and *sindurdan*, which is effected by smearing on the bride's forehead a drop of blood drawn from the little finger of the bridegroom, and *vice versa*. Sakadwipi Brahmans officiate at the ceremony. As with other similar castes in Chota Niigpur, the custom of succession among the Rautias is that the whole property goes to the eldest son, subject to the condition that he creates maintenance grants in favour of his younger brothers, each younger brother gets a smaller share than his immediate elders, and sons by a *tagai*, or second, wife less than sons by a *Mat*, or first, wife.

Marriage customs.

The dead are usually disposed of by burning, and a regular *traddh* ceremony is performed with the assistance of a Kanaujia, or, failing him, of a Sakadwipi Brahman.

The religion of the Rautirs is a mixture of the animism prevalent among the aboriginal tribes and the debased form of

Religion.

Hinduism disseminated by the Brahmans of Chota Nagpur, who are markedly inferior in point of learning and ceremonial purity to the Brahmans of the great centres of Hinduism. Rama, Ganesa, Mahadeva and Gauri are the favourite deities whose worship is conducted by Brahmans, in more or less orthodox fashion, but besides these there are spirits which, in the imagination of the aborigines, inhabit the hills, rivers, rocks, and trees, and cause disease and distress to man and beast, such as Bar-pahar (the Marang Buru or mountain of the Mundas), Burha-Burhi, the ancestors of mankind; the seven sisters who scatter cholera, small-pox and cattle-plague abroad, and Goraia, the village god. Like the aborigines, the Rautias believe that the ghosts of women who die in child-birth, of persons killed by a tiger, and of all *ojhas*, or exorcists, are liable to re-appear and trouble the living, and they employ the exorcist (*ojha* or *mati*) to identify the spirit at work and appease it with gifts of money, goats, fowls, or pigs. They also believe in witchcraft and employ the services of the *ojha* to detect the witch or wizard who has caused a particular illness.

Socially the caste ranks fairly high, and Brahmans will take water and sweetmeats from their hands. The Bargohri are more particular in matters of food than the Chhohc-gohri, and will not eat cooked food, smoke, or drink, except with members of their own sub-caste. The Chhot-gohris are equally particular about cooked food, but will smoke with, and take water from Bhogtas, Ahira and Jhoras. They also drink spirits and fermented liquors, and eat wild pigs and fowls.

BROGTAS.

The Bhogtas of the Ranchi district claim to be entirely distinct from the Kharwar Bhogtas of Palamau. In appearance and customs they closely resemble the Rautias; they claim to be, and are recognised as, Hindus and frequently call themselves Singh. According to their own tradition, they were introduced into Ranchi from Brindaban by one of the Maharajas, and it is probable that, like the Rautias, they were a feudal militia.

BINJHAS.

The Binjhias are an agricultural and landholding tribe found in the south of the district. At the census of 1914, 3,785 were recorded as Hindus and 40 as Animists. They are divided into two sub-tribes, the Pahariya Binjhias and Dand Binjhias, so called from living, respectively, in the hills and the plains. The latter are divided into four exogamous septa. They claim to

have come from the Vindhya Hills from which they derive their name, and the fact that they often talk Oriya points to their having come from the district of Sambalpur and the Feudatory States of Gangpur and Patna. Though they eat fowls and wild pig, the Binjhias, especially the Dand Binjhias of the south, are recognized as Hindus and enjoy much the same social rank as Rautias. Brahmans are employed in the worship of the greater gods, including Devi, who under the name of Vindhu-basini is regarded as the patron goddess of the caste, and Jagannath. Their minor deities are Chadri Devi and Gian-sri, the goddesses who preside over the village. The gods of the Pahariya Binjhias are Debi, Sing Bonga, Nind Bunga, or the moon, and Mahadeo, who are worshipped by a Binjhia priest, called the Baiga Pahan, and his assistant, the Diwan, who offers the sacrifices, while the Pujari, or consulting priest, determines what the sacrifice should be. For the decision of questions of caste usage, the Binjhias, like other tribes, have a representative assembly consisting of delegates from every household, presided over by the Kartaha, whose office is hereditary. As with similar tribes the more wealthy members have become Hinduized.

The Bhuiyas who are found in the south of the district call themselves Khandait Paiks and claim that they and the members of their caste in Gangpur, Bonai, and Orissa, are entirely distinct from the degraded Bhuiyas of Gaya, Hazaribagh, and Palamau. Sir Herbert Risley, in "The Tribes and Castes of Bengal," puts forward the plausible theory that the Bhuiyas had their original settlements in the Feudatory States to the south of the Chota Nagpur plateau. Radiating out from there, their social fortunes were determined by the character of the people with whom they came in contact. The stronger non-Aryan tribes, the Mundas, Hos, and Santals, cut like a wedge through the line of the Bhuiya advance to the north; a few successfully established themselves in Hazaribagh and Gaya, while those who travelled furthest north fell under the domination of the Hindus and were reduced to the servile position which they now occupy. Those who went southward to Orissa rose rather than declined in the social scale, and some of the leading families have come to be chiefs of the petty Orissa States, and have established their claim to be Rajputs. The Bliuiyaf of Ranchi district stand half-way.

BHUIYAS.

between these twogroups, they have not degenerated to the position of serfs, like the Musahar Bhuiyas of Bihar, nor have they risen to the status of landlords. They are a respectable class of cultivators, who, as the name Khandait or swordsman suggests, may have been employed as a militia to guard the southern frontier of the Raja's country.

The Bhuiyas of Ranchi have advanced somewhat on the path of orthodox Hinduism. They do not regularly employ Brahmans, except for their marriage ceremonies, but sometimes call them in to recite *mantras*. They believe in a host of communal ghosts and spirits, who have ill-defined functions and a capacity for mischief and malevolence and must be appeased by offerings of goats and fowls, and practise exercism. At the census of 1911, 16,700 were returned as Hindus and rather more than 300 as Animists.

JHORAS.

The Jhoras are a small caste, found principally in Biru pargana, who were believed by Colonel Dalton to be a sub-tribe of Gonds. The zamindar of Biru, who is a Jhora, claims to be a Gangabansi Rajput and is generally acknowledged as such, and other members of the tribe, both landholders and cultivators, claim similar rank. The caste profession of the Jhoras was originally gold-washing in the auriferous sands of the Sankh River. Colonel Haughton was told in 1851 that a man could earn as much as ten to twelve annas a day, a sum greatly in excess of the wages of an ordinary labourer, which at that time could not have been more than one anna. A recent experiment showed that only two or three annas worth of gold could be extracted in a day. As gold washing with their primitive appliances is a very poor business, the majority of the members of the tribe have become ordinary cultivators. The Jhoras employ Brahmans as their priests and burn their dead in the usual way by the side of a river, but they contribute also to the sacrifices of the village *pahan*, of whatever caste he may be, and also follow the custom of the Mundas and Oraons in bringing the spirit of a deceased person back to his home.

GONDS.

The Gonds number over 8,000, of whom all but 250 were classified as Hindus. Those who belong to the sub-caste of Raj Gonds claim precedence over other members of the tribe and have undoubtedly become more Hinduized,

Certain other castes are probably non-Aryan in origin, but have remained low in the social scale and have not become Hinduized to the same extent as the Rautias and other castes described above.

The Ghasis are a Dravidian fishing and cultivating caste found in the Chota Nagpur Division, the district of Sambalpur and the Feudatory states. Of the total number of 70,000 nearly 21,000 are inhabitants of the Ranchi district, of whom 14,500 were returned as Hindus and 6,200 as Animists. The caste profession is to act as musicians at weddings and festivals and to perform menial offices of all kinds. Ghasi women act as mid wives and nurses. Their marriage ceremony is a debased form of that in ordinary use among orthodox Hindus. "Widow marriage and divorce are freely practised and polygamy is permitted. The Ghasis eat beef and pork and are greatly addicted to drink. Colonel Dalton regarded them as Aryan helots and says :—

GHASIS.

" Far viler than the weavers are the extraordinary tribe called Ghasis, foul parasites of the Central Indian Hill tribes and submitting to be degraded even by them. If, as I surmise, they were Aryan helots, their offices in the household or communities must have been of the lowest and most degrading kinds. It is to be observed that the institution of caste necessitated the organization of a class to whom such offices could be assigned and when formed, stringent measure would be requisite to keep the servitors in position. We might thence expect that they would avail themselves of every opportunity to escape and no safer asylums could be found than the retreats of the forest tribes. "Wherever there are Kols, there are Ghasis, and though evidently of entirely different origin, they have been so long associated that they are a recognised class in the Kol tradition of Creation which appropriately assigns to them a thriftless career and describes them as living on the leavings or charity of the more industrious members of society ".

The Goraitis are a non-Aryan caste of musicians, comb-makers and cotton-carders. They are also village watchmen and messengers, and in fact their functions may be aptly described as these of the village drudge. One family of Goraitis is usually found in every village. They profess to be Hindus, **but** have not yet attained to the dignity of

GOH A IT*.

employing Brahmians. They worship Devi Mai and a tribal spirit called Purubia, to whom a goat is sacrificed once a year. On occasions of illness an exorcist is called in to detect the spirit or witch who is giving trouble. If the exorcist attributes the visitation to the wrath of the tribal god, the Pahan is called upon to offer a sacrifice. The Goraitis observe few restrictions in the matter of food or drink and in social status rank with Lohras and Ghasis.

LOHARS,

According to the Census figures for 1911 the total number of Lohars in the district was 46,946, of whom 30,317 were Hindus, 16,055 Animists and 674 Christians. The Lohars consist partly of immigrants from Bihar who are known as Kanaujia Lohars and partly of indigenous blacksmiths who are known as Nagpuria Lohars or Lohras. The latter are a recent accretion from the ranks of the aboriginals and are often called Kol Lohars. They are divided into two sub-castes, viz., Sad Kamar and Lohra proper. The former have abandoned their caste occupation and are engaged in agriculture. They still speak Mundari and in some villages follow the Munda custom of burial in a *sasndri*. They do not take meat other than of fowls or goats, do not drink *pachwai* do not take cooked food from Mundas and will take water only from those who observe the same distinctions in the matter of food as themselves. On the other hand they admit into caste the children of Munda women though the woman herself is regarded as a concubine. The Lohras are much lower in the social scale than the Sad Kamars; they observe very few restrictions about food and drink, for they take cooked food from both Mundas and Oraons, and even eat the carcass* of dead animals. Inter-marriage between Sad Kamars and Lohras is unknown. The religion of the Lohras is mainly animistic; they worship their gods without the intervention of any priest, and resort to exorcism, in case of illness or trouble.

MAHLIS.

The Mahlis are a Dravidian caste of labourers, palanquin-bearers, and workers in bamboo. Sir Herbert Risley conjectures that the group comprising the Banskhor, the Sulankhi and the Tanti Mahlis, is a branch of the Santals, separated at a comparatively recent date from the parent caste, and bases his conjecture on the ground that the totemistic sections of the Mahlis correspond with those of the Santals. It is

equally probable that the outlying sub-caste of Mahli Mundas, found in the Ranohi district, parted from the Mundas because they followed a profession held to be degrading by the tribe. The Mahlis occur in very old Munda traditions, and even in their mythology, and are said to have been out-casted for unclean eating; They eat beef, fowls, and pork, and, though the latter is the totem of the race, they avert the consequences of breaking of the taboo by throwing away the head. They are also much addicted to spirituous liquor. The religion is a mixture of half-forgotten Animism and Hinduism imperfectly understood. They worship Bar Pahari (the mountain god of the Mundas), Manasa, the snake goddess and other godlings of the animistic tribes. They have not yet risen to the dignity of employing Brahmans. The Mahlis have a bad reputation as thieves, and have a sort of thieves' jargon of their own.

In Risley's "Tribes and Castes of Bengal" the Chik Baraiks are said to be a sub-caste of Pans, but, apart from the fact that the profession of each caste is weaving, their connection with the degraded tribe of Pans found in Orissa is doubtful. The Chik Baraiks claim to be Aryans and Hindus, and are certainly fairer and more Aryan in appearance than the Pans or Panrs who are found in Munda villages, often speaking Mundari and following many of the Munda customs. The latter are most probably Dravidian, though Colonel Dalton suggests that they are "in all probability the remnants of the Aryan colonies which the Hos subjugated". This theory is doubtful, for there is little evidence to prove that there was an Aryan civilization in Chota Nagpur before the incursion of the Dravidian races, but it may be that the Chik Baraiks, who are considered locally to be the social superiors of the Pans, are the descendants of some Aryan weaving caste which settled in Chota Nagpur at an early date. Both castes now claim to be Hindus, and at the census of 1911 out of 29,000 Chik Baraiks and 14,600 Pans, only 3,400 and 600, respectively, were classified as Animists.

PANSAVD
CHIK
BABAIS.

According to the census statistics of 1911, of the total population of 1,887,516, 550,716 were Hindus, 51,158 Musalmans, 177,475 Christians and 607,820 Animists, "Animism is the term used to cover the miscellany of superstitions which

BILZaiONS*

prevail among primitive tribes in all parts of the world. These tribes are very vague in their religious conceptions* but they all agree in the presence on earth of a shadowy crowd of powerful and malevolent beings who usually have a local habitation in a hill, stream or patch of primeval forest* and who interest themselves in the affairs of men. There is also a general belief in magic and witchcraft. From the point of view of the Census Animism is used as the name of the category to which are relegated all the pre-Hindu religions of India."* The practical difficulty is to draw the dividing line between Hinduism and Animism. Many semi-aboriginals lay claim to be Hindus, though Hindus scorn their pretensions, and in the Ranchi district the entries in the Census schedules depended largely on the caste of the enumerator. In the case of the purely aboriginal tribes* such as Mundfis, Oraons, Kharias, Asurs, nearly all who were not converts to Christianity were recorded as Animists, but members of the semi-aboriginal tribes, such as Ghasi, Turi, Lohar, Dom, Oond, who worship some Hindu gods and have adopted some Hindu customs, were entered as Animists if the enumerator was a Hindu, but as Hindus if the enumerator was a Christian or an educated aboriginal. The description of the various castes and tribes given above shows the extent to which, Hindu customs have been adopted. The number of Christians has increased largely in the district during the last forty years and has risen from 343 per 10,000 of the population in 1881 to 1,283 in 1911. The conversions have been wholly from the aboriginal races, and the number of Animists has fallen from 5,471 per 10,000 in 1881 to 4,381 in 1911. This remarkable spread of Christianity has had a great effect on the district and the story of Missionary work in Chota N&gpur has been described at length in another chapter*

BlMaitea.

A small number of persons in the district were enumerated in the recent census as Birsaites, or followers of Birsa Munda. Birsa's religion was a mixture of Hinduism and Christianity. The central doctrines are that there is one God, that Birsa is his incarnation on earth, and that

parity of character and habits are the essential things demanded of man by God. A Birsaite must wear the sacred thread, must abstain from animal food, must not work on Thursday? (the day of Birsa's birth) and must not cut down *tal* trees on Tuesdays. Many Mundas had, and still have, a belief in his supernatural powers. When he was in jail, no Mundas believed that he was really confined. They alleged that he had gone up to heaven and that the authorities had only a clay figure in jail which they pretended was Birsa. After his death from cholera during his trial, his body was shown to certain Mundas but they refused to be convinced that it was his corpse, and some Mundas even now believe that he will come again. There is said to be a movement to induce his younger brother to revive the cult, but the latter has not the enterprise or enthusiasm of Birsa and the religion seems doomed to die of inanition. Only fifteen persons were classified as Birsaites in the recent census.

In the account given above of many of the smaller tribes[^] their religious beliefs have been briefly described. The beliefs and superstitions of the Oraons and Mundas are not only better known, but also may be regarded as typical of the animistic religion of the aboriginal races and thus, merit a more detailed account.

The cult of Sing Bonga and ancestor worship are characteristic features of the Munda religion. Subordinate deities and spirits have also to be worshipped, or rather propitiated, and the word *Bonga* now is used to denote all spirits which exert an influence for good or evil, and, when used alone, those spirits or subordinate deities who cause sickness and other evils, if not appeased with sacrifices. Sing Bonga is the sun-spirit or god of light, he is the invisible supreme being who created all the other *bongds* and is essentially and wholly good. All men's lives are in his hands, though power to do mischief is given to the inferior deities. There is no specific worship of Sing Bonga, but he has to be sainted every morning and in times of special calamity receives a sacrifice of a white goat or white fowl. The sacrifices are not offered either to Sing Bonga or to any of the inferior spirits because they stand in need of food or drink, and the Mundas explicitlyTM affirm that they take only the honour of the sacrifice.

Religion of
the Munda*

Ancestor
Worship.

The spirits of the ancestors are known as *Ora-hongako*, or gods of the household. Some two or three days, after the death of any person, except infants or women dying in childbirth, the ceremony known as *Umbul-adar*, or bringing in of the shade, is performed. The procedure is as follows:— In the evening two persons enter the deceased's house, bolt the doors, place some food in a cup and sprinkle ashes over the whole floor. Meanwhile the villagers or relatives of the deceased go to the place where his body lies buried or was burnt, and one man addresses the deceased as follows :—" Here now we have come to recall thee home. Thou hast been long enough out in the field in the chill and cold". A procession is formed to the house of the deceased and, arriving at the door, the speaker asks in the name of the shade that the door may be opened, A short dialogue ensues, and the persons inside the house express misgivings as to the intentions of him who seeks admission. When the replies of the shade have satisfied them, the door is opened, and the floor and leaf-cups are examined. If there is any real or apparent foot-print in the ashes and any real or apparent disturbance of the food, all are satisfied that the spirit has taken up its abode in the *ading*, a side room used for the storing of rice. If no traces are found, the ceremony is repeated. After three unsuccessful attempts, the spirit is held to have taken up his abode in some tree or rock. The bones of the deceased or a portion of them are buried under the common tombstone of the *kili* on the occasion of the *jang-topa* and the tomb is anointed in honour of the dead with any oil that the members of the family have with them.

The *Ora-lotigako* receive daily worship, and before every meal a Munda drops a few grains of rice on the floor as an offering to them; similarly a few drops of rice-beer are given to them before drinking. There is also a special feast every year in their honour, which is known as *theSsrbul* or *Ba-Parob* (flower feast), and they are also worshipped along with other deities on other occasions. An *Ora-bong* is regarded as having power to afflict the living with the disease of which he died, and hence sacrifices have to be offered to them; as a preventive of evil the shade is propitiated by a gift of some stimulant, such as rice-beer or tobacco, of which the deceased was in his lifetime particularly fond; and in time of illness a sacrifice, either of urid, cooked rice, cooked fish,

a black fowl, red goat, or sometimes a bullock, is offered. If a newly-married Woman gets frequently ill, her illness is held to be caused by one of the *Ora-longas* of her father's house who has followed her to her new home. Such spirits are known as *Horatenkoa bonga* or traveller's *longa*, and must be appeased by a sacrifice offered by the woman and her husband on the road leading to her home.

The other deities of the Mundas are those which are associated with certain natural features of the country, such as hills, rivers, pools, woods, trees, etc. Thus *Buru Bonga* is the god who resides in the hills and is associated with any high or conspicuous hill, especially the remarkable hill Marang Buru near the village of Lodhma, to which not only Mundas and other aborigines but also Hindus and Muhammadans resort to offer sacrifices. The *Pangrua bonga* is associated with a waterfall near the village of that name in Khunti thana. The *Jkir Bonga* rule over, and have their abode in, tanks and lakes while the *Nage Era* haunt low swampy places. The *Desxoali Bonga* with his wife, *Jaher Burkia*, is found in every village and has his abode in a particular *sal* tree in the *sarnd*, or sacred grove, a patch of the forest primeval left intact to afford a refuge for the forest gods. Each god has his peculiar powers of doing evil and has to be propitiated with appropriate sacrifices. To account for the origin of these gods the Mundas tell the Asur legend, which is recited yearly at some festivals.

Other deities

The Asurs, says the legend, were famous iron smelters who prided themselves on their strength and numbers and defied even Sing Bonga. Sing Bonga became angry at the smoke of their furnaces which ascended up to his seat in heaven and sent various birds as messengers to tell the Asurs to stop their work. But, the messengers were treated with contumely; the king-crow, which was formerly white, was covered with coal dust, the tail of another bird was pulled out to an abnormal length, the king-vulture was hit on the head with a hammer, and the treatment given to the bird-messengers permanently changed their appearance. At last Sing Bonga determined to visit earth himself and stop the practices of the Asurs. He adopted the disguise of a leprous boy and being rejected with horror by the Asurs, was taken in by a childless old couple of Mundas named *Lutkwm Haram* and *Lutkum Burhia*. By some miraculous

Asur legend

deeds, such as smashing* balls of iron with eggs and causing the paddy of the old couple to multiply, he won the respect of the Asm*. He also caused their iron-ore to fail and their furnaces to fall in. In distress they came to him for help, and he advised a human sacrifice! As they were unable to obtain a victim, he agreed to be sacrificed by being burnt alive in one of their furnaces. The Asurs accordingly shut him up in a furnace, but when the furnace was opened, Sing Bonga appeared, bright as the sun and laden with gold, silver, and precious stones, and persuaded the greedy Asurs that, if they too entered the furnace, they would find a large store of the precious metals. The men believed him and entered the furnace, while their wives blew the bellows. Thus all the male members of the tribe were destroyed. The Asur women, in distress at the loss of their husbands, entreated Sing Bonga to give them sustenance. He agreed to do so if they promised obedience and respect. On their making the promise, Sing Bonga rose to heaven with the Asur women holding on to his garments. When they had risen to a certain height, he threw them over the country and they became the *bong&t* of the spots on which they fell. Sing Bonga promised that henceforth the Pahan would sacrifice to them, and thus they would get sustenance.

These deities are not generally malevolent, but must be appeased occasionally with sacrifices. A more malevolent class of spirit are the sprits of persons who have died unnatural or violent deaths, such as *Ckurins*, *Muds*, *Apsans*, etc. These evil spirits are distinguished from the spirits of the ancestors and the goda of the village, and are termed *banita bongda* or spirits which have to be propitiated in contradistinction to the *manita bongda** who have to be adored. The detection and propitiation of these spirits as well as the detection of the witches or wizards who have the power to stir them up to do evil is the special function of the ghost-finders, the *Najo*\$, *Mati**, *JDeo»ra*\$ and *Sokhaß*, whose methods are described in a subsequent paragraph.

Hinduifin
among
Mandi*.

A large number of Hinduized Mundas are to be found, especially in the Five Parganas, who no longer join in the old national worship. In most cases, however, they still make use of the services of the Pahan to offer sacrifice to the village gods whose influence over the affairs of the village is never questioned.

Mahadeo is a favourite god with these Mundas, and Devi-Mai (Sakti) also receives homage and worship.

The Oraon religion resembles that of the MUD das in many respects, especially in its recognition of an omnipotent benevolent deity and in the worship of ancestors.

Religion of
the Orient.

The supreme Being is called Dharmes, whose abode is in the Sun, but who is not identified with the sun and is regarded as almost immaterial. Dharmes is not malevolent but has given the management of the affairs of the world into the hands of spirits who have to be appeased. It is only as a last resource that an Oraon who has failed to get rid of disease by propitiation of the evil spirits will turn to Dharmes with the words " *Akkum ninim ra-adai*". "Now art even thou/" meaning "now the case rests with thee". Vows are made to Dharmes and sacrifices are promised if a recovery is obtained. The sacrifice to Dharmes, as to Sing Bdnaga, consists only of a cock or a goat which must be white in colour. Dharmes is also called by the Hindu name of Bhagwan.

According to the belief of the Oraons every man has two shades ; the heayiergoes to *mar&ka*, the heaven of the Oraons ; the lighter remains on earth. On the day of the burial of a corpse, the ceremony known as *Chhain Bhitrana* takes place. A miniature hut of straw is built near the home of the deceased, and one of the men of the village sets fire to it and, striking together a plough-share and sickle, calls the name of the deceased and summons him to come back, as his house is on fire. The shade promptly returns and on his return his nearest relative sacrifices a cock and pours the blood into a corner of the house, to induce him to remain there. A later ceremony is the *K'oha Benja*, or great marriage, when the ashes of the corpse are deposited in the ancient burial place or *kundi*. This may be either in a field, covered with a huge stone, or in the bed of a river. The relics of the deceased are carried round the village and the ceremony is believed to cause his spirit to be admitted to the circle of the departed spirits in the other world. Sacrifices are offered to the spirits of departed ancestors, partly to ensure their repose and partly to obtain help from them. At the festivals, and in particular at the *Nay a Khani* or eating of new rice, some morsels of food and drops of liquor are thrown on the ground for the benefit of the ancestors. In times of great distress, the spirits of the ancestors are invoked and they are also asked to

Ancestor
Worship.

-protect a new-born child or newly-married couple. It has been suggested by Father Dehon that this was the original form of worship of the Oraon tribe and that the worship of other deities through the agency of the Pahan or Ojha was borrowed from the Kolarian tribes among whom they dwelt. He considers this to be proved by three facts, first that members of the tribe themselves believe it, secondly, that in these ceremonies a pure form of the language unmixed with Hindi is used, and thirdly, that Oraons prefer, if possible, to have as their Pahan a member of a Kolarian tribe.

To explain the origin of the minor deities and spirits, most of whom are malevolent and have frequently to be propitiated, the Oraons tell the legend of the destruction of the Asurs which differs only in details from the Munda legend already given. Thus, one of the minor deities, *Baranda*, is said to be the son of an Asur woman who was pregnant at the time of the destruction of the Asur men. He was kept by Dharmes and given his post to reward the labour of his mother. He is regarded as the cause of misfortune and poverty, if he takes up his abode in a house. As Father Dehon puts it, the Oraons look upon God as a big zamindar who does nothing by himself but keeps a *chaprassi* or *tahtitdar*. *Baranda* is the *chaprtissi* who has all the defects common to the profession, and complicated ceremonies have to be performed, which probably represent the payment to *Baranda* of his *dasturi*, without which he cannot be induced to leave the house.

The minor gods and spirits may be divided into those of the household and those of the village. *Baranda* belongs to the former class. The *Brpa-nad* or house demon is represented in the house by a wooden peg, and sacrifices of fowls and goats have to be made to her in cases of illness. The village spirits are *Khunt*, *Bhula* and *Churil*, which are really generic names. Thus *Khunt* is the generic name for all the *bhutt* who have taken up their abode in the village, of whom the fiercest are *Darha* and *Dakhin* his wife. To *Darka* only must human sacrifices be paid at least once in each generation, the victim, usually a boy or girl, being known as *OConga*. Such sacrifices may perhaps still be made, as it is easy for a village to unite in a conspiracy of silence. *Churil* is the generic name for the spirits of women who have died in pregnancy. They appear in

the form of women, but with their feet turned backwards, and are especially dangerous to new-born children and women, who are confined. Various means are taken to prevent such spirits haunting a village, and, if a woman dies in childbirth, her ankles are broken and stakes driven through her feet before she is buried in a lonely place far away from the village. *Bhula* are the spirits of all persons who have died violent deaths; the word literally means "wanderers" and the spirits are supposed to wander about still bearing the scars of the wounds from which they died. The chief of the village deities are *Tat* with his chaprassi *Duharia* and *Chola Paeho* or *Sama Burhi*. The former dwells in a hill near the village and the latter in the sacred *sal* grove, while her sisters dwell in other trees. She is credited with giving *goo*[^] crops. *Deitvali*, her servant, is said to cause mortal disease among men and cattle. *Chandi* is the goddess of hunting to whom sacrifices must be made to ensure a plentiful supply of game. All the village *devtai* and *bhuts* must be appeased by the sacrifices of the Pahans.

The above account is based chiefly on the interesting account of the "Religion and Customs of the Oraons" contributed by the late Father P. Dehon, S.J., to the Asiatic Society of Bengal,* which refers principally to the Oraons of Barwe and Chheohhari among whom he worked. The religious beliefs of the Oraons, as of other Animists, are very amorphous and vague; new gods are invented, new customs are adopted, new festivals are introduced, and in other parts of the district no doubt many variations in detail would be found. But the account applies equally to all Oraons in that it shows how they believe themselves to be surrounded by a crowd of deities and spirits most of whom are malevolent and who are on the look-out for any opportunity to do them harm.

The belief in malevolent spirits is the origin of the belief in witchcraft. To detect the malevolent *Ikut* or the witch or wizard who is stirring him up to do mischief is the function of the witch-doctor or *augur*. The witch or *dain biiahi* is usually an ugly old woman who is supposed to have acquired the power of commanding the *bhuts*. The *bluU* sometimes of their own accord attack people but are often stirred up to do so by the

Exorcism and
witchcraft.

* Published in the *Memoria of the Asiatic Society of Bengal*, Volume I No. 9, pages 121—191, 1906. —

witch. When sickness attacks a villager, the first thing to be done is to find out who is the malevolent spirit or the witch, and the only person competent to do this is the *ojha*, *deonra*, *sokha*, or *mati*. The person who believes himself to be the victim of the wrath of the *b/wt* goes to the ghost-finder. The latter takes some rice and oil, lights a small earthen lamp, and places the rice on a *sup* (winnowing fan). He then concentrates his gaze on the lamp, chants numerous *mantras* or incantations, in which the names of all the spirits are mentioned. As each name is mentioned some rice is thrown into the flame, and the presence of the guilty *bhut* is revealed either by the flame flaring up when his name is mentioned or by the winnowing fan moving in a mysterious manner. The next step is to propitiate the *dhict* by sacrifices and the *ojha* tells the victim what sacrifices are appropriate. Father Dehon gives an interesting account of the ceremony whereby the *otha* among the Oraons imprisons the *bhitt* and thereby prevents him causing further trouble. The *bhut* is present in the lamp, for the *ojha* has seen him. To make him captive, he places a cone of *sal* leaves over the lamp wick, buries the cone in an ant-hill, and offers sacrifices to his patron *deota* to persuade him to guard the *bhut* carefully in his feeble prison. Next comes the *niksdri* ceremony whereby the *bhut* is confined in a stronger prison. When the man has collected the victim for sacrifices the *ojha* gets an iron cone prepared by the village blacksmith and after the usual incantations places the lamp-wick in the iron cone (or *singhi*), closes it securely and buries it in the ant-hill. Sacrifices are then offered to Dharmes and other gods, and the *bhut* is thus effectually prevented from doing further mischief. The method of detecting a witch is similar to that of detecting a *bhut*. A visit is paid to the *ojha* or *sokha*, the latter being generally a Hinlu or low caste Muhammadan or even an Oraon Bhagat. The *sokha* selected is usually one living 15 or 20 miles from the village, so that the people may be sure that there is no imposture. The witch doctor lights his lamp and falling into a sort of trance begins to describe the appearance of the witch. The people soon fix his description on to some unfortunate old woman of the village and returning home proceed to vent their wrath on the witch, calling on her to produce the sacrifices which she can appease the *bh*»U, and, if she fails to do so,

beating her and driving her from the village and in many cases putting her to death. Cases of the murder of witches even now occasionally come before the courts, and there is little doubt that cases also occur which are never reported and that the *sokhas* are dangerous members of the community.

Another curious custom whereby Oraons seek to protect their village from the attacks of disease is the *Bog Kkedna*. In one form of this ceremony all the inhabitants of the village carry out old earthen cooking-pots, pieces of mat, etc., and place them outside the boundary of the village, to show the evil spirit who caused the mischief the way out of the village. Another form is to take the herdsman of the village, tie a cow-bell round his neck and drive him beyond the boundaries. A fowl is then sacrificed and the head buried. A string is then fastened to the head and drawn across the road, and any person who parses by and touches the string with his right foot will get the disease and free the patient from it. According to Father Dehon, the sacrifice is to *Duharia* who is regarded as the Chaukidar *deota*, whose special function is to keep the *Bhulas* in order, the string being set so that, if the *Bhulas* try to re-enter the village he will be awakened.

The festival of the Oraons and Mundas differ only in detail and may conveniently be described together.

Festivals of
the Oraons
and Miindas.

The Mage festival takes place in the month of *Pons* (January) after the crops have been harvested. The spirits of the deceased ancestors and other minor deities are worshipped, in order that good crops may be obtained in the coming year and that the village may not be visited by any calamity or disease. The festival is a great occasion of rejoicing and often degenerates into an orgy; *Mage Kaji* or words used at the festival being a synonym for obscene language. At this time labourers are released from their contracts and engaged for the new year.

The Phagua festival corresponds to the Holi of the Hindus and is observed in order to ensure a successful hunt. Sacrifices are offered by the Pah-an to the deities of the hills and forests.

The Sarhul festival, known by the Oraons as *Kkaddi*, takes place in May when the *seul* trees are in bloom. *Sal* flowers are gathered and taken to the *saran* and sacrifices offered to various

gods. During this festival no Munda or Oraon will touch his plough. According to Father Dehon the festival celebrates the marriage of the Sun-god (Bhagwan) with the earth goddess (DhartiMai).

The Batauli festival; called by the Oraons *Kedletta*, is celebrated in June before the repioughing of the low-lyirrg rice fields and the transplantation of paddy. Sacrifices are made by the Pahan to various deities to ensure a good crop.

The Kolom Sing festival, also known as the *Khalikan puja*, takes place in Agahan (November), before the harvest is threshed. No villager may thresh his corn before the Pahan has prepared his threshing-floor (*Kolom*) and offered sacrifices of fowls.

The Jom Nawa or Naya Khani is celebrated when the *gora* paddy is harvested before the new rice is eaten. When the *gora* paddy is ripe, the Pahan sticks an arrow in a field and proclaims that harvesting may begin. As each household begins to reap, they make a private feast of the occasion, and the Pahan and other villagers offer sacrifices of fowls. The festival is not universal among the Mundas, and in the localities where it is practised it is probably borrowed from the Hindus.

The *Karam* festival is also probably borrowed from the Hindus by the Mundas and Oraons. On the eve of the day fixed the boys and girls fast and go together to the nearest jungle and bring back a branch of the *Karam* tree, dancing and singing in triumph. The branch is planted in the middle of the *akhra* and the whole night is spent in dancing and singing round it. Next morning the branch is thrown into the river.

The Sohrai festival takes place in Kartik (October-November) and is properly the feast of the cattle to whom the people wish to show their gratitude. A lamp is hung in the cowshed and kept burning all night and sacrifices are offered to Gorea," the deity presiding over cattle. The cattle are anointed with oil, garlanded with flowers, given a good feed of corn and turned out to pasture.

The Ind Parab is celebrated by the Mundas in a few villages only, generally in those of which the landlord is a Nagbansi. Two large umbrellas are raised in honour of the first Nagbansi chief, and, at the village of Sutiambe, in honour of Madra Munda, the foster-father of the first Chief.

The aboriginal tribes have borrowed other festivals from.

the Hindus, such as the Dasahara, and in fact miss no opportunity for feasting, dancing and merriment. At all these festivals large quantities of rice-beer are drunk, and the young men and maidens spend the nights in dancing. An excellent account of the dances and songs will be found in Mr. S. C. Roy's books on the Mundas and Oraons. The *Jatras* of old were, as Mr. Roy points out, the great social congress of the Oraons; here the young men of one clan selected brides from the maidens of a clan other than their own while the tribal dances were supposed to ensure success in hunting and good crops. At the present time the *Jatras* have not the same importance; they undoubtedly conduce to intemperance and immorality, and the Missions have sternly set their face against them. Immorality is to be deplored, but it would be a great matter for regret if these festivals, survivals from a primitive age, were entirely abandoned.

CHAPTER IV.

PUBLIC HEALTH.

A coMPAmsoK of vital statistics before 1892 is of little value. The registration of deaths was introduced in 1869, the duty of reporting them being; imposed on the village chaukidar, and, though it has been continuously carried on, there have been many changes of system and in the area of the district since that date. In the Ranchi Municipality births were first registered in October 1873 and Act IV (B. C.) of 1873, which makes compulsory the registration of births and deaths, was extended to that area in 1887, and to the Lohardaga Municipality in 1890. Registration of births was begun in rural areas in 1877, and the system now in vogue, whereby the chaukidars report deaths and births at the weekly parade at the thana, was introduced in 1892.

The agency for reporting births and deaths is not more reliable than in other districts, while the size of the areas within the jurisdiction of each police station and the long distances from headquarters render it more difficult for police and medical officers to check the chaukidars' reports. The statistics of births and deaths, however, are probably more accurate than in the plains, 'as the aboriginal population have no prejudice against reporting the deaths and births of females, but the causes of death are hopelessly confused. Cholera and small-pox may be diagnosed, but all other diseases are classified by the chaukidar under the general head of * fever/'

The decade ending in 1902 was generally considered an unhealthy one, probably because of the* mortality in the famine year of 1897, but the average birth-rate was 37*14 per thousand, and the death-rate only 15*56. In the famine year of 1897, the death-rate rose to 46*48, but in the following year it dropped to 18*51, the lowest rate found in any district of the province. In

the ten years 1901-10, the birth-rate averaged 44*54, but the death-rate (2S) was slightly higher than in the preceding period, In 1908, a famine year, the death-rate rose to 46*05, but in the two years of good harvest which succeeded the famine the birth-rate rose to 44 and 52, while the death-rate fell to 26 and 29. The average birth-rate during the five years ending 1915 was 41*14 while the death-rate for this period was 21*93.

The birth-rate is, as might be expected, highest among the aboriginal population in the less developed parts of the district, especially in Chainpur, Lohardaga and Gumla thanas. Even allowing for the inaccuracy of the statistics, it is not surprising to find that with this high birth-rate the population of the district rose by over half a million between the years 1872 and 1911 and that between the two last censuses of 1901 and 1911, in which great accuracy was obtained, the population increased from 37,000 to 87,000.

The term "fever" used in the published statistics must be held not merely to mean malaria, but to include all kinds of febrile complaints, such as respiratory diseases and measles, as the reporting chaukilar classifies all such diseases indiscriminately under the one name.

Principal
diseases,
Fever.

There is no doubt, however, that the inhabitants of, and immigrants to, the district do suffer severely from malaria, and it is probable that many of the true fevers are malarial in origin. Malaria is not an uncommon cause of attendance at the dispensaries at all times of year, but particularly during August and September and at the end of the rains. Major Fry, I.H.S., who has made a special study of the subject, states that all three varieties are met with: Malignant tertian, benign tertian and quartan, the latter being particularly common in the sub-plateau areas which are associated with high spleen rates. Major Fry's observations show that the Eanahi plateau is not an endemic area, though the edges of it are hyperendemic, perhaps because the residents descend frequently to the lower plateau. The largest number of cases and the worst type of fever occur in the lower plateau, in Tamar and the south-west of the district, and though slight enlargement of the spleen is not uncommon throughout the district, the splenic index is only high in those areas. The resident population of the district have established relative immunity from the disease, but new settlers or casual visitors are

very susceptible. A notable fact is that the police stations are usually highly malarious, apparently because of the aggregation of visitors from infected areas. The villages compare unfavourably as regards sanitation with Bengal, every hollow near the houses is used as a receptacle for manure, with the result that the water-supply is polluted, and the pools round the villages form most favourable breeding grounds for anopheline mosquitoes. The mosquitoes most numerous are *Mizomyia* Rossi, *Myzomyia* Culicifacies, *Nyssorhynchus* Fuliginosus and *Pyretophorus* Jeyporensis. Of these, the second and fourth are common in the hyperendemic regions, and as they are well known to be the most prominent carriers in India, are most probably the cause of the distribution of the disease.

For the ten years ending 1900 the death-rate from fever was reported to be 14*13 per mille and for the ten years ending 1910, 17*83, the total mortality during these periods being 25*56 and 28*006, respectively. In 1908, a famine year, there was abnormally high mortality, the death-rate for fever alone being as high as 25*06 per mille. In the year 1915, when the total mortality was 26*58, the mortality from fever was reported to be 18*93 per mille.

Choleit.

In normal years the number of deaths from cholera is small. The natural drainage of the district is excellent and it is only after a very defective monsoon that the wells and the *ddris*, or springs in the terraced rice-lands, fail to give a supply of water, which with care is potable. The conditions favouring a spread of the disease are present only in abnormal years when the failure or early cessation of the monsoon causes a shortage of good drinking water, and the epidemics which have occurred in famine years have been severe. During the years 1893 to 1902, the average-mortality from cholera was only 80 per mille, while in the following period, 1901-10, it was slightly lower. In 1908 the disease broke out in epidemic form, both in the famine area to the west of the district and in the town of Ranchi, and the death-rate in this area rose to 7*01 per mille. In 1911 only 17 deaths from cholera were reported in the whole district, but in 1912 there were 347 deaths in all or '25 per mille. There was a virulent outbreak in the village of Hatma Karamtoli, near Ranchi, which caused 27 deaths out of 40 cases in a period of three weeks. Tha

infection was also conveyed through milk to Ranchi Bazar, where several deaths occurred. In the Khunti thana there was also a severe outbreak and, in spite of the devoted efforts of the English Mission doctors at Murhu, the mortality was above 60 per cent. A similar outbreak occurred in 1915, when the death-rate rose to 53. These epidemics occurred at the close of the hot weather, and a copious rainfall in July and August stopped the further spread of the disease, by replenishing the water-supply and destroying flies and other germ-carriers. Outbreaks such as these may be said to be typical of the disease in normal years.

