

Mahārājā of Patnā, the most powerful of their number. In 1865 the Chief received from the British Government an adoption *sanad*, and in 1867 a *sanad* defining his status as a Feudatory Chief was granted. The State was transferred to Bengal from the Central Provinces in October 1905.

The family is Gangabansi Rājput ; it does not appear to be in possession of any authentic traditions antecedent to *Sambat* 1602 (A.D. 1545): according to tradition the first Rājā of Bāmra belonged to the Rāj family of the Patnā State, and was stolen from his home and made Chief of the Bāmra State by the Bhuiyās and Khonds.

The present Chief succeeded to the *gadi* in 1903: his father, Sir Bāsudeo Sudhal Deva, obtained the title of K. C. I. E. The emblem of the State is a *sankh* (conch shell).

THE
PEOPLE.

According to the census of 1901 the population of the State amounted to 123,378 against 22,456 in 1866, and an increase of 18 per cent. since 1891. The population is classified as follows:—Hindus—males, 62,030, females, 58,962, total, 120,992 or 98·07 per cent. of the total population: proportion of males in total Hindus, 51·3 per cent. Musalmāns—males, 229, females, 118, total 347 or 0·28 of the total population: proportion of males in total Musalmāns, 65·99. Animists—males, 994, females, 1,031, total 2,025 or 1·6 per cent. of the total population. Christians—14.

In 1901 the number of villages in the State was 931, and there was one town, Deogarh, with a population of 5,702. The 931 villages are classified as follows: 907 with less than five hundred inhabitants, 21 with from five hundred to a thousand, and 3 with from one to two thousand. Averages—villages per square mile, 0·41; persons per village, 126; houses per village, 23·8; persons per house, 5; houses per square mile, 11·5.

The principal non-agricultural castes are Brāhmins, Rājputs, and Mahāntis, while agriculture is carried on by Chasās, Gonds, Khonds, Agariās, Kaltuyās, Sudhas, and Dumals. About 77 per cent. of the population speak Oriyā and 18 per cent. the Oraon and Mundāri dialects. In 1901, 4·06 per cent. of the population were returned as able to read and write. The principal castes and tribes are Chasās, Kisāns, Gauras and Gaudās: the Gonds and Bhuiyās are also numerous. The people are well-to-do for the most part, especially the regular cultivating classes: the wilder tribes who practise *dāhi* cultivation (clearing and burning forest tracts) and live to a great extent on jungle products are naturally not so well off.

PUBLIC
HEALTH.

The State possesses three dispensaries, viz., at Deogarh, Kuchindā, and Bārkut each with accommodation for indoor patients.

The dispensaries are in charge of Civil Hospital Assistants and an officer with the qualifications of an Assistant Surgeon is the Medical Officer of the State. In 1907-08 the number of patients treated was 21,188: vaccination work is in charge of a special Inspector: the State pays the vaccinators and itself collects a small charge for every case of successful vaccination: in 1907-08 the number of primary vaccinations was 2,931 and of revaccinations 580. Fever is the usual complaint; cholera and small-pox epidemics occur from time to time.

As elsewhere in these parts, rice is the staple produce; oil-seeds, pulses, cotton, and sugarcane are also cultivated. At Balam, about 10 miles east of Deogarh, the headquarters of the State, the Chief has started an excellent home-farm: here are to be seen threshing machines, rotatory saws and sugar-mills, driven by steam power: on the farm various varieties of crops are grown and experiments made: there is a large vegetable market garden attached: at Sirgira close to Balam a large irrigation reservoir has been built irrigating a considerable tract of country. The villages are well cultivated and there are 974 irrigation tanks in the State. In the open areas of the State large and prosperous villages with good tanks for irrigation are commonly met with. Famine occurred in 1900 after a very widespread failure of the crops: the State, however, is not, unless under very exceptional circumstances, liable to severe famine.

The average rates per *mān* (about $\frac{2}{3}$ of an acre) for 1st, 2nd and 3rd class rice lands in Deogarh *tahsil* are Rs. 2-15-1, Rs. 2-6-9 and Re. 1-11-4, respectively, and in Kuchindā *tahsil*, Re. 1-14-2, Re. 1-7-11, and As. 10-5, respectively. The average rate per *mān* for *gorā* or uplands is Re. 0-12-6 in Deogarh *tahsil* and As. 9-8 in Kuchindā *tahsil*. A regular assessment of the land based on a soil classification has been made. In late years the average daily wage for a mason, carpenter, blacksmith and ordinary cooly has been As. 2-9, As. 3, As. 2-3 and As. 2, respectively. In late years the average rate for rice, *māya*, *birhi*, wheat and salt per rupee has been 18 seers, 16 seers, 20 seers, 8 seers and $17\frac{1}{2}$ seers, respectively. The opening up of the country by the advent of the Bengal-Nagpur Railway has enabled the farmers to dispose of surplus stocks at handsome profits with a consequent general rise in prices.

Nearly $74\frac{1}{2}$ per cent. of the total population are agriculturists: $12\frac{1}{2}$ per cent. of the population follow industries: 5 per cent. follow various professions: only 1 per cent. are engaged in commerce: and others serve as field labourers and personal servants, etc. Keoline pottery, sugar and weaving are the

AGRICUL-
TURE.

RENTS,
WAGES
AND
PRICES.

OCCUPA-
TIONS,
MANU-
FACTURES
AND
TRADE.

principal manufactures. At Sirid, a village on the main road between Bāmra and Deogarh, there are saw-mills for cutting logs into railway sleepers : these mills give employment to many workmen and the timber business of the State employs a large number of hands as sawyers and carters. Principal exports are rice, pulses, oil-seeds, iron, timber, forest produce and catechu : and principal imports are mill-spun piece-goods, salt, sugar, spices and brass utensils.

MEANS OF
COMMUNICATION.

There is a good road from the Bāmra railway station on the Bengal-Nāgpur line to Deogarh, the headquarters, about 58 miles in length. This road carries a considerable amount of the large sleeper traffic of the State, especially from Sirid. The road continues from Deogarh as a fair surface road to the Tāleher border : from Deogarh to Balam there is a good road 11 miles in length, on which there is one steel girder bridge. The old Sambalpur-Midnapore road traverses the State : this road is no longer of the importance it formerly was as the direct means of communication with the State : it is, however, bridged throughout the State over the small streams by rough, but strong, timber trestle bridges. The village roads are fair surface roads, and there is a road from Deogarh to the border of the Rairākhol State running on to Rāmpur, the headquarters of that State. The Bengal-Nāgpur Railway passes through the north-eastern corner of the State with two stations, Garpos and Bāmra, within its borders. The Brāhmanī river forms a means of communication for small open boats, but the presence of rocks and rapids renders the transport of goods on any large scale impossible. There are rest-houses at Bāmra station, Kuchindā and Sirid. A telephone line runs from Bāmra railway station to Deogarh, and from Deogarh to Bārkut, the headquarters of the *tahsīl* (subdivision) of that name and to Sirgirā. The Imperial post plies in the State, with sub-post offices at Bāmra, and Deogarh and branch post offices at Kuchindā and Bārkut, and letter boxes in the school houses at the principal villages. There is a telegraph office at Bāmra.

LAND
REVENUE
ADMINISTRATION.

For the purposes of land revenue administration the State is divided into three *tahsīls*, or subdivisions with a *Tahsildār* in charge of each. The *tahsīls* are Kuchindā, the most highly cultivated area of the State, in the north-west, the Sadar or Deogarh *tahsīl*, and the Bārkut *tahsīl* to the south-east. The land revenue demand is about Rs. 65,500 and settlement operations are in progress : the land revenue system is very similar to that prevailing in the neighbouring States of Rairākhol, Sonpur and Patnā. The land revenue demand is divided into fixed and fluctuating collections : the fluctuating collections are derived from new

villages opened up and waste lands brought to cultivation. The rule is that new lands are generally allowed to be held five years free of rent. This collection also includes the assessment on *dāhi* cultivation. The area under *dāhi* is measured by the Forest Department and the rate charged is Re. 1-9 per *mān* (about $\frac{2}{3}$ of an acre). The Paurias or hillmen as in Bonai, are the people who practise this form of cultivation; the Chief is trying to localise and keep within prescribed limits this reckless and wasteful form of cultivation by compelling the Paurias to apply for sanction for any area they burn and this is then checked by the Forest Department. There is a famine fund amounting now to Rs. 30,000: the people receive advances at moderate interest for improvements.

A land cess is levied only from the people who live in Deogarh town, as they all hold their lands there rent-free. It is levied at a rate varying from one anna six pies to four annas per rupee according to the character of the *māfi* or free grant. The money is spent on the repairs of the town roads. The school cess is assessed at a quarter of an anna per rupee of rent according to the old settlement of 1877; it was not increased by assessing it on the rental obtained in the last settlement. The *gaontias* pay Re. 1 on the occasion of the *sunīyā* (Oriyā new year in Bhādraba (August-September) and the Paush Pūrṇimā (December-January). Land cess.
School cess.

There are the usual grants to members of the family of the Chief for their maintenance, also *paik* (feudal militia) and other service lands, and religious grants. The villages in the State are held by (1) *gaontias*, (2) *pradhāns*, (3) *garhatias*. No distinction is made between the first two classes. In the Deogarh *taluk* the headmen of the villages are called *gaontias* or *sarbarāhkārs*, and in the Kuchindā *taluk*, *pradhāns* or *sarbarāhkārs*. The conditions of forfeiture are bad behaviour, failure to pay the rents, leasing or mortgaging the village or the *bhogrā* (village service lands enjoyed by the headman) lands. The *bhogrā* lands vary from 12 to 20½ per cent. of the cultivated lands of the village. *Rasad* or rations to State officers on tour are supplied on regular payment: in the village leases or *pattās* are entered a minute account of all heads of payments, *māfis* (exemptions) and duties. When a son succeeds his father as head of a village, he has to pay for mutation; only a son or an adopted son can inherit. Tika and nazarāna.

The *garhatias* are the headmen of the *paik* (militia) villages of the State; these villages have to render watch and guard on the palace when the Chief is away; they also have to assist in

suppressing riots if called upon. In consequence they render no *bethā begāri* (free labour). Mr. Chapman, Political Agent, wrote of the feudal tenures in the Bāmra State as follows:—Though the necessity for military service has passed away, the whole system of the feudal tenure by which it used to be maintained still exists. Round the sites of the ancient *garhs* or forts which are mostly situated at vulnerable points on the border, such as Tārang on the boundary between the Bāmra and Rairākhhol States and Garpos on the boundary between the Bāmra and Gāngpur States, are clustered colonies of men-at-arms called *paiks*. From ten to thirty *paiks* are located in a village. The head of the *paiks* in each village is called the *garhatiā* or *garh-naik*. He is also generally the *gaontiā* of the village. Besides his *bhogrā* land he receives a drawback of Rs. 6 per annum from his *jamā* for each *paik* for whom he is responsible. The *paik* is entitled to enjoy this amount of land rent-free in the village. The *garh-naik* also enjoys some Rs. 10 to Rs. 13 worth of land rent-free as such. He has an officer under him called the *dalbeherā* or captain who also enjoys *māfi* land. Over each group of 100 *paiks* is the *sardār* who generally enjoys one or more villages rent-free and receives a monthly pay of Rs. 5. In return for these remunerations the *sardār* and *garh-naiks* are bound to produce their *paiks* whenever called on by the Rājā. There is a great assembling of the *naiks* and *paiks* at Dasharā time when they compete for prizes in shooting and running before the Rājā. Their offices are hereditary. There seems to be no recognized head of the men-at-arms for the whole State corresponding to the *senāpati* in Kālāhandi. The duties of the *naiks* and *paiks* are now restricted to forming the Rājā's body-guard when he moves about the State, to carrying out certain police duties and conveying the *dāk*. Villages where *paiks* are located are known as *paiki* villages. The *paiks* and all the tenants of such villages are excused from all payments in kind. They pay all their rent in cash. The *sardār* is not responsible for the land revenue of the villages in his charge. His sole duty is to exercise supervision over the *garh-naiks* and *paiks*. The Gond community is presided over by headmen called *barihā* who in some cases hold several villages as their *jāgirs*. They are the intermediaries between the Rājā and the Gonds in all caste matters. There are other *jāgirdārs* holding groups of 4 or 5 villages scattered over the State.

Rakumāt. *Rakumāt* or payment in kind is levied from all villages, except from *garhati*, *lākhirāj* and *brahmottar* villages. It has been regularly assessed and is entered up in detail in the *kistibandī* (demand register). The payment is made into the State granary

(*bhandār*). It consists of paddy (unhusked rice), *chāul* (rice), *mūga*, *til* (sesamum), *ghī* (clarified butter) and *birhi*.

The relations between the State and the British Government are regulated by the *sarad* of 1867 and the State pays a tribute of Rs. 7,500 which is liable to revision and was last assessed in 1909 for a period of thirty years. The Chief administers the State, with the assistance of three *Tahsildārs* as already noted, and there is also a *Naib* (Assistant) *Tahsildār* at Kuchindā; these officers also exercise criminal and civil powers, and there are Honorary Magistrates who render assistance in the disposal of criminal cases. The Chief exercises full criminal powers, but sentences of death require confirmation by the Commissioner of the Orissa Division. For the disposal of criminal and civil business regular courts are maintained. The total income of the State in 1907-08 was returned at Rs. 1,68,481. A regular budget system is followed in the State and the finances are carefully administered.

GENERAL
ADMINIS-
TRATION.

Power.

Finances.

In 1907-08 the forest revenue amounted to Rs. 32,637, excluding the revenue from sleeper operations. The State forests have been separated from the village or *khavrā* jungle. There are ten protected trees in this State, viz., *sāl* (*Shorea robusta*), *bijā* (*Pterocarpus marsupium*), *khair* (*Acacia Catechu*), *bandhan* (*Ougeinia dalbergioides*), *harar* (*Terminalia Chebula*), *mahuā* (*Bassia latifolia*), *kurum* (*Adina cordifolia*), *kendu* (*Diospyros melanoxylon*), *kusum* (*Schleichera trijuga*) and *sisū* (*Dalbergia Sissoo*). As regards the *khavrā* jungle, the villagers are allowed to use it, but are not allowed to destroy it uselessly and the prohibited class of trees cannot be cut from it without informing the Forest Department. The cultivators pay a commutation fee or *hulpanchā* to cut and remove any kind of timber, except the prohibited class: non-agriculturists pay half an anna per head-load. The rate charged for dry timber of the prohibited class is two annas per cubic foot in Deogarh *tahsil* and four annas in Kuchindā *tahsil*; except under special permission no green timber of the prohibited kind may be cut. As regards destruction of the forests by the people the measures adopted are effective, and it is but rarely that instances are seen of the clearing of patches of forest with trees ringed and boles burnt for raising catch-crops on *gorā* or uplands. All persons, whether foreigners or people of the State, pay a grazing tax if they keep milch-cattle; the rate is one anna per cow and two annas per cow-buffalo to people of the State and four annas and eight annas respectively to outsiders. The people of the State get their fuel and also their supply of *chhan* (thatching) grass and *panāsi* (*sabai*) grass included in the commutation fee. If, however,

Forests

fuel or grass is exported, a tax is charged. There is a considerable quantity of *panāsi* or *sabai* grass in the State, but there is no export of it on any scale.

Regular licenses are issued for felling and removing timber of the reserved classes. The forests are in charge of a trained forest student from Dehra Dun, assisted by two subordinates trained in the neighbouring Government forest reserves in Singhbhūm: demarcation of the reserved forests has been undertaken and the cutting of fire lines is progressing and the forest blocks are being divided up into coupés for regular felling. The State of recent years has entered upon a more scientific and regulated system of dealing with the forests.

Excise.

The State obtains its supply of opium through the Sambalpur treasury and Khandwā *gānju* is obtained from Nimār. The State charges the licensed vendors with the cost of transit; *gānju* is sold at Rs. 5 per seer. There is no regular excise staff, but the State officers and the police watch the sale of exciseable articles.

Market monopoly.

The markets are leased out only in the Kuchindā *tahsil*; elsewhere in order to encourage trading in the less developed tracts no assessment is imposed. Every tenant who attends the bazar or market for sale purposes pays $1\frac{1}{2}$ pies, but fish and meat sellers are exempted. Local shopkeepers who expose goods for sale in the market pay 3 pies per market day. Foreign traders who visit the market for sale pay 1 pie per rupee if their sale is under Rs. 20 and 3 pies per rupee if it exceeds Rs. 20.

Pātki.

A tax or *pātki* is imposed on industrial classes; the rate is higher than in the Bonai State, but the people are much better off. The rates per annum are, Pāns and Gandās (who weave) Rs. 2-2, Bhandāris (barbers) Re. 1-4, Kewats (dealing in parched rice) annas 12, Khātis (blacksmiths) annas 8, Kharurās (brass workers) annas 8, Lakharās (who make bracelets of lac) annas 8, Guriās (sweetmeat-sellers) annas 12, Khairās (preparers of catechu) Re. 1, Ghantrās (bell-makers) annas 8, Kāmārs (iron smelters) Re. 1-4, Jhorās (fishermen and gold-washers) Re. 1-4, Telis -- one seer of oil for each pressing machine worked by them.

**Civil
Justice
Crime.
Police.**

In the year 1907-08 the total number of civil suits for disposal was 378, out of which only 11·4 per cent. were for sums exceeding Rs. 100. During the year 1907-08 869 cases were reported to the police. The police force is in charge of a Superintendent, with two Inspectors under him and a regular staff of officers and men: the system followed is similar to that in force in the Central Provinces, but the system of surveillance of bad characters and criminals has recently been remodelled on the lines followed in Bengal.

There is a good masonry jail at headquarters where regular Jails. labour is imposed and discipline enforced. There is a large workshop where weaving on improved methods is taught to the prisoners under a trained expert; excellent cloth of various patterns and good *daris* are manufactured: the flyshuttle loom and English made handlooms are in use: pottery work is also taught to the prisoners: other kinds of labour are lime-burning, brick-making and the oil-mill. There is also a small sub-jail at Kuchindā. The average daily jail population in 1907-08 was 92. The State possesses some good public buildings; the best being the jail and High school at the headquarters. The total expenditure incurred on account of public works in 1907-08 was Rs. 27,855. Public Works Department.

The number of schools regularly maintained by the State in 1907-08 was 33, and besides a large number of aided private schools (*pāthsālās*) impart simple instruction in the villages. There is a High English school at Deogarh. There is a girls' school at the headquarters. The number of pupils in 1907-08 in all the schools was 4,536. There is a special school for the education of Gandās at the headquarters. In 1907-08 the State spent Rs. 7,162 on education. EDUCA-
TION.

CHAPTER IV.

BARAMBA STATE.

PHYSICAL ASPECTS. THE State of Barāmbā lies between 20° 21' and 20° 31' N., and 85° 12' and 85° 31' E., with an area of 134 square miles. It is bounded on the north by the Hindol State; on the east by the Tigiriā State; on the south by Cuttack district and Khandparā State (the boundary line being formed by the Mahānadi river); and on the west by the Narsinghpur State. Kanakā peak (2,038 feet), the highest point of a hill range of the same name, is situated on the northern border of the State.

The country for the most part is open and flat and the soil is very fertile: the tract along the Mahānadi river is constantly liable to inundation and the riverain villages are frequently damaged by large deposits of sand and silt. The only hills of any importance are those on the northern border of the State. The average rainfall for the six years—from 1902-03 to 1907-08—was 53·43 inches. The headquarters of the State are at Barāmbā.

HISTORY. The history of the Barāmbā State is alleged according to the family tradition to commence from the year 1305 A.D. with Hatakeswar Raut, a famous wrestler who served Kishor Narsingh, the Rājā of Orissa, and in recognition of his valour was presented with two Khond villages by name Sankha (conch shell) and Mohuri (pipe) on the north bank of the Mahānadi river, three miles south of the present headquarters. These two villages were then owned and inhabited by Khonds. Hatakeswar drove them away and settled in Barāmbā, which has since been the residence of all the Chiefs of the State. The area of the two villages when they were presented by the Orissa Rājā in all probability never exceeded four square miles. The founder, however, extended the limit of his possession to about eight square miles before he died, leaving his younger brother Malakeswar Raut to succeed him.

The second Chief, Malakeswar Raut, who held his *gadi* for 18 years, extended the limit of the State to Ogālpur, about three miles west and five miles south-west of Barāmbā. He discovered the temple of the goddess Vattārikā or Bruhadamba or Baramā at

Ogālpur, and out of respect for this goddess named the State after her. Jambeswar Raut, the fourth Chief, who held his *gadi* from A.D. 1375 to 1416, conquered the Khond Chief of Khāroḍh, eight miles north-west of Barāmbā, and annexed his lands (about 20 square miles), thus raising the area of the State to about 36 square miles. The fifth Chief, Bholeswar Raut, conquered the Khandait or Chief of Amātiā, six miles west of Barāmbā, and extended the limit of the State to Ratāpāt, eight miles west of the headquarters, and the present boundary between the Barāmbā and Narsinghpur States. It was during the time of this Chief, who held his *gadi* for 43 years (from A.D. 1416 to 1459) that the farthest western limit of the State was reached. His successors increased their possessions to the east of the headquarters, but made no attempt to extend the State further on the west. Kānha Raut, the sixth Chief, held his *gadi* for 55 years (from A.D. 1459 to 1514), and extended the limit of the State to Mahuliā, about five miles east of Barāmbā. Nabin Raut, the ninth Chief, held his *gadi* for 23 years (from A.D. 1537 to 1560). During his time the State attained its largest limit from Ratāpāt in the west, to Bidhārpur in the east, 18 miles, and from the range of hills separating Hindol from Barāmbā to the banks of the Mahanadi, about eight-and-a-half miles, the present limit of the State. During the time of the twelfth Chief, Krishna Chandra Mangraj, who held the *gadi* from A.D. 1635 to 1650, the Marāṭhas invaded the country; the Chief acknowledging their supremacy was required to pay a tribute of 6,335 *kāṭā* of cowries per annum. Padmanāva Birabar Mangraj Mahāpātra, the seventeenth Chief of the State, was a weak ruler; he held the *gadi* from A.D. 1748 to 1793. During the first part of the period during which he held his *gadi* the Rājā of Khandparā invaded the State, drove out the Chief, and remained in possession of the State for nearly 13 months. Rājā Padmanāva sought for and obtained the assistance of the Rājā of Khairā, and recovered possession of the State. In the year 1175, the Rājā of Narsinghpur invaded the State and took possession of two of its important forts, Khāroḍh and Ratāpāt. The Rājā was powerless to expel the invaders, so he appealed to the Marāṭhas, and with their assistance and intercession was able to regain possession of the forts. This account is taken from the family traditions, but there are no authentic records.

It seems that the Mughals never exercised direct supremacy over the Chiefs of this State. The Marāṭhas however did so, and there are letters extant which show that they fixed the annual tribute of the State from the year 1776 to 1778 A.D. and

collected the same directly from the Chief. There are also three other old letters of interest in the records. In one of these the Marāthās intimated their having recovered the Ratāpāt *garh* (fort) from the Narsinghpur Rājā; in another they required the presence of the Barāmbā Rājā to settle a boundary dispute between Barāmbā and Narsinghpur; the third is addressed to the Rājā of Narsinghpur, and contains the decision of the Marāthā Government regarding the possession of Khārodh and Ratāpāt. The State has no *farāmān* either from the Mughals or from the Marāthā Government. The emblem of signature is a dog metamorphosed into a lion, a heraldic monster that took its origin in a story belonging to the time of the first founder, when a dog killed a tiger.

THE
PEOPLE.

The population increased from 32,526 in 1891 to 38,260 in 1901, of whom 37,441 are Hindus. A few Buddhists are still found in one or two villages. The most numerous castes are Chasās (11,000) and Pāns (4,600). The population is contained in 181 villages, and there are 285 persons to the square mile.

The population is classified as follows:—Hindus—males, 18,393, females, 19,048, total of Hindus 37,441, or 97·8 per cent. of the population; proportion of males in total Hindus, 49·0 per cent. Musalmāns—males, 60, females, 56, total of Musalmāns, 116 or 0·3 per cent. of the population; proportion of males in total Musalmāns, 51·7 per cent. Christians, *nil*. Other denominations—Buddhist—males, 360, females, 343. total, 703 or 1·8 per cent. of the population; proportion of males in total others, 51·2 per cent. Total population of the State 38,260; proportion of males in total population, 49·1 per cent. The number of persons able to read and write is 1,675 or 4·4 per cent. of the total population. Averages—villages per square mile, 0·74; persons per village, 211; houses per village, 43·8; houses per square mile, 59·1; persons per house, 4·8. The census report of 1901 returns 167 villages, with less than five hundred inhabitants, 13 with from five hundred to a thousand, and one with from one to two thousand.

PUBLIC
HEALTH.

There is a dispensary at headquarters in charge of a Civil Hospital Assistant: 2,926 patients were treated in 1907-08: this figure includes 2 indoor patients: besides this the Vaccination Sub-Inspector treated 1,298 patients. Vaccination work is in charge of a special Civil Hospital Assistant, who renders medical aid in the interior, and attends to village sanitation. In the year 1907-08 the number of primary vaccinations was 756 and re-vaccinations, 588.

The soil is very fertile, and the lands are well cultivated. The principal crop is paddy, of which several good varieties are grown : in most of the villages, there are fine mango groves : sugarcane is extensively cultivated, and is a very valuable and paying crop to the people of the State.

The assessment of rent is light. The average rate per acre for uplands being Re. 0-11-4 for *padar* land and Re. 0-3-1 for *toila* land and for the three classes of rice land, Rs. 2-12-11, Rs. 2-2-6 and Re. 1-2-8. The rate of daily wages during the ten years from 1893 to 1902 has averaged as follows: superior mason, $5\frac{1}{2}$ annas, common mason, $3\frac{3}{4}$ annas; superior carpenter, 6 annas, common carpenter, 3 annas; cooly, $1\frac{3}{4}$ annas; superior blacksmith, 6 annas, common blacksmith, $2\frac{3}{4}$ annas: the rate of wages has remained practically stationary during this period. The average price of wheat, rice, gram and salt during the same period has averaged respectively $12\frac{1}{2}$, $22\frac{1}{2}$, $21\frac{3}{4}$ and 10 seers per rupee.

Nearly 75 per cent. of the total population live on agriculture, and of the remainder nearly 10 per cent. follow commerce. The State possesses no particular manufactures or trade. A colony of Buddhists inhabiting the village of Māniābandha weave silk *sāris* and silk cloth of fine texture and artistic patterns: the cloth is well dyed. The trade consists in the export of grain, pulses, molasses, oil-seeds, timber, bamboos, firewood, and other forest produce to Cuttack. The principal imported articles are spices, mill-cloths, salt, kerosene oil, iron, brass and bell-metal utensils. Bi-weekly trading fair is held at Māniābandha which is situated on the Mahānadi.

The Mahanadi affords excellent water carriage, and logs of timber and bamboos are floated down the river to Cuttack and Purī districts. A good fair-weather road connects Barāmba with Narsinghpur on one side and Tigiriā on the other, and joins the old Cuttack-Sambalpur road above Sankarpur in the Dhenkānāl State.

There are four branch roads, viz.: Sasāng road towards Khandparā, 3 miles in length; Abhimanpur-Bhāupur road towards Dhenkānāl, 3 miles; the Bāngarsingā road, 6 miles in length, towards Bānki in the Cuttack district and the Gopināthpur road to Baideswar in Cuttack, 3 miles in length. There is a branch post office at the headquarters.

The land revenue administration follows the same system as in the other States of Orissa. The village headmen, known as *sarbarāhkārs*, hold their villages for the period of settlement and are remunerated by a cash commission on the village rental. The *sarbarāhkārs* formerly enjoyed service lands for their duties as

AGRICUL-
TURE.

RENTS,
WAGES
AND
PRICES.

OCCUPA-
TIONS,
MANU-
FACTURES
AND
TRADE.

MEANS OF
COMMUNI-
CATION.

LAND
REVENUE
ADMINIS-
TRATION.

headmen and collectors of rent. The headman is responsible for the rent of the village and he cannot obtain from the State a certificate against defaulting tenants until he has paid in all the dues. The last settlement was concluded in 1906-07 during the period the State was under the administration of Government. The land revenue demand in 1907-08 was Rs. 30,469.

GENERAL ADMINIS- TRATION.	The relations between the State and the British Government are governed by the <i>sanads</i> of 1894 and of 1908. For several years the State was under Government management owing to the minority of the Chief, but the administration has recently been
Finances.	handed over to him. The State yielded a revenue of Rs. 41,149 in 1907-08 and pays a tribute of Rs. 1,397 to the British Govern-
Forests.	ment. A regular Forest Department has been organised under a trained Forester: wasteful felling has been controlled and regular forest rules introduced together with a fuel cess levied at one anna per acre of cultivated lands. The forest income in
Excise.	1907-08 was Rs. 3,537. The revenue from excise amounted in 1907-08 to Rs. 1,524.
Civil justice.	The number of suits instituted during the year 1907-08 was 136. There were 242 cases reported to the police in 1907-08:
Crime.	and there is practically no heinous crime. The police force
Police.	consists of one Sub-Inspector, three Head-Constables and 16 constables besides <i>paiks</i> (State militia) and <i>chaukidars</i> (village
Jails.	watchmen). The State possesses a suitable masonry jail with accommodation for 24 prisoners: the daily average population in 1907-08 was 11.57.
Public Works Depart- ment.	A considerable expenditure on public works was incurred in 1906-07, viz., Rs. 17,932; the expenditure was chiefly on irrigation embankments, tanks and the upkeep of the roads: the department is under the charge of a qualified Overseer. In 1907-08 the expenditure on public works was Rs. 6,264.
Educa- tion.	The schools in the State consist of one Middle Vernacular, three Upper Primary, including one girls' school, fifty-five Lower Primary and one Sanskrit <i>tal.</i> There are also three private schools. The number of pupils attending was 977 in 1907-08: there has been a steady improvement in the popularity of education throughout the State. The State receives a grant-in-aid for primary education from Government.

