

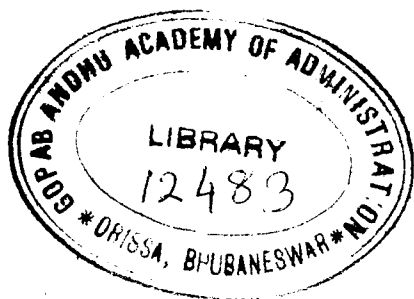
BENGAL GAZETTEERS.

FEUDATORY STATES OF ORISSA.

BY

L. E. B. COBDEN-RAMSAY,

INDIAN CIVIL SERVICE.



PREFACE.

I HAVE much pleasure in acknowledging the valuable assistance rendered by the Chiefs of the States of Mayūr-bhanj and Dhenkānāl, and by the Superintendents of the Keonjhar and Nayāgarh States, in the preparation of the articles on their States. To Mr. F. D. Whiffin, Honorary Magistrate of the Gāngpur State, I am indebted for valuable information on the subject of the Fauna of the States. A considerable amount of the information concerning "The People" in the general portion of this volume is taken from notes prepared for the Ethnographic Survey of the Central Provinces. The description of the Gāngpur and Bonai States has been largely reproduced from Sir William Hunter's Statistical Account of those States.

L. C.R.

PLAN OF CONTENTS.

PART I.

CHAPTERS	PAGES
I. PHYSICAL ASPECTS	1—21
II. HISTORY	22—34
III. THE PEOPLE	35—68
IV. PUBLIC HEALTH	69—71
V. AGRICULTURE	72—77
VI. NATURAL CALAMITIES	78
VII. RENTS AND WAGES	79—80
VIII. OCCUPATIONS, MANUFACTURES AND TRADE	81—83
IX. MEANS OF COMMUNICATION	84—88
X. LAND REVENUE ADMINISTRATION	89—92
XI. GENERAL ADMINISTRATION	93—104
XII. LOCAL SELF-GOVERNMENT	105
XIII. EDUCATION	106—108

PART II.

I. ATHGARH STATE	109—113
II. ATHMALLIK STATE	114—118
III. BAMRA STATE	119—127
IV. BARAMBA STATE	128—132
V. BAUD STATE	133—140
VI. BONAI STATE	141—157
VII. DASPALLA STATE	158—162
VIII. DHENKANAL STATE	163—174
IX. GANGPUR STATE	175—188
X. HINDOL STATE	189—192
XI. KALAHANDI STATE	193—211
XII. KEONJHAR STATE	212—231
XIII. KHANDPARA STATE	232—235
XIV. MAYURBHANJ STATE	236—257
XV. NARSINGHPUR STATE	258—261
XVI. NAYAGARH STATE	262—270
XVII. NILGIRI STATE	271—274
XVIII. PAL LAHARA STATE	275—280
XIX. PATNA STATE	281—303
XX. RAIRAKHOL STATE	304—312
XXI. RANPUR STATE	313—317
XXII. SONPUR STATE	318—328
XXIII. TALCHER STATE	329—334
XXIV. TIGIRIA STATE	335—337
XXV. GAZETTEER	338—346
INDEX	347—381

TABLE OF CONTENTS.

PART I.

GENERAL ACCOUNT.

CHAPTER I.

PHYSICAL ASPECTS.

	PAGES
GENERAL DESCRIPTION—Boundaries—Configuration—HILL SYSTEM—RIVER SYSTEM—The Mahānadi—The Brāhmani—The Baitarani—The Burābelang—The Tel—The Hāti—The Ang—GEOLOGY—BOTANY—FAUNA—Birds—Crocodiles—Snakes—Fish—CLIMATE—Temperature—Rainfall	(1—21)

CHAPTER II.

HISTORY.

PREHISTORIC PERIOD—MEDIEVAL PERIOD—BRITISH CONQUEST—JURISDICTION—Cuttack States—Chotā Nāgpur States—Central Provinces States— <i>Sanads</i> —Tribute and <i>nazardāna</i> —FORMATION OF THE STATES—ARCHÆOLOGY	(22—34)
---	---------

CHAPTER III.

THE PEOPLE.

GROWTH OF POPULATION—Census of 1881—Census of 1891—Census of 1901—Population engaged in, and dependent upon, agriculture—GENERAL CHARACTERISTICS—Density—Towns and villages—RACES—CHARACTER OF THE PEOPLE—LANGUAGE—Literature—RELIGION—Christians—PRINCIPAL CASTES—Bāṅkās—Bhuiyās—Tribal divisions—Character—Appearance—Social status—Language—Customs and habits—Customs at birth—Customs at death—Arms—The village—Revenue—Religion Trial by ordeal—Festivals—Future of the race—Dances—Bhuliās—Chasās—Dumāls—Gandās, Pāns and Doms—Gauras—Ghāsis and Hāris—Juāngs—Habits and customs—Kaltayās or Kolthās—Karans—Khandaits—Khariās—Khonds—Pāiks—Sabars—Sansiā Or yās—Sudhas—Talonās	(35—68)
---	---------

CHAPTER IV.

PUBLIC HEALTH.

	PAGES
MEDICAL INSTITUTIONS—PRINCIPAL DISEASES—VACCINATION . . .	(69—71)

CHAPTER V.

AGRICULTURE.

GENERAL DESCRIPTION—SYSTEM OF CULTIVATION—IRRIGATION—PRINCIPAL CROPS—Rice—Other cereals and pulses—Oil-seeds—Sugarcane—Wheat—Cotton—Tobacco—Turmeric—Vegetables—Edible roots—EXPERIMENTAL FARMS—SERICULTURE—PLOUGH—DOMESTIC ANIMALS—CATTLE . . .	(72—77)
--	---------

CHAPTER VI.

NATURAL CALAMITIES.

FAMINE—SCARCITY—FLOOD	(78)
---------------------------------	------

CHAPTER VII.

RENTS AND WAGES.

RENTS—WAGES— <i>Bethā begāri</i>	(79—80)
--	---------

CHAPTER VIII.

OCCUPATIONS, MANUFACTURES AND TRADE.

OCCUPATIONS—MANUFACTURES—MINES AND DEPOSITS—TRADE—IMPORTS AND EXPORTS—TRADE CENTRES—FAIRS—TRANSPORTS	(81—88)
--	---------

CHAPTER IX.

MEANS OF COMMUNICATION.

GENERAL FEATURE—ROADS—CUTTACK—ANGUL—SAMBALPUR ROAD—CUTTACK—SONPUR—SAMBALPUR ROAD—SAMBALPUR—PĀTNĀ—KALĀHANDI ROAD—RAIPUR—BHAWĀNĪ—PĀTNĀ ROAD—BĀRIPADĀ—KARANJĪĀ ROAD—BĀMRA—DEOGARH ROAD—CHAMPUĀ—VYĀS SAROVAR ROAD—PĀNPOSH—BOUNIGARH ROAD—POSTAL AND TELEGRAPH COMMUNICATIONS—TELEPHONE LINE—WATER COMMUNICATIONS—RAILWAYS—TRAMWAYS	(84—86)
--	---------

CHAPTER X.

LAND REVENUE ADMINISTRATION.

	PAGES.
LAND REVENUE SYSTEM—SETTLEMENTS—REVENUE-PAYING LANDS—Revenue —Rates of assessment—Village administration— <i>Gaontās—Ganjhus—</i> ZAMINDARIS—REVENUE-FREE LANDS—Rāj family grants—Other grants .	(39—92)

CHAPTER XI.

GENERAL ADMINISTRATION.

ADMINISTRATIVE CHARGES, POWERS AND STAFF—REVENUE—Land revenue— Forest revenue—Excise revenue—Stamps—Miscellaneous revenue —FORESTS—General description—Forest administration—Village forests— Fees—Edible fruit trees—Timber trees—Other common trees—Minor forest products—Forest revenue—EXCISE ADMINISTRATION—Opium— <i>Gānja</i> —Liquor—Rice beer—Toddy—Excise staff—Zamindari excise arrangements—Excise revenue—ADMINISTRATION OF JUSTICE—Civil justice—Criminal justice—POLICE— <i>Paiks</i> —Police force—Rural police— Military police—JAILS—PUBLIC WORKS DEPARTMENT . . .	(93—104)
--	----------

CHAPTER XII.

LOCAL SELF-GOVERNMENT.

MUNICIPALITIES	(105)
--------------------------	-------

CHAPTER XIII.

EDUCATION.

PROGRESS OF EDUCATION—SECONDARY AND PRIMARY SCHOOLS—FEMALE EDUCATION—ABORIGINAL AND BACKWARD RACES—TRAINING SCHOOLS —FINANCES	(108—108)
---	-----------

PART II.

STATES.

CHAPTER I.

ATHGARH STATE.

PAGES

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FOREST—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . . (109—118)

CHAPTER II.

ATHMALLIK STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . . (114—118)

CHAPTER III.

BAMRA STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—Land cess—School cess—*Tikā* and *Nazarāna*—*Māfi* grants—Village administration—Feudal tenures—*Garhatīās*—*Rakumāt*—GENERAL ADMINISTRATION—POWERS—FINANCES—FORESTS—EXCISE—MARKET MONOPOLY—*Pātki*—CIVIL JUSTICE—CRIME—POLICE—JAILS—PUBLIC WORKS DEPARTMENT—EDUCATION . . . (119—127)

CHAPTER IV.

BARAMBA STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . . (128—132)

CHAPTER V.

BAUD STATE.

PAGES

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FOREST—EXCISE—JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION	(133—140)
--	-----------

CHAPTER VI.

BONAI STATE

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—Bhuiyās—Gonds—Jhorās—Khonds—Kaltuyās—Material condition—PUBLIC HEALTH—AGRICULTURE—Rice cultivation—Other crops—Vegetables—Outturn of crops—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—Industries and mineral resources—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—Cesses—Zamindārs—Khorposhdārs—Headmen—GENERAL ADMINISTRATION—Powers and jurisdiction—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION	(141—157)
---	-----------

CHAPTER VII.

DASPALLA STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—POWERS—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION	(158—162)
--	-----------

CHAPTER VIII.

DHENKANAL STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—NATURAL CALAMITIES—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—Occupations—Manufactures—Trade—MEANS OF COMMUNICATION—POSTAL COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAILS—PUBLIC WORKS DEPARTMENT—EDUCATION	(163—174)
---	-----------

CHAPTER IX.

GANGPUR STATE.

PAGES

PHYSICAL ASPECTS—RIVER SYSTEM—HISTORY—THE PEOPLE—Bhuiyās—
Gonds—Oraons—Khonds—Agariās or Agoris—PUBLIC HEALTH—
AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFAC-
TURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE
ADMINISTRATION—GENERAL ADMINISTRATION—Powers—Finances—
Forests—Excise—Civil justice—Crime—Police—Jails—EDUCATION . (175—188)

CHAPTER X.

HINDOL STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICUL-
TURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND
TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRA-
TION—GENERAL ADMINISTRATION—Finances—Forests—Excise—Civil jus-
tice—Crime—Police—Jail—Public Works Department—EDUCATION . (189—192)

CHAPTER XI.

KALAHANDI STATE.

PHYSICAL ASPECTS—HISTORY—Subdivisions—Thuāmūl zamīndāri—Lānjigarh
zamīndāri—Karlāpāt zamīndāri—Madanpur zamīndāri—THE PEOPLE—
Bhatrās—Khonds—Bhuliās and Kostās—Mālis—Dosis—Bāngtis—Kandrās
—Kaltuyās—Dorās—Bankās—Sauriās—Kāmurs—Sāmpuās—Doms—Bhois
—PUBLIC HEALTH—AGRICULTURE—Land measures—RENTS, WAGES AND
PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COM-
MUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINIS-
TRATION—Powers—Finances—Forests—Excise—Civil justice—Crime—
Police—Jail—Public Works Department—EDUCATION (193—211)

CHAPTER XII.

KEONJHAR STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—Bhuiyās—Juāngs—Bāthudis
and Sāontis—Kols and Santāls—Gonds—Khandwāls—Kurinis—Goālās
—PUBLIC HEALTH—AGRICULTURE—NATURAL CALAMITIES—RENTS,
WAGES AND PRICES—Rents—Wages and prices—OCCUPATIONS, MANUFAC-
TURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMI-
NISTRATION—GENERAL ADMINISTRATION—Powers—Finances—Forests—
Excise—Civil justice—Crime—Police—Jails—Public Works Depart-
ment—EDUCATION (212—232)

CHAPTER XIII.

KHANDPARA STATE.

PAGES.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FOREST—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . (232—235)

CHAPTER XIV.

MAYURBHANJ STATE.

PHYSICAL ASPECTS—THE RIVER SYSTEM—NATURAL DIVISIONS—GEOLOGY—HISTORY—THE PEOPLE—ETHNICAL DIVISION OF THE PEOPLE—CHRISTIAN MISSIONS—MATERIAL CONDITION OF THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—CROPS—CEREALS—RICE—MILLETS—PULSES—OIL-SEEDS—ROOT CROPS—FIBRE CROPS—SUGARCANE—COTTON—TOBACCO—VEGETABLES—AGRICULTURAL IMPLEMENTS—MANURE AND IRRIGATION—ROTATION OF CROPS—NATURAL CALAMITIES—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—LAND REVENUE SYSTEM—LAND TENURES—GENERAL ADMINISTRATION—FINANCES—FOREST—EXCISE—OPIMUM—*Ganja* and *bhang*—LIQUOR—*Madat*—CIVIL JUSTICE—CRIME—POLICE—VILLAGE POLICE—CHAUKIDARS AND CHAUKIDARI SYSTEM—JAILS—PUBLIC WORKS DEPARTMENT—LOCAL SELF-GOVERNMENT—CONSERVANCY—EDUCATION—SECONDARY SCHOOLS—PRIMARY SCHOOLS—FEMALE EDUCATION—TECHNICAL EDUCATION (236—257)

CHAPTER XV.

NARSINGHPUR STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . (258—261)

CHAPTER XVI.

NAYAGARH STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—RENTS—WAGES—PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—OCCUPATIONS—MANUFACTURES—TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION (262—270)

CHAPTER XVII.

NILGIRL STATE.

PAGES.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FOREST—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . .	(271—274)
---	-----------

CHAPTER XVIII.

PAL LAHARA STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . .	(275—280)
---	-----------

CHAPTER XIX.

PATNA STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—MISSIONS—PUBLIC HEALTH—AGRICULTURE—Kinds of soil—Land classification—RICE—CEREALS—PULSES—COTTON—OIL-SEEDS—SUGARCANE—VEGETABLES—NATURAL CALAMITIES—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—Settlement of 1871—Settlement of 1876—Settlement of 1885—Settlement of 1895—Village servants—Zamindaris—Maintenance grants— <i>Māfis</i> —General—GENERAL ADMINISTRATION—FINANCES—FOREST MANAGEMENT—EXCISE—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . .	(281—308)
---	-----------

CHAPTER XX.

RAIRAKHOL STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—Soil—Crops—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION—GENERAL ADMINISTRATION—POWERS—FINANCES—FORESTS—EXCISE—TAXES—MONOPOLIES—CIVIL JUSTICE—CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION . . .	(304—312)
--	-----------

CHAPTER XXI.

RANPUR STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICULTURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND	
---	--

	PAGES.
TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION —GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—JUSTICE— CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION	(313—317)

CHAPTER XXII.

SONPUR STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICUL- TURE—NATURAL CALAMITIES—FAMINE—RENTS, WAGES AND PRICES— OCCUPATIONS, MANUFACTURES AND TRADE—Tusser industry—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION— <i>Thikādārs</i> or <i>gaontās</i> — <i>Garhatās</i> — <i>Birtās</i> — <i>Bābūānā</i> — <i>Māfi</i> grants—Zamindāris— GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—MONOPOLY— CONTRIBUTIONS—CESSES— <i>Abwābs</i> —CIVIL JUSTICE—CRIME—POLICE—JAIL— PUBLIC WORKS DEPARTMENT—LOCAL SELF-GOVERNMENT—EDUCATION	(318—328)
---	-----------

CHAPTER XXIII.

TALCHER STATE.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICUL- TURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION —GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—JUSTICE— CRIME—POLICE—JAIL—PUBLIC WORKS DEPARTMENT—EDUCATION	(329—334)
---	-----------

CHAPTER XXIV.

TIGIRIA.

PHYSICAL ASPECTS—HISTORY—THE PEOPLE—PUBLIC HEALTH—AGRICUL- TURE—RENTS, WAGES AND PRICES—OCCUPATIONS, MANUFACTURES AND TRADE—MEANS OF COMMUNICATION—LAND REVENUE ADMINISTRATION —GENERAL ADMINISTRATION—FINANCES—FORESTS—EXCISE—CIVIL JUSTICE CRIME—POLICE—JAIL—EDUCATION	(335—337)
--	-----------

CHAPTER XXV.

GAZETTEER

Anandpur—Athgarh—Bādāngarh—Bahaldā—Bāwanghāti—Bāmra—Barāmbā —Bāripadā—Bārkut—Baud—Bhawānpātnā—Bhuban—Binkā—Bisrā— Bolāngir—Bonaigarh—Champuā—Chhagān—Deogarh—Dhenkānāl— Gobrā—Hindol—Kaintirā—Kānpur—Kantilo—Kapilās—Karanjā —Keonjhar—Khandparā—Kiching—Kuchindā—Kumārkela—Kumri- tār—Kunjaban—Malayagiri—Mānisband—Mānkarnācha—Meghāsani- Narsinghpur—Nayāgarh—Nīlgiri—Padmāvati—Pāl Laharā—Pānposh— Rāmpur—Ranpur—Rasul—Sonpur—Sundargarh—Tālcher—Tigiriā	(338—346)
INDEX	(347—381)

GAZETTEER

OF THE

ORISSA FEUDATORY STATES.

PART I.

GENERAL ACCOUNT.

CHAPTER I.

PHYSICAL ASPECTS.

THE Feudatory States of Orissa consist of a group of 24 dependent territories attached to the Division of Orissa, and comprise the following States: Athgarh, Athmallik, Bāmra, Barāmbā, Baud, Bonai, Daspallā, Dhenkānāl, Gāngpur, Hindol, Kālāhandi, Keonjhar, Khandparā, Mayūrbhanj, Narsinghpur, Nayāgarh, Nilgiri, Pāl Laharā, Patnā, Rairākhōl, Ranpur, Sonpur, Tālcher and Tigiriā: of these the States of Bāmra, Kālāhandi, Patnā, Rairākhōl and Sonpur were formerly attached to the Chhattisgarh Division of the Central Provinces; Bonai and Gāngpur were formerly attached to the Chotā Nāgpur Division and the remaining States formerly known as the Tributary Mahāls formed part of Orissa. They lie between 22° 34' and 19° 2' N., and 82° 32' and 87° 11' E., and have a population of 3,173,395 and an area of 28,125 square miles. They are bounded on the north by the State of Jashpur in the Central Provinces, the districts of Rānchi, Singhbhūm and Midnapore; on the east by the districts of Bala-sore, Cuttack and Puri; on the south by the districts of Ganjām and Vizagapatam in the Madras Presidency and Khondmāls (Angul); and on the west by the Raipur district and Raigarh State of the Central Provinces and the district of Sambalpur in the Bengal Presidency and Vizagapatam district in the Madras

GENERAL
DESCRIP-
TION.

Bound-
aries.

Presidency. The district of Angul is situated practically in the centre of this block of country and was formerly one of the group of States known as the Tributary States of Orissa : on the southern border and conterminous with the border of the Ganjam district are the Khondmāls, a subdivision of the Angul district.

Configura-
tion.

The States form a succession of hill ranges rolling backwards towards Central India. They form three watersheds from south to north, with fine valleys between, down which pour the three great rivers of the inner tableland. The southernmost is the valley of the Mahānadi, spreading out into fertile plains watered by a thousand mountain streams. At the Barmūl pass, the river winds round magnificently wooded hills, from 1,500 to 2,500 feet high. From the north bank of the Mahānadi, the hill ranges tower into a fine watershed, from 2,000 to 2,500 feet high, forming the boundary of the States of Narsinghpur and Barāmbā. On the other side, they slope down upon the States of Hindol and Dhenkānāl, supplying countless little feeders to the Brāhmanī, which occupies the second of the three valleys. From the north bank of the Brāhmanī river, the hills again roll back in magnificent ranges, till they rise into the Keonjhar watershed, with peaks from 2,500 to 3,500 feet high, culminating in Malayagiri, 3,895 feet high, in the State of Pāl Laharā. This watershed, in turn, slopes down into the third valley, that of the Baitarani, from whose eastern or left bank rise the mountains of Mayūrbhanj, heaped upon each other in noble masses of rock, from 3,000 to nearly 4,000 feet high, sending countless tributaries to the Baitarani on the south, and pouring down the waters of the Burābalang, with the feeders of the Subarnarekhā, on the north. The peaks are densely wooded to the summit, and, except at the regular passes, are inaccessible to beasts of burden. The intermediate valleys yield rich crops in return for negligent cultivation, and a vast quantity of land might be reclaimed on their outskirts and lower slopes. Cultivation is, however, rapidly extending in all the States, owing to improved means of communication and to the pressure of population in the adjoining British districts.

The natural beauties of the country are exceedingly fine : vast ranges of forest and tree-clad hills and mountain ranges alternate with well-watered valleys gleaming bright in the sun, with green waving crops of paddy, or in the winter season, with brilliant yellow crops of *surguja* contrasting brilliantly with the deep green foliage of the forest. In the open plains along the valleys of the large rivers miles of highly cultivated lands stretch out before the eye, shut in on the horizon by lofty peaks

and forest-clad ranges. In the wild hill tracts of Mayūrbhanj, Keonjhar, Bonai, Kālāhandi and at Barmūl in Daspallā the soft beauty of the hill-clad ranges is relieved by wild precipitous bluffs scored and seamed by the storms of ages: in the rains raging torrents flashing for miles in the sunlight hurl themselves in fine waterfalls to the slopes below: the finest of these waterfalls drops over the sheer southern face of the Chheliātokā range (3,308 feet) in Bonai. In the highlands of Kālāhandi, Keonjhar, Mayūrbhanj and Bonai clear pellucid hillstreams flow perennially, babbling over stones and rushing in tinkling waterfalls between grass-clad banks and sedgy shores, shaded by towering trees: many are the deep silent pools with the banks fringed with masses of white lilies, and the silence broken only by the gentle gurgle of the stream as it slowly trickles from the pools or by the splash of some rising fish: here the kingfisher darts to and fro in all his glory and birds of every hue imaginable brighten the scene: in the rains these streams become wild tearing torrents sweeping all before them. The hill area, or *dangarlā* as it is locally known in Kālāhandi, occupying 1,415 square miles, contains some of the finest scenery: the area is one vast mass of tangled hill ranges, the sides clad in the densest forest: this country is a plateau land averaging about 2,500 feet above sea level comprised of small valleys shut in on all sides by hills which rise as high as 4,000 feet and over: the tops of these ranges in several cases form fine plateau lands, averaging about 2 miles wide by 7 to 10 miles long: they are almost level, but generally run up to a small elevation at one end some 50 feet above the plateau which averages about 3,800 feet: these ranges are covered with long grass and are almost bare of trees and form the feeding grounds and sanctuary of all descriptions of game: the largest and finest of these ranges are the Karlāpāt range (3,981 feet) and Bāliāmāli, near the Kāshipur plateau: from Bāliāmāli (3,587 feet) a glorious view is obtained; as far as the eye or the glass can sweep vast billowing mountain ranges rise and fall and looking south are seen the peaks of Tikrigurā (3,683 feet) and Bankāsāmo (4,182 feet) in the Kālāhandi State and now the highest peak in Orissa: to the east on the horizon is seen the magnificent peak of Nimāigiri (4,972 feet) in the Ganjām district. In these hills of the *dangarlā* area the splendid stream of the Indrāvati takes its rise near Thuāmūl: it quickly gathers volume and even in February roars and rushes down its hilly course in seething cataracts in its short wild rush to the plains and the State of Bastar to join the Godāvari. It makes its way through the hill range which forms the southern

boundary of Kālāhandī; not far from the place where the Indrāvātī flows south through this barrier the Hāti river rises on the northern slopes and flows due north in exactly the opposite direction.

**HILL
SYSTEM.**

The principal peaks are Bankāsāmo (4,182 feet), and the Karlāpāt plateau (3,981 feet), both in Kālāhandī; Malayagiri (3,895 feet) in the State of Pāl Laharā; Meghāsani (the seat of the clouds, 3,824 feet) in Mayūrbhanj; Tikrigurā (3,683 feet) in Kālāhandī; Mānkarnācha (3,639 feet) in Bonai; Badiāmāli (3,587 feet) in Kālāhandī; Bādāmgarh (3,525 feet), Kumritār (3,490 feet) both in Bonai; Gandhamardan (3,479 feet) in Keonjhar; Chheliātokā (3,308 feet) in Bonai; Thākuranī (3,003 feet) and Tomāk (2,577 feet) in Keonjhar; Pānchdhar (2,948 feet) in Athmallik; Goāldes (2,506 feet) in Daspallā; Suliya (2,239 feet) in Nayāgarh and Kapilās (2,098 feet) in Dhenkānāl.

**RIVER
SYSTEM.**

Mahānadi.

The principal rivers are the Mahānadi, the Brāhmanī, the Baitaranī, the Burābalang, the Ang and the Tel. The Mahānadi enters the States of Orissa in the State of Sonpur, dividing that State into two portions; after a course of about 30 miles it enters the State of Baud forming the boundary between that State on the south, and Athmallik State on the north, it then divides the State of Daspallā which lies on either side of its banks: from Daspallā it forms the boundary of Khandparā on the south, and Narsinghpur, Barāmbā, Tigiriā and Athgarh on the north. In the State last named, it debouches through a narrow gorge at Narāj upon the Cuttack delta. It is everywhere navigable throughout the States and up to Sambalpur, by large flat-bottomed boats, and a considerable trade is carried on, though this has fallen off with the opening of the Bengal-Nāgpur Railway. The river would afford valuable facilities for navigation, but for the numerous rocks and sand-banks in its channel. The boatmen carry rakes and hoes, with which in the cold season they dredge a narrow passage just sufficient to let their crafts pass. When full, it is a magnificent river of great breadth and depth. Diamonds were occasionally found in the bed during its course through the Sonpur State, but of late years no stones have been found. It is liable to heavy floods, which from time to time cause serious damage to the river side villages in the Narsinghpur, Barāmbā, Tigiriā and Athgarh States. The most picturesque spot on the Mahānadi is the Barmūl gorge in the State of Daspallā. Its chief feeders in the States are—on its north or left bank, the Sāpuā in Athgarh, and the Dandūtāpā and Māno in Athmallik; on its south or right bank,

the Kusumī, Kamāi, the Jorāmu, Hināmandā, Gānduni, Bolat, Sālki, Bāgh, Marīnī, Tel and Ang.

The Brāhmanī is formed by the confluence of the South Brāhmanī. Koel and Sankh at Pānposh, in the Nāgrā zamindāri of the Gāngpur State: after a course which is unnavigable owing to extensive rock barriers and rapids of about 14 miles through the Gāngpur State, it enters the State of Bonai and after a course of some 38 miles in that State, flows for a short distance through the Bāmra State and then entering the State of Tālcher passes through it and Dhenkānāl into Cuttack district. Attempts have from time to time been made to float sleepers down the Brāhmanī, but unsuccessfully. It is navigable for a few months of the year as far as 4 miles below Tālcher, where there are some dangerous rocks. The confluence of the South Koel and Sankh is a spot of remarkable beauty and scantity: about half a mile below the junction of these two rivers a fine bridge on the Bengal-Nāgpur line spans the Brāhmanī. Common jasper is found in its bed and through Gāngpur and Bonai the local gold-washers (Jhorās) earn a small livelihood by washing gold from the bed. There are no feeder streams of any importance; hill streams all along its course force their waters into the Brāhmanī and probably the most important of these is the Kurādi stream in Bonai.

The Baitarani rises among the hills in the south-west of Baitarani. Keonjhar State and forms during part of its course the boundary between that State and the State of Mayūrbhanj; its chief affluent is the Sālandi which rises in Mayūrbhanj. In the dry season the Baitarani is navigable by small boats, but with difficulty, as far as Anandpur, a large trading village in Keonjhar on its north bank.

The Burābalang rises in Mayūrbhanj and, after receiving two tributaries, the Gangāhar and the Sunāi, passes into Balasore. Burā-balang.

The Tel enters the Kālāhandi State, from the north-west, and Tel. flowing north-east discharges itself into the Mahānadi, close to the town of Sonpur: it forms about half the length of the boundary between the States of Kālāhandi and Patnā and then through the rest of its course, forms the boundary between the States of Sonpur and Baud: in the rains bamboos and timber are floated down from as far up the stream as where it forms the boundary between Kālāhandi and Patnā: its chief affluents are the Hāti, Sundar, Rāul and Suktel.

The Hāti river rises in the high hill ranges of the Mahulpātnā Hāti. zamindāri at the very southernmost extremity of the State of Kālāhandi and flows due north, draining the open country of the State,

till it joins the Tel and the united streams flow down to the Mahānadi: the Hātī is liable to very sudden rises receiving as it does the water of countless streams from the highlands of the *dangarlā* area.

Ang.

The Ang rises in the hills of the zamindāri of Borāsambar in the Sambalpur district: for a short distance after its rise it flows in a northerly direction, but quickly swerves to the east and with a southerly tendency runs on to join the Mahānadi, between the village of Binkā and the town of Sonpur in the State of Sonpur: for a portion of its course it forms the northern boundary of the Patnā State with the State of Sonpur: though a river of considerable volume in the rains, it quickly dries up in the cold season.

GEOLOGY. The Orissa Division consists, geologically* as well as geographically, of two very distinct portions; the one, a belt of nearly flat country, from fifteen to fifty miles in breadth, extending along the coast; and the other, an undulating area, broken by ranges of hills, in the interior. The former is entirely of alluvial formations, the greater portion of its surface being probably composed of deposits from the great river Mahānadi, and the smaller streams, the Brāhmanī and Baitaranī. Near its western limit alone, a few hills of gneissose rock rise from the alluvial plain, especially between the Brāhmanī and Mahānadi. The inland hill tract, which forms the area covered by the Feudatory States, is chiefly composed of rocks of very ancient date, so completely altered and crystallized by metamorphic action, that all traces of their original structure are lost, and any organic remains obliterated which they may originally have contained. The same rocks cover an enormous area in Eastern and Southern India, and are usually spoken of, in works on Indian geology, as the crystalline or metamorphic series.

Further exploration in this area will doubtless show the existence of beds belonging to other formations; but hitherto the only instance in which any considerable area is known to be occupied by rocks of later date than the metamorphics, is in the tract known as the Talcher coalfield, in the States of Talcher, Athmallik, Dhenkānāl and Rairākhōl. High up the Brāhmanī valley a series of very slightly altered or unaltered rocks, comprising slates with jasper, quartzites, and schistose beds, occur in the State of Bonai and are believed to occupy portions of Keonjhar.

The greater portion of the Feudatory States have never been explored geologically, and the information procurable

* This account is taken from Sir W. Hunter's article on the Geology of the Tributary States of Orissa with corrections to date.

as to their character is most imperfect. In Mayūrbhanj the Chief has had a geological survey conducted over the greater portion of the State: the vast area of the Simlāpāl range of hills has, however, not been investigated: the results of this geological survey are set forth in detail in the article on the Mayūrbhanj State. It is possible that other coalfields may exist, though not probable. Up to 1874-75 even the Tālcher coalfield had only received, for the most part, a very hurried examination. Excluding the formations of which no accurate information has been obtained, such as the slates, quartzites, and jasper, to be found in Keonjhar and Bonai, the following is a list, in descending order, of the rock systems hitherto described as existing in Orissa:—(8) *Blown sands*. (7) *Alluvium*. *b. River delta deposits*. *a. Older alluvium of coast plains*. (6) *Laterite*. (5) *Cuttack or Athgarh sandstone*. (4) *Mahādeva or Pānchet sandstone and grit*. (3) *Dāmodar sandstone, shale, and coal*. (2) *Tālcher sandstone, shale, silt and boulder bed*. (1) *Metamorphic or crystalline rocks*.

The following is a brief description of the characters of each of these formations, as found in Orissa:—

(1) **METAMORPHIC OR CRYSTALLINE ROCKS.**—These consist of various forms of gneiss, mica-schist, hornblende-schist, quartzite, etc. True granite is found in the form of veins traversing the gneiss, and is of various forms, the most common being a highly crystalline variety, with but little mica, and passing into pegmatite, of the kind known as graphic granite. This granite is apparently, for the most part at least, of cotemporaneous age with the metamorphism of the gneiss. But besides this, the gneiss itself frequently passes into a granitoid form, perfectly undistinguishable in blocks from granite; but which, when in place, is usually found to retain, every here and there, traces of its original lamination, and to pass by insensible degrees into a distinct laminated gneiss of the usual form.