Serious epidemics of small-pox are not common, and as a rule the death-rate is low, the average mortality for 20 years being only 20 per mille. In the epidemics of 1892, 1902 and 1909, the mortality was 197, 128 and 114, respectively, but in no other year did the death-rate exceed 50. Small-pox

Plague is practically unknown at present in the district; only four or five deaths have occurred in the last ten years, and these were of persons who were already infected with the disease, before they entered the district. Plague.

Dysentery and diarrhoea are more common than in the neighbouring districts and cause considerable mortality during the hot and rainy seasons. Bad drinking water is a principal cause of these diseases and little care is taken to keep the tanks and *daris*, which form the water-supply of a village, free from pollution. A contributory cause is the large extent to which the aboriginal population feed on jungle fruits and roots, and coarse grain, such as *gondii*, and it is for this reason that the mortality from bowel diseases is highest in, and after, years of scarcity. In such years the *gondii*, which ripens in August and is eaten unmixed with rice, creates the disease in constitutions already enfeebled by a sparse diet of jungle fruits and roots. In 1897 the mortality was exceptionally high (497), and in 1907 and 1908 it was over 3 per mille, but these figures are certainly considerably underestimated. It is difficult to believe that in a normal year, such as 1912, there would be only 1,650 deaths from this cause. Bowel complaint*.

Tubercle of the lungs, joints and abdominal viscera is becoming more common in the town of Ranchi. The over-crowding of buildings and the multiplication of schools and boarding-houses must be held responsible for this unfortunate development. Healthy boys from country villages are brought into close contact with phthisical town-children, and in many cases either become Tuberculous diseases.

victims of the disease themselves or, on settling permanently in the town, raise up families, whose powers of resistance to the disease appear to be very feeble.

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As in other parts of India, rabid jackals and dogs are frequently found in the towns and bazars, and, though accurate returns of the deaths they cause are not procurable, there is no doubt that a considerable mortality must occur in the remote parts of the district, where there is no possibility of sending the patient to Kasauli. In the town of Ranchi alone, in 1912, five patients went to Kasauli, while two persons who were bitten by a mad jackal refused to undergo the treatment and died in a few weeks.

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Throat affections, such as quinsy, are common, especially towards the end of the rains. Pneumonia is prevalent in the cold weather and rains. The aborigines are generally supposed to be racially immune from goitre but several cases have been known. The glare of the laterite soil and the dust of the uplands are contributory causes of diseases of the eye, especially conjunctivitis, but cataract is rare as compared with other parts of India*. Rheumatic affections often cripple permanently the persons whom they attack, and skin-diseases and several species of intestinal worms are common. Cancer of the lips occurs among elderly males and is attributed to the habit of chewing tobacco mixed with lime. Venereal diseases are very rare in the district and are practically confined to the non-aborigines of the towns.

Infirmities.

In the census of 1911 the record which was made of infirmities included insanity, deaf mutism, blindness and leprosy. The total number of persons afflicted in Ranchi district was 2,541 or 18 per cent, of the total population. Leprosy is uncommon as compared with the neighbouring district of Manbhum, and only 160 cases were recorded. There is an Asylum for Lepers at Lohardaga, which is maintained by the Mission to Lepers in India and the East, and was started in 1884 at the instance of the Rev. "F. Hahn of the Lutheran Mission; it contains accommodation for twenty-seven patients. Total blindness is also not very common, and only 1,454 persons were returned as suffering from this affliction. In 1895 a Blind School was started at Ranchi, in connection with the English Mission, by Mrs. O'Connor. The male inmates of the school are taught to

do cane and bamboo work, and the women are taught mat-making. Reading and writing are also taught • on the Braille system.

Ranchi has been selected by Government as the site of a large Central Lunatic Asylum for European lunatics from Northern India and of an Asylum for Indian lunatics from the provinces of BeDgai and Bihar and Orissa. For these two large institutions land has been acquired in the village of Kanke, about five miles north of Ranchi: the construction of the European Asylum, at a cost of over thirteen lakhs, has been almost completed, while plans are being prepared for the Indian Asylum which will accommodate 1,500 patients.

Lunatic
Asylums.

Till 1902, the only dispensaries in the district were those maintained by the municipalities of Ranchi and Lohardaga. The Ranchi* dispensary was established in 1855, and was for a long time in charge of an Indian doctor, paid from local funds. A new building to accommodate eighteen in-patients was opened in 1872, and in that year the in-patients numbered 146 and the out-patients 1,789. During the last twelve years the hospital has been entirely rebuilt and considerably enlarged. In 1902 it consisted of one *kutcha* building, which contained both the in-patient and out-patient departments, and was stigmatised by the Commissioner as the dirtiest and most dilapidated dispensary he had ever seen. In 1902, from subscriptions raised for the Queen Victoria Memorial Fund, a new operation room and male surgical ward were erected, and in the following year the hospital was enlarged by the erection of a male medical ward and a new female ward. In 1916 four cottage wards were opened for patients willing to pay a small 6m for their occupation ; in 1913 two wards for infectious diseases were constructed, and, finally in 1914, a new out-patient building was completed at a cost of Rs. 20,000, as a memorial to King Edward VII. The hospital now contains sixty beds and is well equipped. It will not be out of place to mention that the hospital owes much to the liberality of Rai Sahib Thakur Das of Ranchi, who bore the whole of the erection of the female ward, was a liberal subscriber to the King Edward Memorial Ward, and has recently met a considerable portion of the cost of an X-Ray installation to ' complete the equipment of the hospital. The hospital is under the Civil Surgeon, and in the year 1915, 17,466 patients were treated.

Hospitals and
dispensaries.

The Lohardaga dispensary was opened in 1881 and has recently been rebuilt and enlarged at a cost of Rs. 15,000. In 1915 the total number of patients was 6,751. Since 1902, the District Board has done much to bring medical relief within reach of the inhabitants; dispensaries were opened at Bundu and Chainpur in 1902, at Guinla in 1903, Silli in 1906 and Khunti in 1907. The dispensary at Grumk has accommodation for twelve in-patients and is in charge of an Assistant Surgeon. The remainder are in charge of Sub-Assistant Surgeons or local Indian doctors. At the outlying dispensaries the bulk of the work is the treatment of out-patients, either at the hospitals, or at the bazars which are visited by the medical officers, and in 1915, £2,231 patients received treatment. The aboriginal is still somewhat shy of the dispensary, and prefers to trust to his own jungle drugs or to apply to his missionary for assistance*. He is impatient of slow medical treatment, but will readily submit to a surgical operation or come to the local hospital for the treatment of wounds, received either from his own kinsmen or from wild animals.

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private
institutions.

The most successful private dispensary is that at Mnrhu, in the Khunti subdivision, maintained by the S. P. G. Mission and aided by the District Board. The dispensary was opened by the Rev. Dr. Kennedy in 1905, with accommodation for 10 in-patients, and in the first nine months nearly 3,000 cases were treated and 50 major operations performed. The hospital was enlarged in 1911 and the staff now includes an Indian doctor and a trained European nurse, in addition to the Missionary in charge. In 1910 a dispensary was started by this Mission at Itki in Bero thana, to carry on medical work among the Oraons. Buildings were erected in 1912, and consist of a dispensary, four small wards and an operating theatre, and the staff consists of a European Lady doctor and a compounder. The hospital at the headquarters of the S. P. G. Mission in Ranchi is in charge of a Sub-Assistant Surgeon and a European nurse.

The Lutheran Mission maintain the Elizabeth Dispensary at Ranchi, and at Lohardaga, in addition to the dispensary, there is a home for incurables and the small leper asylum, which has been mentioned above*

Vaccination was introduced into the district in 1867, and Act IV (B. C.) of 1865, prohibiting the practise of inoculation by itinerant *tikaits*, was extended to the Division in 1869. The compulsory Vaccination Act, Act V (B. C.) of 1880, is in force only in the Municipal areas, where the cost of the establishment is met from Municipal funds, and in the Civil station of Doranda. In rural areas vaccination is performed by licensed vaccinators, numbering about forty-five, who receive two annas for each successful operation. There are also four inspecting officers whose pay is met from provincial funds. The average number of successful vaccinations performed annually during the five years ending 1914-15 was 50,958. The value of the protection is keenly appreciated, and in 1914-15 out of 51,818 persons vaccinated 38,189 were infants, or about 79 per cent, of the surviving infant population. Revaocination is not so popular, and the people who have been accustomed to inoculation do not realise that vaccination is only a temporary preventive, and it is only in times of an outbreak of small-pox that they will go to the trouble and expense of the operation. In addition to the prescribed fee, the vaccinators are usually required to do *pūja* for the speedy recovery of the patients and receive a few annas remuneration for this essential service.

A vaccine depot has recently been opened at Namkum, a few miles from Ranchi on the Purulia road, from which the supply of lymph required for the province is drawn.

Two factors combine to render the problem of sanitation less acute in Ranchi than in other districts. In the first place the natural drainage, owing to the configuration of the ground, is excellent, and in the second place, there are no very large villages and bazars. The main problem is the supply of good drinking water. The town of Ranchi has plenty of good wells, and the water-supply was sufficient for the population before the town became the temporary headquarters of the Local Government. The increase in the population has made it necessary to consider the possibility of a water-supply scheme, but the schemes which have been prepared are too costly to be undertaken for some years to come. Two small pumping stations have been erected, one at Ranchi to supply water to Government House and the quarters occupied by officers, and one at Hinu to supply water to the quarters occupied by clerks. The villages rely for their water-

Vaccination.

Sanitation*

supply on *rivers, tanks, and darts, or* springs which are found in the low-lying paddy-fields, while at the more important bazars and villages the District Board have constructed masonry wells. Many more such wells are needed, and an increase in their number will improve greatly the health of the district, by removing one of the chief causes of dysentery and other bowel complaints. In the town of Ranohi considerable improvements have been made of recent years in the scavenging and conservancy arrangements, but the arrangements are still far from satisfactory and a proper drainage system is urgently needed in the more congested parts. At Bundu and Gumla Union Committees, financed by the District Board, have recently been instituted to look after the sanitation of these large bazars.

CHAPTER V.

AGRICULTURE.

THE cultivable land of the district is divided into two classes, viz., *don* and *idnr*. The *don* lands are the terraced low lands on which rice only is grown, and the *idnr* are the uplands which produce a coarse form of rice, known as *gora*, millets, pulses and oil-seeds*. In the Khunti subdivision these lands are known as *loyong* and *piri*, respectively.

Classes of land.

The *don* lands are prepared by levelling and embanking the slopes, so that they may retain the water. They are classified according to the amount of moisture they naturally retain. Fields lying at the bottom of the depressions between the ridges are known as *gar ft a don*, and, as they retain the moisture well, produce excellent crops in normal years and good crops even in years of drought. The most valuable *gar/id don* is *kudar*, that is, land kept permanently moist by a rivulet or spring flowing through it. *Garftd don* in the Bengali-speaking portion of the Five Parganas is called *bakal* or *dabar*. Lands lying next above the *garhd don* are known as *so fad*, while those at the top of the slopes and immediately below the *tant* lands are known as *tfatard* or *bade*. Such lands are extremely liable to drought and those parts of the district which have the highest proportion of *chaurd* lands are most liable to famine. In the Settlement record *don* lands have been divided into four classes viz. .*

Don I.—Land which is continually wet and grows both the ordinary winter rice crop and a summer rice crop known as *tewa*.

Don II.—Lands which produce the winter rice crop, which is cut in the month of Agahan (December).

Don III.—Lands which produce the winter rice crop which is usually cut in Kartik (November).

Don IV.—Lands which produce the autumn rice crop which ripens in Bhado and As win (October).

These four classes correspond to the *kudar*, *garfta*, *sokrd* and *chaura don*, respectively.

The area which produces two crops in the year is very small and only amounts to 760 acres, of which nearly half is in Khunti thana. For all practical purposes the land which is classified as *Don II* may be regarded as the best rice-producing land in the district, and of the total cultivated area of the district in per cent, has been included in this class, the percentage being slightly higher in the Khunti and Sadar subdivisions than in the Gumla subdivision. Twenty-one per cent, of the total cultivated area is included in the two lowest classes; in the Sadar subdivision, where the population is more dense and the rice cultivation consequently more extended, the percentage is 28 while in the Gumla subdivision it is only 16. From crop-cutting experiments made by officers of the Settlement Department, the produce of an acre of the two first classes of land has been ascertained to be about 19 maunds of paddy while that of the two lowest classes is about 12 maunds.

The uplands are also subdivided by the inhabitants according to their productiveness. The land nearest the village site which profits most by the manure and drainage of the houses is known as *dihdri ddnr*. This includes the *hari* or small garden which is immediately adjacent to the house and is used for growing maize, vegetables and spices, and the *bira-bari*, in which paddy seedlings are grown for transplantation. Further away from the village site come the ordinary *t&nr* lands which are divided according to the fertility of the soil, the worst being that which is very stony, with little depth of soil (*rv.gr i tanr*). The Settlement Department have also divided *t&nr* into classes. *Tanr I* corresponds to the *baris* round the houses. *Tanr II* is level land more remote from the village, but with good depth of soil. *Tanr I I I* is the stony or sloping land usually furthest away from the village site, with little depth of soil and little or no capacity to retain moisture. Lands of the two latter classes usually lie fallow once in two or three years, and, taking this fact into account, the produce of the three classes in terms of paddy may be said to be, *Tanr I* eight maunds per acre, *Tanr 9 II* and *I I I* three maunds per acre.

The soil is generally very poor in quality. From the earliest days of the British administration, the district was regarded as infertile and therefore of very inconsiderable value, Mr. Grant, in his "Historical and Comparative Analysis of the Finances of Bengal" written in 1787, refers to "the area commonly called Nagpur, from the diamond mines of that place as "barren in almost everything except the most precious jewels in the world". The soil is an infertile laterite. In the lowlands there is a large admixture of clay, but the soil of the uplands consists mainly of sand and gravel and only thinly covers the rocks beneath. As is to be expected from its gneissic origin, the soil is rich in potash but very deficient in lime and phosphates. The chief vernacular names for the different varieties of soil are (1) *pankua*, or alluvial soil, found chiefly in the Five Parganas; (2) *nagra*, called *chi te* in the Five Parganas, a black sticky clay soil; (3) *kkirtij* a loam consisting of equal proportions of clay and sand; (4) *rugri*, or gravelly soil; (5) *bala*, or sandy loam; (6) *lai mati a*, the red ferruginous sandy loam, found in the *tanr* lands.

Boil.

The cultivator of the Ranchi district is practically entirely dependent on a good rainfall for his crop of rice. There is very little artificial irrigation in the district. Some of the zamindars have constructed tanks or *bandis* for the irrigation of their lands, and the raiyats in some few cases derive benefit from these. But many of the zamindars are in too bankrupt a condition to undertake any works of improvement, and are, or have been, on such bad terms with their raiyats that they are reluctant to combine with them in carrying out any large works. The raiyats also are notoriously improvident, and though they have shown themselves capable of united action in the struggle against landlords, they have not yet shown themselves capable of joining together to carry out any large irrigation schemes, such as utilizing for their crops the water of the numerous rivers and streams which intersect the district. In the less developed parts of the district they are still able to reclaim lands from the jungle or to make new fields by embanking and terracing the lands in the bed of a stream, and they rest content with extending their cultivation in the manner which has been followed for centuries. In the more populous parts of the central plateau, the limit of extensive cultivation

Rainfall*

appears to have been reached, and if the population increases rapidly the raiyats will be compelled to learn what are to them new methods of cultivation, to improve their uplands by the use of manure, and to make good crops a certainty in their lowlands by means of irrigation. Under present conditions the rice crops are dependent on a good rainfall, or rather on a well distributed rainfall. If the monsoon ceases in the latter half of August or early in September, the rice crop on the *ehaurd* lands perishes and the raiyats are unable to get a good crop of *gord* rice, pulse, or oil-seeds from their *tant* lands. The dependence of the crops upon a well-distributed rainfall is illustrated by the facts of recent years of scarcity and famine. In 1899 the prospects were favourable till the end of July ; in the next three months the rainfall was 15 inches below the normal. Again in 1904 the total rainfall of the year was above normal, but the early cessation of the rains caused the crops to be very poor. In 1907 the rain was normal, or above normal, during August but no rain fell after the 9th of September.

ivation of! Rice is the staple food-crop of the district* The rice grown on the uplands is known as *gora* and includes many varieties of coarse rice, such as *alsanga* and *karanga*. It is sown broadcast as soon as the first rains break, and is reaped in September. The total area under *gora* paddy was ascertained in the Settlement operations to be 317 square miles, or 13*17 per cent, of the net cropped area of 2,483 square miles, and the produce of this area in a normal year may be taken to be 1,464,960 maunds of paddy or 732,480 maunds of rice.

The lowland paddy may be divided into two classes, the *bhadoi* and the *aghani*. The *bhadoi* crop corresponds to the *taukan*, or light rice, crop grown on the *cAaurd don* and includes many varieties of coarse rice, such as *jhalar-genda* and *mughdi*. The *aghani* crop, which is reaped in November, corresponds to the *garuhan* or *barka* rice, grown on the lowest and best lands, and includes the finer varieties of rice, such as *kalamdani*, *iilasari* and *rai-muri*. The total area under *bhadoi* and *aghani* rice is 756 and 447 square miles, respectively, and the total produce about 10,778,880 maunds of paddy or 5,383,440 maunds of rice.

There are three processes for the cultivation of lowland paddy, viz., *buna*, *lewd* and *ropd*. *Bund* is sowing the rice on dry

fields shortly after the first rain of May or June, *lewd* is sowing in mud, at the end of June, seed which has been brought to the point of germination by being soaked in water for twenty-four hours, and *ropd* is the transplantation of seedlings which have been reared in a nursery. Before sowing or transplantation the fields are generally ploughed three or four times; the first ploughing (*cAirna*) is done as soon as possible after the winter rice is harvested, or after the winter rains; if the *bund* process is to be carried out, the fields are ploughed again in February or March, the clods broken up and the field harrowed and levelled; the second and third ploughing being known as *dobarna* and *uthaona**. The fields are manured sometimes in the month of Chait by spreading *eowdung* over them. The final ploughing just before the seed is sown on the pulverised soil is known as *puraena*. For the *lewd* process the field is thoroughly ploughed again after the first heavy rainfall of June or July and brought into a state of liquid mud. For transplantation, the seedlings are reared in the *bira-bdri* near the homestead and, after the wet field has been ploughed, are planted out by the women of the household. The fields are weeded three times, first before the seed is sown, secondly, in July or August, with the help of the plough and harrow, and, lastly, by hand in August or September. When the crop is ripe, it is harvested by both men and women, and carried off to the *kkalihdn*, or threshing-floor, which is preferably a flat piece of bare rock (*chatdn*), or failing that, a plot of waste land in a *hari* or mango-grove, which has been carefully levelled and smoothed. The threshing is done by men and bullocks, and the grain is stored in large bundles made of twisted straw rope known as *moras*, or in large cylindrical baskets made of split bamboo and plastered inside with mud and *eowdung*, called *ch at Ads*.

The principal bhadoi crops grown on the uplands, apart from the *gord* rice, are cereals, such as *gondii*, or small millet (*Panicum miliare*) and *marua* (*Eleusine coracana*), pulses, such as *urid* (*Phaseolus Roxburghii*), and oil-seeds, such as *surguja* (*Guizotia Oleifera*). The upland crops are usually sown in rotation. In the first year the ground is manured and a crop of *marua* sown; this is followed by a crop of *gord* paddy, which profits by the manure given in the previous year. In the next year *urid* is sown and in the last year *gondii*, which thrives even in a poor soil and which, being reaped early in the summer, can be followed in

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the same year by a crop of *snrguja* or *kurthi*. Frequently *rahat* (Cajanus Indicus) is sown with the [^]ra or *gondii* and reaped in the *rabi* harvest, while *bodi* is sown along with *marm*. In most villages, as the soil of the uplands is extremely poor, they are left fallow by (urns for one, two, or three years at a time. The net area under the principal crops other than rice was found in the Settlement operations to be :— *Urid*, 127 square miles; *gondii*, 300 square miles'; *marua*, 110 square miles; *wrguja*, 157 square miles. Maize, spices, and vegetables are grown in the enclosed *Idris* near the houses. The *rabi* crops are not important. Wheat and barley are not grown in large quantities, the uplands being too dry during the cold-weather months and irrigation from wells being an expensive labour which the aboriginal Cultivator will not undertake. *Bakar* (Cajanus Indicus) and *sarnon* or mustard (*Sinapis dichotoma*) are the principal *rabi* crops.

Tobacco.

Tobacco is grown only in the alluvial soil of the Five Parganas ; about 230 acres were found to be cultivated with tobacco in Tamar thana at the time of the recent Settlement operations. A detailed account of the cultivation of tobacco is given in Hunter's Statistical Account of Lohardaga district, but the crop is not sufficiently important to call for a repetition of teat account. The tobacco consumed in the district is imported from Bihar and that produced locally is smoked in the form of small cheroots by the inhabitants of the Five Parganas.

Sugarcane is also grown in a few villages of the Khunti subdivision, chiefly in thanas Sonahatu and Tamar.

Cotton or *Jcapds* (*Gassypium Herbaoeum*) occupies about 11,000 acres in the Gumla subdivision and is grown by aboriginals, semi-aboriginals, and Kurmis, who appreciate the stout homespun cloth that can be manufactured from it.

MfftVct Hardening.

Market gardening is almost exclusively practised by Koiris and is confined to the town of Kanchi and the surrounding villages, and to the neighbourhood of Lohardaga. Chut ia in particular has a large colony of Koiris, originally immigrants from Bihar, and the aboriginal inhabitants of that village have also devoted themselves to the cultivation of vegetables. English vegetables do well in gardens during the cold weather, and some of them, such as tomatoes, may be found growing in the *Idris* of Christian aborigines, who have been induced to grow them by the European missionaries^ The well-to-do aboriginals sometimes grow

Indian vegetables, such as brinjais, onions, pumpkins, gourds and sweet potatoes, and spices, such as turmeric (*haldi*) and chilli.

In nearly every village there is a grove of mango trees, Fruit trees. planted by the Hindu landlord, the fruit of which is the common property of the village ; the trees are frequently barren and the better varieties of mangoes are not obtainable. Jack trees are also common and, according to the custom of the country, both the tree and the fruit are the property of the man who planted it. Theft of jack-fruit is a frequent subject of complaint in the courts. The fruit of the tamarind and the *karani* (*Pongamia glabra*) is also the exclusive property of the owner of the tree. The fruit of the *karanj* is not eaten but is made into oil and used for various purposes. It is used to kill the insects which infest the hair of the people, and it is also said that wood coated with the oil resists the attacks of white-ants. Its principal use is, or rather was before the days of Kerosine oil and Dietz lanterns, as a lamp oil. The fruit of other trees, such as *mahua*, *jamun*, *kusaw*, etc., which are found round the village, are, like mangoes, the common property of the villagers. Plantains, guavas and limes of various kinds are grown principally by the Hindu inhabitants, and a Hindu village can often be distinguished from an aboriginal village by the plantains or papeyas growing round the houses.

The cultivation of tea in the district of Ranchi dates back Ten. to 1862 and owes its origin to Mr. Stainforth, a retired civilian who settled at Ranchi. He started two gardens, one at Hotwar, about three miles north of Ranchi, and the other at Palandu, about 12 miles east, on lands leased from the Barkagarh Estate which had been confiscated by Government after the Mutiny. In 1872 the whole area of the Palandu garden (184 acres) was under mature plants and yielded 20,500 lbs. of leaf, all of which was manufactured into black tea. Of the Hotwar Estate only 35 acres were under mature plant and the yield was 3,200 lbs. Since that date a number of new gardens have been opened, all under European management, and there are now 21 gardens with an area of 2,070 acres, while the produce is over 800,000 lbs. The leaf is now practically all manufactured into green tea. Coffee also does well in Chota Nagpur, but the cultivation is not carried out on any extensive scale.

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The rearing of tasar cocoons is carried out in portions of thanas Tamar and Khunti, bordering on Singhbhum, but nowhere on a very large scale. Wild cocoons are very rare and tasar is usually obtained from cocoons reared on the *asan* tree (*Terminalia tomentosa*). By custom no payment is made for trees used for the cultivation of cocoons, whether on cultivated land or waste lands and jungle. The Roman Catholic Mission at Khunti are endeavouring to encourage the industry among their converts.

The cultivation of lac is sporadic throughout the district. It is most common in the Khunti subdivision and in a portion of the Sadar subdivision, but in some parts, though the conditions appear equally favourable, little lac is produced. Lao is the resinous incrustation which is produced on the twigs of several varieties of tree round the bodies of colonies of the lao insect (*occus lacca*). Originally lao was merely collected from trees on which it was found, but with the development of the trade, cultivation has become widespread. The method of propagation is simple; twigs of a tree utilized in the previous year and crowded with larva are bound to the twigs of a tree to be brought under cultivation. The insects are gradually hatched out from the larvss and proceed to feed on the resinous sap of the tree which exudes from their bodies and forms a hard crust of lac over the whole twig. The trees most suitable for lac are *pala** (*Butea frondosa*) and *Ausum*, (*Sohleichera trijuga*), but it is also grown on the *bain* (*Zizaphus jujuba*) and other trees. The lao of a *kusum* tree commands the best price, and a fair-sized tree produces two crops in a year, in the hot weather and again in the beginning of the cold weather, and the annual value of the lac is not less than Rs. 10.

Cattle,

The cattle of the Ranchi district are very small and undersized, and this is largely due to the lack of good pasturage and of good fodder. In the remote parts there is still ample pasturage in the jungles, but owing to the extension of cultivation the area is rapidly decreasing. In the more extensively cultivated parts, the cattle are grazed on the waste lands of the village, or on the fields after the harvest has been cut, and in the hot weather are in a wretchedly poor condition. In the rains grass grows rapidly, and they pick up and become somewhat fat. The aboriginals seldom feed their

cattle in Stalls, and only paddy straw is stored for use as fodder. Cows are not kept for milk. The Mundas in fact think it almost a crime to drink the milk of a cow which they consider should be left entirely to the calf. Cows are habitually yoked to the plough and are known as *gundri* or plough cows. Buffaloes are not bred in the district, but are imported from North and South Bihar and from Palamau. They are used for ploughing the heavier *don* lands.

The agricultural stock list compiled during the Settlement operations BUOWS a total number of 640,000 bulls, bullocks and cows, 137,000 buffaloes and 201,000 calves, or between three and four head of cattle to each cultivating family. Though the inhabitants of the district have no objection to eating beef, they cannot afford to kill their cattle for this purpose. The hides of cattle are usually the perquisite of the Lohar or Ahir of the village and cases are not uncommon in which they resort to poisoning cattle for the sake of the hides. There is a considerable export of hides and skins from KSnchi.

Cattle disease is extremely prevalent in the district. Epidemics of rinderpest and hemorrhagic septicaemia are common, and cause great mortality, while foot-and-mouth disease causes the plough cattle to deteriorate. The official statistics for the year 1914-15 show nearly a thousand deaths from rinderpest and over two hundred and fifty from hemorrhagic septicaemia, but these figures are of little value as the majority of the deaths are not reported. The aboriginal is extremely apathetic in taking any preventive measures against the disease; he regards such calamities, which he cannot account for, as due to the malignant spite of one of the village *bhut** and beyond trying to appease the spirit by sacrifices takes no steps to prevent the spreading of the infection. The Christian population are beginning to appreciate the benefits of inoculation as a prophylactic against these diseases. An interesting and promising experiment has recently been made. Twenty boys nominated by the Heads of the three Missions were trained in Ranchi in the work of inoculation and then sent out to the various Mission stations to tour and inoculate cattle in the surrounding villages, under the supervision of the Missionary in charge. During the year 1918-19 no fewer than 67,900 cattle were inoculated. Members of the Roman Catholic Co-operative Society are encouraged to get their

cattle inoculated by being unable to obtain loans for their purchase, if the cattle of their village have not been inoculated in spite of the opportunity being given. It is too early to say whether this experiment has resulted in decreasing the mortality, but the measure gives great promise of success.

Besides cattle the cultivators keep large numbers of sheep and goats, mainly for food purposes. In an aboriginal village there are pigs, innumerable, as the sacrifice of a pig, and the subsequent feast on its flesh, forms an important part of their religion. Horses and ponies are not numerous, and the possession of a pony is regarded as a sign of wealth.

Veterinary
dispensary.

The District Board has a well-provided Veterinary dispensary at Ranchi under the charge of a Veterinary Assistant, and employs two itinerant Veterinary Assistants, one of whom has his headquarters at Gumla.

District
Agricultural
Association.

The District Agricultural Association, which was formed in 1905, has devoted its attention to the improvement of methods of agriculture but, like similar associations in other districts, has not met with any great success in overcoming the conservatism of the agriculturist. The need for irrigation has already been mentioned. Improvement in the breed of cattle and in the fodder supply is also much needed. With the gradual deforestation of the district the problem of pasturage becomes more acute and unless the breed of cattle is improved, such improved methods of agriculture as deep ploughing cannot be adopted. Attempts to induce the cultivator to use an improved form of plough are always met with the reply that their cattle are not sufficiently strong. In many villages the limit of extensive cultivation, has already been reached, and with the increase of population a more intensive cultivation will have to be carried on. In the past there was plenty of waste land waiting to be cultivated, and the need for improved methods of cultivation was not apparent, but the problem of the next century in the district of Ranchi will be how to improve the soil so as to produce sufficient grain for the increasing population.

The Association holds an Annual Agricultural Show on the site of the old *mela* at Chutia. The exhibits are fairly numerous but come for the most part from Ranchi itself, the most conspicuous exhibits being usually the collections of English vegetables produced by the Missions or by the Jail.

CHAPTER VI.

FORESTS.

17B* ttaffie Jhark&nd,or the "forest tract/' show* that the whole of Chota fcfagpur wad at one time a huge forest, Odnstefing no doubt mainly of *ml* trees, from which stood out isolated hills cweitedwM¹'upper miied" forest. The forest haa gradually been destroyed by the axes of the cultivators, and at the present time* the whole Of the central plateau has been almost completely cleared and tferyd remain only the jungle-clad hills of the outskirts of the district. In the early days of British administration the destruction of the forests went on unchecked. Their value was not appreciated; the economic effects of denudation were not recognized, and it was generally accepted that nothing should be done to prevent the extension of cultivation. In 1883 Mr. Hewitt, the Commissioner, called attention to the rapid destruction of private forests in the Division and to the⁴* incalculable misfortune resulting from their wholesale destruction not only to the Chota Nagpur country but to the Bengal districts lying below the plateau". In 1885 Br. &schlick reported that " in a general way it may be said that the Hazaribagh and Banchi plateau contains nOw comparatively little forest". Dr. Schlick probably referred only to valuable forests, though the correctness of his opinion is open to 6!oubt.

Extent Forest*.

Statistics compiled during the recent settlement operations shows that there are still 2,881 square miles of jungle in the district, or 3#^per cent, of its total area. Of this area 889 square miles have been classified as culturable jungle, and 1,898 square mttas all unculturable jungle. In the Sadar subdivision, with an aretf over 20ff2> square* miles, there are only (500 Square miles ofjnngte, both culturable and unoulturable, principally in tfcanas Burmu, Angara, and Lebardaga,. which comprise the hilfcf fringing th* north- and north-west of the eventual plateau. In thgaathanasiuogles still eoveraior«tlMto 45- per cent, of the total nTum 1m£ ki thtf remaining seven- toaroas U\$a than £& per cent* of tfe* ate»is^ittiigle, tik* gncette* pfttr of which is^ growing oft kwad *bitfc*to tete* b# bought tfndU* eultvtvtfiott* IA <h# norlrfws

and western half of the Khunti subdivision and in the eastern part of the Gumla subdivision the country is similar to that in the Sadar subdivision and than as Karra, Khunti, Torpa, Sisai, Ghaghra and Gumla only contain 281 square miles of jungle, or 15 per cent, of the total area. In the whole of this central plateau the country is dotted at intervals with sharp rocky peaks practically devoid of vegetation. Low rocky ridges also occur, covered sometimes with a meagre growth of scrub but more frequently without any forest growth whatever. In a few places patches of stunted *sal* are seen and at rare intervals isolated trees of fair size appear, growing on the most precipitous slopes, apparently devoid of all soil. In some villages the *sdrnas*, or sacred grove?, are still of considerable size, but in most villages only small clusters of trees remain, the only proofs that these tracts were ever under forest. Indeed, if they did not* exist, it would be difficult to believe that a forest had ever grown on them. In the sub-plateau tract, consisting of thanas Silli, Sonahatu and Bundu, similar conditions prevail, 22 per cent, of the total area being jungle-covered, and that principally on the *ghats* which cut off the lower from the higher plateau. In thana Tamar, which forms the southern border of the lower plateau, there is still a large tract of jungle, extending over 140 square miles. But it is in the south and west of the Gumla and Simdega subdivisions that the largest and most important forest areas are found and it is only in this part of the district, where the population is still comparatively sparse, that there is any hope of taking effective steps to prevent further denudation. In thana Bishunpur 6-i per cent. of the total area is jungle. The long range of hills, which runs north from Palkot to the borders of Palamau and forms the watershed between the north and south Koel, is generally covered with forest containing only *sdl* of very poor growth, and scrub consisting of such shrubs as *Woodfordia* and *Cleistanthus*. The steepness of the slopes and the poverty- of the soil render the production of any forest of value an impossibility, while in the small areas of level ground the forest has been cut down and trampled by the cultivators so that a crop may be raised from the soil rendered temporarily fertile in this way. The slopes of the Rajadara plateau, to the west of Tendar and Bishunpur are covered with a poor type of forest sufficient for the needs of the inhabitants but containing few* large trees. The Bajader&

plateau itself, at an elevation of 3,500 feet, is now mainly denuded, but must have been covered with jungle at a comparatively recent date. Round the village of Rajadera some of the original forest still remains, but it contains few large trees, as, owing to its elevation, the maximum girth which 8" will attain probably does not exceed 4½ feet. The Sankh river rises in these forests and leaves the plateau through a narrow gorge containing virgin forest of fair hill type, with *sal* trees up to five feet in girth, but the forest is gradually being destroyed by the inhabitants of a village situated in the gorge, who are rapidly extending their cultivation and by contractors. In the undulating plateau of ISarwe, through which the Sankh flows, the country is almost devoid of jungle, even the steepest slopes being flecked with cultivation. The destruction of the forest in this tract is of comparatively recent date and missionaries who have resided here for the last twenty years state that on their first arrival dense forests surrounded their stations. In the valley of the Sankh, south of Raidih, patches of better forest are found. Between Kondra and Kulukera on the western border of the district there is a large tract of forest, but as it has been worked for some time past by contractors for sleepers, it contains few large trees. The flat country south of Kulukera is practically denuded of jungle, but the rocky ridge in Kurdeg thana, near the southern border of the district, is well covered with second class forest, free from cultivation. Further east, in thana* Kochedega, Kalebira and Bano, the country appears at first sight to be covered with thick jungle but on a closer examination the forests of Biru, Bhaunrpahar and Palkot are found to contain few large trees and to have suffered from reckless cutting by timber contractors. The following table shows the area under jungle in the western and southern thanas of the Gumla and Simdega subdivisions:—

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 Jh* Bpor .«
 utdih
 Cochedeg**
 tolebira* ...

1	I • . si	•SS	h 1?3	1 -2 Total area.	1 *s S**
	237	4»	I U	163	94
	407	10	131	160	87
	198	88	49	80	40
	309	65	114	169	64
	630	"	1*3	245	59
I	«? «	n	10J	211	43
	* 212	41	49	BO	40
	223	80	04	94	43

CtoKsi of de-
forestation.

Of the causes which have led to deforestation the most important is the extension of cultivation, for, while other causes, such as the exploitation of forests by contractors, or reckless cutting for timber and fuel by the cultivators, tend to lessen the density of the jungle and to prevent the growth of large trees, reclamation of jungle areas for purposes of cultivation causes its total destruction. It is difficult to estimate the extent to which cultivation has been extended at the expense of the forests during the last quarter of a century, as no detailed survey of the district was made till the recent settlement operations. A comparison, however, has been made between figures obtained during the recent survey and those obtained during the survey of the Chota Nagpur estate in 1882-83, and it has been found that in fourteen villages the average net decrease in the area under jungle was 11 per cent. These villages were in the central plateau, and it is probable that in outlying tracts, in which the population has increased very rapidly during the last 25 years, the area brought under cultivation, either temporary or permanent, is considerably larger. Though the reclamation might have been better regulated, extension of the cultivated area was necessary in the interests of the growing population, as a very high percentage of the waste land, not under forests, is unfit for cultivation. The landlords have in most cases consented to the reclamation, in return for a *taldmi* or increased rent and it is only in the case of absentee landlords that the reclamation has been carried out without their consent and sometimes without their knowledge. "Jhuming", or a form of cultivation akin to "jhuming" obtains in the remote parts of the district. Under this system, the trees are felled from patches in the jungle, and burnt on the ground with the undergrowth, and the land thus cleared yields poor crops for a few years and then is abandoned. The practice is undoubtedly very destructive of forests, and the value of the forest destroyed is entirely disproportionate to the value of the crops raised, but the practice can hardly be said to be very prevalent in the district.

The second main cause is the sale or lease of forests to contractors and others. The felling of large trees is open to no objection, but, even if the contractor is given a carefully worded lease, the owner of the forest is not able to supervise his work, or that of his agents, or to prevent them recklessly thin-

ning out the forest. Over-exploitation by contractors is very obvious in the jungles of Biru, Tamar, Basia and Bhaunrpahar, which were mentioned by Dr. Schlick, in 1888, as important *sal* forests, but now hardly contain a tree from which a sleeper can be made. This cause has always been in operation but has been more marked of recent years. The opening of the railway to Ranchi and Xionardaga and the improvement of communications by road has made timber more marketable and has led to the sale of jungles previously untouched. Moreover, since the settlement operations commenced, the abuse by the tenants of their customary right has given an impetus to sales, as the landlords naturally try to obtain as much profit as possible, from the jungle, before all the valuable timber is felled.

Apart from, the sale of jungle to contractors and timber companies, much damage has been done to the jungle by the raiyats themselves. The decrease in the area of the jungles and the increase in population has greatly enhanced the demand for timber both for building purposes and for fuel, especially in the neighbourhood of Ranchi and the railway. By the 'custom of the district, a raiyat has no right to sell wood cut from the village jungle but in some villages, where the relations between landlord and tenants are strained, the raiyats have exceeded their right and cut the jungle wholesale for purpose of sale, without the consent of the landlords. The practise is difficult to stop; if the raiyat is found cutting wood in the jungle, he asserts that it is for his own use; if he is found selling it in the bazar, he denies that it came from the zamindar's jungle. In some villages the landlords exact a payment of so many rupees or annas from each family for the exercise of the right to cut wood and sell it at the weekly bazar. This system is known as *bankatti* and, though it has the advantage of securing some profit to the landlord, yet, as no restrictions are placed on the amount cut, it has as much effect in lessening the density of the forest as the abuse by the raiyats of their customary rights. Apart from cutting timber for sale, the raiyats are also most wasteful in cutting wood for agricultural purposes. A large tree will be felled to make a plough or a door-post, or, even to secure the honey secreted in its top. One of the worst forms of waste is the indiscriminate cutting of *sal* saplings to make a fence round a house, or even to make a temporary enclosure for a

wedding, when other less valuable wood would serve the same purpose.

Other minor causes, which, if not active causes of deforestation, prevent the progress of natural reafforestation, are indiscriminate grazing, and the practise of firing the jungle. Gracing, especially of browsers, destroys the young trees. Firing, if carefully regulated, does not cause any very serious damage. The destruction of the undergrowth helps the growth of the larger trees, and it is only the firing of young plantations which would cause any* very marked denudation of the forest area. The total damage caused by firing in the district is probably not very great as the zamindars usually take steps to prevent the firing of young jungles.

Effects of deforestation.

The indirect effects of the destruction of forests are difficult to estimate. Scientific investigations go to show that forests under some conditions increase the rainfall, by lowering the temperature of the surrounding air and thereby provoking the precipitation of rain. In Ranchi district the masses of barren rock, from which all soil has been washed and on which all vegetation have been killed, were undoubtedly formerly covered with trees, and it is possible that this change in the physical aspect of the country has had its effect on the climate, but there are no statistics to show that the rainfall has decreased, or even that there has been any marked variation in the distribution. There is also no evidence to prove that the level of the sub-soil water has become lower. Considering the large areas still under jungle, and the fact that the country, as a whole, is well wooded it is safe to conclude that deforestation in Ranchi has not yet reached the stage at which these serious effects are noticed.