CHAPTER V.

BAUD STATE.

THE State of Baud lies between 20° 13' and 20° 53' N., PHYSICAL ASPECTS. and 83° 35' and 84° 48' E., with an area of 1,264 square miles. It is bounded on the north by the Mahānadi river, separating it from the Sonpur and Athmallik States; on the east by the Daspallā State; on the south by the Khondmāls; and on the west by the Patnā and Sonpur States, from which it is separated by the Tel river.

The southern boundary is formed by the Khondmāls, which consist of high mountain ranges and highlands, between which and the Mahānadi river lie the fertile plains which now constitute the area under the Chief of the Baud State. The country consists of a long strip of level country running parallel with the Mahānadi, with gradual undulating rises to the hill ranges which form the Khondmāls. The natural features of the country lend themselves to irrigation, the hills on the southern border forming a natural watershed from which many small streams find their way to the Mahānadi: the principal of these streams are the Bagh and the Meherani. The hills on the southern border and the country along their foot are thickly covered with forest, in which *sāl* (*Shorea robusta*) largely predominates. The country except the tract in the close proximity of the Mahānadi is unhealthy. The principal mountain peaks are: Bandigārā on the southern border, 3,308 feet; Bāṅkonithudi, in the north, 2,080 feet; Siānangā, in the west, 1,917 feet. The average rainfall for the six years—1902-03 to 1907-08—was 51.40 inches. The headquarters of the State are at Baudgarh.

It is not known by whom the State of Baud was founded, HISTORY. there being no historical account to throw light on the subject. It is alleged that the State was bounded on the north by Bāmra and Angul, both of which are said to have belonged in ancient times to the Puri Rājā; on the south by Gumsur and Bara Kimedi; on the west by Amai river in the Patnā State; and on the east by Kamaimohan in Khandparā. The State was formerly reckoned to be 120 *kos* (240 miles) in length and breadth, but in course of time certain portions of it were

dissevered from the original, viz., (1) from Kamai to Udandi on the east; (2) from Amai to the Kharag river in the south-west corner; (3) from the Bāghnadi to the Meherani on the west; (4) Athmallik State (as it exists at the present time) on the north; and (5) the Khondmāls on the south. The above disintegrations are alleged to have taken place as follows:—

During the time of Rājā Siddheswar Deva a strip of country called Daspallā, and extending from Kamaimohan near Kantilo to Udandimohan in the east of the State, belonged to Baud. Its distance from the headquarters rendered it impossible for the Rājā to administer successfully. To relieve the people of that portion of the country from the difficulties and inconveniences which they had to put up with in coming on trifling affairs to the headquarters, the Rājā, in 1420 of the *Shakābdā* era, i.e., in 1498-99 A.D., made a gift of this portion of his territory to his uterine younger brother, Nārāyan Rai, on the condition that he should govern it under the orders of the Rājā, and that only cases of minor importance should be disposed of by him, those of greater importance being sent up to the Chief. This condition Nārāyan Rai fulfilled for some time, but gradually began to exceed his powers by disposing of serious cases himself. The Rājā hearing this, sent for his brother, who in fear of punishment took refuge with the Rājā of Khandparā, to whom he made over possession of the tract extending from Kamai to midway between Khandparā and Daspallā. A council of *sardārs* (headmen) and people was called by the Chief of Baud and it was unanimously resolved to recover possession by force. Instead of carrying out this resolution, the Rājā sent emissaries to Nārāyan Rai, who appears for some time to have again complied with the conditions on which he held the grant and to have returned to allegiance. Nārāyan Rai, however, again gradually relaxed his obedience, and after the death of Rājā Siddheswar Deva gradually asserted, and practically obtained his independence, though it was never formally admitted by the Baud State.

The strip of country lying between the Kharag river, on the west of Baud and Amaimohan was given in 1521 (*Shakābdā*) i.e., 1599-1600 A.D., by Rājā Madan Mohan Deva to his two daughters as a maintenance grant on their marriage, reserving, however, full authority over the area in all matters of administration. All cases from this tract were for a long time committed to the Rājā for trial, but there being no fixed rules for the administration, and the Rājā relying too much upon his sons-in-law they gradually asserted their independence and eventually paid homage to the Chief of the Patnā State to whom they were

related: no hostile action was taken against them but their independence was at no time recognised by the Rājā of Baud.

In 1780-81 A.D. the Rājā of Baud obtained a loan from the Sonpur Rājā. For the liquidation of this debt he made over *pargana* Pancharā, lying between Bāghnadi and the Meherani. A dispute arose as to the possession of this tract and it was settled by the Superintendent of the Tributary Mahāls, who gave the *pargana* to the Sonpur Rājā.

The State which is at present known as Athmallik is alleged to have been once a part of Baud, and not an independent State. Two forts, named Dumbā and Handapā, are said to have been established by a former Rājā of Baud and the names of these forts are still familiar. Dumbā was in Baud and Handapā in Athmallik. For the collection of rents in that portion of Baud which lay to the south of the Mahānadi the Khonds and Sudhas were appointed *sarbarāhhkār*s (headmen) of *muthās* (fiscal division of the Khonds) and a similar arrangement was in force for the tract lying to the north of the river and known as Athmallik, where a single *sarbarāhhkār* was in charge of the collections. The only difference was that the former being in charge of comparatively small areas were called *sardārs*, while the latter was called *sāmānta*, on account of the greater importance of the charge. There was no material difference between them, nor was the *sāmānta* of Athmallik vested with greater powers. The Athmallik *sāmānta* was *sardār* of eight *mālīks*, just as there are in Baud officers called *Sātmālīk* and *Bāramālīk*, who are in charge of seven and twelve *muthās*, respectively. On the death of a *sarbarāhhkār* or *sāmānta* his successor on paying a *nazar* was recognised receiving a *sārī* (a piece of cloth) from the Rājā in return. In former days Athmallik apparently had no distinct *purohit* (priest and spiritual guide) of its own, but under the orders of the Rājā of Baud one used to go there from Baud. On the British conquest of Orissa the Chief went to Sambalpur to make his submission and have his tribute settled. The *Sāmānta* of Athmallik also went to Sambalpur and got a separate tribute fixed for Athmallik on the ground that it was an independent State.

In the treaty engagement of 1804, the Chief of the State is mentioned as the Rājā of Baud and Athmallik. The then Chief, Rājā Biswambhar Deva, apparently tendered his submission later than those Chiefs with whom treaty engagements were entered into in the first instance in 1803. Baud forms the western extremity of the group of the States formerly known as the Orissa Tributary Mahāls, and it awaited the result of the resistance

offered by the Marāthās at the Barmūl Pass, in the State of Daspallā. On the 2nd November 1803, Major Forbes forced the pass and routed and dispersed the Marāthās. The Chief of Baud immediately submitted. A treaty engagement was entered into with him on the 3rd March 1804, some of the terms of which differ from those stipulated with ten of the Chiefs in 1803. Till 1837, the State formed part of what was then known as the South-Western Frontier Agency. The State was originally liable to a re-adjustment of its tribute after every 20 years, the last of which was made in 1875, but the *sanad* of 1894 has fixed it permanently.

The separation from Baud of the Khondmāls, over which the Chief of Baud possessed a merely nominal jurisdiction, was due to the Khonds of Gumsur lead by the renowned Chakra Bisoi having colluded with the Khonds of Baud and created disturbances which the Rājā was entirely unable to quell. The Chief failed to put down the practice of human sacrifices (Meriah) then prevailing amongst the Khonds. He, therefore, in 1835 made over that part of his State, which was only nominally under his control, to the British Government, and it has since been incorporated with Angul into a British district. From the time of the last Brāhman Rājā Gandhamārdan Deva, who held his *gadi* in 403 (*Shakābdā*), i.e., 481-482 A.D., up to the present day, it is said that there have been 44 Rājās. Gandhamārdan Deva is said to have continued on the *gadi* from 403 to 470 (*Shakābdā*), i.e., 481-482 A.D., to 548-549 A.D., when one Anang Bhanj succeeded him, giving up the title of "Bhanj" and assuming that of "Deva."

This Anang Bhanj, it is said, was one of the two sons of Braja Kishor Bhanj, the younger brother of Biswambhar Bhanj, Rājā of Keonjhar, who was a contemporary of Rājā Gandhamārdan Deva of Baud. His father, Braja Kishor Bhanj, quitted Keonjhar, owing to some misunderstanding between himself and his elder brother, the Rājā of Keonjhar, settling with his family at Kuturi; on his death in 452 (*Shakābdā*), i.e., 530-531 A.D., his widow with her two sons left the place and settled at Baud. The then Rājā of Baud who was childless adopted both children and gave the widow a maintenance allowance, Anang Deva thus obtaining the *gadi* of the Baud State. The Rājās of Baud showed themselves loyal to the Mughal and Marāthā rulers and received at their hands titles of distinction. The Baud, Daspallā, Keonjhar, and Mayūrbhanj Rāj families belong to the same stock, claiming descent from the solar race, and are held to be high caste Kshattriyas. The Chief has no distinct family title, but the

surname of Deva is generally used. The emblem of the State is a peacock.

The population decreased from 89,551 in 1891 to 88,250 in 1901. The falling off is due, partly to the prevalence of epidemic disease and the general unhealthiness of the climate, and partly to the emigration of many migratory Khonds during the scarcity which occurred in 1900. The inhabitants are distributed among 1,070 villages and the density is 70 persons to the square mile. Of the total population 87,988 claim to be Hindus, but many of them are really Hinduized aborigines. The most numerous castes are the Gauras (23,000), Khonds (15,000), Pāns (9,000), Sudhas (7,000) and Chasās (4,000). The Khonds are giving up their primitive customs and beliefs and endeavouring to amalgamate with their Hindu neighbours. The Khonds of Baud are for the most part those members of the tribe who have for many generations back deserted their highland homes and settled down in the plains: they have taken to regular plough cultivation, but still supplement this by raising catch crops on the hill sides, where they cut and burn the light forest. The distinction between the Khond of the plains and of the highlands is very marked and real and is particularly noticeable in the neighbouring State of Kalāhandi where there is a large population of Khonds. The Khonds of the plains have given up their own language which they now scarcely understand and amongst themselves talk Oriyā: they do not eat, drink or intermarry with the Khonds of the hills: the distinction is locally well recognised. The population is classified as follows:—Hindus—males, 43,935; females, 44,053; total of Hindus, 87,988, or 99·7 per cent. of the population; proportion of males in total Hindus, 49·9 per cent. Musalmāns—males, 113; females, 63; total 176, or 0·19 per cent. of the population; proportion of males in total Musalmāns, 64·2 per cent. Christians—3. The number of other religions (Animists) is only 83, while the total population of the State is 88,250. The number of persons able to read and write is 1,425, or 1·6 per cent. of the total population. The people for the most part are very backward, poor and improvident: the villages along the Mahānadi are an exception and many of them are large substantial villages with very prosperous inhabitants. Averages:—Villages per square mile, 0·85; persons per village, 82; houses per village, 16·7; persons per house, 5; houses per square mile, 14·2. The 1,070 villages in the State are classified as follows:—1,062 with less than five hundred inhabitants, 6 with from five hundred to a thousand, 1 with from one to two thousand, and 1 from two to five thousand.

THE
PEOPLE.

**PUBLIC
HEALTH.**

The country is unhealthy and is frequently visited by severe outbreaks of cholera introduced by pilgrims from Puri travelling by the main road along the Mahānadi. The State maintains a charitable dispensary at the headquarters with a small indoor ward and a relief ward for indigent pilgrims. The dispensary is in charge of a Civil Hospital Assistant, and in 1907-08 the number of outdoor patients treated was 6,071, and 27 indoor patients were admitted. The people of this State are very averse to vaccination, but the prejudice is being gradually broken down: in 1907-08 there were 1,942 cases of primary vaccination, but revaccination is practically unknown. The people suffer largely from malarial fever and bowel complaints.

**AGRICUL-
TURE.**

The land is fertile and the country readily lends itself to the construction of reservoirs and irrigation embankments, and the State is fairly well provided with small irrigation works and wells. The principal crop of the country is rice, which is very extensively grown in the open country along the Mahānadi: castor oil, *arhar* and gram are the other main crops and turmeric is also grown in the hills on the southern border.

**RENTS,
WAGES
AND
PRICES.**

The assessment is light, the average rates per acre for first, second and third class rice lands being Re. 1-9-0, Re. 1-2-9 and Re. 0-12-6, respectively, and for *āt* or uplands, Re. 0-8-4. During the decade from 1893 to 1902 there has been a slight tendency for the wages of skilled labour to fall; the average rate of wage during this period has been as follows:—superior mason, 4½ annas, common mason, 3½ annas; superior carpenter, 4½ annas, common carpenter, 3½ annas; cooly, 1¾ annas; superior blacksmith, 3½ annas, common blacksmith, 2½ annas. During the same period the average price of wheat, rice and salt has been 12¾ seers, 25¾ seers and 7¼ seers, respectively, showing a tendency to rise.

**OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.**

There are no special occupations or manufactures carried on in the State. In ordinary years the produce of rice, food-grains and oil-seeds is in excess of requirements and a considerable trade is carried on by traders, who come from Cuttack in the rainy season and export the excess produce on boats down the Mahānadi: in the cold season carts work their way up from Cuttack and even from as far south as Ganjām and trade in *rāshi* (sesamum): turmeric, brought down from the Khondmāls, is also exported in large quantities: there is also a fair trade in forest products such as lac, myrobalans, bamboos and small timber for rafters: sleepers are also floated down the river to Cuttack. The principal imported articles are spices, salt, piece-goods, cloths, brass utensils and kerosene oil.

The Mahanadī, on the northern, and the Tel river on the western, boundaries of the State, offer excellent facilities for water carriage : by the former route considerable quantities of grain, bamboos and sleepers are carried to Cuttack in the rainy season. The main road from Cuttack to Sambalpur along the southern bank of the Mahānadi traverses the entire length of the State : trade follows this route from December onwards till the break of the rains. The road is maintained by the British Government and there are rest-houses at convenient distances throughout its length. There are no other roads in the State which is very defective in its communication with the interior. The imperial post plies both ways to Cuttack and Sambalpur from Baudgarh, the headquarters of the State.

The land revenue demand is Rs. 29,043. In 1874, the Assistant Superintendent of the Tributary Mahāls made a summary settlement of rents and *pattās* were issued : this was done to settle the troubles between the Chief and the Khonds. The first regular settlement is now in progress. The land revenue system is closely akin to that of the other States of the group formerly known as the Tributary Mahāls of Orissa : the *sarbarāḥkār* is the local rent collector and is rewarded by a commission ; this State being the most westerly of the States formerly known as the Tributary Mahāls of Orissa has always been more in touch with the customs prevailing in the States round Sambalpur and in consequence the *bhogrā* lands assigned to the *sarbarāḥkār* have not become merged in the general village lands and though assessed to rent are held by the *sarbarāḥkār* for the time being : the prohibition against the transfer, or mortgage by a *sarbarāḥkār* of his village and by a tenant of his holding are likewise more clearly recognised and enforced. This State still shows traces of the former possession of the soil by the Khonds : in the *pattās* there are frequently found grants of more villages than one to persons designated as *muthā-mālik*s or *muthā-sarbarāḥkār*s : the word *muthā* means a Khond fiscal division and the terms above are applied to headmen who are appointed to collect for more than one village : in such cases the commission allowed is usually more liberal than that granted to the *sarbarāḥkār* of a single village as the *muthā-mālik* usually employs *sarbarāḥkār*s under him to whom he pays commission and keeps one or two villages in his own personal charge. The village *chaukidār* (watchman) has grants of land averaging about 3 acres and there are the grants to the usual village servants ; these service lands are of course excluded in assessing the rental. The *sarbarāḥkār*s obtain their villages generally for

MEANS OF
COMMUNI-
CATION.

LAND
REVENUE
ADMINIS-
TRATION.

five years, and renewal is granted on the payment of a bonus or *nazarāna*.

**GENERAL
ADMINIS-
TRATION.**

Finances.

Forests.

Excise.

Justice.

Crime.

Police.

**Jail.
Public
Works
Depart-
ment.**

**EDUCA-
TION.**

The relations between the State and the British Government are regulated by the *sanad* of 1894 which was revised in 1908 and the Chief exercises the powers of a magistrate of the first class. The Chief is bound to pay *nazarāna* to the British Government on succession. The State is administered personally by the Chief assisted by a *Diwān*. The income of the State in 1907-08 was returned at Rs. 95,364 : an annual tribute of Rs. 800 is paid to the British Government. The State contained some fine forests on the southern and south-eastern borders, but these have been largely exploited by timber contractors and until recently, when a trained Forester has been appointed, no check was placed on wasteful and reckless felling : in 1907-08 the forests yielded an income of Rs. 47,404. The excise revenue yielded Rs. 10,609 : opium is obtained from the Government treasury at Angul and *gānja* from the nearest licensed Government *golādār*. The total number of civil suits for disposal in the year 1907-08 was 342. Crime is petty and heinous crime is extremely rare. The number of cases reported in 1907-08 to the police was 109. The police force of the State consists of two Sub-Inspectors, one of whom has been trained at the Bhāgalpur Police Training School, ten Head-Constables and 59 constables. The principal police stations are at Baudgarh, the headquarters, Ghantāparā on the Pātnā-Sonpur border and Manomundā on the Tel. There is a good masonry jail with accommodation for sixty prisoners. In 1907-08 the average daily population was 29. The State spent Rs. 8,576 on public works in 1907-08.

The State maintains a Middle English school, 6 Upper Primary and 19 Lower Primary schools : there are besides 15 private schools : of these private schools 5 are advanced Lower Primary schools and 10 elementary *pathsālās* :—these schools are attended by 1,434 pupils ; there is a special school for girls at the headquarters with a qualified female teacher, and two more in the interior : the Government grant to the State for education in 1907-08 was Rs. 334, and in addition it enjoys free the services of a Government Sub-Inspector.

CHAPTER VI.

BONAI STATE.

THE State of Bonai lies between $21^{\circ} 39'$ and $22^{\circ} 8' N.$, and $84^{\circ} 30'$ and $85^{\circ} 23' E.$, with an area of 1,296 square miles. It is bounded on the north by Gāngpur State and Singhbhūm district; on the east by Keonjhar State; and on the south and west by Bāmra State. Bonai is shut in on all sides by rugged forest-clad hills intersected by a few passes or gorges, which connect it with the surrounding States. The space within is not one extensive valley, but is interspersed here and there with hills. Most of the hills are densely wooded to the summit, and except at the regular passes are inaccessible to beasts of burden. The principal peaks are Mānkarnācha (3,639 feet), Bādāmgarh (3,525 feet), Kumritār (3,490 feet), Chheliātokā (3,308 feet), Kandādhār (3,000 feet), Bichākāni (2,970 feet), Jangrā (2,677 feet) and Raipīri (2,606 feet). Hog, bear, tiger, leopard, elephant, deer and peafowl are met with in the forests. The State enjoys an unenviable reputation for the number of man-eating tigers with which it is infested. The Brāhmanī, the only large river, flows from north to south through the centre of the State. It receives the drainage of the surrounding hill-streams, and waters a beautiful and spacious valley containing large groves of mango and other fruit-trees. The only real cultivation to be found lies along the valley of the Brāhmanī, which divides the State into two parts. On either side of the valley rise vast hill ranges with occasional cultivation in a few of the valleys. The road to Bonai starts from the Pānposh railway station on the Bengal-Nāgpur Railway and lies for about twelve miles in the Gāngpur State, passing through alternate jungle scrub and rice lands until Bānki, a police station in the Bonai State, is reached.

After leaving Bānki the road commences to rise quickly and enters the heavy forest, and eventually ascends by a high *ghāt* known as the Champājharan pass. The pass is said by the people to be named after the *champā* trees which grow on the summits of the surrounding hills, the flower of this tree being used in the worship of Mahādeo. The road then again enters the forest, and

PHYSICAL
ASPECTS.

after ascending a high pass known as Barghāt drops down to the Kurhādī stream, which at this point enters the Brāhmanī. The scenery along the Kurhādī stream is extremely fine: the stream runs fast and clear falling in cascades along its boulder-strewn course and forming deep pools and eddies: on both banks it is closely shut in by towering forest-clad hills. From this stream and also from the Brāhmanī the Jhorās (gold-washers) obtain gold in small quantities. The people also obtain a little iron from the hills in these parts for their own agricultural uses. From this point the fertile valley of the Brāhmanī is reached, and the next important village is Dārjin on the banks of the Brāhmanī, situated just below a magnificent gorge. From here to Bonaigarh the road following the course of the Brāhmanī, passes over a low plateau, on which are situated a large number of prosperous villages. After crossing the Brāhmanī, Bonaigarh is reached. The village of Bonaigarh, the headquarters of the State, lies on rising ground by the banks of the Brāhmanī, and the *garh* or residence of the Chief itself looks over the river. The village itself consists of one broad street rising up to the *garh* with a line of shops and houses on each side. The *garh* itself lies at the head of this street.

Travelling south-west from Bonai, a region of vast hill ranges, forest and jungle is met with, extending up to the borders of the Gāngpur and Bāmra States. These forests have only been slightly exploited for tusser and lac. Between these forest ranges and the Brāhmanī there is, however, a fair quantity of cultivated lands dotted here and there with isolated hills. Considerable deposits of lime-stone in nodular form are found in this tract. Crossing the river on the southern border of the State, following up the other bank, a similar tract of fertile land is found between the river bank and hill ranges.

The tract of cultivated lands extends up to Khuntgāon, where the Gond *jāgirdār*, a feudal service tenure-holder, the *mahāpātra* resides. In the southern portion of the State the *tāl* palm, which is but occasionally met with to the north, is fairly abundant. From Khuntgāon there extends to the north-east, to the borders of Singhbhūm and Keonjhar, vast hill ranges covered with dense jungle. Proceeding from Khuntgāon to Koirā towards the Singhbhūm border it is necessary to cross high hill ranges, and the tracts over them are almost impassable for horses. The journey is a most arduous one, and on all sides is found evidence of the presence of wild elephants, tigers, and bears. These tracts are mostly inhabited by Pauri Bhuiyās who practise *dāhi* cultivation. There is scarcely a tree of any dimension worth speaking

of to be found, though the hills are covered with dense jungle. After crossing the Dhaulāghāti pass round the shoulder of the Chheliātokā range, a small valley with regular cultivation is met. There is then another long and inaccessible ascent over the Khatiyābhāngan pass to the valley in which Koirā lies. It is from these tracts that the greater part of the tusser and lac is brought. The scanty population living in this area consists for the most part of Pauri Bhuiyās and a few Gonds. At Koirā there is a fine open valley well watered, and here are situated some thriving villages. From Koirā the same hill ranges and forests, but not so rugged and wild, continue in a north-westerly direction. There are a few scattered Pauri Bhuiyā villages here and there relying on jungle produce and cultivation on the hill sides for a living. The valley of the Brāhmanī is again met with in the neighbourhood of Balāeng, and from here to Pitāgāon on the west bank of the Brāhmanī on the border of the Gāngpur State regular valleys and cultivation extend on all sides. The average rainfall for the three years from 1905-06 to 1907-08 was 56·06 inches.

Bonai was ceded to the British Government in 1803 by the treaty of Deogāon by Raghuji Bhonslā, to whom it was restored by a special engagement in 1806. It reverted to the British Government under the provisional agreement concluded with Mādhuji Bhonslā (Appā Sāhib) in 1818, and was finally ceded by the treaty of 1826. The State is ordinarily administered, subject to certain restrictions, by the Rājā, who is required to pay a yearly tribute of Rs. 500 and a *nazarāna* (duty) on succession and to render military service in time of war. Indra Deva, the grandfather of the present Chief, received the title of Bahādur for his services in suppressing the Keonjhar rising: at the same time his Bhuiyā zamindār and two Gond *jāgirdārs* were presented with swords and shields. During the minority of the present Chief the State is under the direct management of Government. The State was transferred from the Chotā Nāgpur Division and included in the group of the Orissa States in October 1905.

HISTORY.

The family of the Chief claims a mysterious and foreign origin. They say that they came from Sakaldwip or Ceylon, and that the founder of the family was abandoned by his mother under a *kadamba* (*Naucllea cadamba*) tree. Being thus on the point of falling into the hands of an enemy, the infant was rescued by a peacock, which swallowed him, and kept him in its craw until the danger was past. In gratitude for this service the peacock was adopted as the family emblem. In reference to their early connection with the *kadamba* tree, the Chiefs describe themselves as

kadamba-bansi Rājputs. Looking, however, to their position as Chiefs over powerful Bhuiyā vassals, who hold the bulk of the land, command the militia of the State, and claim the right of conferring the *tikā* or token of investiture on the Chief, it is probable that the Rājā of Bonai was originally only the tribal head of the Bhuiyā clan. The Chief of this State on succession, like the Chief of the Pāl Laharā State, always takes his grandfather's name.

THE
PEOPLE.

The recorded population increased from 32,120 in 1891 to 38,277 in 1901, the growth being due partly to a more accurate enumeration and partly to the country having been rendered more accessible by the Bengal-Nāgpur Railway. The inhabitants are contained in 217 villages, the most populous of which are situated in the central valley along the banks of the Brāhmani; for the whole State the density is 30 persons to the square mile. The State is the most sparsely populated of all the States in Orissa. The population is classified as follows:—Hindus—males, 13,712, females, 12,659, total, 26,371 or 68·8 per cent. of the total population; proportion of males in total Hindus 52 per cent. Musalmāns—males, 46, females, 23, total 69 or 0·18 per cent. of the total population; proportion of males in total Musalmāns 33·3 per cent. Christians—92 or 0·24 per cent. of the total population. Animists—males, 6,193, females, 5,552, total 11,745 or 30·6 per cent. of the total population. The number of persons able to read and write is 373 or 0·97 per cent. of the total population. Averages :—Villages per square mile, 0·16; houses per village, 29·4; houses per square mile, 4·92; persons per village, 176; persons per house, 6. The State contains 217 villages—200 with less than five hundred inhabitants; 13 with from five hundred to one thousand inhabitants and 4 with from one thousand to two thousand inhabitants. The population is chiefly of Dravidian origin, the most numerous tribes being Bhuiyās, Gonds, Hos, Khariās, Mundās and Pāns. The Bhuiyās and Gonds are the most influential classes; they have always shown a very independent attitude towards the Rājā, and rebellions of the Bhuiyās and of the Gonds have taken place. The headman of the Bhuiyās, who is called *sāont*, claims the prerogative of bestowing on the Rājā the *tikā* or sign of investiture, a claim which is, however, not recognized by the Chief. The two headmen or leaders of the Gonds are respectively called *mahāpātra* and *dandpāt*. The *sāont*, the *mahāpātra* and the *dandpāt* are the only three fief-holders or sub-proprietors under the Rājā, each possessing several villages and having to render military service to the Rājā if required,

besides paying him a fixed yearly rental. There is some immigration of Kols, Mundās and Oraons from Singhbhūm and of Kaltuyās (Kolthās) and Agariās from Sambalpur. The Kols and Oraons take leases of jungle-clad tracts and gradually reclaim them, and the area under cultivation is thus being rapidly extended. The Kaltuyā settlers are very industrious and intelligent cultivators, and have done much to improve the prosperity of the villages in which they have settled by banking up the hill streams for irrigation.

Of the Dravidian races the Bhuiyās are by far the most numerous; they numbered 6,428 in 1901; there are two distinct divisions, the Bhuiyās of the plains, and the Pahāri or Pauri Bhuiyās of the hills. The Bhuiyās are the dominant tribe in most parts of Bonai, and were probably the earliest settlers in the country. They hold fiefs under the Rājā, and form, with the Gonds of South Bonai, the organized militia of the State. The Bhuiyā of the plains has virtually lost all touch with his wilder brethren of the hills, with whom he does not intermarry and has adopted Hindu customs to a large extent. Hardly any other class of subordinate holders have fixed proprietary rights in the soil; and there can be no doubt that the Rājā of Bonai had originally no right to exercise any authority until he had received the *tikā* or token of investiture from his Bhuiyā vassals. Besides their organization as a semi-military body, the Bhuiyās derive great power from their position as priests of the oldest temples and shrines. Colonel Dalton writes that "This custom has no doubt descended in Bhuiyā families from the time when Brāhmans were not, or had obtained no footing amongst them, and when the religion of the land and the temples were not Hindu. The temples are now, indeed, dedicated to Hindu deities, but there are evidences that they were originally occupied by other images. At some of these shrines, human sacrifices were offered every third year; and this practice continued till the country came under British rule."

The Bhuiyās of Bonai have lost all traces of their original Dravidian tongue, and speak Oriyā. The Pahāri or Pauri Bhuiyās of the hills retain, however, many characteristic customs of the race.

Next in influence to the Bhuiyās come the Gonds (5,707), also a Dravidian tribe, who inhabit the south of Bonai bordering on the State of Bāmra. The two leading members of this tribe, called respectively *dandpāt* and *mahāpātra*, hold fiefs on terms of military service under the Chief. The Gonds in Bonai have become thoroughly Hinduized, and know no language but Oriyā. They

hold an inferior social position and rank with the low castes of Doms and Ghāsīs.

Jhorās. The Jhorās are included as a Dravidian race and are believed to be of Gond extraction. Their employments are gold-washing, boating, and fishing, in pursuance of which they live during the dry weather in temporary huts on the sands of the Brāhmani river. They numbered 285 in 1901.

Khonds. A small sprinkling of the Khond tribe (730) is found in Bonai. They probably immigrated from the State of Baud, but have long occupied a servile position in Bonai as farm labourers, and have lost all the typical characteristics of their race.

The Kolarian tribes of Bonai all speak dialects of Ho or Mundā, except the Kisān or Nāgeswar, who use Oriyā. They represent themselves as immigrants from Chotā Nāgpur proper, or from Singhbhūm. They are worse looking and worse off than their brethren in those districts, and are probably the wilder members of the tribe, who have retreated before the advance of civilization.