Other prevalent forms are ordinary gneiss, composed of quartz, felspar, and mica; hornblendic gneiss in which the mica is replaced by hornblende, the latter mineral sometimes forming a very large proportion of the rock; the quartzose gneiss, in which the felspar and mica, or hornblende, are in very small proportion, and the quartz predominates. This gradually passes into quartzite, in which felspar and mica are either wanting, or occur only in very small quantities.

The above may be considered the prevailing forms of the crystalline rocks; but there are others of less frequent occurrence. Amongst these are diorite, amphibolite, syenite, and a magnesian

rock—a kind of potstone. These may all very possibly be of later date than most of the metamorphics, though the serpentine-like potstone appears to be fairly intercalated.

(2) **TALCHER GROUP.**—The lowest beds associated with the coal-bearing strata are themselves destitute of useful fuel, and well distinguished mineralogically from the Dāmodar or coal-bearing rocks. They were first separated from the overlying beds in Orissa and named after the State in which they were found. They consist, in the case of the Talcher coalfield, of blue nodular shale, fine buff or greenish sandstone, and extremely fine silt beds, often interstratified with sandstone more or less coarse in texture, in thin alternating laminae. The sandstones frequently contain felspar grains, which are usually undecomposed. In the sandstone and fine silty shale, rounded pebbles, and boulders of granite, gneiss, and other crystalline rocks abound, some of them as much as four or five feet in diameter. This remarkable formation is known as the boulder bed. It is peculiar to the Talcher group, and has been found in India wherever that group has been examined,—in the valleys of the Dāmodar, the Son, the Narbadā, and the Godāvari, as well as in that of the Brāhmanī.

Of this singular association of large blocks of stone in a fine matrix, but few other instances are known, the most remarkable one being that of the “boulder clay” of Great Britain and other countries, which is now considered by most geologists to be of glacial origin. The boulder bed of the Talcher group, however, differs entirely from the boulder clay. In the former the fine matrix is distinctly stratified, and the boulders are rounded, neither of which is the usual condition of the boulder clay.

(3) **DAMODAR GROUP.**—Above the Talcher, or occasionally resting upon the metamorphic rocks, without the intervention of any other sedimentary beds, is found a series of sandstone and shale, with beds of coal. The sandstone is mostly a coarse grey and brown rock passing into grits. They are usually more or less felspathic, the felspar being decomposed and converted into clay, and are often ferruginous. Blue and carbonaceous shale, often more or less micaceous, and ferruginous shaly sandstone, are characteristic of this group. Fossil plants, chiefly consisting of ferns, such as *Glossopteris*, *Pecopteris*, *Trizyaia*, *Equisetaceae* and *Calamites* and above all, peculiar stems divided into segments (*Vertebraria*), believed to be roots of unknown affinities, are frequently found. Most of the fossil species found, perhaps all, are characteristic of the Dāmodar formation.

The peculiar interest attaching to this group of rocks is, however, derived from its being the only one in which workable coal has

been found in the Peninsula of India. All the coals of Rāniganj and the other fields of the Dāmodar valley, as well as all those of the Narbadā valley, and of other parts of the Central Provinces, are in Dāmodar rocks. So far as they have hitherto been examined, the coals of Tālcher appear to be of inferior quality to those of Rāniganj, the Narbadā, and other localities. In the Himgīr zamindāri of the Gāngpur State a coalfield has been located over an area of about 27 square miles and steps have been taken to work the coal. The coal-bearing strata of the Himgīr zamindāri is equivalent to the Kāmthi group, which includes the Upper and Lower Dāmodars and should therefore be included in the Dāmodar and not in the Tālcher group.

(4) MAHADEVA GROUP.—Above the coal-bearing series in the eastern part of the Tālcher coalfield, a considerable thickness of coarse sandstone, grits, and conglomerates is found, quite different in character from the beds of the Tālcher and Dāmodar groups, and resting unconformably upon them. These rocks are usually coloured with various shades of brown, and are frequently very ferruginous. The separate beds composing them are massive, and not interrupted, as the Dāmodar sandstones frequently are, by partings of shale. They form hills of considerable size in the State of Rairākhol.

It is by no means clear that these beds are the representatives of the group in the Narbadā valley, to which the name Mahādeva was first applied; but there is a general subdivision of the rocks throughout the greater portion of the Indian coalfields into three principal groups. To the higher of these, the term Mahādeva has been given in the Narbadā valley, in Orissa, and Panchet in Bengal.

(5) CUTTACK OR ATHGARH GROUP.—South-west of the town of Cuttack is a considerable area, reaching into the Athgarh State, occupied by grit, sandstone, and conglomerate, with one or more beds of white or pinkish clay. The beds are very similar in general character to those last described; but there is no evidence of any connection with them, and it appears at least as probable that the Cuttack rocks are of later date. No fossils have been found in these beds except some obscure impressions, apparently of vegetable origin, in the clays.

(6) LATERITE.—The laterite of Orissa is evidently of detrital origin and consists essentially of small pisolitic nodules, chiefly composed of hydrated oxide of iron (brown hæmatite) and coarse quartz sand, cemented together more or less perfectly into either a firm, though somewhat vesicular, rock, or into a less coherent mass, or at times remaining in a loose gravelly condition, and thus passing by various gradations into a sandy clay, with a few

pisolitic iron nodules. As a rule, the forms containing most iron are the most coherent, and *vice versa*. The more solid sorts are largely used as building stone, having the peculiar but important property of being softest when first cut, and of hardening greatly on exposure. Laterite is found all through the States of Orissa.

Beneath the detrital laterite, especially when a felspathic form of the metamorphic rocks occurs, the decomposed upper portion of the latter is frequently greatly impregnated with iron, and converted into a kind of lithomarge, which closely resembles the detrital laterite in appearance, and is employed for the same purposes. The massive form of laterite which caps many of the higher hills in Central India, and which is more compact than the detrital laterite, is not known to occur in Orissa.

Of the geology of the States of Pāl Laharā, Narsinghpur, Barāmbā and Tigiriā, lying north of the Mahānadi, and of all the States south of the Mahānadi river, viz., Baud, Daspallā, Khandparā, Nayāgarh, and Ranpur, nothing definite is known. It is pretty certain that a large proportion of their area consists of metamorphic rocks, and it is possible that no others may be found.

Of Keonjhar and Nilgiri, only the edges bordering on Balasore district have been examined. Hindol has been traversed; portions of Dhenkānal and Athmallik have been examined; whilst in Talehar and Athgarh a more general survey has been made, but still far from a complete or detailed one.

NILGIRI AND KEONJHAR.—The hills bordering on Balasore consist entirely of metamorphic rocks of various kinds. In the northern part of the range, gneiss is found, so granitic that the direction of the foliation can scarcely be ascertained. It appears to be nearly parallel with the escarpment of the range. Granite veins are scarce; but greenstone dykes, or pseudo-dykes, many of them of great size, abound, and most of them, if not all, appear to run parallel with the gneissic foliation. These facts render it probable that the dykes in question are really beds, so altered as to be perfectly crystalline. A kind of black magnesian rock, intermediate in composition between potstone and serpentine, approaching the former in appearance, but less greasy in texture, is quarried to some extent, chiefly for the manufacture of stone dishes, plates, and bowls. The stones are roughly cut into shape in the quarry, and finished, partly with tools and partly on a lathe, in the villages. The rock employed is found interfoliated with the gneiss in several places, and is quarried at the villages of Sāntrāgoriā and Gujādiā, a few miles south of Nilgiri, at a spot two or three miles from Jugjuri, and in scattered localities to the

north-west. A few miles south-west of Jugjuri, near Park-parā, the granitoid rocks are replaced by a tough, hard, indistinctly crystalline hornblendic rock, resembling diorite, but exhibiting more foliation than is seen in the hills near Nilgiri. Still farther to the south-west, quartz schist appears in a well-foliated form, occasionally containing tale. A detached hill near Bākipur consists of this rock, and so does the whole south-west portion of the range as far as Ragadi, except in the immediate neighbourhood of the Sālandī river, where it leaves the hill. Here syenite occurs which forms a detached hill near Dārāpur. The southern portion of the range is free from the trap dykes which are so conspicuous to the north-east of Jugjuri. All the western portions of Keonjhar are unexplored, but the State is believed to contain good deposits of iron.

TALCHER AND ATHMALLIK.—*The Talcher coalfield.*—The basin of sedimentary rocks known as the Talcher coalfield is surrounded on all sides by metamorphics. This basin extends about seventy miles from west by north to east by south, with a general breadth of from fifteen to twenty miles, its eastern extremity at Khadakprasād on the Brāhmanī river being nearly fifty miles north-west of Cuttack town. Its western limit is not far from Rāmpur, in the State of Rairākhol, and it comprises nearly the whole of Talcher, and a considerable portion of Rairākhol, with smaller parts of Athmallik, and Dhenkāmāl. The western half of this field is chiefly occupied by the rocks already described as belonging to the Mahādeva group, conglomerate and coarse sandstone, which form hills of considerable height in a very wild, jungly, and thinly inhabited country. At the period when the Talcher coalfield was first examined, nothing whatever was known of the classification of rocks which has since been adopted by the Geological Survey in the various coalfields of India. Indeed, one of the very first and most important distinctions, that of the Talcher group, below the coal-bearing division, was made in this region, as already mentioned. The boundaries of the Mahādevas and Dāmodars, on the map in the *Memoirs of the Geological Survey of India*, are merely a rough approximation made from memory, and partly by guess, after quitting the field. The differences of the rocks have been noted in the field, but their area has not been mapped.

It is by no means improbable that the Dāmodar coal-bearing rocks will hereafter be found in portions of this area. Indeed, they have been observed at the village of Patraparā.

In the extreme west of the field, Talcher beds occur in the upper part of the valley of a stream tributary to the Tikariā,

near Dainchā, and also near Rāmpur, in Rairākhol. In both cases, Mahādeva rocks appear to rest directly on them, without the intermediary of any Dāmodars.

Besides occupying the western part of the field, the Mahādevas are found in two places along the northern boundary, which is formed by a fault of considerable dimensions. One of these places is near the villages of Borāharnā and Dereng, where the upper beds occur in a narrow belt, five or six miles from east to west, their presence being marked by low hills of hard conglomerate. Further to the west, they recur in another isolated patch, forming the rise called Khandagiri hill. This hill consists of sandstone, capped by conglomerate, the pebbles from which weather out and cover the sides of the hill, concealing the sandstone beneath.

The northern part of the field in which these outliers of the Mahādevas occur is much cut up by faults, or, to speak more correctly, by branches of one great fault. These faults are in some places marked by a quartzose breccia, containing fragments of sandstone and other rocks. The vein of breccia varies in breadth. At the village of Karganj it is so largely developed that it forms a hill of considerable height. Between the branches of the fault, Talcher beds and metamorphics occur; north of all the faults, metamorphics only are found.

The eastern part of the field, from near Karganj on the Tikariā river, and Kānkurāi on the Tengrā, to the east of the Brāhmanī, is principally composed of Dāmodar rock. These may usually be recognised by the occasional occurrence of blue and black shale, the latter carbonaceous, and sometimes containing coal. The general section of the beds is as follows:—

Interstratifications of blue and black shale, often very micaceous, with ironstone and coarse felspathic sandstone. These are at least 1,500 feet thick.

Carbonaceous shale and coal, about 150 feet.

Shale and coarse sandstone, the latter prevailing towards the base; thickness doubtful, but not less than 100 feet.

If this be correct, the coal only occurs upon one horizon. It is by no means impossible, however, that other beds may be found. Coal is known to be exposed in three places. The most westwardly of these is at Patraparā, in Angul, a village on the Meduliā Jor, a tributary of the Auli river. Here some six feet of carbonaceous shale and coal are seen on the banks of the stream, capped by clay, upon which rest the coarse grits of the Mahādeva group. The area occupied by the beds is small. The next place, which is far better known, is at Gopālprasād, in

Tācher, on the Tengrā river. The rocks at this spot are nearly horizontal for a long distance, and the coal-bed extends for some miles along the banks of the stream, above the village. It also recurs lower down the stream. The thickness of the bed is considerable, but its quality is inferior, the greater portion being excessively shaly and impure. Selected specimens contain upwards of thirty per cent. of ash, but it by no means follows that better coal may not be found; and even the inferior fuel would be useful for many purposes, if any local demand existed; while from the horizontality of the beds, a large quantity might be procured with very little labour. The general dip in the neighbourhood is to the north; and any attempts at working the coal on a large scale, or further explorations by boring, should be made north of the Tengrā stream.

The third locality is in a small stream running into the Brāhmanī from the west, just north of the village of Tācher. Beds lower than the coal are seen on the bank of the Brāhmanī, at the Chief's residence. The carbonaceous shale with coal is exposed about 400 yards from the river, in the small water-course. Only two or three feet are visible. The dip is north-west, and the coal is covered by micaceous, sandy, and shaly beds. A boring north-west of this spot would test the bed fairly.

There is another locality in which the section can be tested, at the village of Kankarāpāl, in Angul, about ten miles north-west of Gopālprasād. It is by no means certain that the Gopālprasād shale is close to the surface here; but the spot is the summit of an anticlinal, and some black shale seen in the stream resembles the uppermost portion of the rocks of Gopālprasād. It is highly probable that closer search will show other places where coal is exposed at the surface. The south-eastern part of the field consists of Tācher beds, in which boulders are only occasionally found towards the base. They are micaceous near the village of Porongo. Above the silt-bed containing the boulders, there is a fine sandstone, frequently containing grains of undecomposed felspar. There is no chance of coal being found in this portion of the basin; that is, south of a line drawn from east by north to west by south, running about two miles south of Tācher.

In several places in the Tācher field, iron is worked. Sometimes the ironstones of the Dāmodar beds are used, but more frequently surface concretions, the supply of which is necessarily limited. Sometimes the little pisolitic nodules of the laterite are found washed from their matrix, and deposited in sufficient

quantities in alluvial formations to be worth collecting. In one instance, the ore was derived from the metamorphic rocks, and brought from a distant locality. It resembled the mixture of peroxide of iron and quartz found at the outcrop of metallic lodes, and known as "gossan" in Cornwall. The method of smelting the iron in small furnaces is similar to that in use in other parts of India; but the bellows employed are worked with the foot, a peculiarity only found in the south-western dependencies of Bengal and Orissa.

The arenaceous ironstones of the Dāmodar group would, doubtless, yield a large supply of ore.

DHENKANAL AND HINDOL.—These regions require scarcely any notice. So far as is known, they consist of metamorphic rocks, except the western extremity of the first-named State, which comprises the eastern end of the Talcher basin. The metamorphic rocks are of the usual descriptions.

ATHGARH.—The northern and western parts of this State consist of metamorphic rocks. Along the Mahānadi, from near Cuttack to the boundary of the State, within three or four miles of the village of Tigiriā, there is a belt four or five miles broad, of the same "Cuttack sandstones" as are seen south of the Mahānadi, in Puri district,—being, in fact, a portion of the same basin. The rocks are precisely similar—coarse sandstone and conglomerate, with one or more bands of white clay.

GANGPUR.—Along the banks of the Koel river in the north-eastern portion of the State at a distance of about 8 miles from the railway station of Bisrā on the Bengal-Nāgpur Railway lime-stone quarries are worked: lime of excellent quality is obtained and exported to Calcutta. Deposits of manganese are found in several parts of this State and two thousand tons were raised in 1907-08. These deposits are probably superficial replacement deposits on the Dhārwar series.

KALAHANDI.—Graphite of good quality is found in this State and occurs in biotite gneiss. Bauxite (aluminium) is found in Kalāhandi occurring in laterite and is a superficial deposit.

ATHMALLIK AND PATNA.—Graphite is found in Athmallik and Patnā. Nothing is known about its mode of occurrence in these States, but in all cases it is probably associated with archæan rocks.

BOTANY. The narrower valleys are often terraced for rice cultivation, and these rice-fields and their margins abound in marsh and water-plants. The surface of the plateau land between the valleys,

where level, is often bare and rocky, but where undulating, is usually clothed with a dense scrub-jungle in which *Dendrocalamus strictus* is prominent. The steep slopes of the hills are covered with a dense forest mixed with many climbers. *Sāl* (*Shorea robusta*) is gregarious; and among the other noteworthy trees are species of *Buchanania*, *Semecarpus*, *Terminalia*, *Cedrela*, *Cassia*, *Butea*, *Bauhinia*, *Acacia*, and *Adina*, which are found also on the lower Himalayan slopes. Mixed with these, however, are a number of trees and shrubs, characteristic of Central India, such as *Cochlospermum*, *Soyimda*, *Boswellia*, *Hardwickia* and *Bassia*, which do not cross the Gangetic plain.

The large area of the States of Orissa (28,125 square miles) FAUNA. is of one common physical aspect and the fauna are homogeneous.

The elephant (*Elephas Indicus*) however does not generally range south of the Mahānadi although fairly numerous in the central and north-eastern portion of the tract. A few stray occasionally across the Mahānadi into the State of Baud, but practically never move further south. In 1907 a few stray elephants appeared in the State of Kālāhandi for a few days and the occurrence was reported as most unusual and novel. The extensive and almost unpopulated tracts of the Simlāpāl in the State of Mayūrbhanj is a sanctuary for elephants and probably most of the elephants in Orissa frequent this magnificent elephant-forest at some time or other in the course of their existence.

Wild buffaloes (*Bos bubalis*) are now very rare. The wild buffalo was at one time quite plentiful in the Gāngpur State, along the valley of the Brāhmani and at Kumārkela some twelve miles west, but the advent of the railway proved his death-knell, and to-day there is not a single specimen left in Gāngpur or Bonai. In 1906 the sole survivor, a solitary bull, was killed by a villager in the north-east corner of Bonai. Occasionally a solitary buffalo crosses the border from Jashpur into Gāngpur.

Bison (*Gavaeus ganrus*) usually called *gayal* occur in the denser and remoter forests in every part of the States: they generally graze in close proximity to elephants often moving amongst a herd. They are numerous in the high hills of Kālāhandi.

The principal carnivora are the tiger, panther, hyæna, wild-dog, jackal and fox.

Tigers (*Felis tigris*) are found everywhere, and are very frequently destructive to human life. The great majority are game-killers. Some are cattle-killers and a few are man-eaters.

The native method for the destruction of man-eaters, which generally frequent a well defined tract, is to set traps in the form of a gigantic bow and arrow on the paths traversed by the man-eater. The arrow-heads are covered with a highly poisonous vegetable substance known as *mendhāsinghā*: tigers are also killed by smearing this vegetable poison into the kill tied up. In tracts where timber cutting is in progress the number of persons killed is naturally large from the nature of the work, and the opportunities afforded for man-killing. Rewards are given for their destruction.

Panthers (*Felis pardus*) are very plentiful throughout all these States. The largest shot in these States of which there is an authentic record was 7 feet 2 inches measured along the curve of the back from the tip of the nose to the tip of the tail, soon after he was killed; as a rule they seldom exceed $6\frac{1}{2}$ feet in length. They are mostly found in the small hills adjoining the cultivated area, where they levy toll from the flocks of goats and sheep. They are but rarely found in the largest and more extensive forests.

The *chitāh* (*Felis jubata*) or hunting leopard is not supposed to inhabit Bengal, but there are a few to be found in the west of the State of Gāngpur in the Hingir zamindāri. Two have been shot in the Garjan hill in the north-west of that zamindāri and two more have been seen in south Hingir on the border of Kodābagā. A *chitāh* was shot in Pālkot in the Gumlā subdivision of the Rānchī district, which proves that though rare, they do exist in Bengal.

The *Felis Chaus* and *Felis bengalensis* are the only other members of the cat tribe met with in these States. They are fairly common and it is chiefly to them that the scarcity of ground game is attributed.

The large civet cat (*Viverra zibetha*) occurs in these States, but is not common.

The palm civet (*Paradoxurus niger*) is fairly common, but is mostly found near villages where it is very destructive to poultry.

The common grey mongoose (*Herpestes pallidus*) is somewhat rare. It is seen occasionally in rocky hills in Gāngpur; it is larger than the common mongoose, rather more yellow in colour and has the tail tipped with black.

The jackal (*Canis aureus*) is found all over these States, but seems to avoid the heavy forests and chiefly inhabits the scrub-jungle near villages.

The common fox (*Vulpes bengalensis*) is met with; it is common in the more open States but rare in the heavily wooded areas.

The *Sciurdus maximus var—bengalensis* is a very handsome squirrel and is common in all the dense forest areas. The colour is chiefly of a chestnut red above with the rump and tail black, the lower parts are buff. They are easily tamed and make very amusing pets. Their flesh is much appreciated by the forest tribes.

The common Indian ground-squirrel (*Iciurru pal marum*) is fairly plentiful.

Pteromys cineraceus.—Although this variety of the large flying squirrel is supposed to be peculiar to Burmah, Mr. F. D. Whiffin has obtained several specimens in Gāngpur and Bonai and in each case the colour has been the same, ash coloured above and white on the belly. A specimen was sent by Mr. Whiffin to the Calcutta Museum in 1892. They are entirely nocturnal in their habits, and feed on fruits, nuts and insects, and breed in the holes of trees. With the parachute extended they have been seen to cover a flight of quite 100 yards.

The common Indian porcupine (*Hystrix leucura*) is met with in all the rocky hills in these States but being entirely nocturnal in its habits is seldom seen. Its food consists chiefly of roots.

The *Lepus ruficardatus* is the only hare found and owing to the hilly nature of the country and the abundance of vermin it is not at all common.

Manis Brachyura.—This quaint beast, the manis or pangolin, although seldom seen, is found in these States. It lives in deep burrows and feeds chiefly on insects, its favourite diet being the white ant. They grow from 2 to 2½ feet in length and are covered with scales of a light olive colour.

The hyæna (*Hyæna striata*) is very common and is to be found over any carcase.

Wild dogs (*Canis rutilans*) are very numerous and extremely destructive to game: very interesting stories are told of the intelligence with which packs work together in hunting down a quarry: it is said they will pull down a bison. The larger variety appears to be most common, but villagers state that a very small light coloured variety or species exists. The larger species stands higher than a jackal and in the cold season has a bright chestnut brown coat: the ears are erect, the tail very bushy with a dark tip. The smaller variety has been reported from both Keonjhar and the Simlāpāl range near the Meghāsani hill in Mayūrbhanj. It is grey in colour. The larger variety is locally known as *kok* and the smaller as *baluā*: the smaller variety is said to be much the most destructive to game hunting in far larger packs than the *kok*.

The wolf exists but is very rare and found only in pairs: they may be seen occasionally in the Patnā State along the main road from Sambalpur to Bolāngir.

The common Indian sloth bear (*Ursus labiatus*) is found everywhere and is the only representative of the family. Although their favourite foods are the *mahuā* flowers (*Bassia latifolia*), berries and white ants, they do a great deal of mischief to sugarcane and maize, and now and again one develops carnivorous tendencies. They seldom attack people except when taken by surprise, yet as they are so numerous in the aggregate a great number of people are killed or injured by them. A she-bear with cubs is decidedly dangerous when taken by surprise or cowered.

The ratel or honey-badger (*Mellivora Indica*) seems to be closely allied to the above, so much so that in these parts it is generally called the *chhota bhālu*. It is a small beast measuring about 3 feet, the upper part of the body being of an ashy-gray and the rest of it coal-black. It is found throughout these States, but being entirely nocturnal in its habits is seldom seen. It lives chiefly in rocky caves in the hills and its diet consists of lizards, insects and honey.

The sambar (*Rusa aritotelis*) is a forest-loving animal and generally frequents the high and most inaccessible hills. It is the largest of the Indian deer, and occurs all through these States. It is nocturnal in its habits grazing chiefly at night and returning to the hill tops during the day, where it generally rests in some shady spot during the heat of the day. The horns of the sambar in these States do not attain to the same dimensions as elsewhere.

The spotted deer (*Axis maculatus*) or *chithal* is common all over the States and is generally found in small herds in low-lying lands near water. They are gregarious in their habits and less nocturnal than the sambar, and care little for the neighbourhood of man. They are seldom found in the more hilly tracts.

The Indian mouse deer (*Meminna Indica*), the smallest of its tribe, is found throughout the States, but owing to its diminutive size is seldom seen. It stands 10 to 12 inches at the withers and in colour is brown with white or buff spots and longitudinal stripes. It is locally known as *gurandi* and in Kālāhandi as *kebri*.

The munitjac (*Cervulus aureus*) or rib faced deer (barking deer), although seldom seen, is often heard and is easily recognized by its dog-like bark and is common in the States.

The nilgai (*Portax pictus*) is found in all the less heavily wooded forest, where it feeds largely on wild berries, one of its favourites being the *aonlā* (*Phyllanthus emblica*) which it devours in great quantities

The occurrence of hog deer (*Cervus porcinus*) is doubtful.

The black buck antelope (*Antelope cervicapra*) only occurs in Kālāhandi and perhaps in Patnā in small numbers.

The four-horned antelope (*Petracerus quadricornis*) is fairly common, the female and young male so resemble the barking deer that they are frequently mistaken for the latter animal. The horns of a good specimen shot in Bonai measured, anterior horns $1\frac{1}{2}$ inches, posterior horns $3\frac{1}{2}$ inches.

Pigs (*Sus Indicus*) are universal and destructive.

The monkeys (*Quadrumana*) in these States are restricted to two species only; the langur or hanumān (*Presbytes entellus*) and the small brow bandar (*Macacus rhesus*): of these, the former is most plentiful and is found distributed all over these States. Unlike his brother, in the more civilized and higher cultivated areas of India, he avoids the proximity of villages and keeps more to the hills and jungle, the reason for this probably being that he finds the forest tribes less sympathetic and hospitable in their treatment of him than their more civilized neighbours, the Hindus. Amongst their most deadly enemies are the Bihors, a wandering non-agricultural tribe who live chiefly on the animals they net, the chief amongst them being the unfortunate hanumān whose flesh they eat and whose skin is used for making the earthen drum called the *mandar*. The bandar is not so common as the hanumān, but is found scattered all over these States.

Pea-fowl are numerous and occasionally to a certain extent Birds, protected, not apparently from any religious feeling, but because they have been taken as the *santak* or emblem of some of the Chiefs.

Jungle-fowl and common spur-fowl are numerous. The painted spur-fowl occurs, but is uncommon. The partridge, black or grey, are comparatively rare. The great hornbill is often found in the forest tracts.

On the large and numerous irrigation dams to the south-west great flocks of geese, ducks and teal are found in the cold weather. The comb-duck (*Sarcidiorus melanotus*) breeds in the country and is found all along the Mahānadi river in suitable localities. The grey-duck (*Anas poecorynchos*) and pink-headed duck (*Rhodessa caryophyllacea*) both breed in the States, but the latter is rare. The two whistling-teal and the little cotton-teal are common residents.

The following are the wild fowl most commonly recognised in Orissa:—(a) Geese—(1) the lag or grey, (2) the barred-headed. (b) Duck—(1) comb—also known as the black-backed spur-goose; the local term is *nakṭā*, (2) gadwall or grey, (3) pin-tail,

(4) pochard—red-crested, (5) pochard—red-headed, (6) sheldrake, (7) sheldrake—ruddy, (8) shoveller, (9) spot-bill, and (10) widgeon. (c) Teal—(1) blue-winged, (2) common, (3) cotton, and (4) whistling. (d) Plover—(1) golden, (2) ringed, and (3) turnstone. (e) Snipe—(1) fan-tail, (2) jack, (3) painted, and (4) pin-tail.

Some flocks of the demoiselle crane frequent the neighbourhood of the Mahānadi and Tel rivers. Snipe, and grey and golden plover occur where the ground is suitable. The black imperial pigeon is found in places, while the ordinary green fruit-eating pigeon sometimes assembles in enormous flocks.

Crocodiles. Both the snub-nosed crocodile and the long-nosed fish-eating *gharial* are found in the rivers.

Snakes. In addition to the usual snakes the hamadryad (*Oppiophagus elaps*) and some large pythons are occasionally found.

Fish. The principal fish are *rohi* (*Labeo rohita*), *mirkālī* (*Cirrhua varigala*), *bhākūr* (*Catla buehanani*), *sāl* (*Ophiocephalus marulius*), *seul* (*Ophiocephalus striatus*), *boālī* (*Wallago attei*), *hilsā* (*Clupea ilisha*), and numerous species of the carp and catfish families.

Mahsir occur occasionally in the upper waters of the Mahānadi and Brāhmanī and their affluents.

CLIMATE. The climate of the States is very similar to that prevailing in the rest of Orissa, except that it is probably hotter in summer and colder in winter. The climate of the States which border on the Puri, Cuttack and Balasore districts is naturally moister than that of the States further inland, and the temperature is no doubt somewhat lowered by the moist cool breezes from the sea. In the States in the neighbourhood of Sambalpur a shade temperature of 111 to 112 degrees in May and June is not uncommon and not infrequently rises three or four degrees higher. No record of temperature, however, has been kept. The high plateau lands in the south-eastern area of the State of Kālāhandi attain an elevation of 4,000 to 4,100 feet and the climate is very pleasant even during the hottest months: the surrounding country, however, right up to the very edge of the plateau, is extremely malarious. There are several other high ranges, the most suitable of which, for a change from the heated atmosphere of the plains, are the Meghāsani range (3,824 feet) in Mayūrbhanj, Malayagiri (3,895 feet) in the State of Pāl Laharā and Gandhamardan (3,479 feet) in Keonjhar. In December and January the high grass is coated with thick rhyme in the plateau country of Kālāhandi and the western portion of the Patnā State and in the high lands of Bonai, Pāl Laharā and Keonjhar. A thermometer placed out on the open ground at Rāmpur, the

**Tempera-
ture.**

head-quarters of the Rāmpur-Thuāmūl zamīndāri, of the Kalāhandi State, in the early part of January, recorded temperatures of 33 and 34 degrees at 6 o'clock in the morning. Owing to the presence of low hills and forests, the climate of the greater part of the States is unhealthy, especially during the rainy-season and the beginning of the cold weather, when malaria prevails. The principal cause of fever and bowel complaints is the bad water: in the hill tracts there are streams of crystal clear water, but deadly to drink, charged with the poison of decaying vegetation deposited in the deep pools along their course. The average annual rainfall during the last five years is 56·68 inches: the average main distribution is January to May 5·64 inches and June to October 48·59. Rainfall.

CHAPTER II.

HISTORY.

PREHIS-
TORIC
PERIOD.

THE States have no connected or authentic history. Comprising, as they do, the western and hilly portion of the Province of Orissa, they were never brought under the central Government, but from the earliest times consisted of numerous petty principalities which were more or less independent of one another. They were first inhabited by aboriginal races, chiefly Bhuiyās, Savars, Gonds and Khonds, who were divided into innumerable communal or tribal groups each under its own Chief or headman. They carried on incessant warfare with their neighbours on the one hand and the denizens of the forests on the other. In course of time their hill retreats were penetrated by Aryan adventurers, who, by reason of their superior prowess and intelligence, gradually overthrew the tribal Chiefs and established themselves in their place. Tradition relates how these daring interlopers, most of whom were Rājputs from the north, came to Puri on pilgrimage and remained behind to found kingdoms and dynasties.

MEDIAE-
VAL
PERIOD.

It was thus that the founder of the present Rāj family of the Patnā State 600 years ago set up his sway over a cluster of States known as the Athara Garhjāts or 18 forts: according to tradition this ancestor was a Chauhān Rājput Chief living near Mainpuri, and expelled from his territories by the Muhammadans: this family settled down in Patnā and quickly extended its power, till finally the whole of the country which is now the Sambalpur district and the adjoining States of Sonpur and Bāmra, the Chiefs of which were made tributaries, fell under its sway. The area under the sway of this family was divided up between two brothers: from this division originated the supremacy of the brother who received Sambalpur as his portion: Patnā rapidly became a dependency of the Chief of the Sambalpur State which had grown the most powerful of all the cluster of Garhjāt States. The State of Sambalpur fell before the Marāthās, and with it Patnā. Jai Singh became ruler of Mayūrbhanj over 1,300 years ago, and was succeeded by his eldest son, while his second son seized Keonjhar. The Chiefs of Baud and Daspallā are said to be

descended from the same stock, and a Rajput origin is also claimed by the Rājās of Athmallik, Narsinghpur, Pāl Laharā, Talcher and Tigiriā. Nayāgarh, it is alleged, was founded by a Rajput from Rewah, and a scion of the same family was the ancestor of the present house of Khandparā. On the other hand, the Chiefs of a few States, such as Athgarh, Barāmbā and Dhenkānāl, owe their origin to distinguished servants of the ruling sovereigns of Orissa. The State of Ranpur is alleged to be the most ancient, the list of its Chiefs being said to cover a period of over 3,600 years. This family furnishes the only known instance in which, amidst many vicissitudes, the supremacy of the original settlers has remained intact. The States acknowledged the suzerainty of the paramount power and were under an implied obligation to render assistance in resisting invaders, but in other respects neither the ancient kings of Orissa nor their successors, the Mughals and Marāthās, ever interfered with their internal administration. All the States have annals of the dynasties that have ruled over them, but they are made up in most part of legend and fiction and long genealogical tables of doubtful accuracy, and contain very few features of general interest. The salient features in the particular history of each State have been mentioned in the separate articles on each of the States. Within its rugged barriers, each State was thus permitted to work out its own growth, its boundaries expanding or contracting according to the strength or weakness of its Chief, the jealousies of its neighbours and final appeal for help to the sovereign power preventing its total extinction at any time.