The direct effect of the loss of the forests are more obvious but are apt to be exaggerated. Many of them are purely local and it is incorrect to draw any wide generalizations and to assert that the district as a whole has become less fertile or is more liable to famine and scarcity than it was in the days when the forests were more extensive. A few fields may have become unfit for cultivation owing to the loss of moisture caused by the radiation of heat from the barren rocky hills; in a few villages the inhabitants may be forced to use Cowdung for fuel and thus¹ to rob the fields of the only manure they ever get; in some areas the population may be unable to obtain jungle produce in such

quantities as formerly and are thus deprived of one of their chief sources of food in years of bad harvests ; but it is fallacious to say tint, because no famines are known to have occurred before 1897, the three famines since that date were duo to^ or were intensified by, the diminution in the jungle area. Though generalizations, such as these, are exaggerated, there is no doubt that- the deforestation of the district is rapidly reaching a stage at which t^e^c effects will make themselves felt. Formerly the raiyats obtained without difficulty all the wood needed for fuel or for the construction of their houses or agricultural instruments, and there was ample grazing-ground for tber cattle within a short distance of their villages, Already in the more cultivated tracts the raiyats are put to trouble or expense in getting timber. The diminution of the areas from which timber can b3 obtained leads tQ excessive cutting in the remiining jungles, while the decrease in ths grazing area similarly tend* to over-grazing of existing areas and thus prevent the natural regeneration of the forest. The effects of deforestation, in fact, become in time the causes of further deforestation, and when, in addition to this, it is remembered that the cultivators are accustomed to catting timber in the most wasteful and extravagant manner, and that the landlords on their part are endeavouring to make as imuU immediate profit as possible by the sale of their property to contractors, it will be recognized that measures are urgently required for the preservation of the existing forests.

Various suggestions have been made as to the protective me isnres to be adopted, but before describing thes>, it is necessary to give an account of the rights of the landlord and tenants in the jungle.

Generally speaking, it may be said that the proprietary right in the jungles of the Kanchi district rests with the landlords, while the raiyats, who represent the ancient village communities, retain a right of user for certain purposes. This condition has arisen gradually. The aboriginal tribes, who first entered the dig-
triot, found it covered with virgin jungle and reclaimed land for cultivation. Jungle lands were abundant, and each village community extended the limits of cultivation and cut timber

Right of
landl > rda
and tenants*

for domestic and¹ agricultural purposes, as it thought fit. Later, feudal chiefs imposed their authority, and received a small tribute and exacted certain service*, but in no way dispossessed the descendants of the original settlers of their proprietary right either in the cultivated or uncultivated land. The chiefs, however, gradually became Hinduized and both the chiefs themselves and the Hindu settlers introduced by them came to acquire the position of landlords and were recognized by the Courts as the owners of the soil. In early days, as the jungle land was still abundant, the landlords did not prevent the raijats cutting all the timber they required for their own use, and neither raijats nor landlords realized that timber had any commercial value. It is only within comparatively recent years that the jungle question has arisen. With the increase of population, the decrease in the area of jungle, and the improvement of communications, both by road and rail, timber came to be a marketable commodity. Landlords began to assert their proprietary right, and met with no opposition from the raijats, provided they were still permitted to cut for their own requirements. By degrees the landlords imposed restrictions, in some cases reasonable, and designed merely to prevent waste, in other cases unreasonable and designed to reserve the exclusive proprietary right to themselves. The villages of the Ranch! district now present the jungle rights in three different stages of development. In the intact *khuntkatti* villages of the Munda country the proprietary right in the jungles still rests with the *khuntkattidars*, who have jealously and successfully opposed any interference with that right by the superior landlords. In the majority of villages the proprietary rights of the descendants of the original clearers of the soil have passed to the landlord and the raijats merely retain the right to cut timber for fuel and domestic purpose*. In a few villages the landlord has succeeded in establishing his sole proprietary right and some jungles are found especially in the Sadra sub-division, which are designated *talukwet*, or reserved jagues of the landlord, in contrast to the *talukvat*, or jungle in which the raiyat still has the right to cut

In the record-of-rights prepared by the Settlement Department the customary rights of the raiyats have been carefully recorded. The tenants of village have —

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record of
jungle rightt.

- (1) the right to cut trees for the purpose of building and repairing their houses, for agricultural purposes, such as making ploughs, and for fuel;
- (2) the right to graze their cattle in the jungle ;
- (8) the right to collect the fruit of the *ma/iua* and other forest trees, and to gather other kinds of forest produce for *bond fide* domestic purposes. They have no right to fell timber or gather forest produce for sale.

These rights are subject to a quantitative limitation. Thus the raiyats have no right to cut certain valuable trees, such as *jamun*, *mahua*, *asan*, *kana*, *kusum*, *palds* and *ant*; nor can they cut *5Hrees beyond a certain girth, about 27 inches in circumference at a height of three feet from the ground, or, if they are needed for the *bond fide* purpose of making ploughs or carts, of a girth not exceeding three feet. Tenants of villages, in which there is no jungle remaining, usually have the right to cut wood from the jungles of an adjacent village. This right is really a survival from the days when all jungles were open to all inhabitants of the district. The raiyats are not allowed to reclaim waste or jungle land without th3 permission of the landlord. v

The landlords have a full right to sell the timber of the jungles but, though the question has never been raised in the Courts, this right must be considered qs subject to the restriction that, in so doing, they must not deprive the tenants of their right of user. In other words, the landlords can only sell surplus trees, that is, trees which the raiyats have not the right to fell, and such trees as are not reasonably required for the satisfaction of the present or future *bond fide* reasonable requirements of the tenants.

The difficulty of the problem of forest preservation in Chota Nagpur lies in reconciling these conflicting interests. In 1909 the Government of Bengal appointed a Committee to make local enquiries as tb the extent of deforestation in Chota Nagpur and Orissa, and, on the report of the Committee, decided that the preservation of larga tracts of jungle in these areas was an administrative ne^esufcy, and that, as there was no hope that the progress of denudation would slacken, since the natural causes all

Proposal for
khe protection
of forests.

ended to its increase, it was the duty of Government to take action in the interest of the people. The provisions of the Bengal Forest Act V I I of 1878 were not considered suitable. Under this Act a landlord may apply to have his forest managed by Government as reserved or protected forest, but experience had shown that landlords had not taken advantage of this provision in the past and there was no reason to anticipate that the landlords of Chota Nagpur would make use of it in the future, as they do not yet appreciate the benefits of scientific management, which may secure for them large future profits but deprive them, of all present profits. Nor was it considered desirable to apply to Chota Nagpur those sections of the Act which give Government the power to take over certain tracts and enforce certain prohibitions, subject to the condition that the owner may claim to have the forest acquired. It was thought that the cost of acquisition was a bar to any action on these lines and that, apart from this, such action would not be acceptable either to landlords or tenants and would cause considerable friction between them, as they would have to adjust their joint claims to new conditions. It was therefore proposed to introduce a private Forests Bill, the objects of which were—

- . (1) to empower the Government to intervene, in the public interest, to preserve private forests from destruction ; and
- (*2) to facilitate, or in some cases direct, the afforestation of private waste lands.

The Bill gave power to the Forest officer in charge of any forest of which Government had assumed control, to scrutinize leases, to supervise cutting and growing, and to prevent fires. Both landlords and tenants were to be left as free as possible to exercise their customary rights, but in extreme cases the Forest officer would have power to close entirely blocks of forest and fines could be inflicted on the village communities or on the proprietors if damage was done to such closed blocks, either by felling timber, by cultivation, or by grazing of cattle. The Bill was submitted to public criticism and the criticisms received, both from the landlords and the missionaries who voiced the opinion of the aborigines, showed the great difficulty of reconciling their conflicting interests. Both parties admitted the necessity, but

the landlords viewed with disapproval a measure which would result in expropriating them from their forests, for a term so extended that it would in practice amount to permanence, without giving them any adequate compensation, and the raiyats feared that the powers given to the Forest officers to enforce prohibitions would result in depriving them of their customary rights, in particular, of their right to take jungle produce and to graze their cattle in the jungle, and that the management of the forests would let loose a number of forest subordinates who would practise extortion in various ways. In view of the opposition which the introduction of the Bill would inevitably stir up, the Government of Bihar and Orissa decided not to proceed with it.

The system of State management which the Bill contemplated, bristles with difficulties, and an alternative suggestion that certain blocks of forest lands should be acquired by Government appears likely to meet with greater success. In such acquired blocks all rights both of landlords and tenants would be extinguished, and the blocks would be so selected as to leave in each village sufficient jungle to provide fuel and timber for the inhabitants and grass for their cattle. The objection to such a measure is of course the expense involved, for, even though the forests reserved in this way would become of considerable commercial value, the initial expenditure would be probably very high, while it would also be a task of some difficulty to calculate the present value of the jungle. Complete reservation, however, in this way would have the advantage that certain areas would become covered with dense jungle, and, if it be a fact that forests do affect rainfall, such jungles would have considerable effect on the amount and distribution. As an alternative to acquisition, it has been suggested that as a large number of estates in the district are under the management of Government under the Encumbered Estates Act, Government in its position as landlord of these estates should apply for the reservation and protection of certain areas Under the Bengal Forest Act, thus setting a good example to other landlords in the district. There is no doubt that much good could be done in this way; and during the long period that heavily encumbered estates are under the management of Government there would be ample time for the recuperation of the forests. It is true that on the release of the estates tho-

zamindars would have full power over the forest and might again dispose of it to contractors with a view to getting a huge immediate profit, but the principal objections to the proposal are that in many cases the estates are so insolvent that they could with difficulty bear the cost of an effective system of management by the Forest Department, and that this procedure could only be followed in a very limited area and would involve the imposition of restrictions and prohibitions by the Forest officer which would be regarded by the tenants as infringements of their customary rights. A further solution that has been proposed aims at doing away with the antagonistic rights of landlords and tenants by partitioning the jungles. Each party would have full proprietary rights in its share, and there are reasons to anticipate that both raiyats and landlords, if they were in sole possession, would come to realize the value of their property and take steps to prevent its wholesale destruction. Though the aboriginal takes little thought for the morrow, and still less for future generations, even the aboriginals, and especially the Christian aboriginals, might easily be persuaded through the influence of the Missionaries to take the necessary steps for the preservation of their own property. In the course of the Settlement operations some examples were found of efforts on the part of the villagers themselves to preserve their forests. In some villages of Bero thana in which the jungle area was small, the raiyats and their landlords had adopted a regular system of cutting blocks of the jungle in rotation for purposes of fuel, each block being left uncut for four or five years. The objection that is usually raised to this proposal is that the partition could not be settled without friction between the parties. It is doubtful whether this objection is valid, as the antagonism which was formerly rife between landlord and tenants has died down as a result of the recent settlement operations and, though there is a remembrance of the agrarian disputes of the last half century, the main causes of dispute have been removed and both parties might be willing to accept a compromise of this nature.

Reforestation.

U. N. S.

Apartment from the problem of the protection of existing forests there is the problem of reforestation. At Tendara an interesting experiment was conducted by the people themselves; a seed was sown some twenty years ago with satisfactory results and

there is now strong land cover covering several acres, but this experiment is the only instance of reforestation by the raiyats themselves* The raiyats are reluctant to plant trees because there is no specific provision, of the law that the man who plants and rears the tree should become its owner. If the law was altered there is some hope that the raiyats and landlords might be encouraged to carry out such work themselves* Though in many places the soil has been washed away and reforestation thus rendered impossible, there are undoubtedly still large tracts in which forests might be raised, of greater value than the meagre crops at present cultivated.

CHAPTER VII.

NATURAL CALAMITIES.

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FAMINE due to deficiency of rainfall may be said to be the only natural calamity from which the inhabitants of Ranchi can suffer. Floods are rendered almost impossible, except for a very short period and within the narrowest limits, by the physical conformation of the country and the rapid discharge of the surface drainage. The crops in the lowest fields are sometime* injured to a small extent by very heavy falls of rain. When, famine or scarcity has occurred, it has been due almost invariably to the failure of the rains in the latter part of August and in September and October. The crops are in fact entirely dependent on the rainfall, as there is very little artificial irrigation in the district, Zamindars occasionally construct tanks and *bandhs* for the benefit of their *Has* lands and the raiyats sometimes derive benefit from these reservoirs, but of the total cropped area of the district (2,483 square miles), the irrigated area only amounts to 3,058 acres. Though the country is intersected by numerous streams and rivers, practically no attempt is made either by landlords or tenants to utilize the water for irrigating the crops; Under present conditions a serious failure of the rain means famine through a large part of the district, while a partial failure causes scarcity and distress. The water drains away from, the uplands and even the higher lowlands with great rapidity and unless the crops on those lands receive a plentiful and continuous supply of water, they wither and die very quickly.

Two instances may be given of the benefits of irrigations. In 1908, when famine conditions prevailed over a considerable part of Ranchi district, there was no scarcity in the Dhalbhum pargana of Singhbhum. The conditions were exactly similar; but in Dhalbhum the aboriginal villagers, in concert with the

headmen, have constructed tanks and *ddndAs* for irrigation, and by damming- the streams and small rivers make use of the water for the fields of the villages on their banks. The inhabitants of the tract are thus not dependent entirely on the rainfall and can resist periods of scarcity "which play havoc with the people of Ranchi. In this same year, Ghaghra thatia was part of the area in which distress prevailed and famine was declared, but in three villages, in which irrigation *band ha* had been constructed, little distress was experienced and good *rabi* crops were obtained.

The most important crop is the autumn and winter rice. The total area under rice amounts to 1,530 square miles, or 61*62. per.cent, of the total cropped area, and of this the area under *bhadvi*, *agkani* and *gora* rice is 756, 447 and 327 square miles, respectively. The *gota* rice which is grown on the better class of uplands (*tant*) is the first to suffer from an early cessation of the rains, and, next, the rice grown on the *chaura* or higher lowlands, and in years of scarcity famine areas will generally be found to correspond with the areas in which there is the greatest proportion of the classes of land entered in the settlement record as Don I I I and Don I V, with a high proportion of uplands. Such areas are found in villages in the more backward tracts^ where the land has been cleared at comparatively recent dates. In villages in the more intensely cultivated areas there are large stretches of low-lying rice lands, classified in the settlement as Don I or; Don I I j which remain moist for the greater part of the year, and such villages are little liable to scarcity. The areas most liable to famine are, thus, thanas Bishunpur, Chainpur, Kaidih, Kurdeg, Kochedega, and part of Ghaghra adjacent to Bishunpur. Bishunpur is probably the area which is least able to resist conditions of scarcity.

Though the importance of the rice crop cannot be over-estimated, there are other factors to be taken into consideration* In the Kibnti subdivision, the lac crop has an important bearing on the prosperity of the people. If lac is abundant and good price* are obtainable, the people can resist famine, and, their power to resist has been greatly increased by improved communications. Before the opening of the railway, importation by road was slow and difficult, but supplies from other districts can now be easily obtained, and there is little doubt that in 1908 the distress,

at any rate in the parts round Ranehi, was alleviated by the importation by rail of over 6,000 tons of rice. Jungle produce, in particular the *tnahua* crop, also plays an important part in the economy of the district, and has been estimated to be equivalent to a two months' supply of food. Both in 1897 and in 1900, the partial failure of the *ma hud* crop greatly aggravated the distress.

Early famines.

There is no record of famine in early times. There was severe drought in 1820, 1823, 1827, and 1837, but in none of these years, was the distress sufficient to cause famine. Even the great famine of 1866 did not seriously affect the district. On the plateau coarse rice rose to the unprecedented price of 111 seers to the rupee, but though the people felt the pressure of scarcity to some extent, there was no approach to actual scarcity, except in one or two places on the border of Manbhum where the price of rice rose as high as eight seers to the rupee, probably owing to heavy exports.

In 1878 the rains began* so late that only a portion of the *bhadoi* crop could be sown. Later in the year, they fell in such torrents as to beat down the young crops, while from the 13th September till the following January there was an unbroken stretch of dry, hot weather. Distress was confined to the Five Parganas, and even in this tract the construction of a few roads and the issue of land improvement loans amounting to Rs. 2,360 were the only relief operations required. A bumper crop of *mahua* and of jungle fruits in 1874 served to dispell any apprehension of serious distress. The experience of those years led to the conclusion that famine need not be anticipated in the district, and that even scarcity would be confined to the Five Parganas, where the proportion of *chaura* to *garha don* is high. Subsequent experience has shown this conclusion to be false. Since 1888 there have been three famines, in 1896-97, in 1899-1900, and in 1907-08. Whether the distress was really greater in these than in previous years, is uncertain. Greater knowledge of the district, Owing to improved communications, may have resulted in relief measures being taken to meet distress, which in former times would have passed unnoticed. But it is probable also that the destruction of the forests has led to a decrease of jungle products, and thus deprived the people of one of their chief means of resistance to famine. In each of the

recent famines the distress was greatly aggravated on the outbreak of the rains, when the collection of jungle produce was no longer possible, and on the first two occasions, there were a partial failure, of the *mahua* crop.

In 1897, though famine was never actually declared in the district and relief operations were only carried on for a few months on a small scale, there is reason to believe that the sufferings of the people were great. The harvest of 1895 had been deficient, and in 1896 the monsoon was very weak in August and September, the rainfall being only 8.08 and 8.08 inches, respectively, in those months against a normal fall of 13.67 and 8.76 inches. In October no rain fell. The rainfall was also badly distributed, and in some places excessive rain did damage to the *Ijidoi* crops. The whole district was affected, and the outturn of the rice crop was estimated at only eight annas. As the crop of the previous year had only ten annas, the stock of food-grains was very low, while the high prices obtainable in other districts tempted the people to a reckless export of their stocks and drained the district of what little grain it contained. At first no apprehension of serious distress was entertained, and the only relief measures undertaken in April, May and June were the opening of a few kitchens at Kanchi and Lohariaga and work on the Bundu-Silli road. The price of rice had, however, been steadily rising. In the second half of October 1896, it had risen from 11 to 9 seers, and, though the price fell slightly during the next two months, it rose steadily from February 1897 till it reached 6½ seers in June and 5½ seers at the end of July; in many markets only four seers could be obtained for the rupee. Contributory causes to the distress were the partial failure of the *mahua* crop and the total failure of the mango crop, while the break of the monsoon stopped the collection of jungle produce. The isolated position of the district and the deficiency of carts precluded the importation of grain during the rains, and it became clear that the people would not be able to surmount the calamity without assistance from public funds. The outbreak was sudden, sharp, and short-lived; and immediate relief operations had to be undertaken in an area of 700 square miles, south-west of Ranchi, the worst tract being one of 100 square miles, west of the unfordable Karo river, in Lapung, Baisai and Sisai. Test works were opened, but failed to attract

Farm no of
1807.

The area attested was about 2,180 square miles, with a population of more than 10 lakhs. It comprised roughly a third of the district. The areas in which the famine was most severe were the adjacent parts of the districts of Chhatisgarh and Bilaspur; the districts of Bilaspur and Chhatisgarh were also opened in the districts of Bilaspur and Chhatisgarh but the districts of Bilaspur and Chhatisgarh were neither very general nor very acute.

By the end of July 60 relief works and 14 test works had been opened, in which 10, 171 persons were employed > the number gradually increased, till; in the first week of September, over 14,000 men/ women and children" were at work. Gratuitous relief work first given by the Jily Aid was confined as far as possible to relief in the kitchen, only those for whom such relief was unsuitable being given dry doles. The attendance reached its maximum of 8,561, in the week ending the 18th of August. Both relief works and kitchens¹ were closed in the middle of September, when a good kharif crop had been harvested and there was a promise of a good crop of winter rice. The cost of the relief operations was Rs. 2,02,936 of which Rs. 1,11,686 were expended on wages, Rs. 20,190 on doles and rations, and Rs. 54,472 on establishment. The relief works undertaken were the construction of tanks and reservoirs, or of roads. The former are far more useful, but the people preferred work on the latter.

The famine of 1909 ought to have found the people in a position to surmount it. Normal harvests from 1900 onwards had been succeeded by bumper crops in 1905-07, but the bulk of the grain was exported- owing to the impetus given to trade by the failure of crops elsewhere. The lac crop was also on the whole good during these years, though the price of lac had fallen by more than 50 per cent, owing to depression of trade in America. These favourable circumstances, combined with the fact that, during the pendency of the settlement operations, many raiyats withheld their rent, should have caused more cash than usual to remain in the district: Unfortunately the aboriginal cultivator never looks ahead, and recklessly spends his ready money for food or drink; and he was in no better position to tide over this bad harvest of 1907 than in previous years.

Famine of 1908.

The famine was again due to the early 'cessation of the rains of 1907 and was intensified by the large export during that year. The total rainfall, though, in excess of the normal, was very badly distributed ; August, with 25.61 inches of rain and the first week of September were abnormally wet, but, except for one or two [loo.il](#) showers, there was no rain after the 9th of September. The result was that the *goru*, or early paddy, suffered from the absence of sun in August, and gave an average outturn of only eight to twelve annas, while the winter rice, especially on the higher, or *chaura*, lands dried up owing to insufficient moisture, and though the outturn varied throughout the district, it did not average more than eight annas and in Chinnur and Tamil thanas did not exceed three annas. The oil-seed crops completely withered and the *rabi* was a total failure. Distress was general throughout the district, but the distribution of nearly three and a half lakhs of rupees in seed loans assisted two-thirds of the district to tide over the crisis. Famine was declared only in the Gumla subdivision, in thanas Kuttig, Kochodegi, Chinnur, Bishunpur, and Ghaghra, an area of 2,231 square miles with a population of 237,233. Relief works were also necessary in Sural and in part of Sonahatu, and test works were opened in Barmu and part of Taraar. The distinguishing mark of the famine was the unprecedentedly high price of rice throughout the district. By December 1937 it was higher than in the famine of 1900 and nearly as high as in 1897, and it rose gradually from eight seers to the rupee to five and, in some places, four seers. The classes chiefly affected were the poorer cultivators, whose holdings contained a large proportion of *chaura* lands, and the land-less classes. The first test work was opened in Bishunpur in February, but the people held aloof as long as they could obtain a subsistence from their produce. Even when they came and prospected the work, they remained only a few days at a time, were very suspicious, refused to come far from their homes and loathed a set task to be done in a set time. The distribution of seed loans in April alleviated, and in some places entirely staved off, distress, and by the end of May only twelve relief works had been opened, the majority in Bishunpur and Chinnur thanas. The break of the rains, contrary to experience in other districts, intensified the distress and by the end of June twenty-three relief works had been opened. Famine'

was declared in the six thanas in the beginning of July and the number on relief works rose rapidly. Gratuitous relief, which began with the rains, developed very rapidly. The distress was at its height in July and August. The largest number of workers in one day was 12,221 ; in the middle of August 3*47 per cent, of the population of the declared area were employed on the works, which by that time numbered 35, while 2*47 per cent, were receiving gratuitous relief. Towards the end of August a good crop of *gondii* was harvested but afforded little relief^ the price being 12 seers to the rupee as compared with 64 seers to the rupee in 1900. As soon, however, as the *gora* crop began to come on the market, steps were taken to close the operations, gratuitous relief was terminated on 15th September, and all works were shut down by the 24th. During the hot weather all the -relief works undertaken were the construction and repair of tanks and *bandhs* for the storage of water ; the rains made this work impossible and the construction of roads was taken up. Gratuitous relief was given in the form of money doles, distributed fortnightly at suitable village centres. The number of persons relieved, reckoned in terms of one day, was 1,273,799. The total expenditure, excluding seed loans, was Us. 2,11,763, wages accounting for Rs. 1,12,958, gratuitous relief for Rs. 51,963 and establishment for Rs. 25,094, and the cost per unit was 31 pies. The railway which had recently been opened greatly facilitated the import of rice to Ranchi and the adjacent parts, and the large import had a great effect in steadying prices throughout the district, even though the rice imported did not reach the outlying tracts. The number of emigrants, especially to the tea gardens, was unusually high, and this too may be partly attributed to the increased facilities offered by the railway. The year was unhealthy, small-pox, fever and cholera succeeding one another, and the death-rate was 46*4 against an average of 23*4 per mille for the preceding five years.

CHAPTER vnt

RENTS,,WAQES AND PRICES. MATERIAL CONDITIO

ORIGIN O»

IT has been shown; in the Chapter on the' history of the district-that the:aboriginal tribrs wha cleared the lands several¹ centuries ago were the original proprietors of the soil and paid no. rent to anybody* As- time went on, chiefs aiosewho exercised an overlordehip aver* the village communities and received •onieitfcibute and personal services from them. The chiefs by degrees became Hinduized and, ta establish their supremacy on a firmer basis, encouraged Hindu immigrants to settle in the* country and; gave them grants* of land and villages. The* Hindu settlers were not owners of the soil and'were entitled only to thie tribute and petty services formerly rendered to the chiefs* With; this they did not reat oontent'; gradually they reduced the. aboriginal proprietors- of. the soil ta the position of ordinary tenants- and; succeeded in exacting more and more from the cultivators: im the form of rent, presdial dues and- personal services:: they also deprived them of their cultivated lands or, taking-possession of: the jungles and waste' lands; brought them under cultivation and \ settled them on rent with other tenants* Aji- the. beginning¹ of the 19th century the agrarian, struggle first took definite shape; Th&? chiefs* or their grantees,, sought to increase the charges an the land while the aborigines refused to comply with their demands, and the Kal insurrection of 1832 was the attempt on the part of the latter to get rid of the alien landlords and recover their ancient lands and rights.. The suppression of the rebellion strengthened the hands of the land* lords and the establishment of courte tended still further to^ improve their position* The officers ,who administered the law

we often ignorant of 4ooal custom ft**4 ftyled to *acognise
 *he proprietary right of the Mund& or the Oraon who was ia
 np way fit to Compete on anything lifce even terras wth h*⁸
 JJindu antagonists. Many of the deputies, however, were
 never Jbrought to the Courts but decided in the village* thejn>
 aelves, success remaining with the stronger party, and this
 fact accounts for the wide divergence between the incidents of
 tenancies in different parts of the district. In a few villages,
 Jcnown as Mundari *khuntkatti* villages, (Jie ancient systein of
 land-tenure still eurvives and the descendants of the original
 Settlers are still the co-proprietors of the land Included in the
 boundaries pf the village, paying only a quit-rent to the superior
 landlord ; in others the ancient system is found in various stages
 of decay, the head of the village community, or his successor in
 interest, has acquired th© position of a landlord, while the other
 naembefs have been reduced to the position of ordinary raiyat^
 bat hold their lands on privileged terms j and finally there are
 the purely zamindari yiliages in which no trace of the ancient
 village community can be found, save peihaps in the, existence
 of a few* mono^thic burial stones.

The Mundari *khuntkatti* village usually contains tbfee
 elements, namely—(a) the *khunfkattiddn*; (b) the *farjas* or
 raiyats, and (c) the subsidiary artisan classes. The *khunikat-
 iidars* ate the descendants in the male line of the original
 founders of the village. Thsy are the owners of the whole of
 the area included in the village boundaries and are responsible
 for the payment to the superior landlord of a fixed annual rent,
 which represent* the tribute which the founderp, or their
 descendants, agreed to pay for the support of their feudal chief.
 The rent is made up out of the *chand&s*, or subscriptions, of
 ^be various *khuntkattidari*, but the subscriptions pf most of,
 them have been reduced an4 the deficit is made jip by the
 rents paid by the f^ja^ or raiyats, who hold land under the
 joint brotherhood. The du\$y pf cpllec^irjg the subseriptions an4
 paying the guit-rent to \$he superior landlord tests with the
 Mupd^L, qr civil held qf the village oommunity. Originally the
 l?ah\$ñ was the hfd of the village bojth in oivil and religious
 matters, but he gradually left to. the Munda this distasteful tasj\$
 which involved intercourse with ^{a^en} landlords and alien
 officials. The villages were also united into groups, of ten pf

Mundiri
Khuntkatti
 tenancies*

twelve -known as *pat its*, and at the head ofefcfep *Mti Wai* the Manki, whose duty, like that of the Munda, was to collect the *cAfinddi* of the villages and pay them {b the landlord. *Paltis* are now found as a working unit only in the east of Khunti tbana, which is known as the *Manki palli** The Mui*}ft wai not the landlord or owner of the village, nor was the. Manki the owner of the group of villages, hut he was allowed to retain half the quit-rents collected by him as his share. The Villages of a *patti* are thus divided into two categories, *thakur* villages, or those which pay contributions for the landlord's share of the rent, and *ahapxUa* villages, or those which contribute the Manki's share. The *ckdrtds* payable by the members of the village community and by the various villages composing a *patti* appear - to have been fixed in an arbitrary manner and vary enormously. The amount of the subscription of each *khunt-kqitiddr* no doubb corresponded originally with his share of the cultivated lands which he inherited, but as the individual *khuntkattiddr* had the right of reclaiming uncultivated lands, no such correspondence ia now found to exist. The Munda and Pahan frequently pay nothing. After the rebellion of 1832 *patta** were granted to the Mankis fixing the rent payable by the *patti*.

In the rxcent Settlement operations 156 intact Mundfiri *khuntkatli* villages were found, with an area of 144 square miles. The total rent payable by these villages to the superior landlords is Us. 3,013, of which Bs. 1,735 are paid by the *part as* holding land under the *khuvtkattidars** The average total rent of a village, including the commuted value of pradial conditions, is thus only Be. 19-4-0, while in Khunti thana the average contribution paid by each of the *khuntkatlidar** is only 14 annas. The excess amount collected by the Mundas from the *khuntkatiidars tiTidrporja** over the actual rent payable to the superior landlords is only Bs. 463 or less than Its. 5 per village. This small amount is usually spent on entertaining the "Jtaja'a** peons and tahsildare when they visit the village, *The extent* to whLh the Mankis have been deprived of their position as heads of the *pattis* is shown by the fact" that of; the 158 Mundari: *khuntkatti* villages there are only 69, of which the rents are still payable to them. In the remain-Jng villages the r:gfcts ot tiie ^Mankis haVe been permanently

alienated to *kftorpo&hdars*, *jaglr&ar** and others. The villages in which the old system still survives are with three exceptions in Khunti thana.

Special provisions for the protection of Mundari *hhuntlati* tenancies were laid down in the Chota Nagpur Tenancy (Amendment) Act, 1908, and have been reproduced in the Act at present in force. The chief provisions are that such tenancies are not transferable by sale, whether in execution of a decree or otherwise; that mortgages or leases can only be given subject to certain restrictions and that no suits can be brought for arrears of rent, which are only recoverable by Certificate procedure.

The Mundari *hhunihatti* system no doubt at one time obtained over the greater part of the district. Various causes contributed to its breakdown. The Mundas themselves were ignorant, shy, and uncivilized, and were no match for the more advanced races with which they were brought into contact. The zamindars and money-lenders were eager to obtain possession of the villages and reduce the *khuntkattidars* to the position of ordinary raiyats and were assisted in their attempts by the courts who were ignorant of the customs of the country and unable to appreciate the position of the cultivators. In many cases the process by which the communal system was broken down was somewhat as follows:— The headman of the village endeavoured to secure for himself a superior position. He did so in various ways; he appropriated to himself the rents paid by the *parjas* for additional lands which they were allowed to cultivate, though any such payments should have been used to reduce the contributions payable by each of the members of the community; he assumed control over the jungles and waste lands and disposed of them without reference to the co-proprietors. He ran into debt, borrowed money from the local money-lender, and executed a document in his favour, in which he pledged the whole village as his security. He failed to pay the quit-rent to the superior landlord, often because the other *khuntkattidars* became jealous of him and refused to pay their contributions. He was sued in the courts, either for his debts or for the arrears of rent, and the courts, find-

KreakdoTrn
of ti«
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System.

ing him to be the rent-receiver, not unnaturally regarded him as the sole proprietor and sold the village in execution of the decree to the money-lender or superior landlord. The intruder, who thus succeeded to the interest of the Munda, carried on the process. He sued the *khuntkattidars* for their arrear contributions as if they were ordinary raiyats, dispossessed them of their holdings, and either cultivated them himself or settled them with other, preferably Hindu, cultivators. Thus in many cases the breakdown of the system was due to the greed of the Munda; in a few cases it was due to political agitation. The Sardars, especially during the years 1838-92, refused to acknowledge obligations to any landlord below the State and induced the *khuntkattidars* to withhold their rents from the Mauki. The Mundas were sued, and being wrongly regarded by the courts as proprietors, the whole village was said. Both Revenue and Civil courts showed themselves equally ignorant of local customs, and even Government officials have been responsible for the destruction of the system. An example is to be found in pargana Siri which at the time of the Mutiny was found to be an intact *khuntkatti* area. The *jdgidars* of a portion of this area endeavoured to get some of their lands recorded as *manjhihas* in the Bhuinhari Survey, but the Special Commissioner found that the area was *khuntkatti* and that no *manjhihas* land could exist in it. The estate soon after came under the management of Government under the Encumbered Estates Act, and the Manager, whether through ignorance or through a mistaken zeal for the estates under management, accepted an *ex-parte* statement of the proprietor that there was *manjhihas* land in the village for which the headmen paid rent, brought a suit for a declaration to this effect and obtained a decree. The tahsildars made further encroachments and at the time of the recent Settlement operations the original status of the village had been so far destroyed that the *khuntkattidars* paid rent individually and had lost their proprietary rights in the village jungle and waste. In the neighbourhood of Tamar the system was destroyed by the constant aggression of the "Rajas" of Tamar who, for three generations, have taken advantage of accidents, such as the minority of a Manki or a Munda, or even employed downright force in breaking down the rights of the MUTUIRS.

At the recent settlement 130 square miles were found to be in possession of Mundari *JchunthdHidders*, apart from the intaot Mundari *Tchunthdti* villages which have been described above.

From the Mundari *khuntkatti* tenancies we may pass on to desoribethe *bhuinhdri* tenancies. *Bhuinhdri* is a local variant for the word *khuntMtti*, and many of the *bhuinhdri* villages are villages in the same stage of decay as the broken Mundari *khuntkatti* villages. The term, however, has a somewhat wider significance than the term *khuntJcdtti* and includes not only lands held by the defendants of those persons who settled in the district long before the landlords established themselves, but also lands reclaimed by more recent settlers, who cannot, therefore, claim the same proprietary right as the *khunt-hdtidders*. It was to protect these tenures and to put a stop to the numerous disputes between the aboriginals and the landlords over them that Act II (B. C.) of 1869 was passed. Under that Act special Commissioners were appointed who had power to survey and demarcate the privileged lands of the tenants (*bhuinhdri*) and the privileged lands of the landlords (*mdnjhihs*). They also had power to restore to possession persons who had been dispossessed of lands of *bhuinhdri* or *mdnji/ids* tenure at any period within twenty years before the passing of the Act. The record was declared to be final and conclusive of the incidents of the tenures recorded, and it was further provided that after the publication of the records no lands not mentioned in the register should be held to be of *bhuinhdri* or *manjhihas* tenure. The *bhuinhdri* tenancies are thus all the lands recorded in the register which was prepared between the years 1869 and 1880 under this Act. The record was in many ways defective ; no definition of " *bhuinhdri* " was given, and the decisions of the Commissioners must have been to some extent arbitrarily made, while many cultivators, either from ignorance or owing to the persuasions of their landlords, failed to claim their lands. In spite of these defeols, the record had the great advantage of finality, and in the recent Settlement operations the Settlement officers had no difficulty in identifying these privileged lands. In-, eluded in the term *bhuinhdri* are certain cognate tenures :—

- (t) *Bhvtkhetd*, or devil's acre; this term is applied to lands- which are dedicated to the worship of the village spirits (*bhui*). The lands are either the property of

BbuiuLari
tenancies.

a particular *khitnt*, or class, and are cultivated by a member of the *&hmt*, who devotes the proceeds to propitiating the family ghost, or they are the property of the village community and are made over to the Pahan, whose special duty is to sacrifice to the village *IhUs*. In the Munda country, the office of Pahan is hereditary, but in the Oraon country a new Pahan is usually selected with the aid of the magic *sitp* or winnowing basket from the *Pahan Khunt eyety* three years. In both areas the land is seldom actually cultivated by the Pahan, but is settled by him with an under-raiyat for a period of three years.

- (ii) *Pdhdni* and *dali&atdri*.—These lands are also held by the village priest for the performance of certain sacrifices.
- (Hi) *Pdnbhard*.—These lands are held by the Pahang assistant in return for carrying water and cooking during the sacrificial rites.
- (iv) *Mdhdtai Munddi*.—These are service tenures held by the village headman, who is known as the Munda in the Munda country and the Mahto in Oraon villages. The Mahto is usually elected from the *Mahto Khunt* and in some villages the election has to be approved by the zamindar. In new zamindari villages the Mahto is practically the agent of the landlord.

Bhuinhdri tenancies are usually held rent-free or on payment of a small quit-rent. The holders also had to pay certain pre-dial dues and render certain services, which have now been commuted into a cash rent. A *bhuinhdri* tenancy is not liable to any enhancement of rent; it is a tenure under the law but for all practical purposes may be regarded as a raiyati tenancy, held under certain favourable conditions.

The total area of *bhuinhdri* lands found in the recent settlement operations was 215 square miles; at the time of the *Bhuin* hari* Survey the area was larger, but since that date a considerable proportion has passed to the possession of the landlords by sale, dispossession and abandonment.

Cultivating
tenancies.

The land in possession of cultivating raiyats is known as *nijAa**, in contradistinction to the *rmnjihds* land which includes

all land cultivated by the landlords or their servants. The *rajhas* land includes *chattisa*, *uttakar* and *korkar*. *Chattisa* is a tenancy consisting of lowlands (*don*) with a quantity of uplands (*tanr*) thrown in. For such lands a higher rent is usually paid than for other classes of lands, no doubt because they are of superior quality. In addition to the cash rent, prrocial dues* (*rakumats*) were ordinarily leviable and predial services (*begdri*) were rendered, but all such conditions have been commuted into cash rent in the Settlement operations. If there ia no complementary upland, or *lag&n tanr*, the tenancy is known as *murli chattisa*.

Uttakar, or *baik at*, is also a tenancy of *don* only, usually of inferior quality to that contained fn a *chattisa* holding. Such lands are assessed to rent generally at half the rates of *chattisa* lands and sometimes at an even lower rate. No *rakumats* are payable. The name *uttakar* is said to be derived from the fact the raiyat only paid rent (*iar*) in the years in which he raised (*utkad*) and cut a crop (*bal*), and it is stated by Mr. Webster in his report on the tenures of Cbota Nagpur, written in 1875, that by the custom of the country no length of possession gave the holders any rights of occupancy, and that it was only in one or two villages that any such claim was put forward and then only by alien tenants who wished to introduce the Bihar custom. This distinction, however, appears to have lapsed and tenants of *uttakar* lands now have the same rights as the tenants of *chattisa* lands. *Korkar* is the general term applied to a tenancy consisting of rice lands which have been made by the raiyat himself by the conversion of uplands, jungle, or waste lands. Dr. Davidson reported, in 1839, that no rents were payable for these holdings, the tenants only being liable *for about 15 days' service, apparently irrespective of the area of the holding. This custom no longer prevails, though in a few villages, in thanas Mandar and Kuril, *korkar* lands have been found to have been held rent-free since before the *bhUinh&ri* Survey. The general custom of the district is that during the preparation of the lands, i.e., for the first three or four years, no rent is payable ; after that lands are assessed at half the rate payable for *chattisa* holdings. The custom, however, i not uniform. In Biru, where the area of such lands is large and where the preparation of new *korkar*

lands is going on apace, the same rates are levied as for *ehattisa* holdings ; in Silli ten-sixteenths of the ordinary rate is charged ; in some areas half the rate for *uttakar* holdings is levied. The custom of half-rates is recognized to be equitable by both land lords and tenants, but some powerful landlords have succeeded in overriding the custom. By a well-established Custom which has been recognized in the present Tenancy Act, a raiyat who prepares *korkar* acquires a right of occupancy in it at once, and it is also a general custom that the raiyat shall obtain the consent of the landlord before preparing such lands. It was, however, formerly a common practice for landlords to allow a raiyat to prepare *korkar* for three or four years and then, when the land had become valuable, sue him for ejectment as a trespasser. This practice has now been prevented by the Tenancy Act which requires the landlord to bring the suit within two years from the date on which the cultivation of the lands was begun.