The Hindu population of Bonai consists for the most part of well known castes, and requires no special comment. The Brāhmins are cultivators and farmers. They employ a large number of the Gandās and other low castes as farm labourers, and treat these servants with studied indignity. The mere presence of a Gandā is regarded as pollution, and no Brāhman will enter the *Gandāparā*, or quarter of the village which is allotted to that caste.

Kaltuyās. The most noteworthy caste among the Hindus of Bonai is the Kaltuyā (Kolthā) (1,138 in number). They are found in Sambalpur, Bonai, Kālāhandi, and Patnā, and occupy in all places a very similar position as most respectable and substantial cultivators. The Kaltuyās of Bonai have markedly Aryan features, with hazel or grey eyes. Rāma Chandra, the seventh *avatār* (incarnation) of Vishnu, is their favourite deity. The Bonai Kaltuyās call themselves Rāmānandīās, followers of the Vishnavite teacher of the thirteenth century who proclaimed the equality of castes. But they also worship at a temple erected to Rādhā and Krishna by a Rājā of Bonai, who appears to have been a votary of the love-worship introduced in 1520 by Vallabha Swāmi. The elders of the caste say that they came originally from Mithilā, which they left in the days of Rāma, and settled in Sambalpur. Six generations ago they emigrated from Sambalpur into Bonai, where they have remained ever since.

The following notice of the Bonai Kaltuyās is given by Sir W. Hunter in his Statistical Account of the Chotā Nāgpur

States and is taken from Colonel Dalton in his *Ethnology of Bengal*:—"They form a considerable portion of the agricultural population of Sambalpur, and appear as the best cultivators and most substantial people in Bonai. I found them occupying villages together with Gonds and Khonds; but these, the probable representatives of the aborigines of the place, had nearly all fallen into the position of farm servants to the Kaltuyās, who had large substantial, well-stocked farmyards, and very comfortable houses. I was freely admitted into their domiciles, and the women and children were all presented to me. They afterwards came to my tent and sat there. The *pardah* system of excluding females was entirely unknown to them. Though, doubtless, best part Aryan in blood, there is, I think, a slight deterioration arising from admixture with the less comely aborigines. Their colour varies from coffee to tawny yellow. The mouths are well formed, though large; eyes generally large, full and clear, many hazel. I especially observed that many of the fair sex were distinguished by well-marked eyebrows and long eyelashes. The noses are not aquiline or prominent, but there is no remarkable deficiency of nasal bone, though this feature is often inclined towards the pug species. They have straight foreheads, but a want of breadth across the temples which takes from the oval of the face. The men show moustache and beard, but little whisker. They are well proportioned, and about the average height of Hindus in the Lower Provinces. The Kaltuyās generally allow their girls to grow to maturity before they give them away in marriage."

The material condition of the people of Bonai is fairly Material condition. prosperous. The social customs followed are those of the Orissa Province. The dress of the better class of girls consists of a long silk scarf called a *kaupin*, wound round the loins; if the girl be adult, it also covers the bosom, leaving the legs bare to the hipjoint. Married women wear ampler garments; and on the whole, the Hindus of Bonai, and the best of the Bhuiyā and Gond races, dress very respectably. Women dress their hair neatly with silver ornaments, hair-pins, and pendants. The people on the whole are comparatively well-to-do. Their condition cannot of course be compared to that of the more advanced and civilized races of this Province. They have sufficient for their wants, which are few, and appear an exceedingly happy and contented set. There is, however, a marked difference between the condition of the people living along the valley of the Brāhmani and those dwelling in the jungle and forest tracts. The villagers met with along this valley bear a decidedly prosperous

appearance : the houses are large and for the most part well built and well cared for. These villages are conspicuous objects in the landscape, nestling under groves of graceful tamarind trees, with large homestead lands attached to each house : these homestead lands are heavily manured and covered with rich crops of *sarguja* with its bright yellow flowers gleaming in the sun or with heavy crops of castor oil-seed and sugarcane : these lands are strongly palisaded with timber, which is available for the cutting only, as a protection against the ravages of wild animals. The villages themselves are remarkably neat and clean, and free from the suggestion of squalor. The paths through the villages are wide, and as the soil is of laterite are clean and free from mud. The people themselves are very decently clad in home-made raiment. The villagers possess considerable herds of cattle and buffaloes. The people, however, are extremely backward and have practically no knowledge at all of what goes on outside their own villages : they scarcely ever leave the limits of their own villages ; and of the villagers of the interior, there are very few who have seen or ever heard of Rāurkelā railway station. The same remarks apply to the Gond villages. The Gonds in this State rank next in importance to the Bhuiyās. Though the greater number of the Gonds are centered in the villages belonging to the two Gond *jāgirdārs*—the *dandpāt* and *mahāpātra*, they are by no means confined to these villages, and are found scattered about in hamlets in many Bhuiyā villages. The Gonds, however, are a more jungly race than the Bhuiyās, and dwell as a rule nearer the jungle area.

Almost in every village are to be found small settlements of Pāns, or Tāntis as they prefer to be called : in 1901 they numbered 3,358. These people weave the clothes for the village community ; there are also the village plough-maker and potter who work for two or three villages in the neighbourhood. In fact the villages are self-contained and self-managed.

There are very few villages in the vast hill and forest tracts to the west and north-east of the State. The so-called villages are for the most part nothing but hamlets consisting of less than 10 houses as a rule. Here live the wild Pauri (Pahāri) Bhuiyās and the Hos. These people from their method of livelihood are of course considerably worse off than the people living along the valley of the Brāhmaṇi, and their general condition is in marked contrast to their more favourably situated brethren. Their raiment consists of a scanty cloth round the loins and in some cases a body wrap ; their ornaments, a few glass beads strung round the neck. Their wants, however, appear to be of the

simplest, and they apparently prefer the life of the jungle to any regular cultivation and settled abode. They eat mostly a grain, *gangāi*, and *kodo* and *makai* (Indian-corn), and supplement these with various jungle products and game when they can kill it. They raise crops of *makai* (Indian-corn) on clearings in the jungle on the hill sides, and have formerly done immense damage. The people are of course backward and have not developed the wants bred by civilization; but taking everything into consideration, they are fairly well off. They are extremely unthrifty, and in reaping their paddy content themselves with cutting the ears only, afterwards cutting any straw they want, but wasting a great quantity by turning their cattle in to graze on the standing stubble. Fuel is readily accessible, so too timber for their houses and agricultural purposes. The valley of the Brāhmani, where the greater proportion of the population lives is fertile, and in ordinary years the yield of the crops is abundant.

The necessities of life can be cheaply obtained: of luxuries few are known except opium and a considerable consumption of *hāndiā* or *pachwai* (rice beer). This can be brewed free for home consumption. The supply of opium and *gānja* is limited to two maunds of each per annum. The Bhuiyās are freely addicted to the consumption of opium and *gānja*, especially the former, giving it even to children of three years of age. The jungle tribes take both drugs when they can obtain them. The Bhuiyās, though confirmed opium eaters and smokers, also consume a fair quantity of country liquor. The people are virtually shut off from civilization with its attendant increased wants.

Putting aside differences of caste and race, there is a very general level of equality amongst the people of this State. There are no zamindārs in the ordinary sense of the term, and the difference in the size of holdings is not marked. The people are free from debt except for occasional small loans amongst themselves, and the money-lender is conspicuous by his absence.

The people appear healthy, and epidemics are said to be PUBLIC HEALTH. rare amongst them. Fever and spleen appear to be the chief complaints. The people themselves show no sign of suffering to any serious extent from malarial fever and their physique generally is good. There is a dispensary at Bonairgarh at which 9 indoor and 9,270 outdoor patients were treated in 1907-08: a dispensary is under construction at Koirā in the centre of the Bhuiyā tract: vaccination is in charge of a Civil Hospital Assistant with paid vaccinators under him: no fees are levied. Vaccination has hitherto been exceedingly unpopular and revaccination unknown: special efforts of late have been made to

induce the people to accept vaccination, and in 1907-08 there were 1,882 primary vaccinations and 582 cases of revaccination.

**AGRI-
CULTURE.**

The general character of the cultivation in Bonai is the same as in the other States. The principal crops grown in the State are:—cereals, rice; green crops—*kulthi*, *mūga*, *arhar*, *birhi*, *barai*, or *rambhā*; oil-seeds—*til* (sesamum), *sarisha* (mustard), and *sarguja*.

**Rice cul-
tivation.**

The regularly cultivated area is confined to the valley of the Brāhmanī river with a few small scattered areas in valleys lying between the hill ranges. Three regular rice crops are grown in Bonai,—*gorā dhān* or highland rice, autumn rice, and winter rice. Highland rice or *gorā dhān* is sown at the commencement of the rains in June or July, and reaped in September. The autumn rice crop is sown in June on the higher levels of the terraced slopes, and reaped in October. The winter rice is grown on the lower terraces and in the drainage hollows. It is sown in July in a nursery, and sometimes transplanted but generally sown broadcast. The crop is reaped in November. This crop is estimated to yield from eight times to ten times the amount of seed sown.

The principal crop of the State is the winter paddy. Early *āus* paddy is grown in some parts along the river-bed, but as a crop it is of no account. The chief kinds of rice grown are as follows:—*Sonākhariā*, *muktākeri*, *metrai*, *sītābhoga*, *rādābhoga*, *tulsi*, *lakshmībhoga*, *sunāgundi*, *rāutguli*, *bhajnā*, *kantākeri*, *kaintrāi*, *jhagri*, *mālbamhini*, *gangātiriā*, *baidyarāj*, *badarās*, *pārāpakhiā*, *kisrimundi*, *bhuskā*, *jhuntri*, *kuntāru* and others. These are reaped from October onwards.

A fourth rice crop, called *dāhi dhān*, is grown on forest land by the hill tribes. For this no ploughing is required, but the trees are cut down and burned on the land, and the ashes are mixed up with the surface soil. The seed is put in as soon as the rain commences. The outturn of the *dāhi* crop is very prolific, and it is not surprising that the forest tribes cling to this mode of cultivation with considerable tenacity. After two years, however, the land is exhausted, and a fresh piece must be prepared.

**Other
crops.**

Other crops are—*Kāngo*, *suān*, *kodo*, *gangāi* (*thalāri*), *māndiā*, *birhi* (*urid*), *kulthi* (two kinds—*bāli* or *kalā kulthi* and *kulthi* itself), *mūga*, *barai* (a kind of *mūga*), *buta*, *arhar*, *rantilā* (or *sarguja*), *rāshi* (sesamum), mustard, *jarā* (castor seed), *rāhāri*, *kumā*, *baliājā*, *kuhā*, *ākhū* (sugarcane).

The most productive of the pulses is *birhi*, next come *kulthi*, *mūga*, *barai* and *badi* or *rambhā*. The pulse called *arhar* or *rahar*

is grown on hill-sides by the wilder tribes, whose principal crop it forms. The oil-seeds—*til*, *sarisha*, and *sarguja*—are grown plentifully; and oil is also extracted from the *kusum* (*Schleichera trijuga*) and *mahuā* (*Bassia latifolia*) trees.

Boitālu or *kakhāru* (pumpkin), *baigun* (brinjal), *sāru* (Arum ^{Veget-}
colocasia), *kachu*, *masiā*, *turāi*, *mendhāsinghā*, *kundru*, *kankro*, ^{ables.}
rambhāchhuin, *khirā* (cucumber), *karlā*, *sajināchhuin*, *kandamūla*
(sweet potato), *kharrbhuj*, *chalanā*, *panasa* (jack fruit) and
plantains.

No trustworthy statistics as to the outturn of crops are available. ^{Outturn}
No regular land measures were formerly known in Bonai; that is, ^{of crops.}
the local unit of measurement had no reference to any definite
superficial area, but only to the quantity of seed which would
usually be sown on the land. Thus a *khandi* of land is the
amount of land which should receive half a maund of seed, an
amount which obviously varies with the crop, season, and soil.
But in 1880-81 Mr. Hewitt, who was then Commissioner of Chotā
Nāgpur, fixed a unit by having a maund of rice sown in the
presence of the Rājā and the tenants. The rates of rent on
the *bighā* so ascertained (2,500 square yards) were fixed at one
rupee for first class lands, 12 annas for second class and 8 annas
for third class. In accordance with the custom of the country
only rice lands were assessed. The average yield of the autumn
crop on the area sown with half a maund of seed would be about
twenty maunds, while the produce of the winter crop would
be from thirty to thirty-five maunds.

In the Pābari *pargana* amongst the hill Bhuiyās agri-
cultural holdings are assessed on the number of *hals* or ploughs
that they contain. The local *hal* of Bonai is very large, contain-
ing seventeen *khandis* (8½ maunds). Despite the classification
made in 1880 a cultivator when asked how much land he holds,
still states the number of ploughs he possesses or number of
khandis required to sow his land.

Irrigation to any general extent is not practised. In a few
cases hill streams are dammed to irrigate rice crops. The only
other crop which is irrigated is sugarcane, which is grown on
the homestead lands by sinking a well or if possible by raising
water by the ordinary lifts from any available tank.

The rates of assessment for 1st, 2nd and 3rd class rice land
per acre are Re. 1-15-0, Re. 1-7-3 and Re. 0-15-6 respectively. ^{RENTS,}
The average rate of assessment for *nayābādi* land (land newly ^{WAGES}
brought under cultivation) per acre is Re. 0-5-6. ^{AND}
^{PRICES.} Rates of wages
in Bonai are still determined by custom nor have money payments
been usually adopted. It is extremely difficult to induce the

people to take up regular paid labour, four annas a day fails to attract labour for ordinary road earthwork : there is ample labour to be obtained by working as sawyers and carters for the two large timber firms, but practically no local labour is forthcoming and both skilled and unskilled labourers have to be imported from outside. The only system of obtaining local labour is the *beyāri* (free labour) system of forced labour for State work rewarding the labourers with their daily allowance of two seers of rice per head. The daily rate of wages paid to imported labour is, superior mason one rupee four annas, common mason or carpenter twelve annas each and local wages when labour can be obtained for cash payment are nominally, cooly three annas, woman and boy two annas, thatchers three annas, common blacksmith four annas. The price of the best cleaned rice was returned by the Commissioner in 1873 at 27 *tāmbis* or seers for the rupee, of common rice 54 seers for the rupee, and of unhusked coarse paddy, 108 seers for the rupee. The price of common rice during the decade from 1893-1902 averaged 18 seers per rupee. The proximity of the railway to the State has undoubtedly given the cultivators a far better market for their produce.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

There are no special manufactures, trades or occupations in the State. *Asan* (*Terminalia tomentosa*) trees are found in great abundance, and large quantities of wild tusser silk cocoons are exported from Bonai. Artificial culture of the tusser worm has, however, made but little progress, as the mass of the population consider it an impure occupation, and none but the lowest castes, such as Doms, Ghāsis, Pāns, and Gonds will engage in it. Silk cocoons and stick lac are the most valuable of the jungle products. Kerosene has penetrated as far as Bānki and Bonuigarh and tobacco is brought on pack-bullocks. The cheap continental-made blanket is in evidence, and a small trade is done in foreign-made glass beads, bracelets, looking glasses, etc.

The jungle tribes collect the tusser, lac, myrobalans (*harirā*), *sabai* grass, and other jungle products for the contractors dealing in these articles and receive payment in cash or kind. Cotton is cultivated to a considerable extent, but for local consumption only. Cotton thread from Calcutta is beginning to find its way even into the interior. In a few villages it has already ousted the locally produced article. Thus the Pāns round Koirā complain that formerly the people used to cultivate the cotton and bring it them to spin. Cotton is still, however, extensively grown and the village Pāns weave it and up to the present the great proportion of the cloth woven is from locally grown cotton.

Ropes of excellent quality are made by the jungle tribes from the creeper known as *siāli* which is found in abundance in the forests. The chief village industries are (1) weaving, (2) bamboo mat and wicker work, (3) the making of brass pots and pans, (4) iron-smelting, (5) gold washing and (6) the making of vessels of soap-stone for domestic use. Industries
and
mineral
resources.

Weaving is done by men of the Pan (or Gandā) and Hansi castes and only coarse cotton cloths are woven. The hand-loom used by both castes is the same, but the cloths turned out by the Hansis are somewhat finer than those woven by the Pāns. Cloths are woven only for the local market. Bamboo mat and wicker work is done by the Turi, Dom and Khond castes. The Turis do by far the finest work. The Doms make the bamboo wicker trunks, called *petrās*, the better kind of baskets in domestic use, and bamboo and palm-leaf mats and fans, while cheap and rough mats and baskets are made by the Khonds.

Brass and bronze vessels and dishes, of all the usual forms in domestic use are made by men of the Kansāri caste. They make also the brass ornaments, such as anklets, bracelets, rings, etc., worn by women of the poorer classes. The work is usually of a very rough description and commands only a local market. Iron smelting is done by men of the Kāmār caste from iron ore picked up on the surface, and excellent iron is produced. All the domestic and agricultural implements used throughout the State are made from this iron. Gold-washing is done by the Jhorā caste, men and women alike sharing in the work. The gold is obtained from the sands in the bed of the Brāhmanī river and its tributary streams. The earnings of a Jhorā washer will average about 3 annas a day. Though the quantities of gold obtained in this way are small, probably most of the gold ornaments worn by people in Bonai are made of gold obtained locally from the Jhorās. A unique industry is that of the manufacture of vessels of soap-stone or *khari* for culinary and other domestic use. This industry is practised by men of the Bhumij or Bhandwāl caste. Two varieties of stone are found in Bonai. One is an opaque variety of a greyish-white colour known as *dudh-khari*: the other variety is of a greenish tinge and of a hyalescent or semi-crystalline character and is known as *ainli-khari* being the more highly prized of the two. Very neat vessels of all the usually domestic shapes and sizes are turned out of this stone. The vessels are first scooped or chiselled out of the stone and are then turned on a lathe. These stone vessels are greatly prized locally and have acquired a reputation abroad. They find a modest market in the neighbouring states.

MEANS OF
COMMUNI-
CATION.

With the exception of the road to Bānki, there are no regular roads in this State. At the best there are a few bullock-tracks, and travelling is a most difficult and slow process. Formerly carts could scarcely proceed from the railway to Bonaigarh owing to the difficulties of the road through the Champājharan pass: the pass has, however, been recently opened out by blasting and through communication for carts is no longer a difficulty: a good road from the line of rail to the headquarters is now under construction. The river is not navigable owing to rocks and rapids: small dug-outs work up and down, but it is unsafe for boats carrying merchandise and attempts to float sleepers down the river have ended in wreck and failure. There is a branch post office at the headquarters. The Imperial post plies *viâ* Pānposh.

LAND
REVENUE
ADMINIS-
TRATION.

The current land revenue demand in 1907-08 was Rs. 9,534. The assessment is very light and the demand is regularly and easily collected. The land revenue administration differs but little from that of the neighbouring States of Gāngpur, Keonjhar and Bāmra. Land is plentiful and whole village communities frequently abandon their holdings for new sites and in consequence the individual is careless of his rights in the land. The advent of the railway through Gāngpur is however changing this state of affairs, and under the security of administration there has been a noticeable improvement and development of the larger villages, especially in the valley of the Brāhmanī. A settlement was supposed to have been completed in 1880. The Commissioner Mr. Hewitt commenced the work by laying down a unit of land measurement as already described, and by measuring and assessing a few villages in the presence of the Chief who undertook to carry on the work on similar lines: the work of actual measurement was, however, at once abandoned by the people and the ordinary measurement by sight adopted taking Mr. Hewitt's *bighā* as the rough estimate for this chance estimate by observation. There has thus been no regular land settlement, but a regular survey and settlement of the State is about to be undertaken by Government agency. An allowance of about two acres of land is allowed by the State for the maintenance of the village *kotwāls* or *chaukidārs* (watchmen) and no *chaukidāri* tax is paid.

Cesses.

Besides the rent, the cesses paid are in the case of purely agriculturists only the school and *halpanchā* cess (or fuel cess). The school cess is only collected from the *khālsa* villages, *i.e.*, the villages belonging directly to the Chief's domain and is not paid by the *sāont* zamindār or Gond *jāgirdārs*. The *halpanchā* (or fuel cess) is levied at the rate of four annas per

plough, and the tenant can cut as much timber of the species unreserved as he chooses for this payment from the unreserved portions of the jungles assigned to his village, which are usually of considerable size. The artisan classes, such as the cultivators of the tusser cocoon (*kuā*), pay a cess (*dālkatī*) of one rupee per house; the gold-washers (Jhorās) and the Pāns engaged in weaving pay a cess (*pātkī*) of one rupee per house or per loom; potters, one rupee per house; braziers, etc., pay similar cesses. These artisan classes pay no rent for their house sites.

In this State there is only one zamindār, the *sāont* or head of the Bhuīyās. He has a small zamindāri in the south of the State on the east bank of the Brāhmanī. He pays a small quit-rent of eighteen rupees per annum for his zamindāri and appoints the headmen in his villages. The State, however, leases out the liquor shops in the zamindār's estate. Besides the *sāont* there are in the south of the State the two Gond *jāgirdārs* (military fief-holders) holding twelve villages each on the west and east banks of the Brāhmanī. In addition to their rent they pay a police cess at three annas in the rupee, the profits on *mundikats* (trees left on a clearing in the jungle), as regards the *jāgirdāri* villages, is divided equally between the *jāgirdārs* and the State. Zamin-dārs.

There are none of importance. Various members of the Rāj family have a few villages here and there for their maintenance. They are but petty personages and their relations with the Chief are amicable. Khorposh-dārs.

Except in the zamindāri and *jāgirdāri* villages headmen are appointed by the State. The headman or *gaontia* is purely a *thikādār* (farmer): he does not hold the *bhogrā* (service) lands free of rent; these are assessed in the general *jamā* or rental of the village, but are however the best in the village. Their duties are to collect the rents of the village for which they receive two annas in the rupee commission; to arrange for *begāri* (free labour); to appoint the *koṭwāl* (village watchman) subject to approval of the State (*i.e.*, they nominate), and see that two *bighās* of land are reserved for his maintenance: their offices are generally held from father to son, but of course no such reservation is made in their *pattās* (leases) by the terms of which they usually are given the lease of a village when and until a fresh lease is made: in some cases the period of lease is fixed, in others not. In case of default they forfeit the lease. The headmen are substantial persons; they get their commission, hold good lands in the village and reap the profit from the rent of all new lands brought under cultivation during the period Headmen.

of their leases and get a certain amount of *begāri* or free service from their tenants.

GENERAL
ADMINIS-
TRATION.

Powers
and juris-
diction.

The relations of the Chief with the British Government are regulated by the *sanad* granted in 1899 and re-issued in 1905 when the State was transferred to the Orissa Division. Under the *sanad* of 1899 the Chief was formally recognized and permitted to administer his territory subject to prescribed conditions, and the tribute was fixed for a further period of 20 years, at the end of which it is liable to revision. The Chief is under the general control of the Commissioner of Orissa whose advice he is bound to follow as regards all important matters of administration, including the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, and disputes in which other States are concerned. The criminal powers at present exercised by the Chief are to pass sentences of imprisonment up to 5 years and of fine to the extent of Rs. 200, but sentences of imprisonment for more than 2 years and of fine exceeding Rs. 50 require the confirmation of the Political Agent. The State is now under direct management by Government: the local officers are a Superintendent and an Assistant Superintendent as the head executive officers of the State.

Finances.

The total revenue was in 1907-08 Rs. 93,759 and the tribute is Rs. 500 per annum.

Forests.

There are valuable forests in the State which have for several years been worked by two European Timber Companies. There has been no actual demarcation of State and village forests, but the felling of prohibited classes of timber is strictly enforced and the Forest Department now guard against the wanton destruction of forest areas for upland cultivation and catch crops: a trained Forester is about to be appointed. The *sāl* (*Shorea robusta*) forests are extensive: it is however difficult to export the timber and attempts made to float sleepers down the Brāhmani have failed owing to the rapids and rocks with which the river abounds until it enters the Tāleher State. Timber is accordingly carted from a considerable distance to the railway line. The forests are also full of *āsan* (*Terminalia tomentosa*), *piāsāl* (*Pterocarpus marsupium*), *sisū* (*Dalbergia Sissoo*) and *kusum* (*Schleichera trijuga*). The minor forest products consist of lac, tusser cocoons and *sabai* grass (*Ischaemum Angustifolium*) and are leased out to contractors. In 1907-08 the forest revenue yielded Rs. 67,088. In the year 1907-08 the excise revenue amounted to Rs. 6,054. The total number of civil suits for disposal in the year 1907-08 was 107: the litigation was of a

Excise.
Civil
justice.

petty nature, having reference chiefly to small money claims and land disputes.

There is a regular police force consisting of 1 Sub-Inspector, Police. 5 Head-Constables and 29 constables: besides this staff there is a reserved police force of 9 men and 1 Sub-Inspector: there are also the village *chaukidars* or *gorāits*, 108 in number. As already stated there are feudal tenures held by Bhuiyās and Gonds: these feudatories form a sort of rural militia and are available for police duty in the State.

The jail in Bonaigarh affords accommodation for 31 prisoners. Jail. There is a regular Public Works Department under the Agency Executive Engineer with a Sub-Overseer locally in charge: the most important work now in hand is the construction of a good road from Pānposh on the railway to Bonaigarh, a distance of 38 miles. In the year 1907-08 Rs. 13,727 was spent on account of public works. Public Works Department.

Education is exceedingly backward and the State being inhabited by very wild aboriginal races scattered amongst the hill ranges and forests it has not been possible so far to spread education: the people are adverse to sending their children to school and making them attend regularly. In 1907-08 there were 13 Lower Primary schools and one Upper Primary school and the number of pupils attending was 492. A special State Sub-Inspector has been recently appointed with a view to improve the standard of the existing schools and endeavour to open others. The State also enjoys the services of the Agency Inspector of Schools, and there are signs that the cause of education is likely at last to make progress. EDUCATION.

CHAPTER VII.

DASPALLA STATE.

PHYSICAL ASPECTS. THE State of Daspallā lies between $20^{\circ} 11'$ and $20^{\circ} 35' N.$, and $84^{\circ} 29'$ and $85^{\circ} 7' E.$, with an area of 568 square miles. It is bounded on the north by Angul district and Narsinghpur State, from the latter of which it is separated by the Mahānadi river; on the east by Khandparā and Nayāgarh States; on the south by the Madras district of Ganjām; and on the west by the Baud State. The principal peak is Goāldes (2,506 feet) on the north on the right bank of the Mahānadi.

The Mahānadi marks on the north the boundary line, except for a short distance, where the State extends to the north of the river and the boundary is conterminous with the British district of Angul. The State is divided into two parts—Daspallā proper, to the south of the Mahānadi, which comprises the original area of the State; and Jormuha Daspallā, a small tract to the north of the Mahānadi, which was formerly a part of the tract known as the Angul State, but annexed by conquest. On the west and south the State is covered by some fine hill ranges, but there are no peaks of any special height. These ranges are covered with dense forest, especially to the south, where there are large tracts of valuable *sal* (*Shorea robusta*) forest. The rest of the State is open country undulating with a gradual slope from the southern hills to the Mahānadi and the country readily lends itself to irrigation. The State is famous for the magnificent and picturesque gorge of the Barmūl pass in the north-west corner of the State: at this spot the Mahānadi suddenly narrows down from its wide course and enters the gorge, sweeping along through the pass which in parts is not more than a quarter of a mile wide: on either side hills tower up precipitously from the river bed, clad with dense forest to their peaks, with rugged scarps standing out in bold relief: the channel scoured out by the volume of water tearing through the gorge is of great depth and is a magnificent sight in the rains: in the cold and hot seasons the depth of the channel provides a long expanse of water gleaming blue and clear in the sun, stretching out before the eyes like a lake surrounded by mountains: the contrast is enhanced at this time of the year when at either end

of the gorge the Mahānadi has dwindled away to a few isolated currents running shallow between vast reaches of arid sand. The average rainfall for the six years—from 1902-03 to 1907-08—was 57·28 inches. The headquarters of the State are at Kunjaban.

Daspallā is said to be a corruption of Jaspallā, meaning a **HISTORY.** village or number of villages acquired by conquest. The State was established about 516 years ago by Sāl Bhanj, one of the brothers of the then Rājā of Baud. The boundaries of the State at the time of its foundation cannot be ascertained. It is said that Sāl Bhanj had some family quarrel in consequence of which he went to Puri to visit Jagannāth. On his return the then Chief of Nayāgarh took pity on him and gave him shelter at Barmūl. The Rājā of Khandparā joined the Chief of Nayāgarh in helping Sāl Bhanj. The latter gave him a part of his State named Koradā, five *kos* (ten miles) in area, and the former gave him an equal area and made him the Rājā thereof. Nārāyan Bhanj, the successor of Sāl Bhanj, conquered some of the Khond villages. The next Chief named Padmanāv Bhanj conquered that part of the State which is now called Khond Desha. The area of the State being thus extended, the Rājā of Nayāgarh tried to get back the portion of his State, which had originally been given to Sāl Bhanj, and eventually succeeded in doing so. This part was called Purunā Daspallā. Padmanāv Bhanj after the restoration to Nayāgarh of Purunā Daspallā defeated a Khond Chief or Mallik and established his capital at Kunjaban *garh*, the present headquarters of the State. The two succeeding chiefs attempted to wrest from the Rājā of Angul the tract known as Jormuha; but before the fate of the war was decided the matter came to the notice of Raghuji Bhonslā who deputed an officer to settle the dispute, and in 1776 A.D. gave a *sanad* for Jormuha to the Rājā of Daspallā. The twelfth Chief of this family, Krishna Chandra Bhanj, conquered the Khond *silās* (tracts) named Na-saghar and Bāisipalli. None of the Chiefs have any *farmān* from the Mughal or Marāthā rulers. The Chief is commonly known as the Rājā of Jormuha Daspallā. No tribute is paid for Jormuha by virtue of a concession granted by the Marāthās in consideration of the Rājā supplying, free of all cost, all the timber annually required for the Jagannāth cars at Puri. It was at the Barmūl pass that the Marāthās made their last unsuccessful stand against the British in 1804. The emblem of the State is the peacock.