The valley of the Mahānadi formed the high road from the west, and it is thought that the Yavanas who were finally expelled from Orissa by Yayāti Kesarī, the first king of the Lion dynasty, in A. D. 474, and whom Sir William Hunter identifies with the Ionians, escaped to the Central India plateau through that route. Orissa under the Lion line (474-1132 A. D.) did not extend inland beyond Dhenkānāl and can hardly be said to include the group of States formerly known as the Tributary Mahāls of Orissa. The princes* of the Gangetic line pushed their territory inland to Baud which still continues the westernmost of the States formerly known as the Orissa Tributary Mahāls. It is said that the third monarch of the line, between 1175 and 1202, measured his kingdom from the Hooghly to the Godāvari and from the sea to the frontier of Sonpur, the State, which adjoins Baud on the west.

* Hunter's *Orissa*, Vol. I, pp. 317 and 318.

BRITISH
CONQUEST.

The British conquest of Orissa from the Marāthās took place in 1803, and was immediately followed by the submission of 10 of the States, the Chiefs of which were the first to enter into treaty engagements. Meanwhile, Major Forbes penetrated through the hilly and jungly country on the west and reached the famous Barmūl pass in Daspaḷā, the key to Berār and the Central Provinces. Here the Marāthās made a last stand, but on the 2nd November the pass was forced and the enemy fled in confusion. The Rājā of Baud and others hastened to tender their submission. Including Khurdā, the States were then 20 in number. In the following year the Chief of Khurdā rebelled, was vanquished and forfeited his State, which is now a Government estate and is administered as a subdivision of the Puri district. The Rājā of Bānki was deposed in 1840 for murder, and his State, which escheated to Government, has since been added to the district of Cuttack. In 1847 Angul was annexed on account of the misconduct of its Chief, who was found to be preparing to wage war against Government and to countenance those who opposed the officers of Government employed in suppressing Mariāh or human sacrifice among the Khonds in Baud. The large tract known as the Khondmāls with an area of 800 square miles, which professed a shadowy allegiance to the State of Baud came under British influence in 1855-56, when the Chief of that State made over the Khondmāls to British administration, being himself powerless to suppress the practice of Mariāh and to bring under subjection the refractory Khonds who had taken the side of the notorious Gumsur rebel Chakra Bisoi. Since then it has remained under British control, and in 1891 was formed into a subdivision of the scheduled district of Angul. Athmallik was a tributary of Baud and Pāl Laharā of Keonjhar, and they find no mention in the earlier treaty engagements. They were both recognised as separate States in the *sanads* of 1874, which at the same time conferred the hereditary title of Rājā on their Chiefs.

The 17 States named in the margin were variously known as the Tributary States, Tributary Mahāls or the Garhjāts of Orissa. Treaty engagements were exchanged with the first eleven States in 1803, immediately after the British occupation. After Major Forbes'

1	Athgarh	9	Ranpur
2	Barāmbā	10	Talecher
3	Dhonkānāl	11	Tigiriā
4	Hindol	12	Baud
5	Khandparā	13	Daspaḷā
6	Narsinghpur	14	Keonjhar
7	Nayāgarh	15	Mayūrbhanj
8	Nūgiri	16	Athmallik
	17	Pāl Laharā	

success at Barmūl the Chiefs of Baud and Daspaḷā submitted and treaty engagements were entered into with them as well as with most of the remaining Chiefs in 1804.

This group of 17 States or Tributary Mahāls of Orissa referred to above were coded with the rest of Orissa by the Marāthās to the British Government on the conquest of Orissa in 1803-04, and it is with this year that the history of the dealings of the British Government with the States commences, but as they had never been regular districts, but rather Tributary States of the Native Governments, they were exempted from the operation of the general Regulation system prevailing in the British Provinces by sections 36, 13 and 11 respectively of Regulations XII, XIII and XIV of 1805. Engagements were entered into by all the Chiefs, binding themselves to maintain submission and loyalty to the East India Company's Government, and to pay an annual *peshkash* or tribute. All the Chiefs, except Keonjhar, are also bound under these engagements to depute a contingent force to assist Government against any opposition, the force to receive only rations from Government. In 1804 the Judge and Magistrate of Cuttack had certain jurisdiction in these States; but in 1814 he was superseded by a Superintendent, 'appointed and directed to endeavour to establish such a control over the conduct of the Rājās, as would prevent the commission of crimes and outrages.'

The Chiefs administered civil and criminal justice under the control of the Commissioner of the Orissa Division, as Superintendent of the States. Heinous offences which required more than two years' imprisonment, and all capital cases were sent to this officer, who also decided political causes and disputed successions. An appeal from his decision lay to the Government of Bengal. The Magistrates of Puri, Cuttack and Balasore were *ex-officio* Assistants to the Superintendent; but, with the exception of the Magistrate of Balasore, they did not ordinarily exercise criminal jurisdiction. The Superintendent had also an Assistant, who exercised the full powers of a Magistrate, and who tried such cases as the Superintendent made over to him. The States, during the minority of the Rājās or Chiefs, or when for political reasons they were placed under attachment, were managed by the Superintendent through a Government receiver (*Tahsildār*). The jurisdiction of the Superintendent was defined by Regulation XI of 1816 and Act XXI of 1850.

In 1821 the Government ruled that the interference of the Superintendent should be chiefly confined to matters of a political nature: to the suppression of feuds and animosities prevailing between the Rājās of adjoining States, or between the Rājās and their subordinate feudatories; to the correction of systematic oppression and cruelty practised by any of the Rājās or by their

JURISDIC-
TION.
Cuttack
States.

officers towards the inhabitants; to the cognisance of any apparent gross violation by them of their duties of allegiance and subordination; and generally, to important points, which, if not attended to, might lead to violent and general outrage and confusion, or to contempt of the paramount authority of the British Government.

In 1839 suggestions were made for the introduction of a regular system of management, but the rules proposed were not approved. Instructions were, however, given to draw up some short, clear and well-defined regulations, making the Rājās responsible to the Superintendent in all cases of murder, homicide and heinous offences, without, however, interfering so far as to make them amenable to the Civil Court of the Superintendent in cases between the Rājās and their creditors. Rules were accordingly drawn up proposing that the Rājās should be prohibited from exercising the powers of life and death; from subjecting any offender to torture, mutilation, or other punishment opposed to the principles of British rule; and from allowing the practice of widow-burning and human sacrifices within their territories; that they should be made liable to punishment for murder, or other heinous offences committed by them, and should be held responsible for the amount of property robbed from travellers, if the commission of the crime and the non-recovery of the property were due to their imperfect police or want of care; that the Superintendent's power of interference should be increased, so as to take cognizance of offences committed by foreigners in the Tributary States, to hold preliminary inquiries in heinous offences committed by the Rājās, and to sentence all offenders except the Rājās to imprisonment for a term not exceeding seven years; that the punishment of the Rājās, and all punishments exceeding seven years, should be awarded by the Government of Bengal. The Bengal Government, however, thought it better not to pass any permanent or defined rules upon the subject; but directed that the spirit of the proposed rules should be acted up to in all future cases, with certain limitations, and that the Rājās should be informed that they are ordinarily amenable to the Superintendent's Court, subject to such instructions as may from time to time be furnished by the Government. These were the orders of 1840; and all sentences of more than seven years' imprisonment, although passed by the Superintendent, had then to be reported to Government for confirmation. In 1850 Act XX was enacted for settling the boundaries of these States. In 1858, the system of trying petty criminal cases *vivā voce* was extended to the States.

The Penal Code was declared applicable to these States by an order of Government in December 1860, and in 1863. Under orders of Government the criminal authorities were directed to be guided in their proceedings as closely as possible by the spirit of the Criminal Procedure Code. Section 13 of Regulation XIII of 1805, and as regards the States under the Rājās, the proviso contained in Section 11, Regulation XIV of 1805, are still in force.

In 1862 adoption *sanads* were granted to the Chiefs by Lord Canning. The relations between the British Government and the Orissa Mahāls are defined in the treaties and engagements with the Chiefs as detailed in Aitchison's *Treaties*. Questions of inheritance and succession are decided by Regulation XI of 1816. In 1882 the Calcutta High Court ruled that the Tributary Mahāls of Orissa did not form part of British India. The decision was accepted as final by the Secretary of State, and a special Act, called the Tributary Mahāls of Orissa Act, XI of 1893, was passed to indemnify certain persons and to validate acts done by them in the Mahāls, and to admit of certain sentences passed there being carried into effect in British India. *Sanads* were granted to the Chiefs in 1894 defining their relations with the British Government and these *sanads* were revised in 1908.

The Chotā Nāgpur Mahāls, to which the States of Gāngpur and Bonai belong, were acquired by cession from the Marāthās; their position was only that of zamindārs paying tribute, who were allowed certain powers of internal administration, liable to reduction or abolition at any time. The States of Chotā Nāgpur belong politically to two clusters of States known as the Sambalpur and Sirguja groups, each of which was once linked together by some sort of feudal tie.

The southern or Sambalpur group comprised Gāngpur, Bonai and other States now in the Central Provinces. In 1818 these States reverted to the British Government under a provisional agreement with Madhuji Bhonslā (Appā Sāhib). They were finally ceded in 1826. On the cession of these States in 1818, the feudal supremacy of the Rājā of Sambalpur was annulled. In 1821 the tribute payable was fixed on a lower scale than had been levied by the Marāthās. Up to 1860 the Sambalpur States were administered from Rānchi by the Agent to the Governor-General on the South-West Frontier.

Under the rough military rule of the Bhonslā dynasty of Nāgpur the position of the Chiefs was of necessity uncertain and fluctuating. At one time they were held in some check by a strong local governor, and at another left in almost complete

Chotā
Nāgpur
States.

independence. The British Government adhered to the latter policy, and from the first declined to lay down any definite rules for the guidance of the Chiefs. Only the general line of policy was indicated. Separate engagements were taken from each Chief, binding him to the right administration of the judicial and police powers entrusted to him. In 1823 it was laid down that no sentence of death or of imprisonment extending beyond seven years, should be passed or executed without the previous sanction of the Agent. Precise rules for the guidance of the Chiefs in the administration of criminal justice and in the exercise of their police functions, were first promulgated in 1863.

There is a considerable difference between the position of the Chotā Nāgpur Mahāls and the Orissa Mahāls. With the former, treaties were entered into, but the latter only received engagements specifying the conditions on which their lands were settled with them. They were granted *sanads* in 1899, and in the case of Gāngpur and Bonai revised *sanads* were granted in 1905, bringing them within the Orissa Division.

Central
Provinces
States.

As regards the five States, Patnā, Kālāhandi, Sonpur, Bāmra, Rairākhhol, transferred from the Central Provinces to Orissa in 1905, the position of the States and zamīndārs in the Central Provinces was the subject of enquiry in 1863. The States of Patnā, Sonpur, Bāmra, and Rairākhhol formed a group known as the Sambalpur Garhjāts; Kālāhandi or Karond did not originally form one of the Garhjāts and was grouped with the tenures known as the Nāgpur zamīndāris. The exact origin of the tenure of the Sambalpur Garhjāt Chiefs is unknown, but is certainly very ancient; they were, as already stated, first independent, then held in subordination to the most powerful, the Mahārājā of Patnā, who afterwards had to yield supremacy to the Mahārājā of Sambalpur, till all fell under the Marāthās in A. D. 1755 as tributaries. When they came under British rule, this dependence was cancelled in 1821, and separate *sanads* were granted. The Nāgpur zamīndārs, in which group Kālāhandi was included, were, notwithstanding their official authority and administrative influence, dependent on, and subject to, the Government of the day, and this dependence was real under the Marāthā Government. Adoption *sanads* were granted to Karond or Kālāhandi in 1862, Bāmra, Patnā and Sonpur in 1865, and Rairākhhol in 1866. In 1867 *sanads* were granted to these five States giving them powers of life and death subject to confirmation of an officer of the British Government. In 1905 revised *sanads* were granted to these Chiefs in accordance with the territorial change bringing them within the Province of Orissa.

It is the *sanads* which now define the status and position of all the States with reference to the British Government: and it has been accepted now that the States do not form part of British India. The Tributary Mahāls of Orissa received their *sanads* in 1894, the Tributary and Political States of Chotā Nāgpur in 1875-76 and which were reissued in 1899 and the five States noted above in the year 1867. In the *sanads* of 1894 and 1899 the Chiefs of the Orissa, and Chotā Nāgpur Mahāls are termed Feudatory Chiefs. In 1908 revised *sanads* were granted to the States formerly known as the Tributary Mahāls of Orissa. In the *sanads* granted in 1867 to the States transferred from the Central Provinces it is stated, with the exception of the Kalāhandi State, which did not originally form one of the Garhjāt States, that whereas these Chiefs were formerly Tributary Chiefs of a Garhjāt State they have been recognised as Feudatories.

The tribute payable in the case of the States constituting the group formerly known as the Orissa Tributary Mahāls is fixed, but that payable by the five States transferred from the Central Provinces and by the States of Gāngpur and Bonai is liable to revision. Of the States comprising the group formerly known as the Orissa Tributary Mahāls only the States of Athmallik, Baud, Mayūrbhanj, Pāl Lahara are bound to pay *nazarāna* or succession fees: the five States transferred from the Central Provinces and the States of Gāngpur and Bonai are all bound to pay *nazarāna*.

The States of Orissa as now constituted formerly consisted of three groups: the largest group is that formerly known as the Tributary Mahāls or Garhjāts, consisting of 17 States, which, since the conquest of Orissa, have been attached to the Orissa Division and whose dealings have always been with the Commissioner of Orissa at Cuttack: two of these States, Baud and Athmallik, however, for a time formed part of the South-West Frontier Agency with headquarters at Ranchi, but subsequently, on 11th April 1887, were handed over to Orissa. In October 1905, the five Oriyā-speaking States of Patnā, Kalāhandi, Sonpur, Bāmra and Rairākhhol were transferred to the Orissa Division, from the Central Provinces and at the same time the two States of Gāngpur and Bonai from the Chotā Nāgpur Division. The States thus incorporated in the Division of Orissa now number twenty-four, and all the Oriyā-speaking States are now in one Division. Simultaneously with this amalgamation of the Oriyā States a Political Agent was appointed to assist the Chiefs. The amalgamated group of States are now known as the Feudatory States of Orissa.

ARCHÆO-
LOGY.

The States are by no means rich in archæological remains. The aboriginal tribes, who were the first occupants of the soil, and who are still found in considerable numbers, and the Aryan settlers who founded the various principalities, were too occupied in keeping order within and repelling the attacks of neighbours, to be able to devote much time to architecture. Owing to the precarious nature of their environments and the necessity of shifting their residences from place to place, no Chief ever thought of building a permanent dwelling-house, and till lately their palaces were mere wooden structures nestling invariably under a hill where refuge was sought when hard pressed below. There was a general absence also of stone temples upon which the Hindu sovereigns of Orissa lavished so much of their revenues. Fetichism was the earliest form of worship in the Garhjāts, and stones and trees dyed with vermilion constituted the main objects of adoration. They survive to this day as village gods and are propitiated by Aryans and non-Aryans alike, while in those tracts like the Bhuiyā pīrs in Keonjhar and the Khondmāls, where the aboriginal races preponderate, hardly any other objects of worship are ever met with. In Keonjhar, a Khond priest is still permitted as a relic of the past to perform rites to a rough hewn stone inside the Chief's house, although the ruling family has long since been converted to Vaishnavism. Very little trace of Buddhism has been found in the States. In Dhenkānāl and Barāmbā there are a few families of Saraks who are weavers by profession and who follow a religion which strongly resembles Buddhism. But tradition relates that the name of Baud, the most westerly State in the Mahānadi valley, was derived from some early settlers who professed the Buddhist faith. It is possible that the Buddhist Javanas in their flight to Central India halted in Baud, as its open fertile country watered by the great river and its tributaries and separated from the coast by miles of rugged hills would naturally afford the first resting place to the fugitives. Several images of Buddha have also been found in different parts of this State.

Of Saivism, the next phase of religious belief in Orissa, there is ample evidence all throughout the Garhjāts. There is no village of any pretensions, no island rock, no site marked by natural beauty or having a commanding position, especially along the courses of the chief rivers, which does not boast of a shrine containing the mystic symbol of the all-destroyer.

Originally the temples like the houses of the Chiefs were mere mud huts, though some of them were subsequently replaced by more substantial buildings made of stone, and in a very few

cases of burnt bricks. As in Bhubaneswar, the chief centre of Saivism in Orissa, the officiating priests are non-Brāhmans and belong to the Māli caste which is believed to be of non-Aryan origin. The priests of the village gods and deities are invariably of an aboriginal race: they carry on their worship to the sylvan gods side by side with the orthodox Hindu worship in the village. One of the most important functions of these priests is to know and guard the village boundaries and they are also supposed to possess the power of exorcism and by spell and hypnotism (*guni*) to throw their victims into a trance and elicit the desired information from them. From these facts and from the presence of Sāsani Brāhmans in all the States, who without exception still profess Saivism, it may be inferred that it was during the time of the Lion dynasty (474—1132 A.D.) that the Aryan colonization of the Garhjāts occurred. The family annals of the Chiefs also point to the same conclusion. The oldest remains thus date back no earlier than the Saivie era.

The remains at Khiching are of considerable magnitude and consist of statues, pillars, mounds and ruins of several temples of stone and of bricks. The bricks measure 12 inches by 9 inches by 3 inches. The main group is thus described by Mr. Beglar:—

“But the great group near the village is one of the greatest interest and antiquity. One of the temples here faces south-east and is Saivie, enshrining his emblem, it is in the Barākar style, but the lower part of the tower is sculptured, while the upper part is quite plain, showing that at some period subsequent to its erection, it had been repaired. For reasons detailed in my report for season 1872-73, I ascribe the repairs to Rājā Mān Singh's time. Another of the temples is an unfinished one: it is roofed in the overlapping octagonal style, a style from which I infer the date of its erection to have been the 16th century, or Rājā Mān Singh's time, and I have no doubt the builder of this was also the repairer of the last one. Rājā Mān Singh is the only prominent figure in the local history of the district to whom I can reasonably attribute its erection. From an examination of the upper part of this unfinished temple, it is clear that each course of stone as laid down was then and there cut and smoothed *in situ*, that is, after being placed in the position it occupies; the stones for the outer facing of the various courses were left somewhat larger than needed to allow of the final cutting and trimming *in situ*.”

Of the Baud temples, he says:—“Going now northwards through the unrivalled scenery of the Karmingiā Ghāt and the Khond country, we arrive at Baud, on the south bank of the Mahānadi, here are a number of small but exquisitely finished temples, the

existing ones are all in one group within an inclosure. Contrary to the usual bigoted habits of the Oriyā Brāhmins, access to the courtyard of the temple is not denied. The principal shrine is a comparatively modern erection, well plastered over, consisting of a sanctum, a Mahāmandapa and a portico, in short it is a complete temple and possibly is only an ancient one repaired; it is dedicated to Rāmeswara, faces east, and is surrounded by no less than nine small shrines, all in decay and all of about the same age.

"Besides this great shrine, there are three smaller isolated temples, which have not been covered with plaster or repaired and which, therefore, now stand with all the beauty of their elaborate carving; so hard and durable is the stone, that the carvings appear nearly as sharp as the day they were executed, the colour too, a deep purplish red, adds in no small degree to the beauty. Each of these temples stands by itself on a raised platform, and each consists of a cell and its attached portico only.* * * * * but I cannot do justice to the elaborate carving which literally covers the temple from crown to base without the aid of the photographs of the temple. One faces west and two face east; they have all a group of the Nabagrahas over the entrance and as they are considered subordinate in sanctity to the great temple of Rāmeswara, I was allowed to approach and take a plan of one of them. These temples are planned on the principle of intersecting squares laid down by Fergusson as the most common type of the plan of mediæval temples in India. Really this form of intersecting squares is very rare, as may be seen on comparison of such plans as had yet been obtained, they are certainly extremely beautiful, and though small, they are gems of art in their own humble way. I cannot assign to them any great age, the ninth century is the earliest which may safely be assigned to them, and when we remember that most of the temples of Orissa (some of them inscribed and, therefore, not uncertain in date) are of this period and show a remarkable predilection for the Nabagraha, I think there will be no reasonable doubt in assigning this to that period also, an age not inconsistent with the elaborate and profuse minute ornamentation bestowed on them, or the general outline and disposition of the plan and facade."

Of later discoveries there was one of much importance made by Mr. K. G. Gupta (the then Commissioner of Orissa) in Narsinghpur in February 1902. There is a picturesque hillock named Bāneshwar-nāsi in the bed of the Mahānadi about 10 miles to the south-east of the headquarters of the State. Amidst the ruins of a brick temple on a ledge on the east face of the

rock, several feet from the foot of the hill was found a sculpture half buried in the ground. It is carved on a slab of hard red sandstone 5' 2" long and 2' 6" broad, and consists of a central female figure, most exquisitely finished and one of the finest specimens of the kind to be met with in Orissa. But the point of most interest is, that while the main figure is obviously that of a Hindu deity, probably Lakshmi or goddess of fortune, it is surmounted by five small images of Buddha, symmetrically arranged, two above each shoulder and the fifth just over the head. Two small female figures, wearing what looks very much like boots, crown the top corners and are meant to represent the Buddhistic symbol of Swastika. The main figure has large meditative eyes so characteristic of Buddhistic images. The work evidently belongs to the transition period when Hinduism was regaining ascendancy, and Buddhism, though on the wane, had not altogether lost its influence. But judging by its perfect style, it must have been executed when stone sculpture had attained its greatest development in Orissa, which certainly was not the case earlier than the 9th century, if not later. The revival of Hinduism is contemporaneous with the establishment of the Lion line in 474 A.D. It is, therefore, certain that Buddhism lingered on in Orissa for several centuries after it had ceased to be the dominant religion. A little higher up on the same hill are the remains of a stone Saiva temple, the lower portions of the walls of which are still standing. There is a fine chlorite lingam inside, which is still worshipped, and another small lingam, also of chlorite, a little to the west. A figure in many respects similar to the one already described, also carved on a slab of red sandstone, rests against the broken north wall of the temple. There are, however, no figures of Buddha, nor any symbol of his faith. The villagers apparently worship it, and it is painted over with oil and vermillion.

In the adjoining State of Barāmbā, in a romantic islet in the bed of the Mahānadi, about three miles to the south-east of the headquarters of the State, there stands an old temple dedicated to Sinhanāth, a name of Siva. It has the four main divisions, viz., sanctuary, *jagamohana*, *nāṭmandir* and *bhogamandapa* and is surrounded by a cluster of smaller shrines. The sanctuary is elaborately carved outside, but being thickly plastered over at a later date, the figures are only visible where the plaster has fallen off. The stone used is the soft red sandstone which is so largely in evidence at Bhubaneswar and the carvings are gradually wearing off. Vaishnavism, which in its present form spread in Orissa with the advent of the Gangetic dynasty in the 12th

century and is the prevailing religion to this day, cannot obviously boast of any remains of antiquarian interest. The principal village of each State has one or more stone temples dedicated to Vishnu in his popular form of Jagannāth and his two companions, Balabhadra and Subhadra, but the buildings are all recent and the sculptures, wherever they exist, partake of the grosser degeneracy of later times.

Relics of an older civilisation are found in the site of the Sonpur town in the State of that name. Tradition is that about 1,000 years ago the town of Sonpur was a place of considerable size and importance, consisting of over 50,000 houses. The tradition is supported by the discovery, on the site of the present town, and within a distance of two or three miles, of relics of old masonry houses, templos, images, ornaments, gold coins and the old-fashioned wells, known as *nanda* and built by that sect of Brahmans with big tiles: copperplate inscriptions of grants to Brāhmans (*tambā sāsān*) have also been found in this State; the inscriptions are in Sanskrit written in the Kutila character: these probably belong to the era of the Gupta Rājās of Orissa. In the State of Patnā five copperplate inscriptions of considerable interest have also been found: they are in the Kutila form of the Nāgari character and the language is Sanskrit. These were charters granted by the Somavansī Kings and with five other similar charters found near Cuttack are the only records possessed of this dynasty. The charters are land grants in the different districts of Kosala country, identifiable with the south-eastern parts of the Central Provinces. From the charters it would appear that this dynasty held sway on the banks of the Tel and Ang rivers and that the Patnā State formed part of their kingdom. A detailed account of these charters will be found in Volume I, 1905, of *The Journal of the Asiatic Society of Bengal*.

CHAPTER III.

THE PEOPLE.

IN 1860-62 an estimate was prepared by the Topographical Survey of the number of villages in the States of Orissa and Chotā Nāgpur and a calculation of five and a half persons to each house was taken as representing the population: a similar calculation was made in 1863 for the five States recently transferred from the Central Provinces to the Orissa Division. The first enumeration of the population of the States was taken in 1872: this census disclosed a total population of 1,631,273 with an average density of 58 persons to the square mile: in 1881 the population had increased by 41 per cent. amounting to 2,302,422, the pressure of the population on the soil being 82 persons to the square mile. In 1891 the results of the census disclosed a population of 2,898,709 or 26 per cent. increase over the recorded population in 1881, and the average density had increased to 103 persons per square mile. In the last census of 1901 the total population was returned at 3,173,395 or an increase of 9·5 per cent. since 1891, and the average density was 113 persons to the square mile. According to these statistics the population has increased by 1,542,122 since 1872 or an increase of 94 per cent. The earlier enumerations were no doubt defective, and the large increases shown by each successive census are due in a great measure to improvements in the arrangements for counting the people. At the same time there has undoubtedly been a considerable growth in the population. There is ample room for expansion and the people are hardy and prolific. There has undoubtedly been a large extension of cultivation since 1901 due to the great improvements in communications, light rents and the large profits to be made by agriculturists who are now, owing to the advent of the Bengal-Nāgpur Railway through Gāngpur and Bāmra and the East Coast Section of the same railway, enabled to obtain a highly profitable market for their produce.

Census of 1881. The census of 1881 showed that the population of the State of Patnā had increased by 162 per cent. since 1872 and that of Kālāhandi, Bāmra, Nilgiri, Athmallik, Mayūrbhanj and Gangpur by 68·2, 51·6, 50·2, 49·8, 49·1 and 46·6 per cent. respectively: in the States of Bonai, Pāl Laharā and Talcher there was a slight decrease.

Census of 1891. Of the total increase shown by this enumeration since 1881 the States of Gangpur, Kālāhandi, Mayūrbhanj and Patnā accounted for more than half or 69 per cent.: the increase being Gangpur 14 per cent., Kālāhandi 18 per cent., Mayūrbhanj 25 per cent. and Patnā 12 per cent. The State of Khandparā showed a slight decrease.

Census of 1901. In the year 1900 there occurred disastrous floods of the Mahānadi and Brāhmanī and famine in the States of Baud, Patnā and Sonpur. There was nevertheless a substantial increase in the population in spite of a loss of 1·4 per cent. in Baud, 16·4 per cent. in Patnā and 13 per cent. in Sonpur. Of the net increase the States of Dhenkānāl, Gangpur, Kālāhandi, Keonjhar, Mayūrbhanj and Nayāgarh account for 89·5 per cent.: the respective increases were Dhenkānāl 12·89 per cent., Gangpur 17·28 per cent., Kālāhandi 8·82 per cent., Keonjhar 13·10 per cent., Mayūrbhanj 28·45 per cent. and Nayāgarh 8·34 per cent. The greatest increase in the decade ending in 1901 took place in the sparsely inhabited States of Rairākhōl and Athmallik, the latter of which gained by immigration from Baud and the Central Provinces: the gain in Gangpur and Hindol was due to new settlers. The comparatively slow rate of increase in Tigiriā and Khandparā is explained by the fact that the population of these States is already denser than it is elsewhere. The only States which suffered a loss of population were Baud, Patnā and Sonpur as noted above: the State of Baud suffered much from epidemic disease and general unhealthiness, and many of the restless Khond inhabitants emigrated during the scarcity of 1900. In Patnā and Sonpur there was famine in the same year. As a general rule, the growth of the population has been greatest along the borders of the British districts of Cuttack, Balasore and Puri, where the country is comparatively level, and the proportion of arable land relatively high. The volume of immigration is very considerable, and the census of 1901 showed for the group of 17 States, formerly known as the Tributary Mahāls of Orissa, a net gain of 61,000 persons from contiguous territory in Bengal and 7,000 from the Central Provinces. The total population according to the census of 1901 was 3,173,395.

The table below illustrates the salient features of the census of 1901:—

NAME OF STATE.	Area in square miles.	NUMBER OF		Population.	Population per square mile.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.	Percentage of persons able to read and write on the total population of each State.
		Towns.	Villages.					
Athgarh ...	168	...	192	43,784	260	+19.6	2,100	4.8
Athmallik ...	730	...	460	40,753	56	+28.9	558	1.4
Bāmra ...	1,988	1	931	123,378	62	+18.2	5,011	4.6
Barāmbā ...	134	...	181	38,260	285	+17.6	1,675	4.4
Baud ...	1,264	...	1,070	88,250	70	-1.4	1,474	1.7
Bonai ...	1,296	...	217	38,377	30	+19.1	373	0.97
Daspallā ...	568	...	485	51,987	92	+14.0	876	1.7
Dhenkānāl ...	1,463	2	968	273,662	187	+14.8	9,392	3.4
Gāngpur ...	2,492	...	806	238,806	96	+24.8	3,158	1.3
Hindol ...	312	...	234	47,180	151	+24.2	1,668	3.5
Kālahandi ...	3,745	...	2,198	350,529	94	+15.2	7,348	1.7
Keonjhar ...	3,096	...	1,938	285,758	92	+9.7	1,391	2.0
Khandparā ...	244	...	325	69,450	284	+14.7	13,115	2.1
Mayūrbhanj ...	4,243	1	3,693	610,385	199	+17.0	3,809	8.4
Narsinghpur ...	199	...	198	36,613	199	+10.4	12,013	8.5
Nayāgarh ...	588	...	775	140,779	239	+18.3	3,660	5.5
Nilgiri ...	278	...	468	66,469	230	+13.5	618	2.3
Pal Laharā ...	452	...	265	92,351	49	-16.4	5,142	1.9
Pātā ...	2,399	...	1,850	277,748	116	+32.2	281	1.05
Rairākhol ...	853	...	319	26,888	32	+14.9	3,101	6.7
Ranpur ...	908	...	261	46,075	227	-13.0	1,758	1.03
Sonpur ...	306	1	899	169,877	188	+14.7	1,275	2.1
Tācher ...	399	...	293	60,432	151	+10.1	1,195	4.9
Tigriā ...	46	...	102	22,625	492			
TOTAL ...	28,046	5	19,026	3,173,395	113	+ 9.5	86,490	2.7

The population of the States is almost wholly agricultural. Population Out of a total of 3,173,395 (1901), no less than 2,216,498 or over engaged in, and dependent upon, agriculture, viz.:—

Rent-receivers (including dependents)	...	77,848
Rent-payers	...	1,792,354
Agricultural labourers	...	346,296
Total	...	2,216,498

Of the remaining one-third, a very appreciable proportion, consisting of potters, barbers, washermen, blacksmiths and other village servants, who are usually paid in kind by their rural employers, also makes its living from the land.

The average density of the population in 1901 was 113 persons to the square mile, the pressure of the population on the soil having nearly doubled since 1872, when there were only 58 persons to the square mile. The density per square mile is as high as 492 in Tigriā, 285 in Barāmbā, 284 in Khandparā, 260 in Athgarh, 239 both in Nayāgarh and Nilgiri and 227 in Ranpur. The high density in Tigriā is due to the fact that the soil is very fertile, there is easy and cheap means of transport for surplus produce to Cuttack. the climate is healthy and rents are

GENERAL
CHARAC-
TERISTICS.
Density.

exceptionally low. In Khandparā there is the populous trading centre of Kantilo and the soil is fertile and communication with Cuttack is easy and cheap. In Nayāgarh, Nilgiri and Ranpur there are large tracts of good lands, and these three States have ready communication with the railway line, and in consequence all these States are important exporting tracts. The density per square mile is as low as 30 in Bonai, 32 in Rairākhhol, 44 in Pāl Laharā and 56 in Athmallik: the sparse population in these States is due to their isolated position and the vast hill ranges which occupy a large proportion of their areas.

**Towns and
villages.**

There are 5 towns in the States, namely, Sonpur (8,887), Bhuban (6,788), Deogarh (5,702), Bāripadā (5,613) and Dhenlānāl (5,609) with a population exceeding 5,000 each: besides these towns the population of Keonjharagarh, the headquarters of the Keonjhar State, amounts to 4,532 and that of Kantilo in the Khandparā State, 4,719: the population of Bhawānipatnā, the headquarters of the Kālāhandi State, is 4,400 and that of Ranpur, the headquarters of the Ranpur State, 4,172: Bolāngir, the headquarters of the Patnā State, has a population of 3,706 and Binkā, in the Sonpur State, 3,843. Khandparā, the headquarters of the State of that name, has a population of 3,944 and Tālcher, the headquarters of the State of that name, 3,930. The total population of the 5 towns noted above is 32,599 or 1·03 per cent. of the total population of the States: the total population of the 5 towns and that of the eight large villages noted amounts to 65,845 or 2·7 per cent. of the total population of the States. The remainder of the population is clustered together in 19,018 villages. The people have developed no tendency to collect into cities: they appear to have an inherent aversion to town life. On the average there is one village per square mile and-a-half and the average population of each village is 165.