According to the custom of the country, uplands (*tdnr*) are complementary to the holding of lowlands (*don*), and hence no cash rent is payable for them. It is only in the more intensely cultivated portion of the district that *tdnr* lands are found in addition to those which are included in the *chattisa* holding. When a cash rent is assessed on such lands they are known as *damgat tdnr* ; when a rent-in-kind is paid, of the quantity of seed required for the fields, they are known as *maswdr tdnr*.

Praedial
conditions.

Praedial conditions are defined in the Tenancy Act as "conditions or services appurtenant to the occupation of land, other than the rent, and include *rakumds* payable by tenants to the landlords, and every *mah tut*, *mangan* and *madad*, and every other similar demand, howsoever denominated, and whether regularly recurrent or intermittent"* These conditions are locally known as *rakumds* and *hegdri*. In the recent Settlement operations all praedial conditions have been commuted into a cash rent, and the record and commutation are final and conclusive. Under the present Tenancy Act no tenancy can be created with praedial conditions attached nor can new praedial conditions be imposed on any existing tenancy. Thus both *rakumats* and *hegdri* have been finally abolished and may be said to be now only of historical interest.

It has sometimes been contended that both *rakumds*, which are a species of *abwab* and *begari* are not leviable in Chota Nsgpur, inasmuch as zamindars were enjoined by section 54 of Regulation VIII of 1793 to consolidate all such charges and were prohibited by section 55 from imposing any new *abwabs* or *%ahuts*. Regulation IV of 1794, however, specially exempted the zamindars of "that part of Zila Ramgarh which is included in the Soubah of Bihar" from the operation of the rules contained in section 54 of Regulation VIII. The landlords were thus not forced to consolidate existing charges but were forbidden to impose new ones after that date. But the law was not known to, or was not observed by, the landlords of Chota Nagpur, and the claims of the landlords to levy additional *rakumaU* were upheld by the civil and revenue courts. In 1793, the *rakumats* and *begari* leviable were no doubt insignificant, but the Hindu *jagirdars*, anxious to get as much profit as possible from the land, gradually increased them, and during the whole of the 19th century there was a long-continued struggle over their imposition. Attempts were made to put a stop to them by executive order. In 1827, the Magistrate of Ramgarh issued a proclamation enjoining their total abolition, which apparently met with some success, as Dr. Davidson, Principal Assistant to the Agent, wrote in 1839 as follows :—"These *abwabs* were a fruitful source of oppression to the Kols, but fortunately they have been abolished for the last ten or twelve years by an order of the Magistrate of Ramgarh. The Raja complains greatly of the hardship of this order and at my first coming here I made some enquiry into the subject, but found the demands so enormous that to enforce them would ruin the whole country. They are well got rid of and ought never to be revived in any shape". The landlords, however, continued to levy these duties and to add to their number, in spite of these orders and in spite of a decision of the High Court, in the case of *Urjan Sahi versus Anand Singh*, that no cesses could be legally levied in Chota Nagpur in which Act X of 1859 was in force. It is doubtful whether this decision was correct, but whether correct or not, it certainly did not stop the levy. The landlords also had some claim for consideration for, as Mr. Oliphant, the Deputy Commissioner, pointed out in 1875, "it was obviously improper to prohibit the levy of all cesses without affording the zamindars an opportunity in the first

instance of commuting these dues to rent¹. *RaJcumata*, too, or some of them, may be regarded as a species of produce rent for the *tanr* lands and, as such, were not prohibited by any of the Acts or Regulations. The legality of their imposition was at length recognized by Act I of 1879, which provided for their commutation. Little use was made of these provisions, and during the last twenty years of the 19th century the landlords became more exacting in their demands, especially of compulsory labour (*begari*), while the tenants, aided by the Christian missionaries, became more strenuous and successful in their refusal. The Commutation Act of 1897 permitted either party to apply for commutation and, though many applications were made, nothing like a general commutation of praedial conditions took place. It was not till the Settlement operations of 1902—1910 that the problem was finally solved, and a stop put to these exactions which had been the most fruitful source of agrarian discontent. The commutation then carried out was fair as far as possible to both parties. The criterion of liability was local custom or usage, or contract, and, though in some cases the landlords have suffered a diminution of income owing to the fact that illegal and unauthorised dues, not sanctioned by custom, were disallowed, yet it may be said that on the whole they have been liberally treated. The levy of any new cesses had been forbidden in 1793 and though this levy had been at first tacitly and afterwards openly recognized, yet there is no doubt that the landlords had in many cases carried these exactions to excess, and by so doing had hindered the development of the country.

The most common kind of *raJcumat*s were payments of *urid*, *sarguja*, *gondii*, cotton, paddy, straw, and *kher*, and were in reality a produce-rent consisting of a fixed quota, of the produce of the uplands included in a *ohattisa* tenancy. The other class of *raktimat** were miscellaneous, and sometimes irregular, dues, payable on certain specific occasions or for certain specific purposes. The following examples will suffice to show their nature : *Dasai*, a payment made to the landlords on the occasion of the *Dasahata* festival, sometimes in the form of goats or buffaloes for sacrifices, sometimes in cash (*dasain salami*)* *Zaurdan ghi* vms a small quantity of *ghi* given at the same festival.

Bhatta was a payment, usually in kind, to meet the expenses of the landlord and his servants when they visited the village. *Kawakhdni* was a contribution of rice made at the winter harvest. *Nimako Dhatt* was paddy taken by the landlord in lieu of salt. The landlords used to import salt and exchange it at the rate of one seer of salt for a *kdt* of paddy. The payment was still made, even after the import of salt was discontinued. *Ddk ma their a* or *dak* cess was a cess originally levied by landlords to meet the expenses of the Government ce?s. The *dak* cess was abolished in 1907, and though some landlords continued to levy it, it was not commuted in the Settlement operations, as it was not paid for the use or occupation of land. *Hai id Likhai* was the charge made for writing rent receipts. As landlords are now required by law to give rent receipts, free of cost, its value was not allowed in the commutation proceedings. *Maftua* oil and *mahua bakeri* were taxes paid for the right to take *via/tud* flowers and fruit. *Panriai* and *Diwdni* were contributions paid by the *jdgirddr** to the Maharaja's record-keeper (*pdnre*) and *diwdn*. Formerly the landlord used to exact from the villagers the best bullock of the herds but, after the custom was discontinued, a cash payment known as *bardock* was made. *Thdna Kharcha* was a cess levied for the upkeep of the police, for which the Maharaja and the *jdgirddrs* were responsible, and continued even after the police were taken over by Government.

At the time of the settlement it was found in most villages that the payment of *takumats* in kind had ceased and that their money values were collected instead, and in some cases they had been commuted to Bo. 1 or Re. 1-8 per unit of land. Some of the miscellaneous charges such as *datai* were levied on *korkar* and *uttakar* as well as *chattisa* tenancies. The incidence of *rakumdl* varied considerably from village to village.

JBegdri consists of a number ** ^--~* 'abour given by the raiyats free of charge to the landlord for the cultivation of his *khds* lands, or as personal service. There is no doubt that from the earliest times the landlords existed a considerable amount of service from their aboriginal raiyats. What was the ground for this is uncertain; Dr. Davidson in hisrcpoitof 1839advances the theory that the labour waa given for their *betJilegdri*, or *servico* holdings and for their *bkuinhdri* and *korkar* lands which they held rent-free or at a quit-rent. The special ce minis*ione/s of

Begari.

the *Bhuinhari* Survey also found that *bhuinhdri* land was held rent-free, but that the holders had to render, sometimes, as much as 30 days' service. The enquiries of the Settlement officers go to show that it was a recognized incident of every holding" for nearly a century. Even in the earliest times the system WJS much abused; Dr. Davidson in 1839 issued a proclamation that under no circumstances should landlords levy more than a fair amount of *begdri*, which was reckoned to be about 15 days. Similar proclamations were issued at other times, and in 1890 when the disputes over *begdri* had become very acute, owing to the spread of Christianity, Mr. Grimley, the Commissioner, with the authority of Government, issued a proclamation limiting it to 14 days. The incidence of *begdri* varied from thana to thana and village to village in the same way as the incidence of *rakfa mats*, and the amount of service rendered depended on the relative strength of landlords and tenants. In villages; such as those in Chainpur, Koohedega and Kurdeg thanas, in which the aboriginal inhabitants had become Christians *en ?nasse*, it was found by the Settlement Department that no *begdri* had been levied for periods, varying from seven to twenty years. The landlords had been forced to give way to the united opposition of their tenants and either lease out, or cultivate by hired labour, their *Mas* lands. On the other hand, several *zainindars* claimed that their right to *begdri* was only limited by their requirements, and in Bishunpur thana one landlord was found to have actually succeeded in levying 50 to 60 days' labour annually from each of his *raiyats*. The *begdri* rendered in a typical village was found to be about 10 to 15 days, made up as follows :—

- 3 days* ploughing {*kar*),
- 3 days' digging (*kori*),
- 3 days* planting or sowing {*ropni*),
- 3 days' cutting (*katni*),
- 1 day's thrashing (*misni*),
- 1 day's storing the grain {*mordbdndhi*),
- 1 or 2 days' carrying the landlord's burden < journeys {*des bides*).

In each case the period of labour was generally limited to about half a day, and, as the *raiyat* received food and drink from the landlord, the cash value of a day's service rarely exceeded one anna, and was therefore commuted at this rate by the officers.

• Land measures in the ordinary sense of the term do not exist in Banchi district. The local term for the area for which rent is payable does not represent any uniform superficial area but the amount of land for, which a certain quantity of seed is required* Thus a *hat* of land represents the area for which a *hat* of paddy seed is required. A *hat*, however, as a measure of quantity, is itself indeterminate and varies in different parts of the district from twenty seers to one maUnd, according to the size of the *paid* or measure used. Further, the amount of seed depends upon the fertility of the soil, and it is thus impossible to express these units in the terms of any standard measure, such as acres or *big has*. The area of a tenancy is usually described with reference to the unit in Vogue for the lowlands [*Jon*] and these units are known as *pawds*, *annas* and *hats*. The *pawa* and the *anna* are the units most generally Used but they are even more indeterminate than the *hat*, which is used for both lowlands and uplands in the Munda country; thus in Ghaghra thana a *pawa* corresponds to the area which can be sown with two to ten *hats* of seeds according to the locality. The subdivisions of the *anna* and *pawa* differ in Various parts of the district. Thus in parganaB Khukra, Korambe> Kuru, Lodhma, Jaspur and Omedanda, 2 *hanis* make 1 *hanwd*, 2 *hanwas* make one *pawa* and 4 *pawds* make one *hhari j* in pargana Belkaddi, 2 *hanis* make one *kanwu*, 4 *hanwas* make one *p%wa* and 4 *pawas* make one *hhari*; in parganas BirU, Basia, Doisa and Palkot, 2 *hanis* make one *handbi*, 2 *handsis* make one *hanwa* and 4 *hanwas* make one *anna*. In some villages the *hanwa* denotes the same area as an *anna*. In some parts of the district the rupee is used and in this measure four annas equal one *pawa* and four *pawds* equal one rupee, and it is probable that this measure denoted originally the area for which one rupee of rent was paid. The *hat* is subdivided into two *hha ndis* and forty *pa Has*. In Tori pargana *don* land is measured by *pattis j* 20 *daurs* equal *otxe hatha*, £0 *hat has* equal one *hat a* and 3 *haras* equal one *patti J* the area of a *patti* varies from two to four *bighas*. In parts of Chainpur and Biehunpur thanas, on the level hill-tops, known as the *pats*, land is measured in *kais* or ploughs, and the rent is assessed on the number of ploughs which the raiyats possess.

Calli .
System of
L;vnd
Measurement.

Another reason for the difference in the size of the unit, even in the same village, is that *pawds* or *annds* which abut on up* lands have been increased in size by the cultivator Who ha*

enlarged his rice land by terracing and taking in portions of the* upland while other cultivators having land in less favourable surroundings have to be content with their original *pawd*. Further, when new cultivators settle in a village, they are usually required to pay a higher rent, and a simple way of doing this was to give them a smaller >**pawa*, but make them pay the custom* ary rate. By this system rents were often illegally enhanced. In the settlement record the area of all tenancies has been recorded in acres and decimals and the people are gradually becoming acquainted with this standard and are realizing the advantage of a determinate measure over the indeterminate measure previously in force.

Enhancement*
of ro_n18.

During the agrarian struggles of the 19th century the landlords not only increased the praedial conditions but also largely enhanced the cash rents. The enhancement of the rents of hold* ings other than *korkar* by private contract was prohibited by the Chota Nagpur Tenancy Act of 1879, but the decisions of the courts rendered this wise provision of the law futile. The landlords frequently persuaded or forced the raijats into agreeing to an enhancement of rent. They paid for a time, but when they fell into arrears and were sued, the courts decreed the amount which they had actually paid, even though fit was admitted to* have been enhanced fpiite recently. Another favourite device of the landlords for obtaining the sanction of the courts to enhanced rates of rent was to sue the raiyats for a sum in excess of what they had actually paid. False account books and *jamabandis* were prepared for the benefit of the court, receipts for the enhanced rates, and not for the sums actually paid, were given to the raiyats, who, owing to their illiteracy, were unable to detect the fraud; a certain number of raiyats who were friendly to the landlords were produced as witnesses, or even made defendants, and admitted the higher rates, and the court not unnaturally misled by this volume of evidence decreed the suit in favour of the landlord.- Another method of enhancing rent was to sublet a village on a temporary lease to a *tlilikadat* at a very high rate with the deliberate object of making him extract, by fair means or foul, higher rents from the raiyats. In many cases the arbitrary and exorbitant demands of the landlords defeated their own objects. They became involved in harassing and expensive litigation and the raiyats driven to desperation either attacked the

landlord and his servanda or abandoned the village. The victory too was not always with the landlords. Christian aborigines have exhibited remarkable powers of combination and have often defeated the landlord with his own weapons. Just as the landlords brought suits for enhanced rates, so the tenants deposited their rents in the treasury at reduced rates. Wealthy and influential zamindars who kept proper books of accounts were easily able to disprove the correctness of such deposits, but the poor and illiterate zamindars were reluctant to embark on expensive litigation and after accepting the amounts deposited were unable to obtain subsequent decrees for enhanced amounts. It must be remembered too that enhancement of rates is not necessarily synonymous with an increase of rent. Raiyats frequently included new lands in their old tenancies without paying additional rent, and in the absence of any definite system of land measurement, it was easier for the landlords to enhance the rate, the normal area remaining the same.

In the record-of-rights all holdings have been entered in acres and decimals and as all preadial conditions have been commuted to rent, it is possible to give statistics showing the incidence of rent per acre. Statistics giving the average rate per acre over the whole district or over a large tract are of little value, as the rates vary considerably from village to village. It has been calculated by Mr. Reid in his Settlement Report that the incidence of rent per cultivated acre is ten annas in the Sadr subdivision and five annas in the Gumla and Khunti subdivisions. The gross rent¹ of the lands occupied by all classes of raiyats has also been calculated to be only one-eighteenth of the volume of the produce in a normal year. Mr. Reid remarks : "The incidence of rent throughout the district is not heavy. The disputes about rents are due rather to the arbitrary and illegal manner in which the charges have been increased and to their unequal distribution than to the heaviness of the burden".

Incidence of
rent.

The amount of land held on produce rent in the district is comparatively small. Three systems are in vogue, viz., *adh batai* or *sdjhdj saika*, and *maswar* or *kar*. Under the *tajha* system half the produce is payable, under the *saika* system a fixed amount, and under the *maswar* system an amount) of the produce equivalent to the seed sown. Under the *saika* system the contributions are generally heavy, as the lands held are often

Produce rents.

part of the landlord's privileged lands. Many applications for commutation of these produce rents were received by the Settlement officers*

ftentof tree*.

In many parts of the district the raiyats make considerable profit by the cultivation of lac. By the custom of the district the Owner of a tree is the person who planted it, or his successor in interest, and he has a full right to grow lac on his tree. Landlords) however, have, in some cases, ignored this custom of ownership and enforced the payment of rent for privately-owned trees. On trees growing in the jungle the raiyats have not the same customary right to grow lac free of rent. But the rates payable Are by no means uniform and vary with the market price of lac. In Kochedega and Raidih thanas no payments are made. In Ranchi thana the landlord charges from 8 annas to Rs. 3 per tree. In Gumla and Ghaghra thanas the raiyats pay sometimes half the value of the produce.

Wage*.

From circumstances not peculiar to the Ranchi district Wages have steadily risen during the last sixty years. In 1856 day labourers received four to five of six pice, and in 1885 six or eight pice. Two annas was the standard wage for a long period, but the general rise in the price of food-grains, the increased demand for labour, especially in Ranchi town, and also the greater facilities for emigration to Bengal and the tea districts have all contributed to raise wages, and at the present time an unskilled labourer can obtain a daily wage of two or three annas in any part of the district, while in the town of Ranchi he can obtain four or even five annas. The wages of women and boy labourers also show a corresponding increase. Women who, in the eighties, received three to four pice a day and, till recently, five to six pice, can now obtain two annas, while boys can get five to six pice. Cash wages, however, are still the exception rather than the rule in the district, and it is only labourers in and near Ranchi or those employed on Government work who receive payment in cash. Grain payments vary in amount from 2 to 4 seers and in value are approximately equivalent to the cash payments.

Wages of
skilled
labour.

Masons and carpenters who, in 1856, received two or three annas a day and for a long period continued to receive a standard wage of six annas can now obtain eight annas or more. Skilled

blacksmiths obtain equally high wages, but the village blacksmith, like other village artisans, still receives annual payments in kind. The *lorha* receives a certain measure of paddy, usually a maund, annually for every plough owned by each cultivator who requires his services. He is paid separately for his services in making or mending other tools and implements. Ahirs receive a similar remuneration for each pair of cattle which they graze, and also a certain proportion, of the milk. Basket-makers, such as Turis, Ors, Mahlis, are paid for each ait'cle, and potters also receive a fixed sum for their work.

Monthly wages have also risen, and an unskilled labourer now commands five to seven rupees a month while women, can obtain four rupees or even more. Since the railway was opened, and especially since Ranchi became the headquarters of the Local Government, wages have risen to an abnormal degree, and a servant if provided with food and clothing receives four rupees or double that amount if food and clothing are not given.

Monthly
wagOs.

Daily or monthly wages, whether in cash or kind, cannot be said to be typical of the district. Before the commutation of *beg ar i* the raiyats of a village ploughed, sowed, and harvested the landlord's fields, while permanent field servants, or *d'iangars*, were also employed. A *dhavgar* is often a younger member of a respectable raiyat's family who takes service under the zam-jncar for a year in order to earn a lump sum for his family. He is hired usually in the month of *Magh* (January) and receives wages in kind varying from six to twelve or even to eighteen *hati* of paddy and a cash wago which has risen from Rs. 4» a year to Rs. 12, or even to lis. 18 in some localities where the labour, such as that involved in irrigation, is heavy. He also receives a ration of food at midday. Jn some parts of the district, in Jitu of receiving paddy, the *dhangar* is fed and clothed by his master and lives as a member of the family, while in other parts he is given a parcel of land, or receives a portion of the land which Jio has helped to cultivate.

Pimngrai,

Another form of hired labour is known as *pasri*. A *pasriddr* is a man who has no ploughs or plough-oattle of his own and enters into an agreement with some wealthier cultivator, hy

Pasri.

which the latter agrees to lend his plough in return for manual labour during the cultivating season.

Prices.

In Ranchi, as elsewhere, the prices of grain have risen largely during recent years, and the rise is apparently permanent. An old proverb "*sab dhan bais paseri*" refers to the days when one rupee purchased from 110 to 150 seers of paddy, and persons still living can remember when paddy was sold at three maunds to the rupee, but in those early days money was not in large circulation and transactions were all by exchange, and hence these figures hardly represent the true value of the commodities. Even in 1859 common paddy was sold at two maunds to the rupee and rice at one maund; by 1870 the price had only increased by 35 per cent. In 1888 rice sold at two rupees a maund, and from that date prices, though varying with the season, have steadily risen; in 1902 fifteen seers of rice could be obtained for a rupee in Ranchi and sixteen at Lohardaga and Palkot, and in 1914, after a moderately good harvest, rice was selling in Ranchi at eight or nine seers while in the outlying parts one or two seers more were obtainable. The large rise in prices in the Ranchi market during the last two years is due partly to the large increase in the population of the town since it became the headquarters of Government. There are still great variations between the price of grain in Ranchi and in markets accessible to the Railway and that in the inaccessible parts of the district. This variation is most marked just after the harvest is reaped, the improvident aboriginal being anxious to sell his crop and pay his rent and the dealer being anxious to buy in the cheapest market. As the year proceeds, prices tend to become more level throughout the district; and when the *gora* crop is reaped in August, rice is in demand for export and consumption, and prices run nearly as high in the south and west as in the east of the district.

Material
condition of
the people.

From the fact that the incidence of rent is not heavy, that wages have risen during the last quarter of a century and that the inhabitants of the district readily emigrate to the tea gardens of Assam and the Duars where remunerative employment can always be found, it might be inferred that the material condition of the people is good. A further argument in support of this inference which is sometimes put forward, is the fact that the excise revenue is increasing yearly and that the inhabitants of the

district spend *more* than 15 lakhs a year on liquor. Yet the inference is not wholly true j and, though the material condition of the people has no doubt improved considerably in recent years and there are hopeful signs of a more marked improvement in the future, yet the outhivator under present conditions canaot tide over years of scarcity and is forced to borrow at heavy rates of interest from the money-lender and to become heavily involved in debt.

From data colkoted during the Settlement operations it has been calculated that the average holding of a cultivator is 12 acres, of which 4 acres is *don*, or lowland, and 8 acres *tanr*, or upland. On the basis of crop-cutting experiments, the average annual produoe has been ascertained to be about 80 maunds of paddy and, assuming that the cultivator's family consists of 5*8 persons and that each member requires half a seer of rice a day for hi« sustenance, 24 maunds of rice, or 48 maunds of paddy, are required for home consumption. Out of the remaining 82 maunds, 6 maunds must be set aside for seed and there are thus only £6 maunds, the market value of which is about Rs. 32-8, out of which the cultivator has to pay his rent and purchase necessities, including clothes, salt and tobacco. The rent charges of an ordinary raiyat's holding are equivalent to about one-eighteenth of the gross value of the produce, but after the necessities of life have been purchased, the balance out of which the rent charges have to be paid is extremely small and in bad years it vanishes altogether. It is true that most cultivators have a supplementary source of income. Each raiyat keeps 6ome poultry^ goats, sheep, cattle or pigs. One or two members of the family work as labourers or emigrate to Assam and the Duars and their earnings help to increase the family income. Many raiyats also make a considerable income by the cultivation and sale of lac, and it is from these additional sources of income and not from the pro* duce of the cultivated land that the rent is paid. The average raiyat has thus in a good year a bare margin for the purchase of luxuries, or for any expenditure on the improvement of his holding. Many holdings, however, are below the average and their produce affords a bare minimum of subsistence for the cultivator.and his family.

In these circumstances it is not surprising that the capacity Indebte dtheir
*f the cultivator to tide over periods of stress, engendered by

partial failure of the crops, is small. The aboriginals and semi-aboriginals can, it is true, subsist in conditions which would play havoc with more civilized races and can maintain life, even when their crops fail, on jungle fruits and vegetables, but even in good years they frequently have recourse to loans to meet some extra expenditure, such as on a marriage, or borrow the seed for their holding at exorbitant rates of interest from the *bania* who is to be found in nearly every aboriginal village. Interest at seventy-five per cent, per annum is the normal, but not the maximum, rate of interest charged to the cultivator, and once he gets into the clutches of the money-lender, it is no easy matter for him to extricate himself. The oppression of the money-lender in former days reduced some of the cultivators and labourers almost to the position of serfs and frequently drove whole families to migrate to the labouring districts. Attempts have been made at various times to protect the raiyat from the results of his improvidence. Restriction on the transfer of holdings were introduced in the Tenancy Act of 1908, the object being to stop the sale of raiyati holdings by improvident raiyats and to restrict all forms of mortgage and thereby save the aboriginal population from becoming the serfs of the money-lenders. These restrictions were reproduced in section 46 of the present Tenancy Act. Transfer by raiyats of their rights in their holdings for any period exceeding five years are prohibited; but a raiyat may enter into a *bhugut bandha* mortgage for any period not exceeding seven years. A *bhugut bandha* mortgage is one in which the loan is repaid by the profits arising from the tenancy during the period of the mortgage. The restrictions of the transfer of Muqdari *Ichunkuti* tenancies are similar and the provisions of section 46 were made applicable to *bhumnadri* tenancies in 1908. During the Settlement operations, statistics were collected showing the extent to which all cultivated lands, whether, held by tenmje-holders, tenants or raiyats, are sublet under mortgage leases, mortgages and *bhugut bandhas* entered into after the passing of the Act being shown separately. In the whole district 9,725 acres of *don* and 4,932 acres of *tdnrweie* mortgaged before the passing of the Act. After the passing of the Act, the amount of *don* mortgaged was 5,111 acres, and the amount of *tanr* 2,285 acres. The amount of land sublet in *bhugut*, both before and after the passing of the Act, was comparatively

Restriction!
on the
transfer of
lands.

email and amounted only to 840 acres of *don* and 133 acres of *tanr*. The total area of cultivated lands affected by mortgages of both kinds was 35 square miles or 8½ per cent, of the land cultivated by raiyats, while the total recorded indebtedness amounted to Bs. 7,83,141. The average amount advanced per acre of *don* and *tanr* was, before the passing of the Act of 1903, Bs. 39-4-0 and Rs. 10, respectively. The Act of 1903, while not diminishing the number of transfers, had the unexpected effect of increasing the security value of both classes of land: that of *don* lands increasing to Rs. 6L-1-0 per acre. This increase, though partly due to the large increase in the value of lands during the last seven or eight years in the Sadr subdivision, is mainly due to the fact that the security afforded by the mortgage of a raiyati holding for a period of five years is considered by the money-lenders not to be less than the value of a mortgage on the same holding for an indefinite period. Even if the mortgagor demands to be put in possession of the land at the end of the period, the money-lender can still attach and sell his movable property, including his crops. As a matter of fact, experience has shown that the raiyat seldom demands to be put in possession and often agrees with the money-lender to execute a second mortgage for a period of five years. Another method by which (he intention of the law is defeated and the sale or permanent transfer of raiyati holdings effected is for the raiyat to make a collusive surrender of the holding to his landlord, who then resettles the land with the money-lender. Thus the restrictions on the transfer of land have not proved a success, and it appears desirable to amend the law and to permit the transfer of holdings, provided the transfer is approved by the Deputy Commissioner. This would prevent raiyats selling or leasing their lands at unfair rates.

At the time of the settlement it was found that *bhuinhari* and *khunkalti* holdings had also been largely mortgaged and that in all 43 square miles had been mortgaged by tenureholders, *bhuinhars*, and *khunkattidars*, of which probably more than half was mortgaged by the two latter classes. It was accordingly decided to grant loans under the Agriculturists' Loans Act to Mundari tenants in all cases in which the value of the land exceeded the amount of the debt, to pay off the

mortgaged And restore possession of the land to the mortgagor* In all a sum of Rs. 1,48,600 was given out in loans under this scheme, but the scheme did not meet with the success that was anticipated, and there is little doubt that in many cases the lands were remortgaged shortly after the original mortgage had been redeemed. It will be seen from this that the attempts to improve the economic condition of the people by legislation or Government action have been partial failures. There are, however, signs that the people themselves are beginning to take steps to improve their own condition. Government and the Christian Missions are doing much, to spread education among the aboriginals and thus to improve their moral and material condition, for education not only opens the door to employment of various kinds but also makes the people realize the folly of improvidence. The non-Christian Oraons and Mundas are following the example of their Christian brothers and are making efforts to qualify their children for some additional employment besides their hereditary occupation of agriculture. Recently an Association called the " Oraon-Munda Sikhsa Sabha " has been started to raise funds to assist boys in prosecuting their studies at schools and colleges. With the spread of education it may be hoped that the Oraon or Munda will conquer his improvident habits, will give up the vice of intemperance, and will devote the profits of his land to improved methods of agriculture, and especially to the development of irrigation. The Settlement operations have given to the raiyat security of tenure, and he now appreciates the fact that any improvement of his holding will result in profit to himself and is well aware that he is not liable to be deprived of his land through the rapacity and oppression of his landlord. The most remarkable feature of the history of the last four or five years has been the spread of the Co-operative movement, which is due partly to the efforts of missionaries and other persons interested in the welfare of the aboriginals, and partly to the growing desire of the people for an improvement of their material condition.

Co-operative
Societies.

The movement has now taken firm root among the Christians of Chota Nagpur and societies under the supervision of missionaries are in a very flourishing condition. Without close supervision the societies languish and fail, and there is little prospect of the non-Christian aboriginals forming societies of their own accord. The benefit derived from co-operation is great, and,

as the history of the last half century shows the successful struggle of the Mundas and Oraons against the serfdom which the landlords endeavoured to impose, the coming half century will witness the struggle between the cultivator and the *mahajan*, and it may be confidently anticipated that the development of the co-operative movement will end in setting free the cultivator from the toils of the money-lender, as effectually as the publication of the record-of-rights has eet him *free* from the oppression of the landlord.

The first societies in the district were established by the late Mr. Lonsdale in the Anglican Mission Stations of Kaohabari and Bargari, and these and eight other societies in the parish of Ifcki flourished under his supervision. Since his death they have received little attention and a recent report shows them to be nearly all in a stagnant condition. The Bishop of Chota Nagpur has now taken up the matter, the existing societies are to be reorganized *on* denominational lines, new societies are to be started in mission centres, and ultimately there will bo a central society at Ranchi. The ten existing societies have a membership of 365 and a working capital of Rs. 3,849.

The Iiutheran Mission was also not slow to appreciate the benefits of co-operation, and the societies instituted and supervised by the Rev. Paul Wagner of Purulia have achieved good results. There are in all ten soieties attached to the Mission, eight of which are in this district, with 1,635 members and a working capital of Rs. 28,554. The societies originally started with a loan from Government, but this hns been repaid, and they rely now almost entirely on the deposits, partly compulsory and partly voluntary, raade by the members. The deposits amount to nearly 85 x^{er} cent, of the working capital. The soieties are thus independent of outside aid and the system has the advantage not only of giving the cultivator loans at an easy rate of interest, when he needs them, but also of teaching him the lesson of thrift.

The societies of the Society for the Propagation of the Gospel and the Iiutheran Mission are eclipsed by the giant society of the Roman Catholic Mission, started some five or six years ago by the Rev. Father Hoffman, which has now the distinction of beinc the largest society of the kind in India and practically in the world. The success of the movement among the Roman

Catholic converts is entirely due to the energy and enthusiasm of Father Hoffman. The society in 1915 had over 10,000 members and a working capital of over B.s. 1,00,000, and the rapidity with which the movement is spreading may be judged by the fact that the working capital has increased by over Us. 60,000 in the last two years. The society is confined entirely to members of the Mission and though criticisms are sometimes levelled against it on this score, it is clear that were this not the case it could not possibly cope with the work thrust upon it.

The purposes for which loans are given show the needs of the aboriginal. Cattle-disease is always more or less prevalent in Chota Nagpur, and heavy mortality of cattle is one of the chief causes which tend to impoverish the raiyat. In 1912 more than one-third, and in 191-3 nearly one-quarter, of the money given out in loans was for the purchase of cattle. Father Hoffman, however, did not rest content with assisting the members to replace their losses; he endeavoured with some measure of success to induce them to take prophylactic measures and so reduce cattle mortality. The training of aboriginal Christians in methods of inoculation and the attempts to make inoculation popular have been described in Chapter V.

Loans for the repayment of debts form a large item in the amount given out, but, though the urgent need of setting the cultivator free from the burden of his old debts is fully recognized. Father Hoffman has adopted the sound principle of placing thrift before credit and encourages the members of his society to work out by thrift their own salvation. The society also has its indirect effect in improving the condition of its members. Resolutions and rules demanding self-sacrifice are voluntarily accepted by the members. Two typical rules may be quoted:—Any member who gets drunk has to pay a fine to the society; any member who resides within five miles of a school and does not send his children to be educated, may be called upon to resign his membership.

Side by side with the Chota Nagpur Co-operative Society is the Chota Nagpur Catholic Co-operative Store which also owes its origin and success to Father Hoffman. The objects of the society are defined in its bye-laws:—

" The primary and immediate object of the society is to train

the aborigines of Chota Nfpgpur to trade, and thus gradually render them fit to secure for themselves that share in their own country's trade to which they have the first right. The ultimate object is to secure for the members, whether cultivators, traders, or artisans, all that co-operative buying of raw materials and co-operative sale of produce and manufactured articles can procure. With these objects in view the store is open to all members and non-members alike for the sale of produce and the purchase of the necessities and luxuries of life '*.

The store, or " *Gola* " as it is known in Ranchi, stocks most things—cloth, salt, oil, yarn are in great demand, but the main business is in rice. Rice is bought and sold at the market rate, and both sellers and purchasers enjoy the great advantage of fair measurement. Eventually rice will be purchased only from members, and this will secure that the profit of the land goes into the hands of the cultivator who is now compelled to sell his produce soon after the harvest in order to pay his rent and purchase the necessities of life and who is liable to be cheated in both transactions by the *bania* whose success both as buyer and seller is reputed to depend largely on his sleight-of-hand. The members are at present somewhat suspicious of the system of commission sale and prefer hard cash for their goods, but eventually no doubt they will see the advantage of receiving a small percentage of the price at first and later on sharing in the profits made by waiting for the market. The business is rapidly increasing ; in 1912 the turnover was Rs. 60,000 ; in 1913 it rose to Rs. 1,11,000. Branches have been opened at eight different centres throughout the district. Father Hoffman had many difficulties to contend with : but with the aid of a lay brother who had experience of a commercial firm in Calcutta, he built up the business upon sure foundations. Apprentices are now trained to manage the central store and to take charge of its branches, and the staff are learning by experience to avoid the pitfalls which beset amateur dealers.

In addition to the Co-operative Societies working under the control of the missionaries, there is a Central Bank at Ranchi, to which are attached 85 small societies, composed of Chamars, Mehtars and other depressed classes, mostly in or near Ranchi town, or of weavers and aboriginal cultivators in the interior. The societies are not in a flourishing condition, in spite of the

enthusiasm and energy of Rai Bahadur Radha G-obind Chaudhuri, their founder, of Babu Amarendra Nath Banarji, and of Babu Sarat Chandra Roy. The lack of success of these societies illustrates the difficulty of spreading the movement in villages, the inhabitants of which are of different races, different religions and different languages.

CHAPTER IX.

OCCUPATIONS, MANUFACTURES AND TRADE.

ACCORDING to the census of 1901, pasture and agriculture were the occupation or means of livelihood of 551,257 persons in the Ranchi district, or over 80 per cent, of the population. Of these 16,491* were engaged in stock-breeding and dealing, 13,530 were rent-receivers, 877,452 rent-payers (*i.e.*, ordinary cultivators) and 35,005 agricultural labourers. At the census of 1911 pasture and agriculture were the occupation or means of livelihood of 929,495 persons, or nearly 67 per cent, of the population. Of these 41,314 were rent-receivers, 723,683 rent-payers, 9^,316 farm labourers, and 53,750 herdsmen, graziers, etc. These figures include both actual workers and dependants, the latter amounting to 375,815, or 40 per cent, of the total. The marked variation between the totals of all these classes is not due to any real decrease in the number of persons engaged in agriculture, but to the fact that in 1911 a different system of classification was adopted and greater accuracy was obtained. The classification, however, is still somewhat elaborate for a district such as Ranchi in which the enumerators, who are unskilled and often barely literate, find it no easy task to distinguish between a worker's primary and subsidiary occupation or to classify workers under their proper heads. The figures obtained require careful examination. For instance^ the total number of persons engaged on agriculture, excluding those engaged on forestry and the raising of farm stocks amounts only to 868,3A0, or 62*6 per cent, of the total population, a smaller percentage than in any other district of the province, except Manlhum, but it must not be inferred

CExsts STA-
TISTICS.

from this that commerce and industry form the sole occupation of a large proportion of the inhabitants of the district. Nearly all the artisans of the district, the weavers, blacksmiths, potters, etc., have small holdings, while the money-lenders and traders also derive part of their income from agriculture.

The industrial population accounts for 8·2 per cent, of the total, and of these about 53 per cent, are actual workers and include 9,200 cotton-weavers, 6,300 workers in wood (carpenters, sawyers, basket-makers), 6,600 workers in metal, (principally blacksmiths), 8,200 potters, brick-makers, etc., 8,100 manufacturers of articles of food (grain-parchers, sweetmeat-makers, butchers, distillers), 9,200 tailors, barbers and shoemakers. Trade and commerce support 113,752 persons, or 6·7 per cent, of the population, of whom 53 per cent, are dependants. Included under this head are 8,800 drivers and cart-owners*, 5,600 brokers and bankers, *i.e.*, *mahajans*, 6,500 dealers in chemical products (drugs, dyes, petroleum, etc.), 16,800 dealers in fool-stuffs, 6,300 dealers in fuel, charcoal, cowdung, etc., and 3,100 general dealers. The professional classes number only 11,379, or 0·8 of the population, of whom 1,800 are priests and ministers of religion, 378 lawyers, *muktars*, etc., and 530 teachers. This class also includes nearly 1,000 musicians, *i.e.*, the *Ghasis*, who perform at weddings and festivals. Apart from these four major classes, 71,218 persons were supported by domestic service, of whom 45,768 were actual workers; 2,400 were employed in the police or as village *chikidars*; 1,764 were in the service of the State; 146,318 persons, of whom only 45,906 were dependants, were described vaguely as labourers, without any definite occupation being given; and finally 7,739 persons were included in the class of beggars, vagrants and prostitutes.

IKDU3TMBP.

Apart from the industries of the village artisans, the only industries of any importance in the district are the collection and manufacture of lac which is carried on principally at Bundu in the Khunti subdivision, and the manufacture of tea. A description of the methods employed in the manufacture of lac will be found in the Gazetteer of Manbhum and, as the methods employed in this district are similar, need not be repeated. According to the figures obtained at the industrial census of 1911 there were eight lac

factories in the district, giving employment to 41 & male workers and 222 female workers. The figures somewhat under-estimate the extent of the industry as at the time of the census several factories were not working. The war in Europe has again caused the trade to decline, and several factories have been closed. The lac industry owes its development to Mr. Stainforth who established a factory at Doranda forty years ago. A description of the tea industry has been given in the chapter on Agriculture. At six gardens the manufacture of tea, principally green tea, is carried on and gives employment to 330 male workers and 205 female workers.

There are no large weaving centres in the district and cotton weaving is carried on only as a home industry, i.e., production on a small scale for merely local consumption, by the weaving castes, such as the Chik Barfuke, Pans and Muhammadan Jolahas. The cotton used in weaving is often locally grown and spun by the women of a cultivator's family. The Mundas have a strong prejudice against taking up the industry of weaving, which they consider to be a degrading occupation, only fit for the Pans of the village. The Roman Catholic Mission recently attempted to induce Munda boys to take to weaving and thereby supplement their incomes derived from agriculture, and sought to overcome their prejudice by the use of the Japanese loom which was worked with the feet, but the attempt was unsuccessful and had to be abandoned.

Cotton
Weaving.

The ordinary iron utensils required for domestic use are made locally throughout the district by the village Lohras and Lobars. Iron is extracted from iron ore by the Asurs and Lohras, and sometimes by the Orᳵ and Mundas themselves. The appliances used by the blacksmith are primitive and the products of his hearth and anvil have no pretensions to fine work. The weapons used by the aboriginal tribes in hunting are sometimes good examples of rude work, especially the hunting ax.*H, known as *balua* or *phaha*, according to their shape. Heavy axes (*tangi*) are also made for wood-culting.

Attempts have been made at various times to develop the gold-washing industry in the Sonapat valley, but without success, and abandoned machines can still be seen there, to bear witness to the disastrous results of the Cakutta gold boom. The

Jhoras of Biru occasionally wash for gold in the auriferous sands of the Sankh and other rivers, but a hard day's work is well rewarded if the gold-dust obtained is worth three or four annas. Diamonds, for which the country was famous in historical times, are no longer found.

Other industries.

Other industries call for no special description; workers in brass and bell-metal, principally at Ranchi and Lohardaga, manufacture the ordinary vessels for household use; the village Kumhars supply pottery of the most ordinary description; the carpenters turn out only rough work, but aboriginal boys, trained in the Industrial School at Ranchi, show some aptitude for wood-carving and wood-turning, and there are signs that this industry will develop. Basket-making is carried on by the Turis and JDoms, who are scattered about the district. Rope is manufactured by Birhors and other the aboriginals from jungle grasses and fibres. Musical instruments, especially drums, so dear to the heart of the aboriginal, are also of local manufacture.

TJUDE.