The population increased from 45,597 in 1891 to 51,987 ^{THE} in 1901, of whom 51,903 were Hindus, the most numerous castes ^{PEOPLE.} being Khonds (12,000), Pāns (8,000), Chasās (7,000) and Gauras

(5,000). The density is 92 persons to the square mile. The inhabitants are contained in 485 villages, of which the chief is Kunjaban, the headquarters of the State, situated 14 miles from the Cuttack-Sonpur road. The population is classified as follows:—Hindus—males, 25,733, females, 26,170; total of Hindus, 51,903 or 99·8 per cent. of the population of the State; proportion of males in total Hindus, 49·7 per cent. Musalmāns—males, 70, females, 11; total of Musalmāns, 81 or 0·16 per cent. of the total population; proportion of males in total Musalmāns 86·4 per cent. Christians 3. The number of persons able to read and write is 876, or 1·7 per cent. of the total population. Averages—Villages per square mile, 0·85; persons per village, 107; houses per village, 22·03; houses per square mile, 18·8; persons per house, 4·8. The majority of the aboriginal tribes are Khonds, who form 23·7 per cent. of the population. Of the 485 villages there are 475, with less than five hundred inhabitants, 9 with from five hundred to a thousand, and one with from one to two thousand inhabitants. The people are backward, fairly well off, but very improvident.

**PUBLIC
HEALTH.**

The country is not unhealthy, except in the forest tracts, where malaria is prevalent. The average ratio of births and deaths per thousand of the population for the ten years from 1893 to 1902 was 16·90 and 14·20 respectively; fever and bowel-complaints account for the principal number of deaths. There is a charitable dispensary at the headquarters in charge of a Civil Hospital Assistant; the dispensary has accommodation for indoor patients; in 1907-08 the total number of patients treated and the average daily attendance were 5,429 and 24 respectively. The people are strongly adverse to vaccination and the average annual number of primary vaccinations during the 10 years from 1893 to 1902 was only 282: since then the department has been placed in the charge of a special Vaccination Inspector, and in 1907-08 there were 1,543 primary vaccinations and 660 revaccinations: the hostile attitude towards vaccination is slowly giving way.

**AGRICUL-
TURE.**

The soil is fertile and the open country between the southern hill ranges and the Mahānadi is well cultivated, and there are several prosperous villages. The agricultural population is indolent and as elsewhere the system of cultivation is of the roughest and the produce obtained is nothing like what the soil is capable of yielding: transplantation of rice is but rarely practised. The crops are the same as in the neighbouring State of Baud, and nothing has so far been done to introduce fresh varieties of paddy or new crops. The soil, however, yields in abundance, and the people usually have large surplus stocks for export:

small reservoirs and embankments for irrigation are commonly met with. The total area in 1902 of the State in acres was 363,520, of which forests occupied 243,549 and 31,135 acres were not fit for cultivation: culturable waste other than fallow amounted to 49,219 acres, fallow 2,258 and net cropped area 37,359 acres and area cropped more than once 3,150 acres.

The assessment is light and the average rate of rent per acre of first, second and third class rice lands is Rs. 2-2-4, Re. 1-12-4 and Re. 1-7 respectively and for *āt* or uplands, Re. 0-9-0. The average rate of wages during the ten years 1893 to 1902 has shown a general tendency to rise; the average daily rate during this period has been as follows:—Common mason 7 annas 8 pies; superior carpenter 5 annas 8 pies; common carpenter 3½ annas; common blacksmith 5 annas; the services of superior masons and blacksmiths are not available. The average price per rupee of wheat, rice and gram during the same period has shown a tendency to rise and has averaged 8½ seers, 20½ seers, and 14½ seers respectively.

This State has no special manufactures or occupations calling for notice. In the rainy season and up to January large quantities of food-grains, oil-seeds, bamboos, small timber and forest produce are carried by boat down the Mahānadi to Cuttack. As in the case of other *Garhjat* States principal imported articles are salt, spices, mill-cloths and kerosene oil.

The Mahānadi river forms the natural and readiest line of communication. The Cuttack-Sonpur road maintained by Government runs through the State parallel to the river; there are rest-houses along the road at easy distances. The State maintains one good surface road about 14 miles in length from the headquarters at Kunjaban linking up with the Government road. There are two inferior surface tracks leading to the Nayāgarh and Khandparā States. There is a post office at the headquarters and the post plies *viā* Kantilo.

The system of the land revenue administration is similar to that of the neighbouring States and requires no detailed mention. There are no zamīndāris in the State. No cesses are levied. The last settlement was made in 1898 by pole measurements known as the *dasika-padikā* or a pole measuring 10 feet 5½ inches. The current land revenue demand in 1907-08 amounted to Rs. 31,828.

The relations between the State and the British Government are regulated by the *sanad* of 1894 which was revised in 1908 and the powers enjoyed by the Chief are those of a magistrate of the first class. The Chief is assisted by a *Divān* in the disposal of public business. The total income of the State is estimated

RENTS,
WAGES
AND
PRICES.OCCUPA-
TIONS,
MANU-
FACTURES
AND
TRADE.MEANS OF
COMMUNI-
CATION.LAND
REVENUE
ADMINIS-
TRATION.GENERAL
ADMINIS-
TRATION.

Powers.

Finances.

	at about Rs. 71,644 and an annual tribute of Rs. 661 is paid to the British Government. The chief sources of income in 1907-08
Forests.	excluding land revenue were from the forests, Rs. 22,464 and from excise, Rs. 3,537 : reckless felling was formerly the custom in the valuable forests of this State, but this has been stopped and no trees under $6\frac{1}{2}$ feet in girth are now allowed to be
Excise.	cut. Opium and <i>gānja</i> are obtained under the same system as in vogue in the other States : the outstill system for supply of liquor is in force and the standard enforced is not more than one outstill for every 30 square miles, and the number of
Civil justice.	outstills is in fact actually smaller. The total number of suits for disposal in 1907-08 was 265; 55 per cent. of the suits were of
Crime.	a petty nature being below the value of Rs. 50. The number of cases reported to the police in 1907-08 was 78 and serious crime is
Police.	a rare occurrence in the State. The police force consists of one Sub-Inspector, 11 Head-Constables and 25 constables: besides these there are 210 <i>chaukidārs</i> (village watchmen) and a
Jail.	<i>paik</i> militia of 112 men. There is a small masonry jail at headquarters with accommodation for 25 prisoners : regular labour is exacted from the convicts, who are employed on weaving with a fly-shuttle loom, on oil-pressing and extramural work of road making. In 1907-08 the daily average population was 18·73.
Public Works Department. EDUCATION.	There is no regular Public Works Department. The State, however, spent Rs. 8,321 on public works in the year 1907-08.
	The State maintains a Middle English, two Upper Primary, 43 Lower Primary schools and a Sanskrit <i>tal</i> . The number of pupils on the rolls in 1907-08 was 851. Education is very backward and the State received in 1907-08 a grant of Rs. 279 towards education and also enjoys free of cost the services of the regular inspecting staff of Government officers. In 1907-08 the State spent Rs. 2,658 on education.

CHAPTER VIII.

DHENKANAL STATE.

THE State of Dhenkānāl lies between $21^{\circ} 11'$ and $20^{\circ} 31' N.$, and $85^{\circ} 10'$ and $86^{\circ} 2' E.$ It is bounded on the north by the Pāl Laharā and Keonjhar States; on the east by the Cuttack district; on the south by Athgarh, Tigiriā and Barambā States and on the west by Hindol State, Angul district and Talcher State. The State comprises a total area of 1,463 square miles according to the Topographical Survey of 1857 and contains 968 villages and 2 towns. The river Brāhmani traverses it from the north-west to the south-east for a length of 68 miles, roughly dividing it into two halves. The northern half is more jungly and sparsely populated than the southern. The State is interspersed with hills of which the most important are the Ranjanāgurā and the Anantpur ranges to the north and the Kapilās range to the south-east, and it is intersected by numerous hill-streams which generally flow into the Brāhmani or its principal tributary, the Ramīāl. The Kapilās hill has an elevation of 2,239 feet and on the summit is a bungalow for the Chief's summer residence with a hill-road leading-up to it. The general slope of the State is from west to east and from north to south; the country is undulating and contains a large number of fertile valleys and the soil varies from a rich loam to the gravely detritus of the hill slopes. Less than a third of the State has been brought under cultivation and the forest area covers nearly a thousand square miles, of which the reserved area amounts to 264 square miles. The undulating character of the country specially lends itself to easy irrigation by constructing *bandhs* or dams for the storage of rain water. The forests are rich in *sāl* (*Shorea robusta*), *āsan* (*Terminalia tomentosa*), *piāsāl* (*Pterocarpus marsupium*), *sisū* (*Dalbergia Sissoo*), *mahuā* (*Bassia latifolia*) though of an inferior growth and generally of an immature age. Mica deposits have been discovered in different parts of the State, limestone is also found; iron is smelted according to the primitive method by the Lohurās of Parjang and gold dust in very small quantities is collected by washing the sands of the Ramīāl, the gold thus obtained being of the purest quality. The rainfall averages 58.21 inches: the

summer months are very dry and the temperature rises to 106°. The town of Dhenkānāl, the headquarters of the Chief, contains a population of 5,609 souls, and has good public and other buildings and roads, most of which are metalled and well-aligned. A telegraph line connects it with the town of Cuttack, 24 miles off. The other important centre is Bhuban situated on the Brāhmanī in the extreme east with a population of 6,788 souls and noted as a centre of trade.

HISTORY.

The State of Dhenkānāl has no authentic record from which any information as to its origin or history can be gathered. The State is said to derive its name from an aborigine of the Savar caste, named Dhenkā Sawara, who was in possession of a strip of land, about a couple of miles in area, upon which the present residence of the Chief stands. There still exists to the west of the Chief's residence a stone, commonly known as the *Dhenkā Sawara Munda* (head), to which worship is rendered once or twice in a year. About the middle of the 17th century, one Singha Bidyādhār, a scion of the then Khurdā (Pūrī) Rāj family, is said to have conquered the country and founded the State. Legend relates that the conquered Savar, when put to death, prayed that his head should always be worshipped. Singha Bidyādhār was probably one of a number of petty Chiefs who were known as *sāmantas* or subordinate Chiefs. In an old palm-leaf record it is stated that he was *jāgīrdār* of Hodā Karamul, the *bisa* or *pargana*, about 15 or 16 miles to the north of the headquarters of the State. There are in the Dhenkānāl State a number of places with the prefix of *Garh* such as Garh Siulā, Garh Besaliā, Garh Dom Rājā Katak, Garh Ganpur, and so on. In these there exist even to the present day, ruins of buildings, stone pillars, tanks, wells, and parts of ditches, etc., which show that the places so known were once the seats of petty or semi-independent Chiefs, i.e., of a *sāmantā*. There is also in the State a place known as Bhīm Nagari, where it is said that the well-known Orissa Chief Ananga Bhima Deva, who held the *gadi* in the 12th century, was born. This fact is believed to have been recorded in the old palm-leaf records (*Mādala Pāñji*) of the Pūrī temple. The old temple of Chandra Sekhar on the Kapilās hill was built by Rājā Pratāprudra Deva of Orissa in the 16th century. There are no records to show the original limits of this State or the various changes in its boundaries. The tradition has, however, been handed down from generation to generation, that the State which originally consisted of one small strip of land was gradually enlarged by the conquests made by Singha Bidyādhār and his successors from the surrounding Chiefs. The largest

acquisitions were made during the time of Trilochan Mahendra Bahādur from 1756 to 1798 A.D. He was a powerful Chief, and received the title of Mahendra Bahādur from the Puri Rājā, his predecessors having been designated only as Sāmanta Singha or Bhramarbar Rai. He obtained a *farmān* or *sanad* from the Rājā of Orissa. There is still extant a little poem called *Samara taranga* (war wave), which contains a description of the waves of the war which swept over Dhenkānāl. Up to a very recent date, some of the neighbouring Chiefs acknowledged the supremacy of Dhenkānāl. The Rājā of Hindol especially did so by making an annual present of sweets called *muān*. The present Chief's grandfather, Bhāgirathi Mahendra Bahādur, was an enlightened Chief, and was made a Mahārājā in 1869. He was heirless, and adopted the youngest brother of the present Chief of Baud, the family thereby taking rank as high caste Kshatriya. He died in 1877 and was succeeded by his adopted son, Dinabandhu Mahendra Bahādur, who died a minor in 1885. His son, the present Rājā Sura Pratāp Mahendra Bahādur, is the twentieth in descent. The emblem of the State is a fish.

The total population of the State according to the census of ^{THE} 1901 is 273,662 souls, classified as follows:—Hindus—males, 131,465 and females, 134,285, total, 265,750 or 97·1 per cent. of the population of the State; proportion of males in total Hindus 49·5 per cent. Musalmāns—males, 431 and females, 318, total, 749 or 0·28 per cent. of the population of the State; proportion of males in total Musalmāns 57·5 per cent. Animists—males, 3,496 and females, 3,636, total, 7,132 or 2·6 per cent. of the population of the State; proportion of males in total Animists 49·02 per cent. Christian 18. Proportion of males of all classes in total population 49·04 per cent. Average density of population 187 per square mile. Averages—Villages per square mile, 0·66; persons per village, 269·9; houses per square mile, 36·7; houses per village, 55·5; persons per house, 5·1. Number of literate persons in the State is 9,392 or 3·43 (males, 3·33 and females, 0·10) per cent. of the total population. In this State there are two towns and 968 villages: the villages may be classified as follows:—1 village with from two thousand to five thousand inhabitants, 30 with from one to two thousand inhabitants, 113 with from five hundred to one thousand inhabitants, 824 with less than five hundred inhabitants. The population is ethnically divided as follows:—Aboriginal tribes 42,281 or 15·5 per cent. of the population, of whom the Savars are by far the most numerous (21,438); semi-Hinduised aboriginals 55,861 or

20·4 per cent. of the population, the Pāns forming the great majority (45,825); Hindu castes and people of pure Hindu origin 174,740 or 63·8 per cent. of the population, the most numerous castes being Chasās (51,116), Gauras (18,369), Khandaits (15,761), Brāhmans (11,541), Telis (10,290), Kewats (9,178) and Tāntis (6,788). Musalmāns 749 or 0·28 per cent. of the population. The large percentage of the Brāhman population compared with the other Garhjat States is accounted for by the fact that the previous Chiefs of Dhenkānāl and more particularly Mahārājā Bhāgirathi Mahendra Bahādur, the grandfather of the present Chief, and an enlightened ruler and lover of Sanskrit literature, made extensive grants of *lākhirāj* (rent-free) lands to learned Brāhmans and induced them to settle down in the State with a view to raise the standard of public morality. The *lākhirāj* grants amount to 110 square miles, about half of which consists of forests. The Pāns, 16·8 per cent. of the total population, are very numerous and though some of them own lands having settled down to a life of honest toil, a large number still retain their traditional cattle-lifting and pilfering propensities.

PUBLIC HEALTH.

The climate of the State is dry and healthy, except that of the jungle tracts, some parts of which are malarious. In average years tanks and wells supplemented by irrigation reservoirs supply drinking-water to the people in the interior. In years of drought these sources dry up and the supply becomes deficient. Some of the villages are insanitary and the habits specially of the lower classes are very unclean. The aboriginal tribes still live largely on jungle roots. The diseases most prevalent are dysentery, diarrhoea, malarial fever, venereal diseases and skin diseases of various kinds. There are two charitable dispensaries entirely maintained by the State, one at headquarters and the other at Murhi, the headquarters of the Baisingā subdivision. The former is under a first grade Assistant Surgeon and the latter under a Civil Hospital Assistant; a lady doctor is attached to the former and there is a separate *zanāna* (female) hospital. Both the dispensaries are doing good work and increasing in popularity. The average number of patients annually treated is 27,240. The total number of patients treated in 1907-08 was 32,320. The annual expenditure of the State on these medical institutions averages Rs. 8,684, including the cost of the vaccination establishment under a Civil Hospital Assistant, who acts as a peripatetic village doctor and distributes medicine gratis to the villagers in the recess season. In 1907-08 the number of primary vaccinations, was 7,407 and that of revaccinations, 3,817. The State

also employs a passed Veterinary Assistant to give occasional help to the villagers, when epidemics among cattle are reported.

Vital statistics are collected by the Police. The marginal figures compare the birth and the death-rates per mille for the last 3 years.

Year.	Birth-rates.	Death-rates.
1905 ...	18·65	16·82
1906 ...	16·47	18·40
1907 ...	22·01	21·96

There are epidemics of cholera and sometimes of small-pox of varying severity and confined to different parts of the State every year. The average number of deaths per annum from snake-bite is 24 and the number killed by

wild animals is 29. Rewards are offered for the destruction of wild animals.

The population of the State is essentially agricultural; but the methods of agriculture are still primitive and there is great room for development. The cultivated area is 457 square miles or less than a third of the total area of the State. The rents are undeveloped, the average rent per acre being Re. 0-10-6 for all kinds of lands taken together. The total cultivated and occupied area according to the last settlement of the State completed in 1901-02 is divided as follows:—

Class of land.	Area in acres.	Percentage of each class.
<i>Sārad</i> or winter rice ...	131,873	46·8
<i>Toilā</i> or sloping highland ...	66,081	23·4
Culturable waste ...	29,437	10·4
<i>Būzefasal</i> or miscellaneous crops ...	17,330	6·1
<i>Bīlī</i> or autumn rice ...	9,776	3·5
<i>Dofasal</i> or twice-cropped area ...	8,362	3·1
Homestead ...	7,098	2·4
Orchards ...	8,676	3·1
Uncultivable tanks, reservoirs and ridges ...	3,186	1·0
Sites of temples and buildings ...	183	0·1
TOTAL ...	282,002	100

The area under rice cultivation is 170,454 acres as under:—

Description of land.			Area in acres.	Gross out-turn in maunds.	Average outturn in maunds.
<i>Sārad ekfasal</i>	...	...	131,873	288,816	18
„ <i>dofasal</i>	...	...	839		
Total	...	...	132,712		
<i>Bvāli ekfasal</i>	...	...	9,776	121,079	7
„ <i>dofasal</i>	...	...	7,521		
Total	...	...	17,297		
<i>Dālua</i> or spring paddy	...	...	445	4,895	11
<i>Sathā</i> or <i>Toitā</i> paddy	...	...	20,000		
GRAND TOTAL	...	...	170,454	2,594,790	15

Manuring is practised on a small scale but rotation of crops is not generally practised. The principal crop in this State is the monsoon paddy. It is a bumper crop if the rain is seasonable and well distributed. In bad years it requires irrigation for which the State from its physical character is well adapted. The tenants construct reservoirs by throwing up dams across water-courses at a moderate cost in primitive fashion. The area under jute is inconsiderable. Sugarcane is largely grown and the people have taken to the better varieties introduced by the State. Tobacco is grown on alluvial lands and near homesteads. *Rāshi* or *til* (sesamum seed) is extensively cultivated on highlands with a comparatively poor soil and is largely exported from the State. The State maintains an agricultural demonstration farm and a sericultural farm under an expert for the benefit of its tenantry and better results may be expected when these institutions come to be more appreciated by the people. There is an almost unlimited scope for the development of the agricultural resources of the State.

NATURAL CALAMITIES.

The State is subject to visitation of floods and drought. The riparian tracts on both sides of the rivers Brāhmaṇī and the Rāmāī, covering an area of nearly 500 square miles, are liable to flood. The floods in ordinary years do not cause much harm. In years of exceptional rains they are destructive to crops. The loss caused by the floods is recouped by a bumper winter crop if it is not followed by an unusual drought.

Drought is a more serious calamity in the State on account of the undulating nature of the country, the surface soil being

highly porous. The areas most exposed are the extensive uplands in the north and the west of the State comprising an area of about 226 square miles; but in years of severe drought the greater part of the State is affected excepting the low lands and such other areas as are protected by *bandhs*, tanks and natural springs. Irrigation schemes large and small are therefore of cardinal importance to the State and their value is recognised. The well-to-do cultivators have small *bandhs* or embankments of their own and the State has invested a large sum of money in making a number of large reservoirs. But much remains to be done in this direction and the lack of capital and enterprise of the people is a serious drawback. The State devotes a portion of its income every year to irrigation projects, which ought to be highly reproductive in this State.

The average rates of rent per acre for the different kinds of crops are:—(1) *Sārād* or winter rice, Re. 1-0-8; (2) *Biāli* or early rice, Re. 0-5-9; (3) *Bāzefasāl* (miscellaneous crops), Re. 0-7-1; (4) *Dofasāl* (twice-cropped areas), Re. 1-5-9; (5) *Toilā* or uplands at the foot of hills, Re. 0-2-1. There are 9 rates for *sārād* lands (winter rice), varying from Rs. 2-1-4 to Re. 0-6-3 per acre: average rates of assessment for 1st, 2nd and 3rd class winter rice lands per acre are Re. 1-13-2, Re. 1-0-8 and Re. 0-8-4 respectively. There are 5 rates for *biāli* land (early rice), varying from Re. 1-4-10 to Re. 0-4-2 per acre. Average rate of assessment per acre of *āt* or *biāli* land is Re. 0-12-6. The rents realised by the *lākhirājārs* from their tenants are about 27 per cent. higher, while under-tenants usually pay half of the produce as rent. All classes of tenants are protected from illegal exactions by the record-of-rights framed at the last settlement and cannot be forcibly evicted. Rents have, with few exceptions, remained stationary for the last 30 years, in spite of the marked rise in the price of rice, the staple food-grain, within the State and the increased facilities for export provided by the Cuttack-Angul Road, which passes through the southern and most populous half of the State. The opening of the Bengal-Nāgpur Railway has given a further and marked impetus to the trade of the State.

In the town wages are paid in cash at Re. 0-2-0 per diem for unskilled and Re. 0-4-0 to Re. 0-6-0 for skilled labour. In the interior of the State wages are still paid in kind, and there has been little change in the rates for the last 30 years. Agricultural labourers get on an average about Rs. 2 to Rs. 2-8 per month. The daily wages of other classes of labourers are:—carpenter, 6 annas; blacksmith, 5 annas; stone-cutter, 5 annas;

mason, 5 annas; painter, 4 annas; thatcher, 4 annas; cartman, with cart, 8 annas.

The following table exhibits the average of prices current of the principal food crops during the periods 1882-83 to 1891-92, 1892-93 to 1901-02 and from 1902-03 to 1907-08:—

YEAR.	QUANTITIES PER RUPEE BY THE SEER OF 80 TOLAS.							
	Paddy.	Birhi.	Muga.	Arhar.	Kulthi.	Chanā.	Barguri.	Wheat.
1882-83 to 1891-92 ...	53	18	14	17	32	27	19	11
1892-93 to 1901-02 ...	49	17	16	19	29	26	27	12
1902-03 to 1907-08 ...	44	17	14	15	27	25	21	13

OCCUPA-
TIONS,
MANUFAC-
TURES AND
TRADE.

Occupations.

Of the total population of 273,662 souls, 11,541 or 4.21 per cent. are Brāhmins who are either *lākhirājādārs* or cultivators (*Māstāns*); 2,065 or 0.75 per cent. are Kshattriyas who are mostly *jāgirdārs*; 2,393 or 0.87 per cent. are Karans or persons of the writer class; 19,401 or 7.08 per cent. are traders; 22,727 or 8.3 per cent. are artisans; 71,168 or 26.01 per cent. belong to the cultivating classes; 95,368 or 34.85 per cent. are labourers of different classes; 47,744 or 17.44 per cent. follow other miscellaneous professions and 1,255 or 0.46 per cent. are Bairāgis and other mendicants. Most of the persons enumerated above are largely dependent on cultivation in addition to their other occupations, which are generally of a subsidiary nature; broadly speaking, the total population of the State may be divided into agriculturists and labourers, of whom the former preponderate over the latter. The *Māstān* Brāhmins mostly cultivate their own fields, while the *lākhirājādārs*, *jāgirdārs*, traders and other well-to-do tenants cultivate their lands with the help of servants. There are few tenure-holders or middlemen in the State, except a few large *jāgirdārs* and *lākhirājādārs*.

Manufac-
tures.

The principal articles of local manufacture are brass and bell-metal utensils, cotton and tussar cloths, iron, lac and catechu. The manufactures are on a very small scale.

Trade.

Food-grains, pulses, molasses, oil-seeds, hides, bell-metal utensils and forest produce are the principal articles of export from the State, while the chief imports are piece-goods, cotton yarns, salt, kerosene oil and spices. Trade is undeveloped and confined mainly to agricultural and forest produce.

MEANS OF
COMMUNI-
CATION.

The Cuttack-Angul road runs for 36 miles within the State and this section is maintained from State revenues; it passes through the town of Dhenkānāl. The road is metalled, and,

with one exception, bridged throughout and is an important trade route. The State expended Rs. 98,000 on this road, including the construction of four road-side bungalows. There are seven other roads connecting the town of Dhenkānāl with the subdivisional headquarters and other places of importance in the interior. The total length of the roads maintained by the State is 168 miles, of which 62 miles are metalled: 14 miles of the old unmetalled Cuttack-Sambalpur road lie within the State, and are maintained by Government. About Rs. 17,000 is annually spent by the State on repairs to its roads and the public works are supervised by a competent Engineer and his staff. There are other parts of the State remaining to be opened out, and a number of village roads, connecting the important villages with the State roads, are needed. No road-cess or tolls of any kind are levied.

Besides the roads, the river Brāhmani which flows through the State and is navigable for about eight months of the year is extensively used for boat traffic and for floating down timbers and bamboos. The Ramāl is also used for this purpose, though to a much less extent, as it is not navigable for more than four months.

There is postal and telegraphic service between Dhenkānāl and the town of Cuttack on one side and Angul on the other. There is also daily postal communication between Dhenkānāl and Murhī, the subdivisional headquarters. All these are Imperial lines.

POSTAL
COMMUNI-
CATION.

The State deals directly with the tenants; there are no middlemen. Rents are collected by *sarbarāhkārs* appointed by the State, who retain 10 per cent. for their remuneration and pay in the balance into the Raj treasury. The small *tanki* or quit-rent due from certain *lākhirājdārs* is collected by their headman or *mukaddam* and paid in direct. The revenue is payable in two equal instalments, viz., on the 15th of April and the 15th of January, and the *sarbarāhkār* is allowed to collect it from the ryots 15 days in advance. Under the terms of his agreement, the *sarbarāhkār* is responsible for short collections though equitable considerations are made for sufficient reasons and the State undertakes to collect the rents due from the defaulters for the *sarbarāhkār's* benefit where he is unable to do so. There is a record-of-rights, and therefore no uncertainty about the tenants' rental. The latter has no saleable rights in his holding, no mortgages or transfers without the permission of the State are recognised and the revenue demand is a first charge on the land. In cases of persistent default the tenant is evicted after notice and his

LAND
REVENUE
ADMINIS-
TRATION.

lands resettled by the State; such cases are very few in practice, and the *sarbarāhkār* is not authorised to evict; he merely submits a list of defaulters. The *sarbarāhkārs* are too many; several of them are, in the absence of better men, incompetent and devoid of influence; and their remuneration is meagre in many cases, though the scale is liberal. By the fusion of some of the *sarbarāhkāris*, as they fall vacant, with others, a steady attempt is made to improve matters as far as possible.

The revenue demand stood at Rs. 25,409 only before any settlement of the State was attempted and its collection was most uncertain. The first settlement was made in 1846-47 by the grandfather of the present Chief and resulted in an assessment of Rs. 34,621; a settlement made in 1883-84 yielded Rs. 78,769, the settlement of 1901-02 gave an assessment of Rs. 1,26,680: the increase in 55 years thus amounted to Rs. 1,01,271.

The last settlement was made during Government management of the State at a cost of Rs. 93,826 and took seven years to complete.

The revenue is easily collected and few certificates have to be filed. The current gross land revenue demand, inclusive of the *sarbarāhkārs'* commission and the quit-rent paid by the *lakṣhīrājārs* is Rs. 1,50,878.

GENERAL
ADMINIS-
TRATION.

The *sanad* of 1894, which was revised in 1908, regulates the relation between the State and the British Government, to whom the State pays a tribute of Rs. 5,099. The State was under Government management for 29 years during the minority of the Chief and of his father and the spirit of British administration modified to suit local requirements has been introduced. The Chief was placed on the *gadi* on the 12th February 1906 on his attaining majority and has continued the administration on approved lines. He has a *Diwān*; there are two Assistants. One of the Assistant *Diwāns* is the Subdivisional Officer in charge of the Baisingā subdivision. Appeals in all civil suits heard by the Assistant *Diwāns* lie in the first instance to the *Diwān* and the second appeals are preferred to the Chief. There are no Honorary Magistrates.

Finances.

In 1907-08 the total income of the State was Rs. 2,52,970. The State has a considerable sum invested in Government funds.

Forests.

There is a staff of 2 officers and 36 guards under a trained Dehra Dun Forester for the conservation of the State forests. In 1907-08 the forest revenue amounted to Rs. 31,765. The

Excise.
Civil
justice.

excise revenue yielded Rs. 16,750 in 1907-08. The number of title suits per annum is 312 and that of money suits 1,559.

Average crime per annum is 1,351 or 0.50 per cent. on the total population, cognizable crime being 0.22 per cent. The State is divided for administrative purposes into two subdivisions, 2 thānas and 5 outposts. The strength of the police force consists of 18 officers and 84 men under an Inspector. The State has a fine two-storied jail with accommodation for 180 prisoners, administered on British lines at the headquarters of the State, and also a sub-jail at Murhi, the headquarters of the Baisingā subdivision, with accommodation for 28 prisoners. In 1907-08 the daily average jail population at both the jails was 181.7. The Assistant Surgeon of the State is the Superintendent of the jail. The Public Works Department of the State is placed under an experienced officer of the rank of a Civil Engineer. In 1907-08 the State spent Rs. 38,740 on account of public works.