RACES.

The majority of the population of the States is Oriyā. There is a small sprinkling of Hindustānis who have settled down as traders or their agents: the majority of these are found in Gāngpur. There are a few Bengalis, but they only form 2·09 per cent. of the population. The States still form the refuge of large numbers of aboriginal and semi-aboriginal races, such as the Bhuīyās (91,581), Binjhāls (12,834), Bhūmijes (68,118), Gonds (149,119), Hos (108,872), Juāngs (11,159), Khariās (38,478), Khonds (223,424), Korās (4,008), Oraons (51,185), Santāls (194,911), Savars (39,849) and Sudhas (27,324). In the five Sambalpur States there is a small number of Telugus, mostly in the Kālāhandi State, whither they have immigrated for trade from the districts of Madras. Some of the aboriginal tribes are

impulsive and excitable, and there have been several instances of *melis* or risings, the most notable of which are the Bhuiyā rebellions of 1862 and 1892 in Keonjhar, and the Khond rebellions in Nayāgarh in 1894 and in Kālāhandī in 1878 and 1881-82. The news of an intended rising is circulated by means of a consecrated knot or *ganthi*, which is quickly passed on from village to village.

The people are, on the whole, truthful, peaceable and law-abiding, the only exception being the Pāns, Doms and Gandās, who being for the most part landless and indolent, live from hand to mouth and furnish the larger proportion of the jail population. A not uncommon form of murder is that committed from dread of sorcerers: the belief in witchcraft is strong, especially amongst the Mundās in the Gāngpur and Bonai States, where murder of some unfortunate old woman, who is believed by the parents to have cast an evil eye on their child, is not an unknown occurrence. It is a common custom where affairs go persistently badly with a family or a village to call in a wizard or sorcerer, known as *guniā* or *rāndiyā*, usually one of the village priests, as an exorcist or to indicate the source of trouble in a family or village where affairs are not prospering, or to point out the person who has cast an evil spell: the wizard arrives and stays sometimes in the family or village and finally indicates the source of the trouble: this has been known to result in the person indicated as the source of the trouble taking the life of the head of the family or the headman of the village who called in the sorcerer and sometimes also his own life.

CHARACTER OF THE PEOPLE.

The language spoken throughout the States is Oriyā and is the mother tongue of 78·2 per cent. of the population. Mundāri dialects are spoken by 12·00 per cent., including Santālī (nearly 6·08 per cent.), Ho (3·25 per cent.), Bhumij (1·69 per cent.), and Juāng (0·34 per cent.); Khond 2·20 per cent., and Khariā 0·71 per cent. Mundāri and Ho are spoken chiefly in the country bordering on the Singhbhūm district, *i.e.*, in the Nāgrā zamindāri of the State of Gāngpur and in the States of Bonai and Keonjhar. The Mundās and Hos, however, understand Oriyā and Hindi and in their dealings with the State officials generally prefer to speak in Hindi. The Santāls are mostly found in Mayūrbhanj, where they number 185,149. The great majority of the Khonds speak Oriyā and have forgotten to a very large degree their own tongue; these are the Khonds who have adopted Hindu customs, taken to regular cultivation in the more open country and become semi-Hinduised. The Khond language is practically only universal in the hill

LANGUAGE.

tracts of the Kālahandi State and is spoken by about 45,000 Khonds or 20·1 per cent. of the total Khond population: the hill Khonds, however, all understand and can speak Oriyā and this is the language employed by them in their dealings with the

Literature. State officials. Literature there is none.

RELIGION. The vast majority of the population are Hindus who number 2,774,929 or 86·9 per cent. of the total population. Musalmāns number only 11,553 or 0·36 per cent. of the total population. Animists number 383,171 or 12·07 per cent. of the total population and Christians number 2,962 or 0·09 per cent. A few Buddhists are still found in the Barāmbā State and are apparently a survival of the days when Buddhism reigned in Orissa. Traces of Buddhism are also met with in the State of Baud, and at the village of Baud there are some very ancient temples apparently of Buddhist origin. The total number of Buddhists amounted in 1901 to 717. Though the Hindus apparently so largely predominate, it must be remembered that a very large number are really only semi-Hinduised aborigines: for example large numbers of the Khonds and Bhuiyās have adopted Hindu customs and worship Hindu gods, claiming to be orthodox Hindus, whilst at the same time they quietly worship their own tribal gods and sylvan deities. The Doms, Dumāls, Gandās, Ghāsiās and Pāns are scarcely genuine Hindus and the higher castes of Hindus in the States do not classify them as Hindus. despite their pretensions to be so. The table below illustrates the religious divisions of the people among the individual States:—

Serial No.	STATE.	RELIGION.				
		Hindus.	Animists.	Musalmāns.	Christians.	Others.
1	Athgarh	43,141	...	261	382	...
2	Athmallik	40,647	22	81	...	3
3	Bānura	120,992	2,025	347	14	...
4	Barāmbā	37,441	...	116	...	703
5	Baud	87,988	83	176	3	...
6	Bonai	26,571	11,745	69	92	...
7	Daspallā	51,903	...	81	3	...
8	Dhenkānal	265,750	7,132	749	18	13
9	Gāngpur	146,549	88,949	1,640	1,758	...
10	Hindol	46,984	...	196	...	...
11	Kālahandi	279,656	70,356	504	2	11
12	Konjhar	246,585	38,567	699	3	4
13	Khandpara	69,429	...	21	...	...
14	Mayurbhanj	507,738	98,485	3,785	368	7
15	Narsinghpur	39,455	...	155	3	...
16	Nayagarh	133,995	6,190	585	9	...
17	Nilgiri	58,895	7,302	101	161	...
18	Pal Lahara	20,770	1,510	41	...	...
19	Patnā	229,995	47,967	512	142	32
20	Rairakhol	24,364	2,425	92	...	7
21	Ranpur	45,762	...	313	...	...
22	Sonpur	168,981	383	509	4	...
23	Talcher	60,253	...	179	...	...
24	Tigiria	22,184	...	411	...	...
	Total	2,774,929	383,171	11,553	2,962	710

Amongst the large body of semi-Hinduised races found in the States the worship of the Hindu gods proceeds side by side with that of the original gods of these races and the blending of Hinduism and Animism is clearly observable. In such villages there is almost invariably a village priest, in addition to the Hindu priest; this village priest is a member of an indigenous or aboriginal race and is known by various terms such as *deori*, *kālu*, *jhāṅkar*, etc.: his duties are to appease the powers of evil and the sylvan deities of the tribe with sacrifices of goats and cocks and to guard the village boundaries. No expedition to the forest to hunt and drive for game is undertaken until the village priest has worshipped the village deities, which are represented by a log of wood or a stone smeared with vermilion and usually located in a dense grove or thicket. On the appearance of small-pox the village priest appeases the village deities; the earthen pots and pans of families who have been attacked by the disease are placed on the village boundary on the path leading to the next village and stacked there in broken heaps; the belief being that thus the evil spirit of the disease is driven out; these heaps of broken pots serve to warn travellers that there is small-pox in the village. Similarly it is not uncommon to find cairns of stones along the side of a road or path erected at places where the boundary of a village ends; the idea is that the traveller by placing the stone on the heap obtains absolution for any error or any omission he may have unwittingly committed within the boundaries of the village he has just left. Various are the customs observed. Amongst these may be noticed the custom observed in the Bāmra State by the growers of the tusser cocoon during the period of cultivation. They are on no account permitted to tell the truth: they may not eat during daylight nor may they set their eyes upon their wives: they also seek to propitiate heaven by putting in circulation injunctions to piety written on palm leaves. The circulation of these tracts is induced by the threat which they always wind up with that the village which fails to pass it on will be guilty of killing 10 Brāhmins and 50 cows.

The census of 1901 returned 2,962 Christians in the States. Christian
The settlements are scattered throughout the States, the principal centres are in the States of Athgarh, Gāngpur, Mayūrbhanj, Nilgiri and Patnā and accounts of these missions will be found in the separate articles on those States.

There are 30 castes and tribes in the States with a numerical strength exceeding 25,000; the total number of these castes and tribes amounts to 2,629,227 or 82·9 per cent. of the total population. PRINCI-
PAL
CASTES.
The most prominent of these castes and tribes are Chasās

(210,439), Santāls (194,911), Pāns, Doms and Gandās (183,146, 73,920 and 85,241 respectively or 342,307 in all), Gauras (304,230), Hos (108,872), Khandaits (88,313), Brāhmans (102,976), Khonds (223,424), Bhumijes (68,118), Bāthudis (43,726), Bhuiyās (91,581), Kurmis (57,473), Telis (78,733), Sahars (40,719), Gonds (149,119), Kewats (63,335), Kumhārs (44,518), Oraons (51,185) and Savars (39,849). The Hindus number 2,774,929 persons or 86·9 per cent. of the total population and Animists 383,171 or 12·07 per cent. The so-called Hindus include a large number of aboriginal and semi-aboriginal tribes. These are mostly met with in the mountainous jungle tracts of Baud, Bonai, Kālāhandī, Keonjhar, Mayūrbhanj and Pāl Laharā. The majority are of Dravidian stock and include the Bhuiyās, Bhumijes, Hos, Khonds, Pāns and Gandās, Santāls and Savars. The Bāthudis and Sahars are of uncertain origin. The Chasās, Gauras, Khandaits and Kurmis are apparently derived from various elements and seem to be mainly non-Aryan. As regards these castes or tribes, an account of the Khandaits, Brāhmans, Gauras, Pāns, and Telis will be found in the Gazetteer of the Balasore district and the account there given applies equally to these castes in the States. The Bhuiyās and Khonds reside in more States than one and in addition to the account given of them in the articles on the Bonai and Kālāhandī States they are deserving of special mention from the position and influence they occupy and the large tract of country over which they spread.

ānka.

A small caste found principally in the Kālāhandī State and in 1901 numbering 4,261. The caste was formed from military service like the Khandaits, Paiks and Marāthās and some families bear the names of different castes, as Brāhman Bānka, Kumhār Bānka, and so on. They were formerly notorious free-booters but have now settled down to cultivation. Each man, however, still carries a sword or knife on his person and in Kālāhandī they are permitted to do this without taking out a license.

aiyās.*

The Bhuiyās rank fourth amongst the wild tribes of the States and numbered in the 24 States 91,581 according to the census of 1901. The members of this tribe are scattered over a large tract of country and are found in the following States:—Mayūrbhanj (31,753), Gāngpur (23,595), Keonjhar (20,465), Bonai (6,428), Bāmra (6,067), Pāl Laharā (1,869), Ranpur (420), Baud (282), Kālāhandī (256), Nilgiri (201), Dhenkānāl (119), with a few

* This account of the Bhuiyās is taken from Colonel Dalton's *Ethnology of Bengal* and from the article on the Bhuiyās by Mr. D. A. Macmillan, Superintendent, Keonjhar State, and published in the *Calcutta Review*, Number CCV, July 1896.

families in the States of Tālcher, Khandparā, Rairākhol, Sonpur, Patnā, Athmallik and Nayāgarh. The home of the Bhuiyās is in the wild highlands of the inaccessible hill ranges of Bonai, Pāl Laharā and Keonjhar : this wild region the Bhuiyās have from time immemorial made their abode. The south-west border of Singhbhūm forms the northern boundary of this tract, the States of Pāl Laharā, Tālcher and Dhenkānāl the southern boundary, the States of Bonai and Bāmra the western boundary and the mountain area of Keonjhar the eastern boundary, the total area being about 1,600 square miles ; of this area 250 square miles in the Keonjhar State represents the original seat of the Bhuiyās, but the pressure of population has caused the tribe to spread out its branches over a far wider tract. Keonjhar, however, has always been the stronghold of the Bhuiyās, and in this State they are undoubtedly the dominant race. They claim to be the children of the soil (*bhui*, earth) and to possess full proprietary rights over the soil in the same manner as other aboriginal tribes always term themselves zamīndārs. Though the Hindu population in Keonjhar far outnumbers that of the Bhuiyās, yet the claim of the hill (Pahāriā or Pauri) Bhuiyās to be the dominant race is admitted without question even by the Brāhmans and Rājputs. In Keonjhar they claim the indefeasible right to install the Chief on his *gadi* and in Bonai this right is similarly claimed by the Sāonts, a thoroughly Hinduized portion of the clan. There are two broad distinctions between the members of the clan, viz., the Bhuiyās of the hills and the Bhuiyās of the plains : the latter form the feudal militia of the State and hold their lands on service tenure and are supposed to be prepared to take up arms for their Chief whenever required, though they are equally prepared to turn their arms against an unpopular Chief. The true hill (Pahāriā or Pauri) Bhuiyās are not however bound to fight for their Chief, though they are perfectly prepared to take up arms against him : the duty of the hill Bhuiyās is to attend the Chief on his journeys and act as transport. In Keonjhar the hill Bhuiyās wield an extraordinary power and are capable at any moment of setting the country in a blaze of insurrection and revolt ; the news that the hill Bhuiyās are up in arms spreading consternation throughout the country : on such an occasion the country is controlled by an oligarchy of the 60 chiefs of the hill Bhuiyās. Such outbreaks have not been uncommon and an account of them will be found in the article on the Keonjhar State.

The Bhuiyās have divided themselves into different septs, Tribal with distinct customs varying in accordance with the degree divisions.

in which they have come in contact with their Hindu neighbours. There are, however, four principal clans : the Māl or Desh Bhuiyās (*i.e.*, Bhuiyās of the country) who claim to be the superior clan and have preserved all the characteristics of a wild tribe : the Rājkuḷi Bhuiyās who are alleged to be the descendants of the Rāj family from a Bhuiyā concubine : the term *kulī*, *i.e.*, family, signifying royal birth or family : the next two clans are the Rāutālī and Pabana-ansha, who are smaller in number than the first two clans, having taken to regular cultivation and adopted many Hindu customs and are generally more enlightened and advanced than their wilder brethren of the hills. Amongst the Desh Bhuiyās the superior tribe is the true hill Bhuiyā (Pahāriā or Pauri) and their emblem is the *bāngī* (pole on which they carry goods); the emblem of the other clans is the *kānda*. The Desh Bhuiyās inhabit all the mountain tracts and the Rājkuḷi, Rāutālī and Pabana-ansha Bhuiyās are found on the slopes and foot of the hills. The Pahāriā Bhuiyās claim to have nurtured and established on the *gadi* of the Keonjhar State the young boy, who was stolen from the Mayūrbhanj family, when Keonjhar was separated from Mayūrbhanj and made into a separate State.

According to tradition it was the Bhuiyās who effected the separation of the two States. The perils and hardships of the journey from the remote hill fastnesses of their home to pay their homage and tribute to the ruling Chief of Mayūrbhanj led the Bhuiyās to the determination to install a Chief of their own. In accordance with this plan they stole one of the young sons of the Chief of the Mayūrbhanj State, being probably assisted in this design by intrigues within the Chief's family. They were successful in their attempt, and bringing the young boy to their mountain fastnesses, reared him with the greatest tenderness and care : Goālās (milkmen) and other necessary castes were imported into the hills to administer to him, his meals were specially prepared and no Bhuiyā was allowed to touch his cooked-food, lest it should thereby be defiled, and as a further precaution, the *chatti* or earthen vessel, in which the food was prepared, was broken daily by a leading Bhuiyā with an arrow. This custom of breaking the earthen-pot in which food has been prepared survives to this day amongst the Bhuiyās. In their selection of a site for the residence (*garh*) of their Chief the Bhuiyās were guided by the sight of a dog vanquished by a hare in fight. Similar traditions concerning the selection of the site of a *garh* are common in the States of Orissa. The site so selected for the *garh* was at the foot of the range of hills

forming the boundary of the Bhuiyā *pārs* (tracts): it had the advantage of keeping the Chief readily accessible to themselves and placed him in their power, if occasion arose, and facilitated ready escape to the hills from attack by the Marāthās or other foes. The Bhuiyās provided the young Chief with concubines from their own clan and from these unions are said to have sprung the Rājkuḷi Bhuiyās already mentioned. The site then chosen by the Bhuiyās as the *garh* for their Chief has remained unchanged ever since and it is here that the Bhuiyās install each successive Chief, claiming that until the Chief has been actually invested by them, the installation is not complete. The installation of a Chief is the occasion for a mustering of the Bhuiyā clans in their strength, headed by the hereditary master of the ceremonies. The Bhuiyās march into the courtyard of the residence of the Chief to the crash of drums and wild fantastic airs, their leader carrying a pumpkin, as a token of submission or allegiance. After the company is seated the Chief enters the apartment prepared for the ceremony and distributing *pān*, confections, spices and garlands to the company, retires. Then to the clash of the musical instruments of the wild Bhuiyās, the Chief re-enters mounted on the back of a Bhuiyā leader, who plunging, snorting and neighing, embodies the war-steed of the Chief. Dismounting from his human steed the Chief is seated on the lap of a Bhuiyā leader. The attendant Bhuiyās then receive from the servants of the Chief imitations of the insignia of royalty—banners, *pankhās*, *chāmars*, *chhatras* and canopies, and the hereditary office-bearers range themselves round the Chief. The principal Bhuiyā leader then goes through a religious ceremony by binding round the turban of the Chief a light flexible forest creeper as the *siropā* or honorary head dress conferred by the Bhuiyās: the bands strike up, bards chant odes of praise and the Brāhmans recite the Sāma Veda and finally the principal leader of the Bhuiyās marks the forehead of the young Chief with sandal wood, thereby conveying the *tikā* or emblem of investiture. The Brāhmans and the *Bawārtā* or prime minister, then in their turn mark the seal of the *tikā* with sandal wood. A sword is then placed in the hands of the Chief and one of the Bhuiyā leaders coming forward kneels before the Chief, who touches him on the neck with the sword: this ceremony is symbolical of actual human sacrifice in earlier days: the Bhuiyā leader who has thus been touched with the sword at once disappears and does not return for three days when he presents himself to the Chief as miraculously cured. The Bhuiyās then make offerings to the Chief of rice, pulse, *ghī* (clarified butter),

milk and honey and their leaders then solemnly address the new Chief, impressing on him that in accordance with the authority exercised by them from time immemorial they have invested him as Chief to rule the State with justice and mercy. The Chief then withdraws mounted on his human steed. Soon afterwards or on a subsequent date the Bhuiyās return, and prostrating themselves before the Chief ask for forgiveness of former misdeeds. Their leader then addressing the Chief inquires after his health, his establishment, horses and elephants. In return the State *karān* (writer) reads from a palm-leaf document prescribed inquiries touching the health of the Bhuiyās, their families, cattle, hill streams and fields. The leaders thereupon prostrating themselves raise the left-foot of the Chief and place it alternately first on one shoulder and then on the other, then touching the Chief's foot with their forehead retire. This ceremony is annually repeated in the month of May, but the installation portion of the ceremony is omitted. The Bhuiyās desire in their Chief a leader to whom they can appeal and obtain advice and have no desire for independence: they claim, however, a prescriptive right to approve of or resent the administrative acts of the Chief whom they have themselves created; the periodical rebellions which have taken place have been due to dislike of the individual ruler by the Bhuiyā clans. This attitude was manifest in the rebellion of 1890-1893 when the Chief fled to Cuttack leaving his family in the *garh* which could easily have been taken by the Bhuiyās. The Bhuiyās, however, made no attack on the *garh* as they had no animosity against the family of the Chief, but only against the Chief himself, who had fled. The Bhuiyā *pīrs* (tracts) have always been the property of the Rānī of the State, and the Bhuiyās hold her in high veneration, styling her "the mother." In one of their rebellions the Bhuiyās entered the *garh* seeking for the *Bacārtā* (prime minister), they found him in the Rānī's apartments, where he had fled for sanctuary: horrified at the sacrilege that he should have seen the face of their revered mother they put him to death.

Character. The chief traits in the character of the Bhuiyās are fidelity and hospitality. Like other wild and unsophisticated races they are frank, honest and imbued with a passionate love of liberty. The hospitality of the Bhuiyās has passed into an Oriyā proverb: every stranger is an honoured guest, as amongst the Khonds. Every stranger entering a village is offered to partake of food and is a guest as long as he remains. In every village there is a *darbār* or town hall, which is used as a sleeping place for the young men of the village and for a rest-house for travellers. If

the guest who comes to the village is a personage of importance he is met by all the women: on his entry the women meet him carrying small stools and vessels of water, in which is a little turmeric: the water is sprinkled with *sāl* (*Shorea robusta*) leaves on his feet, and the stools are carried as emblematic of offering rest to the traveller. After sprinkling the feet of the visitor the chief old lady kneels down placing the palms of the hands on the ground as a salutation and is followed in turn by the senior maiden and the guest is then led to the guest-house. Drunkenness is prevalent amongst the males and no ceremony is considered complete without intoxication: drunkenness amongst men is no disgrace, but women refrain from the cup. The women are the workers, finding the daily food and performing all the household duties: the men occupy themselves in a leisurely manner with their cultivation and hunting. They are a courteous race: their form of salutation consisting of bending the lower part of the body, joining and raising the hands to the forehead with palms uppermost and pronouncing in a loud tone the word *salām*. The boast of the Bhuiyā is that he reveres his parents, is a man of one word and of one race, not divided as their Hindu neighbours are.

The Bhuiyās are of Turanian type, the face is round, lips ^{Appear-} full, foreheads narrow, high cheek bones and the broad nose of ^{nance.} the Gond and Kol, their eyes are well set and intelligent and usually brown in colour, though clear grey eyes are not uncommon amongst them. In colouring they are tawny to light, of stature short, about five feet two inches, but well proportioned, with fine chests and muscular limbs, hands and feet well shaped, and the free and easy gait of a hillman. The men shave their hair on the forehead, wearing it in long well greased and combed locks at the back: a small red comb is almost invariably carried over the ear and when not otherwise occupied the young Bhuiyā dandy sets his locks in order. The clothing of the hillmen is usually very scanty, consisting merely of a small strip of cloth, called the *kopni* between the legs, fastened front and back to a string round the waist: the use of the *dhoti* is however becoming more common. The young and old men generally wear, when at work, their strips of raw hide wound round the waist to afford support in lifting and carrying burdens: from the string round the waist they usually hang a small pair of pliers to remove thorns from the feet, and a receptacle to carry *gānja* or tobacco, both articles being made of metal. They wear a row or two of beads or berries round the neck and a few for show adopt the Brahmanical thread. The

women wear a short coarse cotton *sārī* (cloth), but never use it to veil their faces: they tattoo their arms and shoulders, and wear ear and nose rings, large bunches of beads and occasionally brass necklaces, covering the bosom and extending to the loins: on their arms, legs and toes they wear bracelets, anklets and rings, their hair they invariably adorn with scented flowers and orchids, interweaving them with coloured cotton.

Social
status.

The Bhuiyās are not considered a low caste: the Hindus take water from them and their touch is no defilement.

Language.

It does not appear that the Bhuiyās ever possessed a language of their own: they speak a dialect of Oriyā, which they have strangely distorted; their vocabulary is very limited and their conversation usually consists of exclamations and questions.

Customs
and
habits.

The Bhuiyā as a rule marries outside the village, as he is generally connected with the villagers: the greatest care is taken not to contract a marriage, which can in any way be considered to be incestuous: there is no restriction on marriage within the same sept or phatry, rather the marriage relationship should be formed within it. The essential conditions are that both parties should have reached maturity and the choice is entirely a free selection, though parents sometimes advise in the matter. According to village custom the boys and girls frequently dance together of a night, when a young man is at liberty to seize the hand of the girl he has selected and escape with her for two or three days: but the escape is no secret, the parents of the bride go to the bridegroom's relations and fix the dowry. A man will also place a white flower in the hair of the maid he selects and if it be accepted the engagement is held to be binding and no other man may lay claim to the girl. Another form of betrothal is for the lover to walk off with the girl, who has consented to become his wife, from a bevy of maidens in the forest. The maidens then return to the village and reporting that a tiger has carried off one of their number urge the villagers to go in pursuit. A search party is then organised which after going to the spot returns to the house of the parents of the lover: with shouts they demand the blood of the lad who has carried off one of the village maids the parents urge that though an offence has been committed the union must be allowed: they offer to pay blood money and to stand a village feast and the wedding is then celebrated with song and festival.

There is another form of obtaining a bride, but it is only resorted to as a last resource. If a young man has set his heart on a maid and is unable to obtain her owing either to her own unwillingness or that of her relatives, he organises a band of

companions and when opportunity offers carries her off, his companions guarding the flight. This method of obtaining a bride often leads to sanguinary conflicts in the attempt of the friends to prevent the capture. If the young man is successful in the capture his task is not at an end until the girl has been induced to take food in her future husband's home.

The customs described above are only the preliminaries and the marriage is not consummated till the *desh* has been feasted. The actual marriage ceremony is conducted entirely by the women and the village priest. The ceremony consists in sprinkling the couple with water and turmeric, the bride and bridegroom being arrayed in new garments for the occasion. The essential right in the ceremony is however that the couple take their seat together on a yoke, when the nearest male relative offers the bride a coin intimating that he has given her all his wealth and that he trusts she will benefit by it and be true to her husband. Their future home is blessed by the priest who places an inverted earthen pot, under which are supposed to be the spirits of their ancestors, whom the couple must daily worship. Dowries are settled on the bride and often amount to a considerable head of cattle.

Incompatibility is sufficient to dissolve the marriage tie and adultery acts as a divorce. If the adultery occurs with a Bhuiyā, the matter ends with the man marrying the woman, but if the man belongs to another caste, the woman is outcasted. Chastity is not regarded as a virtue, but in such cases the matter is dealt with by the village elders making the girl over to the man and enforcing a marriage. The marriage tie is however faithfully observed and divorce or adultery is but rarely heard of.

Ten days after the birth of a child a festival is held and the mother purified. Those of the Bhuiyās who have come in contact with Hindus have their heads shaved by the barber and their clothes washed : amongst the wilder Bhuiyās, however, one of their own villagers shaves their heads with a razor, locally made, but the clothes are not washed. If a mother dies before delivery the embryo is removed from the corpse, both being burnt on opposite banks of a stream: this rite is performed to prevent the dead woman from becoming a witch; the idea is that no spirit can cross a stream and the mother is unable to become a witch without union with her child. The ceremony of naming is very similar to that practised by the Mundās and Hos. The name of the grandfather is given to the eldest son, that of the great-grandfather to the second son, and then the names of collateral relatives according to seniority. After

Customs
at birth.

the birth and naming ceremonies there are no ceremonies till marriage.

Another not unusual method of naming a child is to give a name in accordance with some event happening on the day of the child's birth. Thus if a European happens to pass through the village on the day of a child's birth, the child will be christened *Sāheb* or *Gorā* : so too, if a Musalmān, a dealer, a peon or a constable, pass through the village the child is christened *Pathān*, *Mahājan*, *Chaprāssi* and *Sipāhi*. The anniversary of a festival will also give an opportunity for a name, such as *Soniā* (the first day of the Hindu new year) or *Raja* and *Dasharā*.

Customs
at death.

On death the body is quickly buried in the forest and ten days later a feast is given. The dead are always buried in a deep well, dug grave, usually by the side of a hill stream, as all streams lead to the holy Baitarani. After the death ceremony the relatives gather and perform the ceremony of reconciling the deceased with the family ancestral god. The assembled relatives seat themselves in rows in the house and the nearest relative sacrifices a he-goat, spilling the blood at the foot of the inverted earthen pot in which the spirits of the ancestors are supposed to dwell. The ancestors are then besought to receive the deceased and water is sprinkled over the company. In the case of a child dying a fowl is sacrificed. This ceremony is performed in all cases except on that of the death of a pregnant woman or of a leper. On the death of a leading Bhuiyā chief the inhabitants of all the neighbouring villages are summoned to the burial: during the nine days, which, in this case alone, are allowed to lapse before the burial, the women keep up the funeral dirge: the corpse is buried on the tenth day and after the death feast the *desh* assemble and nominate a successor.

Arms.

The arms of the Bhuiyā consist of the bow and two-handed axe. No Bhuiyā ever enters the forest without these weapons. The bow is made of the male bamboo and the bow string of a thin strip from the outside of the bamboo. The arrow has an iron head with long curving fangs, which render it almost impossible to withdraw the head without causing a terrible wound: for birds and small game an arrow with a cylindrical wooden head is used. They also use a curved sword, a sling, and round disc of iron, but the bow and axe are their general weapons. The iron disc is not unlike a quoit: it is about an eighth of an inch thick and three inches in diameter, the outer edge is very sharp: the method of using it is to whirl the disc on the index finger and let the disc fly: an expert will sever

a *śāl* sapling two inches thick at a distance of 40 yards. The Bhuiyā carries no shield, but guards with the handle of his axe.

The villages of the Bhuiyās are picturesquely placed at the foot of well-wooded hills by the side of a hill stream. The village nestles in a fine grove of jack trees, to the fruit of which the Bhuiyā is particularly partial. There is one broad street with the houses on either side. The house of the headman and the village elders is in the centre of the street : on the outskirts live the low castes of Pāns and Kols, who perform all the menial tasks of the Bhuiyās. In close proximity to the headman's house is the *darbār* or *mandap* (drum) house, where the bachelors of the village sleep and the place in front is used as the village dancing ground. The *darbār* house is also the village guest-house, here are stored the provisions contributed by the villagers and made up into bundles ready for the immediate use of the guest. Every Bhuiyā tills his own land. During sowing and harvest time he rises before dawn and works till dusk without cessation, but when clearing forest he rests at midday and takes a meal : after his work he bathes, returns to a substantial meal and then goes to the dancing ground. The Bhuiyās construct no tank, holding it contrary to religion to excavate. The men and women always bathe at separate places and great care is exercised never to surprise a female bathing. In the larger villages schools have been established by the State, but the Bhuiyās look on them as useless encumbrances : if a parent be taken to task for the irregular attendance of his children he will, in perfect good faith, offer, in order to give satisfaction, to attend on their behalf. There is a village priest—the *deori*, and a *gharmangi* who is the representative of the maidens and settles love affairs and regulates the dancing.

Amongst the Bhuiyās the family is supreme, and the social bond is not that of the village but of the household. Each sept consists of a number of families claiming a common ancestor. Sons have no property during the lifetime of their father and they and their wives share the father's meals, cooked by the common mother assisted by her daughters-in-law. The tribes form federal groups, with a chief in authority over each : succession to the chiefship depends on personal fitness ; if the chief's eldest son be suitable he succeeds his father, otherwise he is tacitly ignored and the nearest suitable male relative is selected. The chiefship only carries with it the respect of the community—the leader is a first among equals—the seat of honour at public meetings, an occasional harvest offering of good-will and the best share of the chase. He cannot transact public affairs of importance

without calling the assembly of elders. As regards theft the principle is restitution, but only for the first offence : for a second offence the culprit is outcasted. In cases of hurt caused in a squabble, the village council admonishes both parties, who then take a brand from a heap of lighted faggots, and as a sign of conciliation extinguish it by spitting on it. On the rare occasions when the State Courts punish an offender, the elders also deal with him, holding that the punishment by the State was for its own satisfaction only.

Revenue. Before the settlement made by Colonel (then Captain) Sir James Johnstone, Government Agent, after the rebellion in 1868 there appears to have been no fixed revenue levied from the Bhuiyās: a house-tax of four annas per house and eight annas per plough was then imposed. A school-fee of one anna per house was also imposed and the old duty of thatching certain State buildings and supplying transport for the Chief, when on tour, was also regulated and duly enforced. The next settlement was made by Mr. H. P. Wylly, Government Agent, after the rebellion of 1893: the rates were fixed at thirteen annas per plough, six and a half annas per house and the school-tax was doubled: on those villages, which objected to the thatching duties, a further tax of three annas was levied: printed *pattās* or leases were given to the headmen. The village sites are changed about once in twenty years or sometimes less. The Bhuiyā cultivates by felling and burning the forest and on the clearings he grows cereals the first year, rice in the next and vegetables in the third year: the plot is then exhausted and a new area is cleared. When all the culturable area accessible is exhausted the village site is removed. In a few villages there are patches of wet cultivation carried on in a primitive method, but there are signs of a gradual increase in wet cultivation. No complicated land tenures exist: the right to the soil depends on priority of occupation by the village and within the village upon priority of occupation by the individual. No Bhuiyā will cultivate fallow land until he has ascertained from the council of the village that it is unappropriated. Land and agricultural stock always descend in the male line, daughters receiving the moveable property: the idea is that no one should possess land who cannot work it. This is the land revenue system amongst the Pahāriā (hill) Desh Bhuiyās, but the Desh Bhuiyās who have settled elsewhere in the State are amenable to the ordinary land revenue system of the State. All Bhuiyās, however, have to supply once every two years logs for the ear festival and ropes made of forest creepers. The collections are made by giving an individual

demand statement to the headman of each village: this demand the headman can check with his *pattā* and he then collects the dues paying them to the head of the *pīr* or tract, who in turn pays in his collections to the treasury. The appointments of headman (*sardār*) of the *pīr* and village headman (*pradhān*) are made by the State, due regard being paid to hereditary claims and the wishes of the people. The *sardār* and *pradhān* receive a strip of silk to wind round the head as a badge of office: they also receive a small commission, but to this they attach little importance. Rice is by no means their staple food, and is only eaten as a relish or at feasts: fruits, bulbs, forest produce and the spoil of the chase are their principal foods.