The chief centres of trade in the district are Ranchi, Lohardaga, Gumla, Palkot, Gobindpur and Bundu, and the importance of the two former markets has increased since the opening of the extension of the B^ugal-Nagpur Railway. Trade from the southern portion of the district goes to the main line of the Bengal-Nagpur Railway at Chakardharpur, Rajgangpur, and other stations. Apart from the railways, a considerable amount of trade still goes by road via Hazaribagh and Chattra to Gaya. In the wilder parts of the district pack-bullocks are regularly used as the only means of conveyance, and long trains of them may be seen passing through Barwe bringing oil-seeds from the Feudatory States of Jashpur and Surguja. Except at Ranchi and Lohardaga, there are no permanent markets, and trade is carried on by means of the weekly *hats* held at various centres, at which the merchants purchase food-grains, oil-seeds, lac, hides, etc, from the cultivators and sell in return salt, kerosine oil, and Manchester goods. The chief articles of export after a good harvest are oil-seeds and rice. Stick lac is also exported, chiefly to the manufacturing centres in Mirzapur and Manbhum. Other items of export are hides and skins, tea, timber and bones. Sugar, salt, kerosine oil, coal and manufactured articles are the principal articles of import. An interesting attempt to do away with the *bania*

and secure for the aboriginals the profit of their cultivation has been made by the Roman Catholic Mission by the establishment of a large Co-operative Store, of which an account is given in Chapter VIII.

The standard *ser* of 80 *tolas* is practically only known in the larger markets and trade centres. In the Five Parganas the *solahi ser* is used, and is equal to one-third of the standard *ser*; it is so called because it is equal in weight to sixteen Gorakhpuri pice. In other parts of the district the weight in most common use is the *athaisi hachi ser* which is equal in weight to twenty-eight copper pice, or half a standard *ser*. Seven *sers* make a *pa sen* and eight *paseris* one maund. The *kachcha ser*, which equals 9*6 standard chitaks, is also in common use; six *kachcha ser* go to one *paseri* and 48 to the maund, which is thus equal to 28 standard *sers*.

Weight! and
Measurts.

Grain, however, is seldom weighed, and all transactions in grain are carried out by means of the measure known as the *pail a*. The size of the *paila* varies, and to ascertain which merchant will give him the best price for grain the customer has not to enquire what the rate is but to see whether a large or small *pail a* is being used. The following *pailas* are in common use; the *chhapnahi paila*, so called because a *paila* of cleaned rice is equal to 56 common p'ce or one standard *ser* of 80 *tolas*; the *baragandi paila* which equals twelve *ganda** (4*8) of common pice and the *sawai paila* which derives its name from being the equivalent to one-and-a-quarter of the *chhapnahi paila* and is equal to five-fourths of a standard *ser*. In measuring grain for family consumption or the distribution of grain-wages the *rozni paila* is used.

Divisions of time are but vaguely recognized by the rural population, the time of day being usually fixed with reference to the position of the sun or to a meal or some agricultural operation, *e.g.*, taking out or bringing home the cattle. The day and night are each divided into four *pahar*, each *pahar* into *four ghari* and each *ghari* into two *dand*. A *ghari* varies in length according to the duration of daylight and is longer by day in summer and by night in winter; it averages about three-quarters of an hour. The Hindi Sambat year is used throughout the district.

The local measure of distance is the *HOB* or league; it consists of sixteen *goli* or gunshot distances, which consist of 440 *deg* or paces. The *ios* is a somewhat indefinite measure and is said to be the distance which a man can walk carrying in his hand a green *sal* twig before it becomes withered. The system of land measurement is described in Chapter Y I H .

CHAPTER X.

MEANS OF COMMUNICATION.

A CENTURY ago the only means of communication in the district consisted of jungle paths over which no wheeled vehicle could pass. On the establishment of the Agency in 1834, roads were constructed from Ranchi to the headquarters of the surrounding districts, but even in 1870 only 175 miles were maintained, the most important being the roads from Ranchi to Silli, and from Kai:chi to Barkheta on the northern boundary of the district. Under the Road Cess Committee many new roads were constructed, and existing roads were improved, and in the year 1888 there were 700 miles of road, many of which were only fair-weather tracks. The improvement of the communications has been carried on by the District Board and there are now over a thousand miles of road. So great is the area of the district, and so small the resources of the District Board, that the metalled roads connecting Ranchi with the neighbouring districts are maintained at the cost of Government. The Public Works Department maintains 129 miles of metalled road which open up the north-west, north-east, and south of the district. The District Board is responsible for the roads connecting Ranchi with the subdivisional headquarters at Gumla and with the west and south-west of the district, and also for the feeder roads to the railway. In all 901 miles of roads, including from village roads, are maintained, all of which, except for a few miles near Ranchi, are unmetalled. The more important roads are surfaced with red gravel, or "murrain", which is found in great quantities in the district, but the majority are merely tracks over the highlands with drains cut on either side and brick or wooden culverts for drainage purposes. The physical conformation of the country makes the construction of roads difficult. Even in the undulating central plateau,

there are numerous streams and rivers which, though dry in the hot weather, are impassable after a storm in the rains, and the roads have to be embanked where they cross the low-lying valleys between the ridges. In the west and south-west where the country is hilly and more broken, the work is even more difficult. The streams are more numerous and the roads have to pass over steep *ghats*, or passes in the hills. In spite of these difficulties great improvement has been made in the roads in the last few years, and it is now possible for a motorist during the dry season to reach even the most distant parts of the district without encountering any insuperable obstacles. The detailed account of the roads which is given below shows the progress which is being made. On the roads maintained by the Public Works Department there are inspection bungalows every ten or twelve miles, while there are bungalows at several *thanas*, constructed and maintained at the cost of the *ghatwali* fund.

• **Vehicle.**

The bulk of the trade of the district, except on the metalled roads, is still carried on pack-bullocks, and long streams of pack-bullocks and pack-ponies are met crossing the hills in the west of the district and bringing to the railway at Lohardaga or Ranchi the produce of Barwe, Biru, and the Feudatory States. Bullock-carts are numerous on the metalled roads radiating from Ranchi, and much of the trade with the Gaya district and South Bihar is still carried in carts along the road to Hazaribagh, instead of by the circuitous railway route *via* Purulia and Asansol. For these large carts bullocks are imported from Bihar, as the small and undersized bullocks of Chota Nagpur are unable to pull anything heavier than the *sagar*, the ordinary cart of the district. The *sagar* which is a low cart with two solid wheels, built up of three blocks of wood, can traverse the roughest country with a light load and is used for bringing timber from the jungles and rice to the markets. The aborigines and low-caste Hindus carry their goods by means of the *banghi*, a flit elastic wooden or bamboo rod, about four feet long, which is carried on the shoulder, the articles being placed in two nets which are suspended from the ends. For the conveyance of passengers, the *padli* similar to that in use in other parts of India, is used by well-to-do Indians, but the most characteristic vehicle of Chota Nagpur is the "push-push". * This has been aptly described as "a bathing machine on two wheels, only not half

(to high or roomy⁹) It is about four feet high inside, and stretched over the top is a semi-cirrojriar roof of matting, beneath, which are the traveller's servants and luggage. The vehicle is propelled by from four to eight coolies. Before the Ranchi-Purulia railway was opened, a " push-push " was the only form of conveyance for the journey of 75 miles from Purulia, and even with fresh relays of coolies every eighth mile, the journey under the most favourable circumstances used seldom to take less than twenty hours. In the eighties visitors to Ranchi had an even* longer journey in this uncomfortable conveyance, as the route from Calcutta was by rail to Giridih, and thence by road through Dumri, Bagodar and Hazaribagh. Since the opening of the railway to Ranchi, the " push-push " is rapidly becoming a relic, of the past, but it may still be seen at Ranchi railway station waiting to carry the traveller's luggage and servants to hi⁹ destination, or met in the bazar conveying a Secretariat Assistant to his office, or his children ,to the school. "With..,the improvement that has been made in the roads in recent years, and with the increase jin, the official population of Ranchi, sines it became the headquarters of Government, motor cars have become very numerous and form a striking contrast to tho primitive *sagar* and the cumbersome " push? nush ".

The'four first-class roads maintained by the Public Works Main Boad* Department connect RancJhi with, tho headquarters of the Mahbhum, Hazaribagb, Singhbhum, and Palamau districts The first three are metalled with quartz, and the last with good gravel.

The Ranchi-Purulia Road (74| miles, 38 ^ miles in tho district) is metalled and bridged throughout. The two largest bridges are across the Subamarekha—one a girder bridge at the 36th mite, on the boundary of the cH*³^⁰^ a^Qd the other a stone bridge a few miles outside Ranchi. Until the opening of the Ranchi-Purulia railway this was the most important of the roads from Ranchi and carried a great volume of traffic, both in passengers and goods. Even now the number of bullock-carts using the road is considerable, and there is much traffic in goods ta the intermediate station* between R&nchi and Purulia and to 'the large bazars of Si IU, J Anh*, and Jhalda. Motorics also nuke great u>a of the toad.

The surface of the road is so good and the gradient of the gh&i BO easy, that the journey to Purulia can be performed as quickly in a car as in the train, and the pleasure of the motor drive through the beautiful scenery is highly preferable to the tedium of the journey by rail.- There are good inspection bungalows at Tatisilwai, Angara, Jonha, and Kita. The dak bungalow at Thulin (40 miles), formerly "used" as a half-way house in the days of the "push-pash" journey, is just outside the district. -

The road from Ranchi to Hazaribagh (58 miles, 80 in the district) is also metalled and bridged throughout. It decreased in importance on the opening of the railway to Purulia, but much of the goods traffic to Bihar still follows this route to avoid the necessity for transshipment at PuruKa, while most of the coal used in Banohi is brought by this road from the Ramgarh coalfield. The road has a great attraction for motorists, and now that the bridge over the Damodar river at Ramgarh has been completed, the journey presents no difficulties. Before the bridge was opened, the motorist could cross the river in the dry season by a temporary wooden bridge, but, if the river rose at all, he had to entrust his car to the tender mercoies of coolies who slung it on polee and carried it on their backs, or, if it rose still higher, to load it on to a clumsy ferry-boat, which was slowly pushed to the opposite bank. There are inspection bungalows at Ormanjhi and Chutupalu. At the 18th mile from Ranchi a road branches off to the foot of the Ichadag hill, on the summit of which (3,500 feet above sea-level) the District Board has erected a bungalow, to serve as a sanatorium for the inhabitants of Ranchi who find the heat of April and May too oppressive.

The Ranchi-Chaibassa road (88 miles, 38 in the district) has increased considerably in importance since the establishment of a subdivision at Khunti. It is metalled and bridged throughout. The Subarnarekha at the 7th mile is crossed by a causeway, and bridges have recently been erected over the Kanchi river at the 15th mile, and the "Taj na." at the 20th mile. There are inspection bungalows, at "Kalamati, Khunti, and Murhu. The Ranchi" Chaibassa and Ranchi-Hazaribagh roads form an important part of the Trunk road which will link up Bankiporo and Bihar with Cuttack and Orissa.

The Public Works Department also have in charge of the "Uucbi-r^altonganj^oad, of which 96 miles are in the district.

and a portion of the Ranchi-Pithauria road. The former with the District Board road from Kuru links up Ranchi with Lohardagji, but its importance has been considerably reduced since the opening of the Ranchi-Lohardaga Railway; the latter forms the approach to the Lunatic Asylums which are in course of construction, some six miles out of Ranchi, and has been improved by the erection of a bridge over the Potpoto river at the fourth mile. The road via Pithauria used to connect Ranchi with Hazaribagh before the present road via Ramgarh and Ormanjhi was constructed.

Of the roads maintained by the District Board, the most important are those connecting Ranchi with Gumla and Biju in the west, and with Bundu and Tamar in the south-east, Lohardaga with Gumla, and Khunti with Torpa and Basia. The Ranchi-Gumla road (56 miles) is gravelled throughout and has masonry bridges over all the rivers, except the South Koel; An attempt was made to provide a ferry for this river but did not prove a success. During the dry weather the river is easily fordable but during the rains it is often uncrossable for days together even in the primitive *donga*. Two roads link up Ranchi with the south-west of the district; the main route is via Khunti and Torpa to Basia and thence to Kolobira, Simdega, and Kochedega; while another road passes through Lodhma, Karra and Jaria to Basia. From Basia a road goes to Palkot and Gumla. These roads are at present unmetalled and not surfaced with gravel, but the main road via Torpa is being improved by the erection of bridges and culverts, while the improvement of the road between Kolobira and Simdega is under consideration. A road will also be constructed, linking Simdega and Biru with the B.-N. Railway near Rajgangpur. The road to Bundu is bridged throughout, and will soon be metalled. The Lohardaga-Gumla road (32 miles) has become of great importance since the opening of the railway to the former town and with the assistance of grants from Government the District Board is constructing bridges over the rivers and metalling the greater portion of the road,* as it has been found by experience that gravelled roads are little better than *kuleha* roads if the cart traffic is at all heavy. The timber traffic in this part of the district is very heavy, as many of the *sal* jungles in the north-west of the district are being exploited by contractors, and a

District
Board

large number of carts pass along the Ghaghrfc-Netarhat road which leaves the Lohardaga-Gumla road at the 16th mile. Bridges ait being constructed on this road which, apart from the timber traffic,, owes its importance to the fact that it unites the potential hill station of Netarhat with the railway and with Banchi. The rEads in the outlying parts of the district and the village roads are little better than cleared tracks, with drains cut by the side. In the famine of 1908, the roads in the famine areas of Biru and" Barwe were improved by the construction of embankments, but the improvement has not been permanent. The chief need on all the roads in the district is the construction of masonry bridges over the small rivers and of permanent, culverts, to prevent the surface drainage breaching the embankments.

Arboriculture

The main roads from Banchi are lined with avenues of shady trees. Trees are also being planted by the side of the District Board roads, especially quick-growing trees, such as *pi pal*, *bar* and *tun*, and fruit trees, such^as jack, mango, *jdmun*, and *karanj*, which afford both shade to the traveller and profit to the planter.

The District Board has constructed wells at the larger bazars and villages on the main roads.

Water communication* tdnna.

There are no canals or navigable rivers in the district. The larger rivers are crossed during the rains in a *donga*, a primitive ,t constructed of the hollowed-out trunk of a tree and pro- wled with long bamboo poles.

Railway, communication! tdnna.

The opening of the Purulia-Banchi branch of the Bengal* Nagpur Railway has made Banchi easily accessible from Calcutta and elsewhere. The line was begun in 1905 and was opened by Sir Andrew Fraser, Lieutenant-Governor of Bengal, oh November 14th, 1907. It is built on the V 6" gauge and il 72*55 miles in length, 86*68 miles being in the Banchi district. There are six intermediate stations between Banchi and Purulifi, those at Tatisilwai, Gunga Ghat, Jonha and Silli being within the district boundaries. The journey from Calcutta to Banchi can now be accomplished in 14 hours, and that from Bankipore to Banchi in the same time. The extension of the line to Lohardaga was begun in 1911, and was opened for traffic in October 1913. The line passes midway between the Banchi-Gumla and Banohi-Lohardaga i\$ads and is 42*8 miles in length; there are

intermediate stations at Argora, Fisga, Tang&rbansli and Naggira,

The effect of the Railway on the distriot is shown by the increase in the amount of goods exported between the years 1908, 1912 and 1914-15. In 1908 exports amounted to 6,863 tons, in 1912, to 16,818 tons, and in 1914-15, after the opening of the Lohardaga extension to over 21,000 tons.

The following table shows the chief exports from Ranchi stations.

	j 1908	1912	- 1914-16
	.Tons.	Tons.	Tons.
Grain and Pulses	306	214	223
Rice	1,489	5,513	228
Hides and Skin ...	667	851	435
Lao stiok	1,662	2,007	1,427
Oil-seeds ...	963	6,897	3,618
Tea	105	172	107
Timher	101	171.	641
Bones	343 1	527	344

Imports amounted to 24,362 tons in 1908, to 27,735 in 1912, and to 45,386 in 1914-15. The principal imports are :—

	1908	1912	1914-15
	Tons.	Tons.	Tons.
Coal ...	1,905	2,747	10,032
•Cotton Twist	< 806	912	1,021
Bioe	6,241	/ 46	1,017
Wheat ...	402	290	253
Wheat flour	467	462	; 720
Xiime	119	1,802	3,630
Kerosine oil ...	875	1,496	1,719
Salt ...	4,669 i	6,640	5,856
Sugar	1,728	3,819	711
Mahua flowers ...	1,052	39 i	.340

The Lohardagft branch promises to have an equally t bea>y export traffic, the import traffic being naturally considerably less than to Ranchi. The export traffic on „this liner in 1914-15 amojjnted to 1*2,251 tons and the import traffic to 4507 tons.

The figures for "passenger traffic to and from Ranchi are as follows ;—

		Outward.	Inward.
1908	...	781,134	67,555
1914-15		131,885	146,913 V

Here again the figures show'the great benefit of the railway in a famine year, the large number of outward passengers in 1908 being due to the emigration of coolies to Bengal and the tea districts to obtain work. The total number of passengers carried on the Lohardagfc line in 1914-15 was over 76,000.

Postal com-
munications.

There are altogether 35 post offices in the district, including one head office, 11 sub-offices and 23 branch offices, and 475 miles of postal communication. The'number of postal articles delivered weekly averages over 38,000, while the value of money orders issued in 1914-15 was Rs. 17,33,315, and of money orders paid was-B.s. 8,71,910.

„- Six hundred and niaety-four accounts have been opened ia the Savings Banks, the deposits amounting to Rs. 1,65,834 in the year' 1914-15.

There are six combined post-telegraph offices in the district* The number of messages despatched was 17,905 in 1911-12 before Ranchi became the headquarters of the Local Government, and 73,856 in 1914-15.

CHAPTER XL

LAND REVENUE ADMINISTRATION.

For purposes of Land Revenue administration the district consists of only one permanently-settled estate, that of the Maharaja of Chota Nagpur. The estate embraces the whole of the district, with the exception of a few villages which belong to the Padma Raj estate in the district of Hazaribagh, and the Kashipur Raj estate in the district of Manbhum. The land revenue of these villages is paid in the districts in which the [revenue](#) estate is situated. The land revenue payable by the Chota Nagpur estate is Rs. 15,042. Of the total area of the estate, 724 square miles are in the possession of the Maharaja, the remainder being held by subordinate tenure-holders. Three of these tenures are in the direct possession of Government, having been confiscated after the Mutiny, and for these estates a rent of Rs. 678 is payable to the Chota Nagpur estate and is set-off against the total land revenue demand.

THE CHOTA
NAGPUR
ESTATE.

Though the early history of the district, as indeed of the whole of Chota Nagpur, is involved in obscurity, it is certain that the Mundas and Oraons entered the country at an early date, which cannot now be fixed with any precision, or dispossessed the Asurs, of whom traces are still found and reclaimed it from virgin jungle. The primitive village communities of the Mundas were united into *parkas*, or groups of village, over each of which a Chief presided. At a very early period, possibly the tenth century of the Christian era, the Chief of Khukhra became the feudal superior of the other Chief. Whether fee was elected or whether he succeeded in imposing his authority is doubtful, but

Origin of the
Estate. 5

It is certain that the original Chief of Chota Nagpur was a Muafdi and that his authority was recognized both, by the Mundas and by the Oraons and other inhabitants of the district, who agreed to render him certain feudal services and to pay some, email tribute. The Chief of Khukhra was the ancestor of the present Maharaja of Chota Nagpur. As the family prospered, the Chiefs intermarried with Rajput families of Pachet and Singhbhum and gradually came to be recognised as Rajputs. Having thus become a member of the Hindu community, the Raja sought to induce other Hindus to come and settle in the country, in order that they might afford him assistance, not only in protecting himself against the invasion of neighbouring Chiefs, but also in controlling his own turbulent vassals. He achieved his object by making grants of villages on easy conditions; frequently the grantees were only required to render personal service and to keep up a standing force of militia, and, in return, were left free to make what they could out of their villages. They were naturally not content that the village communities should render them merely a few petty services and pay an insignificant tribute and, as they were more civilized and better organized than the aborigines, they succeeded in ousting them from their position of proprietors of the soil, reduced them to the position of mere cultivators or tenants, imposed payments of various kinds and exacted greatly increased services. Thus it came about that the Maharaja established his position as the overlord of the whole of Chota Nagpur, the Hindu settlers introduced by him, and the members of his family to whom maintenance-grants were given, became his subordinate tenure-holders, while the aborigines sank to the position of rent-paying tenants.

Tribute pay-
able to Ott-
Uham.

This was the condition of affairs when in 1555 A. D. the Raja of Khukhra, as the Chota Nagpur Raja was then called, became a tributary of the Muhammadans. The subjection was at first purely nominal; the Mughals exacted no yearly tribute and were content with making occasional raids into the country and carrying off as tribute a few diamonds which were found at that time in the Sankh river. In 1610 the Emperor Jahangir, sought to make the subjection more real, and his lieutenant, Ibrahim Khan, the Governor of Bihar, defeated Raja Durjan Sai and carried him off captive to Delhi. Twelve years later he secured his release, owing, it is said, to his skill in testing diamonds, and paid to him an annual tribute of Rs. 6,000. Even after this the

Muharnmadans exercised but little control over the internal affairs of the district and were content if they received a portion of the stipulated tribute.

The district together with the rest of Chota Nagpur came under British subjection in 1765, when the *dittoani* of Bengal, Bihar and Orissa was ceded by the Nawab. At first the British made little attempt to bring the country under their administration and it was not till 1769 that Captain Carnac penetrated into the country. The revenue of Nagpur which amounted to only Rs. 4,000 was paid at this time through the *Baja* of Batnagarh, but in 1771 the *Baja* of Nagpur applied to Captain Carnac for permission to pay his revenue direct to Government and also for the restoration of some disputed tracts of territory. The Council of Patna agreeing with Captain Carnac as to the importance of securing the good will of this *Baja* "whose country would form a barrier against the incursions of the Mahrattas", made a slight rectification of the boundaries in favour of Nagpur and made a settlement with the *Baja* Drip Nath Sahi, by which he stipulated to pay an annual revenue of Rs. 12,000 including customs and transit duties. The agreement was for a period of three years (1772-5). The *Baja* however, was very remiss in making payments, and towards the end of 1773 Captain Carnac had to send an expedition to the country to make him fulfil his obligations. In 1774 the settlement was renewed for a period of three years and according to the *patia* the revenue was fixed at Rs. 15,000, of which Rs. 12,000 were revenue and Rs. 3,000 *nazardana*. The apparent increase may be due to the exclusion of *pargana* Tori from the earlier settlement. In the *kabuliyat* given to the *Baja* in 1787 he agreed not to levy *gayer* and other prohibited cesses, for which he had received a deduction; to be responsible for the safety of travellers and to arrest thieves and *dakaits* and bring them to justice. In case he failed to pay the stipulated revenue, his estate or such portions thereof as might be necessary were declared to be saleable. The terms of the *patta* and *JcabuUyat* given at the time of the decennial settlement on the 3rd May 1790 are exactly similar to those contained in the *kabuliyat* and *patti* of 1787. The revenue agreed upon was Rs. 14,100-15-3, the difference of Rs. 900 as compared with the *jama* fixed at previous settlements being

Payment of revenue to the British administration.

due to the remission on account of exchange. The settlement with the Raja does not appear to have been formally declared permanent, but when the point was raised in 1799, the Board of Revenue, in reply to a reference, held that the revenue was fixed for ever under Regulation I of 1793, and this decision was upheld when the point was again raised by Collector of Ramgarh in 1823.

Mode of
collecting
the revenue.

Up to 1799 the revenue of the estate was paid to the Collector at Chatra. The mode of collection was peculiar. A *Suzdal* (agent), appointed by the Collector but paid by the Raja, was attached to the estate. The Raja made over to him a certain proportion of the harvests under the appellation of *tair dad*. From this the *Suzdal* realised the Government revenue and his own allowances, returning the balance, if any, to the Raja. In 1799-1800 when the Collectorship of Ramgarh was temporarily abolished and the district was annexed to the revenue jurisdiction of Bihar, the system of collection in vogue was discontinued and balances began to accumulate. In 1808, at the Raja's request, a *Suzdal* was again appointed and soon after a Deputy Collector was appointed at Ramgarh.

Sayer and
excise duties.

A frequent subject of dispute between the Raja and the British authorities about the year 1820 concerned the *sayer* and excise duties. The general policy of Government at the time of the Decennial Settlement was to take into their own hands the collection of these duties and to compensate the zamindars for the consequent loss of income by a remission of revenue. The conditions of Cbota Nagpur differed greatly from those of Bihar, and Mr. Leslie, the Collector of Ramgarh, in June 1789, represented that the collection of the *tayer* by Government officials would stir up the opposition of the "jealous and uncivilized" people of the district, and in a letter written a few months later reported that "the *sayer* collections consist only of three articles at present, viz., *gungel*, *gauthwari* and *haut* duties/ none of which can be in my opinion discontinued without a disadvantage to Government; but as the *gunged* is composed of two articles, viz., a duty on the sale of goods and one on passing through, called *ntk Jusiai*, I think the latter ought to be struck off as a hardship to traders/

Though it is not quite clear what policy Government followed in the matter, it is certain that the Raja did not receive any remission of levenue but that a remission was granted to the Rajas of Ramgarh and Palamau and that the covenants executed by him in 1790 contained the same conditions as those granted to these and other zainindars, and stated that a deduction had been made for *sat/er*. He did not however, raise the question of remission till much later and appears to have gone on collecting the duties, the British authorities having but a weak control over the country and being unable or reluctant to raise any objections. The question of transit duties appears to have been raised in 1823, and the Collector, holding their collection to be prohibited by the Raja's covenant, advised the merchants not to pay and to resist *viz et armis* any attempt to realise them. The Board of Revenue called on the Raja to state his claim for a remission on account of the abolition of *sat/er*, and he based his claim chiefly on the ground that his estate had been expressly exempted from the scope of the Regulations and that the *saner* and *abkari* collected by him for the last 85 years had been used to defray the cost of the police thinas and preserve the peace of the district. The Collector, in forwarding his petition, disposed of the argument that he was not bound by the Regulations by referring to a *parwana* of 1780, which directed the Raja to discontinue the collection of *sat/er* and produce *sai/er* accounts, on which the remissions were granted, and contended that the Raja was bound by the terms of the covenant which he had accepted without objection for many years. He also pointed out that the Raja could claim no consideration on the ground of the expenditure incurred in the upkeep of the police, as he kept them heavily in arrears and allowed them to pay themselves by extorting money from the inhabitants under warrants granted by himself. The final orders of the Board in this matter are not extant but it appears that no remission on account of *sayer* was granted. Mr. Webster, a former Manager of the Chota Nagpur Estate, considered that the Raja was hardly treated in this matter. At this length of time and in the absence of complete papers it is difficult to form an opinion, but it may be held that the Raja was himself responsible for the mistake, if mistake it was, as he allowed the inclusion of the condition in his covenant

to pass without protest and continued to collect the duties/ both those which were legal and those which had been abolished.

With regard to the excise duties, there is no doubt that the Raja received no compensation, when this source of revenue was resumed by Government in 1823 and the collection farmed out for the whole pargana for Rs. 6,500. The Raja had for many years steadfastly opposed any attempts on the part of the authorities to take over the excise; he represented that the result of such action would be to drive the Kols back to their old home of Rohtas and to endanger the public revenue; he also concealed the true facts and pretended that the collections were the source of profit to him or his *jogirdars*. Thus in the case of excise also the Raja was largely responsible for the failure to obtain any remission of revenue.

Status of the Raja.

Another question of some historical interest is whether the Raja had any claim to be regarded as a Feudatory Chief. This claim is based chiefly on a Resolution of 1789, which exempted the district from the Regulations, and also on the fact that, in the early days of British administration, the Raja was given a very free hand in the internal affairs of the district, the only interference being by the despatch of small detachments to secure the arrest of a criminal, or to assist the Chief in realizing his dues from his subordinate tenure-holders. The question was finally disposed of by the orders of Government issued in 1824, in which it was held that the district had only been exempted from the Land Revenue regulations and that the general regulations applied to Chota Nagpur in the same way as to other parts of the province.

TBKUBHg.

The tenures subordinate to the Raja of Chota Nagpur may be divided into three classes—(1) those of the dependent Rajas ; (2) service tenures and (3) maintenance tenures.

Tenures of dependent Raja*.

The Five Parganas, i.e., the low-lying plateau in the east and south-east of the district, were undoubtedly in early days in the possession of independent Rajas. The tenures of these Chiefs were not creations of the Raja of Chota Nagpur but the Chiefs gradually came to recognize him as their feudal superior. In most cases this recognition was enforced, in the first instance, by

conquest; in many cases the Chiefs regained temporarily their independence, and it was not till the end of the 18th Century that they were finally reduced. In the early days of their subjection they rendered feudal services to the Raja but when the necessity for such service disappeared, they agreed, or were forced, to pay a fixed quota of the revenue into his hand as rent. Tamar was formerly subject to Orissa and was apparently brought into subjection when the Chota Nagpur Chief accompanied the Muhammadan in their invasion of Orissa. Bundu and Rahe were compelled by the British authorities in 1793 to enter into agreements to pay rents. Silli was probably subordinate to Chota Nagpur before the cession of the country to the British, Apart from the estates of the Five Parganas there are other estates which have a similar origin. The Barwe estate was originally subordinate to the Raja of Surguja but was annexed by conquest. The Raja of Surguja, however, re-established his authority and it was not till 1799, that the Raja of Chota Nagpur was able, with the assistance of British troops, to bring back the Chief to his allegiance. These tenures, not being in origin creations of the Chota Nagpur Chief, differ from other tenures in the district, in that they are not ceshumable on the failure of male heirs. The Chota Nagpur Estate has, it is true, endeavoured to deprive them of this privilege by contending that the present proprietors are not the legitimate descendants of the original Chiefs and in some cases have got the proprietors to accept *patta** in which this condition is specially mentioned. Mr. Webster, a Manager of the estate, writing of them in 1875, says :—"All these estates are held under what are called *bhandowa pattas* and on the failure of heirs male to the original holder they escheat to the Chota Nagpur Estate." Rahe has in fact been resumed but the grounds on which the resumption was granted in 1845 have been declared unsound by a subsequent judicial decision and Tamar has been judicially declared to be non-resumable. The question of the status of the proprietor of Barwe is at present the subject of civil suit.

The origin of the service *jagir* is as follows :—Prior to the establishment of British dominion, the Chiefs of Chota Nagpur were constantly engaged in petty warfare, sometimes with their own vassals, sometimes with the Chiefs of neighbouring States. To protect their country from the ravages

Service

of their enemies as well as to enable them to make reprisals dti their neighbours, a standing force or militia was required. The Raja accordingly gave lands *ixxjdglr* to foreigners from other parts of India on condition that they were at all times ready to assist hiin with a certain proportion of armed followers. The *Jdgirs* are thus feudal tenures, " the counterpart ", as Mr. Walpole described the in in 1809, ^{f<} to those engagements which existed in the middle ages to so great an extent in many parts of Europe/' When the country became vested in the British Government the necessity for military service ceased, and it was deemed equitable that, they should p*y a cash rent and some praedial dues (*rakumats*), in lieu of the services formerly rendered. The holders of these tenures are usnaUy members of the fighting castes, either Rajputs, or Rautias and Bhogtas who claim to be Rajputs. The holders of the tenures are known as *barat Jb, ghatwal*, etc. Besides these feudal *iagirs*, other *jdglrs* were given to the numerous officers and servants with which the Raja surrounded himself in imitation of the pomp and pageantry of Hindu or Mughal royalty. Thus we find a village granted to a composer of *extempore* poems with which the Maharaja of the day was well pleased, to a noted wrestler for his feats of strength, to domestic servants such as a *diwdn*, ^{<1} *sepoy*", *kottodl*, or *hukzbardar* (preparer of the Maharaja's *hukah*), while others were granted in return for special services, as, for instance, to persons who killed enemies of the Maharaja under his orders. There are also religious *brit* tenures. As the Rajas adopted the Hindu religion, they introduced a number of Brahman priests, erected temples to the Hindu deities throughout the country, and made *bramhottar*, *debottar* and other *brit* grants of Ian Is or villages to the priests for their maintenance and for the upkeep of the temples and the worship of the gods. Two curious forms of such tenures, mentioned by Mr. Webster in his account of the estate written in <• 1875, ate *Tang a* villages and *Chiba brit*. ^{<6} *Tan ga* villages", he writes " usually belong to Brahmans and according to tradition were obtained in this way :«—If a Brahman failed to obtain a villa ere from the Maharaja by fair means and was willing to sacrifice himself for the benefit of his heirs, all he had to do was to betake himself to a village and, taking care to select a good one,

deliberately hang himself therein. The only way of expiating the guilt of possessing a village in which a Brahman had hanged himself was by getting rid of the accursed spot and by giving it away *in jagir* to the heirs of the deceased. The origin of *Chibabtit* was said to be :—The Maharaja having finished chewing his *pan* or betel threw it away. Some great admirer picked up the choice morsel and put it in his mouth and was recompensed for his devotion to the Maharaja by the grant of a village or two."

The Raj family has always followed the custom of primogeniture, and hence it became usual for the Rajas to allot maintenance holdings to their near relatives, the Thakurs and Lais, as the younger brothers of the Maharaja and their descendants are called. At first it would seem that these grants meant nothing more than the assignment of the tributes or supplies which the Raja got from the village communities/bu", like the service *jagirdars* and the Raja himself, the *khorphoshdar* gradually reduced the cultivators to the position of rent-paying tenants.

Maintenance
Tenures.

The incidents of these tenures are too numerous and too varied to be enumerated in detail and it must suffice to mention only the most important which are found particularly in the feudal *jagir* and in the maintenance grants. The term *jagir* connotes resumability, that is, the tenure lapses to the parent estate on the failure of male heirs and all such tenures are locally known as *putra putradhik*. The maintenance grants are also resumable, though the condition is not always stated in the deeds under which the original grant was made, yet if the tenure was originally a *jagiri* the custom is none the less certain. Even *brit* grants lapse to the parent estate on the failure of male heirs of the original grantee, though, according to Hindu usage, such grants are not resumable under any condition by the grantor. Previous to the Permanent Settlement, the Maharaja did in some cases exercise the right to resume at will, but the power to resume such grants as existed at the time of the Permanent Settlement, without the consent of Government, was expressly taken away by the *fatwa* granted to the Raja of that time. *Jagirdar* tenures are also impartible and inalienable. The *jagirdars*, maintenance-holders, and even tenure-holders subordinate to them, have adopted the custom of primogeniture which prevails in the Cbota Nagpur family. The usage was recognized as long ago as 1800, as by Regulation X of that year the provisions of

Incidents of
service and
maintenance
tenures*

Regulation XI of 1793, under which the estates of persons dying intestate were declared to be liable to be divided among the heirs of the deceased according to Hindu or Muhammadan law, were declared to be inapplicable to the jungle *mahaU* of Midnapur and other districts. Colonel. Dalton, the Commissioner of the Division, who was for 18 or 19 years in Chota Nagpur and made a special study of local usages, wrote in 1875 : " The ordinary Hindu law does not apply to the estates {*jdgin*), as by custom and under the provisions of a Regulation passed in 1800 primogeniture is admittedly the *lex loci*, but judicial decisions based on a mistaken analogy with similar tenures in Bihar and Bengal have held *th&jagirs* to be partible as well as transferable. Should further judicial decisions succeed in introducing a system of succession which is entirely opposed to local usage, the ancient estates of the district will become subdivided and in the end transferred piecemeal to money-lenders and other proprietors. J*

Otbw
Tenurei.

Apart from the tenures described above, the Maharajas have at various times given leases of portions of the estate to the money-lenders, traders and other adventurers, who first began to find their way to Chota Nagpur at the beginning of the 19th century. Some of these leases are permanent, (*doami* or *bemidithika*)> others are perpetual leases on fixed rentals (*mokarrari*), others usufructuary leases (**arpeshgi* and *bhugat*).

Of the whole estate measuring 7,052 square miles, only 724 square miles are now in the *Has* possession of the Maharaja; 1,060 square miles have been given out by him, or his predecessors, as *khorphosh*, while 4,480 square miles are in the possession of the feudal, and other, *jagirdan*. Brit grants absorb 134 square miles, and the remainder is held on leases, viz., *Moharrari* 22-65 square miles; *thika* 126 square miles; *mr-peshgi* 8 square miles, *doami* (permanent absolute grants) 493 square miles.

The cultivating tenancies, some of which are technically tenures, are described in the chapter on Rent.

Landlords
prhileged
lands.

AU lands which are in the *Jchas* cultivation of a landlord are locally known as *mdnjhihas*, a word which literally means the headman's share and is an interesting survival of the time, when the villages were ruled by headmen and landlords had no jurisdiction in the village economy* The landlords have appropriated

tkis heritage and demarcated *manjhihas* land now means land in the possession of the landlord and at his absolute disposal. The Chota Nagpur Tenures Act of 1869 provided for the preparation of a record of all *manjhihas* and *beth-Jchcta* lands, or privileged lands of the landlords, of which they could prove their possession for a period of twenty years before the passing of the Act. *Leth-kheta* lands are, as the name implies, lands set apart for service. The villagers, who cultivate them, render special services to the landlords; or they are cultivated by the whole body of the villagers, who share the produce and in return render a fixed number of days' service to the landlord. No occupancy rights can accrue in such lands, however long the possession of the raiyat. In the recent settlement a record was prepared not only of *manjhihas* and *beih-kheta* lands, demarcated at the time of the *bhmnhdri* survey, but also of all landlords' privileged lands. The latter are defined by the present Tenancy Act as all lands which are cultivated by the landlord himself, or which are leased to tenants for a term of years or year by year, and in which by local custom occupancy rights do not accrue to the tenants. This definition operated somewhat harshly on landlords who had been in the habit of leasing their *hhds* lands to *lhikadars* who in turn sublet them to raiyats for indefinite periods. As the definition of "settled raiyat" was introduced into the Tenancy Act of 1908, many of the raiyats to whom such lands had been leased had acquired rights of occupancy, and lands which were undoubtedly the landlord's *Mas* lands have thus been converted into ordinary raiyati holdings. The record prepared by the Settlement Department shows that the *manjhihas* and *beth-kheia* lands demarcated under Act IX of 1809 occupy 89 square miles, other privileged lands of the landlords 65 square miles, while 251 square miles are in actual cultivating possession of the landlords. The landlords thus hold 11*2 per cent, of the total area at present under cultivation of 3,614 square miles.

The tenure-holders of Chota Nagpur are notoriously improvident; their estates produce no very *Urge* income and the proprietors, even in the earliest times, incurred heavy debts to money-lenders and traders. If estates belonging to ancient families were sold up in execution of decrees of the courts, and possession passed to alien landlords, there was fear of disturbances and discontent among the tenants. In the year 1795 the sale of

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debt.

the great estate of Pachet in Manbhum for arrears of revenue had caused a general rising of the tenants, which was only put down by the cancellation of the sale. The purchase of the Palamau estate by Government [at a sale for arrears of revenue, in 1820, had made the people sullen and discontented, and they readily joined the Kol insurrection of 1831 and again gave considerable trouble both before and during the Mutiny of 1857. Profiting by these examples Government adopted the policy of stopping as far as possible the sale of estates. Under rules drawn up by Captain Wilkinson, the first Agent, and sanctioned by Government, the sale or transfer of landed property without the Agent's consent, on any account whatsoever, was prohibited, and it became customary for the Agent and his Assistants to interfere in, and decide summarily, questions between debtors and creditors. The practice in fact was to attach, and take under direct management, such estates as were likely to default or be sold up in the Civil Courts in execution of decrees for debts. Such procedure was purely executive and when Act VIII of 1859 (the Civil Code of the day) was extended to Chota Nagpur, it was held that the power could no longer be effectively exercised. When, however, application was made to the Commissioner for sanction to the sale of estates, according to the terms of the provision of the notification extending the terms of the Civil Procedure Code to Chota Nagpur, he ordinarily refused to allow the sale, when it was found that the assets were sufficient to meet the liabilities within a reasonable time.