The State expends about 5.00 per cent. of its income annually on education. It maintains a High English school located in a building, one of the finest in the Garhjāts. The cost of the upkeep of the school is Rs. 4,956. The fee collections amount to Rs. 332. There are 233 Primary schools including 27 advanced and elementary private schools in the State. The total cost of education in 1907-08 was Rs. 23,756 of which Rs. 10,385 was contributed by the State, Rs. 3,310 by Government, Rs. 9,039 by school fees and the balance was met by subscriptions.

The different kinds of schools in the State with the number of pupils receiving instruction in each are given below :—

CLASS OF SCHOOLS.	No. of schools.	No. of pupils.	REMARKS.
High English school ...	1	186	Includes one <i>Makhtab</i> with 14 pupils.
Upper Primary schools ...	13	545	
Lower Primary schools ...	193	3,122	
Sanskrit school ...	1	20	
Guru-Training school ...	1	10	
Private schools ...	27	134	
Total ...	236	4,017	

The number of boys of a school-going age is 20,311 of whom 3,573 or 17.5 per cent. are receiving instruction. Attention is paid to the teaching of

girls and the children of backward or aboriginal tribes. There are one Upper Primary and 14 Lower Primary schools for girls and the total number of girl-pupils is 444. There are 5 Lower Primary schools for backward tribes with 60 pupils. The schools are inspected by two Sub-Inspectors and one Inspecting Pandit.

Education has slowly advanced in this State. Technical education has been started by the Chief. Two students are taught sericulture at the State farm and weavers are taught the use of different kinds of improved hand-loom at the State workshop. One student has been sent to Japan to learn practical chemistry and sugar refining, and two have been sent to the Rājshāhī Sericultural school.

CHAPTER IX.

GANGPUR STATE.

THE State of Gāngpur lying between $21^{\circ} 47'$ and $22^{\circ} 32'$ N., PHYSICAL ASPECTS. and $83^{\circ} 33'$ and $85^{\circ} 11'$ E., with an area of 2,492 square miles, is bounded on the north by Jashpur State and Rānchī district; on the east by Singhbhūm district; on the south by Sambalpur district and Bonai and Bāmra States; and on the west by Raigarh State in the Central Provinces. Gāngpur consists of a long undulating table-land about 700 feet above the sea, dotted here and there with hill ranges and isolated peaks which rise to a height of 2,240 feet. In the north the descent from the higher plateau of Chotā Nāgpur is gradual, but on the south the Mahāvīra range springs abruptly from the plain in an irregular wall of tilted and disrupted rock with two flanking peaks, forming the boundary between Gāngpur and the State of Bāmra.

The tutelar deity of this hill is a favourite object of worship with the Bhuiyās and other aboriginal tribes, and offerings to him are made in the form of a stone in the *sava* or sacred pool at its foot. The highest hills in Gāngpur with distinctive names are:—(1) Man, 1,935 feet in height; (2) Andiābirā, 1,455 feet; (3) Bilpahāri, 1,333 feet; and (4) Sātpariā, 1,341 feet. The country for the most part is open and well cultivated: on the northern border, however, is found the thick jungle of the Tarai, lying at the foot of the Chotā Nāgpur plateau: on the southern border also there is heavy forest linking up with the forest-clad ranges of the Bonai State. The average annual rainfall is 60·95 inches.

The principal rivers are the Ib, which enters the State from RIVER SYSTEM. Jashpur and passes through it from north to south to join the Mahā-nadī in Sambalpur, the Sankh from Rānchī, and the South Koel from Singhbhūm. The two latter meet at Pānposh in the Nāgrā zamindāri in the east of Gāngpur, and the united stream, under the name of the Brāhmani, flows south into the plains of Orissa. The confluence of the Koel and Sankh is one of the prettiest spots in Gāngpur, and it is said by local tradition to be the scene of the amour of the sage Parāsara with the fisherman's daughter Matsya Gandhā, the offspring of which was Vyāsa, the reputed

compiler of the Vedas and the Mahābhārata. A temple has recently been erected at this spot and attracts a considerable number of pilgrims. These rivers are practically dry from the end of the cold weather till the rains, and there is no systematic navigation on them. Their beds abound with great boulders and constant barriers of massive rock, forming in the cold and hot weather large deep pools, the sanctuary of quantities of fine fish. Small boats ply on both the Brāhmani and the Ib and in the rains descend the Ib to its junction with the Mahānadi. The country is dissected with numerous smaller streams, some of them of considerable size : in the rainy season these hill streams sweep down in seething torrents rendering communication with the interior at this period of the year almost impossible.

Diamonds have occasionally been found in the sands of the Ib river, and gold-washing is carried on in most of the rivers and streams by Jhorā Gonds, who thus gain a precarious livelihood. An extensive coal-field is situated in the Himgir estate, and is now about to be worked. Limestone and iron occur throughout the State in great abundance, especially in the north-east ; near Bistrā on the Bengal-Nāgpur Railway there are limestone quarries on an extensive scale ; the quarries are connected by tramway with the main line : the lime is of high quality and has established itself in the Calcutta market : the industry is an important one and employs a large number of hands. Manganese is also found at various places in the State, and a concession for working one of the deposits has been granted and 2,000 tons of ore were raised in 1908. There is every prospect of the manganese industry developing into importance. Work has also been commenced in the dolomite deposits, which are said to be extremely rich and extensive.

The headquarters of the State are at Sundargarh, 19 miles by a good road from the Jharsagurā railway station on the Bengal-Nāgpur line.

HISTORY.

The State was once under the suzerainty of Sambalpur, which formed part of the dominions of the Marāthā-Rājās of Nāgpur. It was ceded in 1803 to the British Government by the treaty of Deogaon by Raghuji Bhonslā, Rājā of Nāgpur, but was restored to the Marāthā Rājā in 1806. It reverted under the provisional engagement with Mādhuji Bhonslā (Appā Sahib) in 1818 and was finally ceded in 1826. In 1821 the feudal supremacy of Sambalpur over Gāngpur was cancelled by the British Government and a fresh *sanad* granted to the Chief. In 1827, after the permanent cession, another *sanad* was granted for a period

of five years, but this was allowed to run till 1875 before it was renewed. The next *sanad* was granted to the Chief in 1899. The State was transferred from the Chotā Nāgpur to the Orissa Division in 1905.

The relations of the Chief with the British Government are regulated by the *sanad* granted in 1899, which was re-issued in 1905, with a verbal change due to the transfer of the State to Orissa and the appointment of a Political Agent to advise and assist the Chief. The dominant race in the State is the Bhuiyā : the Bhuiyās of Gangpur retain no tradition of having ever been governed by a Rājā of their own tribe. They allege that for some time a Chief of the Kesarī or lion dynasty of Orissa bore rule in Gangpur ; but this line died out, and the people stole a child of the Sikhar family from Sikharbhūm or Pānchet and elected him as their Chief.

The present Chief, Rājā Raghunāth Sikhar Deva, is aged 57, and succeeded to the *gadi* in November 1858, when he was a minor. Lāl Gajraj Sikhar Deva, his uncle, was appointed *sarbarāhkār* during his minority, and held his office till January 1871, when the present Chief took over charge of the State.

During the administration of the present Chief, there was a serious disturbance twelve years ago among certain *gaontias* (village headmen) and *naiks* (feudal militia). The discontent had been smouldering for some years until in February 1897 it took the shape of open revolt by the malcontents which culminated in a series of dacoities and a general blackmailing of the villages in the disturbed tracts. It was at length found necessary to depute the Deputy Commissioner of Singhbhūm with an armed body of British police to assist the Chief in restoring order and in arresting the insurgent leaders. The general administration of the State, however, has been greatly improved by the appointment in 1900 of a *Diwān* (chief executive officer) with judicial and executive powers. The emblem of the State is the deity *Jagdālā*.

In 1872 a census was taken by the Chief, and the population was estimated at 73,667 souls, inhabiting 13,977 houses. In 1891 the population was recorded as 191,440 and in the census of 1901 the recorded population was returned at 238,896 : this increase and development being due to a considerable extent to the advent of the Bengal-Nāgpur Railway, which traverses the south-eastern portion of the State for about 70 miles. In 1901 the number of villages was found to be 806 against 601 in 1872 and the density of population to be 96 persons to the square mile against 30 in 1872. The population is steadily on the increase. The population is classified as follows:—Hindus—males, 74,717

THE
PEOPLE.

females, 71,832, total, 146,549: proportion of males in total, Hindus, 50·98. Animists—males, 44,971, females, 43,978, total, 88,949: proportion of males in total Animists, 50·6. Musalmāns—males, 901, females, 739, total, 1,640: proportion of males in total Musalmāns, 54·9. Christians—males, 903, females 855, total, 1,758. The number of persons able to read and write is 3,077, or 1·3 per cent. of the total population. Average number of villages per square mile, 0·32; persons per village, 296; houses per square mile, 16; houses per village, 48·4; persons per house, 6. The 806 villages may be classified as follows:—686 with less than five hundred inhabitants, 102 with from five hundred to one thousand inhabitants, 15 with from one to two thousand inhabitants, and 3 with from two to five thousand inhabitants. The most numerous tribes are the Oraons (47,000), Gonds (37,000), Khariās (26,000), Bhuiyās (24,000) and Mundās (19,000). The Agariās (7,000), a cultivating caste, claim to be descendants of Kshatriya immigrants from Agra. A branch of the German Evangelical Mission, with its headquarters at Kumārkelā, has been at work since 1899 and has made several converts. The Roman Catholic Jesuit Mission established in the Biru *pargana* of Rānchi claims many converts in the State, chiefly among the Oraons. In both the feudal and farming villages, the priests of the aboriginal deities, called variously *kālo*, *baigā*, and *jhānkar*, hold a position of considerable influence and rank next to the village head whether *naik* or *gaontīā*. The *gaontīās* are usually Aryans, either Brāhmans, Goālās, Telis, or Agariās; but the local priest must be drawn from the aboriginal races. His duties are to decide, boundary disputes, to propitiate the gods of the mountain and of the forest, and to adjudicate in charges of witchcraft. In Gāngpur, Hindus of the highest castes are as much under the influence of these superstitions as the aborigines themselves. It was admitted to Colonel Dalton that before the States came under British rule, a human sacrifice was offered every third year before the shrine of Kālī at Sundargarh, where the present Chief resides. A similar triennial offering was made in Bāmra and Bonai States, and Bhuiyā priests officiated at all three shrines.

Bhuiyās.

Of the Dravidian races the Bhuiyās are by far the most numerous, amounting to 24,000 in 1901. They are the dominant tribe in most parts of Gāngpur, and were probably the earliest settlers in the country, as might be inferred from their holding fiefs under the Rājā, and being the special priests of the aboriginal gods. The head of the Bhuiyā vassals is the *mān̄ji* of Tiliā or

Sargipāli, an estate situated in the north-west corner of Gāngpur, and so cut off from the rest of the State by a range of hills, traversed by a narrow and difficult pass, that it appears to belong properly to Jashpur. These hills are the boundary of the Oriyā language, which is spoken throughout the rest of Gāngpur to the south of the range, but gives place to Hindī on the north. The *mānjhi* claims to be the head of the Bhuiyās in Gāngpur, and as such to have the sole right of conferring the *tilak* or token of investiture on the Rājā of the State; but the custom of giving the *tilak* is now no longer recognised by the Chief. On the south-east of Gāngpur, the large estate of Nāgrā, stretching from the borders of Singhbhūm to beyond the Brāhmanī river, is held by another Bhuiyā feudatory under the title of *mahāpātra*, and is bound to attend with a contingent of armed followers or *naiks* when summoned by his superior lord. Several of his villages are held by these *naiks*, all of whom are Bhuiyās, on feudal sub-tenures, similar to that of the *mahāpātra* himself. In the south of Gāngpur, there is the *garhatīā* or military fief-holder of Himgir. Both he and the *garhatīā* of Ergā are bound to render military service, but their tenures are more like ordinary zamindāris than those of the *mānjhi* and *mahāpātra* mentioned above. There are five other Bhuiyā feudatories in Gāngpur, but their estates are small. One of them is the *garhatīā* of Sarapgarh, a fief which derives its name from a cave, said to be occupied by a snake family, which the rural population have for ages worshipped.

The Gonds, including the Jhorās or gold-washing and Gonds. diamond-seeking branch of the tribe, numbered 37,000 in 1901; but, as in Bonai State, their social position is low. The name Jhorā, more properly Jhorīā, is said to be derived from *jhodī* or *jhori*, a brook.

Oraons (47,000) who are all immigrants from Chotā Nāgpur. Oraons. The majority of them serve as agricultural labourers, and although there is abundance of land to be had for the clearing, make no attempt to improve their position.

A small sprinkling of the Khond tribe is found in Gāngpur. Khonds. They probably immigrated from the State of Baud, but have long occupied a servile position in Gāngpur as farm labourers and have lost all the typical characteristics of their race.

Among the Hindu population the pastoral tribes are the Agariās or Agoris. most numerous. All of them are skilled agriculturists, though not so good as the Agariās, who are the most thriving cultivators in the State. The following description* of this caste

* This account is reproduced from Sir W. Hunter's description of the Gāngpur State.

is quoted from Colonel Dalton's *Ethnology of Bengal*:—
 "According to their own tradition, they are called Agariās from having come from Agra. They were there, they say, Kshattriyas; but having been subjected to some persecution by the ruler of the State, they left it, and taking up new lands in a new country, cast aside their sacred thread, the badge of the twice-born, with all its privileges and obligations, and took to the plough. Their appearance favours their pretensions to be of good blood. Tall, well-made, with high Aryan features and tawny complexions, they look like Rajputs; but they are more industrious and intelligent than the generality of the warrior caste. The women are spared from all outdoor labour, but are not secluded, and have their own share of industrial avocation as well as household duties. They spin their own cotton and give the yarn to the weavers, who return it to them in piece-goods. They are all decently, and even handsomely, clothed, and have a good store of silver ornaments. The girls are betrothed at a very early age, but remain in their fathers' houses till they grow up into women, so one of the evils of early marriage is avoided. I made inquiries amongst a number of young girls, and found that all above seven years old were betrothed, and wore the silver ornaments which had been given to them when they became engaged. At the marriage a Brāhman priest officiates; but it must be a Brāhman from the North-Western Provinces. They do not employ the Utkala Brāhmans. They have only one priest for a large tract of country, who goes his round and marries them all periodically. They are orthodox Hindus in most customs, but they allow widows to re-marry, and they bury the dead; but at any time when the bones are dry, the principal joints and part of the skull are taken up, and conveyed by the representative of the deceased to the Ganges. This service is often neglected. My informant told me that his father's, grandfather's and great-grandfather's bones were all in the ground and on his conscience. The bones taken are called *ashta-ashtāṅga* as representing the eight parts of man. The young girls, though betrothed, appear to enjoy great liberty. Some of them are very pretty, bright-looking creatures, of reddish light-brown complexion; fine glossy long black hair, very bright eyes, remarkable for the clearness of the conjunctive membrane, slight flexible graceful figures, teeth white and regular, faces not disfigured by paint, and no *godni*, or marks of tattooing, except on the hands and legs. The hair is very long and elaborately dressed, secured by a large silver ornament. I have seen among them many pairs of grey eyes, and long eyelashes are a prevailing feature.

There is among all classes in Gāngpur a widespread and deep-rooted belief in witchcraft. It is equally dreaded by the wildest and by the most civilised of the people; and I have had before me proceedings in several cases, in which it appeared that Agariā women had been badly treated, to drive the spirit out of them or make them give up the black art. I have been told that in Gāngpur there are old women, professors of witchcraft, who stealthily instruct the young girls. The latter are all eager to be taught, and are not considered proficient till a fine forest tree, selected to be experimented on, is destroyed by the potency of their *mantras* or charms; so that the wife, a man takes to his bosom, has probably done her tree, and is confident in the belief that she can, if she pleases, dispose of her husband in the same manner, if he makes himself obnoxious."

The country is malarious, but of late years there has been a PUBLIC HEALTH. tendency to improvement owing to the extensive opening up of the land to cultivation consequent on the advent of the railway: foreigners suffer severely from malaria, but the jungle tribes, who form a considerable proportion of the population, are moderately immune. There is a good dispensary at the headquarters, Sundargarh, at which indoor and outdoor patients are treated: this institution is in charge of a Medical Officer with the qualifications of an Assistant Surgeon. At Pānposh in the Nāgrā zamindāri on the Bengal-Nāgpur Railway, there is a smaller dispensary, in charge of a Civil Hospital Assistant, with accommodation for indoor patients. The total number of indoor patients treated in 1907-08 was 132, and of outdoor patients 17,628. Of late years, special attention has been given to vaccination, which has never been popular amongst the aboriginal races: in 1907-08 the number of vaccinations effected was 8,686, and revaccination totalled 12,788. The work is done by vaccinators paid by the State and is supervised by an Inspector of Vaccination. No fees are charged to the people.

The soil of Gāngpur is extremely productive in the Ib AGRICUL. TURF. valley towards the south, and here the skilful and industrious Agariās make the most of their land. In the northern portions, which are occupied chiefly by Dravidian tribes, the soil is less fertile and the cultivators are at a disadvantage, owing to the ravages of wild animals and to their own ignorance and want of energy. The Bhuiyās, indeed, are not far inferior to the Hindus in the means and appliances of agriculture. Their cattle are strong, and they have learnt the use of manure; but they have no idea of combining to carry out schemes of artificial irrigation. Each man makes his own petty dam to water his fields; Agariā

villagers, however, construct, in concert with their farmer or headman, reservoirs to irrigate large areas, and display considerable engineering skill.

The principal crops grown in Gāngpur are rice, sugarcane, oil-seeds and tobacco. Tobacco is grown only for local use, and is not exported, but is of fine quality. Sugarcane grows luxuriantly, and the molasses extracted are highly esteemed and exported to great distances. The substitution of inferior crops for superior ones has not taken place to any appreciable extent: the inferior kinds of cereals are grown in Gāngpur as in other States, not because they are preferred to the better kinds, but because they are harvested at convenient seasons—are supposed to give less difficulty to cultivate by the ignorant aboriginal tribes who are strongly conservative and adverse to any change. There are, despite the large extension of cultivation of late years with the advent of the railway, considerable stretches of culturable waste land, some of which have never been tilled.

The condition of the cultivators is, on the whole, prosperous. The soil is fertile, prices are low, and the land assessment is very light. No rent is paid for the vast tracts of upland cultivation and in return *begāri* or free labour is rendered to the State and certain *panchās* or contributions in kind are paid. The railway has added enormously to the prosperity of the people and given them a ready market for surplus stocks and forest products. The pinch of severe distress is almost unknown: the better classes have ample stocks and the aboriginals and landless classes live, at most times, to a very large extent, on the products of the forests.

There has been no regular settlement of this State and the rent is paid according to seed capacity: land which requires 4 maunds of paddy for sowing pays Rs. 3-14-6 in cash, 30 seers of rice and 3 seers of *birhi* in kind. During the period 1901 to 1902, the average daily wages of labour were:—superior mason, 8 annas; common mason, 3 annas 2 pies; superior carpenter, 10 annas 8 pies; common carpenter, 5 annas 4 pies; cooly, 2 annas 2 pies; superior blacksmith, 10 annas 8 pies; and common blacksmith, 5 annas 4 pies. It is extremely difficult to obtain paid daily labour and the two large timber companies and the limestone quarries in the State have to import the majority of their labour: the cultivators are well off and the landless field labourer obtains sufficiently good remuneration in kind from the farmer and prefers irregular labour eked out by the spoil of the chase or the numerous edible products of the jungle to regular hours and good cash wages. During the period 1893-1902, the average price of wheat, rice and gram was 11½ seers, 16½ seers and 12 ⅓ seers respectively.

RENTS,
WAGES
AND
PRICES.

The principal occupation of the people is agriculture, 84·5 per cent. of the total population being agriculturists : 10·8 per cent. follow industry : 1·1 per cent. engage themselves in trade : only 0·4 per cent. follow professions. There are no indigenous manufactures in the State. The village weaver makes the cloth required by the people and ekes out a precarious livelihood owing to the competition of mill-spun goods. There are the lime quarries at Bisrā and two large timber companies with their headquarters at Raurkelā and Kalungā on the line of rail ; there is also a press for *sabai grass* at Bisrā, whence the compressed bales are exported : the manganese quarries also employ a considerable amount of labour. The principal articles exported are cotton, sesamum, lac, honey, arrow-root (*tikhur*), catechu and wax ; and the principal articles imported are salt, sugar, piece-goods, spices and kerosene oil.

There is only one good road in the State, the road from the headquarters, Sundargarh, to the Jharsagurā railway station ; half of the road lies within the State and half in the district of Sambalpur ; the road is bridged throughout except at the large Sapai nullah, where a good ferry is maintained. A large and substantial bridge is, however, in course of erection. There is a fair surface track with small wooden bridges from Kumārkelā or Rāj Gāngpur, an important village on the line of rail, to Sundargarh : a surface track continues north from Sundargarh to Loākarā, on the Ib in the Jashpur State. In the Nāgrā zamindārī a good road, some 13 miles in length, is under construction from Pānposh on the railway line to Bānki, just across the border in the Bonai State : this road will be continued through to Bonaigarh. Elsewhere the only means of communication are tracks used by pack-bullocks and the solid wheeled country carts, known as *sagars*. Communications are defective, but are gradually improving. The traffic in the interior is carried almost entirely by pack-bullocks or by coolies, and in the rainy season is at a standstill. In the rains small boats carry goods down the Ib to Sambalpur. There are combined post and telegraph offices at Sundargarh, the headquarters of the State, Pānposh and Kumārkelā, and branch post offices at Kanikā, Bisrā and Kalungā.

Sir W. Hunter in his statistical account of the Chotā Nāgpur States describes the village system in Gāngpur as follows :—

“Villages in Gāngpur are held either on feudal tenure or on farming leases. The feudal tenures date back to the early times, when the vassals of the Chief received grants of land, in consideration of rendering military service and making certain payments

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

MEANS OF
COMMUNI-
CATION.

LAND
REVENUE
ADMINIS-
TRATION.

in kind. These payments were gradually commuted to a quit-rent in money, but the service conditions were rigidly enforced. When the Rājā went on a journey, his military fief-holders were obliged to accompany him with their *naiks* or lieutenants in charge of villages and *paiks* or foot soldiery. A few of them are armed with matchlocks, but the majority have only axes and bows and arrows. As the purchasing power of money decreased, the *māl-guzārī* or rent paid by the fief-holders and the heads of villages under them proved insufficient to meet the growing expenses of the Chief. Thus, demands for extra contributions arose. Neither fief-holder nor village head nor foot soldier, however, admit that there has been any enhancement of rent. This they claim to pay at the old rates, and take a separate receipt for, as *māl-guzārī*, while the extra contribution is paid as *panchā*, *māngan* or cess, and the two are never consolidated. The *paiks* or foot soldiers pay rent to the *naiks* or village headmen at fixed rates, which average about half of those paid by tenants, who owe no service: the *paiks* of Gāngpur belong to the Bhuiyā tribe.

"All the other villages, whether belonging to the Chief's demesne lands (*khālsa*) or not, are held by small farmers called *gaontīās* under a simple lease-hold tenure for a term of from three to five years, which shows no signs of becoming hereditary, and is not usually held by any of the indigenous tribes. The *gaontīā* pays a stated annual rent, and is remunerated by the surplus collections from the tenants on account of new lands brought into cultivation and by certain *bhogrā* or service lands held rent-free. The yearly rent is very seldom changed; but whenever the lease is renewed, the *gaontīā* pays a bonus, which is supposed to represent the enhancement of value due to improvements or extension of cultivation within the currency of the lease. Under this system there has been little or no interference with the individual cultivators: they assist the *gaontīā* in the cultivation of his *bhogrā* (service) lands. The land measure, however, is based, as in Chotā Nāgpur proper, not on a specific superficial area, but on the amount of seed sown. On the occurrence of births, marriages, or deaths in the Rājā's family, the villagers are called on for extra contributions."

At the present time the employment of the *paiks* as a State militia has ceased and in the Gāngpur State there is no longer any body of men officially recognised as *paiks*: though service conditions are no longer enforced, the distinction between rent (*māl-guzārī*) and cesses (*panchās*) is still, however, well recognised in the villages formerly granted as feudal tenures.

In the *gaonti* villages besides the priest of the aboriginal deity, who ranks next to the village headman, the only other recognised official is the *gorait* or *chaukidār* (village watchman). *Gaontias* are *ex-officio* police officers; and the *gorait*, besides being the village messenger, is also the assistant of the *gaontia* in all matters connected with police or the detection of crime. Villages in the State are classified as *kut* and *akut* villages. The *kut* villages are those where a rough estimate by the eye has been made of the cultivated lands, and are practically entirely held by *gaontias*: the *akut* villages are those in which no eye measurement has been made, and the head of these villages is usually known as a *ganjhu*: he is usually the original clearer of the soil or a direct descendant. The superiority of the position of a *ganjhu* over a *gaontia* is shown by the fact that the former pays nothing in case of inheritance during the currency of his lease, whereas the latter has to pay regular fees for mutation. The foundation of administration rests very strongly in Gangpur on the village headman. In this State these headmen have acquired by prosperity a very strong position and are fully capable of maintaining their rights against the Chief or feudal tenure-holder under whom they hold: this is especially marked in the Nāgrā zamindāri, where many of the *ganjhus* have actually asserted claims to the forest in their villages and tried for years to style themselves *shikmī* (under) zamindārs. The custom in the neighbouring States of the Sambalpur district is that a *gaontia* should not hold more than 20 per cent. of the total cultivated land as *bhogrā*, village service lands; in Gangpur, however, the village headmen, in many instances, owing to weak administration in the past, possess far more than this and are in consequence very wealthy and influential personages in the villages.

The land revenue demand in 1907-08 amounted to Rs. 22,586. There has been no regular settlement in the State, the first regular survey and settlement ever undertaken has recently commenced. Hitherto the villages have been divided, as already stated into two classes, viz., *kut* (surveyed by eye measurement) and *akut* (unsurveyed by eye measurement). In the *kut* villages a very rough and ready estimate of the quantity and class of lands is made by a body of five arbitrators, who examine the village, and make a rough estimate of area and quantities of the various classes of land merely by the eye; the system is locally known as *nazar-paimās*. The unsurveyed or *akut* villages are mostly those which have been more recently reclaimed from forest areas and the holders of these villages are generally the original clearers of the soil. *Panchās* or cesses of various kinds are levied in addition to the land revenue and are larger in the *akut* than in the *kut* villages.

GENERAL
ADMINIS-
TRATION.

The relations of the Chief with the British Government are regulated by the *sanad* granted in 1899, which was re-issued in 1905 with a few verbal changes due to the transfer of the State to Orissa. Under this *sanad* the Chief was formally recognized and permitted to administer his territory subject to prescribed conditions, and the tribute was fixed for a further period of 20 years, at the end of which it is liable to revision. The State is liable to the *nazarāna* rules on succession. The Chief is under the general advice of the Commissioner of Orissa, or other officer specially authorized by Government, as regards all important matters of administration, including the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, and disputes in which other States are concerned; and he cannot levy import and export duties or transit dues, unless they are especially authorized by the Lieutenant-Governor.

Powers.

The Chief is permitted to levy rents and certain other customary dues from his subjects, and has in criminal matters the powers of a Sessions Judge, sentences of death, however, requiring confirmation by the Commissioner of Orissa. The Chief's eldest son exercises powers, equivalent to those of a first class Magistrate, with the exception of the power of whipping: the Honorary Magistrate at Pānposh similarly exercises first class powers and deals with all cases from the Nāgrā zamindāri. Appeals from the Honorary Magistrate lie to the Political Agent.

Finances.

The income derived from excise, together with that from stamp duty and other minor heads, meets the expense of administration under all heads except forests and the surplus expenditure on education: the income from excise and stamps forms the public purse; the land revenue, income from forests and miscellaneous sources are kept by the Chief for the administration of those departments, and from these sources the Chief makes additional grants, in excess of the income received from the school cess, to meet the growing needs of education in the State. The total income of the State from all sources was Rs. 3,30,477 in 1907-08.

Forest.

The estates of Himgir and Nāgrā and certain portions of the *khālsa* or Chief's own domain, contain stretches of *sāl* (Shorea robusta) forest which have been worked since the opening of the Bengal-Nāgpur line through the State. The forests have, however, been recklessly exploited on all sides and little or no timber of any size is now left, except in the *khālsa* along the Tarai of the Rānchi plateau. The destruction has been so great that the forests of Himgir, Kinjir and Nāgrā have been entirely worked

out: a policy of forest reservation is now being put in force with a properly trained Forester in charge. It will be possible to resuscitate many of the areas and by careful working plans to keep up a regular source of income for the State, but it will necessarily be many years before any large supply of timber will again be available. The forest income in 1907-08 amounted to Rs. 28,018. The chief jungle products are lac, tusser silk, resin, catechu, all of which are collected from the jungles by the aboriginal races and impure Hindus, such as Gandās and Ghāsis. There is also a large number of edible roots and indigenous drugs, the following twenty-nine being the most important:—(1) *Kantālu*, (2) *Khaukondā*, (3) *Tasardūā*, (4) *Basrā* or *Pitālu*, (5) *Kundukandā*, (6) *Kulhiā*, (7) *Cherengā*, (8) *Irbāi* or *Nakrā*, (9) *Nāgaliā* or *Chiktā*, (10) *Sanlangā*, (11) *Buti*, (12) *Barhā kandā* (13) *Simali kandā*, (14) *Palsā kandā*, (15) *Khamāl kandā*, (16) *Masiā* or *Gharbasiā*, (17) *Chhelchuchi*, (18) *Sāru*, (19) *Barhālendi sāru*, (20) *Lāmgadi sāru* or *Pepchī*, (21) *Sankh sāru*, (22) *Tamā sāra*, (23) *Kandmūl* or *Sakarkand*, (24) *Gacūh kandmūl*, (25) *Keo kandā*, (26) *Saigā*, (27) *Keshri kandā*, (28) *Singrā*, and (29) *Sāhuk* or *Vent*.