The religion of the Bhuiyās is virtually one of blood. There are good and bad spirits, but attention is only paid to the latter, as the good spirits require no appeasement. Their gods comprise deities undoubtedly of aboriginal origin and others derived from Hindu theology. The aboriginal deities are—(1) Badām, (2) Gainsari, (3) Barāhipit, (4) Jāunlipāt, (5) Baitaranipāt, (6) Lakshmipāt, (7) Mandalpāt, (8) Mahāthākurānī, (9) Pariābagia and (10) Pitrupāt. The principal deity is the earth god and his son, the tiger god: next come the village mother god, the water god, and the deities of the forest, air and rain. The symbols of these gods are rough stones or logs placed under a lofty *sāl* tree. The Bhuiyā pantheon is a mixed one, but the priests are invariably Bhuiyās. The form of oath consists of swearing on a tiger's skin, holding a little earth from an ant's heap in the hands: an oath is regarded as final. Religion.

Trial by ordeal is a favourite form of decision. The tests are various: a piece of copper, generally a coin (considered the emblem of justice) is placed in a mixture of boiling cow dung and has to be extracted by dipping in the hand without scalding: another form is for an accused to take his stand on the top of a swaying ladder of twelve rungs, 18 inches apart, and pour a mixture of milk and rice into a circle below, which has been previously sanctified: the severest ordeal is to carry in the palms of the hand a piece of molten iron about a pound in weight, with seven green *pīpal* leaves between each, a fibre of a creeper (*Bauhinia triandra* Rox.) being placed on the hands as a slight protection: the molten mass to be carried seven paces. Failure to perform the test involves expulsion from the village. Trial by
ordeal.

The gathering of the clans for war or any other purpose resembles in its rapidity the "fiery cross" of the Scottish clans. A meeting of the tribal chiefs is held, the priest blesses the meeting: a thin rope is then made of the *Bauhinia* creeper and

three knots are tied in it, the first in the name of their god, the second in that of their Rājā and the third in the name of the Mahādes̥h.* Below the three knots a number of small knots are tied indicating the number of days within which the gathering is to take place. The sacred emblem is then despatched by a runner to the nearest village, which at once forwards it to the next village.

Festivals.

The Bhuiyās attend the car festival at the headquarters of the State, but this is in connection with the duties they have to perform in supplying timber for the axles and to pull the car with the creeper ropes supplied by them. The Bhuiyās observe with full religious zeal two festivals. The first occurs in February and is known as the *Māgh Porāi*. Each village in turn observes the festival, so that there is no one fixed date for its performance. The festival is an occasion of much debauchery and intoxication and the celebrants paint and cover themselves with filth; foul songs and jests are indulged in: the women join in the ribaldry but not in the drinking. The festival lasts for three days.

The next important Bhuiyā festival takes place after the harvest and is known as the *Karamā*, the object of the festival is, the joining in matrimony of two branches of the *karamā* tree, as king and queen; the two branches are placed in the ground together, snakes and birds are netted, the former with their lips sewn together being loosed amongst the women. The union of the two branches is looked upon as essential for a year of plenty. There is a third festival called the *Gambhā Punāi* taken from the Hindus. Both festivals are the occasion of much feasting and ribaldry. To the Bhuiyā festivals there is no fixed date, though there is usually a definite limit for their duration.

The hunting festival *akhin pārdhi* lasts two days and all the males take part in it. Each village organises large beats: the spoil is taken to the *pradhān*, headman of the village, who rewards the successful shots with strips of cloth, six yards being given to the slayer of a tiger: the headman receives the lion's share of the spoil.

The Bhuiyās hold the cow sacred; its slaughter or consumption is punished by outcasting. The Bhuiyās use cows in their ploughs, but do not drink their milk and will not milk them.

Future of the race.

The Bhuiyās are not a decaying race and their numbers are on the increase, in 1891 they numbered 87,327 and in 1901, 91,581. The pressure of growing population has driven them to migrate in considerable numbers to the open country abandoning very

* Mahāthākurānī, Mahārājā, Mahādes̥h.

largely the primitive customs prevalent in their hill fastnesses. Assimilation with other castes is countenanced and regular marriages between Bhuiyās and Goālās take place.

All villages have their *darbār* hall where the bachelors **Dances.** (*dhāngars*) of the village sleep, and in some villages there is also a *dhāngarin basā* where the maidens reside. The space between the two houses is the dancing ground. Whenever the young men of the village go to the *darbār* and beat the drums, the young girls join them there, and they spend the evenings, dancing and enjoying themselves without any interference on the part of the elders. The Bhuiyā dances have their peculiar features, but, compared with the lively and graceful movements of the Kols, they are tame performances. The men have each a rude kind of tambourine; they march round in a circle, beating these, and singing a very simple melody in a minor key on four notes. The women dance opposite to them, with their heads covered, and bodies much inclined, touching each other like soldiers in line, but not holding hands or wreathing arms like the Kols. The dances, when confined to the people of the village, are regarded as mere rehearsals. The more exciting and exhilarating occasions are when the young men of one village proceed to visit the maidens of another village, or when the maidens return the call. The young men provide themselves with presents for the girls, generally consisting of combs for the hair and sweetmeats, and going straight to the *darbār* of the village they visit, they proclaim their arrival loudly by beating their drums or tambourines. The girls of that village immediately join them. Their male relations and neighbours must keep entirely out of view leaving the field clear for the guests. The offerings of the visitors are now gallantly presented and graciously accepted, and the girls at once set to work to prepare dinner for their belux. After the meal they dance and sing and flirt all night together, and the morning dawns on more than one pair of pledged lovers. Then the girls, if the young men have conducted themselves to their satisfaction, make ready the morning meal for themselves and their guests; after which the latter rise to depart, and, still dancing and playing on the drums, move out of the village followed by the girls, who escort them to the boundary. This is generally a rock-broken stream with wooded banks; here they halt, the girls on one side, the lads on the other, and to the accompaniment of the babbling brook, sing to each other in true bucolic style. The song ended, the girls go down on their knees, and bowing to the ground respectfully salute the young men, who gravely and formally return the compliment, and they part. The visit is soon returned by the

girls. They are received by the young men in their *darbār*, and entertained, and the girls of the receiving village must not be seen.

Bhuliā. The Bhuliā is a weaver caste and is also known by the name of Bholiā, Bhoriyā, Bholwā, Mihir and Meher. A curious fact about this caste is that, though solely domiciled in the Oriyā territories, many families belonging to it, talk Hindi in their own houses. According to tradition they immigrated to this part of the country with the first Chauhān Rājā of the Patnā State. Various local derivations of the name are current, generally connecting it with Bhūluā, to forget. The Bhuliās occupy a higher rank than ordinary weavers and assume the honorific title of Meher. The caste has no sub-castes, except that in Kālāhandi a degraded section is recognised who are called Sānpārā Bhuliās and with whom the others refuse to intermarry. The caste are remarkable as having no regular *barāt* or wedding procession. They employ Brāhmans for ceremonial purposes.

Chasās. The Chasās or Tasās number 240,439 in the States and are the chief cultivating class of Orissa. In the Sonpur and Pātnā States they are also termed Haliyā. They are often confused with the Kaltuyās or Koltās and the latter are not infrequently termed as Koltā Chasās. The Chasās are for the most part of non-Aryan descent. Each family has a sept and family name and marriages are arranged by families, union of members of the same family alone being forbidden. The sept names are totemistic such as *nāga* (cobra), *hasī* (elephant), *līpa* (lamp), etc., and the family names are territorial or titular, e.g., Pitāmundiā and similar names, all names of villages in Angul, and Padhān (leader, chief), Nāyak (headman), Kandrā (bamboo worker), etc. As is usual the various septs worship their totem, drawing figures of them on their houses and will not in any way injure them. The Chasās do not marry within the same family but a man may take a wife from his mother's family. A girl must be wedded before adolescence: if no husband be available, she may be married to an arrow or flower or through the form of marriage with any man in the caste and when a suitable partner is subsequently found, is united with him by the form of widow marriage: divorce is allowed. The dead are usually buried if unmarried and burnt if married.

Dumāl. The Dumāl number 29,610 and are mostly found in the State of Sonpur (20,139). They are a sub-caste of Gauras or Ahirs. The Dumāl admit that they were formerly a branch of Gauras, but now have no connection with them. They are said to derive

their name from a village Dumlā Hadap in the Athmallik State. The Dumāls have no sub-castes, but they have a complicated system of exogamy. This includes three kinds of divisions or sections, the *gotra* or sept, the *barga* or family title, and the *māti* or earth from which they sprang. Marriage is prohibited only between persons who have the same *gotra*, *barga* and *māti*, if any one of these is different, it is allowed. The names of the *mātis* or villages show that their original home was in the States, formerly known as the Orissa Tributary Mahāls, while the totemistic names of the *gotra* indicate their Dravidian origin. The marriage of first cousins is prohibited and girls must marry before adolescence, otherwise a heavy penalty is imposed, the girl being taken to the forest and tied to a tree with a thread, this signifying her exclusion from the caste. In practice, this penalty is avoided by marrying her to an old man, who then divorces her and she can then be married as a widow. Widow marriage is allowed and the widow may marry the younger brother of her late husband or not as she pleases. The women are tattooed on the hands, feet and breast.

The Gandās are a servile and impure caste numbering in Gandās, 1901, 85,241: they remove dead bodies, both of human beings Pāns and and animals. The majority are met with in the Patnā and Doms. Sonpur States where they number 45,774 and 22,203 respectively. They are a servile caste of village drudges acting as watchmen, weavers of coarse cloth and musicians. In some of the States they are still looked upon as a primitive tribe being generally known as Pān, Pāb or Chik. Under the title of Pān they are largely found in the States of Dhenkanāl, Keonjhar, Mayūrbhanj and Nayāgarh where they number 45,825, 31,295, 24,762 and 12,543 respectively and in the Kālāhāndi State they are found under the name of Doms numbering in 1901, 62,462. The total number of Gandās, Pāns and Doms taken together in the States is 342,307 or 10·8 per cent. of the total population. The Pankās are probably a sub-caste of Gandās: but Gandās and Pankās are generally held to be the same, the real term being Pankā: those who have taken to agriculture should be termed Gandās and those who live by weaving Pāns or Pankās. The Gandās have exogamous septs of the usual low-caste type named after plants, animals or other inanimate objects. Marriage is prohibited within the sept and between the children of two sisters, though the children of brothers and sisters may marry. The remarriage of widows is permitted and the younger brother of the deceased husband takes the widow if he wishes to do so. The Gandās and Pāns have strong criminal tendencies. They

are considered as impure and though not compelled actually to live apart from the village, have usually a separate quarter and are not permitted to draw water from the village well or to enter Hindu temples.

Gauras.

These are the great pastoral caste of Orissa and in the States number 304,230. They possess large and valuable herds of cows and buffaloes and in the States their special avocation is making *ghī* or clarified butter: the pasturage is good and the *ghī* exported from the States commands an exceptional demand. In many of the States it is usual for them to pay in addition to the ordinary pasturage fees, a payment in kind known as *lawardhām ghī*, that is to say, a contribution in *ghī* for the right to erect cattle pens in the forest and take timber for the purpose. They also take charge of cattle from the people of the plains for pasturage in the hot weather and often receive into their custody the bullocks of those engaged in the sleeper carrying trade or the pack-bullocks of traders who in the hot weather and rains return to their homes up-country and return after the rains to ply their trades again. There are several sub-castes of which the Mathurāpuri ranks highest because its members do not carry the *pālki* (palanquin). The Gopapuri sub-caste is noticeable for the fact that the women are almost the only ones in Orissa who do not wear nose ornaments, a circumstance, which they pretend, connects them with Krishna's mythical milkmaids. The young women of both sub-castes prepare the butter and *ghī* which the elder ones take round for sale with their milk. Field labour of all kinds is eschewed by the Gaura women. The sub-caste known as Magadhā ranks last and is probably a recent accretion from some aboriginal tribe.

Ghāsis.

The Ghāsis number 15,542 in the States. They are a very low caste. The Ghāsis are said to come from Mayūrbhanj, but are commonly met with in Gāngpur: they serve as sweepers and grass-cutters to horses. They apparently belong to the Karuā sub-caste of the Hāris. They eat the flesh of swine and cattle. They call themselves Hindus, but their priests are of their own caste.

Hāris.

The Hāris number 20,642 and are mostly found in the States of Dhenkānāl, Mayūrbhanj and Nayāgarh. According to their own tradition Brahmā, after creating the four main castes of Manu, found that he had not created any one to keep the world clean. He accordingly rubbed some dust from his arm and with it made the first Hāri. The name is said to be derived from *kār*, a bone. There are various sub-castes, but the Mehtar Hāri alone act as sweepers removing night-soil, but being averse to

touching bodies of dead animals: the sweeper sub-castes eat pork and leavings.

The Juāngs are the wildest tribe met with in the States and Juāngs. are probably the most primitive people in existence on the east side of India. They number 11,159 of whom 5,412 are found in Keonjhar, 5,346 in Dhenkānāl, 401 in Pāl Laharā. The tribe is thus confined to a clearly defined tract of country, consisting of the continuous highlands of the large mountain ranges which comprise the northern portion of the Keonjhar and Pāl Laharā States with outlying spurs in Dhenkānāl. The tribe has shown but very slight signs of increase: in 1891 they numbered 9,173 souls and only showed a further gain of 1,986 in 1901. They are exceedingly timid and shy, living as far away as possible from others and their garments in former times consisted of nothing but *āsan* leaf aprons. Captain Johnstone, Political Agent in Keonjhar in 1869, was the first to introduce the Juāng women to wearing clothes and distributed cloth amongst them: but even to this day their raiment is of the scarcest, and though when they visit the marts they now wear some scanty clothing, in their own homes and at work on their *jhūms* in the recesses of the forest they are found clad in their aprons of *āsan* leaves. Practically no change has taken place in the development of the tribe since Colonel Dalton described them in his *Ethnology of Bengal* (pages 152-158), and from which the following account, as given in Sir W. Hunter's *Statistical Account of the Orissa Tributary States*, is almost entirely extracted:—

“The tract of country held by the Juāngs is not occupied by them alone but hill Bhuiyā villages and many colonies of Goālās occupy the larger portion of it. It is probable that they have been ousted by the Bhuiyā from the fertile valleys, and are thus compelled to restrict their cultivation to the steep hill-sides. The Juāngs have no traditions which affiliate them with any other race; and notwithstanding a similarity in their languages they repudiate all connections with Hos or Santals. They aver positively that they are autochthones, the direct descendants of the first human beings that appeared in the world. They assert a claim to be the first produced of the human race, though they make no pretensions to be the fathers of mankind. The headquarters of the tribe, or cradle of the race, they consider to have been at Gonāsikā in Keonjhar in 21° 30' N. and 85° 37' E., where issues from two holes in a rock, supposed to bear a resemblance to the nostrils of a cow, a stream which is the source of the Baitarani. They assert that the Baitarani is older than the Gauges; and that the present Juāng

inhabitants of the village of Gonāsikā, and other villages in the vicinity, occupy the very soil from which the parents of their race were produced. They have no traditions to record.

Habits
and
customs.

"In habits and customs, the Juāngs are most primitive. They occupy a hill country in which stone implements are occasionally found; and though they have now abandoned the use of such implements, and have lost the art of making them, it is not improbable that they are the direct descendants of these ancient stone-cutters. Until foreigners came amongst them, they must have used such weapons, for they had no knowledge whatever of metals. They have no ironsmiths nor smelters of iron. They have no word in their own language for iron or other metals. They neither spin nor weave, nor have they ever attained to the simplest knowledge of pottery. They are still semi-nomadic in their habits, living together in hamlets during a portion of the year, but often changing the sites, and occupying isolated huts in the midst of their patches of cultivation whilst the crops are on the ground.

"The huts are amongst the smallest that human beings ever deliberately constructed as dwellings. They measure about six feet by eight, and are very low, with doors so small as to preclude the idea of a corpulent householder. Scanty as are the above dimensions for a family dwelling, the interior is divided into two compartments, one of which is the storeroom, the other being used for all domestic arrangements. The head of the family and all his belongings of the female sex huddle together in this one stall, not much larger than a dog-kennel. For the boys there is a separate dormitory situated at the entrance of the village with two apartments. One of these is an inner and closed one, in which the musical instruments of the village are kept, and in which most of the boys sleep; the other is open on three sides,—that is, it has no walls,—but the eaves spread far beyond the plinth, and the inmates are effectually protected. This is where all guests are lodged. The Juāngs cultivate by girdling the forest trees, burning them and spreading the ashes over the land. They thus raise a little early rice, Indian-corn, pulses, pumpkins, sweet potatoes, ginger, and red pepper, the seed being all thrown into the ground at once, to come up as it can.

"They pay and render personal service to the Chief by repairing his house and carrying his burdens when required; they are addicted to ardent spirits and buy what they consume, as they have not acquired the art of distilling, or even of brewing rice beer. In regard to food, they are not in the least particular, eating

all kinds of flesh, including mice, rats, monkeys, tigers, bears, snakes, frogs, and even offal. The jungles abound in spontaneously produced vegetables. In the quest of such food they possess all the instinct of the animal, discerning at a glance what is nutritive, and never mistaking a noxious for an edible fungus or root.

"The Juāngs are not a warlike people ; but when urged by the Bhuiyās, whose lead they invariably follow, they are sometimes troublesome. They use the bow and arrow, but their favourite weapon is the primitive sling, made entirely of cord. For missiles, they take pebbles or stones as they find them ; they have no idea of fashioning them so as to produce more efficient projectiles.

"The Juāngs take young shoots of the *āsan* (*Terminalia tomentosa*), or any tree with long soft leaves, and arrange them so as to form a flat and scale-like surface of the required size ; the sprigs are simply stuck in the girdle composed of several strings of beads, from which these small curtains of leaves depend before and behind and the costume is complete. The beads that form the girdle are small tubes of burnt earthenware made by the wearers. Their dances resemble very closely those of the Bhuiyās and are monotonous and lacking in execution. Colonel Dalton,* however, saw several animal dances executed by them : the animal dances given being the bear dance, a strutting pigeon, pig and tortoise dance, the quail dance and vulture dance.

"When Colonel Dalton first met the Juāngs in 1866 the males of the community had abandoned the leaves, and used in lieu the smallest quantity of cotton cloth possible for decency. The women were long deterred by superstition from following their example. Several traditions exist to account for this, apparently of Brahmanical concoction. The simplest and prettiest of these, is connected with the origin of the Baitarani. The river goddess, emerging for the first time from the Gonāsikā rock, came suddenly on a rollicking party of Juāngs dancing naked ; and, ordering them to adopt leaves on the moment as a covering, laid on them the curse that they must adhere to that costume for ever or die. It was Captain Johnstone in 1869 who induced the Juāng women to wear cotton cloth, but even at the present day they only wear these when they visit the public marts.

"The Juāng women tattoo their faces with the same marks that are used by the Mundās, Khariās, and Oraons : namely, three strokes on the forehead just over the nose, and three on each

* See Colonel Dalton's *Ethnology of Bengal*, 1872, pp. 152-158, and Sir W. Hunter's *Statistical Account of the Orissa Tributary States*, p. 245.

of the temples. They attach no meaning to the marks, have no ceremony in adopting them, and are ignorant of their origin.

"The Juāngs are a small race, like the Oraons, the males averaging less than five feet in height, the women not more than four feet eight inches.

"The Juāngs appear to be free from the belief in witchcraft, which is the bane of the Kols, and perniciously influences nearly all other classes in the States. They have not, like the Khariās, the reputation of being deeply skilled in sorcery. Their language has no words for "god," for "heaven" or "hell"; they have no idea of a future state. They offer fowls to the sun when in distress, and to the earth to give them its fruits in due season. On these occasions an old man officiates as priest, called Nagām.

"Marriage is recognised, but is brought about in the simplest manner. If a young man fancies a girl, he sends a party of his friends to propose for her; and if the offer is accepted a day is fixed, and a load of rice in husk is presented on his behalf. The bridegroom does not go himself to the bride's house; his friends go, and return with her and her friends. Then they make merry, eating and dancing, and all stay and make a night of it. In the morning, the bridegroom dismisses the bride's friends with a present of three measures of husked and three of unhusked rice; and this is a full and sufficient solemnization. A man may have more wives than one if he can afford it. They are divided into tribes, and are exogamous.

"The Juāngs burn their dead, and throw the ashes into any running stream; their mourning is an abstinence for three days from flesh and salt. They erect no monuments, and have no notion of the worship of ancestors. The dead are burned with their heads to the south; in this respect they agree with the Hos and Sāonts."

Kaltuyā
or Kolthā.

An important agricultural caste numbering in 1901, 30,161: they are mostly met with in the States of Patnā (12,190), Sonpur (8,996) and Kālahandī (3,330). According to tradition they immigrated from the State of Baud, where they had settled during their wanderings with Rāma in the Oriyā country. According to another legend Rāma, when wandering in the forests of Sambalpur, met three brothers and asked them for water: the first brought water in a clean brass pot and was called Sudha (good-mannered): the second made a cup of leaves and drew water from a well with a rope; he was called Dumāl from *dorī-māl*, a coil of rope: the third brought water only in a

hollow gourd and he was named Kolthā from *Ku-rīlā*, bad-mannered. The Kolthās, Sudhas and Dumāls thus acknowledge some connection and will take food together at festivals. The Kaltuyās are, however, probably an offshoot of the great Chasā caste: several of their family names are identical with those of the Chasās and there is actually a sub-caste of Kaltuyā-Chasā. The Kaltuyās will not, however, intermarry with other groups of the Chasā caste. The Kaltuyās have exogamous groups and a girl must be married before maturity and if no suitable husband be forthcoming a nominal marriage is arranged. Widow marriage and divorce are allowed. The caste worship the goddess Rāmchandi, whose principal shrine is at Sarsarā in the State of Baud. Brāhmans take water from them. The Kaltuyās are excellent cultivators, very industrious and prepared to resort to any degree of litigation where land is involved. They are very skilful in irrigation but are not popular, chiefly because of their greater prosperity. The rising of the Khonds in Kālāhandī in 1882 was due to their discontent at being ousted from their lands by Kaltuyās, a large number of whom had been imported by the Chief of Kālāhandī. These Kaltuyā cultivators speedily got the Khond headmen and their tenants into their debt and possessed themselves of all the best lands in the Khond villages. In May 1882 the Khonds rose and slaughtered more than 80 Kaltuyās, while 300 more were besieged in the village of Norlā.

The Karan, Karnam, Mahānti is the indigenous writer caste Karan. of Orissa. In 1901 a total of 21,740 Karans were enumerated in the States. The caste fulfils the same functions in Orissa as the Kāyasthas elsewhere, and it is said that their original ancestors were brought from Northern India by Yayāti Kesari, King of Orissa (447-526 A.D.) to supply the demand for writers and clerks. The word Karan is said to be derived from Sanskrit *karan*, a doer. The derivation of Mahānti is obscure, unless it be from *mahat*, great. The caste prefer the name of Karan, because that of Mahānti is often appropriated by affluent Chasās and others who wish to get a rise in rank. Marriage is regulated according to the table of prohibited degrees in vogue among higher castes. Girls are commonly married before they are ten years old, but no penalty attaches to the postponement of the ceremony to a later age.

The Khandaits are the military caste of Orissa, the name Khandaits. being derived from the Oriyā word *khandā*, a sword. In 1901 they numbered 88,313 in the Orissa States and are found in greatest strength in the State of Keonjhar (29,279). The Khandaits

are like the Marāthās and the Paiks, a caste formed from military service, and though recruited for the most part originally from the Dravidian tribes, they have obtained a considerable rise in status owing to their occupation and the opportunity offered to many of them to become landholders. The best Khandaits now aspire to Rājput rank, while the bulk of them hold the position of cultivators, from whom Brāhmans will take water. Early marriage is usual, polygamy is permitted, but looked down upon and the person resorting to it is nicknamed *māipakhiā* or wife-eater. Widow marriage and divorce are permitted.

Khariās.

The Khariās are a tribe closely allied linguistically to the Juāngs. In 1901 the census returns showed the total number of Khariās in the 24 States at 38,478, of whom 25,838 reside in Gāngpur. This shows a very marked increase in the tribe since the census of 1872, when there were 3,942 Khariās in the States formerly known as the Tributary Mahāls of Orissa and 1,613 in the Tributary States of Chotā Nāgpur, or a total of 5,555. The increase has been most marked in Gāngpur, and the census reports of 1901 attribute this to more careful classification. Tradition has it that the Khariās, with another tribe called Purāns, are aborigines of Mayūrbhanj; and they aver that they and the family of the Rājā (Bhanj) were all produced from a pea-fowl's egg, the Bhanj or family of the Rājā from the yolk, the Purāns from the white, and the Khariās from the shell.

The primitive and wildest members of this tribe reside in the Tarai country round the Simlāpāl and Meghāsani hill ranges in the Mayūrbhanj State. They are the only persons to wander forth over this wild tract of country, spend days and weeks wandering through the dense and tractless forests and vast hill ranges, in search of jungle products, such as honey and horns: they are experts at catching young birds, especially the hill talking *mayanā* and the large brown tree squirrel, which they sell to the people of the plains.

Khonds.

The Khonds are the most important and most numerous of the aboriginal tribes in the States. According to the census of 1901, the Khonds numbered 223,424, of whom 103,086 were found in the State of Kālāhan-ḍi, 33,400 in the Patnā State, 14,914 in the State of Baud and 6,399 in the Bāmra State. The Khond population in the 17 Tributary States of Orissa in 1901 totalled 71,484 and members of this tribe are found in all the States. So far as the States are concerned the Khonds are most prominent in the Kālāhandī State, where are found the wildest and most uncivilised members of the tribe: a detailed account of the

Khonds of this tract will be found in the separate article on the Kalāhandi State. The practice of human sacrifices was in former years universal amongst the Khonds and special measures had to be enforced to put down this infamous custom. Lieutenant (afterwards Major) Macpherson, one of the officers engaged in these operations, drew up in 1841 a full report on the habits and customs of the Khonds. With the spread of civilisation and the improvement in communications, the Khonds have gradually more and more adopted Hindu customs and large numbers have abandoned their ancestral hills and forests for regular cultivation in the plains: a large proportion, however, of the tribe still cling to their mountain fastnesses and preserve intact their ancestral traditions. With the advent, however, of settled rule of the British Government, the dispensation of criminal justice by the Khonds according to their tribal principles has ceased and only petty assaults or trifling thefts, when the parties concerned agree, are dealt with by the tribal headmen. An exhaustive and detailed account of the history, and social and religious customs of the Khonds, will be found in the Gazetteer of the district of Angul.

The Paiks form the bulk of the old feudal militia of Orissa, Paiks. being as the name indicates "foot-soldiers." They are especially predominant in the State of Kalāhandi (13,598) and Patnā (2,353). The Paiks are classified as a subdivision of Chasās. Sterling gives the following account of the Paiks:—

"The Paiks or landed militia of the Rajwārā, combined with the most profound barbarism and the blindest devotion to the will of their Chiefs, a ferocity and unquietness of disposition, which have rendered them an important and formidable class of the population of the Province. They comprehend all castes and classes, chiefly perhaps the Chasā or cultivating tribe; occasionally individuals of the lowest castes are found amongst them, as Kandrás, Pāns and Bauris; and the fashion has often prevailed of adopting into their order some of the more savage inhabitants of the remote hills called Khonds, as also even Musalmāns and Telingas. They are paid by service lands, which they cultivate with their own hands in time of peace, subject to the performance of military and rude police duties whenever called upon by their Chiefs."

With the establishment of settled rule, there is no longer any necessity for the large bodies of Paiks. Their service lands have in most cases been gradually resumed, and they have laid aside the sword for the plough. But the assessment of their *jāgirs* has not been accomplished without difficulty. Mr. Commissioner Ravenshaw writing about 1873 says: "It has been

always found to be a most difficult matter to bring the Paik under a system of revenue payment and repeated instances have occurred in the Tributary States where insurrection has resulted from rash attempts to assess service tenures. The process, however, has been gradually carried out ; and most of the Paiks now pay a nominal rent for their *jāgirs* generally in kind." The Paiks are still exempt from *belhā* or the liability to carry loads and render other menial service.

In Kālāhandi the Paiks, however, still hold a very prominent position and are men of substance cultivating each six *putis* of land rent-free. In this State they are known as *Naliā sipāhis* being armed with match locks. The Khandaits appear to have been the leaders and officers of the militia and the Paik, the rank and file, mainly recruited from the forest tribes and they are counted as a comparatively low caste.

Sahars.

The Sahars are numerous in Orissa and in the States number 40,719. They are found chiefly in the States of Dhenkānāl, Athgarh, Keonjhar, Mayūrbhanj, Ranpur, Tālcher, Khandparā, Tigiriā, and Pāl Laharā. They are said to be different from the Savars. Many are day-labourers. They subsist largely on jungle products and are skilful hunters and fowlers. They employ no Brāhmans, and their chief object of worship is the Grām Devatī. There are three endogamous sub-castes, Basu, Palia and Paika. Nothing is known about their origin. They allow divorce and the remarriage of widows. They drink wine and eat all kinds of animals.

Sansiā
Oriyā.

A caste of masons and navvies of Orissa. The caste are really a branch of the great migratory Ud or Odde caste of earth-workers, whose name has been corrupted in various forms. The term Oriyā is here a corruption of Odde, and it is the one by which the caste generally prefer to be known, but they are generally called Sansiā by outsiders. The caste sometimes class the Sansiās as a sub-caste of Oriyās. In 1901 the Sansiās numbered 7,285 in the States. They enjoy a fairly high position, and Brāhmans will take water from them. They have totemistic exogamous septs, usually derived from the names of sacred objects as *kach-hap* (tortoise), etc. The caste are usually stone-workers, making cups, mortars, images of idols, and other articles. They also dig tanks and wander from place to place for this purpose in large numbers.

Sudhas.

The Sudhas or Suds numbering 27,324 are most numerous in the States of Baud, Athmallik, Sonpur, Narsinghpur, Rairākhola and Ranpur, and also occur in the States of Hindol, Bāmra, Tālcher, Daspullā, Nayāgarh, Dhenkānāl, Patnā, Khandparā,

Pāl Laharā, Keonjhar, Kalāhandī, Athgarh and Mayūrbhanj. According to tradition they were the dominant power in Baud, with whose Chief they still claim relationship. Though now cultivators they believe that they were formerly soldiers and adore guns in consequence. They adore the *bakul* tree and on no account will fell it. They are divided into four sub-castes, (1) the Bara or high Sudhas, (2) the Dehrī or worshippers, (3) the Kabāt-koniā or those holding the corners of the gates, and (4) the Butkā. The latter are the most primitive and think that Rairākhol is their first home. They relate they were born of the Pāndava hero Bhīm Sen and the female demon Hidimbi and were originally occupied in supplying leaves for the *srāddha* ceremonies of the Pāndava brothers, hence their name Butkā or "one who brings leaves." The Butkās are practically a forest tribe carrying on shifting cultivation like the Khonds. They claim to have once ruled Rairākhol : during the constant wars between Bāmra and Rairākhol the whole of the Rāj family of Rairākhol were killed except one boy who was hidden in a cradle on uprights by a Butkā woman, and when the Bāmra soldiers came to seek for him the Sudhas swore, "If we have kept him either in heaven or earth may our God destroy us." The Bāmra people were satisfied and the child was saved : he received the name of Jenāmani or "Jewel among men" which the family still bear. In consequence of this incident, the Butkā Sudhas are considered by the Rairākhol house as a relation on their mother's side : they have several villages allotted to them and perform sacrifices for the family. In some of their villages nobody may sleep on a cot or sit on a high chair, so as to be between heaven and earth in the position in which the child was saved.

The Sudhas have totemistic *gotras* such as *bhaluka* (bear) and *bargas* or family names such as Thākur, and Dānaik. The *bargas* are more numerous than the totemistic septs and marriage either within the *barga* or within the sept is forbidden. There are no intermarriages between the Sudhas of Baud and Athmalik and those residing in the other States. They practise infant marriage. When a girl reaches adolescence, she is, if no suitable bridegroom be forthcoming, married to an old man who divorces her immediately afterwards or is married to an arrow. She can then remain single without blame until a suitor appears whom she marries by the form of widow remarriage. In this respect the Sudhas resemble the Chasās. A betrothal is sealed by tying an areca nut in a knot made from the clothes of a relative of each party and pounding it seven times with a pestle.

Taonlās.