Encumbered
Estates Act

To legalize the procedure which had been followed since the earliest days of the British administration, the Chota Nagpur Encumbered Estates Act (Act VI of 1876) was passed. The objects and reasons were stated as follows : " The accumulation of debts and the sale of large ancestral estates in satisfaction thereof is a process calculated to cause trouble in [most parts of India. This is notably the case in the districts of the western portion of Bengal, which are comprised in the Chota Nagpur province. In these districts there are many landed proprietors who are very improvident and apt to run into debt to an extent which exposes their estates to the danger of being brought to sale. If such sale takes place, trouble arises between the purchaser then villagers and the rights of the cultivators are likely to be

imperilled.'" The Act empowered the Commissioner, with the previous sanction of the Lieutenant-Governor, to appoint a manager and to vest in him the entire management of encumbered estates, whenever he thought fit to do so. On publication of the vesting order, all proceedings in the Courts, including proceedings for the execution for debts, become barred; the holder of the property is not liable to arrest for debt and the power to alienate any portion of the estate is vested in the manager. The Act has been amended by Act V (B. C.) of 1884 and again by Act III (a. c.) of 1901. By the latter Act the Deputy Commissioner is empowered to file *suo motu* an application for the protection of an estate, and at the same time it was definitely laid down that the holder of an estate must be of political or social importance or, if this is not so, Government must be satisfied that it is desirable in the interest of the tenantry that the estate should be protected. Frequent use has been made of this latter provision and estates of no political or social importance have been taken under management in the interests of the tenants. The recent Settlement operations, however, have placed the tenants in a much stronger position. Their rights have been carefully recorded and, with the spread of education and Christianity, they are better able to protect themselves. The necessity of protecting some of the older estates still remains but it may safely be said that the estates will not be brought as readily under management in the future as in the past.

In 1910 there were thirty-five encumbered estates under the management of Government. Of these the most important are the Armai and the Tamar estates, of which the rent-rolls are Es. £9,640 and Rs. 21,384 respectively. The proprietors of the Armai estate are of the money-lending caste, and the estate was taken over in the interest of the tenantry. The remaining estates are comparatively small and their total rent-roll is only a little over one lakh; while their debts amount to rather more than 5½ lakhs. There are two estates under the Court of Ward* of which the largest is that of the Thakur of Jaria, with a rent-roll of Rs. 35,000.

Three of the tenures subordinate to the Chota Nagpur Estate were confiscated by Government on account of the assistance given by the proprietors to the mutineers in 1857. Like other

Governor's
Estates.

estates In the district they are resumable on the failure of male heirs. A total rent of Rs. 678 is payable to the Maharaja.

Barkagarh.

The Barkagarh estate was created by Maharaja Raghunath Sahi, who gave the villages forming the estate to his brother Ani Sahi for maintenance. Thakur Biswanath Sahi, the grandson of the original grantee, joined the mutineers and was hanged in the following year, his estate being confiscated under Act X[#]XV of 1857. In 1872 Kapilnath Sahi, the only son of Thakur Biswanath Sahi, brought a suit against Government to obtain possession of the estate but was unsuccessful. The estate consists of 113 villages, of which 23 are held in *jdgir*, *Morpos/t*, etc., and the remainder arc under direct management. Thirty villages which were leased to Mr. Stainforth in 1881 have recently been resumed and brought under direct management.

Patfa.

The proprietor of the Patia estate was P&nde Ganpat Rai, the hereditary secretary of the Maharaja. The estate consists of 9£ villages, of which three arc in Lohardaga thana, and the remainder scattered over the Gumla subdivision. The estate was settled by Captain Grey for a period of thirty years in 1881 and the whole of the estate, except for half a village leased out in *thiha*, is now under direct management.

Silam.

The proprietor of the Silam estate who joined the mutineers was Bhika Rf;m Rautia, whose ancestor had received the village in *jdglr* from the *jdglrcldr* of Palkot. It is thus a sub-tenure of a subordinate tenure-holder and rent is payable to the Aimai Encumbered Estate, the successor in interest of the *jdgirdr*.

TENANCY
1BGISLATI01T.

From the foundation of the Agency till the passing of Act X of 1859, it does not appear that there was any Code of law in force prescribing a procedure for the disposal of revenue suits or for the realization of revenue. The Courts, however, followed the old summary suit laws (Regulation V of 1800 and VII of 1837). In 1859 the Commissioner submitted a proposal to the Board of Revenue for the introduction of Act X of 1859 throughout the division with some modifications and omissions. The Board questioned the expediency of the proposal, and strongly objected to the proposal for extending the distraint clauses of the Act for the benefit of the landowners. The Act was accordingly not introduced, but the existing procedure was modified in accordance

with its spirit, save that appeals continued to lie to the Commissioner, instead of to the Judge and the High Court. Eventually, however, the Commissioner ordered that the procedure laid down in the Act regarding¹ appeals should also be followed, and, by the year 1869, all the provisions of the Act were generally followed, except that the distraint clauses were not applied and that the sections relating to the sale of land were subject to the restriction that no sale could be effected without the permission of the Commissioner. Act X of 1859 was never actually declared to be in force in the district, though the High Court appear to have held so. The correctness of this decision is open to doubt, in view of the provisions of Regulation XIII of 1833, which were in full force when Act X of 1859 was passed, and the Commissioner and the local authorities did not themselves consider that the Act applied to the district.

In 1869 the Chota Nagpur Tenures Act [Act II (B. C.) of 1869J was passed, authorizing the appointment of special commissioners for the survey and demarcation of the privileged Jands of both the landlords (*manihikds*) and the tenants (*bhuinhtiri*). The causes which led to the passing of this Act and the survey which was carried out under its provisions are described in detail in Chapter II. Its defect was that it only dealt with one particular kind of tenancy; it left untouched the *Mundari Ithuntkatti* villages, on the one hand, and the ordinary raiyati lands, on the other; it made no attempt to deal with the question of praedial dues and services, which had even at that time begun to be a fruitful source of strife between landlords and tenants; it even omitted from the survey one important class of privileged lands, the *sarnas*, or sacred groves, which are to be found in every Munda or Oraon village. It was soon recognized that a Tenancy Act suited to the peculiar conditions of the district was an administrative necessity, for, though the provisions of Act X of 1859 were generally *blowed*, it was clear that, in many respects, they were unsuitable. The distraint clauses were considered to be inapplicable to the wild aboriginal population, while the clause which practically prohibited the realization of *ahwabs* was unduly harsh on the landlords. *Abwabs* were in accordance with the local custom of the district, and, as long as the demands were moderate and reasonable, were paid without objection. The levy of *abwabs* had also been expressly permitted

Act II (B. C.) of
1869.

by earlier legislation. The Ramgarh district was exempted by Regulation IV of 1794, from the operation of the section 54 of Regulation VIII of 1793, on which the clause prohibiting the levy of *abwabs*, in Act X of 1859, was based, and to quote the words of Mr. Oliphant, the Deputy Commissioner, writing in 1875, "it was obviously unfair to force on the country a law which prohibits the levy of all cesses without affording to the zamindars an opportunity in the first instance of commuting their cesses into rent".

Act I (B. C.) of
1879,

In recognition of the inapplicability of the ordinary tenancy laws to Chota Nagpur, the Chota Nagpur Landlord and Tenant Procedure Act (Act I of 1879) was passed. The provisions of Act X of 1859 were generally followed, but the provisions regarding distraint and enhancement of rent were omitted. The restrictions on the sale of landed property which had been observed for many years were legalized by the insertion of a clause prohibiting the sale of all under-tenures for arrears of rent without the permission of the Commissioner, and, finally, landlords were allowed the option of applying for commutation of any conditions or services, to which they were entitled in addition to money rents. The provisions of Act I of 1879 had as little effect in allaying the agrarian discontent or in improving the relations of landlords and tenants, as the proceedings of the special Commissioners appointed under Act II of 1869. Disputes as to pracial dues (*rukumats*) and praedial services (*beth began*) grew more frequent and more violent, and in 1897, after several years of discussion, a Bill was passed by the Bengal Council providing for the voluntary commutation of praedial conditions and services, laying down a procedure for the enhancement of rents, and regulating the registration and resumption of intermediate tenures. It was also proposed to repeal Act I (B. C.) of 1879 and to extend to Chota Nagpur the Bengal Tenancy Act with some modifications. The Bill was, however, referred back by the Government of India for reconsideration, especially of the clauses dealing with registration and resumption, which were opposed by the majority of the persons concerned and the Government of Bengal decided only to proceed with that part of the Bill dealing with the commutation of praedial conditions and services. The Commutation Act [Act IV (B. o.) of 1897] was accordingly passed. The question of the

Proposed
Amendment
of
Act I of 1879.

Act IV (B.C.)
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extension of the Bengal Tenancy Act to Chota Nagpur remained under consideration, but in 1899 the Lieutenant-Governor, Sir John Woodburn, decided that it was inadvisable for two reasons to proceed with a consolidating Bill like the one proposed. In the first place the agitation of the Munda *sardars*, which culminated in the Birsa revolt, rendered it extremely undesirable to introduce a contentious measure of such magnitude, and, secondly, it was held that, until a survey and record-of-rights had been prepared, it was impossible to say definitely which provisions of the law were suitable to Chota Nagpur. Settlement operations were accordingly begun in 1902, and by the end of 1903 sufficient data had been collected by the Settlement Officers to justify the introduction of an amending Act. The chief object of the amending Act V of 1903 was to give finality to the record of rights regarding the incidents of Mundari *khuntkatti* tenancies. At the same time provision was made for the summary sale of holdings in execution of decrees for rent and a special procedure was prescribed for the recovery of arrears of rent from Mundari *khuntkattidars*. The vexed question of the registration of transfers of, and succession to, tenures, was settled and all tenures were made saleable for arrears of rent.

Act V of 1903;

The Act, as amended in 1903, remained in force till 1908, by which year the Settlement operations were nearly completed. The Chota Nagpur Tenancy Act (Act VI of 1908) came into force from November 11th, 1908. It reproduced with certain modifications the provisions of the Commutation Act (Act IV of 1897) and of Act V of 1903. The provisions of the Limitation Act and of certain sections of the Civil Procedure Code were made applicable to all proceedings under the Act, in so far as they were not inconsistent with any of its provisions; the law relating to "settled raiyats" and the procedure for making surveys and records-of-right, with some modifications, were incorporated from the Bengal Tenancy Act. Landlords' privileged lands were defined and provision was made for a final and conclusive record of their rights.

Act VI (B. C.)
of 1908.

A topographical survey of the district was made in the sixties by Captain Depree; the boundaries of estates, parganas, and even of the district were not accurately recorded and the map was found to be of little use in the recent cadastral survey. In 1862 a survey was begun of the villages of the Government estates of

Barkagarh, Patia and Silam and the work appears to have been continued, off and on, for nearly ten years. Between the years 1876-1880 a complete survey and settlement was carried out by Captain Grey. The *bhumhari* survey carried out by the special Commissioners appointed under Act II (B. C.) of 1869 was begun in 1869 and was not completed till 1880.

In 1876 the survey of the Chota Nagpur Estate was taken in hand by a professional party of the Survey Department, but it was found that the estate could not bear the cost of such an elaborate survey, and it was decided to carry out the work by a non-professional party, working under the Manager of the estate. After the survey had been completed in 1885, the settlement of rents and the commutation of all praedial dues and services in the villages in the *kids* possession of the Maharaja was taken in hand by Mr. Slacke, the Divisional Settlement Officer, and completed in 1888. The total area surveyed, for which a record-of-rights was prepared, amounted to 74½ square miles. Rents were settled for all cultivated land, except *bkuin/idrt* and *mdnjihds* lands, which had been dealt with by the *bluinhdri* Commissioners. The work was not carried out under the authority of any law, or rules having the force of law, but the decisions, especially the rent settlement, were accepted by the proprietor and the great majority of the raiyats. In only three per cent, of the cases did the raiyats refuse to accept *jdmdbandU* in token of their acceptance of the Settlement Officer's decision. The good effects of this settlement are shown by the fact that in the recent settlement operations the agrarian conditions in these villages, presented a striking contrast to the conditions prevailing in neighbouring villages, disputes of all kinds being less numerous and less acute.

The discussions regarding the Tenancy Bill of 1899 showed clearly that it was necessary to prepare a record of local agrarian rights and customs before undertaking any legislation. Such a record had long been recognized by the local authorities as the only measure which was likely to remove some of the chief causes of agrarian discontent. The Birsa revolt brought matters to a head, and in 1902 survey and settlement operations were commenced in the Munda country in an area, as at first defined, of 1,846 square miles. It was soon found that it was impossible to confine the operations to the Munda country. The Mundas were scattered over the district, and it was recognized that *e(ljTMIJy* cogent

reasons existed for preparing a similar record for the areas occupied by non-Mundari races. The absence of standards of measurement, the uncertainty of the incidence of rents and the insecurity of tenure all combined to make a record necessary, while such a record was an essential preliminary to any commutation of prae-dial dues or services.

The operations were finally completed in 1910. Mr. Lister was in charge of the operations from 1902 to 1907 and Mr. Reid for the remainder of the period. The total cost of the operations amounted to rather more than 16 J lakhs of rupees, of which one-quarter was met from Imperial Revenues and the balance recovered from the landlords and tenants.

CHAPTER XII.

GENERAL ADMINISTRATION.

Bt>ff.

Ranchi, like other districts of the Chota Nagpur Division, is a non-regulation or scheduled district, i.e., one to which certain Acts and Regulations in force in other parts of India have not been extended. From a practical point of view the main distinction may be said to be that the executive officers have higher judicial powers than in regulation districts. Thus the Deputy Commissioner had till recently enhanced judicial powers under section 30 of the Code of Criminal Procedure but with a resident Sessions Judge these powers were exercised less frequently than in the outlying districts of Palamau and Singhbhum. The Deputy Commissioner and the Deputy Collectors subordinate to him also have powers under the Chota Nagpur Tenancy Act [Act VI (B. a.) of 1908] to try rent and other suits which in regulation districts come before the Munsifs and Sub-Judges.

Till 1902 the whole district was administered from the headquarters at Ranchi; the evils of this system and the reasons which led to the establishment of a subdivision at Gumla in 1902, at Khunti in 1907 and at Simdega in 1915 have been detailed in a previous chapter. At the District headquarters the Deputy Commissioner is assisted by a staff of five Deputy Collectors, of whom one is occasionally a Joint Magistrate in the Indian Civil Service, one or two Probationary Deputy Collectors or Sub-Deputy Collectors, and from time to time an Assistant Magistrate. The administration of excise and income-tax is in the hands of a special Excise Deputy Collector, while the management of the Wards and Encumbered Estates is entrusted to a European Manager. The subdivisions are administered either by Joint Magistrates of the Indian Civil

Service or by European Deputy Collectors. At Gumla the Sub-divisional Officer was assisted by a Munsif, who had the powers of a Magistrate of the second class and of a Deputy Collector, and by a Sub-Deputy Collector ; while at Khunti the Subdivisional Officer himself exercises civil as well as criminal and revenue powers and is assisted by a Sub-Deputy Collector. Since the opening of the new subdivision of Simdega, the Subdivisional Officer, both there and at Gumla, has been given similar powers to those of the Subdivisional Officer at Khunti and is assisted by the same staff.

Other local officers are the Superintendent of Police, the Civil Surgeon who is also Superintendent of the Jail, the Deputy Inspector of Schools, and the District Engineer.

Ranchi is also the headquarters of the Commissioner of the Chota Nagpur Division, of the Superintending Engineer in charge of the "Western Circle, of the Public Works Department, the Executive Engineer in charge of the Chota Nagpur Division, of the Inspector and Assistant Inspector of Schools in the Chota Nagpur Division, and of the Inspector of Schools in Chota Nagpur and Orissa.

The total revenue of the district under the main heads amounted in 1880-1 to Rs. 41,91,000 and in 1880-1 to Rs. 7,14,000. In 1892 Palamau was formed into a separate district, and the revenue in 1900-1 fell to Rs. 5,93,000. The ordinary revenue of the district is now over 10 lakhs, Rs. 50,000 being derived from Land Revenue, over one lakh from Cesses, six lakhs from Excise, a lakh and a half from Stamps and three-quarter of a lakh from Income-tax.

The only permanently-settled estate in the district is that of the Maharaja of Chota Nagpur. The land revenue demand of the district consists of the revenue payable by this estate and of the rents realized from the subordinate estates of Barkagarh, Pafcia and Siyam which were confiscated after the Mutiny. The land revenue payable by the Chota Nagpur Estate amounts to Rs. 15,04,100, against which is set off the rent due to the estate for the three subordinate tenures in the *Mas* possession of Government, leaving a net demand of Rs. 14,364. Of the confiscated estates a small portion is leased out in farm, as *jagir*, *khorphosh* or *del ot I ar* and is classified under the head " Temporarily-Settled Estates ". For these estates a rent of Rs. 378 is

Evenue.

Land Revenue,

paid. The greater portion of the estates is under direct management, and the raiyats pay their rent direct to Government, The total demand on account of Land Revenue amounted in 1914-15 to Rs. 60,725.

Excise.

Excise always has been, and always will be the principal source of revenue in the Ranchi District. The Raja of Chota Nagpur appropriated this source of revenue till 1823, when, in spite of his protests that he derived no revenue from it, it was taken away from him and farmed out for the pargana for Rs. 6,500. In 1859 the excise revenue was Rs. 53,750 and by 1871 had risen to Rs. 60,050. In the decade ending in 1901-2 it only fell below three lakhs of rupees in two years of famine, and between the years 1900-1 and 1910-1 it rose from Rs. 2,91,100 to Rs. 5,78,771, the increase being over half a laka in each of the years 1905, 1906 and 1907. In the year 1914-15 the excise revenue amounted to Rs. 6,39,953, of which 86 per cent., or Rs. 5,52,760, was [derived from the sale of country liquor. The manufacture of country liquor was formerly carried on solely in licensed outstills, but in 1908 a central distillery was opened in Ranohi for the supply of liquor to the adjacent thanas. The central distillery now supplies the whole of thanas Ranohi, Ormanjhi, Angara, Siili, Bundu, Sonahatu, the larger portion of Tamar and small portions of Burmu, Karra and Bero ; the area of the tract supplied being 1,468 square miles with a population of 852,711. During the year 1914-15 the total amount of liquor consumed in the forty-five shops supplied from the distillery was 54,719 gallons (London Proof) and the total revenue realised in license fees and duty was Rs. 1,76,616. The contract system will soon be extended to the greater part of the district. It has many advantages over the outstill system ; it enables the excise authorities to exercise a close control over consumption, and is thus peculiarly suitable for a district in which the inhabitants are addicted to excessive drinking. The success of the system is proved by the fact that since the year 1908 the consumption per 100 of population in the area served by the distillery has fallen from 21 gallons to 15.8 gallons, and this in spite of the fact that recent years have been years of marked agricultural prosperity.

In the remainder of the district liquor is supplied from out-stills which are sold annually by auction, and in 1914-15 Rs. 3,76,144! was realized from 85 outstills. The amount of liquor consumed in the outstill area has been roughly calculated at 8½ gallons per 100 of population, but this figure is probably too high, as the outstill vendor's methods of distillation are extremely crude and outturn is consequently considerably less than it would be with more efficient plant- *Mahua*, from which the liquor is manufactured, varies in price from annas 6 per maund in the western and inaccessible parts of the district to Re. 1-12-0 per maund in the neighbourhood of Ranchi : the average price being Re. 1-8-0 per maund.

The excise administration of the district presents a difficult problem, and, even though steps are being taken to check consumption, the excise income shows a steady increase. The number of shops has been decreased considerably in recent years, and in 1915, there were 85 shops, or one for every 67 square miles of country and every 12,000 of the population. No shop may now be established within a quarter of a mile of a market or a public road, admeasure which checks to some extent the number of visits which cart-men and other travellers pay to an out-still but does little to prevent the raiyat, who has walked ten or fifteen miles to market, from refreshing himself to excess before he turns homeward. The excise authorities have also recently adopted the policy of consulting public opinion as to the situation of shops and out-stills, and this policy will enable them to obtain the advice of the missionaries on this important question. It will, however, be many years before drunkenness decreases to any marked extent, though there can be little doubt that one of the best effects of Missionary teaching has been to stop the vice among the Christian converts.

The high figures for the consumption of country liquor are the more remarkable, when it is remembered that the national drink of the aboriginals is rice-beer (*hanria* or *pachwai*) and that they are allowed to brew this comparatively harmless liquor for their own consumption. The preparation of this liquor is simple. Rice, or sometimes *gondii* or *marud*, is the grain used. Four seers of the grain are boiled with a small quantity of water and are spread out to dry. The grain is then rubbed between the hands and mixed with *ranu*, a concoction of wild roots which

is sold in the bazar and the preparation of which is confined to a few aboriginals. The ingredients are secret, but apparently include, like the yeast used in the preparation of *sake* in Japan, something which will convert the starch in the grain into sugar as well as the yeast proper which is required for converting the sugar into alcohol. The mixture is put into an earthen vessel of water, the mouth of which is covered with straw. The liquor will be ready for consumption in three days in the hot weather and in a week or ten days in the cold weather. The amount of undiluted liquor obtained in this way is about six seers, which is diluted for drinking to eighteen seers, or about two and half gallons. The aboriginals require *Kanria* for all their social and religious ceremonies. It is in fact used as food and drink, and the privilege of home-brewing checks the temptation to resort to the more harmful country liquor. The tribes who are permitted this concession are :—Munda, Oraon, Asur, Bhuiya, Bhumij, Birhor, Nagesia, Paharia, Lohar, Kharia, Karwar, Grond, Bedea, and Korwar. Many of the semi-aboriginal tribes of the district are also addicted to the consumption of this liquor, but the policy has always been to restrict the privilege of home-brewing to the animistic tribes whose religious customs require its preparation and consumption. The non-aboriginals have to obtain a license for brewing *pachwai* or to run the risk of being detected by the excise staff and fined. That they prefer to run the risk is shown by the fact that only one license for home-brewing was issued in 1911. There were also 73 shops for the sale of *pachwai* which produced a revenue of Rs. 7,730.

Drugs.

The aboriginal is not addicted to drugs such as opium, *ganja*, or *Mang*, and the receipts from drugs only amounted to Rs. 77,489 in 1914-15. The greater part (Rs. 42,146) was derived from *ganja**. This drug is imported from Rajshahi by licensed wholesale dealers at the rate of about Rs. 100 a maund, sold by them to retail dealers at about Rs. 150 a maund, and by the retail-dealers, who pay the duty of Rs. 13 a seer, to the public at Rs. 30 a seer. The consumption has risen slightly in recent years, but this is probably due to the immigration of labourers for work on the railways, etc. The revenue from opium in 1912-13 was only Rs. 31,880, but in 1913-14 it rose to Rs. 41,486, an abnormal figure due to an increase in the opium

consuming population of Ranohi town, and perhaps to smuggling of the drug by Chinamen to Burma and Eastern ports. In 1914-15 it fell to Rs. 35,293. The aboriginal population is not addicted to opium, and *madak* smoking is confined to the inhabitants of Ranchi, Lohardaga, Silli, Bundu and Tamar.

The revenue from stamps rose from Rs. 1,12,270 in 1892-3 to Rs. 1,23,956, in 1900-1, and to Rs. 2,06,440 in 1910-11. In 1914-15 the revenue amounted to Rs. 1,66,605 of which Rs. 1,29,835 were obtained from the sale of judicial stamps and Rs. 36,770 from the sale of non-judicial stamps. The income derived from the sale of stamps varies with the amount of litigation. The settlement operations have put a stop to innumerable litigation and hence the income derived from stamps has decreased during the last few years. Stampi.

In the decade ending 1901-2, during which the minimum assessable income was Rs. 500, the number of persons assessed to income-tax averaged 1,000 and the net collections about Rs. 18,700, "When the minimum assessable income was raised in 1903 to Rs. 1,000, the number of assesses fell to 434, while the net collections rose to Rs. 22,987. In 1914-15 the number of assesses was 907 and the collections amounted to Rs. 70,818. This figure, however, gives a false impression of the economic condition of the district, as nearly Rs. 40,000 was realized from the officers of Government temporarily resident in Ranohi. The number of professional men, traders, and merchants assessed to income-tax in this year was 519, of whom 218 were money-lenders, and 1166 dealers in food-grains, liquors, piece-goods, etc., and the amount levied was Rs. 27,632. That the district has increased in prosperity since the opening of the railway is shown by the fact that the corresponding figures for 1905-6 were 353 and Rs. 15,634. Income-tax,

As in other districts, the road and public works cesses are levied at the rate of one anna in the rupee. The first valuation under Act X of 1871 was made in 1874-7. Three general revaluations under Act IX of 1880 were completed in 1883, 1892, and 1900, and a revaluation of the whole district, on the basis of the Settlement Record, was completed in 1913. In the older revaluations it was a systematic practice of the landlords to file returns showing rents far in excess of what was actually paid or was legally demandable with the object of Cesaei.

filing them subsequently in rent suits. The publication of a record-of-rights has stopped this evil practice, and a valuation can now be fairly made on the basis of that record. The greater part of the cess is paid by the Chota Nagpur Estate, though recovered not without difficulty from the subordinate tenure-holders. In 1914-15 the total demand was Rs. 1,25,143, of which Rs. 2,088 were derived from mines and jungles and the remainder from land.

Registration.

There are four Registration offices in the district, viz., at Ranchi, opened in 1865, Khunti transferred from Bundu in 1907, Lohardaga 1898 to 1904 and again in 1907, and Gumla transferred from Lohardaga in 1904. At the headquarters station the District Sub-Registrar deals, as in other districts, with the documents presented there and assists the Deputy Commissioner, who is *ex-officio* District Registrar, in supervising the work of the Sub-Registrars at the outlying offices. In 1908 the total number of registrations was 12,670. On the introduction of the Chota Nagpur Tenancy Act of 1908, the number of registrations fell to 8,491 in 1910 and 7,247 in 1911; the reason for this was that the Act prohibited the sale of raiyati holdings and the provision of the Act permitting mortgage under certain conditions for a term of years was not understood by the inhabitants. Since 1911 mortgages have become more common and the raiyats circumvent the provisions of the Act by surrendering, their holdings in collusion with their landlords as an indirect way of selling them.

Administration of Justice. Criminal Justice.

The Judicial Commissioner of Chota Nagpur, whose headquarters are at Ranchi, is Sessions Judge for the district as well for the districts of Palamau and Hazaribagh. The Deputy Commissioner had powers under the Criminal Procedure Code to try all cases not punishable with death, but these powers have now been withdrawn. Of the Deputy Magistrates stationed at headquarters four are usually vested with the powers of a first-class Magistrate and the remainder with the powers of a second or third-class Magistrate. The Subdivisional Officers also have first-class powers while the Sub-Deputy Collectors are vested with second-class powers. There are benches of Honorary Magistrates at Ranchi and at Lohardaga which dispose of unimportant cases under

the Municipal by-laws and the Police Act, and two Honorary Magistrates at Khunti, one of whom has the powers of a Magistrate of the second-class.

The Judicial Commissioner is the chief Civil Court of the district. He occasionally tries original suits but is occupied mainly with civil appeals. The Subordinate Judge at Ranchi deals with original suits valued at over Rs. 1,000 and hears appeals from the decisions of Munsifs. He also exercises jurisdiction in the districts of Palamau and Hazaribagh. A Munsif is also stationed at Ilanahi while the Subdivisional Officers of Khunti, Gumla and Simdega exercise the powers of a Munsif. Suits under the Chota Nagpur Tenancy Act are tried by the Subdivisional Officers or by Deputy Collectors.

For police purposes the district is divided into 18 thanas and 10 outposts. The latter, which have been found to facilitate the investigation of crime, were, in 1905, declared to be police stations within the meaning of the Criminal Procedure Code. They are not thanas, but for the sake of convenience were treated as thana units for the purposes of the settlement record and also for census purposes.

Recently three new police-stations have been formed in thanas Kalebira, Kochedega and Kurdeg, to facilitate the investigation and prevention of crime and to improve the general administration, as it had been found that it was not possible to control these large areas from one centre. The new police-stations are at Jaldega in thana Kolebin, Thithlitangar in thana Kochedega, and Eolba in thana Kurdeg.

The sanctioned strength of the regular police force in 1915, was one Superintendent, eight Inspectors, 50 Sub-Inspectors, one Sergeant, 71 Head-Constables and 495 Constables, representing one police office to every 11.1 square mile and to every 2,114 persons. To assist the Superintendent, an Assistant or Deputy Superintendent is usually posted to the district. In addition to the civil police, a Gurkha Company of Military police is stationed at Doranda and consists of two Subadars and Jamadars, twelve Havildars and Naiks, and 97 Sepoys.

The rural police force, intended for watch and ward duties in the villages, consists of 21-57 Chaukidars appointed under the Chota Nagpur Rural Police Act (Act 1), Bihar and Orissa, of

101k The total cost of the rural police amounts to Rs. 91,66-7 and is realized from the inhabitants of the villages. The tax is collected by thirty Tahsildarj appointed by the Deputy Commis-siour. The Chaukidars are usually Ghasi Ahir or Lohra by caste, and occasion illy Mundiis, Oraons or low caste Muhamma-dans are employed; their pay varies from Its. 0 to IIs. 4 a month.

OliJil'.wVs and
(JlulUvuuii cei.°.

The history of the police system in the early days of British administration has already been given in Chapter II. The system of zamindari police proved a failure, and after the passing of the Police Act (Act V of 1801), an organized system of police, paid for and managed by Government, was introduced. The Raja was thus relieved of a considerable burden, and, though by the terms of his covenant with the British Government, he was bound to make provision for the protection of life and property within his territory, it appears that he was only required to make a small contribution for the upkeep of the new police, and a *g'ul:od'i* cess was realized from proprietors and holders of tenures which were subject to a condition, express or implied, of protecting lines of roads or passes. The realization of this cess was legalized by the Chota Nagpur Rural Police Act [Act V (u. c.) of 1857], which also empowered the Deputy Commissioner to fix the number of, and appoint, road patrols or *ghalwdU* for the protection of such roads and passes. The duties of the *ghatwah* differ from those of the village chaukidars in, that they are exercised not within any village but within any area roughly determined by immemorial custom as a *glial*; their chief duties are to patrol the *ghat*. There are in all 70 *ghdlwals*, ten of whom receive a salary of Its. 5 a month and the remainder Rs. 0-3. The cess is collected by the Chaukidari Tahsildars and the annual demand is Its. 4,061. The *ghatwah* fund is administered by the Superintendent of Police, subject to the control of the Deputy Commissioner, and is applied in the first instance to meeting the pay of the *ghatwah* and the office establishment, and also for the construction and repairs of the *ghatwah* bungalows, which have been constructed for the convenience of touring officers on all the principal roads of the district.

Criuiu.

In the early days of British administration Chota Nagpur had an unenviable notoriety as a criminal district and was described by the Coik*clor of Chatra writing in 17W^u as a

receptacle for murderers, thieves and vagabonds and disturbers of the public peace/' The establishment of the South-West Frontier Agency in 1831, and of the State constabulary in 1833, caused some improvement in the criminal administration of the district, but apart from crime which was the direct result of the strife between the landlords and tenants, murders, daktaitis, and ^ im'lav crimes of violence were common, at least in the outlying* parganas of the district, till the beginning of the present century, and it was not till the opening of subdivisions at Gumli and Khunti that there was any marked improvement in the administration of criminal justice or in the prevention and dejection of crime. The wild nature of the country gave exceptional facilities for the commission of daktaitis and highway robberies and the escape of the culprits, as well as for the concealment of murders. Mr. Reid, who was the first Subdivisional Officer at Gumla, thus describes the condition of the west of the district • — ' There were parts of the area, notably the more remote parts of Kurda, eg, Kochhedga and Kolcbirfi than elsewhere, where the system of British administration could hardly be said to be in force. Murder cases and other very serious offences were usually brought before the courts, but offences of lesser magnitude went unpunished. Even murders were frequently committed and I know of one case at least, in which a zamindar was reported to have committed as many as ten and yet had escaped conviction. The control over the police was so ineffective that they were the real rulers of the country and before any reform could be effected, it was found necessary to prosecute or dismiss many of them. The Chaukidari force was equally corrupt. During the first year after the foundation of the subdivision, the convictions of the chaukidars, who were the supposed guardians of the peace, for serious offences, such as daktaiti, robbery, theft and trespass, were numerous, the percentage being nearly as high as that of any other class of the community. It was therefore necessary to discharge or dismiss large numbers of the worst of them who usually belonged to the Ghansi and Mahali caste." A recent outbreak of daktaiti in the south-west of the district committed by a branch of the Mundas, known as the Erangi Kols, showed the necessity of exercising an even closer control over these outlying tracts and led to the decision to form a new subdivision at Simdega. The Eranga Kols, though a lot

a criminal tribe, were no doubt encouraged by the facility with which petty crimes escaped notice to commit crimes of a more serious nature and trusted to make good their escape to the jungles of the neighbouring Feudatory States. Generally speaking, the aboriginals of the Ranchi district are not criminal, and the Mundas, Oraons and Kharias are justly proud of their respectability. Before the Settlement operations put a stop to agrarian disputes, cases of trespass and paddy-cutting, often accompanied by violence, were common, but such crimes were committed in defence of real or imaginary rights, and one cannot but feel sympathy with the aboriginal who, failing to obtain any redress in the Courts, took the law into his own hand and reaped the crops of his ancestral holding of which he had, often unjustly, been dispossessed by the zamindar. Cases of murder are still common, but the majority of them are pathetic rather than revolting. In a sudden drunken quarrel the quick-tempered aboriginal uses the axe, which he invariably carries with more violence than discretion. He confesses his crime and is quite ready to undergo the punishment. A more serious class of case is the murder of suspected witches or wizards. Sometimes a whole village combine to beat from their boundaries the old woman who is pointed out by the *sokha* or witch doctor as the cause of disease among men or cattle, and such cases are often never reported to the police, or, if reported, no evidence is forthcoming against the guilty person. In other cases a man in a frenzy of grief at the loss of his child or wife or cattle, considers that the only way to save himself from further trouble is to destroy the person or persons who have cast the evil eye upon him. The tribes most addicted to theft, petty burglaries, and robberies are the Ghasis, Mahlis, and Domras. Cattle-theft is common, and often the thieves themselves or the receivers of the stolen property are detected by the owners of the cattle who visit market after market in their search for the missing property. Cattle-poisoning is also not uncommon and is committed by Chamars, Lohias or Ghasis for the sake of the hides. A method frequently adopted is to shoot the animal with a bamboo-headed arrow, such as is commonly used by graziers for driving cattle, into which has been fixed a poisonous berry, hardened to a sharp point. A small puncture is made in the skin, but the

poison rapidly spreads through the veins. The crime is difficult to detect and often the villagers themselves attribute the deaths to the work of a *bhut* and do not realize that they are caused by human hands.

CHAPTER XIII.

LOCAL SELF-GOVERNMENT.

The District
Board.

Outside the two municipal areas of Ranchi and Lohardaga the administration of local affairs, such as the maintenance of **roads**, bridges, and roadside rest-houses, except those maintained by the Public Works Department, the management of pounds, the establishment and maintenance of schools, either wholly or by means of grants-in-aid, the provision of medical and veterinary relief, and the control of village sanitation, rests with the District Board. There are no local Boards. The District Board was constituted in 1900 under Act I I I (B. C.) of 1885 to take the place of the Road Cess Committee, which up to that time had looked after the communications of the district.

The Board consists of nine members, appointed *ex-officio*, including the Deputy Commissioner as Chairman and nine members nominated by Government. The district is too backward for an elective system and this system of nomination secures the appointment of persons representative of all interests and well acquainted with the needs of the district. Of the nominated members, two are tea-planter's and one is a lawyer; the landed interest is represented by the Manager of the Chota Nagpur Estate, the Manager of the Encumbered Estates and a landholder, while the heads of the Christian Missions form a most useful element on the Board.

Income.

The income of the District Board in the first year of its existence was Rs. 93,872, of which Rs. 47,679 were derived from Road-Cess, and during the decade 1901-2 to 1910-11 the average income was Rs. 1,36,373. In 1912-13 the income was Rs. 1,81,472, of which Rs. 55,974 were derived for Road-Cess. In [1914.-15.](#) income rose to Re. 2,85,769, owing to the

surrender to the Board of the Public Works Cess (Rs. 39,818) and to special grants received from Government for education and for the improvement of roads and communications. Of the minor items of revenue, receipts from pounds are the largest and amounted to over Rs. 4,000 while about Rs. 1,300 are derived from school fees and Rs. 2,000 from veterinary receipts. The incidence of taxation is very low and amounts only to ten pias per head of population.

The average expenditure during the decade 1901-2 to 1910-11 amounted to Rs. 1,33,750. In 1912-13 it amounted to Rs. 1,37,819, of which Rs. 77,211 were spent on civil works, including Rs. 58,007 on the extension and maintenance of roads. In 1914-15 the total expenditure rose to Rs. 3,10,588, that on Civil Works to Rs. 2,29,511, over Rs. 1,51,000 being spent on roads. Special grants received from Government were devoted to the improvement of the road from Lohardaga to the plateau of Netarhat in Pakur via Ghaghria and Bishunpur. Apart from the desirability of connecting Ranchi by a good road to this potential hill station, the road from Lohardaga, to Ghaghria, and Bishunpur carries traffic from the western part of the district to the railway and has become of increasing importance since the extension of the Bengal-Nagpur Railway to Lohardaga was opened.

Next to Civil Works, Education constitutes the heaviest charge on the resources of the Board; the amount expended on it in 1912-13 was Rs. 39,157, Rs. 30,227 being given as grants-in-aid to primary schools. In 1914-15 the expenditure under this head rose to Rs. 61,885, including Rs. 4,703 for aided schools. The increased expenditure was mainly due to a grant of Rs. 15,000 received from Government for raising the stipends of Gurus in primary schools. Seven middle schools are maintained by the Board, at Gumlia, Khunti, Jaria, Thakurgaon, Palkot, Silli and Tamar, and grants-in-aid are made to two middle schools (at Bundu and Murhu), to 57 upper primary schools, and 719 lower primary schools. Large grants are also given to the three Missions for the maintenance of primary schools, the S. P. G. Mission receiving Rs. 8,420, the Lutheran Mission Rs. 4,860 and the Roman Catholic Mission Rs. 1,663,

The Board in 1914-15 spent Rs. 9,329 on medical relief, maintaining five dispensaries; at Gumla, Khunti, Silli, Chainpur, and Bundu, giving contributions to the Government hospitals at Ranchi and Lohardaga and grants to the hospitals of the S. P. Gr. Mission at Itki and Murhu. The question of village sanitation also receives attention and, though rapid progress cannot be made owing to the limited resources of the Board, steps are taken to improve the water-supply by the construction of wells in the larger villages and bazars and by cleansing private wells and tanks. Since 1912 a sanitary inspector has been employed to supervise this work.

A veterinary dispensary has been opened at Ranchi, with a shoeing forge attached to it, and a veterinary assistant and a farrier have been entertained since 1902. There are also two itinerant veterinary assistants, in charge of the Gumla and Khunti subdivisions. Rinderpest and haemorrhagic septicaemia cause great mortality among cattle in the district, and the duty of these officers is to instruct the inhabitants in preventive measures and to persuade them to have their cattle inoculated in the event of outbreaks of infectious diseases.

Municipalities.

There are only two Municipalities in the district. The Ranchi Municipality, which is the largest in Chota Nagpur, was constituted in 1869, and the Lohardaga Municipality in 1888. Municipal administration is still in an elementary stage but there are hopeful signs of a more corporate activity. In the case of a petty rural Municipality like Lohardaga it is no easy matter to instil life and vigour into the proceedings of the Commissioners. An account of both towns will be found in the Gazetteer.

Ranchi.

Ranchi has a Municipal Board of nineteen Commissioners, including the Chairman. Of these three, the Deputy Commissioner, the Civil Surgeon, and the District Superintendent of Police are members *ex-officio*, twelve are elected triennially by the rate-payers, and four are nominated by Government. Thirteen members are Indians, ten being Hindus, two Muhammadans, and one a Christian, and of these all are lawyers, with the exception of a schoolmaster, a doctor, and a retired Government officer.

The Municipal area is about 6 square miles, but the Commissioners are taking steps to extend the boundaries, so as to be in a

position to control the future development of the town and to include the suburb which is rapidly growing" to the north-east of the town by Morabadi hill. The population of the town according to the last census was 33,069, but since Hunchi has become the temporary headquarters of Government, has risen considerably and is now probably not far short of 88,000. Not only have a large number of Government officers taken up their residence within municipal limits but the Increased trade and prosperity of the town has caused a corresponding increase in [population. The number of rat?-payers in 1914-1915 was 4,984, or 15.1 per cent, of the population and the incidence of taxation per 'head was Re. 1-8-5. The average annual income of the Municipality during the decade ending 1901-2 was Rs. 10,955 and the expenditure Its. 20,998 ; during the following decade they were Rs. 55,667 and Its. 49,157, respectively. In the three succeeding years the income has shown a marked increase and rose to Rs. 1,02,726 in 1912-13, Rs. 1,01,709 in 1913-14, and Its. 1,21,201 in 1911-15. The chief source of income, apart from grants and loans from Government, is a tax on houses and arable lands, assessed at 74 per cent, on their annual value, which in 1914-15 brought in Rs. 25,004, while a conservancy tax levied on a sliding scale on the annual value of holdings brought in Rs. 21,300 and the fees from markets and slaughter-houses Rs. 13,155. During the past years the Municipality has received liberal assistance from Government, the grants amounting to Rs. 43,905 in the year 1912-13, to Rs. 37,681 in 1913-14, and to Rs. 51,271 in 1914-15. The expenditure in 1914-15 amounted to Rs. 1,20,581, of this amount £4.7 per cent, was spent on conservancy, 29.2 per cent, on the maintenance of roads, and 16.4 per cent, on medical relief. About 100 miles of roads are maintained by the Municipality, of which 15 miles are metalled, 60 miles gravelled, and the remainder unmetalled.