The administration of this department has been greatly improved of recent years. Five years ago there were 220 out-stills in the State, but the number has been reduced to 60, and still further reductions are under the consideration of the Chief. There is a regular excise department, with trained Sub-Inspectors. The result has been a very considerable improvement in the management of this department, the decrease of drunkenness and the supply of wholesome liquor to consumers. The revenue in 1907-08 amounted to Rs. 1,02,393. In the year 1907-08 the total number of civil suits for disposal was 327. The number of cases reported to the police in 1907-08 was 579. The police administration of this State has of late years been greatly improved and the force is now organised on the lines of the police in British India: the rules and procedure in the Bengal Police Code are closely followed. The force is under the general control of the *Diwān*, with the eldest son of the Chief as Superintendent of Police, assisted by an Inspector, whose services have been lent from the British Police. The advent of the railway and the opening up of the country has rendered a properly trained police force an essential. There are eleven police-stations and outposts, and the force consists of 1 Inspector, 10 Sub-Inspectors, 12 Head-Constables and 120 constables maintained at a cost of Rs. 18,000 per annum; there is in addition a *chaukidār* (village watchman) in each village, who is remunerated by a grant of land.

Excise.

Civil
justice.
Crime.
Police.

Jails.

There is a well-built jail at the headquarters, Sundargarh, with accommodation for 114 prisoners. The jail is managed on modern lines and is efficiently administered. At Pānposh there is a small sub-jail where prisoners sentenced by the Honorary Magistrate to periods not exceeding three months are confined. The zamīndārs pay an annual contribution for the cost of prisoners coming from their estates.

**EDUCA-
TION.**

There is a Middle English school at Sundargarh: the school building is a fine one with hostel attached. There is also a Vernacular Middle school at Ujalpur accommodated in a good house with a hostel attached. Of the 26 Primary schools in the State 7 are Upper Primary schools and 19 Lower Primary schools. The number of pupils reading in the Middle English school in 1907-08 was 128. In 1907-08 there were 1,724 boys and 126 girls reading in all the schools. There are two separate girls' schools maintained by the State with a staff of female teachers in charge. Education is very backward, but the Chief takes considerable interest in education and is trying to popularise it with his people and steady progress is being made: he has recently obtained the services of the Agency Inspector of Schools and employs a State Sub-Inspector of Schools. There is a school cess levied in the State at two annas and a half per rupee of rent. The State spent Rs 12,860 on education in 1907-08.

CHAPTER X.

HINDOL STATE.

THE State of Hindol lies between 20° 29' and 20° 49' N., and 85° 6' and 85° 30' E., with an area of 312 square miles. PHYSICAL
ASPECTS. It is bounded on the north and east by Dhenkānāl State; on the south by Barambā and Narsinghpur States; and on the west by Angul district. The northern area of the State is open country, but to the south consists of a wild and tangled range of hills known as the Kanakā range, rising to over 2,000 feet high: the range forms the barrier between Hindol and the State of Narsinghpur. The State, especially the southern half, is notoriously unhealthy and malaria of a very virulent type is common. The average rainfall for the six years—1902-03 to 1907-08—was 52·53 inches. The headquarters of the State are at Hindol.

The State of Hindol was according to family tradition founded HISTORY. by Uddhab Deva Jenāmani in the time of the last independent Rājā of Orissa, Mukunda Deva Hari Chandan, *i.e.*, about A.D. 1560. The family name for some generations was Deva Jenāmani or Deva Mahāpātra, but has now been changed to Mardraj Jagadeb. It is said that Hindol is a corruption of Hidambaka, the name of a semi-aboriginal who was once Chief of this tract. It originally comprised only the Iswarāpāl and Dudurkot *zilas* (tracts), about one-fourth of the present area. The largest extension of territory was made during the time of the sixth Rājā who extended his possessions by conquest up to the village of Bānspātnā near the Dhenkānāl capital. The Rājā of Dhenkānāl waged war, however, with the eleventh Rājā of Hindol, and reduced the limits of the latter State. About A.D. 1660, the fourteenth Rājā waged war with, and took possession of some parts of the Narsinghpur State, founding the present capital of Hindol. The emblem of the State is a dagger.

The population increased from 37,973 in 1891 to 47,180 in THE 1901, part of the increase being due to an accession of new PEOPLE. settlers. It is contained in 234 villages, one of which, Hindol, is the residence of the Chief; the density is 151 persons to the square

mile. Of the total population less than two hundred are non-Hindus. The most numerous castes are Chasās (11,000) and Pāns (7,000). The population is classified as follows:—Hindus—males, 23,229, females, 23,755, total of Hindus, 46,984, or 99·5 per cent. of the population; proportion of males in total Hindus, 49·4 per cent. Musalmāns—males, 117, females, 79, total of Musalmāns 196, or 0·3 per cent. of the population; proportion of males in total Musalmāns, 59·6 per cent. Christians—*nil*. Population of all denominations—males, 23,346, females, 23,834; proportion of males in total population, 49·4 per cent. Averages—Villages per square mile, 0·75; persons per village, 201; houses per village 40·6; houses per square mile, 30; persons per house, 4·9. The number of persons able to read and write is 1,668 or 3·5 per cent. of the total population. Of the 234 villages in the State there are 212 with less than five hundred inhabitants, 19 with from five hundred to a thousand, and 3 with from one to two thousand. The State is shut in on all sides by neighbouring States, and has no ready means of communication by river with more advanced places: the people are in consequence very backward and improvident: living, on the other hand, is cheap and their wants are few and simple.

PUBLIC
HEALTH.

The tract of country comprised in this State is notoriously unhealthy except towards the more open parts to the north. The drainage is bad and malarial fever is rife. There is a charitable dispensary in charge of a Civil Hospital Assistant at the headquarters where, besides 13 indoor patients were treated 3,622 outdoor patients received medical aid during 1907-08: a small indoor ward is attached to the dispensary, but the accommodation is poor, and new buildings are in course of erection. Vaccination is in charge of a special Civil Hospital Assistant who also attends to village sanitation and renders medical assistance in the interior: the number of primary vaccinations performed in 1907-08 was 2,813, headway has now been made amongst the aborigines of this State who formerly strongly opposed vaccination. In the year 1907-08 the number of re-vaccinations was 164.

AGRICUL-
TURE.

The country in the northern portion of the State is open and cultivation is general and there are some prosperous villages: in the southern portion of the State the cultivation is inferior and in this part the aborigines practise *dāhi* (clearing and burning the forest) cultivation to a considerable extent: rice is the principal crop, but there are no special varieties, and so far nothing has yet been done to introduce improved methods of cultivation and better varieties of seeds or new crops. Excellent oranges are grown at the headquarters and the climate of the

southern hills appears favourable to their cultivation. The State generally is in a backward condition and the system of cultivation is poor. Out of a total acreage of 262,071 acres, forests occupy 111,697 acres and unculturable waste 85,730 acres.

The average rate per *mān* (or about $\frac{1}{3}$ of an acre) for first, second and third class rice lands is Rs. 2-10-9, Rs. 2-0-4 and Re. 1-5-4, respectively, and for uplands, Re. 0-6-3. Wages during the ten years from 1893 to 1902 have risen all round : the average daily rate for this period is : superior mason, $7\frac{3}{4}$ annas, common mason, $4\frac{1}{4}$ annas ; superior carpenter, 13 annas, common carpenter, $4\frac{1}{2}$ annas ; cooly, $2\frac{1}{2}$ annas, superior blacksmith, 8 annas, common blacksmith, $2\frac{1}{2}$ annas. During the same period the average price of wheat, rice, gram and salt has remained stationary and averaged $9\frac{3}{4}$ seers, 27 seers, $41\frac{1}{2}$ seers and 8 seers, respectively.

The principal occupation of the people is cultivation. The State possesses no trades or manufactures of importance : the ordinary requirements of village life in this backward tract are supplied by the village artisans : brass utensils are imported from Cuttack and Kantilo in the Khandpara State ; the other principal imported articles are spices, salt, cloths and kerosene oil.

The old Cuttack-Sambalpur high road runs through the State in a south-easterly direction, and small quantities of country produce are thus brought to the Mahānadi and there sold to travelling merchants. A branch road, $7\frac{1}{2}$ miles in length, connects the main road with the headquarters. The other roads in the State are Narsinghpur to Hindol, 2 miles in length, Hindol to Angul 6 miles. The total length of metalled roads is 3 miles and unmetalled 20 miles. There is a post office at the headquarters.

The system of land revenue administration is the same as in the other States of the group formerly known as the Tributary Mahāls of Orissa ; the *sarbarāhkārs* (village headmen) being remunerated by cash commission for collecting the rents. There are the usual grants of service lands to *chaukidārs* (village watchmen), village servants and the ordinary rent-free and religious grants. The last settlement was made in 1901 and expires in 1911 : the land revenue demand is Rs. 52,962.

The *sanad* of 1894, which was revised in 1908, governs the relations between the State and the British Government. The State is now, owing to the minority of the Chief, under Court of Wards and is directly administered by a Superintendent appointed by Government and exercising the powers enjoyed by

RENTS,
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TRATION.

Finances. the Chief. The State has an estimated income of Rs. 66,753 and pays an annual tribute of Rs. 551 to the British Government. The State is encumbered with considerable debts accumulated by the late Chief. The forests are not productive and contain no large quantity of valuable timber and in 1907-08

Forests. yielded only Rs. 5,458. The excise revenue in 1907-08 yielded Rs. 1,886: opium and *gānja* are obtained in the usual manner through Government agency and the excise arrangements generally are modelled on those followed in British India.

Excise.

Civil justice. The total number of suits instituted during the year 1907-08 was 125: the percentage of the suits under Rs. 50 in value

Crime. was 78·4. There is little heinous or serious crime in the State.

Police. In 1907-08 150 cases were reported to the police. The police force consists of a Sub-Inspector, 5 Head-Constables and 37 constables. There are three police stations in the State.

Jail. The jail accommodation is bad and a new jail is under erection. In 1907-08 the daily average population was 36.

Public Works Department. The Public Works Department is under the Public Works Supervisor of the Wards' States assisted locally by a Sub-Overseer and suitable public buildings have yet to be erected.

EDUCATION. The State maintains one Middle Vernacular school, 3 Upper Primary and 66 Lower Primary schools. The number of pupils on the roll in 1907-08 was 1,547: of the Lower Primary schools, 11 were entirely maintained by the villagers, and the rest were aided by the State. There are two separate schools for girls. The expenditure on education by the State in 1907-08 amounted to Rs. 1,434 and the Government contribution, to Rs. 765: the State also receives the assistance of inspection by Government educational officers. Education is backward but steady progress is being made.

CHAPTER XI.

KALAHANDI STATE.

THE State of Kālāhandi or Karond lies between $19^{\circ} 3'$ and 20° PHYSICAL ASPECTS. $28' N.$, and $82^{\circ} 32'$ and $83^{\circ} 47'$ E. It is bounded on the north by the Patnā State; on the east by the Jaipur zamindari and Chinnā Kimedi in the Vizagapatam and Ganjām districts of the Madras Presidency; on the south by the Jaipur zamindārī; and on the west by Jaipur, Bindrā Nawāgarh, and Khariār in the Raipur district of the Central Provinces. The area of the State is 3,745 square miles.

The Kālāhandi State is divided into two distinct areas, the plain country and the hill tracts or *dangarlā* as they are locally named. The plain country is undulating and for the most part closely cultivated with an area of 2,330 square miles; the general elevation of this tract is about 900 feet above sea level; it is intersected here and there by hill ranges and isolated peaks, but contains a large area of cultivated lands. It is occupied largely by the Kaltuyās, clever and capable agriculturists, and fine embankments and tanks are no uncommon feature. A certain number of Khonds are also to be met with; these people have left their hill fastnesses and settled down to plough cultivation. The plain area stretches away from the Tel river, south for about 40 miles and to the east it includes a large portion of the Rāmpur-Madanpur zamindārī. From Bhawānipātnā, the headquarters of the State, the plain country sweeps round on the west through Junāgarh, and runs southward to the Jaipur border, forming a regular valley between the uplands of the *dangarlā* and the high hills of Jaipur and Khariār in the Raipur district of the Central Provinces.

Five miles south-east of Bhawānipātnā the *dangarlā* country commences; it covers a vast area of about 1,415 square miles on the eastern side of the State, and extends southwards to the Jaipur border: of this hill area 238 square miles are in the direct possession of the State and the remainder 1,177 square miles form the hill zamindārīs of the State. This tract rises in a series of precipitous hill ranges from the plains. The path, by which the ascent on the Karlapāt side is made is quite impracticable even

for *sagars* (solid wheeled carts), and in many parts is impossible for horsemen. The hill-sides are covered with dense *sāl* (*Shorea robusta*) forests, and it is not until the open valleys at the higher elevation are reached that cultivation is met with. These valleys are extremely fertile, and are splendidly watered, being intersected by perennial streams. Here and there patches of regular rice cultivation are met with and crops of wheat, but for the most part the country is given over to *dāhi* cultivation or *jhūming*.

The hill tracts of the State form a conspicuous landmark in the scenery and the wild precipitous ranges, which mark their border, stand up from the plains like a vast wall and are visible for many miles. There are fine open valleys from about 2,800 to 3,200 feet above the sea level: rising from these valleys are great hill ranges running due north and south, the tops of which are plateau lands covered with long grass: the larger of these are some ten miles long with a breadth varying from half to two miles and water is available close to their summits. The principal plateau lands are the Karlāpāt, Kāshipur, Rāmpur-Thuāmūl ranges and the Bafiāmāli hill, a fine plateau on the border of the Kāshipur and Mahulpātnā zamindāris: these in parts reach an elevation above sea-level of 4,000 feet and over. The State was visited in 1856 by Lieutenant C. Elliot, Deputy Commissioner of Raipur and his account of the State, which gives a detailed description of the country is quoted with corrections:—The country is high, lying near the foot of the main line of the Eastern Ghāts and partaking of the watersheds, both of the Mahāpadi and Indrāvati, which last, with several tributaries and sub-tributaries of the first, rise within its limits; it is well supplied with water, and in some parts (as Thuāmūl, Kāshipur, Karlāpāt and Lānjigarh, etc.) the soil is enabled to yield two crops of rice within the year. The hills are chiefly plutonic, and independently of two or three considerable ranges detached hills of greater or less size are interspersed throughout the State; the light alluvial soil washed from their slopes is rich, fertile, and easily worked, yielding heavy crops of almost every description. Further in the open country the soil approaches more to the character of black cotton soil, mixed with lime nodules, and occasionally alternating with red gravel, but all is capable of cultivation, and gives good returns for labour well expended. The population is thinly distributed however and the tracts of waste-land are extensive. The hills are for the most part well-wooded except where the process, called *dāhi*, has been practised. In the hill tracts of the State the hillside

have been recklessly cleared of forest by the Khonds, who burn the forest for cultivation: the hill sides, however, leading up to the valleys and plateau lands of the hill tracts are densely covered with fine and valuable forest, especially in the Rāmpur-Madanpur zamindāri, where the hill tracts are more open and the ascent is more gradual. The tree most commonly met with in the State is the *sarai* or *sāl* (*Shorea robusta*) and attains to very large dimensions: trees of over 8 feet in girth being not uncommonly found. On the south-west border of the State on the border of the Khariār zamindāri, there is a small quantity of good sized teak, and this tree is found at other places in the State, but mostly along the banks of the Tel river. The orange, though not indigenous, is here cultivated in considerable quantities, and produces very fine fruit. The trees have been introduced from Nāgpur and grow luxuriantly in the Kāshipur and Lānjigarh zamindāris, where the fruit ripens in December and April: the orange also flourishes in the open tracts of the State, but not so freely as in the cool moist climate of the hill zamindāris: plantations of considerable size have lately been planted out in the zamindāris named above with a view to an export trade so soon as the railway enters the State.

The principal range of hills in the Kalāhandi State is contributed by the Eastern Ghāts, and, though in some places disconnected, runs from north to south, and rather west through Madanpur, Karond, and Lānjigarh, in the south of which last zamindāri the range divides the main branch proceeding south through Jaipur to Gunpur; and the other, broad and mountainous, winds towards the west through Karlāpāt and Thuāmūl; again dividing, one branch running west into Bindrā Nawāgarh and the other south to join the original range. It receives names at different points from the villages near its base, the highest elevations being Bankāsāmo (4,182 feet), Karlāpāt plateau (3,981 feet) and Tikrigurā (3,683 feet). Small hills are also interspersed throughout the State. The rivers are for the most part small, and are all tributaries of large rivers. Those most deserving of notice are the Indrāvati rising at Thuāmūl in the Rāmpur-Thuāmūl zamindāri, a tributary of the Godāvāri; the Tel, a tributary of the Mahānadi; and the Hāti which rising in the Mahulpātnā zamindāri falls into the Tel. The Rāul rising in the hills of the Rāmpur-Madanpur zamindāri joins the Tel. The scenery along the banks of these streams during their course through the hills, especially on the Indrāvati and the Rāul is exceedingly fine and varies from wild raging torrents sweeping over steep bare rocks, to placid stretches

of deep pools with the stream swirling in eddies between rich meadow land, verdant with grass and banks overhung with willows.

The average rainfall for the six years from 1902-03 to 1907-08 was 55·83 inches.

The climate is far from healthy and is notoriously malarious. In the hill area of the Rāmpur-Thuāmūl zamindāri, the climate is delightfully cool, even in the hottest months rarely rising above 84° in the shade and falling as low as 74° in the morning; during the winter the cold is intense. Being near the Ghāts, the rains are regular and abundant, during which season fever prevails, particularly amongst new arrivals and those unaccustomed to the climate and food of the country. The water of the rivers and wells is good, but a custom obtains which pollutes the water of the tanks, and renders it unfit for drinking purposes. Universally throughout the State the people are in the habit of anointing their bodies with oil and turmeric as a prophylactic against cold and fever, and from washing in the tanks the water becomes so much defiled that persons making use of it for any length of time are very liable to fall sick. The rivers are few and far between and the supply of water from this source is limited. Wells are but rarely met with except at the headquarters of the State and of the zamindāris and some of the principal police stations. The water of the small hill rivulets is deadly being saturated with the stagnation of decayed vegetable matter. Though cholera is not unknown, its visits are not frequent, nor its ravages great. There are considerable and extensive deposits of aluminium on the plateau lands of the hill area and good graphite is also found and traces of coal deposits are found in a few places.

HISTORY. It is alleged that the dependency of Karond or Kālāhandi was formerly an independent State, paying no tribute to any power, but eventually came under the dominion of the Marāthās, and in the days of Raghuji Bhonslā a *takoli* of Rs. 5,330 was assessed and regularly paid. The State was not one of the Garhjat States which composed the cluster under Patnā and Sambalpur, but was a tributary chieftainship, owing formerly allegiance to the reigning Marāthā family of Nāgpur. It is not improbable that Karond or Kālāhandi was one of those States which together with Patnā, Sambalpur and others were restored to Nāgpur in 1806, after the treaty of Deogāon in 1803 had deprived Raghuji Bhonslā of his eastern possessions, but there is nothing to corroborate this view. When the Province of Nāgpur lapsed in 1853 to the Crown, Karond came under the

jurisdiction of the British Government and was subsequently created a Feudatory State. The Rājā of Karond used annually up to 1854 to receive a *khilat* from Government of Rs. 490 in value deducted from the *takoli*, but this is now no longer given.

The dependency of Kālāhandī is said to have formerly belonged to a family of Gangabansi Rājputs, the last member of which named Jagannāth Deva, having no male issue to succeed him, sent in the year 1008 A.D. for one Rugnāth Sāi Deva, the younger brother of the then Rājā of Shatranjigarh in Chotā Nāgpur and gave him his daughter in marriage, together with the right of succession to the dependency. This Rugnāth Sāi Deva, a Nāgbansi Rājput, was the first member of the present family which has ever since uninterruptedly held possession of the dependency. In 1881 a dispute as to the succession arose, and the Khonds broke into open rebellion and committed many excesses attended with bloodshed. The disturbance was repressed, and in 1882 a British officer was appointed as Political Agent, with headquarters at Bhawānipātnā to manage the State.

Some considerable changes have taken place in the divisions of the dependency since it was first acquired by the family. It originally consisted of fourteen *garhs* (forts) to which four more, those of Kāshipur, Mahulpātnā, Chandragiri and Bisangiri were subsequently added, having been ceded in the year 1715 A.D. by Burhā Biswambhar Deva, Rājā of Jaipur. These four *garhs* (forts) were added to Thuāmūl by the Karond (Kālāhandī) Rājā in the same year, making the number of *garhs* (forts) included in the Karond (Kālāhandī) dependency amount to eighteen. Of these, thirteen *garhs* (forts) have, at different times, been bestowed as appanages on members of the family, forming five zamindāris, the particulars of which are shewn below.

The zamindāri of Thuāmūl, which was composed in 1856 A.D. of seven *garhs* (forts) is the largest; it is situated on the south of Karond (Kālāhandī). It originally consisted of only two *garhs* (forts), and was last granted in the year 1685 A.D., by Rai Singh Deva to his son Padman Singh, the *takoli* being fixed at Rs. 300; the Māndibisi *garh* (fort) was afterwards transferred to it from Karlāpāt, and lastly the four *garhs* (forts) of Kāshipur, Mahulpātnā, Chandragiri and Bisangiri, when ceded, as before stated, by the Jaipur Rājā in 1715 A.D., were added to Thuāmūl and the *takoli* raised to Rs. 700.

The zamindāri of Lānjigarh composed of three *garhs* (forts) is situated on the south-east of Kālāhandī.

The zamindāri of Karlāpāt originally consisted of two *garhs* (forts) Karlāpāt and Māndibisi, but the latter having been,

before stated, transferred to Thuāmūl, the former alone remains and is situated to the south of Kālāhandī adjoining Thuāmūl. The zamīndāri was last granted by Rai Singh, the 11th Rājā of Kālāhandī, to his youngest son Padman Singh on a *takoli* of Rs. 500.

Madanpur
zamīndāri.

The zamīndāri of Madanpur comprising the *garh* (fort) of that name, is situated to the north-east of Kālāhandī adjoining Patnā, Baud, and Chinna Kimesi. It originally consisted of five *tālūks*, namely, Madanpur, Mohangiri, Taprang, Urladani and Baskā, but on account of the inability of the zamīndār to manage this last, he was deprived of it by Rājā Fateh Nārāyan Deva, and it was incorporated in the dependency and a reduction of Rs. 100 was made from the *takoli* of Rs. 300 formerly paid. The zamīndāri was last granted to Hatai Singh by the 19th Rājā of Kālāhandī, Biswambhar Deva, whose descendant Harihar Singh held it after him.

All these zamīndāris were granted originally as maintenance grants and have each of them on more than one occasion been regranted and their areas changed by various Chiefs. The Thuāmūl family is divided into an elder and younger branch: the head of the former succeeding to the title of Pāt Rājā, the head of the latter to the title of Thāt Rājā. Disputes arose from time to time between the two Rājās and between Karond and Jaipur occasioned by the claims of the latter to supremacy over the *pargana* of Kāshipur, a part of Thuāmūl. The Nāgpur Government determined to separate Thuāmūl from Karond. The zamīndāri of Thuāmūl was separated from the dependency of Karond in 1863 under the orders of Government in consequence of the Chief being unable to put a stop to the constant quarrels between the Thāt and Pāt Rājās. But as the same violent enmity was kept up between the two Rājās notwithstanding, it was subsequently in 1866 found necessary to divide the zamīndāri into two portions. Thuāmūl, with the *garhs* (forts) of Mahulpātā, Depur and Bisangiri, was made over to the Pāt Rājā, while the Thāt Rājā was awarded Kāshipur, with the *garhs* (forts) of Māndibisi and Chandragiri. The Thuāmūl portion was, by desire of the people generally, re-attached under sanction to Karond, while Kāshipur for some time remained a separate zamīndāri, but was eventually also re-attached to Kālāhandī.

The emblem of the State is a cobra.

THE
PEOPLE.

The population, according to the census of 1901, numbered 350,529 souls. The population is classified as follows:—Hindus—males, 140,034, females, 139,622, total, 279,656 or 79·8 per cent. of the total population; proportion of males in total Hindus,

50·07 per cent. Musalmāns—males, 266, females, 238, total, 504 or 0·14 per cent. of the total population; proportion of males in total Musalmāns, 52·8 per cent. Animists—males, 35,770, females, 34,586, total, 70,356 or 20·07 per cent. of the total population; proportion of males in total Animists, 50·8 per cent. Jains—11. Christians—2. Number of literate persons in the State is 6,129 or 17·5 per cent. of the total population. Averages—Villages per square mile 0·59, persons per village 159, houses per square mile 17·95, houses per village 30·6, persons per house 5. The 2,198 villages in the State may be classified as follows:—Villages with from 2,000 to 5,000 inhabitants, 1; villages with from 1,000 to 2,000 inhabitants, 14; villages with from 500 to 1,000 inhabitants, 99; and villages with less than 500 inhabitants, 2,084. According to an estimate made in 1856 the population was 50,000. The principal castes in the State are Khond (103,086), Dom (62,462), Ahir (59,120), Gond (31,770), Paik (13,598), Māli (9,230), Savar (9,053), Teli (5,971), Kumhār (5,827), Sundi (5,264) and Rājput (5,090). About two-sevenths of the population are Khonds, whose restless disposition seldom allows them to remain long in the same spot. Practically speaking, the whole hill area of the State is in possession of the Khonds, with whom reside a certain number of Doms, who act as servants to the former. The total number of Khonds in the State is 103,086. The open area of the State is occupied by the ordinary cultivating classes, who are very well off: in all villages there are settlements of Gandās and Doms, who perform the scavenging work of the village and also serve as labourers.

In the most southerly portion of the State on the borders of Bhatrās. Jaipur in Madras, a tribe known as the Bhatrās is met with: this tribe is in the Kalāhandi State practically only found in the Mahul-pātnā zamindāri: they are said to have come from the Bastar State: the tribe is given over to agriculture in which they are experts: the members are well off, and both men and women are gaily dressed in bright raiments: at the time of the festival of the *Holi* the men of the village in a body go forth from day-break to night-fall on large hunting parties to the forests: on their return at night there is a general entertainment in the village when the women join them in dancing and revelry: part songs are sung, the men sitting on one side and the women opposite. The songs always open with an invocation to the crow and call for a blessing on the hunting excursions and the men in stanzas relate the exploits of the day, and the women in their turn sing stanzas of praise and congratulation, if the day's hunting has been successful, but if a failure, hold up the men

to ridicule. The festal garb of the men on these occasions consists of a tunic round the loins, not unlike a kilt and two brightly coloured strips of cloth fall from the waist between the legs in front and behind reaching below the knee : their heads are gaily adorned with bright turbans and peacocks' plumes, and in their hands they carry short staves of bamboos split and bound at the ends : as they dance they beat time by hitting these staves together : the dance is generally a circular one, and as the dancers move round, they break into parties of fours, who clash their staves together in time to the music ; when the bar changes, two of the party move on to the next group of four, and this change being effected all round the circle, there is constant movement and the dance is lively and pleasing : except on this one occasion the Bhatrás as a body do not give way to revelry or drink and are a most industrious race.

Khonds.

The Khonds are virtually the sole occupants of the inaccessible hill tracts and prefer to eke out their livelihood by the less arduous system of *dāhī* cultivation or *jhūming* ; the sides of the hills which rise from these valleys bear eloquent testimony to this destructive system of cultivation. In this country the Khonds have for years reigned unmolested, paying a mere nominal rental for their villages, or, more correctly speaking, for their *jhūming* areas (*padās*) : they are an exceedingly independent race, and they make no hesitation in showing that they resent the appearance of any stranger in their midst, especially of one in authority. The principal crop grown by them is *māndiā* ; turmeric is also grown on a small scale, but they supplement their resources largely from the jungles. No Khond ever appears in any way hard up for food. They also keep stores of grain hidden away in caves and make use of this when out on hunting expeditions. These are the real Khonds who still preserve their own language and customs intact : their dialects differ corresponding to the dialects spoken in Gumsur and Kimedi and is in many cases interspersed with Telugu. The Khonds of Kālāhandi are *Kutiā* Khonds. In the course of time, however, a considerable number have settled down in the more open country and taken to regular cultivation, these are known as *Kachharia* Khonds, while the hill Khonds style themselves *Pahāriā* or *Dangriā* Khonds : the former are gradually more and more assimilating Hindu customs and no longer eat, drink or intermarry with their brethren of the hills : they have dropped their own language and speak Oriyā, and like the *Dihariā* Khorwās of Jashpur and Sirguja, they pretend to have no longer any connection with the *Pahāriā* Khonds of the *dangārlā*. The *Kachharia* Khonds form about three-fifths of the

Khond population of the State. The following description of the Khonds of Kālāhandi was given by Lieutenant C. Elliot, Deputy Commissioner of Raipur, writing in 1856. This description gives an accurate account of this tribe, the only difference now being that the Khonds of the open country have become more separated from their hill brethren and have more fully adopted Hindu customs: the account is as follows:—"The *Kuchkariā* Khonds differ slightly in custom, depending chiefly on their relative positions, and though this may be supposed to have determined their division, yet they do not intermarry, or hold much intercourse one with another. They are described as peaceable, loyal and industrious, generally being cultivators. They have no distinctions of caste, each house providing for its own domestic arrangements. Their clothing generally consists of a single cloth and in some rare exceptions a turban. They worship the same gods as the hill Khonds, marry one wife, and their ceremonies are conducted by the *mānji* of the village, or one of the elders of the tribe. There appears to be nothing specially observable regarding them except that they seem to be a race in disposition and under circumstances highly favourable to efforts for their improvement. The Hill Khonds on the other hand appear to possess the characteristics and qualities of all savage hill tribes, quick of observation, suspicious, sensitive, exceedingly trustworthy, fond of ornaments, and primitive in their habits. Their villages consist generally of one long wide street of double bamboo and thatched houses, having each a door of access in front and a door of escape in rear; their cultivation is entirely in the hills, and they have only lately begun to evince a desire to locate themselves in the more healthy plains, attaching themselves in most cases to some larger village, at a distance from which they construct their own quarter, as near to the foot of the hills as possible. They pay no tax whatever, their only contribution being a sheep or some small present at the Dasharā. The gods worshipped by both tribes of Khonds are represented by two sticks of unequal lengths inserted in the ground without any tenement or temple.