A small non-Aryan caste. They reside principally in Dhenkāl, Hindol, Barāmbā, Talcher and Narsinghpur and numbered about 17,295 persons in 1901. The name is said to be derived from Talumūl, a village in the Angul district; and they came to Bāmra and Sonpur during the Orissa famine in 1866. The Taonlās appear to be a low occupational caste of mixed origin, but derived principally from the Khond tribe. Formerly their profession was military service, and it is probable that like the Khandaits and Paiks they formed the levies of some of the Oriyā Rājās and gradually became a caste. The Taonlās are said to be allied to the Savars and to admit a member of any caste from whose hands they can take water into the community. In Sonpur the Taonlās admit a close connection with Chasās and say that some of their families are descended from the union of Chasā men and Taonlā women. The Taonlās have no exogamous divisions: their marriages are therefore regulated by relationship in the ordinary manner. Divorce and widow remarriage are permitted.

CHAPTER IV.

PUBLIC HEALTH.

THE number of dispensaries maintained by the States was 39 in 1907-08 and two more are in course of construction. In all the States, with the exception of Tigiriā, where there is only an Ayurvedic Hall, dispensaries are maintained at the headquarters and in the larger States of Bāmra, Dhenkānāl, Gāngpur, Kālāhandī, Keonjhar, Mayūrbhanj and Sonpur, and also in the States of Bonai and Nayāgarh there are dispensaries in the interior, mostly situated at the headquarters of subdivisions and important zamindāris. All the dispensaries are in charge of qualified Civil Hospital Assistants, and in the States of Bāmra, Dhenkānāl, Gāngpur, Keonjhar, Mayūrbhanj, Nilgiri, Patnā and Sonpur there are Medical Officers in charge with qualifications equivalent to those of Assistant Surgeons. All the dispensaries are well supplied with medicines and surgical instruments and have accommodation for male and female in-door patients: the dispensaries and their equipments at Bāmra, Dhenkānāl, Gāngpur, Kālāhandī, Mayūrbhanj, Patnā and Sonpur are excellent. Medical attendance for females has of late years begun to receive attention, and there are female Civil Hospital Assistants attached to the dispensaries of Dhenkānāl, Kālāhandī, Keonjhar, Mayūrbhanj, Nilgiri and Patnā. A great change has come over the people of the Garhjāts in their attitude towards the use of European medicine and submission to surgical operations. The figures below of patients treated during the last five years show the great increase in the popularity of the State dispensaries during that period:—

1903-04	...	...	...	273,167
1904-05	...	...	...	275,624
1905-06	...	...	...	293,719
1906-07	...	...	...	305,617
1907-08	...	...	...	333,566

At any important centre there is now a great anxiety evinced by the people of all classes and races for the location of a dispensary, and any Civil Hospital Assistant who is capable and sympathetic quickly gains a large attendance. The change is a remarkable

one, but perhaps only to be expected with the general advancement that is now rapidly taking place.

PRINCIPAL
DISEASES.

The principal complaints are fever and bowel complaints, and these two, especially fever, account for the majority of the number of deaths: severe outbreaks of cholera not infrequently visit the States: these outbreaks are generally due to imported infection, the Garhjāts forming a highway for vast numbers of pilgrims on their way to and from Puri: the greater number of these pilgrims are of the poorer classes travelling on foot, who readily succumb to the attacks of any epidemic. Small-pox visitations are often severe, especially in the 17 States formerly known as the Orissa Tributary Mahāls, but with the spread of vaccination are becoming less virulent and less common. In the Sambalpur States small-pox but rarely occurs. Syphilis is exceedingly common in the Garhjāts and is of a very virulent type: leprosy is not uncommon and elephantiasis is bad in the States bordering on the Puri district.

VACCINATION.

One of the most marked features of recent years is the rapid strides made in vaccination work in the States. In some of the States, principally the 17 States formerly known as the Tributary Mahāls of Orissa, vaccination is paid for by the people: in the Sambalpur States, (except in Bāmra) and in Gāngpur and Bonai, vaccination is free: in all cases the work is carried on by properly trained vaccinators, who in many instances are local men trained in the vaccination class maintained by the States for this purpose, at the Medical School, Cuttack, though in some cases with the employment of fully qualified Medical Officers, these vaccinators are now locally trained in the States. The vaccinators in all instances are supervised by Inspectors who are generally Civil Hospital Assistants and, in addition to their duties of supervision of vaccination, are peripatetic doctors rendering medical assistance to the villagers, being deputed to attend on occasions of outbreaks of cholera, small-pox and cattle diseases in the interior: these peripatetic Civil Hospital Assistants also attend to village sanitation. Vaccination is mostly from lymph, but in the Sambalpur States, vaccination direct from the calf, is available for those who prefer it. All the Chiefs are now entirely responsible for the vaccination work in their States: till recently in the 17 States, formerly known as the Tributary Mahāls of Orissa, and the States of Gāngpur and Bonai the Sanitary Department used to conduct and supervise the work. Vaccination generally has received much greater attention for some years in the five States transferred from the Central Provinces than in the other States of this Agency: this has no doubt been due to the personal

influence of the Chiefs and probably to a large degree to the fact that vaccination is free: this is supported by the fact that in Gāngpur and Bonai where free vaccination has been introduced for the last two years there has been a most marked increase in the operations. Revaccination in the 17 States, formerly known as the Tributary Mahāls of Orissa, and the States of Gāngpur and Bonai was up to within the last three years very little practised and previously was practically unknown: it has, however, now made a beginning as the figures below show. In Patnā and Kālāhandi revaccination has always received the greatest attention and a case of small-pox, except an occasional imported case, is now almost unknown. The extensive operations, especially of revaccination, in Patnā and Kālāhandi, are worthy of note in view of the very large Khond population (136,486) in these two States. The statement below illustrates the progress of vaccination and revaccination of recent years.

YEARS.	17 STATES FORMERLY KNOWN AS THE TRIBUTARY STATES OF ORISSA.		STATES OF GANGPUR AND BONAI.		5 SAMBALPUR STATES.	
	Primary vaccination.	Revaccination.	Primary vaccination.	Revaccination.	Primary vaccination.	Revaccination.*
1904-05	56,857	117	10,941	925	37,906	27,390
1905-06	59,426	2,383	10,796	1,138	51,012	20,752
1906-07	70,637	5,063	9,777	4,676	44,186	34,030
1907-08	65,807	17,314	10,568	13,370	39,910	40,050
TOTAL	263,727	24,877	42,082	20,109	173,014	142,222

* Of these the figures for revaccination were—

	Patnā.	Kālāhandi.
1904-05	13,985	8,453
1905-06	16,035	2,694
1906-07	18,563	9,081
1907-08	21,045	12,525
Total	69,628	32,753

CHAPTER V.

AGRICULTURE.

GENERAL
DESCRIP-
TION.

THE States of Orissa present very varying conditions of soil and conformation of surface, from the bare rock of the mountain peaks, the loamy but rocky soil on the hill slopes, the rich deposits of the valleys in the hills to the wide open plains along the course of the large rivers of the country. In all cases, however, the system of agriculture is the same and is entirely dependent on the rainfall: canals and embankments on any large scale are unknown, though in Bāmra, Mayūrbhanj and Dhenkānāl a commencement has been made in this direction.

SYSTEM
OF CULTI-
VATION.

In nearly all the States the most primitive system of cultivation, *dāhi* or *jhūm*, is pursued alongside regular systematic cultivation: the degree to which this primitive system is followed in each State depends on the amount of forest or open country available. When preparing a *jhūm* the large trees are ringed, and the smaller ones are cleared by the hatchet and fire. The soil is then scratched with primitive hand-ploughs, and a fairly good miscellaneous crop, consisting of early rice, maize, millets, oil-seeds, turmeric, etc., is raised for two or three seasons: the site is abandoned for a fresh one and is allowed to rest until again covered with jungle when the same process is repeated. In the States of Athmallik, Bāmra, Bonai, Kalāhandī, Keonjhar, Pāl Laharā and Rairākhōl, where the country consists for the most part of vast tracts of lofty hills and dense forests, the system of *dāhi* cultivation is followed to a very large extent, whilst in more open country, such as is found in parts of Baud, Dhenkānāl, Mayūrbhanj, Patnā and Sonpur, regular plough cultivation of a high order is universal: in all the States, however, both systems exist side by side: the Kālūyās of Kalāhandī and the Sambalpur States, and the Agariās of Gāngpur and along the valley of the Brāhmanī in the Bonai State are first class cultivators and past experts in skilful terracing, and the construction of tanks and *bandhs* to irrigate their lands. It is extraordinary to find side by side with cultivation of this nature the reckless and wasteful system of *dāhi* cultivation. With the interest now being taken by the States in the proper conservation of their forests this system of *dāhi* cultivation has received a

check. In a few instances the members of the indigenous tribes have been removed from their *jhūms* within the reserved forest areas and assigned prescribed areas within which to practise this form of cultivation or settled on the open country being provided with land, bullocks and seeds: endeavours are also being gradually made to induce others to give up this destructive form of cultivation by offering lands and advances for seed and plough bullocks. The practice of *dāhi* cultivation by regular cultivators in addition to their plough cultivation has now been stopped. The system is, however, on the wane; let alone the fact that the area has been restricted by the formation of forest reserves, the pressure of population has compelled the indigenous races to burn their *padās* or *jhūming* tracts every third or fourth year, whereas formerly it was possible to allow a *padā* eight to ten years' rest: this is naturally rapidly deteriorating the productiveness of the system and it is rarely now-a-days that a really good crop can be reaped off the *padās*. This no doubt accounts for the fact that so many of the two principal wild tribes of these States, the Bhuiyās and Khonds, are becoming Hinduised and settling in villages and working lands alongside regular cultivating classes: at the same time, however, they generally hanker after a small piece of *dāhi* cultivation on a hill-side neighbouring on their plough cultivation. No more pitiable sight can be seen than that presented by the Bhuiyā *pīrs* (tracts) of Bonai, Keonjhar, and Pal Laharā and the *padās* of the Khonds in the extensive expanse of hills on the eastern side of the Kalahandi State: hill-sides which formerly carried magnificent timber are now either bare or covered with small poles and scantlings, which are immediately felled so soon as they will yield enough ash to raise even a scanty crop.

The valleys and open plains are fine undulating country, which readily lends itself to the construction of tanks and small embankments for irrigation: the villages along the banks of the Mahanadi and Brahmani, especially in the Sonpur, Baud and Talcher States, are exceptionally equipped with fine tanks. In the Sambalpur States and in some of the other States it has for several years been a fixed policy to encourage the village lessees or *gaontīās* to improve their villages in this way by granting those, who do so, a protected status, which prevents their being ousted at the time of re-settlement, if they are prepared to enter into a new agreement on fair and reasonable terms and have not been guilty of regular default, or failure to comply with their prescribed duties.

The system of cultivation has been described in the articles on each individual State and requires no detailed mention. It may be briefly stated that there are the following forms of cultivation:

(1) Regular (*jami*) rice cultivation; (2) Upland (*āt*, *gorā*, *tānr*) cultivation of rice entirely dependent on the rainfall; (3) cultivation of oil-seeds, millets, and cotton on high clearings in forest land, where the low scrub-jungle is burnt, or boughs are cut, dragged to the spot and burnt, the ashes being ploughed into the ground as a fertiliser; this form of cultivation is locally known as *beurā*; and (4) lastly, the regular *dāhi* or *jhūming*.

Rice.	The staple crop is rice, of which generally speaking two varieties are grown, viz., <i>āus</i> or <i>biāli</i> reaped in September, and <i>āman</i> or <i>sārād</i> , the late winter rice, and the chief crop of the country. In a few places, but to quite an insignificant extent, spring rice or <i>dāhua</i> is cultivated along the edges of basins which remain wet throughout the year: this early spring rice is a feature of the southern tracts of Kālāhandi. The methods of cultivation are identical with those prevailing elsewhere in Orissa.
Other cereals and pulses.	Rice is, of course, the principal food crop but is supplemented by millets, such as <i>china</i> , <i>māndiā</i> or <i>maruā</i> , etc., and maize and pulses form a large part of the dietary of the people, including <i>birhi</i> , <i>mūga</i> , <i>kulthi</i> , <i>rahar</i> and gram. The chief oil-
Oil-seeds.	seeds grown are mustard, sesamum and castor-oil-seeds, castor-oil being sometimes used by the poorer classes for cooking.
Sugar-cane.	Sugarcane is extensively cultivated and a considerable export trade is carried on in the sugar manufactured. Wheat grows
Wheat.	luxuriantly in the hill area of the Kālāhandi State, but is not regularly grown by the Khonds, who prefer the rough and ready system of <i>dāhi</i> or <i>jhūm</i> cultivation and the raising of turmeric for export. Wheat is cultivated by the zamindārs of these tracts in their home-farms and by members of their families, holding villages as maintenance grants. The wheat is readily irrigated from the perennial springs which cover this country in every direction. There is nothing to prevent wheat being cultivated here on a large scale, and with the advent of the Raipur-Vizianagram railway should prove a very profitable undertaking to the cultivators: some water-power mills from Dehri on the Son have recently been introduced. Cotton is largely grown, but is mostly of a very inferior quality: a good deal of it is locally manufactured for home use, but a certain quantity is exported.
Cotton.	
Tobacco.	Tobacco is raised on the rich silt deposits of rivers and near
Turmeric.	homesteads, where cattle manure is plentiful. Turmeric is extensively grown, especially by the Khonds, for export, and all the ordinary vegetables are cultivated, the commonest being the brinjal or egg-plant and pumpkin. The forests produce various
Veg- tables.	edible roots, such as the <i>kandā</i> (large yam) and <i>tikhuri</i> (arrow-
Edible roots.	root): the latter is prepared by placing the root in earthen jars

with water and then boiling: the aborigines largely subsist on these products. As a result of the growth of population within the States, of immigration from outside and of improved communications, cultivation is steadily on the increase; extensive clearances are being made on all sides, and the problem in every State is how to devise measures for the proper conservation of the forests without unduly restricting the reclamation of waste lands.

In most of the States little has been done to introduce new varieties of crops or improved seeds. In the State of Mayurbhanj, however, an experimental farm is maintained and useful work done: experiments with jute, potatoes, the Central Provinces drought-resisting *aus* paddy, and various other kinds of paddy and ground-nuts have been carried out: Messrs. Shaw, Wallace & Co. have undertaken in this State experiments in cotton cultivation: on their farm various kinds of cotton have been tried including the Sambalpur tree cotton; the cultivation is, however, still in the experimental stage. At Nayagarh an experimental farm has been opened for three years, experiments being conducted in jute-growing which have been fairly successful and several of the well-to-do tenants are taking up its cultivation: experiments have also been tried with fair success in drought-resisting paddy and the seeds distributed to the tenants. In Bāmra the Chief has a large farm near Balam, some ten miles from the headquarters, and here superior crops and vegetables of various kinds are grown on an extensive scale. In Athgarh the Chief takes an interest in agricultural experiments and has started an experimental farm where superior varieties of paddy are experimented with.

Sericulture is also being carefully and scientifically carried on in the States of Mayurbhanj, Dhenkānāl and Keonjhar: progress has so far been greater in the former State and tenants of certain Christian villages as well as other tenants of the State have taken up the industry: both shrub and tree mulberry are grown; in Keonjhar the work has made less progress: in all these States the sericultural operations are in charge of experts and scholarships are given by the Dhenkānāl State to students to proceed to Rājshāhi to study. The Dhenkānāl State has sent a student to Japan to study sugar-making. In the five States transferred from the Central Provinces, the cultivation of *jowār* is encouraged by awarding prizes to schoolmasters for the best crop raised during the year: to all the schools small gardens are attached and the children taught to grow English vegetables; there are similar gardens attached to the police stations and good vegetable seed thus finds its way amongst the people generally. It is by no means uncommon

EXPERI-
MENTAL
FARMS.

SERICUL-
TURE.

in the cold season when touring in these States to receive a present of a good cabbage or cauliflower grown in the garden of the headman of the village.

Plough.

The plough in use is very similar in all the States. The tribes who practise *dahi* cultivation use a small hand plough; it is little more than a curved bough. The plough in use varies slightly in different places to suit the variety of soil met with. The ploughs in use for regular cultivation are of two kinds, the distinguishing feature being in the one case the use of two wooden pegs on the yoke within which to confine the neck of the bullock, and in the other only a single peg on the inner side is used to which is fastened by a hook or through a hole at its lower end a cord passing round the neck of the bullock and attached to a small knob on the outer extremity of the yoke. The former type is found in the wilder parts of the country, such as Bonai, where the cattle are allowed to graze in herds in the large forests, and are very wild and unmanageable when yoked in the plough: the two wooden pegs make it easier to steady the bullocks, but have the disadvantage that it is very difficult to turn and direct them and the ploughing is naturally inferior: the latter type is found in the more open and cultivated tracts. In Bonai the Bhuiyā cultivator uses a plough of *bandhan* wood: the wood is not kept to season as it perishes unless made up at once: this plough only lasts for about a year and the cost of the plough including the iron share is ten annas: a plough without the yoke (*juāli* or *juādi*) costs four annas and the yoke, if bought separately, costs two annas. The plough-stock (*nangal*) is made in one piece with a slot for the share (*phāl* or *kasana*): there is no iron band or ring to keep the share firm in the stock. The share is a long narrow piece of iron. The plough is fashioned by means of a chisel known as *bindhani* and a wooden mallet (*kata*). The plough has two wooden pegs on the yoke for harnessing the bullocks. The other type of plough is usually made of *sāl* and has a longer life and costs in the States round Sambalpur about eleven and-a-half annas. The yoke has only *parchāli* or inner pegs and no outer pegs (*kānkhilā*); the place of the latter are taken by two small knobs on the top of the yoke, from which a piece of cord is attached; this cord passes under the neck of the oxen and is fastened to the lower end of the *parchāli* by an iron hook or through a hole made therein.

**DOMESTIC
ANIMALS.**

The ordinary value of each kind of domestic animal is—cow, Rs. 5 to 15, bullock, Rs. 5 to 20, she-buffalo, Rs. 10 to 20, he-buffalo, Rs. 10 to 30, goat, Rs. 1 to 3, pony, Rs. 10 to 50.

Ponies are not much used except for riding by the few well-to-do people, such as the headmen of the villages; these ponies are very small and only up to very light weights, but are extremely hardy. The better class of ponies have all to be imported: Bhutia ponies do well and are a favourite type with those who can afford them.

Buffaloes and bullocks are employed in ploughing, the **CATTLE**. former being specially useful in tilling hard soil. Cow and she-buffaloes are prized for their milk, which besides being drunk is largely utilized for making *ghi* (clarified butter) both for local consumption and export. Pasture lands are generally plentiful on account of the existence of extensive waste lands and forest areas and no difficulty is experienced in feeding cattle. In fact, herds are annually brought in large numbers from the plains to graze in the States. The local breeds of cattle, however, are exceedingly poor and of small stature. The quantity of milk which a cow gives is very small: it is difficult to find an animal which will give a seer a day: the sale price of a milch cow is one rupee per chittack ($\frac{1}{16}$ th of a seer) of milk given daily.

CHAPTER VI.

NATURAL CALAMITIES.

- FAMINE.** THE States of Orissa are not subject to the ravages of severe famine. The great famine of Orissa in 1866 did not affect the Garhjāts. In recent years, however, in 1897, 1900 and 1908 some of the States have suffered from considerable scarcity. In 1900 the distress from scarcity was severe in the Patnā and Sonpur States, relief works were undertaken and kitchens played a prominent part in the relief given, but so far disastrous and widespread famine has been unknown. The distress of 1908 was due
- Scarcity.**
- FLOOD.** to two causes, viz., early cessation of the rains and devastating floods of the Mahānadi and Brāhmanī rivers along the riparian villages on the lower portion of their courses. This immunity to real famine is due to the conformation of the country, which renders it little subject to flood except in certain limited areas, and which, owing to forest-clad hills, is better able to retain moisture than the country of the plains. The population is sparse, but its annual expansion and the consequent disappearance of the forests is apparently rendering the country more liable to sudden floods. The country lends itself to easy irrigation by the construction of tanks and embankments at no great cost. The villages and forests abound with mango, jack, *mahuā*, *chār* and ebony trees, which yield favourite articles of food with the people: the jungles produce many kinds of edible roots and tubers. The population is very largely composed of indigenous races, who regularly subsist, when short of rice or *māndiā*, on the jungle products and the spoils of the chase. During the season when the *sāl* is in flower the Kols practically eat nothing else, and this they do from choice. The Kol, Bhuiyā and Khond will frequently not take the trouble to cultivate, even though he can readily do so, enough rice or *māndiā* to supply the needs of himself and his family throughout the year.

CHAPTER VII.

RENTS AND WAGES.

REGULAR surveys and settlements were till lately rare in the **RENTS**. States. The measurement was usually done roughly by bamboo poles, rents being supposed to bear some relation to outturn, but the mode of calculation was often very crude. There is seldom any rack-renting. In the States which have come under the administration of Government, the lands have been regularly classified and rents assessed according to the classification. In the State of Mayūrbhanj the Chief has undertaken 'regular settlements on scientific principles and a regular settlement staff is maintained to keep these settlements up-to-date. In the five States transferred from the Central Provinces, regular settlements based on the soil factor, and soil unit system in vogue in the Central Provinces have been made for some years past, but in the wilder tracts of these States large areas populated by the Khonds, Binjhāls and other wild tribes have only been summarily settled, the rents being merely nominal and based on the supposed seed capacity of the soil. In Gāngpur a regular settlement is now in progress, but hitherto the only system known has been an estimation by a body of umpires, who, after examining a village, assess approximately in their opinion the quantity of first, second and third class rice lands in the village: the system is known as the *nazarpaimās* or eye-measurement; villages so settled are known as *kut* villages and opposed to *akut* villages where no such settlement has been made. In the Pābari *pargana* of Bonai the rents are assessed on the plough and the Bhuiyās of Bonai, Pāl Laharā and Keonjhar pay only a house-tax. The Chiefs have large *khamārs* or farms which they either cultivate themselves or let to under-tenants from whom they receive half the produce as their share. Rent-free grants to Brāhmans, temples and others cover large areas and are seldom violated. It is also usual to grant service tenures or *jāgirs* to *paiks* (feudal militia), servants and dependants and *khanjā* or maintenance grants to relatives, which are, however, resumable at the option of the Chief. A few tenures are held at a quit-rent. The rest of the land is the

property of the State and is known as the *khālsa* area: it is held by tenants who pay rent direct, intermediate rights or tenures being practically unknown. Formerly the whole or a part of the rent used to be realised in kind, but cash payments have now to a large extent become the rule. The right of occupancy is firmly established by custom, and so long as the tenant pays rent his possession is undisturbed, but alienation by sale, gift or mortgage is subject entirely to the permission of the Chief, and is usually carefully guarded against and in several States is strictly forbidden.

WAGES.

There is little of skilled labour in the Garhjāts, except carpenters, blacksmiths and masons who are paid 2 annas 3 pies to 1 rupee 4 annas per diem. Unskilled labour does not cost more than two to three annas per diem while agricultural labour is generally paid in kind. The custom of paying the village artisans and menials and *chankidārs* (watchmen) in kind at harvest time is common. For a detailed account of the various classes of land labourers in the States a reference may be made to the articles on the States of Kālāhandī, Nayāgarh, Patnā, Rairākhōl and Sonpur.

Bethi be- *gāri*.

It is a generally recognised custom for the Chiefs to demand and obtain *begāri* or free labour from certain castes and classes for carrying their luggage or that of any official, and performing various other domestic services, such as thatching houses, etc. But the persons while so employed are always given full daily food, and in some cases they also have small rent-free grants. The privilege extends to certain favoured persons such as the relations or principal officers of the Chiefs.

The headmen or *gaontīās* of the villages and also the Chiefs for their *khamārs* or private lands receive *bethi* labour: this consists of free assistance from each house of cultivating tenants of one plough for preparing the lands for sowing, one plough at time of re-ploughing (*bihurā*) and two sickles at harvest.

CHAPTER VIII.

OCCUPATIONS, MANUFACTURES AND TRADE.

THE great majority of the population, 70·4 per cent., of the States follow agriculture as their means of livelihood: the proportion of the population following industries and profession is only 13·9 and 0·27 per cent. engage in trade. OCCUPA-
TIONS.

The States are not remarkable for any very special manufactures; at Kantilo in the Khandparā State and in the Narsinghpur State a considerable manufacture of brass utensils is carried on: these find their way throughout the States, but are entirely of the ordinary pattern and in nowise remarkable either for design or workmanship: the next most important industry is the weaving of tusser cloth at Sonpur and Binkā in the Sonpur State; an account of this industry will be found in the article on that State. At Māniābandha in the Barambā State a small settlement of Buddhists manufacture silk and cotton cloth of excellent quality and artistic patterns. In the States of Rairākol and Athmallik a considerable number of Lohārs (smiths) earn a livelihood in smelting iron, which is of excellent quality and highly valued. In Baud, Dasballā, Dhenkānāl, Khandparā, Mayūrbhanj and Tālcher blacksmiths make, for local use, iron implements, such as axes, bill-hooks, crow-bars, shovels, spades, sickles and knives, some of which are very well turned out. In Dhenkānāl and Nayāgarh ivory work of good quality is still made by one or two families, and in Baud there are skilful silversmiths. In Bonai the Bhumij fashions utensils from the soap stone found there, and similar vessels are manufactured in the Nilgiri State. MANUFAC-
TURES.

In almost all the villages of the States are found the local cotton weavers, who are Pankās or Pāns, Chiks and Mehers. The cloth woven is very coarse; it is however very much more durable than the mill-made article. The weavers eke out a precarious existence from the proceeds of their toil. In certain parts the sands of the Brāhmani, Ib and Mahānadi are washed by a tribe known as Jhorās, and an account of this industry will be found in the article on the Bonai State. It will thus be seen that there are virtually no manufactures in the States and such

industries as these are petty. The villages are self-contained with their own blacksmith, potter, carpenter, etc.; their wants are few and the few articles of luxury are obtained by barter.

Mines and deposits.

There are no mines in the States: at Bisrā in the Gāngpur State there are extensive limestone quarries worked by a European firm and the manufactured lime has obtained a ready sale and high reputation in the Calcutta market: dolomite deposits in the same State on the banks of the Brāhmani have also been worked. Manganese in fair quantity is found in the Gāngpur State and in 1908 nearly 2,000 tons were raised: in the Himgir zamindāri of the same State a coalfield of good quality exists and a company has been formed to work it. The enormous resources of iron ore in the Gurumasaiani hill in the State of Mayūrbhanj are well known and the ore is about to be exploited by the large Steel Works to be started by Tātā and Sons. The granite quarries in the Nilgiri State are now being exploited by a company which has built a tramway from Balasore to Nilgiri. As regards other minerals which exist in the States, but have so far not been worked, an account is given under the head of Geology.

TRADE.

Traders in the States are represented by itinerant dealers from the British districts; there are but very few local traders. Trade is carried on principally in rice, pulses, oil-seeds, etc., and timber and other forest produce in return for salt, dried fish, European cotton piece-goods, cotton twist and kerosene oil; tusser cocoons are also exported. There is a considerable export trade in hides and horns. Most of the export and the import trade is carried on with Cuttack and to a smaller extent also with Balasore, Puri and Sambalpur. Regular weekly or bi-weekly markets are held in all the States at convenient centres where the ordinary necessities of a rural population, such as salt, cloth, dried-fish, etc., are bartered for grain. There are, however, no central markets of great importance, but Kantilo in Khandpara, Anandpur in Keonjhar, Bhuban and Dhenkānāl in Dhenkānāl and Tarbhā in Sonpur are important marts. The system is for traders to push on into the hill tracts, inaccessible for cart traffic, early in the year: they settle down with their pack-bullocks or ponies and scour the country side, bringing in head-loads of grain by means of cooly transport: in due course these supplies are transferred to the pack-bullocks and ponies, which either carry them to the places where the carts are waiting for them, or transport them direct to their destination. Here, as elsewhere, the wandering race of Banjārās are found engaged in their traditional pursuit of transport carriers and sutlers.

Imports and exports.

Trade centres.

There are some fairs, the most noted of which are Kapilās in Fairs. Dhenkānāl, Deogāon in Keonjhar and Dhabaleswar in Athgarh. Large numbers of pilgrims including visitors from outside congregate on the Sivarātri day (February-March) at Kapilās and Deogāon and at Dhabaleswar on the Kārttik Pūrnimā day (October-November), but these places do not attract much trade, being resorted to chiefly for purposes of devotion and for the cure of diseases and infirmities.

Want of communications forms the chief obstacle to the Trans- growth of trade. The larger rivers are open to country boats ^{port.} for about eight months in the year, during which they are also largely used along their lower reaches for floating down rafts of timber and bamboos. But the bulk of the trade is carried on from November to May in country carts, where there are fair-weather roads, and elsewhere on pack-bullocks which still form the chief means of carriage. Solid block-wheeled carts (*sagars*) are used for bringing down timbers and stones from the forests and for carrying other goods in places where nothing better than tracks are to be found.

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CHAPTER IX.

MEANS OF COMMUNICATION.

GENERAL FEATURE. ONE of the greatest signs of advancement noticeable in the States of Orissa during recent years has been the very marked improvement effected in communications. All the twenty-four States

ROADS. have good and, in some cases, excellent roads to their headquarters and there are many good surface feeder roads. The principal and most important roads are, the Cuttack-Angul-Sambalpur (171 miles), Cuttack-Sonpur-Sambalpur (205 miles), and Sambalpur-Patnā-Kālāhandi (140 miles). The former lies to the north of the Mahānadi and runs through the States of Athgarh and Dhenkānāl, the Angul district, the States of Athmallik and Rairākhol and the Sambalpur district: this road, except in the Dhenkānāl and Rairākhol States, is maintained by Government and there are rest-houses at convenient distances of about 10 miles apart up to the border of the Rairākhol State: bungalows are now in course of erection in this State and the Sambalpur district. The Cuttack-Sonpur-Sambalpur road runs on the south side of the Mahānadi, following closely the bank of the river: it runs through Domparā and Bānki in the Cuttack district, the States of Khandparā, Daspallā, Baud and Sonpur and the Sambalpur district. It is maintained throughout its length as far as the Sonpur border by Government, except in the short length situated in the Pancharā zamindari of the Sonpur State, which lies in the State of Baud near the river Tel: this section is maintained by the Sonpur State: the road throughout its length in the Sonpur State is maintained by the Chief: after leaving the Sonpur State the road runs through the Sambalpur district crossing the Mahānadi at Dhamā, about 15 miles below Sambalpur. The northern section of the road is not an easy one for traffic, as after entering the State of Baud many large streams and rivers have to be crossed: the worst of these are the Sālki, Bāgh, and Marini in Baud, the Tel and Ang in the Sonpur State. The road, except the portion in the Sonpur State and the portion between Dhamā and Sambalpur which are good gravelled sections, is a surface road, and running as it does in

Cuttack-Angul-Sambalpur road.

Cuttack-Sonpur-Sambalpur road.

close proximity to the river is in many parts poor owing to the sandy nature of the soil and to the fact that in many places, especially near Harbhanga in the Baud State, it is overtopped by high floods: there are bungalows at regular intervals all the way from Cuttack to Sonpur, and there is also a bungalow at Binkā in the Sonpur State and one at Dhamā. The crossing at Dhamā is an exceedingly difficult one, and accordingly a diversion is under construction from Dhamā along the north bank of the river to the Sonpur border, whence the road will be carried on by the State and the crossing made at Binkā, an important village in the Sonpur State on the south bank of the river.

The Sambalpur-Patnā-Kalāhandī road crosses the Mahānadi at Sambalpur, where, except in the rainy season, an excellent pontoon bridge is maintained by the Bengal-Nāgpur Railway and travels *via* Attābirā, Bargarh and Barpālī to the Sonpur border, a distance of about 48 miles: as far as Bargarh the road is a metalled one, and from there to the Sonpur border a good gravelled road has been constructed. The road runs for a distance of 8 miles through the Sonpur State and then crosses the Ang river, which forms the border between the States of Sonpur and Patnā, crosses the Suktel and runs on to Bolāngir, the headquarters of the Patnā State: the road as far as Bolāngir from the Sambalpur-Sonpur border is an excellent gravelled road and the smaller streams are bridged. The distance from Sambalpur to Bolāngir is 76 miles. From Bolāngir, a good surface road runs on to Bhawānipatnā, the headquarters of the Kalāhandī State, 64 miles from Bolāngir: the section of the road from Bolāngir to the Tel, a distance of 32 miles, and the boundary of the Patnā and Kalāhandī States is of heavy gradients running in a series of switchbacks and the surface is only moderate: from the border of the Kalāhandī State the country greatly improves, the gradients are comparatively easy and the surface is in fair order: the last five miles of the road before entering Bhawānipatnā is in excellent order and bridged throughout: the whole length of the road is possible for a motor. There are bungalows at Attābirā (17th mile), Bargarh (30th mile), Barpālī (40th mile) and Chārmundā (46th mile), all in the Sambalpur district: there are also bungalows at Dungripālī in the Sonpur State (53rd mile), at Salebhattā (57th mile), just across the Tel river, at Bolāngir (76th mile) and Deogāon (88th mile) in the Patnā State and in the State of Kalāhandī at Kasurparā (116th mile), Utkelā (126th mile) and Bhawānipatnā (140th mile). This route is a very important one for trade and commerce.