Ranchi, from its position as the headquarters of the division and its reputation as a health resort, has always been of considerable importance, and its importance has been enhanced by the temporary establishment of the seat of Government. The assistance given by Government has enabled the Commissioners to carry out many much needed reforms. The staff has been increased and the conservancy arrangements, which were formerly

inadequate, have been improved with the aid of the special grant! given in 1912-13 and subsequent years. The roads have received more attention and the lighting of the streets is much better than it was a few years ago. A daily market, to supply the needs of the well-to-do inhabitants, has been instituted, the cost of the building being met by a loan of Rs. 15,000. Though the last few years show a record of steady progress, much remains to be done, but the Municipality, like others in the province, is hampered by lack of funds from taking in hand any large projects. A drainage scheme has been under consideration for some time past, but without liberal assistance from Government the Municipality cannot hope to meet the cost of over two lakhs of rupees. The natural drainage of the town is good, and it is only in the more congested portions that a system of artificial drainage is needed. An even more ambitious scheme is the supply of good drinking water, either by damming the Subarnarckha or Potpoto rivers or by constructing a reservoir in the highlands to the west of the town. But this scheme involves an expenditure of more than seven lakhs of rupees, and it will be many years before funds are available for carrying it into effect.

Lohardaga.

The Lohardaga Municipality is administered by a Board, consisting of ten members nominated by Government. The area included in the Municipality is only 2*5 square miles and the rate-payers number 947, or 13*9 per cent, of the total population. The total income in 1914-15 was Rs. 6,497. This income is chiefly derived from a tax on persons, levied at one per cent, on the income of the assesses, and in 1914-15 Rs. 2,613 was obtained from this source. Other items of revenue are rent of pounds (Rs. 415), and rent of sarais (Rs. 252). The incidence of rates and taxes, which is 7½ annas per head of population, is the lowest in Chota Nagpur. In 1914-15 Rs. 1,080 were spent on conservation, Rs. 1,195 on roads, these being the two chief items of expenditure, apart from the construction of a hospital with the aid of a grant from Government. The Board maintains one Upper Primary School for boys and one Lower Primary School for girls and grants are given to two Lower Primary Schools for boys and to a local *mi Mah.*

CHAPTER XIV.

EDUCATION.

The progress of education in Ranchi district during the last forty years has been remarkable and the credit for it must be given to thy Christian Missions. At the time of the British occupation, and during the sixty years that intervened between that and the Kol insurrection, there were hardly any literate persons in the district. After the establishment of the Agency, in 1834, a school was founded at Ranchi, but even in 1857 it was still the only Government institution in the district and contained only 67 pupils. During the next decade some progress was made, but in 1871-2 there were only 22 schools in the district (including Palamau), with 986 pupils, and a few indigenous *pathshah* and *maktabs*. From 1871 to 1881 progress was more rapid and was due largely to the expansion of the Lutheran Mission during this period, and partly to Sir George Campbell's scheme, introduced in 1872, under which *zaildars* could be given to schools under private management. The effect of this scheme was at once apparent, and in 1872-3 there were 178 Government and aided schools, with 4,553 pupils, and 67 unaided schools, attended by 580 pupils. Since that date there has been a steady increase in the number of schools. Between 1898 and 1902 the number of schools rose from 492 to 796, and the number of pupils from 12,561 to 20,603. In 1915 there were over 1,300 schools and nearly 40,000 pupils, the number of boys under instruction being 81,633 or 34 per cent, of the male population of school-going age. With the increase in the number of schools and pupils, there has been a corresponding increase in the number of literate persons, in 1881 only 30 miles in every 1,000 were literate and in 1891 only 36, but during the last

Progress of
Education.

twenty years, in which the number of Christians has risen by over 100,000, the number of literate males has risen to 57 per mille,

In spite of this marked progress, Ranchi is still more backward in education than other districts of the province, except Palamau, Angul and Singhbhum. The conditions of the district are such as to render the diffusion of education difficult. The villages are few and far between, the inhabitants are poor and indifferent to the benefits of education, and it is only in those parts in which there is a large proportion of Christians in the population that the number of literates is at all large. Among the aborigines, who still adhere to their animistic religion, only 4,385 persons were recorded as literate in 1911 out of a total population of 107,820, or 13 per mille of the male and 2 per mille of the female population, but out of the Christian population of 177,473, 10,430 were literate, or 93 per mille among* men and 25 per mille among women. The progress of education among the Christian inhabitants of the district has had the effect of stirring up the Hindus and Muhammadans to improve their condition. Among Hindus 83, and among the Muhammadans 146 per mille of the men are literate, a higher proportion than is found in the district of North Bihar.

Secondary
Education.

There is no college in the district, but there are four flourishing High English Schools, with more than 1,500 boys on their rolls. The Ranchi Zila School, maintained by Government, is under the charge of a European Head-master of the Indian Educational Service, and is rapidly growing in size and popularity. New school buildings, including hostels for the various classes of pupils, have recently been constructed on a site in the compound of the house formerly occupied by the Commissioner of the Division. The other three High Schools are maintained by the three Missions, who are assisted by annual grants from Government and have also received recently special grants to enable them to erect new school buildings and boarding-houses. They are the Lutheran Mission School, St. Paul's High School maintained by the S. P. G. Mission and St. John's High School maintained by the Roman Catholic Mission.

There are thirteen Middle English Schools, of which three (at Gumla, Khunti, and Jaria) are maintained, and one (at

Bundu), is aided, by the District Board!; one is aided by the Ranchi Municipality; and five are aided by Government. Three of the latter, as well as three which are unaided, are under the management of one or other of the Missions.

There are five Middle Vernacular Schools in the district, of which one is (attached to the Ranchi Training School and is maintained by Government, and the remainder are maintained and managed by the District Board. The Missions have no Middle Vernacular Schools. The schools, which are but little superior to primary schools, are declining in popularity, as parents of all classes prefer an English education for the children.

Primary
Education.

Primary Schools are the principal agency for diffusing education among the mass of the population, and the rapid strides which education is making may be judged by the fact that during the past seven years the number of primary schools has risen from 788 to 1,281, and the number of pupils from 18,256 to 34,289. Upper Primary Schools generally have satisfactory accommodation, but the Lower Primary school is usually found in a wretched hut, or in the verandah of the house of the leading villager.

At Ranchi there is a first-grade training school for vernacular teachers in Secondary Schools, with 60 pupils on its rolls. The school is maintained by Government, and is accommodated in the buildings formerly occupied by the Zia School. There are four schools for the training of teachers in Primary Schools with about 60 pupils, one of which prepares teachers to teach up to the Upper Primary stage and the remainder up to the Lower Primary stage. Two of these were formerly reserved for Mundas and Oraons but, owing to the inferior qualifications both of the pupils and the teachers did not prove a success. They have now been thrown open to all castes, and aboriginal teachers, both Christian and non-Christian, are trained in the schools which have for some years been efficiently maintained by the three Missions. The Missions receive a grant-in-aid from Government, on condition that 24 gurus are trained each year, 12 of whom are nominated by the Deputy Inspector of Schools with a view to their subsequent employment in Government or Board Schools. The S. P. G. Mission and the Lutheran Mission each maintain a training school for mistresses. The schools contain about 30 pupils and are

Training
Schools.

aided from Provincial funds. The Roman Catholic Mission also has a female Training School on a smaller scale which is at present unaided.

Technical and
Industrial
Schools.

The Ranchi Industrial School was started with the balance* of the assets of the Chutia Fair fund, the object being to give a training in handicrafts to aboriginal youths. It is now maintained by Government, and has been enlarged by the opening of classes for sub-overseers and for motor mechanics. In 1915 there were 181 students in the sub-overseer classes, 11 in the motor mechanics class, and 87 pupils in the artisan classes. A hostel is attached to the school, and considerable improvement has been made during the last few years in the plant and machinery. In an Industrial School at Buudu, aided by the District Board, blacksmiths' and carpenters' work used to be taught to some twenty boys, but the school has not proved a success and has now been closed. A more promising school has lately been started by the S. P. G. Mission at Murhu. The Laca Schools maintained by the three Missions, and the Blind School maintained by the Anglican Mission are described in the chapter on Missions.

Since the influx of Secretariat clerks into Ranchi, a commercial school has been opened, at which candidates for employment under Government can get instruction in Typewriting and Shorthand. Only 17 pupils were under instruction in 1915.

female
Education.

Female Education in Ranchi has made greater progress than in many districts of the province, as the Missions maintain a large number of schools, many of which are efficiently managed by Europeans. The S. P. G. Mission maintains a Middle English School for girls at Ranchi, which has 16 girls in the secondary classes and 271 girls in the primary classes. The school receives a monthly grant of Rs. 60 from provincial revenues, and Rs. 40 for the Kindergarten school. There are in all 85 primary schools for girls, with 3,411 pupils on their rolls, the majority of which are privately managed, but receive aid from public funds. Of these 42 are under the management of the Missions. The success of the Missionaries in spreading education among the women and girls belonging to their congregations is shown by the fact that 25 per mille of the female Christian population is literate, whereas among the Hindus, Muhammadans, and Animists, the proportions are only 5, 41, and 2, respectively,

besides these schools there are 37 *Madrassas* and *Mnklabs*, \$8 of which are aided, for the special education of Muham-
 madans. The principle is the Seraj-ul-Islam Madrassa at Ranchi, recognized as an Urdu Upper Primary School. There is also a Sanskrit *Toi* at Ranchi, which is aided by Government and the Municipality.

Spoofit\
 Schoos,

TIMJ total expenditure on education in the year 1911-15, includ-
 ing inspection and miscellaneous charges, was Rs. 4,60,912, of
 which Rs. 1,0?,973 were met from Provincial fund?, Rs. 67,848
 from District Board fumls, Rs. 5,690 from Municipal funds,
 and Rs. 2,78,385 from fees and private sources.

Expenditure.

The Inspector of Schools in the Chota Nagpur Division has
 his headquarters at Ranchi, but the work of inspecting and
 •superintending the schools in the district mainly falls on the
 Deputy Inspector, assisted by eight Sub-Inspectors, two Assistant
 Sub-Inspectors and two inspecting P.mdits.

Inspection.

The only newspapers in the district arc the *Char J and/iu*
 which is published by the Lutheran Mission and the *Bdnclii*
Church Messenger published by the English Mission. Both
 these papers deal principally with'topics of missionary interest.

Newspaper*.

CHAPTER XV-

MISSIONS.

Progress of
Christianity.

The rise and progress of Christianity among the aboriginals of the district is an outstanding feature of the history of the last half century. Work amongst aboriginals has always been a favourite field for missionary enterprise, and in Ranchi the conditions were exceptionally favourable. The population was backward, uncivilized, and illiterate; agrarian strife was rife, and the spread of Christianity has gone hand in hand with the efforts of the aboriginals to resist the oppression of the landlords and to assert, and secure recognition for, their claims to the lands on which they were the first settlers. In the struggle against the landlords it was the Missionary who could give the raiyat the greatest assistance.

A well-known Roman Catholic Missionary Writes as [follows regarding inducements to conversion :—^{et} As a general rule religious motives are out of the question. They want protection against zamindari and police extortions and assistance in the endless litigation forced on them. by zamindars. As a consequence—

- (a) most of the converts came over (after *panchayat*s) in whole villages or in groups of villages ;
- (b) a certain number of isolated families came over, either for help against zamindars or police extortion, or against the rest of their co-villagers who persecuted them because they were pointed out by the *SoMai* as wizards or witches ;
- (c) Personally I know of some cases where individuals came over from religious motives. But these cases are rare."^{*}

* «« Census of India, 1901", Volume I, Part J, page 188.

In numbers the Christians have increased from 1,227 in 1860 to 11,108 in 1868, 36,265 in 1881, and 75,993, 124,958 and 177,473 at the subsequent censuses; but apart from this remarkable increase in the number of converts the spread of Christianity has exercised a profound influence on the lives, customs and habits of thought of the whole population, particularly in developing a manly independence of character. To the Christian Missionaries must be given the credit for freeing the cultivator from the oppression of the landlord; they have now taken up the work of freeing him from the clutches of the money-lender, and the spread of the Co-operative movement among the Christian converts promises to effect an economic revolution, in the district.

Mission work in Chota Nagpur owes its origin to Johannes Oossner, a scholarly Bavarian priest, who, on being excommunicated from the Church of Rome on account of his liberal tendencies, joined the Evangelical Lutheran Church and devoted the latter part of his life to founding Missions in all quarters of the globe. In 1844 he sent out four young missionaries, E. Sehatz, I. Batsch, A. Brandt and H. Janke, to Calcutta with no definite instructions as to the region in which they should take up their work. While waiting in Calcutta they were attracted by the appearance of some Kols from the Ranchi plateau and, after making further enquiries, decided to start work in this district. Like other pioneers of mission work, their first efforts met with little success. The Kols received their preaching with animosity and even stoned them from their villages, and for five years they continued preaching without making a single convert. At last, in 1850, four Oraons came to the Mission House and asked to see the man "Jesus" of whom they had read in a tract. No explanation of the missionaries would satisfy them that Jesus was not a living person, and they left the house vociferating and abusing the missionaries. Some time later, they returned, professed their readiness to join the Church, and thus became the first converts of the mission. During the next few years the number of converts increased rapidly, so that by 1857 there were no less than seven hundred baptised Christians. Soon after their arrival the German Pastors had begun the erection of a church in Ranchi and, labouring largely with their own hands, completed in 1855 Christ Church, the first Christian Church in Chota Nagpur.

Foundation?
of Goswami's
Mission.

Mutiny of
1857.

The Mutiny of the Ramgarh Battalion in July 1857 seemed to shatter the hopes of spreading Christianity. The missionaries themselves were compelled to flee to Calcutta, the converts and enquirers were scattered among the villages and exposed to the attacks not only of the mutineers but also of the zamindars who, even before the outbreak, had endeavoured to stop the spread of the movement. A wholesale spoliation of the property of the Christians occurred; many died of starvation in the jungles, and some were only saved by their non-Christian neighbours. The missionaries, however, took the first opportunity of returning to Ranchi and arrived with the troops in October 1857 to find their bungalows looted and damaged, the Christian village of Prabhusharan levelled to the ground, the windows of the Church broken, the organ destroyed, and the bells removed.

Progress,
1857—1867.

But the Mutiny only caused a temporary set-back to the progress of Mission work, and in the next ten years a remarkable advance was made. At the time of the Mutiny the number of converts was only a little over seven hundred. At the end of 1860 it had risen to fourteen hundred, and seven years later there were no less than ten thousand converts. There was at this time, according to Colonel Dalton, a widespread feeling among the Kols that it was their destiny to become Christians. Enquirers no longer came by twos or threes, but whole families, and in some cases whole villages, applied eagerly for baptism. On one day in November 1861 no less than six hundred men, women and children presented themselves. This rapid increase in numbers rendered the work of organization imperative. The small body of missionaries at Ranchi could obviously not keep in touch with the large body of Native Christians, living, as some of them did in villages fifty or sixty miles distant. Elders were therefore appointed in each village, or group of villages, in which there were a large number of converts. The elder received no salary but was taught to regard his position as one of great honour, and his duties consisted in assembling the converts for Sunday service and instructing them in the Bible and Catechism. In addition to these stationary elders there was a body of catechists constantly going backwards and forwards for purposes of instruction and exhortation.

During this period of progress the Mission was sadly hampered by lack of funds, and branches which had been opened at Lohardaga, Gobindpur, and elsewhere, had to be abandoned. The Mission was no longer under the fostering care of Pastor Gossner, but was supported and managed by the central committee, or Curatorium, of the Evangelical Mission Society of Berlin, founded shortly before Gossner's death in 1858. An appeal made by Bishop Cotton, the Metropolitan of India, who visited Ranohi in 1864 and was much impressed with the work of the Mission, had little effect in stirring up to the central society in Germany to give the financial assistance needed but resulted in some funds being collected in Calcutta.

A few years later the Curatorium, in response to an urgent appeal for more men, sent out several younger men who had educational qualifications at the Universities denied to the older missionaries. Their arrival in 1868 led to a split in the Lutheran Mission and to the founding of the Anglican Mission in Ranchi. Shortly after their arrival the *young* missionaries sent letters to Berlin in which grave insinuations were made against the older missionaries, charges of irregularity in their accounts, of neglect of Mission duties, even of misappropriation of Mission funds. So serious were these charges that the Curatorium sent out their Secretary, the Rev. Mr. Ansorge, to enquire into them. A conference was held at Ranchi in November 1868 in which two leading Calcutta merchants, one an Englishman and the other a German, were present as assessors. The assessors found the charges "frivolous and unfounded" and sympathized entirely with the older missionaries, but Mr. Ansorge's sympathies were with the younger men. Under the authority given him by the Curatorium, he endeavoured to create a "new organization" which practically deprived the elder missionaries of the position they had held for twenty-four years and placed them as a minority in the hands of the younger men, who had brought such serious and, in their opinion, unproved charges against them. Rather than join this constitution, the older missionaries withdrew and sent an appeal to the Bishop of Calcutta (Bishop Milman) for assistance. For some time Bishop Milman declined to interfere, but when all hope that the dispute might be settled from within vanished on receipt of a letter from the Curatorium upholding Mr.

Division of
the Lutheran
Mission.

Ansorge's decision, dismissing the missionaries and denouncing them as traitors and seceders, he decided to visit the Mission and endeavour to restore peace and harmony. On his arrival in Ranchi over six thousand converts came to him with a petition to be received into the English Church, and were supported by the European inhabitants of the town. The Bishop after he had obtained a promise of support from the Calcutta-Diocesan Committee of the Society for the Propagation of the Gospel, decided to accede to their request, and in April 1869 ordained into the English Church the German pastors, F. Batsch and H. Batsch and F. Bohn, and a Rajput Catechist, Wilhelm Luther Daud Singh, and admitted by confirmation a large and representative body of native converts.

From that time the Anglican and the Lutheran Missions have continued working side by side. "Such a division," says the Report of the Anglican Mission for 1869-70, "necessarily involved, especially at first, much that is to be regretted, but already we see with thankfulness that very much good is resulting from what some have imagined to be an unmixed evil." The good that resulted from the division is exemplified by the history of the next forty years. Both Missions have made great progress and there has been keen but generous rivalry between the members, of the two churches.

The Lutheran
Minion,
Progress,
1870-1880.

Of the two, the Lutheran Mission has throughout this period been better staffed in respect of numbers and has made the greater progress. In 1872 the working staff of the Mission consisted of six ordained, and seven lay, European missionaries, two native teachers, 50 catechists, 25 teachers, and 195 *pracharafo*, or village elders while the total number of Christians belonging to the Mission was 16,742. The congregation was soon found to be too numerous and too scattered for effective supervision from Ranchi. Accordingly out-stations were added at Burju (1869), Gobindpur (1870), Lohardaga and Takarma (1873). Burju, or Patrasburj as it was first called, is in the centre of the Munda country and was founded by a Russian nobleman, who made over 3,000 roubles for the purpose, on condition that the new station should be called after St. Petersburg. Lohardaga was conveniently situated for spreading the work in the north-west of the district, and Takarma, in the south of Basia thana, is at the centre where the three tribes of Munda, Oraon and Kharas meet and was therefore particularly suited

for spreading the work in the south and south-west of the district. The educational work was also well organized; at the headquarters in Ranchi a theological seminary or training class for pastors and teachers was established in 1867, and by 1873 contained thirteen, pupils who received instruction in sacred and profane subjects. A boarding school for boys contained 110 pupils, and that for girls 50 pupils. The efficiency of the teaching may be estimated from the fact that three European missionaries assisted by two *pandits* and six native teachers devoted their whole time to the management of the seminary and the school.

During the eighties two causes contributed to make the development of the Mission less rapid, The nationalist Sardars, whose exaggerated claims were discountenanced by the missionaries, set up a bitter opposition and endeavoured to seduce the converts and enquirers from their allegiance. During this decade also the Roman Catholic Mission was established in the district and carried out the work of proselytization with characteristic energy and enthusiasm. The new Mission, which devoted as much attention to the temporal as to the spiritual welfare of their converts, not only won over many who would otherwise have joined the Lutheran Church but also many members of that Church, but the great campaign of Rev. Father Lievens, S. J., among the Oraons (in 1893), paved the way for a marked expansion of Lutheran missionary work, especially in the west of the district, during the closing years of the 19th and the opening years of the 20th century. New stations were opened at Chainpur, in Barwe, in 1802, at Khutitoli, in Biru, and at Cumla in 1805, at Kinkel in Kurdeg thana in 1899, at Tamar in 1901 and at Koronio in 1903. Since that date the Mission has endeavoured to spread its work among the inhabitants of Jashpur State and though not permitted to build churches or chapels within the State has established stations at Kondra and Kinkel on its borders and has won over a large number of converts. In 1880 the Mission had 31,253 Christians, with a staff of seventeen missionaries seven ordained native pastors and 111 catechists. By 1890 the number of Christians in the division had risen to over 35,000; by 1901 the number had nearly doubled, and at the census of 1911 over 75,000 persons in the district of Ranchi alone were recorded as members of the Lutheran Church. This figure includes a certain number of persons not admitted by the missionaries

themselves to belong to their church, and more accurate statistics compiled by the Mission for the year 1913 show that in that year there were 96,543 Christians, of whom rather more than 73,000 were attached to churches in the Ranchi district. The European staff consisted of twenty-one ordained missionaries, five unordained missionaries, and three deaconesses, and the Indian staff of 31 pastors and 322 catechists. Of the Christians over 37,000 are Mundas, over 30,000 Oraons and over 6,000 Kharias.

The outbreak of war between England and Germany in 1914 rendered it necessary for Government to take measures against all hostile aliens, including those engaged on missionary work. Of the missionaries in Ranchi district, those of military age were interned, while the older men and women and children were repatriated to Germany. In spite of the removal of the missionaries, the Mission, thanks to its excellent organization, still continues its work, the pastoral work being left entirely to the Indian pastors, while the educational work is supervised by members of the Anglican Mission.

fchools.

Of the schools the most important is that at Ranchi, which originally taught up to the Primary Standard, was raised to the Middle Vernacular Standard in 1854, and to the Matriculation Standard in 1895. The substantial and spacious building in which the school is held was built forty-three years ago, a solid testimony to the wise forethought of those pioneers of education. The majority of the pupils, who number over 300, are boarders*, and anew boarding-house has been constructed with the assistance of a grant from Government. The school is very efficiently managed, and the late Mr. Cunningham, Inspector of Schools in the Chota Nagpur Division, wrote of it a few years ago :- "In every really essential respect I am satisfied that the school may serve as an excellent 'model' school to which others may with advantage aspire. I am impressed with the school as a masterpiece of educational organization and only those who have attempted such organization in India can appreciate what that means/' Apart from the High School and the Girls' School at Ranchi, there are 32 Primary boarding schools at the out-stations and native pastorates, with 2,400 pupils of both sexes, and 223 village schools with nearly 4,000 pupils, of whom 900 are non-Christians.

Medical work has also not been neglected. There is a dispensary at Ranchi, and at Lohardaga a small Leper Asylum and Home for Incurables.

Hospitals.

An account of the Lutheran Mission would be incomplete without some mention of Rev. Dr. Nottrott, to whose indefatigable exertions and wise guidance the Mission largely owes its success among the tribes of Chota Nagpur. He arrived in Ranchi in 1867 and retired only in 1913. In spite of the arduous work devolving on him as the head of a large community, Dr. Nottrott also devoted his time to translating the Scripture into Mundari. His translation of the New Testament was published, many years ago, by the Bible and Tract Society and his translation of the Old Testament was completed shortly before his retirement.

**Tho S. P. a.
Mission.**

If the Lutheran Mission owes its success largely to Dr. Nottrott, the Anglican Mission is equally indebted to the Rev. J. C. Whitley, the first Bishop of Chota Nagpur. Shortly after the pioneer pastors of the Lutheran Mission had been received into the English Church, Mr. Whitley, who had worked for seven years in the Punjab, was sent to Ranchi from Kurnal, to superintend the work of the new Mission. His first work was to organize the work among the six thousand Christians who had come over. The three hundred villages, in which all or some of the inhabitants were Christians, were divided up into thirty-five circles; the old system of village elders remained as before, and in each circle a catechist or reader was appointed, on a small salary, to hold services and instruct the young in the Bible and Catechism. Owing to the small staff the missionaries were only able to visit the churches occasionally. During this early period one great lack was the want of chapels and schools in the villages. This defect was soon removed, and by 1870 enough money had been collected, chiefly by the European ladies of Ranchi, to build small chapels, rough mud buildings, with red-tiled roofs, in each of the central villages of the circles. Another need was a central church at Ranchi. The service of ordination and confirmation, held by Bishop Milman in 1809, was performed in a primitive mud-walled building. When he returned in the beginning of 1873, there was a fine stately brick church capable of holding fully twelve hundred persons. The church was designed by General Rowlatt, then Judicial Commis-

sioner of Chota, Nagpur, and the foundation-stone was laid on September 1st, 1870, by General Dalton. Of the total cost of the building, Rs. 26,000, Rs. 7,000 was raised in Ranchi itself, General Dalton contributing over Rs. 3,000, Rs. 3,600 represented a grant from the Government of India and the balance grants from the Society for the Propagation of the Gospel and Society for the Propagation of Christian Knowledge. Bishop Milman's visit to Ranchi in 1873 is noteworthy not only for the consecration of the new church but also for the ordination of the first live Indian clergy of Chota Nagpur. These five deacons were placed in charge of five districts, with headquarters at Maranghata, Murhu, Tapkara, Ramtolia and Itki. Their salary, at first only Rs. 15 a month, was met partly by the offerings of their congregations and partly by the Native Pastorate Endowment Fund of Calcutta, no contribution being received from the ordinary Mission funds. The progress of the Mission during the first ten years of its existence may be judged by the following facts. The number of Christians had risen from 5,773 in 1870 to 10,679 in 1880; the number of communicants had quadrupled and, though the number of European missionaries had not increased, there were no less than eleven Indian clergymen. In the next decade the progress of the Anglican Mission was hampered by the same causes that affected the Lutheran Mission the Sardari agitation and the rise of the Roman Catholic Mission. Still there was some progress; the number of Christians rose to 12,519 in 1890, while the number of pupils rose from 865 to 1,209. Churches were built at Kachabari and Murhu, the former in memory of the Rev. Mr. Vallings, the latter out of a legacy left by General Dalton.

Bishopric of
Chota
Nagpur.

But the most noteworthy event of this period was the foundation of the Bishopric of Chota Nagpur. In the year 1885, a petition was sent to the Bishop of Calcutta signed by all the priests and deacons of the Mission, praying for the appointment of a Bishop for Chota Nagpur. Bishop Johnston favoured the scheme, but legal difficulties stood in the way, as the diocese of Calcutta had been created by Act of Parliament in 1814, and it was only by a similar Act that a new bishopric could be created. The problem was at last solved by the appointment of a kind of suffragan bishop, "on the primitive foundation of consensual compact and canonical obedience "

An endowment of Rs, 13,500 was raised by the Missionary Societies in England, and in March 1890*the Rev. Mr. Whitley was consecrated to be the first. Bishop of Chota Nagpur. Finding the staff of the Mission insufficient for the work they were called upon to perform, Bishop Whitley, in 1902, invited the Dublin University Mission, which had been established at Hazaribagh since 1892, to undertake the educational, medical and evangelistic work at Ranchi, but since 1908, owing to paucity of recruits, the Dublin Mission has been forced to confine its work mainly to the former district.

In 1904 Bishop Whitley died, and was succeeded by the Rev. Foss Weatcott, under whose able and energetic guidance the Mission has continued its progress. Present Cur Staff.

The staff now consists of seven European and seventeen radian clergymen, assisted by 94 Readers and *Pracharaks*, with a congregation of over 15,000 persons. At Ranchi and the two out-stations of Itki and Murhu, which are in charge of European clergymen, there is a staff of nine ladies who render valuable assistance in the medical and educational work. In addition to this staff, some members of the Mission have been engaged, since the removal of the Lutheran missionaries* in the educational work of that Mission.

Of the educational institutions, the most important is the St. Paul's High School at Ranchi. The numbers are rising rapidly and there are now 322 boys in the senior school, an increase of 171 boys in five years, and 161 in the junior school. Of these 139 are non-Christians, but all alike receive religious instruction daily. One hundred and ninety-three boys from this school and others connected with the Mission are boarders, and a spacious new hostel has recently been opened, while the construction of new buildings for the school itself has been taken in hand. A Training School for masters provides teachers for the numerous village schools, and its efficiency has been recognized by Government who send for training a certain number of teachers destined for Government and District Board Schools. Female education has not been neglected; the girls' school at Ranchi, under the able management of a European Lady missionary, has nearly 800 pupils on its rolls, of whom 110 are boarders. A Training School for mistresses was opened in 1909 and

a Lace School in 1908. At CJIutia near Ranchi there are flourishing schools for boys and girls, the majority of the pupils being Hindus or Mubammadans, and at Dorunda schools for the children of the Bengali clerks of the Secretariat have recently been opened. At Murhu, in the Munda country, there is a boys* Middle English School with over 150 pupils, of whom more than 100 are boarders, and a girls' school with 113 children, of whom 8% are boarders. In all, tho Mission maintains in the district 28 boys' schools, 11 girls' schools, and 46 mixed schools* with 3,266 pupils. The Blind School at Ranchi is au institution almost unique of its kind in India. It was started in 1805, and blind men are trained in industrial work in cane and bamboo, and blind women in mat-making. Reading and writing are also taught on the Braille system.

Hospitals.

- The medical work of the English Mission is important and its ministrations are extended to Christiana and non* Christians alike. Details of the hospitals maintained by the Mission have been given in Chapter I.V. The good work done at Mission hospitals may be judged from the following extract from the annual report:—" Among the patients fifteen cataract operations have been done and a considerable number of corneal ulcers treated. There has been a marked absence of serious cases requiring immediate operations, the three chief ones being two Muhammadans, one with a liver abscess and one with an empyema and a small Munda boy badly gored in the stomach by a buffalo, all three of whom made complete recoveries. A fair number of operations which, though small and unimportant in themselves, will add greatly to the future usefulness and comfort of the patients have been done, such, for instance, as the freeing of joints and limbs bound by contracting tear tissues and adhesions, operations for entropia and ectropia, removal of cysts, etc. Chloroform has been given 34 times for operations and about a dozen times for examination purposes, dressings and movings of joints. Local anaesthetics, apart from cataract operations, have been given about twenty times. One high amputation of the arm has been done. The medical work as distinct from the surgical in a hospital like Murhu is, on the whole, rather disappointing as it is almost impossible to keep patients under treatment when once they begin to improve/*

though the success of the Lutheran and Anglican Mission is remarkable, even more remarkable is the story of the rise and development of the Roman Catholic Mission. An idea of the rapid expansion of the Mission may be gathered from the following figures :—

Roman Catholic Mission.

The number of Catholic converts rose from 15,000 in the year 1887 to 39,567 in 1897, of whom 22,728 were baptized converts and 16,839 neophytes. By 1900 the number had swelled to 71,270, and by 1909 the Roman Catholic Mission in Chota Nagpur counted as many as 147,366 converts, including 72,913 neophytes, of whom over 91,000 belonged to the district of Ranchi. In the census of 1911 over 77,000 persons in the district of Ranchi were recorded as Christians of the Roman Church, but the figures compiled by the Ecclesiastical authorities in their own census show that the total number of Christians is 107,187, of whom 70,068 were baptized Catholics and 30,519 Catechumens. The Catholic Mission centres in the district are now sixteen in number and are located at Ranchi (established in 1887), Sarwada (1882), Torpa (1833), Mandar (1893), Nawatoli (1890), Kami (1838), Khunti (1891), Tongo (1891), Katkatu (1892), Rongari (1901), Soso (1901), Kurdeg (1903), Samtoli (1903), Nawadih (1907), Majhatoli (1907) and at Dighia (first established in 1866, then abandoned and re-established in 1913). Each of these stations is a flourishing centre of religious, educational and social work. In spite of the difficulty of obtaining efficient workmen in the out-of-the-way parts of the district the missionaries have succeeded in building handsome brick churches in each station, many of which are fine specimens of ecclesiastical architecture and copies of the picturesque churches of Flanders, Brittany and Belgium, from which most of the Fathers come. Large spacious schools have also been built, and a traveller who arrives at one of these stations in the jungles must be filled with admiration at the work.

Statistics.

The Roman Mission, as it is popularly termed, is a part of the Archdiocese of Calcutta, formerly known as the Vicariate Apostolic of Western Bengal. The Vicariate was established in 1834, but in 1886 was raised to the status of an Archbishopric. When the English Jesuits left Bengal, the Mission was entrusted in 1859 by Pope Pius IX to the Belgian Jesuits. For a time their activity was confined to educational work in Calcutta and to missionary work in the immediate neighbourhood. In 1869

History.

the Rey. Father Stockman was sent by the Vicar Apostolic *io* Cbaibassa, to try and establish a Mission among the aborigines, and extended the work to Ranchi, in 1874, by establishing a station in the jungle at Burudih near Kochang. In 1876 the Rev. Father DeCoek, who had been sent to Dorunda to look after the Madrasi sepoys, opened a Mission there. In 1881 another station was opened at Sarwada. In 1888 the Dora ada Mission was transferred to Ranchi. The real founder of the Roman Catholic Mission in the district of Ranchi is, however, the Rev. Father C. Lievens, S. J., whose marvellous work won for him the title of "the Apostle of the Oraons." Arriving in 1885 he stayed for a few months at Jamgain and in the same year established a station at Torpa, where he speedily acquired a wonderful influence in the west of the Munda country. In 1886—88 the Roman Mission stood forth as the champions of the raiyats against the oppression of alien landholders, and in that short period not only won over many non-Christians to their church but caused some 5,000 converts to desert the Protestant Missions, in the hope of obtaining greater and more efficacious help in their law suits against the zamindars. But it was in the Oraon country in the west of the district, which was as yet untouched by missionary work and in which the antagonism of raiyats and landlords owing to the exaction of unlimited *beth began* was acute, that Father Lievens met with the greatest success. Here whole villages became Christian, new stations were established, generally in the neighbourhood of police-stations, and (Father Lievens, when he became Director of the Catholic Mission in Lohardaga, re-joined the Church in Parganas Khukra, Panari, Nawagarh, Barwe, Biru, and Chechari (Palamau) no less than 40,000 aboriginals, mostly Oraons. His health broke down and he died at Ranchi in 1893. He had, however, laid a solid foundation for future work, and the success of the Mission, which is far the best equipped both in men and money of all the missions, has continued unbroken.

Staff,

The staff of the Mission now consists of more than fifty European priests, over five hundred catechists* and more than three hundred schoolmasters.

The out-stations are grouped into four circles under local superiors at Ranchi, & hunti. Tonaro. and Ren car i. and at each station

there is a staff of two or three priests, while at the larger stations there are convents of European Nuns who superintend the secular and religious instruction of the girls and women.

Great importance is attached by the missionaries to the educational side of their work, as they realize that the best hope of progress of religious work lies in establishing an influence over the boys and girls. Apart from the High School at Ranchi, the Catholic Mission has no less than 230 Boys' Schools in Chota Nagpur with over 6,800 pupils, of whom 1,326 are boarders. Of these schools, the majority of which are in the Ranchi district, twelve are Upper Primary Boarding Schools, four Lower Primary Boarding Schools, and the remainder village day-schools. The Central School at Ranchi was started in 1887 as a Lower Primary School to impart elementary instruction to the children of Catholic converts in the town and neighbouring villages. It was soon necessary to admit to the school-boys from the stations in the interior of the district, with a view to training them for the posts of catechists and schoolmasters. In 1903 the school was raised to the Middle English standard, and in 1905 to the High English standard. The school was at first a boarding school for Christian boys, but since 1901 non-Christian boys are admitted as day-scholar³. At present the number of boarders, mostly Mundas and Onions, is over 270, and the number of day boys 192, of whom 143 are Hindus and 40 Muhammadans. The increase in the number of pupils made it necessary to erect a new class building. This building, having a frontage of 330 feet, was completed in 1914. Its 17 class-rooms and three large halls can accommodate 500 pupils. The plans were prepared by a Calcutta architect and the actual work of building undertaken by one of the lay-brothers of the Mission, at a cost of Rs. 78,000, Rs. 36,000 being contributed by Government. A new hostel has also been constructed, to accommodate 300 boarders, allowing to each boarder the floor space required by Government regulations. Apart from the actual school work the boys are expected to do some manual work, and an interesting feature in the training of the boys is the performance of dramatic plays on the lives of the mystery plays of the Middle Ages.

To obtain better masters for their numerous schools, the Roman Catholic Mission have opened a Training School,

exclusively reserved for aboriginals. The school has been recognised by the Education Department, and, together with its own candidates; trains a certain number of Government nominees*

A more ambitious institution is the Apostolic School of the Mission which was started in 190-3 for training for the priesthood such of the more intelligent of the boys as feel spontaneously called to it. As long as the school was in the experimental stage, the students after completing a six years' classical course at Ranchi, were sent to the Papal Seminary in Ceylon for a further seven years' course in Philosophy and Theology. When, however, the success of the school seemed assured, the authorities decided to build, in the Mission ground at Ranchi, a seminary for the teaching of Philosophy and Theology. The building is expected to be ready by the beginning of 1916. As before, the whole course will remain spread over a space of thirteen years. There are at present 17 students in the section of Philosophy and Theology. The first Oraon Priest was ordained in Ranchi on October 25th, 1914.

The Girls' School at Ranchi is typical of the Girls' Schools at the other centres of Kibundi, Rengari, and Tongo. It was started in 1890 by an Irish congregation of Nuns, known as the Loretine Nuns, and in 1903 was taken charge of by the Ursuline Nuns. The school is divided into two departments. The first department is conducted in accordance with Government regulations, and the girls, who number nearly six hundred, receive instruction up to the Upper Primary standard. The second department contains girls who only attend for three or four months in the year, principally during the cold weather, when they are not required to help their parents in the fields, and receive only elementary and religious instruction. The number of girls in this division varies considerably but they may be taken at an average of 1,500 per annum. All the girls in these departments are aboriginals and free boarders.,

Another interesting institution under the charge of the Ursuline Nuns is the Lace School which was started in 1905. More than a hundred aboriginal women daily attend the school. Most of them are married women and are paid at a fixed rate for every yard of lace. The lace is of excellent quality and commands a good market in Calcutta and England.

The Jesuit missionaries have also paid great attention to the industrial development of the people. Agriculture is practically the sole occupation of the aborigines, and as a raiyat's holding barely yields sufficient produce for the consumption of himself and his family, and as he is also notoriously improvident, he is in a state of habitual indebtedness. To ameliorate the condition of the Christians, an Industrial school was opened at Ranchi in 1894 for training carpenters and masons but was discontinued a few years later, and a more ambitious school started at Khunti. This school consisted of four departments, viz., the weaving and dyeing departments, the carpentry department, the iron-work department and the silk-worm-rearing department. The Mundas have a strong prejudice against weaving, which is done in a Munda village by the low caste of Pans, and a Munda who weaves his own cloth loses his caste. An attempt was made to get rid of this custom by the introduction of Japanese looms which are worked with the feet, but unfortunately the prejudice against the work of weaving could never be entirely overcome. The young men, who, after completing their course of training in Khunti had returned to their villages, one after another gave way before the prejudice and gave up the work. It had never taken the aim to found a factory or weaving establishment but only a school where boys could learn a trade which they could practise in their homes. The costly experiments did not seem to help towards the attainment of this object, and ultimately the school was discontinued, and the looms sold off.

**Industrial
school.**

Another industrial experiment was tried at Ranchi. In 1908 Rev. Father Hoffmann conceived the idea that it might be possible to interest the aborigines in a scheme of Industrial Co-operation. A tile factory was opened on a plot of ground lent by the Mission ; the required capital being also advanced by the Mission. The idea was that the aborigines might slowly pay back the capital and thus become the proprietors of an independent and promising industrial concern. From the very beginning the tile factory was meant as an experiment in the Industrial Co-operation, and an experiment it has remained. Hence though the Roman Mission tiles, as they are called, have been in great demand, the factory has never been a commercial success, and will soon be closed down altogether.