"The names locally given are Dhurni or earth and Dhurma (the judge of departed souls) and the offerings, which usually consist of arrack and live animals, as fowls, sheep, buffaloes, etc., (and until very lately, there is no doubt human beings) are simply placed in front of the idol upon the ground. In their food they are wholly indiscriminate, and cook in old earthen vessels which they prefer to new ones, and which they obtain from the villagers of the open country when they bring the

produce of their jungles, as turmeric, chillis, tobacco, oil-seeds, *kāndol* (a large variety of pulse) and edible roots, of which there are several kinds resembling the yam and very palatable, to exchange for salt, cloths, etc."

The practice of human sacrifice referred to in this account has long since ceased. Assessments have now been imposed at nominal rates on the *ghūning* areas (*padās*); these assessments were recently revised and enhanced without opposition and the hill Khonds are slowly but surely advancing and falling more into line with the more civilized races. The Khonds claim the right of placing the Chief on his *gadi* and until this has been done the Chief is not formally recognised by them: this custom is similar to that in vogue amongst the Bhuiyās of Keonjhar and Bonai States. Lieutenant Elliot in his report thus describes the ceremony:—

"The ceremony observed on the installation of a new Rājā is curious and appears worthy of mention. There is a place called Jugsāipātnā about 24 miles east of Junāgarh, where it is said a large village formerly stood (probably at one time the principal town of the dependency) but now covered with jungle. Near this, lives a Khond family the eldest member of which is called the *pātmānjhi*; when the Rājā dies, his funeral rites are performed and his corpse disposed of by the orders of his successor who does not take part in the ceremony: after the due completion of these offices, the zamindārs and principal persons in the dependency assemble at Jugsāipātnā for the purpose of installing the young Rājā, which ceremony is conducted in the following manner. The *pātmānjhi* or Khond above mentioned having seated himself on a large rock at Jugsāipātnā, dressed in rich cloths given him for the occasion, a rich cloth is thrown over his lap on which the young Rājā sits while his turban is tied by the *Bāghe Pātar* or *Diwān*, all the zamindārs and principal persons present holding the turban cloth. The zamindārs and others then present their *nazars* (gifts) in token of obedience to their ruler. The origin of the custom of celebrating the ceremony in the lap of a Khond is attributed to a covenant said to have been entered into between some former Rājā and the Khonds of the country, but unfortunately the legend has been lost; it does not appear that this particular Khond exercises any authority over his tribe." The description above given represents traditional custom, but omits to notice an important feature, namely, that the Chief must marry a Khond girl. This marriage ceremony is performed by presenting a girl to the Chief who immediately returns her to her parents and the tribe

by the Khond system of divorce, whereby a fine is paid by the husband to the tribe for divorcing his wife.

The following description of the other castes found in Kalahandi is taken from the same report.

The Bhuliās and Kostās are both weavers, the former of ^{Bhuliās} cotton and the latter of *kosā* or tusser silk. Their language ^{and} is Oriyā, but they do not intermarry. The Bhuliās are said to have emigrated from the Dhamtari and Dhamdā in Chhattisgarh. ^{Kostās.}

The caste of Mālis or gardeners is here divided into two, both Mālis. distinct, their members not intermarrying with each other, the one called Pandrās earn their livelihood by the sale of *churā* or parched rice, and the other called Koslās cultivate vegetable gardens. The Dosis or astrologers are few and illiterate, ^{Dosis.} but satisfy the superstitions of an ignorant and credulous population. They wear Brahmanical threads, though not Brāhmans, and speak Oriyā. Their mode of proceeding in practising their vocation is simple. When any person comes to consult him, the astrologer takes a small quantity of rice in his hand and having counted out the grain in parcels of eight or any smaller number, the remaining grains under that number are referred to the pages of a book, counted from the end according to the number of the seeds, the words written on the page being the answer to the question proposed. On examination of the book, written in Oriyā on palm leaf, of one of these functionaries, the very convenient arrangement was found adopted, of having a favourable and an adverse sentiment on each page, which are used at discretion or as prompted by the liberality or otherwise of the applicant. The Bāngtis are only found in Junāgarh and ^{Bāngtis.} their employment is confined to catching fish, though they also cultivate. The Kandrās are basket-makers working in bamboo, ^{Kandrās.} which is split and woven into mats and baskets. The Kaltuyās ^{Kaltuyās} are a race of cultivators nearly allied to Mālis but of a distinct caste. They cultivate generally, but their special province is the cultivation of the sugarcane and preparation of sugar. The Dorās are cultivators, serving also as soldiers and their language ^{Dorās.} is Telugu, differing in this respect from the common language of the country and indicating their origin as from the south-east. The Bankās are soldiers, or *patiks*, but use the Oriyā language. ^{Bankās.} The Sauriās are an ignorant, rude, uncivilized race, in progress ^{Sauriās.} much on a level with the Khonds. They are cultivators and speak Oriyā, having the privilege, as before stated, of wearing the Brahmanical thread. The Kamārs are basket-makers and ^{Kamārs.} *chikāris* or hunters: their number is small. The Sāmpuās are ^{Sāmpuās.} mendicants who travel about the country exhibiting snakes as

their name implies. They speak Oriyā and are few in number.

Doms. Doms are found throughout the length and breadth of the dependency, their numbers being considerable. Their language is a corruption of Oriyā and they weave cloths in addition to other employments of a meaner denomination connected with the village. Their duties are the same and the race appears to be identical with the Doms of Hindustān; they correspond in every particular to the *dhers* or out-castes of the village, though not aborigines. The Bhois or bearers found here speak Telugu; they are few in number and confined to Junāgarh.

PUBLIC HEALTH. The country is very malarious and unhealthy to new comers: permanent inhabitants of the State however suffer only to an ordinary degree from fever and bowel complaints: from time to time there are small cholera epidemics, but small-pox visitations owing to the universal and effectual vaccination of the people are very rare. There are five dispensaries in the State each provided with accommodation for indoor patients: these dispensaries are situated at Bhawānīpātnā, Junāgarh, and at the headquarters of the Rāmpur-Thuāmūl, Kāshipur, and Mahulpātnā zamīndāris: they are in charge of Civil Hospital Assistants and the Medical Department of the State is under a qualified Medical Officer: at the headquarters there is a separate female dispensary with a lady doctor in charge: the dispensary at Mahulpātnā has only just been opened. In 1907-08 the number of patients treated was 66,277. Vaccination is free and is very thoroughly carried out and at the present time there is little or no opposition to vaccination, though it is not popular: in 1907-08 there were 15,799 cases of primary vaccination and 12,525 of revaccination. The vaccination operations are supervised by two Vaccination Inspectors under the control of the Medical Officer.

AGRICULTURE. In the open area of the State there are many large and prosperous villages with highly cultivated lands. In the hill area cultivation is almost confined to the burning of the hill sides by the Khonds, except at the headquarters of the hill zamīndāris where rice and wheat are cultivated alternately. The valleys of the hill country are intersected with perennial streams issuing from the plateau land just above and fine crops of wheat are raised by means of natural irrigation by the zamīndārs and in those villages where the members of the zamīndārs' family happen to reside. The Khonds however confine themselves in these parts to growing *māndiā* and turmeric on the hill sides where they have cleared and burnt the forest. The best cultivators in the plains are the expert Kaltuyā cultivators and the small tribe

of Bhadrās. The regular cultivating classes make very large profits annually by the sale of produce to merchants who flock to this State in large numbers to export rice, *rāshi* (sesamum) and other cereals, and very large sums of money pass through the post office on this account. In the southern portions of the State a variety of spring rice is harvested in April. A vast change has come over the State during the last fifty years: the population has increased from 80,000 to 350,000 and the soil has come under the plough and the open country is now highly cultivated and well irrigated with fine tanks and embankments. Wheat is grown on the highlands of the hill zamindāris: special efforts of late years have been made to extend the cultivation of this crop and water mills have been obtained to enable the cultivators to grind the wheat locally. The State has never suffered from any general or serious failure of the crops, and even in 1900 when all the neighbouring country was severely affected, Kālāhandi knew only a slight scarcity. Nothing can illustrate better the change which has taken place than the following quotation from Lieutenant C. Elliot's report of 1856:—

"The productions of the Karond dependency, though various, are none of them of a very superior quality, or in such quantities as to admit of exportation, the greater part of them being consumed within the limits of the State. They may be thus enumerated—Rice, *kutki*, *māndiā*, *kodo*, *gulji*, *mūga*, *urid*, *kandol*, *kukhi*, *sarso* (mustard), *tīl* (sesamum), *erāndi*, sugarcane, cotton, and tobacco. Wheat and several kinds of pulse, common in other parts, are not cultivated here, though the soil is admirably adapted for them, and gram is produced to a very limited extent. There appears to be no obstacle to their introduction, further than that they do not form articles of consumption by the inhabitants."

The lands are classified as follows:—(1) *Bāhāl*, 1st-class lands; (2) *Bernā*, 2nd-class lands; (3) *Māl* or *bedā*, 3rd-class lands; (4) *Bhatā* or *āt*, uplands. There are also *barchhā* or sugarcane plots and the homestead land or *bāri*.

The local measure is the *sukā*, which is not fixed, but means the area sown by two or three *putis* (4 or 6 maunds) of seed. The whole village area is estimated to contain so many *sukās*; 4 *sukās* = 1 *khuri* or the area sown by 8 to 12 *putis* (16 to 24 maunds) of seed. The villagers also speak of the *puti paran*, 20 *māns* (2 maunds) of seed grain as the amount sown in a *puti paran*.

The average rates of assessment per acre for 1st, 2nd and 3rd class rice lands are—Re. 1-4, Re. 1 and Re. 0-10, respectively, and the average rate of assessment per acre for *āt* or uplands

Land
measures.

RENTS,
WAGES
AND
PRICES.

is 2 annas. In the hill tracts the Khonds pay a mere nominal sum for their *jhūming* areas (*padās*). Labour is almost entirely paid for in kind and averages about 2 annas a day for a man and 1 anna 6 pies for a woman. There are three classes of field labourer in this State, viz., (1) *Bāhābandā* (2) *Barshikiā*, (3) *Bhutiār*. The first class take an advance of money from their employer and do not leave his service until the amount is paid; they receive one *puti* (2 maunds) of unhusked rice per mensem, and on the occasion of the Paush Pūrnimā a gift of 4 *putis* (8 maunds) of *dhān* (unhusked rice) and three pieces of cloth. *Barshikiās* are labourers engaged in the month of Māgh (January-February) for one year; the usual rate is Rs. 4 per annum and one *puti* (2 maunds) of *dhān* (unhusked rice) per mensem, and at the close of the year four *putis* (8 maunds) of *dhān* (unhusked rice). The last class are merely day-labourers who receive two *māns* (8 seers) of unhusked rice daily.

Skilled labour receives comparatively high wages, as it is all imported: mason, 8 to 12 annas per diem; carpenter, 6 to 12 annas per diem; blacksmith, 6 to 12 annas per diem; brick-layer, 5 to 6 annas per diem; brick-moulder, 4 to 6 annas per diem; sawyer, 6 annas per diem; *gharāmī* (thatcher) 5 annas per diem; tile-moulder, 6 annas per diem; bamboo basket and mat maker, 3 annas per diem; painter, 6 annas per diem; tailor, 14 annas per diem. Rice and food grains are cheap, and when the price of common rice rises to 13 seers per rupee, prices are held to be high. During the three years, during which period there has been an exceptionally brisk export trade, from 1905 to 1907, the average price of rice, *mūga*, wheat, sesamum seed, mustard seed, *urid*, gram, *kodo*, *arhar*, *māndiā* and salt was $17\frac{5}{16}$ seers, $13\frac{5}{16}$ seers, $11\frac{5}{16}$ seers, $23\frac{5}{16}$ seers, $17\frac{5}{16}$ seers, $15\frac{5}{16}$ seers, $15\frac{5}{16}$ seers, $29\frac{5}{16}$ seers, 16 seers, $22\frac{1}{16}$ seers, and 12 seers, respectively.

The scale of measure in use is—

2 <i>Gidhās</i>	= 1	<i>Solā</i> .
2 <i>Solās</i>	= 1	<i>Adā</i> .
4 <i>Adās</i>	= 1	<i>Mān</i> .
20 <i>Māns</i>	= 1	<i>Puti</i> .
4 <i>Putis</i>	= 1	<i>Pastamā</i> .
2 <i>Pastamās</i>	= 1	<i>Purug</i> .

The *gidhā* is equal to 4 chittacks, one *solā* is equal to half a seer, and an *adā* to a seer of 80 *tolahs*.

OCCUPA-
TIONS
MANUFAC-
TURES
AND
TRADE.

The occupation of the people of this State is almost entirely agricultural, 76·6 per cent. of the total population living on agriculture; 16·9 per cent. earn their livelihood by industry;

0·94 per cent. accept personal and domestic services; 0·79 per cent. accept State and village service; 0·32 per cent. follow professions and 0·25 per cent. live on commerce. The only manufactures are those of the ordinary village requirements—weaving, plough-making, blacksmith's works and the construction of solid wheeled carts or *sagurs*. Brass utensils are imported: most of the import trade comes into the State from Pārbatipur in Madras and consists chiefly of salt, tobacco, spices, superior cloth, saltpetre, kerosene oil, wheat and brass utensils. There is, as already stated, a very heavy export trade in grain from the State: the principal exported articles at present are rice, pulses, oil-seeds, cotton, gram, hides, lac and other forest produce, and it is expected that the advent of the railway will give a large impetus to trade and render the exploitation of the forests possible. There are large trading centres at Junāgarh about 16 miles south of the headquarters and at Bhawānīpātnā: at the latter place there is a considerable settlement of traders, who have built masonry houses and shops and carry on a brisk trade in the sale of cloth and purchase of grain.

The State is very well provided with good roads. The Rairpur main road runs across the State and is bridged over the smaller streams. There is a good surface road from Bhawānīpātnā to the borders of the State on the Tel river: the length of the road is 34 miles with two rest-houses at Kasurparā and Utkelā: this road continues through the Patnā and Sonpur States to Sambalpur: another good surface road runs due south from Bhawānīpātnā to Ampāni and Jaipātnā in the Mahulpātnā zamindāri *viā* Junāgarh with rest-houses at Junāgarh Chārbāhāl, Ampāni and Jaipātnā, the headquarters of the Mahulpātnā zamindāri: about 30 miles from Bhawānīpātnā this road bifurcates one branch going to Jaipātnā and the other to Ampāni: a good gravelled road has been constructed at considerable expense over the difficult Ampāni *ghāti* and carts can now ply between Naurangpur in Jaipur and Kalāhandi. From Bhawānīpātnā there is a good road with wooden bridges running north to Depur about 13 miles in length. There are also good village roads: the hill tracts are provided with fair roads. There is an inspection bungalow at Bhawānīpātnā. The railway runs as far as Pārbatipur, 46 miles from the border of the Kāshipur zamindāri. The public works of the State are in charge of the Agency Executive Engineer. There is a sub-post office at Bhawānīpātnā in direct communication with Sambalpur, and there are letter-boxes at the headquarters of all the zamindāris and in the important villages in the interior. The mail to Madras runs *viā* Junāgarh, Koksarā

MEANS OF
COMMUNI-
CATION.

and Ampāni and the mail to Raipur in the Central Provinces runs *via* Khariār.

LAND
REVENUE
ADMINIS-
TRATION.

The State is divided into two areas, the *khalsā* area (1,415 square miles) and *dangarlā* which belongs partly to the *khalsā* (238 square miles) and the rest (2,092 square miles) of it to the hill zamindāris and the plains areas belonging to the zamindāris at the foot of the hills of the *dangarlā* tract: in the former the State is the landlord and collects the rent through the agency of village rent-collectors known as *gaontīās*. In the zamindāris the zamindārs are the landlords and pay to the State a *takoli*, which is liable to revision from time to time. The land revenue collection of the State in 1907-08, including the zamindāri *takolis*, was Rs. 99,385. The land revenue is readily collected and the assessment is light. The principal revenue officers of the State are a *Tahsildār* and *Naib-Tahsildār*: there is a permanent Settlement Department in charge of a Superintendent of Land Records with a regular staff of *kānungos* (Revenue Inspectors) and *patwāris*: the system of settlement in the plains area is similar to that of the Central Provinces and the records are maintained and annually revised. The last settlement was concluded in 1904. This was a regular settlement: in the *dangarlā* area of the *khalsā*, which contains 271 villages, a lump assesment was made. In the regularly settled area the assessments were based on the soil factor and soil unit systems.

The settlement expires in 1911. Settlements have been made by the State on behalf of the zamindārs in all the zamindāris. The villages are leased out to *gaontīās* (farmers) for the period of the settlement; *pattās* have been given to all *gaontīās* setting forth in detail the payments due from the village and reserving lands for the village servants and personal residence by the *gaontīās* in their villages is insisted upon. There are no tenure-holders such as the *Umrās* found in the Patna State: these intermediate tenure-holders disappeared many years ago and there are now only zamindārs or *khorpeshdārs* and *gaontīās*; the rights of the latter are regulated by rules under which many of the *gaontīās* have been given protected status and every encouragement is given them to expend time and labour in improving the villages and earning the protected status and loans are given for land improvement purposes. There is a large body of *paiks* (State militia) in the State. 446 in number, each of whom enjoys rent-free 10 *putis* of land as service-tenures; besides there are the usual *māfi* (rent-free) grants, *brahmottar*, *debottar* and maintenance grants: these *māfi* (rent-free) grants are usually assessed to a small quit-rent (*tanki*) at each

settlement. Rents are taken entirely in cash. The zamindāris are situated in the hill tracts, where the cultivation may be said to be almost entirely *jhūming*; there has been no regular settlement of such lands and *patwāris* are not needed. *Nazarāna* (bonus) is taken on leasing out a village to a new *gaontia*. The *gaontia* taking a village for the first time has to pay this *nazarāna*, but when it is renewed with him from time to time he pays nothing.

GENERAL
ADMINIS-
TRATION.

Powers.

Finances.

Forests.

The relations between the State and the British Government are regulated by the *sanad* of 1867, which was revised in 1905 when the State was transferred to the Orissa Division. The Chief possesses full powers in criminal matters, but capital sentences have to be submitted to the Commissioner of the Orissa Division for confirmation. The State is now under administration of Government and its affairs are managed by the Political Agent. There is a Superintendent and an Assistant Superintendent, assisted by a staff of revenue officers as mentioned before: the Superintendent exercises the powers of the Chief, except that sentences passed by him exceeding seven years are required to be submitted to the Political Agent for confirmation: the Assistant Superintendent exercises the powers of a first class Magistrate. There are good and commodious offices at headquarters and the various branches of the administration are in charge of qualified and capable officers. In 1907-08 the total income of the State was Rs. 2,32,868. The State pays an annual tribute of Rs. 16,000 to the British Government: the tribute is liable to revision.

There are valuable forests in the State especially in the Rāmpur-Madanpur, Lānjigarh, and Karāpāt zamindāris and in parts of the *khālsa*. In the plains area the State reserve forests have been separated at the time of settlement from the village forests, but were not demarcated: the work of demarcation is now in progress and an officer from the State, sent to the Singhbhūm Division for training, is in charge of the work. Successful efforts have been made to persuade the Khonds to confine their *jhūming* operations to their old and recognised *padās* and to leave the top third of all hills unfelled to secure a seasonable rainfall: this the Khonds have at last agreed to and the work of demarcation of reserved forests in the areas thus exempted is being rapidly pushed on in the hill tracts of the zamindāris. Cutting in the forests goes on under the license system and regular rates are in force. In the *khālsa* area, the tract under direct administration of the State, the agricultural classes pay a commutation fee (*nistār-putti*) of 3 annas per plough, which

allows them to cut for agricultural and domestic needs all trees which are not included in the list of reserved species: they are however allowed to cut *sāl* (*Shorea robusta*) sufficient for their ploughs and agricultural requirements. Grazing fees are levied from outsiders who send in cattle in considerable number to graze in the hot season. No charge is made from residents of the State, unless the cattle are taken into the State forests. The total receipts of the State under this head amounted to Rs. 27,260 in 1907-08.

Excise.

The State obtains its supply of opium from the Sambalpur Treasury on the same conditions as the other States transferred from the Central Provinces and *gānja* is obtained from Nimār: the opium and *gānja* shops belong entirely to the State, but in the case of liquor shops the zamīndārs are allowed to make their own excise arrangements. The Khonds are large drinkers and the village still is a regular institution: of recent years endeavours have been made to reduce the number of liquor shops throughout the State and a very considerable reduction has been made: the Khonds tap their sago palms (*salpi*) free: the headman of each Khond village pays a small sum for the village still: the arrangement is an amicable one with the headman, who divides up the amount amongst the villagers who use the still. The excise receipts of the State amounted to Rs. 28,538 in 1907-08.

Civil
justice.

Crime.

The total number of civil suits for disposal in 1907-08 was 493, of which 85 per cent. were for sums under Rs. 50 in value. Crime is heavy in this State and being on the borders is the resort of many refugees, especially in the wild tracts of the Eastern Ghāts: severe outbreaks of dacoity are not uncommon and a strong and efficient police force has to be maintained. The Khonds and Doms of this tract are always ready to join in with any adventurer on a plan of dacoity and look upon it as a kind of sport not unlike their hunting parties: the average number of all kinds of cases is generally about 900 per annum. The police are in charge of a British Inspector of Police: the civil police consists of one Inspector, two Sub-Inspectors, 14 Chief Constables, 51 Head-Constables and 268 constables, with a civil reserve of one Chief Constable, 3 Head-Constables and 29 men. From time to time it has been necessary to locate special police on the borders: of the force 68 men are drilled and trained in the use of arms: the force is well paid and is fairly efficient. The zamīndārs formerly maintained their own police, but this has, as elsewhere, been abolished: the police force is entirely appointed and controlled by the State. In former days the *pāiks* rendered both military and civil services acting

Police.

as a crude police force : the *paiks* still number 446 and are still organised under regular officers, viz., *senādhyaksha* (Commander-in-Chief) 1, *sardārs* (equivalent to captains) 4, *naiks* (equivalent to *sūbaldārs*) 30, *naliā* sepoy (armed with antiquated muzzle-loading country guns) 334, drummers 25, *gauras* or luggage carriers 52, total 446. The distribution of the above force according to caste is as follows:—Brāhmans 3, Rājputs 2, Paiks 150, Dhakud Paiks 21, Bankā Paiks 164, Karan 17, Bairāgi 1, Teli 1, Mālis 2, Bhandāri 1, Gauras 11, Gonds 3, Moslems 2. The Commander-in-Chief is called *Senādhyaksha*. He gets *salāmi* or *nazar* on the day of the *Dasharā* festival at 8 annas from each *sardār* and *naik*, and at 4 annas from each *naliā* sepoy. In lieu of the services rendered, 29 villages have been assigned free of revenue to the force. There is a fine masonry jail at headquarters well managed and well appointed: there is accommodation for over 300 prisoners and the jail is worked on the model of jails in British India. In the year 1907-08 the average daily number of prisoners in the jail was 353. The Public Works of the State, *khāls* and zamindāris, are supervised by the Agency Executive Engineer, Sambalpur, the Public Works Department being under a State Overseer. The total expenditure on this account in 1907-08 was Rs. 60,240.

Public
Works
Depart-
ment.

Education is in charge of a State Deputy Inspector of Schools and the officers of the State regularly inspect and visit the schools. The villagers themselves construct and repair the schools in the interior. In 1907-08 there were 58 schools in the State, including 10 private institutions: these consist of a Middle English school at the headquarters, 1 Upper Primary boys' school, 49 Lower Primary schools including a girls' school and a separate school for low caste children and 6 elementary schools (*pāthsālas*): the number of pupils on the rolls was 4,860, of whom 393 were girls; the State expends about Rs. 10,000 a year on education: there is a good hostel attached to the Middle English school. The State enjoys the services of the Agency Inspector of Schools.

EDUCA-
TION.

CHAPTER XII.

KEONJHAR STATE.

PHYSICAL
ASPECTS.

THE State of Keonjhar lies between $21^{\circ} 1'$ and $22^{\circ} 10' N.$, and $85^{\circ} 11'$ and $86^{\circ} 22' E.$; it is the third largest of the Orissa States, having an area of 3,096 square miles. It is bounded on the north by Singhbhūm district; on the east by Mayūrbhanj State and Balasore district; on the south by Cuttack district and Dhenkānāl State; and on the west by Dhenkānāl, Pāl Laharā and Bonai States. Keonjhar is divided into two widely dissimilar tracts, Lower Keonjhar being a region of valleys and low lands, while Upper Keonjhar consists of mountainous high lands. The mountain summits appear from the low lands as sharp peaks with narrow ridges, but in reality there are extensive tablelands on their summits fit both for pasture and for tillage.

Wild ranges of lofty hills and dense jungle form the boundary between Keonjhar and the neighbouring States of Dhenkānāl, Pāl Laharā and Bonai. This range is the watershed of the rivers Baitarani on the north, and Brāhmani on the south. From the eastern side of this range a large plateau extends to Mayūrbhanj and Singhbhūm on the one hand and to the borders of Lower Keonjhar on the other, varying in height from 800 feet to 1,500 feet. With the exception of isolated hills and undulating tracts this vast plateau is generally open, comprising nine *parganas* or *dandpāts* (fiscal divisions) and occupied by large and influential villages and numerous hamlets; it is well watered by streams which in the rains are raging torrents, hurrying to discharge their waters into the Baitarani. The source of the Baitarani is at Gonāsikā, where a temple has been built: in the early part of its course it flows as a hill stream due north till it reaches the Singhbhūm border where it abruptly turns to the south, forming the boundary between this State and Mayūrbhanj State for a certain distance and then entering into Keonjhar borders increases rapidly in width and flows out into the Cuttack district passing to the north of Jāipur town. The range of hills in which the Baitarani rises, develops on the south-east into lofty peaks and wide ridges till it strikes the Sukindā border, a zamindari in the Cuttack district, when turning north it forms

a belt across the State to the Baitarani, negotiable only by a few well-known passes.

Below this belt and east of it is Lower Keonjhar consisting of the Anandpur subdivision called Athgarh. For the first 10 miles this tract emerges in a gentle slope from the belt of hills, and then spreads out into an open plain towards the Cuttack district, flanked by two long ranges of hills to the Sukindā and Mayūrbhanj borders. This tract differs little from the neighbouring districts of British India, containing little jungle, but dotted with a few low isolated hills; it is well cultivated and thickly populated.

The watershed which runs from the north to south in the shape of a crescent is the home of primitive tribes, chief among them being the Bhuiya and Juāng. On the west of this range there is one *pargana* and the zamindāri of Kalīshatta which unlike the plateau on the other side is of no particular elevation. Though the valleys consist of rich alluvial soil, the uplands consist mainly of loose stones and boulders, intersected here and there by hill streams which eventually discharge their waters into the Brāhmanī.

The highest and best known peaks are Gandamardan (3,477 feet), six miles from the headquarters with a wide ridge on the top. Mānkarnāchā on the Bonai border (3,639 feet) with a plateau in its neighbourhood and the Gonāsikā peak (3,219 feet), Thākūrānī (3,003 feet), Tomāk (2,577 feet) and Bolat (1,818 feet).

The average rainfall for the six years—from 1902-03 to HISTORY 1907-08 was 53·74 inches. The climate is exceedingly malarious. The headquarters of the State are at Keonjhargarh.

The early history of Keonjhar is fragmentary. If tradition and the papers in the possession of the State can be trusted, Upper Keonjhar and Mayūrbhanj formed part of a State called Hariharpur. Keonjhar became a separate State about 1128 A.D. From that date down to the present time, there have been 37 Chiefs.

In 1098 A.D., one Jai Singh, son of Mān Singh, a Kaachā Rajput of the solar race and a Chief of Jaipur in Rajputāna, came on a pilgrimage to Puri where he married the daughter of the then ruling Gajapati Chief of Puri, receiving as a dowry the territory of Hariharpur, which comprised modern Mayūrbhanj and Upper Keonjhar. Of this union two sons were born, the elder being called Adi Singh and the younger Jati Singh. Adi Singh early in life showed prowess in the field subduing a troublesome petty Chief called Mayūradhwaja, for which

service he received the title of "Bhanj" (*bhanjan* to break) from the Gajapati ruler, which surname has remained in the two families of Keonjhar and Mayūrbhanj. Their father divided his territory of Hariharpur among them before his death; the first forts erected by these two brothers were Adipur in Mayūrbhanj and Jatipur in Keonjhar, both on opposite banks of the Baitarani. Later the younger brother moved to a more central spot eventually settling at a place called Kendujhar which has been corrupted into Keonjhar. Kendujhar means the *kendu* (ebony) tree and *jharā* or *jhar* a spring. Keonjhar thus originally formed part of Mayūrbhanj, but about two hundred years ago the tribes of this part, finding great difficulty in going to Mayūrbhanj to lay their grievances before their Chief, separated and installed the brother of the Mayūrbhanj Rājā as their Chief. The Bhuiyā tradition is that they stole the boy Chief from Mayūrbhanj, but it was probably a case of necessity which brought the young Chief to the fastnesses of his State. There is no doubt that the Bhuiyās played an important part in the early history of this State as up to date a new Chief wins his way to the *gadi* through Bhuiyā ceremonials, being carried as a part of the ceremonies on the back of a Bhuiyā. There is nothing noteworthy in the history of the State till Rājā Gobind Bhanj, falling out with his father, joined the services of the Purī ruler and for his victory in the battle of Kānchi Kāveri (Kanjeveram, Madras Presidency) obtained as a reward on his accession to the *gadi* the zamindāri of Athgarh, better known as the Anandpur subdivision, which still forms a part of this State.