Sambal-
pur-
Patnā-
Kalāhandī
road.

Raipur-
Bhawānī-
patnā
road.

Another important road, but which, with the transfer of the five Sambalpur States from the Central Provinces to Orissa, has naturally become of somewhat less importance than before, is the Raipur-Bhawānīpatnā road which enters the Patnā State on the border of the Khariār zamindāri in the Raipur district, and after running for about 12 miles through the south-western extremity of the Patnā State through Sindhekelā, it crosses the boundary of the Patnā and Kālāhandi States six miles further meeting the Tel river: from here the road runs due south for a distance of 7 miles to Mādingpadar, then turns south-east across the Kālāhandi State entering the Ganjām district of the Madras Presidency at Sikarkupā: the road is a gravelled one and maintained in excellent order: throughout its course in the Patnā and Kālāhandi States there is only one bungalow and that at Mādingpadar in the Kālāhandi State 12 miles from Bhawānīpatnā, with which it is connected by a good road. A considerable amount of traffic goes by this road to Ganjām and there is a traffic-registering station at Sikarkupā. The road passes Bhawānīpatnā, the headquarters of the Kālāhandi State, at a distance of 9 miles to the north.

Bāripadā-
Karanjiā
road.

These are the principal roads for traffic in the States. The States of Mayūrbhanj, Kālāhandi, Bāmra and Sonpur are well provided with good roads: and there are also good village roads in the States of Patnā, Dhenkānāl, Tācher and Nayāgarh: internal communications are defective in the States of Baud, Bonai, Daspallā, Gāngpur, Khandparā and Tigiriā; but there are good roads in all cases to the headquarters of the States with bungalows at the headquarters. In the Mayūrbhanj State communications are excellent and the roads are well provided with travellers' bungalows: there is a good road from the headquarters, Bāripadā, to Karanjiā and thence to the Keonjhar border: in this State there are 149·50 miles of metalled road and 350 miles of surface road. In Kālāhandi there are 53½ miles of gravelled road and 116½ miles of good surface road: in this State a fine piece of engineering has recently been completed in the Ampānighāt road, which now gives through communication between the fertile plains of the State and the zamindāri of Jaypur in Madras: the road is available for cart traffic and winds its way across the lofty barrier of the hills on the southern border, reaching at its summit a height of nearly 2,000 feet. In Bāmra, there is a good gravelled road from the railway station, Bāmra Road, on the Bengal-Nāgpur Railway to Deogarh, the headquarters of the State, a distance of 58 miles, with bungalows at Bāmra, Kuchindā and Sirid. In the State of Keonjhar a first class

Bāmra-
Deogarh
road.

gravelled road, 114 miles in length, is under rapid construction from Champuā on the Baitarani river, opposite to Jaint in the Singhbhūm district, to the border of the State with the Cuttack district, passing through the headquarters and the subdivision of Anandpur: bungalows have been built along the entire length at easy stages: this road will give direct access from the Chakradharpur station on the Bengal-Nāgpur line in the Singhbhūm district to the Vyās Sarovar station on the East Coast section of the Bengal-Nāgpur Railway in the Cuttack district. A good road is under construction from the railway station of Pānposh on the Bengal-Nāgpur Railway in the Gāngpur State to Bonaigarh, the headquarters of the Bonai State.

Champuā-
Vyās Sa-
rovar road.

Pānposh-
Bonaigarh
road.

The Imperial post now plies in all the States, with sub-post offices or branch post offices at all the headquarters, except at Tigiriā. The five States transferred from the Central Provinces are well served in their postal communications, there being letter-boxes at the school houses in most of the important villages: the dealings of the post offices in these States are considerable, especially in the State of Kālāhandī. The Imperial post travels by the Sambalpur-Patnā-Kālāhandī road from Sambalpur and there is a telegraph office at Bargarh: at Bolāngir and Bhawānipatnā there are sub-post offices and letter-boxes at all the places where there are bungalows and also at other important villages *en route*: from Bhawānipatnā the mail runs on to Madras, *viā* Ampānighāt in the southern extremity of the Kālāhandī State. Telegraph lines connect Sundargarh, the headquarters of the Gāngpur State, with Jharsagurā in the Sambalpur district, Nilgiri with Balasore, Dhenkānāl with Cuttack, Bāripadā with Rūpsā station on the East Coast section of the Bengal-Nāgpur Railway, and there is a telegraph line from Cuttack to Bānki which gives ready means of communication with the States of Khandparā, Tigiriā, Barāmbā and Daspallā. Besides there are combined sub-post and telegraph offices at Pānposh and Kumārkelā in the Gāngpur State and at Bāmra. A telephone line runs from Bāmra to Deogarh and from Deogarh to Bārkut and to Sagrā.

POSTAL
AND
TELE-
GRAPH
COMMUNI-
CATIONS.

Telephone
line.

The Mahānadi and Brāhmaṇī form broad waterways during half the year, but there is no steamer or regular boat service on either of them.

WATER
COMMUNI-
CATIONS.

The Bengal-Nāgpur Railway runs through the States of Gāngpur and Bāmra for 45 miles in the former, and 22 miles in the latter: the East Coast section of the same line passes in proximity to the States of Ranpur, Nilgiri and Mayūrbhanj. The only State railway in the States is the narrow

RAIL-
WAYS.

gauge line, 33 miles long, from Rūpsā station on the East Coast section of the Bengal-Nāgpur line to Bāripadā, the headquarters of the Mayūrbhanj State. A broad gauge line is about to be constructed from Kalimāti station on the Bengal-Nāgpur Railway to the foot of the Gurumāsaiāni hill in the Mayūrbhanj State to transport the iron ore for the Steel Works to be erected at the former place : an extension of the railway system in the Mayūrbhanj State is also under contemplation.

TRAM-
WAYS.

There are light tramways for the transport of minerals only in the Gāngpur State : these light tramways run from the Bisrā railway station on the Bengal-Nāgpur line to Ursu, a distance of five miles, and from Rourkelā to the Brāhmani, a distance of 3 miles, to transport limestone and dolomite : a light tramway has also been constructed from the railway station of Dharuādiha on the Bengal-Nāgpur Railway to Gariājor, a distance of 9 miles, to transport the manganese ore worked at the latter place. The granite quarries at Nilgiri are connected by a tramway with the Balasore railway station.

CHAPTER X.

LAND REVENUE ADMINISTRATION.

THE land revenue system is a very simple one and is practically homogeneous throughout the States. Ownership in the land rests with the State, but the right of occupancy rests with the actual cultivator who, so long as he pays his rents, is left in undisturbed possession. There is little or no subinfeudation but there are a few large estates. Alienation by sale, gift or mortgage by a tenant of his holding is illegal, and subjects both the transferer and transferee to unconditional ejection. The influence of the Mughal-bandī districts is, however, observable in the States neighbouring on the Cuttack, Balasore and Puri districts. Such alienation is strictly prohibited and disallowed in the five States transferred from the Central Provinces, the States of Bonai and Gāngpur and those States, such as Baud, Pāl Laharā and Athmallik which are more in touch with Sambalpur than Cuttack; in some of the States such transfers are allowed with the permission of the State authorities, but even in such cases the permission is sparingly given and only after close scrutiny. The Khonds, Binjhāls, Juāngs and Bhuiyās claim to be the real owners of the soil and when questioned "Who are you?" the answer invariably given, however humble in origin and position the member of these races may be, is "I am a zamīndār," or owner of the soil. The wild non-Hinduised Khond has never consented to pay a regular land revenue: this class of Khond is mostly found in Kalāhandī, where a nominal fee is paid for the *padā* or *jhūmīng* area, and it is paid more as an act of concession than as a rental: of late years the Khonds have been induced in Kalāhandī to pay an increased revenue, but this has been chiefly an amicable arrangement. The Bhuiyās similarly pay a house-tax. There are practically no intermediate rights in the soil, except in the case of service tenures and other beneficiary grants.

In those States which have come from time to time under the administration of Government, regular settlements have been made: in the States formerly known as the Tributary Mahāls of Orissa, settlements are made by means of a local standard pole known as the *dustī padikā* and a rough classification of the

LAND
REVENUE
SYSTEM.SETTLE-
MENTS.

soil, or on an approximate estimate of the produce of the land. In these States the tenants are more advanced and are now accustomed to the methods of enumeration by *māns* (two-thirds of an acre), *gunths* and *biswās* of their land. In the five States transferred from the Central Provinces regular settlements have been made for many years past and the measurements recorded in acres: the tenants of these parts, however, and also of Gāngpur and Bonai, always denominate the area of their lands by the seed capacity. This system, too, is the common one even in the 17 States formerly known as the Tributary States of Orissa, and in those States the denomination in *māns*, etc., though well known and understood, is practically only used before the State officials or in presenting petitions. The periods of these settlements are generally for 10 to 15 years.

REVENUE-
PAYING
LANDS.
Revenue.

The rents are now mostly paid in cash and additional contributions at fixed rates, usually of rice, grain, *ghī* (clarified butter) and goats, are levied on the occasions of certain festivals: these payments in kind have in certain States been commuted to cash payments and the tenants have the option of paying the value in cash if they so desire. In the case of villages held by *lākhirāj-dārs* the tenants usually cultivate on the *bhāg* principle, or half division of produce, but this custom is rapidly disappearing. In most of the States supplies (*rasad*) are given free to the Chief and his officials on tour, and this supply is to be regarded as part of the revenue: the system of providing *begāri* or free labour, in return for daily feeding, is also really a revenue asset.

Rates of
assessment.

Village
adminis-
tration.

The revenue paid is supposed to bear some relation to outturn, but the mode of calculation is often crude. The rate per acre for rice lands ranges from Re. 0-9-8 to Rs. 3-14-6 and for miscellaneous crops grown on uplands from Re. 0-2-6 to Re. 1-12-7. The assessments are light and pressure is rarely exercised in collection and the tenants readily obtain suspensions. In all the States the village headmen hold leases or *pattās* in which all payments due are noted and also the lands assigned in the village for village servants, who generally consist of the *chaukidār* (village policeman), water-bearer to supply water to visitors and the *jhānkar*, who is a village factotum, being the priest of the village sylvan gods, watcher and identifier of the boundaries and an assistant *chaukidār*, and a helper to the village headman in rent collection. The land revenue is collected by means of farmers termed variously *gaontīās*, *gānjhus*, *sarbarāhkārs*, *pradhāns* and *thikādārs*. The villages are leased to these men for the period of settlement and in the case of villages which have not been regularly settled, the lease is usually for 5 years. These rent

collectors receive either commission varying from 5 to 15 per cent., or in several of the States have certain service or *jāgīr* lands known as *bhogrā* which go with the office : these lands are nowhere supposed to exceed 20 to 25 per cent. of the total lands of the village and are generally not more than 20 per cent. and usually less. The total *jamā* of the village is taken and the lands held by the farmer are taken as lands paying a rental equivalent to one-fourth of the total *jamā* if the *jāgīr* is allowed at 25 per cent. and so on, in proportion. In large villages these *jāgīr* lands are a great attraction and well-to-do cultivators are eager to take up the *gaontīāhi* of such villages : these lands are known as *bhogrā* and in all the States except Gāngpur are assessed and the *gaontīā* pays for them, but is only too glad to do so, as they are naturally about the best lands in the village. A *salāmi* or bonus is sometimes levied when renewing leases ; there is no fixed rule as to the amount, but it usually does not exceed one year's rental or the arrears due on the village. In some of the States, however, these *bhogrā* lands have disappeared and the *gaontīā* only gets his commission : in such cases it is difficult to obtain good men and collections suffer.

The right of a *gaontīā* is in no wise hereditary ; it emanates entirely from the State and a *gaontīā* cannot transfer by sale, gift or mortgage, his village or his *bhogrā* lands ; if he does so he *ipso facto* loses his village : he may privately partition the *bhogrā* lands amongst members of his family or allow tenants to cultivate them, but all such encumbrances are immediately voided when he ceases to be the *gaontīā*. *Gaontīās* who have held their office for twenty years or have executed substantial improvements in their villages obtain a protected status : that is, they are not ousted if they properly conduct the affairs of the villages, duly collect the rents and perform the other duties they are bound to and do not alienate their *bhogrā* lands or their villages. In cases where the *gaontīā* is *bona-fide* unable to collect rents he receives assistance from the State, but he must first pay in the total demand and then the State takes action on his behalf. The land revenue is a first charge on the land.

In some instances these headmen are the original clearers of the soil, and this class is common in Gāngpur and Bonai, where they are specially identified by the name of *ganjhus* : they generally hold their leases for longer periods than the ordinary *gaontīā* and their villages generally have not been regularly settled and in consequence rentals are lighter.

The only States in which there are zamindāris are Bāmra, Gāngpur, Kalāhandī, Keonjhar, Patnā and Sonpur. In Kalāhandī

Gaontīās.

Ganjhus.

ZAMIN-
DARIS.

the zamindārs are members of the Rāj family and obtained their grants originally as maintenance grants. In Patnā and Sonpur the zamindārs are members of the aboriginal races such as Gonds and Binjhāls: the incidences of their tenures are dealt with in the articles on these States.

REVENUE-
FREE
LANDS.
Rāj
family
grants.
Other
grants.

Besides the zamindāris, there are in all States grants to members of the Rāj families known as *khanjā*, *bābuānā* and *khorphoshdāri* grants: all such grants are liable to resumption and in some States regular rules exist whereby the grants gradually become absorbed and assessed to full rates: the other grants are the usual gifts to Brahmans in the shape of *lākhirāj* grants, *debottar* grants (religious), *brahmottar* and *māfi* (free) grants for various reasons: in some States these grants have been freely made to *paiks* (militia) who in former days were wounded or killed fighting for their Chief: such grants usually consist of isolated plots known as *phutkar* and the grants are styled *rakta-phutkar* (blood plots): *paiks* and others hold service lands (*jāgīrs*) for various reasons.

CHAPTER XI.

GENERAL ADMINISTRATION.

THE Chiefs administer their States in accordance with the provisions of their *sanads* which define their status, position and powers. The five Sambalpur States transferred from the Central Provinces in 1905 received their *sanads* in the year 1867. The States formerly known as the Tributary Mahāls of Orissa received their *sanads* in 1894 and the States of Gāngpur and Bonai in 1899, and in 1908 revised *sanads* were issued to the former States. All the 24 States are now known as the Feudatory States of Orissa.

ADMINIS-
TRATIVE
CHARGES,
POWERS
AND
STAFF.

The actual powers exercised by the Chiefs vary; in some States the power of imprisonment extends to two years, and all cases of heinous crime are committed to British officers for trial: in other States the Chiefs exercise full criminal powers, except that in the case of capital sentences the records of the case are submitted for confirmation by the Commissioner of the Orissa Division. The Chiefs, however, are not entitled to try offences in which Europeans are concerned.

The Chiefs usually invest their chief executive officer, the *Diwān*, with these powers or somewhat smaller powers and confine themselves to dealing with appellate cases. In the case of the States which from any cause come from time to time under the administration of Government, the Superintendents appointed by Government to be in direct charge of the States exercise the powers enjoyed by the Chief of the State.

As regards cases tried by British officers, the warrants of these officers are executable in a British jail. Those States which do not exercise full criminal powers, commit all cases which they are not entitled to try to a British officer: for the disposal of these cases the District Officers of Puri, Cuttack, Balasore, Midnapore, Sambalpur, and Angul and the Political Agent exercise the powers of Sessions Judges, over whom is the Commissioner of Orissa, exercising the function of a High Court. In the exercise of their residuary jurisdiction British officers are guided by the law of British India, relating to offences and criminal procedure, in so far as it is applicable, and in cases where the Chiefs and their

subjects are concerned in so far as it is not inconsistent with any local law or custom.

The *sanads* provide that the Chiefs shall follow the advice of the officer duly appointed for that purpose by Government and lay down the general principles of administration. The management of excise is specially provided for in all the *sanads* and a prohibition is made against the levying of transit duties on merchandise. All the States are bound to deliver over offenders from British or other territory who take refuge in the States and to assist British officers who may pursue offenders within the States.

REVENUE. The total income of the States in 1892-93 was reported at Rs. 16,12,443 and in 1901-02 at Rs. 27,09,559. In 1907-08 it amounted to Rs. 41,43,385. The budget system is supposed to be followed and in many instances is carefully adhered to, but in some cases the actual system of accounts is not always as correct or systematic as they might be: the figures given above are, however, approximately reliable, as the States have from time to time come under Government administration and their finances conducted under regular account rules. On the whole, however, finances are well managed and a distinct improvement is taking place, and many of the States have annually a very fair balance set aside to meet unexpected emergencies and others have invested funds to meet necessity in the shape of famine or other misfortunes. The State of Mayūrbhanj has nearly 12 lakhs so invested in Government securities, the States of Dhenkānāl, Bonai, Kalāhandi and Nayāgarh similarly have fair sums invested: in the State of Bāmra there is a special invested famine fund and the Patnā State has commenced to invest money for a similar fund. These invested funds are in addition to the annual closing balance for which a minimum equivalent to three months' average working expenses is sought to be aimed at. The land revenue of the States amounted in 1892-93 to Rs. 10,72,868, in 1901-02 to Rs. 15,26,646 and in 1907-08 to Rs. 19,77,684. The principal source of income is in most States the land revenue, which is supplemented by excise, stamps, judicial fines and license fees from various minor monopolies. In some of the States the forests yield a handsome profit. The excise revenue consists of the license fees from the outstills, and from *gānja* and opium shops. Some of the States have introduced the stamp and court-fee rules; the fees charged are generally below the rates prevailing in British territory. In all the States stamp fees are charged by the Chiefs, but in many cases the stamp merely consists of placing an impression of the State emblem on plain paper by a

Land revenue.

Forest revenue.

Excise revenue.

Stamps.

rubber seal and writing in the value. The miscellaneous revenue of the States is derived from several minor sources, such as fines and fees, *salāmis* or *nazarānas* and license fees for the sale of various forest products. According to a time-honoured custom, certain sums are subscribed as *mājan*, or voluntary contributions, on the occasion of the marriage, birth or death of a Chief. Miscellaneous revenue.

A large proportion of the total area of the States consists of forests, but a great proportion of this area is scrub. The character of the forests is the same throughout the States, except that the teak is found indigenous alone in the Kālahandi State. The forests of the States were at one time extensive timber-producing tracts; reckless clearings, the wasteful system of *dāhi* cultivation, or felling and burning forests on the hill sides to raise catch-crops in the ashes, and in former days the felling and removing of any tree for the manufacture of railway sleepers without regard to any suitable girth limit, and the former indiscriminate ringing, a practice which has now been made a punishable offence, of *sāl* (*Shorva robusta*) for resin or *dhūp* by the forest tribes have very largely depleted them of good and valuable timber. Even where good tracts of forest still remain they have been spoilt and rendered very difficult of reservation by the indiscriminate location of villages and hamlets within their limits. The Chiefs do not now lease their forests without first obtaining advice and assistance from Government: suitable leases are now thus obtained for the States. FORESTS.
General description.

Till recent years there was no idea of conservancy, and it is only during the last few years that the Chiefs have begun to realize the necessity of enforcing a regular forest administration, if any permanent and continued source of revenue is to be enjoyed from their forests. This has been forced upon their attention by the rapid disappearance of their forests before the spread of cultivation and the continued demands of villages for fresh forests from which to draw their supplies for domestic and agricultural purposes. The States formerly exercised no control over the forest areas allowed to the villagers, with the result that these areas quickly disappeared before the rapacity of the axes of the Kol and indigenous races, and the States are now having to find fresh areas for the villagers out of tracts, which have always been regarded as set apart as State forests. From the absence formerly of all conservation and protection against fire, reproduction has greatly diminished. Many of the States have awakened to the necessity of a forest policy and are taking vigorous action to re-establish their forests as far as possible. The advent of the railway and the great improvements which have taken place of Forest administration.

late years in communications have added a greatly increased value to the forests. There is now very little really good timber left in the vicinity of the Mahānadi and Brāhmani rivers, which furnish the best waterways, but elsewhere and further inland the forests owe their partial preservation to the absence of good roads and difficulty of transport. In the States of Daspallā, Kālāhandi, especially in the zamindāri areas, Khandparā, Mayūrbhanj, Nayāgarh, Pāl Laharā, and the western portion of Patnā, fine and valuable forests still remain. But for the Khonds in Kālāhandi and the Juāngs in Pāl Laharā the forests in these two States would stand unrivalled. In the Rāmpur-Madanpur zamindāri of the Kālāhandi State the *sāl* attains to great dimensions.

It is, however, only comparatively recently that any system of forest conservancy has been introduced into the States : whenever States have come under the administration of Government, steps have been taken to separate and properly demarcate the State forests from the village forests, to constitute properly reserved areas and to exercise some degree of control over the village or protected forests to prevent their sheer wanton destruction. The States which have led the way in forestry are Mayūrbhanj and Dhenkānāl. In the former State there is one tract of forest which deserves especial mention : this is the range known as the Simlāpāl, in which there are large quantities of magnificent *sāl*. In this State there is a fully organized Forest Department, with a trained Forest Officer in charge and properly qualified assistants under him. In the State of Dhenkānāl a survey of the forests was made by a Government Forest Officer during the period it was under administration : the work of demarcation, surveying and preparation of working-plans was taken in hand and is being carried on by the present Chief : a trained officer is in charge of the department with Dehra Dun students under him. The State of Nayāgarh is under the administration of Government, and the demarcation and survey of the very valuable forests on the southern border have been nearly completed. The same policy has been undertaken in Pāl Laharā during the period of its administration and a capable Forest Officer is in charge. In Patnā and Kālāhandi the demarcation of the State forests from the village jungles is in progress. In Bāmra the Chief has commenced a regular system of forestry and has a Dehra Dun student in charge, and two local men are being trained for the State in the British Forest Division of Singhbhūm. In Gāngpur the Chief has recently appointed a Dehra Dun student to organize the Forest Department. In Narsinghpur and Barāmbā there are small but valuable forests, and rules have been drawn up for their working

In all the States where there are forests of any value, forest rules now exist for their management. The Chiefs now evince genuine interest in the preservation of their forests. From all the States where there are forests, of any value, local men are being regularly sent to Singhbhūm for a course of training in forestry. The present time marks an era in the history of forestry in the States of Orissa.

As regards the administration of the forests themselves, it is a Village recognised custom and one based on immemorial usage that the ^{forests.} villagers have a right to the forests round the village site : in former times this no doubt was taken as giving a right to the forest for such a distance as the villagers were able to proceed and remove the timber and produce to their homes : the growth of neighbouring villages, however, with similar rights led to difficulties, and it was necessary for the State to assume some control over these forests. The result is that now-a-days the people pay commutation ^{Fees.} fees for the right to cut and remove what are classified as third class timber from these village forests for domestic purposes and also a certain amount of *sāl* for their agricultural implements : if timber of any other class is required or there be a demand for a larger supply of *sāl*, these are obtained from the State forests on payment of license fees at reduced rates, if they are genuine residents of the State. These commutation fees are, in the more advanced States and where it is desired to obtain a more precise and scientific assessment, levied on the cultivation at the rate of one anna per *mān* (or two-thirds of an acre) of rice lands and half an anna per *mān* on uplands and culturable waste. In the case of non-cultivators a special rate is provided for according to the class of calling followed, a blacksmith naturally having to pay more than a weaver. In the more backward States the fee is charged on the number of ploughs possessed by a cultivator and on the industrial classes a special fee per house is levied, but in these cases the fee is generally known as a *pātki*, literally a cess paid by a weaver of the Pān class, but generally used to express the fee charged for wood taken for domestic and professional purposes by the industrial classes : thus there is the *dālkāti* or fee paid by the rearers of tussar cocoons, *lohāri*, fee paid by the blacksmith, *kumhāri*, fee paid by the potter, etc. It is usual for the commutation fee to cover the price of *sāl* required for carts and cart-wheels, but this is not universally so : the solid-wheeled carts (*sagars*) necessitate a very extravagant use of timber, two large-sized planks being required from which to cut out the half circles required to make the wheel. In some parts a *targāhi* is also levied ; this is, however, really an item of land revenue receipt,

being a charge of so much on each family using an axe for cultivation, in other words, the rent paid by those races who live by the method of *dahi* cultivation described above.

Edible
fruit-
trees.

Both in the State and the village forests all edible fruit-trees are strictly preserved: these are the *kendu* or ebony (*Diospyros melanoxylon*), *nānā* (*Bassa latifolia*), mango (*Mangifera indica*), tamarind (*Tamarindus indica*), *jām* (*Eugenia jambolana*), jack (*Artocarpus integrifolia*), *āmra* or hog-plum (*Spondias mangifera*), and *chār* (*Buchanania latifolia*).

Timber
trees.

The principal timber trees are *sāl* (*Shorea robusta*), *piāsāl* (*Pterocarpus marsupium*), *sissā* (*Dalbergia Sissoo*), *karam* (*Adina cordifolia*), *landhan* (*Ougeinia dalbergioides*), *gamhāri* (*Gmelina arborea*), *kendu* or ebony (*Diospyros melanoxylon*), *mahuā* (*Bassia latifolia*) and *āsan* or *sahāj* (*Terminalia tomentosa*). A certain amount of teak (*Tectona grandis*) of good quality and fair size is met with in Kālāhandī especially on the south-western side in the hills bordering on the Khariār zamindāri.

Other
common
trees.

Among other common trees are the mango (*Mangifera indica*), tamarind (*Tamarindus indica*), *jām* (*Eugenia jambolana*), jack (*Artocarpus integrifolia*), *āmra* or hog-plum (*Spondias mangifera*), *chār* (*Buchanania latifolia*), *dhaurā* (*Lagarstæmia parvi flora*), *haritaki* (*Terminalia chebula*), *kuchilā* (*Stychnos Nur-vomica*), *khair* (*Acacia catechu*), *gundi* (*Mallotus philippinensis*), *bādārā* (*Terminalia belerica*), *semul* or cotton tree (*Bombax malabaricum*), *tūn* (*Cedrela toona*), *karanj* (*Galedupa indica*), *kusum* (*Schleichera trijuga*), banyan (*Ficus indica*) and *pāpāl* (*Ficus religiosa*).

Minor
forest
products.

The minor forest products are honey, bees-wax, tusser, lac, a dye called *gundi* and various medicinal drugs. *Sabai* grass (*Ischaemum angustifolium*) grows largely in Dhenkānāl, Keonjhar, Mayūrbhanj, Nāgini, Pāl Laharā, Tāleher and other States, and is used locally for the manufacture of ropes; there are *sabai* grass pressing machines at Bānki in the Bonai State, and at Bistrā in the Gāngpur State, the pressed bales being exported to Calcutta.

Forest
revenue.

The revenue from forests for the 24 States of Orissa amounted in 1907-08 to Rs. 7,38,850.

EXCISE
ADMINIS-
TRATION.

Opium.

In the case of opium all the States draw their supplies from a Government treasury and make their own arrangements for sale within the States; the States formerly classified as the Tributary Mahāls of Orissa obtain their supplies at the price prevailing in the British districts of Cuttack, Balasore and Puri. The States of Gāngpur and Bonai, which were formerly comprised in the Chotā Nāgpur Division draw their supplies from the Government treasury at Puruliā. The five Sambalpur States transferred from

the Central Provinces obtain their supplies from the Sambalpur district. The States follow the system in force in British India and annually auction out the right to sell opium to licensed vendors.

In the case of *gānja* the States formerly known as the *Gānja*. Tributary Mahāls of Orissa obtain their supply under what is known as the Cooch Behār system, the States obtaining Rājshāhi *gānja* at cost price on the condition of not selling the drug at a lower rate of duty than that levied in the neighbouring British districts of Orissa; the system was introduced in 1895 in order to prevent the smuggling into British India of Garhjat *gānja*. The system has worked well and the cultivation of *gānja* in the States has long ceased to exist. The States of Gāngpur and Bonai obtain their supplies of Rājshāhi *gānja* from the Government treasury at Puruliā. In the case of the five Sambalpur States the *gānja* supplied is Khandwā *gānja*; it was till recently issued to them from Sambalpur; but is now being obtained by them direct from the Deputy Commissioner of Nimār. The States, however, must retail the *gānja* at a rate not lower than that prevailing in adjacent British territory. The right to sell *gānja* in the States is annually auctioned out to the highest bidder.

As regards country liquor the outstill system is generally in *Liquor*. vogue, and in the five Sambalpur States the outstill system with dependent shops is the rule. The outstills are annually put up to auction; the liquor is mostly distilled from *mahuā*. The policy aimed at is to have not more than one outstill or shop for every 30 square miles, and this standard is observed in most of the States; of late years there has been a remarkable reduction in the number of stills and shops to the great improvement in the general excise administration, the supply of purer liquor and the lesser prevalence of drunkenness; the reduction has been marked in the Gāngpur State where the number of stills has fallen from 220 in 1904 to 60 in 1908; similarly reductions have been effected with similar results in the five States transferred from the Central Provinces; in these States there were formerly a number of dependent shops attached to the outstills; reductions have been effected amongst the large Khond population of these five States. Formerly in some of the States the Chiefs levied an excise fee on the brewing of rice beer (*pachwai* or *hāndiā*) for home consumption; *Rice beer*. this was strongly opposed by the indigenous races who brew *hāndiā* and the tax has universally been abolished by the Chief and brewing for home consumption is allowed, but on no account may *hāndiā* be brewed for sale and no licences for brewing *hāndiā*

are given. In Mayūrbhanj and Nilgiri the Madras contract system for the supply of country spirit was introduced in 1905. The local manufacture of country spirit was prohibited and the spirit was obtained from the liquor depôt at Balasore, and stored at the State liquor depôts at the prescribed strength and then issued to the retail vendors on payment of cost price and duty.

Toddy. The tapping of the *tāl* palm for toddy is not allowed by the Chiefs of most of the States and any income under the head of *tāri mahāl* is unusual.

Excise staff. The only States which maintain a regular excise staff are the States of Mayūrbhanj and Gāngpur; elsewhere the control of excise arrangements rests with the revenue officers and the police.

Zamindāri excise arrangements. In all the States the control of excise arrangements in the zamindāris rests with the Chiefs.

For the prevention of disputes and smuggling a neutral zone of three miles has been established on either side of the boundaries between British India and the States, and the boundaries between the States themselves.

Excise revenue. The total excise income for all the 24 States is reported at Rs. 1,00,020 for the year 1892-93, at Rs. 2,26,225 for 1901-02 and at Rs. 4,16,001 for 1907-08.

ADMINISTRATION OF JUSTICE. In the disposal of civil justice the Chiefs of all the States have full powers, being bound only to administer justice fairly and impartially. It is open to the Political Agent to advise the Chiefs where injustice or hardship has been done. The great majority of the suits tried are below the value of Rs. 50. The average annual number of suits for disposal during the three years 1905-06 to 1907-08 was 17,105.

Civil Justice.

Criminal Justice. Criminal cases mainly consist of ordinary burglaries and thefts; dacoities take place occasionally but there are seldom any cases of rioting. Dacoity and robbery are as a rule exceptional, but certain limited areas bear an unenviable reputation for this class of crime: the wild and inaccessible hill tracts to the south of the Kalāhandī State on the border of the Jaypur zamindāri in the Madras Presidency are subject from time to time to more or less severe outbreaks of dacoity: this area is a difficult one to control and bad characters frequently resort there. The Khonds who inhabit these parts are always ready to join in with any adventurous leader and plunder the timid cultivators of the plains: these dacoities are, however, mostly technical and are entered into by the Khonds more in the spirit of sport than from any addiction to violent crime. The Kols in the wilds of Bāmra and the western portion of the Bonai State will similarly, from time to time, band together and commit dacoity. Dacoity from

agrarian troubles or other causes is rare, though from time to time rebellions, involving serious dacoity, have broken out amongst the indigenous races owing to opposition to some action of the State or to the pressure of the more civilised cultivators on the lands of these races. The average annual number of criminal cases reported to the police during the three years 1905-06 to 1907-08 was 7,768 in most of the States crime is now very fairly reported and these figures may be taken as a representative average.

The disposal of both civil and criminal justice has of late years shown a general improvement: suits and cases are disposed of with promptitude, findings and punishments are usually suitable and adequate, and this improvement is being steadily maintained.

The larger States of Mayūrbhanj, Keonjhar and Dhenkānāl are divided into subdivisions with an officer in charge and in some cases a second officer: in Bāmra the State is divided into three *tahsils* with an officer in charge of each: this arrangement naturally makes for more efficient administration and prompter disposal of judicial business. In the States of Patna, Sonpur and Kalahandi the leading zamīndārs and other prominent persons are invested with powers as Honorary Magistrates, sitting generally as benches: the zamīndārs also are sometimes invested with small civil powers.