Co-operative
Societies,

As measures for improving the material condition of the people, these industrial enterprises are overshadowed by the Chota Nagpur Catholic Co-operative Society started by Rev. Father Hoffmann a few years ago. A detailed account of this society is given in another Chapter. A quotation from the Government Report on the working of Co-operative Societies for 1909-10 will suffice to show the aims and prospects of this movement :—" The problem is how to give the aboriginal tribes the full advantages of co-operation, in order to prevent their future exploitation by their more advanced and pushful neighbours and to enable them to hold their own in the economic struggle. Father Hoffmann's society offers a practical solution of the problem. The scheme cannot fail of ultimate success, and it is bound sooner or later to effect an economic revolution in Chota Nagpur,"

CHAPTER XVI.

GAZETTEER.

Barwe, the most western pargana of the district, comprises the whole of thana Cha'npur (Bhitar Barwe) and part of ihana Bishunpur {Bahar Barwe). The plain of Bhitar Barwe is shut off from the rest of the district by a long range of hills and is drained by the Saiilch. The Barwe estate was formerly subject to the Raja of Surguja, and Brahman tradition gives the following story of its origin, A Brahman of Benares, who was on a visit to the Raja of Surguja, mistook a Chamar bearer who was seated near the *gadi*, dressed in the cast-off clothes of his master, and addressed him as " Maharaja Sahib ". Finding out his mistake, the Brahman begged the Maharaja not to let him fall under the imputation of having told a lie, and the latter thereupon conferred upon the bearer the title of " Raja " and give him the estate of Barwe. The Estate finally became subject to the Raja of Chota Nagpur in 1801 . Some years previous to this, the Baja of Surguja overran the pargana and the Raja of Barwe, receiving no help from tho Raja of Chota Nagpur, submitted to him. X<atcr, the Raja of Chota Nagpur, who was assisted by the British troops, induced the Kaju of Barwe, on promise of personal safety, to submit and place himself in his hands. The promise, however, was broken, and the officers of the Raja of Chota Nagpur put the Raja of Barwe to death near Palkot. The present family hold the estate under a *pat ta* granted by Maharaja Jagannilth Sahi Deo, and. the estate was recorded in the Settlement records as a tenure resamable on tho failure of male heirs. The estate, however, is claimed by the Maharaja as a life-grant, and the case is still before the Courts.

Barwa is a great stronghold of the Oraons, many of whom have become converts to Christianity. The Lutheran Mission has a station at Chainpur, and the Roman Catholic Mission stations at Tongo, Katkahi and Nawadih. The total population of Chainpur thana is 54,404, of whom over 29,000 are Christians.

Chainpur is connected with the subdivisional headquarters at Gumla by two unmetalled roads; one, running in an easterly direction, crosses the hills by the Kurumgarh-Jori *ghat* and joins the Loharilaga-Gumla road at Toto; the other runs due south to Kaidih and there joins the Lohardaga-Sambalpur road. The distance from Chainpur to Gu'nla by the former route is about 28 miles and by the latter about 31 miles. There are *gliatwali* bungalows at Chainpur, Kurumgarh, Jori, Toto and Raidih. The road connecting Netarhat, on the borders of Palamau* district, with Ghaghra, and the Lohardaga-Gumla road passes through the centre of Bahar Barwa; it is 25 miles in length and is gravelled and with one exception bridged throughout. There is a *gliatwali* bungalow at Adar, six miles from Ghaghra.

Biru Pargana, in the south-west of the district, comprises the whole of thanas Kochedega and Kurdeg and some villages of thana Kalebira. Kharias and Oraons form the bulk of the population. The estate belongs to Bahera Hukm Singh, who is locally known as "Raja". The family claim descent from Hitambar Deo, the son of a Maharaja of Puri, who removed to Sambalpur, where he received a grant of some villages. His son, Hari Deo, in pursuance of divine direction, left Sambalpur in 1557 and went to Bijadih in pargana Kesalpur, which was then included in the dominions of the Raja of Chota Nagpur. In return for a gift of a diamond the Chief gave him the pargana as *jagir* and recognized him as Raja. Later, Raja Bhim Singh assisted Raja Durjan Sal against the Muhammadans and was taken prisoner with him to Delhi. Durjan Sal gained his release by his skill in testing diamonds and is said to have been assisted in this by Bhim Singh, to whom, out of gratitude, he gave the whole of pargana Bira, in addition to that of Kesalpur. A successor of Bhim Singh incurred the displeasure of the Maharaja by his failure to embark the Sankh, and was deprived of the title of Raja, that of Bahera being substituted, and made to pay a rental of Sikka

Us. 375. The Zamindar is still locally known as Ifaja, but the title is not recognized by Government. The estate is now under the management of the Encumbered Estates Department. Over 40 per cent, of the total population of thanas Kochedcga and Kurdeg are Christians, mostly Kharias and Oraons. The Roman Catholic Mission has stations at Rengari, Kurdeg and Samtoli and the Lutheran Mission at Khuntitoli, Koranjo and Kinkel. Buildings for the headquarters of the subdivision have been recently erected at Simdega, an important market, 10a. miles south-west of Biru.

Bundu, the only town in the Khunti subdivision, is situated about 18 miles from Khunti and 27 miles south-east of Ranchi, in 23° 10' N. and 85° 36' E. The population increased from 5,496 in 1901 to 6,950 in 1911, of whom 5,256 were Hindus, 114 Jains, 372 Musalmans and 1,385 Animists. The town, contains a police-station, District Board Dispensary, Middle English School, and Guru Training School. It is important as the centre of the lac industry and contains several factories for the conversion of lac into shellac. Owing to the fall in prices, the number of the factories has decreased considerably in recent years and there are now only 38 as against 37 a few years ago. Situated below the tableland, Bundu is hot, and, owing to the effluent of the lac factories, is unhealthy. A Union Committee has recently been appointed to look after the sanitation of the village. The Bundu pargana, one of the five parganas, is now in possession of Raja Srinath Hai of Dacca, who purchased it in 1900 in execution of a Civil Court decree for money lent to the local Raja.

Chokahatu, a village in thana Sonahatu, pargana Baranda, is famous for its large burial ground, the largest in the Munda country. The burial-ground covers over seven acres in area and contains more than 7,000 *sasndiris* or sepulchral stones. According to Munda custom, only the *hhtiinkara*, or descendants of the original settlers of the village, are buried in the *sasan*, and it is somewhat curious to find such a large burial ground attached to one small group of village. It has been conjectured that in the *lutur desam*, or low country of the Five Pargana*, the Mundas followed a different custom from those

of the central plateau and allowed all settlers In the village the privilege of burial in the *sasan*. There is little proof in support of this conjecture, and it is more probable that the burial ground at Chokahatu dates back to the time when the Mundas retired westwards from Manbhum. The Bhumi j of that district have one *sasdn* for each *taraf* or group of twelve to seventeen villages, a *taraf* being the area allotted ta a *kilt*, or sept, and burial grounds nearly as large as that at Chokahatu are to be found in the Bhumij country. The Bhumij are probably ethnologically identical with the Mundas, but among the Mundas *kilis* are now scattered and are not, as among the Bhumij, confined more or less to one area. It is possible, therefore, that Chokahatu was a *kilt Basan* of the Mundas who settled in this part of the country, being driven there either by pressure of population in their settlements in Manbhum, or, less probably, by the incursions of the Kurmi Mahatos. From Chokahatu they spread westward into the jungles of Tamar, Sonpur and Bundu and lost touch with their original settlements.

Chutia, a straggling village on the eastern outskirts of Runchi and within the Municipal limits. The village was one of the earliest residences of the Nagbansi family of the Rajas of Chota Nagpur and is said to have been selected for the capital by Raja Partab Rai, the fourth in descent from Raja Phani Mukut; it gives its name to the country, which, though now spelt Chota Nagpur, is found in old records as Chuttiah, or Chutea, Nagpur. It contains an old temple, standing in a small square enclosure, with four flanking bastions and a well in the centre, which is approached by a sloping covered stone passage. An inscription on the northern wall of the temple shows that it was constructed by Hari Brahmachari, tho *guru* of the Raja, in Sambat 1742 (1684 A.D.) during the reign of Raja, Raghu Nath, the fiftieth in descent from Raja PhaniMakut. At the time of the Munda rising under Birsa, the temple was entered and desecrated by Birsa and some of Ms followers.

Chutia was formerly the site of a large annual fair. The fair was established in 1851 by Mr. Crawford, Agent to the Governor General, at Silli, but, Silli not providing sufficient shelter for the persons attending the fair, it was removed in 1855 to Chutia, where there were large mango groves and a plentiful

supply of water. The object of the fair was to establish an attractive centre for the general encouragement of trade, to improve the social relations between the different Chiefs, and to bring them into friendly communication with the European officers. For some years these objects were attained, but, with the rise of permanent shops in Ranchi and elsewhere, the fair gradually declined as a meeting for purposes of trade. It continued for some years as a social gathering and the athletic sports and games, such as cock-fighting, ram-fighting and push-pnsh races, attracted a large concourse of Europeans and Indians. It was discontinued in 1874, and the funds in hand were diverted to other objects, such as the establishment of the Ranchi Industrial School. In 1907 the District Board held its first agricultural and horticultural exhibition on the site of the old fair, and this exhibition is yearly growing in popularity.

Doisa[^] or Doisa Nagar in the Fiscal Division of the same name and in Sisai thana, about 40 miles south-west of Ranchi, is the site of a ruined palace of the Rajas of Chotfi Niigpur, which is the chief object of archaeological interest in the district. The palace, which is known as the *Nauratan*, was built of brick and was five-storied, each story containing nine rooms. An object of interest is the treasure-house, full of quaint niches and corners, in which the children of the family, and also, it is said, the Raja and Rani, used to play at hide-and-seek. Round the palace are numerous temples, one of which contains curious underground chambers, said to have been used either as dungeons, or as hiding-places in times of trouble. The temples and buildings are of carved granite, but the carvings are not of any great artistic merit and consist of conventionally designed friezes in slight relief and representations of birds, animate, elephants and horsemen. An inscription on the front door of the temple of Jagannath shows that the temple was built in Sambat 1739 or A. n. 1683, by Hari Nath, who also built the temple at Chutia. Another inscription on the temple of Kapil-nath, Le., Srikrishna, bears the date 1767 Sambat or 1711 A. D. A picturesque little temple known as the Dhobi Math was probably built at a later date.

Tradition gives the following account of the building of the palace: Baja Durjan Sal, after he had been defeated and taken prisoner to Delhi, was confined in the fort of Gwalior, but

owing to his skill in distinguishing a real from a false diamond was released and restored to his former position. Durjan Sal secured the release of some other Rajas who were also in confinement, and, some years later, they came to Jharkand to pay their respects to their liberator, and were surprised to find him living in an insignificant house at Khukhra. Accordingly, on their return, they sent down architects and masons, marble slabs and other materials, for the construction of a palaca befitting his dignity. The legend goes on to say that the Raja, after living there for a few years, was told by a Brahman that it was unlucky, and accordingly went and lived at Palkot, selecting that spot on account of the perennial stream issuing from the rocky hill side.

The tradition does not agree with the date given in the inscriptions, but there is no doubt that the Rajas frequently changed their place of residence. Chutia, Khukhra, Doisa, Palkot, Bharno, all claim the honour of having at one time or another formed the seats of the Raj family, now established at Ratu. Doisa, however, is the only village in which buildings of any importance were erected.

Doranda, a village two miles south of Ranchi and separated from it by a small tributary of the Subarnarekha, was formerly a military cantonment. Soon after the establishment of the South-West Frontier Agency in 183±, the headquarters of the Ramgarh Battalion, which had been raised at Chatra in 1778, were transferred to Doranda, so as to be near the civil headquarters at Kishanpur. The Ramgarh Battalion consisted of light infantry, irregular cavalry and artillery. In 1857 the infantry joined the mutineers of the 8th Native Infantry, who were stationed at Hazaribagh, and, after doing considerable damage to public and private property in Ranchi, Doranda and the neighbourhood, were defeated near Chatra. After the mutiny, it was proposed to make Doranda a cavalry station but the buildings constructed were never used for this purpose and were subsequently sold for a Dae Factory. The troops stationed here consisted of a wing of a native infantry regiment, and were removed in 1905. The barracks and buildings occupied by the troops were utilized for a Police College and Police Training School, and a new college, a spacious red-brick building, was built in 1910. On the formation of the province of Bihar and Orissa and the selection of Ranchi as the temnor^rv Viaarl-

quarters of the Local Government, the Police College and Training School were removed to Hazaribagh; the college buildings were converted into the Secretariat, and the old lao factory, which had been re-acquired by Government for the Survey Department in 1905, into offices for the Accountant-General and the Heads of departments. Lines of temporary houses for the accommodation of both officers and subordinates were erected at Doranda and Hinu. The area formerly, included in the cantonment is administered by a Committee, appointed and financed by Government,

The main objects of interest in Dorandfi, apart from the Secretariat and the staff quarters, are the picturesque tank and the European military cemetery on its bank. There is a large parade-ground and a maidan, round which a short golf course has been laid out.

Oumla, the head-quarters village of the thana and subdivision of the same name, is situated in $23^{\circ}\text{Z}^{\circ}\text{N.}$ and $83^{\circ}33'\text{E.}$, about 59 miles west of Kan chi and 32 miles south of Lohardaga. The village is a flourishing trade centre and an important cattle market: the name, in fact, is said to be derived from *gau* (cow) and *meld*, (market). The subdivisional buildings consist of courts and offices for the Subdivisional Officer, the Deputy Collector, and the Sub-Deputy Collector | the office of the Sub-Registrar and the Jail. There is also a Dispensary, maintained by the District Board, a Middle English School, and a Guru Training School. The landlord of Pargana- Tanari, in which Gumla is situated, is a Houtia by caste, who received his estate *as jagir* from the Krja of Chota Nagpur. He is known by the title of " Baraik ". The Lutheran Mission has a station about a mile from the bazar, and there is a station of the Roman Catholic Mission at Soso about three miles away.

Gumla Subdivision contains an area of 2,007 square miles. When first started, it comprised the whole of the west and south-west of the district, but since 1915 the southwestern thanas have been formed into the Simdega Sub-division. With the exertion of thana, Sisal and Basir and the eastern portion of the Ghaghra and Gamli, which form part of the undulating central plateau, the country is mountainous and covered with jungle. Thana Bishunpur in the

northwest contains the lofty hills (including S&ru hill, 3,604 feet above sea-level), which rise to the west of Lohardaga, and the *jpats* which form such a distinctive feature of this boundary of the district. Thana Chainpur which corresponds to pargana Barwe consists mainly of the broad valley of the Sankb, which a quarter of a century ago was covered with jungle but is now almost entirely under cultivation. The greater part of Raidih and Palkot thanaB consists of jungle-covered hills, which form a barrier, cutting off Gumla and Chainpur from Kochedega and Kurdeg in the south. Of the southern thanas, Kurdeg, Kochedega, Kolebira and Bano, which border on the Tributary State of Gangpur and now form the Simdega subdivision, nearly half of the total area is covered with jungle, intersected with ranges of hills. The only open country in the south of the district is the valley of the Sankh which flows in a southerly and south-easterly direction through Kochedega and Kurdeg. The population is very scattered ; there are no towns, and the villages, which number 1,396, consist of small *to/as*, often containing not more than five or six houses each. In the whole subdivision the density of the population is only 146 to the square mile, and is highest in thanas Gumla. (224), Sisai (219), Basia (201) and lowest in thanas Bishunpur (77), Kolebira (115), Kurdeg (116), Palkot (120), and Chainpur (134). In the north and west of the subdivision Oraons are the predominant tribe, while Mundae are numerous in Basia and Bano in the south-east, and Kharias form the greater part of the population of Biru in the south and south-west. Of the total population of 511,711, more than half (225,363) are classified as animists. Christianity has made rapid strides during recent years, especially among the Oraons, and the total number of Christians in the subdivision is over 100,000. In Chainpur thana more than half the population ie Christian, and in Kochedega thana nearly 40 per cent.

Communications throughout the subdivision are bad, though they have been considerably improved of recent years. From Gumla to Ranchi (59 miles) there is a gravelled road, which is bridged throughout, with the exception of the South Koel. The Koel is easily fordable in the cold and hot weather, but in the rains is frequently impassable even for the primitive *donga*. The opening of the Ranchi-Lohardaga branch of the Bengal-

Nagpur Railway has done much to bring' the northern part of the subdivision into touch with the outside world, and as soon as the Gum'a-Lohardaga road (32 miles) is bridged through-out, a work which is being taken in hand, the journey from Gumla to Ranchi will be easy at all seasons of the year. Chafn-pur is connected with Gumla by two unmetalled roads, one passing through Raidih and the other coming direct over the hills via Jori Ghat. The south of the district is linked up with Ranchi by an unmetalled road, which passes through Kochedega, Biru, Kalebira, Basia, and thence either via Khunti or via Jaria, and Lodhma. There is also an unmetalled road from Gumla to Palkot and Basia.

The subdivision was opened in 190£, and is in charge of a member of the Indian or Provincial Civil Service who is assisted by a Sub-Deputy Collector, and disposes of all civil, criminal and revenue work.

Jagarnathpur, a village in the Barkagarh estate, *FIX* miles south-west of Ranchi, contains the largest temple in the district. It stands on a high rocky hill commanding an extensive view of the surrounding plateau, and is built on a plan roughly resembling the Puri temple. The temple was built in Sambat 1748 or 1691 A. D., by Thakur Aini Sahi, a *khopotfidar* of the Naghansi family, and the village was granted to the god as *dcbotlar*. The whole of the Barkag-irh estate was forfeited to Government owing to the assistance given by the proprietor to the mutineers in 1857, and the appointment and dismissal of the priest now rests with the Deputy Commissioner. The Rath Jatra, or Car festival, which is held here, attracts many thousands from all parts of the district. The image of the god is dragged in a cumbrous wooden Car, decorated with flowers and tinsel, from the main temple to a smaller temple on a rocky spur some two or three hundred yards away, and remains there for seven days till the Bath.- The festival is also a fair, and dealers in clothes, ornaments, and goods of all kinds, congregate at the foot of the hill.

Khunti, the headquarters of the subdivision and thence of that name, is a village 23 miles south of Ranchi on the Ranchi-Chaibassa road. The combined subdivisional court and munsifi, which was completed in 1908, is situated on rising ground about a mile and a half south of the village. In addition to these

buildings, there are a Sub-jail, Sub-registry office, and a District Board dispensary, with in-patient and out-patient wards. In the main village are the police-station, Middle English School and Inspection bungalow. The population, of which only a small proportion are Mundas, has increased considerably since the opening of the subdivision in 1905. A bi-weekly market is held in the village.

Khunti is also the headquarters of the Munda section of the Roman Catholic Mission. There is also a Convent in charge of four European sisters, in which lace manufacture is taught to Munda girls and women.

Khunti Subdivision contains the south-eastern portion of the district, lying between $23^{\circ} 38'$ and $23^{\circ} 18'$ N. and between $81^{\circ} 56'$ and $85^{\circ} 51'$ E., with an area of 1,545 square miles. The subdivision contains the south-eastern portion of the central plateau and the low-lying country of the Five Parganas; the country is for the most part undulating, the only hills being those which fringe the west and south of the Five Parganas. The tributaries of the Subarnarekha, of which the most important are the Kanchi and the Karkari, drain Khunti, Bundu, Sonahatu and Tamar thanas; the Karo forms a portion of the western boundary of the subdivision and then flows through the centre of Torpa thana and unites with the Koel in Singhbhum district. The principal roads in the subdivision are the Ranchi-Chaibassa road, which passes through Khunti, and the Khunti-Kamdara road, passing through Torpa. From Bundu roads run to Silli via Rahe, and to Jhalda in the Manbhum district, via Sonahatu. Except for the Ranchi-Chaibassa road, which is metalled and bridged throughout, the roads are all unmetalled, with only temporary culverts.

The population of the subdivision has risen from 300,205 in 1901 to 349,633 in 1911, the density being 225 persons to the square mile. Of the total population nearly 39,000 are Christians and 139,000 Animists. The Khunti subdivision was opened in 1905, to provide for the better administration of that portion of the district in which the Mundas predominate; it includes the following thanas:—Khunti, Karra, Torpa, Tamar, Bundu and Sonahatu. The Subdivisional Officer, in addition to his magisterial powers, has the "powers of a Munsif, and is assisted by a Sub-Deputy Collector.

Lohardaga, a town in the sadr subdivision, 47 miles west of Ranchi was, till 1843, the headquarters of the district to which it gave its name. It is the most important market in the north-west of the district, and its importance has been enhanced by the opening of the Ranchi-Lohardaga branch of the Bengal-Nagpur Railway in 1913. Much timber passes through Lohardaga from the forests on the north-west border of the district, and also rice and oil-seeds from Barwe and the Feudatory States of Jashpur and Surguja. The population has decreased during the last twenty years from 7,110 in 1891 to 5,773 in 1911. Of the total population nearly five-sixths are Hindus or Muhammadans. The town was formed into a Municipality in 1838 and a detailed account of the municipal administration will be found in the Chapter on Local Self-Government. There is a bench of *Honorary Magistrates*, who dispose of municipal cases, and a sub-registry office.

The Lutheran Mission station at Lohardaga was one of the first to be founded outside Ranchi. Attached to it is a small Leper Asylum and Home for Incurables,

Lohardaga is connected with Ranchi both by the railway and by a good metalled road which passes through Kuru and Mandar. The road to Gumia (32 miles) is being metalled, and bridges are being constructed over the numerous rivers.

It was at one time intended to make Lohardaga the headquarters of a subdivision, but this project has been dropped.

Murhu, a village 28 miles south of Ranchi on the Ranchi-Chaibassa road, is the headquarters of the S. P. G. Mission in the Munda country. The handsome church was built out of a loan of £500 from General Dalton. It holds 600 people and was opened in 1887. The Mission also maintains a dispensary which was established in 1905, with fourteen beds for in-patients, and does excellent work both among Christians and non-Christians. There are also schools for both boys and girls, with boarding houses attached. A bazar instituted by the Mission is held on Monday and Thursday and is a large centre for the sale of lac, salt and jungle products from Porahat.

Negpheni, a small village in Sisai thana, picturesquely situated above some rocky falls of the Koel. On a hill near the village many roughly carved stones lie scattered about, one of which bears the date 1761 Sambat (1705 A. P.). It is said that

one of the Rajas intended to erect a palace on the site, but died before the work was completed- On a tomb in the village is a rude carving said to represent the Raja, his seven Ranis, and his dog. The name Nagpheni means the cobra's hood, and owes its origin to a stone, somewhat of the shape of a cobra's hood, which is visible on the hill side.

Palkot, a large village and bazir in the thana of the same name, is situated in $22^{\circ} 56'$ N. and $84^{\circ} 39'$ E. It was formerly the residence of the Maharaja of Chota Nagpur. Doisa having been declared to be ill-omened, the Maharaja selected Palkot because of the cool and fresh spring of clear water which issues from the hill, and built himself a cell so that "he could drink and perform his devotions with the aid of the water, pure and uncontaminated by his subjects who lived in the town below". The family, according to its own records, established itself here about 1667 A. D., but more probably in the first half of the 18th century. The extensive buildings of the palace, which is built on the side of the hill, are devoid of architectural interest. The village contains numerous tanks and gardens, one of which is known as the *sati bagicha*, in memory of a lady of the Chief's household who became *sati* on the site of it. Owing to dissensions with his nephew, Bara Lai Upendra Nath Sahi Deo, Maharaja Jagannath Sahi forsook Palkot for Bharno in 1867. The present owner is Bara Lai Nawal Kishore Nath Sahi Deo, the grandson of Upendra Nath Sahi Deo. He contested the right of the present Maharaja to the *gadi* but failed in the appellate courts. The name Palkot is said to be derived from an Oraon word *pal*, a tooth, or a Mundari word *pakai*, a ploughshare, and to owe its origin to a curious natural pillar which stands about a mile to the north of the village.

The Pats have already been noticed in Chapter I. Captain Depree, who conducted the Topographical Survey in 1868, thus described them : " In the north-west corner, and along the boundary of Jashpur, are to be seen the peculiar hill features called *pals*. These hills extend westward into Sarguja and Jashpur. They are of a nearly uniform height, 3,600 feet above the sea. Looking at them from a distance, their summit is as level and uniform as that of a masonry wall, and they form as perfect an horizon as the sea itself. On a near inspection, however, they are

found to consist of rocky spurs of various heights, with deep alleys and many precipitous ravines radiating* from the central mass. The ascent of *these pats* is steep. The path winds amongst boulders of rock, or up earthy slopes covered with forest, until 20 or 30 feet from the summit is reached; here a precipitous rock, the *edge* of a horizontal stratum, bars progress except through some fissure, not seen at first view. This horizontal stratum of trap rock forms a true contour or level line, being visible like a collar on every side of the *pat*+. It in fact gives the *pat* its form, were it not that it continued to resist the action of rainfall, these *p&ts* would long ago have had their upper soil washed away, and would have put on the form of peaks or ridges common to ordinary hills. On the summits there is generally a small depth of soil overlying the rock, consequently very little can be cultivated; forest trees, however, grow, and the slopes of the *pats* generally bear heavy timber. It is probable that the *pats* at an early period were one continuous mass, forming a plateau/*'

Ranchi, the administrative headquarters of the district and of the Chofca Nagpur Division and, since 1912, the temporary headquarters of the Government of Bihar and Orissa, is situated in 23° 23' N. and 85° 23' E., on the central plateau, at a height of 2,128 feet above the sea level. Ranchi is a long straggling town with traces in the scattered way the houses lie of the separate villages of which it is composed. The history of the development of Ranchi into a town reflects the history of the British administration. On the creation of the South-West Frontier Agency in 1834, the first Agent, Captain Wilkinson, selected the hamlet of Kishanpur as his headquarters, his court being on the site now occupied by the office of the Executive Engineer. To avoid confusion with other places of the same name, the station was, a few years later, designated Ranchi, from a small village now called Purana Ranchi. Captain Wilkinson built the house, which was, till recently, occupied by the Commissioner, on a site leased from the *jdglrdaf* of the village Chadri, and excavated the Wilkinson, or Bhutaha, tank with jail labour. Lieutenant-Colonel Ouseley (1839 to 1848) extended the compound of the house erected by his predecessor to include a *co2ee* garden and the Ranchi hill, and excavated the Sahib Bandh, or Ranchi Lake, a splendid piece of water, some fifty acres in extent, flanked by trees, with picturesque grounds in the midst, and a pillared bathing ghat and two *sjaall*

temples on one side. On the summit of the pyramid-shaped Ranchi hill, he erected a summer house, as a place of rest during his morning walks. This structure, though surmounted with a cross, has been annexed by the inhabitants of Ranchi as a Mahadeo asthan and is a place of worship for both Hindus and Animists. In 1843 the headquarters of the Principal Assistant to the Agent were transferred to Ranchi from Lohardaga, and the first Assistant, Captain R. Ousely (1812 to 1819) acquired from the Maharaja a site in Chadri with a circumference of nearly three miles, and set about building an imposing residence. To carry out this work, he expended Rs. 12,000 from the Government treasury, and, on the crime being detected, his brother, the Agent, committed suicide and he himself went mad, but was subsequently extradited from England and tried by court martial. The bourse which he built was taken over by Government and now forms the Court of the Commissioner and the Judicial Commissioner, and the extent of the compound can be appreciated by the remains of the two gates which still are to be seen, one on the west side of the Deputy Commissioner's office, and the other about a quarter of a mile south of the jail. Of the other old houses in Ranchi, the principal are that till recently occupied by the Judicial Commissioner, which was built by Captain Hannyington, the first Deputy Commissioner of Chota Nagpur (1851 to 1856), and that of the Deputy Commissioner, built by Captain Birch who was Deputy Commissioner in 1862. The bungalow to the north of the office of the Deputy Commissioner was built by Mr. Stainforth, a Civilian, who retired to Ranchi and played a remarkable part in the economic development of the district, by starting tea cultivation at Hot war in 1862, and by giving considerable impetus to the lac industry by the establishment of a lac factory at Doranda. The present office of the Deputy Commissioner, a long low red-brick building, was built in 1881, and since that date numerous other offices have been erected in its neighbourhood, while houses for Government officers have been built on the open high ground to the north. The selection of Ranchi as the temporary headquarters of the Government of Bihar and Orissa made it necessary to build houses for the Lieutenant-Governor and the officers of Government. A Government House was erected in the compound of the Judicial Commissioner's house and, though a temporary structure, contains a fine Daibar Hall.

The other buildings of importance in Ranchi are those of the Missions. The Lutheran Mission occupies a fine site in the centre of the town, and a cross in the compound marks the spot where the first missionaries pitched their tents in 1845. Six years* later the foundation-stone of the first Christian Church in Chota Nagpur was laid, and the substantial Gothic edifice of Christ Church which was built by the pioneers of the German Mission, mainly with their own hands, was consecrated in 1855. On the mutiny of the Ramgarh infantry and the disaffected zamindars of the district, the Mission compound was pillaged and guns brought to bear against the church. A shot, fired by the mutineers, is still visible in the tower, half embedded in the stonework.

In the compound of the English Mission stands the stately brick church known as St. Paul's Cathedral. The church was designed by General Rowlatt, the Judicial Commissioner, and consists of a lofty nave, the roof of which is supported on strong stone pillars, connected by Gothic arches, and two side aisles. The Chancel is separated from the nave by a high arch and terminates in a capacious apse. At the west end is a tall well-proportioned spire, which is a conspicuous landmark from many miles around. The cost of the church (Rs. 26,000) was met mainly by public subscriptions; the European inhabitants of Ranchi collecting Rs. 7,000, to which Colonel Dalton, the Commissioner, contributed over Rs. 3,000. The foundation-stone was laid by Colonel Dalton in September 1870 and the building was consecrated in March 1878.

The Roman Catholic Mission, which settled in Ranchi in 1887, has acquired a large site on the Purulia Road. The Catholic Church, with its two steeples 107 feet high, is a large and conspicuous building. It was begun in 1906 and completed in 1909. The plans were prepared, and the work of erection supervised, by one of the lay-brothers of the Mission. All the skilled workmen employed on the building were aborigines trained by the Brother himself. The church is in the simple but effective Roman style. It is 206 feet long and 76 feet broad. The body of the church 125 feet long, with its central nave, 40 feet broad, and two side aisles, each 15 feet broad, can accommodate a large native congregation, while the spacious sanctuary lends itself well to the

solemn ceremonies of the Catholic Church. Besides the church and Manresa House, the residence of the Jesuit Fathers, there is a Convent. Handsome and spacious buildings have also been recently erected for the High School.

Besides these buildings there are the Hospital, the new Zilla School, the Training School for teachers, and the Jail. Five miles north of Ranchi, a large central Lunatic Asylum for Europeans from Northern India is nearing completion, while the construction of an Asylum for Indians from the provinces of Bengal and Bihar and Orissa has been sanctioned.

Ranchi, though not a commercial or manufacturing centre, is a large trading centre both for the district and the Feudatory States to the west. Rice, oil-seeds, and timber are exported in large quantities and cloth, salt, oil and manufactured articles are imported. The opening of the railway has increased the trade of Ranchi and has also made the town a favourite health resort for Indian gentlemen from Calcutta and elsewhere. The population has risen by more than 20,000 in the last forty years, from 13,036 in 1871 to 32,094, in 1911, and since that year it has risen still further by the influx of officers, clerks, and menials employed in the Secretariat, and by a corresponding increase in the number of traders and merchants. The population, as might be expected, is for the most part alien, and of the total population over 17,000 are Hindus and over 7,500 Muhammadans. The Christian population numbers 5,312, of which a large proportion are the pupils of the Mission Schools. Non-Christian aborigines number only 2,156 and are either servants, or the descendants of the original inhabitants of the villages of which the town is composed.

The soil is clay mixed with gravel and sand. The climate is extremely healthy and pleasant, the mean temperature varying from 62° in December to 88° only in May and, though the rainfall is considerable (58 inches), the natural drainage of the town is so good that even after the heaviest storm the rain is soon carried away. The atmosphere is consequently very dry.

The town is well served with metalled roads, lined with avenues of shady trees. The Ranchi-Chaibassa road passes through the main bazar, and the Ranchi-Hazaribagh and the Ranohi-Purulia roads branch off to the east from the centre of the town.

Ranchi was constituted a Municipality in 1860, and an account of the Municipal administration is given in the chapter on Local Self-Government.

Ranchi is the headquarters of the Chota Nagpur Light Horse, which is attached to the Presidency Brigade of the Lucknow Division. The regiment, formerly known as the Chotia Nagpur Mounted Rifles, was formed by Mr. Grimley, the Commissioner, in 1885, and now consists of four squadrons and two infantry companies. No. 1 troop of "A" Squadron is composed of volunteers from the Ranchi district.

Ranchi or Sadr Subdivision, lies between $22^{\circ} 41'$ and $23^{\circ} 43'$ N. and $84^{\circ} 0'$ E. and $85^{\circ} 54'$ E. and comprises the whole of the north of the district, with an area of 2,054 square miles and a population of 526,172. It contains the following thanas:—Lohardaga, Kuru, Burmu, Mandai*, Bero, Lfjpong, Ranchi, Ormanjhi, Angara, and Silli. The subdivision consists of the undulating country of the central plateau, the hills which fringe the north and north-west of the district, and the lower plateau on the east. Of the total area, 1,121 square miles are under cultivation, and 620 square miles only under jungle, while the percentage of rice lands to the total area (22) is considerably higher than in the Gumla Subdivision (13), or in the Khunti Subdivision (19). The population consequently, is considerably more dense than in the other two subdivisions and averages 256 to the square mile. Apart from Ranchi, Lohardaga is the only town. The chief village bazars are at Silli and Jonha on the Ranchi-Purulia line and at Nagri ten miles west of Ranchi.

The Oraons, who occupy the centre and west of the Subdivision are most numerous in Lohardaga, Mandar, and Ranchi thanas; the Mundas are numerous in the south and east, and Kurmis form a large proportion of the population of Silli thana. A large percentage of the Oraon population has become Christian. Apart from the central Mission stations at Ranchi, there are stations of the Roman Catholic Mission at Mandar, and Dighia, of the Lutheran Mission at Lohardaga, and of the S. P. G. Mission at Itki in Bero thana.

Communications in the sadr subdivision are good, as the main roads (Ranchi-Purulia, Ranchi-Hazaribagh, Ranchi-Chaibassa, and Ranchi-Lohardaga) pass through it.

Simdega, a village in thana Kochedega. and pargana Biru, is the headquarters of the subdivision of that name, opened in 1915. An account of the subdivision is included in the account of the Gumla subdivision.

Sonapet, a valley about seven miles long by six miles wide lying in the extreme south-east of Khunti Subdivision, 28 miles south of Tamar. This area, which is almost entirely surrounded by the Dalma trap, has long been known to contain gold, but from the recent investigations of experts it appears very doubtful whether its extraction, either from the alluvium or from any of the quartz veins, can ever prove remunerative. Companies have been formed at various times to extract the gold, but have met with no success and their derelict buildings are still to be seen in the valley. Women still wash for gold in the alluvial sand of the Sona *nadi* and, if they are lucky, extract gold worth from one to two annas a day. It is said that, before proceeding to work, they divest themselves of all their clothes in the hope that the god, seeing their destitute condition, may take pity on them and help them to secure the precious metal. Three miles from Sonapet there is a small factory for burning out soap-stone for the Calcutta market,

Sutiambé, a village of 15 inhabitants close to Pithauria, about 10 miles north of Ranchi. It is believed to be the original home of the Nagbansi Rajas of Chota Nagpur. At the Ind festival held annually in *Jhado* at places which are, or have been the headquarters of a Raja, two giant umbrellas attached to a pole 40 feet long are erected in commemoration of the "Nagbansi Chiefs. At Sutiambé, however, the first umbrella is raised in honour of Madra, the reputed Mundari foster-father of the first Nagbansi Raja, whose descendant are still the 33 *huinhars* of the village and enjoy considerable local influence, which they sustain by performing the festivals in commemoration of their former power.

The following legend of the origin of the Nagbansis is widely known in the district and is given in the "Kursinama" of the Chota Nagpur Raja, submitted in 1794 to the Governor General by Maharaja Dhirip Nath Sahi. "In the Pauranik era when Raja Janmejaya was seeking to destroy the whole race of serpents, by the celebration of Sarpa-yajna, because of the

killed his father, one, by name Pundarika Nag-, escaped and, assuming human form, married Parvati, the daughter of a Brahman of Benares. Pundarika, however, was unable to get rid of his serpent's tongue which not long after attracted the notice of his wife. Parvati became inquisitive about it, and, to divert her mind, Pundarika took her on a pilgrimage to the great temple of Jagarnath at Puri. On their way back they passed through Jharkand and on their arrival at a jungle near Sutiamba hill Parvati was found to be in the throes of child-birth. She once more questioned the Nag about his serpent's tongue and he revealed his identity and disappeared in his proper form into a tank close by. Parvati, stricken with grief, gave birth to a son and immediately afterwards created a funeral pyre and immolated herself as a *Satu* Pundarika, attracted by the child's cries, rose out of the water and protected the child from the sun's rays by spreading his hood over him. Just at this time arrived a Sakaldwipi Brahman carrying an idol of Surya-devata, the sun-god, and, placing his idol by the pool, went to quench his thirst, but on his return he found he could not raise the image from the ground. Looking round for some explanation of this, he caught sight of the child protected by the cobra. The snake revealed himself to the Brahman as Pundarika Nag and prophesied that the child, who was to be named Phani Mukut Kai, was destined to be the Raja of the country, that the Brahman was to be his priest and the sun-god his tutelary deity. The Nag then disappeared and the Brahman, taking charge of the boy, delivered him over to Madra Munda, the Baja or Manki of the *patti* in which Sutiamba was situated. Madra brought up the boy with his own son and, when both were grown up, he called an assembly of all the Mankis and Parha Rajas to decide which of the two should be their Chief. Various tests were carried out to decide which was the best. The Munda, boy showed himself slovenly in his dress, indiscriminating in his choice of food and unable to ride a horse and the assembly unanimously decided that Phani Mukut Kai should be Baja*. Phani Mukut invited Brahman* and other Hindu castes to his palace but as he was reputed to be the son of a Munda, he had great difficulty in obtaining the daughter of a Rajput [as his wife. A marriage was at last

arranged with the daughter of the Sikharbhum Panchete Baja after Fundarika Nag had himself appeared to convince the Raja's priest of the purity of his eon's lineage/'

The story given in the Kursinama agrees generally with the legends of the Mnndas and Oraons, but also contains many interpolations of a later date. Thus the account contains an explanation of the origin of Brahman priests of the Maharaja's family and also seeks to show that Phani Mukut was Baja not only of the central pargana of Nagpur but also of the adjacent countries of Ramgarh, the Five Parganas and Barwe, of which the possession was then disputed. Though the chronicle fixes the date of this event as Sambat 121, or 64 A.D., Phani Mukut is said to have visited the court of the Emperor Akbar at Delhi ! According to the genealogical tree of the family, the present Maharaja is the 61st in descent from Phani Mukut and, allowing an average of 25 years for the reign of each Baja, the reign of the first Baja would be fixed as at the end of the 4th century A. D.

Sutiambe is said to have been the seat of the family for four generations, the fourth Baja, Partab Bai, removing to Chut ia, but the traces of an ancient palace appear to indicate a longer period of occupation •

Sutiambe and Pithauria were, till the settlement of 1894, one village. Pithauria must at one time have been an important market as it was on the main road between Hazaribagh and Ranchi but it is now of little importance. The pargana was formerly in possession of a Bhogta family but was resumed in 1884 by the* Maharaja on the failure of male heirs. The [Pargana.it](#) Jagatpal Singh rendered assistance to the British at the time of the Mutiny by defending the *gJiat* against the mutinous troops who were advancing from Hazaribagh, and thus diverting them from their march on Banchi.

Ta **mar**, a village and extensive thana and pargana in the south-west of the district. Pargana Tamar is one of the Five Parganas and is owned by Tikait Upendra Nath Sahi Deo, looally known as Baja. The family which is very old, is Munda in origin, but like many others in the district has become Hinduized and now claims to be Rajput. The estate was formerly practically independent and paid some tribute to the Feudatory State of Mayurbhanj in Orissa.

TilmJ, a village in pargana Sonpur and thana Kana of the Khunti subdivision, contains the remains of a fortress of the Nagbansi Thakurs. On the mouth of a stone well, within the *enceinte* of the fort, is a Sanskrit inscription, written in the Devnagri character, to the effect that the well was dedicated *in* Sambat 1794 (A. D. 1737) by one of the Thakurs, named Akbar (for the attainment of the four *varga* or beatitudes". The adoption of the Muhammadan name, Akbar, by the Nagbansi Hindu is curious but not unprecedented.

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