The creation of a regular police force in the States has been comparatively recent. In former times the *paiks* (feudal militia) served as the representatives of the law and order imposed by the Chiefs. This body of men, however, has always been a source of danger and trouble to the Chiefs and their influence has been more than once too strong for the Chiefs to resist: the *paiks* have always regarded their police duties as nominal and only performed these duties when and how it pleased them. The employment of *paiks* is now confined to guard duty at the Chief's residence, escort duty and appearance on occasions of pomp and ceremony and in their place it has become necessary with the general advancement of the country to introduce a regular police force: the *paiks* have accordingly been greatly reduced in number and their grants of land gradually resumed, except in the Kalahandi State, where a very large body of these men are still maintained and made to assist the regular police in watching and patrolling the turbulent tracts of the south-eastern boundary.

In 1907-08 the total police force in the States consisted of 418 officers and 1,936 men. In Keonjhar and Mayūrbhanj European officers were in charge of the police force. There has been a great improvement in the pay of the police of recent years and there are now trained and qualified officers in charge. The Chiefs and their

own officers to the Police Training College at Ranchi for a course of instruction. In the larger States of Dhenkānāl, Gāngpur, Kālāhandī and Mayūrbhanj a large and well staffed police force is maintained and the police administration is very similar to that followed in British India. In the smaller States the police force is generally adequate and suitable to the requirements of the States, and in all cases regular rules are followed and suitable registers and forms maintained. The jealousy of earlier days between the police force of one State and another has very largely disappeared, and the State police now co-operate together for concerted action, regular inter-State co-operation meetings are held and inquiry slips as to the movements of bad characters regularly circulated : a set of mutual extradition rules has been adopted, and it is no longer possible for the criminal of one State to find a secure hiding in a neighbouring State.

In many of the States considerable attention has been paid to the proper housing of the police and excellent police stations and barracks are to be found.

Rural
police.

The rural police consist of the *chaukidars* who are remunerated with service lands: the *chaukidars* attend regularly on fixed dates at the police stations and are gradually being developed into a useful subsidiary aid to the police.

Military
police.

There are no regular military police in the States, but in most of the States a certain percentage of the force are armed with converted Martini-Henry carbines under the sanction of Government.

JAILS.

The old fashioned State jails consisting of a few thatched huts surrounded with a mud wall are now of the past. All the States now possess fair to moderate jails and the management is usually fair. The States of Dhenkānāl, Gāngpur, Kālāhandī, Mayūrbhanj, Nayāgarh, and Patnā, possess excellent masonry jails, the jail of the Kālāhandī State affording accommodation for nearly 400 prisoners : there are good masonry jails in Bāmra, Barāmbā, Baud, Daspallā, Narsinghpur, and Sonpur : new jails are in course of erection in Athmallik, Hindol, Nilgiri, Rairākhōl and Tālcher. The general adoption of regular rules for the administration of the jails has resulted in late years in a very marked improvement in the management and discipline : sanitary arrangements are well attended to : regular diet is given and labour on a graduated scale enforced : prisoners' history tickets are duly maintained and a medical parade of all prisoners is held weekly, when tasks are changed according to the state of health of a prisoner : the State Medical Officer daily visits the jail and in several of the State jails there are now dispensaries and sick wards : under the rules a

regular scale of punishment is prescribed and the punishments now inflicted are rarely inadequate or excessive. The majority of the labour done is extra-mural, but there is more regular indoor labour on set tasks than formerly : escapes are not very frequent, and in 1908 the total number was only 40 : this is noteworthy in view of the large amount of extra-mural labour done. The health of the prisoner is fair, and from 1906 to 1908 the total number of deaths was only 115. In all the States there is a Jail Superintendent and a Jailer in direct charge. The fly-shuttle loom is being rapidly introduced into all the jails and prisoners are sent to Bāmra, Dhenkānāl and Angul for training in the use of this loom.

With the exception of the two small States of Khandparā and Tigiriā, all the States now maintain Sub-Overseers in charge of their public works. In the States of Dhenkānāl, Keonjhar and Mayūrbhanj, regular Public Works Departments are maintained with qualified Engineers in charge, assisted by Overseers and Sub-Overseers. The States of Bonai, Gāngpur, Kālāhandi, Patnā, and Rairākhōl employ the services of the Executive Engineer, Sambalpur district, who is known as the Agency Executive Engineer : in these States there are fine public buildings and works of considerable importance are undertaken : in order to secure efficiency and proper control the Public Works Department of each of these States is manned by qualified Overseers and Sub-Overseers. For the efficient management of the public works of the States of Hindol and Nayāgarh, which are under the administration of Government, a Supervisor is in charge of the Public Works Departments of these two States : the Chiefs of the Narsinghpur and Barāmbā States likewise employ the services of this officer : plans and estimates for works to be executed in the States in the neighbourhood of Angul and Cuttack, when under administration of Government, are sent to the Superintending Engineer, Orissa Circle, Cuttack, for professional scrutiny, and the same officer examines from time to time any plans and estimates on which the Chiefs of other States desire his opinion.

PUBLIC
WORKS
DEPART-
MENT.

There are no canals in the States and the public works consist principally of public buildings, roads and bridges : there are excellent roads in several of the States : in most of the States there are excellent public courts and offices and good jails. Irrigation works on an extensive scale do not exist ; in Bāmra, Dhenkānāl and Mayūrbhanj, there are, however, some works of considerable size : in Bāmra, at a place called Sirgirā, the Chief has undertaken a large scheme which affords irrigation to 2,000 acres. Deogarh, the headquarters of the Bāmra State, boast of a

water-supply obtained from a fine waterfall close to the town the water from which is carried through the town by pipes and standards have been erected at convenient centres : the town also is lit by electric light and the Chief has a telephone service to the headquarters of the three *tahsils*, to the railway station of Bāmra and to his irrigation works at Sirgirā. In Nayāgarh a programme of small irrigation projects has been drawn up and is being annually worked up to : the country of the Garhjāts lends itself very readily to these small but exceedingly useful works and of late years more attention has been paid to their development.

For all the States famine programmes have been compiled, and the policy of gradually undertaking preventive works has been inaugurated. The villages in the Garhjāts are, however, for the most part well provided with irrigation tanks and small embankments, known locally as *mundā* : the nature of the country renders them a necessity, and in fact without them real rice cultivation would be impossible.

In 1907-08 the total expenditure on public works amounted to Rs. 8,03,879, of which Rs. 2,43,025 were spent on roads and Rs. 4,00,184 on public buildings. The principal expenditure incurred was by the States of Mayūrbhanj, Rs. 2,04,376; Keonjhar, Rs. 1,74,267; Kālahandi, Rs. 60,240; Nīlgiri, Rs. 47,261; Nayāgarh, Rs. 45,668; Patnā, Rs. 41,219; Athmallik, Rs. 40,000; Dhenkānāl, Rs. 38,740; Bāmra, Rs. 27,855; and Gāngpur, Rs. 22,568. This expenditure was, however, above normal and was due to a certain extent to works being undertaken to provide labour owing to partial scarcity. The total expenditure in 1906-07 was Rs. 5,37,828. There is thus in the aggregate a considerable expenditure on public works, the expenditure annually showing a tendency to increase.

CHAPTER XII.

LOCAL SELF-GOVERNMENT.

THERE ~~are~~ three municipalities in the States, viz., at Bāripadā, ^{MUNICI-}the headquarters of the Mayūrbhanj State, and at Sonpur and ^{PALITIES.} Binkā, both in the Sonpur State. An account of these three municipalities will be found in the articles on the States of Mayūrbhanj and Sonpur.

CHAPTER XIII.

EDUCATION.

PROGRESS OF EDUCATION. EDUCATION is very backward, but in late years there has been steady progress, especially in primary education. In 1901 only 2·7 per cent. (5·3 males and 0·19 females) could read and write. In 1907-08 the total number of pupils in the primary stage, both in Primary and Secondary schools, was 47,468 against 22,662 in 1901-02. The increase is a satisfactory proof of the progress of primary education: this advance is partly due to the extension of the Government primary grant to most of the schools in the 17 States, which formerly comprised the Tributary Mahāls of Orissa, and partly to the better supervision afforded by the strengthened and better qualified supervising staff in all the States.

SECONDARY AND PRIMARY SCHOOLS. There were, in 1907-08, 3 High English schools, viz., at the headquarters of the Bāmra, Dhenkānāl and Mayūrbhanj States, with good boarding establishments attached; these schools are affiliated to the Calcutta University: 20 Middle English, 7 Middle Vernacular, 145 Upper Primary and 1,415 Lower Primary schools; the number of pupils in the High and Middle schools was 3,110, and there were 41,788 pupils in Primary schools. Besides these, in 1907-08, there were 5,409 pupils receiving instruction in 258 special, advanced and elementary schools.

One boy in every 5 of school-going age was in the primary stage in 1907-08 against one boy in every 11 of school-going age at the close of 1901-02. During the last few years there has been a growing demand for English education, with a view to gain admission to professional schools. The number of Middle English schools increased in 1901-02 by 4 and again in 1907-08 there was a further increase of 5 schools, and during the same period the number of Middle Vernacular schools declined by 5 in 1901-02 and by 5 in 1907-08.

FEMALE EDUCATION. The number of girls' schools in 1907-08 was 95 and 4,864 girls were under instruction; of this number, 3,180 girls were reading in boys' schools. In the 17 States, formerly known as the Tributary Mahāls of Orissa, the number of girls' schools has increased from 20 in 1901-02 to 48 in 1907-08 or by 140 per cent. Female education is gradually and slowly advancing and the

appointment of qualified female teachers to these schools has done much to popularise female education and to keep girls attending school to an older age.

In the States of Athmallik, Dhenkānāl, Kalāhandī, Keonjhar, Mayūrbhanj, Nilgiri, Pāl Laharā, Pātā and Sonpur there are special schools for the education of aboriginal and low caste pupils, and in 1907-08 the number of pupils attending these schools was 6,342. Besides the pupils attending the schools meant specially for them, 3,061 pupils of these races attended other schools along with the pupils of other races in 1907-08.

Towards the close of 1905-06 eight *guru*-training schools were started in the States of Athgarh, Athmallik, Dhenkānāl, Mayūrbhanj, Narsinghpur, Nayāgarh, Nilgiri and Talcher. These schools are entirely maintained and managed by Government agency: in these schools the teachers of the village schools are trained and monthly stipends are allotted for the purpose: a *guru*-training school has also been started at the headquarters of the Kalāhandi State at the cost of, and under the management of, the State.

The total expenditure on education for the year 1907-08 was Rs. 2,50,000, of which Rs. 37,000 was paid by Government, Rs. 1,36,000 by the several States and Rs. 77,000 from fees and subscriptions. The expenditure shows a marked increase of recent years in comparison with the expenditure of 1903-04: in that year the total expenditure was Rs. 1,56,000, of which Rs. 20,000 was paid by Government, Rs. 85,000 by the several States, Rs. 44,000 was met from fees and Rs. 7,000 from subscriptions. The result is that during the last four years the total expenditure has risen by 60·3 per cent. and the increase has been 85·00 per cent. in the contribution made by Government; 60·00 per cent. in the expenditure from the revenues of the States and 50·98 per cent. from the income derived from fees and subscriptions. In the case of the 17 States, formerly attached to the Orissa Division, contributions towards education are made by Government, and free assistance is also given by deputing Sub-Inspectors, Deputy Inspectors under an Agency Inspector of Schools to assist these States and the States of Bonai and Gāngpur in regularly supervising the schools and providing for expert and qualified inspection. For this purpose these States are divided into circles with Sub-Inspectors attached, and a Deputy Inspector is in charge of each circle. In the case of the States transferred from the Central Provinces the cost of education is entirely borne by the State revenues and from fees, no contribution being received from Government: these States employ their own

GAZETTEER

OF THE

ORISSA FEUDATORY STATES.

PART II.

STATES.

CHAPTER I.

ATHGARH STATE.

THE State of Athgarh lies between 20° 26' and 20° 41' N., and 84° 32' and 85° 52' E., with an area of 168 square miles. It is bounded on the north by Dhenkānāl State; on the east and south by Cuttack district; on the south the Mahānadi river forms the boundary between the State and the British district of Cuttack; and on the west by the States of Tigiriā and Dhenkānāl. The country is level, low-lying and very subject to inundation. The soil is fertile. The average rainfall for the six years from 1902-03 to 1907-08 was 53·50 inches. The headquarters of the State are at Athgarh.

PHYSICAL
ASPECTS.

This State is alleged to have originally extended on the east as far as *parganas* Cuttack Hāveli and Dālijorā; on the west up to Tigiriā; on the north from Kapilās to Gobindpur, Baldiābandh, Nadiāli, Krishnaprasād, and Paschimeshwar temple; and on the south to Bānki, Domparā, Matri, and Patiā. Kakhari and Tapankhand were annexed by the Mughal rulers, and neighbouring Chiefs encroached upon the State from all sides. Parājān and Bajrakot were given away as *Amruta-manohi* (religious) endowments about 106 years ago. The Rājā of Dhenkānāl who married two of the daughters of the Chief of Athgarh obtained possession of most of the *mauzās* or villages of Majkuri Bisa, i.e., from Kapilās temple *via* Krishnaprasād to

HISTORY.

Paschimeshwar temple. The family of the Chief of the Athgarh State belongs to the Karan caste of Orissa, and its recognised title is "Sri Karan Bawārta Patnaik." The founder of the State was Nilādri Bawārta Patnaik: he was the Bawārta or minister of the Puri Rājā, who conferred on him the title of Rājā, and gave him Athgarh as a reward for his services or, according to another account, as a dowry for marrying the Rājā's sister. The State is one of the ten States which entered into treaty engagements in 1803. From the time of the founder of the State up to date, twenty-nine Rājās are said to have held the *gadi*. The present Chief obtained in 1908, as a personal distinction, the title of Rājā Bahādur from the British Government. The emblem of the State is Rādhā Krishna.

THE
PEOPLE.

The population increased from 36,603 in 1891 to 43,784 in 1901; of the latter number all but 643 are Hindus. The most numerous castes are the Chasās (10,000), Sahars (6,000) and Khandaits and Pāns (5,000 each). The average density of the population is 260 per square mile. It is distributed among 192 villages, of which the principal is Athgarh, the residence of the Rājā and situated on the Cuttack-Sambalpur road, in 20° 31' north latitude, and 85° 38' east longitude. The village of Gobrā lies near the eastern border of the State, in 20° 35' north latitude, and 85° 52' east longitude.

The census report of 1901 returned the population at 43,784 souls, classified as follows:—Hindus—males, 21,701, females, 21,440, total 43,141, or 98·5 per cent. of the total population of the State; proportion of males to total Hindu population, 50·3 per cent. Musalmāns—males, 149, females, 112, total 261, or 0·6 per cent. of the population; proportion of males to total Musalmāns, 57·1 per cent. Christians—males, 200, females, 182, total 382, or 0·8 per cent. of the population. Population of all denominations—males, 22,050, females, 21,734, total population of the State, 43,784: proportion of males to total population, 50·4 per cent. Number of literate persons in the State is 2,100 or 4·8 per cent. of the total population. Averages:—Villages per square mile, 1·14; persons per village, 228; houses per square mile, 52·4; houses per village, 45·9; persons per house, 5. The 192 villages are classified as follows:—171 with less than five hundred inhabitants, 17 with from five hundred to one thousand inhabitants, 3 with from one thousand to two thousand inhabitants and 1 with from two to five thousand inhabitants. Between 1830 and 1840, a number of people in the Athgarh State embraced Christianity, and the Baptist Mission at Cuttack in 1841 obtained a lease of 10 acres of jungle lands from the Rājā of Athgarh near

a village called Chhagān. There are now three Christian villages, Parbatia, Kapatikiri and Arakhtangar, with a population of nearly 400 souls, who live by agriculture as ryots of the Rājā, though they have their homesteads on Mission lands. In Parbatia, there is a chapel and a boys' and girls' school. There are 5 Mission schools in the neighbouring Hindu villages.

The State maintains at the headquarters a charitable dispensary known as the Diamond Jubilee Hospital in charge of a Civil Hospital Assistant. The number of indoor patients treated in 1907-08 was 6, and outdoor patients 7,439. Vaccination is making progress in the State and there were 2,089 primary vaccinations and 813 revaccinations in 1907-08.

The soil is fertile, but is liable to inundations from the Mahanadi. The cultivation consists chiefly of rice, sugarcane, of which very valuable crops are raised, pulses and millets. The country is for the most part open, and lends itself readily to cultivation: the villages are prosperous, rents are light and the cultivators are undoubtedly prosperous as a class, and excellent irrigation tanks and embankments are to be found in many of the villages. The Chief has opened an experimental farm and has done much to introduce the better classes of fine rice and the drought-resisting classes of *aus* paddy for high lands. There are no forests of real commercial value: the forest areas have long yielded to the spread of cultivation and cutting for export of fuel for sale in Cuttack.

The average rates of assessment for 1st, 2nd and 3rd class rice lands per acre are Rs. 2-9-1, Rs. 2-4-11 and Rs. 2-0-9, respectively. During the period 1893-1902 the average daily wages of labour was:—superior mason, carpenter and blacksmith $4\frac{3}{4}$ annas each; common mason, carpenter and blacksmith 4 annas each; and cooly 2 annas. During the same period the average price of wheat, rice, gram and salt was 9 seers 15 chittacks, 18 seers 5 chittacks, $10\frac{1}{4}$ seers and $12\frac{1}{4}$ seers, respectively. In 1906 and 1907 a very marked rise in prices occurred owing to advantageous exports to outside areas, where high prices were prevalent: the cultivators of the State benefiting largely from the good prices obtainable for their produce. Prices here have risen about 50 per cent. in the last 15 years with the advent of the railway through Orissa and the facilities thus offered for the ready disposal of surplus stocks.

The chief occupation of the people is agriculture. In this State there is no manufacture or trade worth mentioning. The principal exported articles are food-grains, oil-seeds, fuel, bamboo, tree cotton and other minor forest produce, and the principal

PUBLIC
HEALTH.

AGRICULTURE.

RENTS,
WAGES
AND
PRICES.OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

imported articles are iron, kerosene oil, piece-goods, spices, salt and thread.

**MEANS OF
COMMUNI-
CATION.**

The State is traversed by the old high road from Cuttack to Sambalpur and the newly opened Cuttack-Angul-Sambalpur road. The Mahānadi river, which runs along the southern boundary, is readily navigable for large-sized boats, and great quantities of surplus grain, fuel and charcoal are thus cheaply and readily exported to Cuttack. There is a branch post office at the headquarters of the State.

**LAND
REVENUE
ADMINIS-
TRATION.**

The estimated land revenue in 1907-08 amounted to Rs. 35,620. No cesses are levied in the State and there are no zamindaris. The land tenure system is the same as in other States of the group formerly known as the Tributary Mahāls of Orissa: the system is based on the village headman known as the *sarbarāhkār*, who receives a commission on the collection of rents: there are the usual grants to members of the Rāj family in way of maintenance and the usual service *māfi* or free grants to the *paiks* (State militia) and others, together with the ordinary religious *debottar* and *brahmottar* grants.

**GENERAL
ADMINIS-
TRATION.**

The relations between the State and the British Government are regulated by the *sanad* granted in 1894, which was revised in 1908 and under which the State pays an annual tribute of Rs. 2,800, which is fixed: the Chief pays no *nazarāna* to Government on succession. The Chief carries on the administration of his State himself without any regular *Diwān* (chief executive officer) though he is assisted by his relations, one of whom practically serves as *Diwān*. The administration is on primitive and patriarchal lines, but is appreciated by the people. The total income in 1907-08 amounted to Rs. 53,375: the Chief has recently adopted a regular budget system.

Finances.

Forest.

The forest revenue in 1907-08 yielded Rs. 2,778, and as already noted the forests are of little or no importance in this State. Excise yielded a revenue of Rs. 6,562. The number of civil suits for disposal was 892, all of a very petty nature, 88·5 per cent. being below the value of Rs. 50. In the year 1907-08 the number of cases reported to the police was 159. The police force consists of one Sub-Inspector, eight Head-Constables and 40 men: besides there are 335 *paiks* (State militia) holding service lands. The jail has accommodation for 10 prisoners and an extension of the jail is being undertaken. The daily average population was 10 in 1907-08. The State spent Rs. 6,340 on account of Public Works in 1907-08.

**Excise.
Civil
justice.
Crime.
Police.**

Jail.

**Public
Works
Depart-
ment.
EDUCA-
TION.**

There are 80 schools with 1,264 pupils. The Middle English school, two Upper Primary schools, one Girls' school, one

Sanskrit *tal* and 62 Lower Primary schools are maintained from the State funds, and the remaining 12 Lower Primary schools are private institutions. There is also one Government *Guru-Training* school. The State spent Rs. 1,047 on education and received from Government a grant of Rs. 2,112 in 1907-08; it also enjoys the services of a Government Sub-Inspector and of the Agency Inspector of Schools.

CHAPTER II.

ATHMALLIK STATE.

PHYSICAL ASPECTS. THE State of Athmallik lies between $20^{\circ} 37'$ and $21^{\circ} 5' N.$, and $84^{\circ} 16'$ and $84^{\circ} 48' E.$, with an area of 730 square miles. It is bounded on the north by the State of Rairākhhol; on the east by Angul district; on the south by the Mahānadi river, which separates it from Baud; and on the west by Sonpur and Rairākhhol States. The country is for the most part covered with dense jungle, and a long range of hills clad with forest runs along its southern side parallel with the course of the Mahānadi. The country to the north of this range of hills rises to a fair elevation: the range is crossed by a picturesque defile which leads abruptly to the lower country on the south side of the range: between this range of hills and the Mahānadi river there is a belt of low land, fertile and opened up to cultivation, with an average breadth of 8 miles. There are deposits of graphite in this range of hills: iron ore of excellent quality is found universally over the State. There are no streams or rivers of any importance in the State. The fauna are the same as those met with in the other States of Orissa, and require no special notice. On the south-east of the State a tract of forest is reserved for elephant-catching operations: this tract joins up with the elephant forest in Angul. The Chief conducts elephant-catching operations generally about every third year: the catches do not usually average more than ten to fifteen animals. The average rainfall for the six years—1902-03 to 1907-08—was 53.16 inches. The headquarters of the State are at Kaintirāgarh.

HISTORY. The origin of the State is obscure. According to tradition, this State is said to have been founded by one Pratāp Deva who, with seven other brothers of the Rājā of Jaipur, came with their families on a pilgrimage to Puri. For some reason or other they had a quarrel with the Rājā of Puri, by whom two of the brothers were put to death. The remaining five brothers fled for their lives to the hills. The elevated plain known as Handapāgarh is, to the present day, renowned as the *garh*, or fortified residence of a Dom Rājā whom Pratāp Deva is alleged to have defeated. Pratāp Deva is said to have found a *handā* (metal

vessel) in a tank which he was excavating there and gave the place and the State the name of Handapā. In course of time one of the Chiefs who held sway after Pratāp Deva divided the State into eight subdivisions and placed a Chief over each with a view of bringing the aborigines into subjection. Hence the State changed its name from Handapā to Athmallik. The Rājā of Angul considerably reduced the area of Athmallik State and included large tracts within the boundaries of Angul. Official records, however, show that till lately the State had no separate existence and in the treaty engagement of 1804 it is mentioned as a tributary of Baud. It was treated as a separate State in the *sanad* granted to the Chief in 1894, the terms of which were identical with those contained in the *sanads* of the other Orissa Chiefs. The Chief was officially styled as the zamindar of Athmallik, and was addressed as *sāmānt*. In 1874, however, he was officially recognised as Rājā, which title was also made hereditary, and in 1890 the late Chief, Rājā Mahendra Deva Sāmānt, was given the title of Mahārājā as a personal distinction on account of his able administration of the State. Baud and Athmallik belonged to what was formerly known as the South-Western Frontier Agency, from which they were transferred to the Orissa Division in 1837. The Chief's emblem is a *kadamba* flower (*Nauclea orientalis*) and his family is called the *kadambabansa*. Another version of the origin of the Athmallik State will be found in the article on the history of the Baud State.

The population increased from 31,605 in 1891 to 40,753 in 1901, part of the gain being due to immigration from Baud and the Central Provinces. A great extension of cultivation has taken place in recent years, and the population is now nearly double what it was in 1881, but Athmallik is with the exception of Pāl Lahara, Bonai and Kairākhōl, the most sparsely populated of all the Orissa States, the density being only 56 to the square mile. Of the total population all but 106 are Hindus. The most numerous castes are Chasās (8,000), Gauras (6,000), and Gonds, Pans and Sudhas (4,000 each). There are 460 villages, the principal being Kaintirā, the residence of the Chief.

The population is classified as follows in the census report of 1901:—Hindus—males, 20,701, females, 19,946, total 40,647, or 99·7 per cent. of the population; proportion of males to total Hindus, 50·9 per cent. Muhammadans—males, 45, females, 36, total 81, or 0·2 per cent. of the population; proportion of males to total Muhammadans, 55·5 per cent. Other denominations—males, 15, females, 10, total 25, or 0·06 per cent. of the population; proportion of males to total 'others', 60 per cent. Total

population of all denominations—males, 20,761, females, 19,992, total population of the State, 40,753; proportion of males to total population, 50·9 per cent. The number of persons able to read and write is 558 or 1·4 per cent. of the total population. Averages—Villages per square mile, 0·6; persons per village, 88·6; houses per square mile, 10·6; houses per village, 16·8; persons per house, 5·3. The census report returns the total number of villages in the State at 460, classified as follows:—457 with less than five hundred inhabitants, 2 with between five hundred and a thousand and only 1 with between one thousand and two thousand inhabitants.

The people are very wild and far more backward than the population of the neighbouring States of Baud and Sonpur and the district of Angul. They are content with inferior cultivation and prefer to spend much of their time in the forests of the State, hunting and living on forest produce.

**PUBLIC
HEALTH.**

The people are healthy and of fair physique. There is a dispensary at the headquarters with a Civil Hospital Assistant in charge and 4,295 patients were treated in 1907-08: an Ayurvedic dispensary has also been opened by the Chief. The number of persons vaccinated during the year 1907-08 was 3,207, of which 1,350 were revaccinations: the operations are conducted by vaccinators trained in the Cuttack Training class and they are under a Sub-Inspector. The people being mostly denizens of the forests are strongly averse to vaccination.

**AGRICUL-
TURE.**

The crops are mostly coarse rice and other inferior grains, with a few oil-seeds: castor oil-seed, however, of excellent quality is largely grown in favourable years, on the clearings in virgin jungle soil, and from this crop the people are usually able to fully pay their rents and have money in hand. Irrigation is very little practised and cultivation is of the crudest: the people prefer to live on the abundant products of the extensive forests to labouring on the soil and improving their lands.

**RENTS
RATES
AND
PRICES.**

The average rates of assessment per acre for 1st, 2nd and 3rd class of rice lands are Re. 1-2-9, Re. 0-13-11½ and Re. 0-10-5 respectively. The average rate of assessment per acre for uplands is Re. 0-8-4 and the average rate of assessment per acre for homestead land is Re. 0-4-11. During the period 1893-1902 the average daily wage of labour was:—superior mason and carpenter, 8 annas each; common mason, 4½ annas; common carpenter, 4 annas; cooly, 2½ annas; superior blacksmith, 5 annas, and common blacksmith, 3 annas. During the same period the average price of wheat, rice, gram and salt was 8½ seers, 17½ seers, 10½ seers and 10½ seers respectively.

After 1903, there has subsequently ensued a marked rise in prices as in the other States, especially those situated on the Mahānadi, a ready highway for the export of surplus stocks.

The chief occupation of the people is agriculture, 66·6 per cent. of the total population being agriculturists: only 1·38 per cent. follow trade: 4·47 per cent. accept State, domestic and other services: 21·9 per cent. maintain themselves on labour: and the remaining 5·68 per cent. earn their livelihood from other sources. The State boasts no special manufactures: iron ore of good quality is smelted and sent down to Cuttack. The principal trade consists in timber, fuel, and jungle products, which are carried by boat: the forests have been leased for sleeper cutting and have now been nearly worked out of large trees: there is, however, one large tract of forest untouched, which is kept as a reserve for elephant-catching operations. There is a small trade in oil-seeds by pack-bullocks, but the greater part of the trade is river-borne: the forests supply nearly all the timber used for oars by the boatmen who work over the whole length of the Mahānadi. The principal imported articles are spices, salt, mill-made cloths, brass and bell-metal utensils, piece-goods and kerosene oil.

The Cuttack-Sambalpur road runs through the northern portion of the State: a fair road from Kaintirā, the headquarters, joins up with the main road: it is a surface road and winds through the defiles in the hill range running parallel to the river. The Mahānadi affords a cheap and ready means of communication for the export of grain, timber and forest produce to Cuttack. There is a branch post office at the headquarters and the Imperial post crosses the river here and travels *viā* Kantilo to Cuttack and *viā* Baud to Sambalpur.

The land revenue administration differs but little from that of the other neighbouring States of the group formerly forming the Tributary Mahāls. The State, however, has always been more in touch with the institutions prevailing in the Central Provinces: for this reason the village headman is a more prominent person than in the other States and his service lands (*bhogrā*) have not disappeared: a regular settlement based on a pole measurement has been made by the Chief. The land revenue demand is Rs. 25,770.

The relations between the Athmallik State and the British Government are, like those of the other States of the group formerly known as the Tributary Mahāls, governed by the *sanads* of 1894 and 1908. The State is liable to pay *nazarāna* on succession. The present Chief employs a regular *Dewan* and carefully follows a budget system. The total income of the

OCCUPA-
TIONS,
MANUFAC-
TURES AND
TRADE.

MEANS OF
COMMUNI-
CATION.

LAND
REVENUE
ADMINIS-
TRATION.

GENERAL
ADMINIS-
TRATION.

FINANCES.

Forests.

Excise.

Civil
justice.

Crime.

Police.

Jail.

P. W.
Depart-
ment.
EDUCA-
TION.

State was Rs. 77,823 in 1907-08; the tribute was formerly liable to revision every twenty years, but was made permanent in the *sanad* of 1894 and fixed at Rs. 730. The forest revenue yielded Rs. 45,670 in 1907-08. In 1907-08 the excise income amounted to Rs. 3,215. Civil suits are all of a very petty nature; in 1907-08, 80 per cent. of the suits were of Rs. 50 in value and less, the number of civil suits for disposal during the year being 148. Crime is light and not of a serious nature: only 73 cases were reported in 1907-08 to the police. The police force consists of one Sub-Inspector trained at Bhāgalpur, 5 Head-Constables, and 25 men: besides 335 *paiks* (State militia) holding service lands. There is a masonry jail with accommodation for 8 prisoners, but a new jail on modern lines with capacity for 35 prisoners is under construction. The State spent Rs. 40,000 on account of public works in 1907-08.

In 1907-08 the number of schools in the State was 46, the number of pupils on the rolls being 1,163: there is a good Middle English school at the headquarters and also a girls' school: there are one Upper Primary school and 35 Lower Primary schools for boys in the State; there are besides 7 private schools. The Government *Guru*-Training school for teachers from the Baud and Athmallik States is located at Kaintirā. Education owing to the efforts of both the late and present Chief is making considerable headway in the State. The Chief spent Rs. 2,629 on education in 1907-08 and the State received an educational grant of Rs. 1,262 from Government in the same year.

CHAPTER III.

BAMRA STATE.

THE State of Bāmra lies between $21^{\circ} 9'$ and $22^{\circ} 12' N.$, and between $84^{\circ} 8'$ and $85^{\circ} 13' E.$ Its formation is extremely irregular the northern part running up to a point into the Bonai and Gāngpur States; and two points also extend considerably to the westward, the one into the Lairā zamīndārī of Sambalpur district and the other into Tālcher State. It is bounded on the north by Bonai and Gāngpur States; on the south by the State of Rairākhol; on the east by Tālcher State and the State of Pāl Laharā, where it links up with the hill tracts inhabited by the Bhuiyās; and on the west by the Sambalpur *khālsa* and the zamīndārī of Jaipur or Kolābirā in Sambalpur. The extreme length north and south is about seventy-five miles, while the extreme breadth is about sixty-four miles. The total area is 1,988 square miles. The soil is light and sandy except in the immediate neighbourhood of the hills where it is loamy. There are some fine *sāl* (*Shorea robusta*) forests in this State; the hill ranges are well covered. Iron ore is to be found in abundance. The jungles produce a considerable quantity of lac, silk, cocoons, resin, bees-wax, and honey. The only river of note is the Brāhmaṇī. But for certain rocky obstructions that occur at one or two places timber might be floated down this river to the coast. On the southern border of the State, there is a fine range of hills with extensive plateau land rising in parts to an elevation of 2,000 feet. The descent from this plateau is sudden and very precipitous, the range of hills abutting close upon the Sambalpur border, near Gourpali.

The climate is malarious owing to the large forest areas, but the cultivated tracts are salubrious. The average rainfall for the six years from 1902-03 to 1907-08 was 65.46 inches.

The headquarters of the State are at Deogarh and there are two *tahsils* (subdivisions) with headquarters at Kuchindā and Bārkut.

The Bāmra State originally formed one of the Sambalpur and Patnā or Garhjāt groups, the Chiefs of which were at first independent; but were subsequently held in subordination to the

PHYSICAL
ASPECTS.

HISTORY.