The next additions to the State were the purchase of villages Raipur and Jujhpadā, by Pratāp Balabhadra Bhanj in 1751 A.D. This tract is now known as Jujhpadā in the map. From that time this isolated portion remained a part of the State and was recognized by the East India Company as such when making a treaty with Rājā Janārdan Bhanj.

The connexion of Pāl Laharā with Keonjhar dates from the year 1794 A.D. when Janārdan Bhanj married Krishnapriyā, the daughter of Munipāl and granddaughter of the Dowager Rānī Annapūrnā of Pāl Laharā, receiving the then zamindāri of Pāl Laharā as a dowry. On the death of Krishnapriyā in 1825, the tenants of Pāl Laharā rose in rebellion and were subdued by her husband, but on presentation of a petition to Colonel Gilbert, Political Agent, the State was kept under attachment, and subsequently in 1830 it was decided that the tribute of Pāl Laharā should be paid through Keonjhar: from 1794 to 1826, the Rājā

of Keonjhar had full authority over Pāl Laharā. At the present time the tribute of Pāl Laharā is paid direct to Government. The original annual tribute fixed by the East India Company for the State in 1805 was Rs. 2,976-11-11, inclusive of the tribute of Pāl Laharā. In 1858 the British Government, in recognition of loyal services, which the present Chief's grandfather Gadādhār Bhanj rendered in the revolt of Chotā Nāgpur and Sambālpur, reduced the tribute by Rs. 1,000; and the tribute now paid is Rs. 1,710-1-3.

Of the 37 Chiefs who have held the *gadi*, the following Chiefs deserve recognition:—Jatī Bhanj, the founder; Rājā Gobind Bhanj, the warrior and victor of Kānchī Kāveri; Lakhmī Nārāyan Bhanj, the builder of the fine old temple of Balabhadraji at the head-quarters of the State; and Narsingh Nārāyan Bhanj, who consolidated his State and subdued his rebellious tenants. Partāb Balabhadra Bhanj increased his State by taking over some rebellious *tāluks* (tracts) from the Mughal rulers. Janārdan Bhanj, who signed the treaty with the East India Company, his title of Rājā being recognised by the British Government; his Bawārtā (chief officer of the State) made the first settlement. Prior to this, little or nothing is known of the administration of the State. The Chiefs conducted the administration in a patriarchal fashion. Gadādhār Bhanj was honoured with the title of Mahārājā and a reduction of Rs. 1,000 in his tribute for loyal services rendered during the Mutiny and his Bawārtā, Chandra Sikhar Dhal, also received the title of Rai Bahādur with a personal pension of Rs. 200 per mensem. This Chief died in 1861 without legitimate issue, and on Government nominating his natural son to the *gadi*, a dispute arose as to the succession culminating in an insurrection of the Bhuiyā and Juāng tribes, which was only suppressed by the aid of British troops. The hill tribes again rebelled in 1891, as a protest against the oppressions of the minister, and the aid of British troops had again to be invoked before the rising could be suppressed. The late Chief received the title of Mahārājā in 1877 and was the first to make an attempt to open roads, erect buildings and to work on a budget system: he constructed the imposing revetment at Deogaon on the river Kusāi, in honour of the deity and as a protection to the village. In his time a rebellion again occurred among the Bhuiyās which was quelled by the British Government and a regular police force brought into existence. He died in 1905. The emblem of the State is a pea-fowl.

The following account of the disputed succession of the late Chief, which is of considerable interest as affording a good

illustration of the peculiar relations which exist between the Bhuiyā and other aboriginal tribes of Keonjhar and the Rājās of the country, is taken from Sir W. Hunter's Statistical Account of the Orissa States.

On the 22nd March 1861, the Rājā of Keonjhar died at Tribeni, near Calcutta, leaving a widow who was childless, and two illegitimate sons by a *phulbihāi* concubine, who were named Dhanurjay and Chandra Sikhar. On the 3rd April the *Ducān* or minister of Keonjhar reported that Dhanurjay had been placed on the *gadi* with the consent of the Rānī. On the 9th April, the Rājā of Mayūrbhanj represented that a grandson of his, named Brindāban, had been adopted by the late Rājā of Keonjhar, and that he was going to Keonjhar to instal the boy. The Superintendent of the Tributary States directed that the Mayūrbhanj Rājā should take no action in the matter; but the Rājā sent his grandson to Keonjhar, where the latter was secretly installed by the Rānī and some of the principal leaders of the State. The story of the adoption of Brindāban subsequently proved to be altogether untrue. The Rānī, however, abandoned the cause of Dhanurjay, if she had ever countenanced it, and supported the claim of the so-called adopted son Brindāban. She asserted that Dhanurjay was not the son of a *phulbihāi* or respectable concubine, but only the son of a slave-girl. The respective claims of Dhanurjay, the illegitimate son, and Brindāban, the adopted son, were closely investigated by the Superintendent of the Tributary Mahāls in accordance with the established rule, under which all claims to succession in these States are decided, as laid down by Regulation XI of 1816. The Superintendent decided in favour of Dhanurjay. The party in favour of Brindāban then appealed to the High Court at Calcutta; but the decision of the Superintendent was upheld by the Court, and the case dismissed. Finally, they appealed to the Privy Council in England, but with the same result. Meantime the decision in favour of Dhanurjay was confirmed by the Bengal Government, and the Rānī was informed that Dhanurjay was recognised as Rājā of Keonjhar. An establishment out of the State funds was sanctioned for Dhanurjay, who was still a minor; and the management of the State was left to a *Tahsildār* and the *Ducān*. Dhanurjay pursued his studies during his minority at Cuttack, whilst the Rānī continued to reside at the family house at Keonjhar.

Thus matters stood till January 1867, when Mr. Ravenshaw, the Superintendent of the States, reported to the Bengal Government that Dhanurjay would attain his majority in the following September, when the State might be made over to his charge. In

September, the Superintendent reported that he had made over charge of the State to Dhanurjay at Cuttack and proposed proceeding with him to Keonjhar, in order to instal him formally upon the *gadi*. Meantime, the Rānī petitioned that the installation might be postponed until the appeal before the Privy Council should be finally settled, or that, if he should be put into possession, security might be taken from him. Meantime, the Superintendent reported that the refractory Keonjhar dependents, who had hitherto opposed the succession of Dhanurjay, had tendered their unqualified submission to the young Rājā at Cuttack, and promised to be loyal and obedient to him. He therefore considered that this reconciliation would render it unnecessary for him to accompany the young Rājā to Keonjhar; and that it would suffice to send his Assistant with him as far as Anandpur, where Dhanurjay wished to remain before going to the family house at Keonjhar, in order to ascertain if the Rānī would accept him as the successor to the Rāj. The Superintendent expected that the Rānī would acquiesce; and when the reconciliation had been effected, he proposed joining the Rājā at Anandpur, and marching with him to Keonjhar, and there summoning the hill tribes to give in their adherence to Dhanurjay. It was also expected that the reconciliation of the Rānī with Dhanurjay would probably lead to the withdrawal of the appeal to the Privy Council. Subsequently seven or eight hundred heads of villages and office holders arrived of their own accord at Cuttack, and escorted the Rājā to Anandpur, accompanied by the Superintendent's Assistant. The Superintendent retained one refractory *sardār* at Cuttack, and considered that there was only one other individual who was openly hostile to the installation of Dhanurjay, a *sardār* of the hill tribes named Ratnā Nāik, who was said to have declared in favour of Brindāban.

On the 1st November, it was evident that the Rānī was carrying on secret communications with the hill tribes. These people occupy a tract to the westward of Keonjhar, and mainly consist of two tribes, the Juāngs and the Bhuiyās. The latter are the more numerous, and moreover claimed a right to instal each Keonjhar Rājā separately after their own fashion. The principal leader of the Bhuiyās was Ratnā Nāik, already mentioned; and it appeared that, ever since the death of the late Rājā in 1861, this man had supported the Rānī in her efforts to set up Brindāban. The Rānī now threatened to leave Keonjhar if the young Rājā Dhanurjay came there; and it was expected that the Bhuiyās and Juāngs would raise a disturbance if the Rānī quitted the family house. The Superintendent, therefore, directed his Assistant to proceed

to Keonjhar and deliver a letter to the Rānī, and also to explain to the hill chiefs that the Rājā was desirous that the Rānī should reside in the family house, but that, if she was determined to leave, she would be properly escorted wherever she pleased to go. On arriving at Keonjhar, the Assistant found that the agents of the Rānī were fomenting disaffection. A large body of people, who were proceeding to Anandpur to tender fealty to the Rājā, were led away by one of the Rānī's servants into Mayūrbhanj. Meantime a large deputation of hill-men proceeded to Calcutta, and in December the Lieutenant-Governor granted an interview to a selected number who were chosen by themselves. The men said that they only wished to know what were the real orders of Government. In reply, they were told that Government intended to support Dhanurjay, unless the Privy Council decreed in favour of Brindāban. The deputation then declared that they would acknowledge Dhanurjay, and that they would make no disturbance; and they asked that the Rānī might receive her allowance through the Superintendent, and that the *Diwān* of the State might not be allowed to do them any ill turn. They were promised the first point, and assured the protection of Government if they only kept peaceable. Strict orders were then sent to the Superintendent to warn the Rājā and his minister (*Diwān*) to avoid giving any cause of complaint. The Superintendent, when he proceeded to Anandpur, found no traces of disaffection there. The Rājā was popular, and had been accepted by the village headmen; revenue collections were going on as usual, and all seemed fair. He heard, however, that there were large gatherings of hill-men in the neighbouring jungles, and that deputations were passing between them and the Rānī.

On the 5th December, the Superintendent arrived at Keonjhar with the Rājā, and reported that his journey had not been satisfactory. The people on the road were in alarm; no provisions had been supplied to his camp; and there were constant rumours of opposition. The headmen of the villages had gone off, either to the assemblages on the hills or with the deputation to Calcutta. On reaching Keonjhar he found the village nearly deserted, and the Rānī preparing for flight; and on remonstrating with the Rānī, she had removed into another set of rooms, which is equivalent in native ideas to beginning a journey. He obtained an interview with a party from the two hill tribes, the Bhuiyās and Juāngs, at which the Juāngs promised to accept Dhanurjay; but the general result of the meeting was that no definite answer could be given, until both tribes had held a conference together. Meantime the Superintendent found that the Rānī was perfectly

implacable and impracticable. All the connections of the late Rājā accepted Dhanurjay, but the Rānī utterly refused to recognise him; and her influence was so considerable, that Dhanurjay, who had previously begged that she would remain at the family house, was now willing that she should leave Keonjhar.

In December, however, Mr. Superintendent Ravenshaw formally installed Dhanurjay amidst the abuse of the Rānī and her women. The ceremony was attended by many of the Juāṅgs, but not by the Bhuiyās, and was quite distinct from that of recognition by the hill tribes. The Superintendent had twenty constables with him, and he sent for twenty more to remain at Keonjhar with the Rājā after he left. He reported, however, that the people of Keonjhar had no grievance, save the objection, fomented by the Rānī, to the succession of the son of a concubine; and yet such a succession was in accordance with the custom of the States, and had occurred several times before.

In the same month, viz., December 1867, the Superintendent proceeded on a journey through the hills, and for some days found that the people were warmly espousing the cause of the Rānī and expressing their opposition to Dhanurjay. After a short while, he found that there was a manifest change in public opinion. Colonel Dalton, Commissioner of the neighbouring Province of Chota Nāgpur, joined Mr. Ravenshaw; and the Chiefs who accompanied Colonel Dalton at once recognised Dhanurjay. An important section of the community, known as the Sāonts, also declared for Dhanurjay; the Juāṅgs followed, and ultimately the bulk of the Keonjhar tribes gave in their adhesion. The Bhuiyās, however, held out stoutly, being strongly under the influence of Ratnā Nāik, who was said to have been bound by an oath not to desert the cause of the Rānī. This opposition was of some importance, in consequence of the prescriptive right claimed by the Bhuiyās, of confirming the installation of a new Rājā by certain peculiar ceremonies. It was, however, expected that if the Rānī could be quietly removed from Keonjhar to Puri, the Bhuiyās would accept Dhanurjay.

On the 16th January 1868, the Rānī left Keonjhar, but halted seven miles off at the village of Basantpur, where she remained some days. Meantime the Bhuiyās assembled in the neighbourhood, and the Superintendent found that the jungle was full of Bhuiyās, armed with bows, arrows, and axes. Mr. Ravenshaw and his constables caught a hundred of them, and brought them into the presence of the Rānī, and asked her if she wished to bring all her so-called children into a similar

predicament. At length the Rānī formally released the Bhuiyās from their oath, and consented to invest Dhanurjay with the usual insignia of her acquiescence in his succession, and to withdraw from all further interference. The captured Bhuiyās were released, and despatched with conciliatory messages to their fellow-tribesmen of the hills; and eventually the whole tribe, excepting Ratnā Nāik, renounced further opposition. Ratnā Nāik succeeded in making his escape, but he had created so much terror that the Bhuiyās themselves aided in pursuing him. He, however, succeeded in making his escape, but his influence seemed to have passed away. The Rānī, at the earnest entreaties of the Bhuiyās, who addressed her as their mother, returned from Basantpur to Keonjhar, and took up her abode in the palace. On the 13th February 1868 she was present at the installation of Rājā Dhanurjay by the Bhuiyās, and on the next day she conferred on the Rājā a *shiroṇā*, or token of her acknowledgment of his succession.

On the 17th February 1868, the final ceremony of "first-offering," in token of submission, was performed by the Bhuiyās and Juāngs. The Rājā was seated on a low *gadi* of cushions in the outer courtyard, and received the people, who flocked in with music playing and garlands round their necks. Each Bhuiyā headman in succession kissed the foot of the Rājā, and then pressed it to his forehead and ears. Offerings of pumpkins, plantains, and grain were then presented, and salutations were exchanged. The Juāngs followed the Bhuiyās, and separately made offerings and addresses to the Rājā. Each headman was then presented with a tusser silk turban and a suit of clothes; goats and fowls were provided, and the people celebrated the occasion with a general feast.

The succession seemed to be now finally settled. The Rānī decided upon remaining three months at Keonjhar, in order to support Rājā Dhanurjay by her presence, and then to proceed to Purī. A *pañchāyat* or court of awards, consisting of her two brothers, the Assistant to the Superintendent, the Rājā, and his *Diwān*, fixed her allowance at Rs. 600 per mensem. She asked for Rs. 1,500, which was nearly one-third of the then revenue of the State. Ultimately she was allowed Rs. 550 in cash, and villages yielding Rs. 50 per mensem. By the end of February all the police force, excepting twenty constables, was removed, and for two months the public tranquillity remained undisturbed.

About the end of April the Bhuiyās suddenly broke into insurrection under Ratnā Nāik and Nandā Nāik. They plundered Keonjhar bazar, and carried off the Rājā's *Diwān* with

a hundred of his partizans. They also disarmed the twenty constables and dismounted the Rājā's guns. According to their statement, the *Diwān* had promised to place Brindāban upon the *gadi* within three months, if they would recognise Dhanurjay during the interval. It turned out, however, that they had a more substantial grievance; for the *Diwān* had found the partizans of Brindāban in power, and had turned them out to make room for his own relations. By this rising the whole country was disorganized, and all the wild clans joined in the insurrection. Dr. Hayes, the Deputy Commissioner of Singhbhūm, with a police force and body of Kols, immediately started for Keonjhar, which he reached on the 7th May, and found that the Rājā was regularly besieged by the wild tribes, who were armed with bows and arrows, axes, and swords. He at once released the Rājā from his position, by disarming the besiegers and turning them out of the fort. He then sent a written demand to the Bhuiyās for the surrender of their captives, but without effect; and on making a detour into the hill country, the inhabitants fled at his approach. Subsequently further steps were taken to put down the rising, rescue the captives, and apprehend the two ringleaders, Ratnā Naik and Nandā Naik.

Orders were issued by the Bengal Government for the immediate advance of troops and police to Keonjhar. Colonel Dalton, the Commissioner of Chotā Nāgpur, who was known to possess great personal influence over the Chiefs of his province, was ordered to proceed to Keonjhar and take charge of affairs on the spot; while Mr. Ravenshaw was directed to devote himself to the task of throwing in supplies from the Cuttack side, and opening up communications from Anandpur. Colonel Dalton was unable to reach Keonjhar till the end of June. Active hostilities, however, were commenced in the last week of May. A party of police advancing from Anandpur were attacked on the 27th May, and had to fight their way back with the loss of their baggage. Another party of police, however, managed to force a passage *via* Dhenkānāl; and large reinforcements from the Chotā Nāgpur side reached Dr. Hayes throughout both May and June. Dr. Hayes succeeded in securing the people of the plains from the raids of the hill-men, who looted the villages which would not join them; but though he repulsed every attack upon his posts, he was not strong enough to retaliate, and could only shut up insurrection in the hills until succour arrived.

At the end of June, Colonel Dalton reached Keonjhar with a strong force, and at once proceeded to carry the war into the enemy's fastnesses. These lay in a wild hilly tract, covered with

deadly jungle, which would have been pathless but for the water-courses, which were now filled by the heavy rains of June. It was here that the unfortunate *Diwān* and other adherents had been carried by the insurgents. Small flying columns were sent out from Keonjhar fort, and they succeeded in releasing many of the captives and burning the villages in which they had been confined. Several disaffected leaders now submitted to Colonel Dalton; and it appeared from them that the captured *Diwān* had been cruelly murdered by the hill-men soon after his capture. On the 10th July, the Bhuiyās made overtures of submission. Meantime Mr. Ravenshaw had completed his work on the Cuttack side, and reached Keonjhar just eight days after Colonel Dalton, and was associated with him in the management of affairs. Accordingly Colonel Dalton, in conjunction with Mr. Ravenshaw, insisted upon an unreserved surrender of the ringleaders and delivery of the captives, and would not agree to a suspension of hostilities for a single day.

About this time the neighbouring Rājās took active measures to support the British troops; and their acclimatized forces were of great assistance in beating up the inner fastnesses, and thus saving the health of our soldiers and police. The Rājā of Udaipur joined with a force of ten elephants, fifteen troopers (*sawārs*), and two hundred well-armed sepoy. The Rājās of Bonai, Pal Lahāra, Dhenkānāl, and Mayūrbhanj also furnished contingents. On the 1st August twenty-five Bhuiyā leaders submitted to the Bonai Rājā, and twenty-five Juāng leaders surrendered in like manner to the Rājā of Udaipur. On the 15th August Ratnā Nāik was captured, with his principal coadjutor, Nandā Nāik.

This ended the rebellion. The trials which followed dealt leniently with men who, after all, had only acted according to their immemorial custom. Out of the mass of prisoners taken red-handed in murderous revolt, only six, who were the ringleaders or directly concerned in the cold-blooded murder of the Rājā's *Diwān*, received sentence of death. About a hundred others suffered various terms of imprisonment.

THE
POPULATION.

It is probable that originally this State with the exception of the Anandpur subdivision was peopled only by aborigines; but with the advent of a Hindu Chief the Hindus of the plains gradually settled in the State. The population increased from 248,101 in 1891 to 285,758 in 1901, but is still very sparse, the density in the latter year being only 92 to the square mile. The inhabitants are contained in 1,938 villages, of which the most important are Keonjhar, the headquarters

of the State with a population of 4,532 and Anandpur, situated on the Baitarani river being the headquarters of the subdivision of that name. Averages:—Number of villages per square mile is '63 : number of persons in a village, 147 : number of houses per square mile, 18·4 : number of houses in a village, 29·5 : number of persons in a house, 5·00 : 7,348 persons or 2·6 per cent. of the total population are literate. Of the total population 246,585 are Hindus and 38,567 Animists, the most numerous castes being Pāns (31,000), Khandaits (29,000), Gauras (28,000), Hos (24,000), Bhuiyās (20,000), Kurmīs (17,000), Gonds (16,000), Bāthudis (13,000) and Khonds (12,000). Hindus—males, 123,803, females, 122,782 ; proportion of males in total Hindus, 50·2. Animists—males, 19,921, females, 18,646 ; proportion of males in total Animists, 51·7. Musalmāns—males, 342, females, 257, total, 599 ; proportion of males in total Musalmāns, 57·1. Christians—3. At present the aboriginal tribes are the Bhuiyā, the Bāthudi, Sāonti, Juāng, Kol, Kurmi, Santāl, Gond, Khandwāl, Khond, Savar and a small tribe of Pitās. The other castes consist of almost all the well known castes found in Orissa proper. The 1,938 villages may be classified as follows:—1,875 with less than five hundred inhabitants, 56 with from five hundred to one thousand inhabitants, 5 with from one to two thousand inhabitants, 2 with from two to five thousand inhabitants.

The Bhuiyā (20,000) is the second largest wild tribe in the State and the fourth largest in the Agency. The higher castes take water from them though they eat fowls and drink liquor and have no barber to shave them at death and birth ceremonies. They have peculiar customs at marriages. The village is governed under a patriarchal system: the village elders being looked upon as the first of equals. Their religion is practically one of blood. All their gods are devils who, if not appeased, will bring destruction ; the good spirits are left alone and the Bhuiyās while embracing a certain set of deities unmistakably aboriginal, have supplemented it with deities of mixed and doubtful origin with a few derived from the Hindus. Though this pantheon consists of native and imported gods, yet their priesthood is confined to their tribe and hereditary priesthood exists among them. The oath is on a tiger skin and a little earth from an ant-hill. Trial by ordeal is a favourite mode of decision ; the ordeals being very severe, either hot water or fire. Their festivals generally turn into orgies, coupled with coarse ribaldry among the women, especially maidens. Their rent is confined to a house and plough-tax, and

certain services. A detailed account of the Bhuiyās will be found in the general article on the States.

Juāngs.

The Juāngs are Sir W. W. Hunter's "Leaf Wearers of Orissa." They are more primitive than the Bhuiyās, with a dialect of their own though their numerals are in Oriyā, while the dialect is very limited in words, anything foreign being expressed in Oriyā. They have now taken to wearing cloths, though at certain religious ceremonies the priestess wears leaves, as this is considered the correct attire. They wear long brass ornaments in their nose and cover the neck and shoulders with beads. They are of a fair complexion, but their features are ugly and they are uncleanly in their habits. Their cultivation like the Bhuiyās is restricted to *jhūming* or burning the hill-side with perhaps a patch here and there of wet cultivation. They are considered a very low caste, but furnish the Rāj family with coolies when wanted on a long journey. Their rents consist of payment in kind and a few services.

Bāthudi
and
Sāonti.

Though the Bāthudis and Sāontis are aborigines there is nothing exceptional to note about their habits. They practise wet cultivation and are to be found all over the State, especially the central portion. There is very little crime among them. The Sāontis are considered a better caste than the Bāthudis and look to their chief, the Birajal Mahāpātra, for social and caste grievances. This Birajal has the unique privilege of riding in a *pālki* on State occasions and has quit-rent *jāgir* (service) lands assigned to him. The title is hereditary.

Kol and
Santāl.

The Kols and Santāls have migrated from Singhbhūm, Mayūr-bhanj and Chotā Nāgpur. The histories of these people are well known and need no comment here. The Kols who have been in the State for generations have greatly degenerated, and are much addicted to crime. There is a marked distinction between the new comer and the older settlers. The Santāl village is easily recognised by the gaily painted walls and the formation of their houses. A thrifty and agricultural class, they are seldom found involved in a criminal case.

Gond.

The Gond is an immigrant from the Central Provinces wearing the Brahmanical thread, but is considered a low caste, his touch defiles. Their caste chiefs are called Mahāpātras and Singhs.

Khandwāl.

The Khandwāl is a low caste Goalā, who eats and drinks fowls and liquor, but makes a good tenant. Their social customs are very elastic.

All the above aborigines, except the Kol, Santāl and Juāng, wear the Brahmanical thread in imitation of the higher castes, but it is meaningless.

The Kurmi is an immigrant of Chotā Nāgpur and its neigh- ^{Kurmi}bourhood. The first Kurmi settlement recorded was in 1848, but since then they have increased enormously. They are splendid jungle-clearers, spending money to irrigate and improve their lands: few of their villages being without an irrigation embankment. A Kurmi village can always be recognized by its thriftiness and the condition of its fields. They know how to turn every penny into account, and are prompt in payment of rent. They are, however, considered a low caste, drinking liquor and eating fowls. The women dress well and the vermilion mark on their foreheads is characteristic. They are litigious only when lands are encroached or entered upon; and they are rarely involved in criminal cases.

There are a good many classes of Goālās in the State, the ^{Goālā}Aunlāpatīā being a class which has many revolting customs. Intestate property is divided among the caste, the Chief receiving a share. Their female orphans and widows are considered the property of the caste. Most of the Goālās are well-to-do. The Deshuā class alone shoulder the *pālki*.

The climate of the State is malarious and very deadly to new- ^{PUBLIC}comers and even the inhabitants suffer greatly from malaria: ^{HEALTH.} outbreaks of cholera and small-pox are not uncommon. There are three dispensaries, one at the headquarters, one at Anandpur and one at Champuā: in 1907-08 the number of patients treated was 16,631 of whom 37 were indoor patients. Hitherto very little had been done for medical relief of the people: recently however a well qualified doctor with European qualifications has been placed in charge as Medical Officer of the State and there is also a lady doctor; the dispensaries, especially the indoor accommodation, are being greatly improved: similarly in former years little or nothing was done in the way of vaccination and the annual average for the years 1900-01 to 1906-07 was 6,888: in 1907-08 the number of vaccinations was, however, 11,781 of which 12 were secondary vaccinations: classes for training local vaccinators have been opened at the headquarters and the employment of local men as vaccinators has proved popular with the people and secondary vaccination will in the future progress: vaccination also has been made free and a special Civil Hospital Assistant placed in charge of the work, who also acts as a peripatetic doctor in the villages, where he also renders assistance in village sanitation.

The chief product of the State is the rice crop, both wet ^{AGRICUL-}and upland; winter crops of almost all the cereals grown in ^{TURE}Orissa are cultivated, the rich alluvial soil giving a very fair

outturn. Sugarcane is grown chiefly in Lower Keonjhar and it is here that pumpkins and vegetables are extensively grown. In Upper Keonjhar pumpkins, beans and brinjals are also grown to a large extent. The implements of agriculture are inferior and heavy. In Upper Keonjhar the rice grown is generally of a finer quality than that sown in the plains. It comes into ear earlier and unlike the custom of the plains it is threshed as soon as it is gathered. This gives the rice a better colour and fresher taste. Among the poorer people, certain grasses yielding grain are sown on deteriorated lands to supplement their food before the rice is cut. Indian corn in Upper Keonjhar is an extensive crop, gives a very good outturn and is recognised as one of the staple foods. Tobacco is grown chiefly for home consumption. The leaf is coarse and pungent. Cotton is generally sown in Kurmī and Chasā villages, but very little attention is paid to this remunerative crop. There is a State experimental farm and endeavours are being made to introduce new crops and improved varieties of seed.

NATURAL
CALAMI-
TIES.

The country suffers from drought upon an untimely cessation of the rains. In Upper Keonjhar, owing to the undulating character of the country and percolation a total loss of crops is scarcely possible, but in Lower Keonjhar this may be possible.

Floods do very little damage in Upper Keonjhar, but in Lower Keonjhar the Baitarani and its large distributaries occasionally overflow their banks and destroy the crops in the neighbourhood. There is no record of any serious flood.

RENTS,
WAGES
AND
PRICES.
Rents.

The present settlement has fixed rates of rent for each description and class of land; produce rents have been abolished, except in the case of certain temple lands and the Juāṅg *pīrs* and *bethi* (free labour) has been regulated; due provision having been made that the labourer will get his hire.

The principle on which *sārad* (winter rice) lands in Upper Keonjhar has been assessed is as follows:—The *dandpāts* (fiscal divisions) have been divided into three groups, the villages in each group into three classes, and the lands in each village also into three classes. Thus there are altogether 27 rates for *sārad* land varying from Re. 0-12-6 to Re. 1-11-3 per acre. Besides these, special rates two annas less than the above were adopted in two *dandpāts* and in certain villages of other *dandpāts* in consideration of the inferiority of their lands, coupled with the poverty of the tenants. In Lower Keonjhar the subdivision of groups and classes of land is still greater. The *dandpāts* are divided into four groups, the villages in each group into three classes and lands into four classes. Thus giving

a total of 48 rates varying from Re. 0-8-3 to Rs. 4-1-6 per acre.

Lands other than *sārad* are assessed at moderate rates:—Uplands from Re. 0-2-6 to Re. 0-6-2 and *pāl* or river side lands from Re. 0-9-10 to Re. 0-14-10 per acre respectively.

The other assessed classes of land are homestead lands, and *dāhi* (forest cleared and burnt). For sugarcane and betel groves in Lower Keonjhar special rates prevail. Betel groves are very limited and the rates were fixed with the consent of the tenants at Rs. 6-3 per acre. The table below shows the average rates for winter and upland rice lands:—

TRACTS.	AVERAGE <i>sārad</i> (WINTER RICE) RATES.				AVERAGE <i>gorā</i> (UPLAND) RATES.			
	1st class	2nd class.	3rd class.	4th class.	1st class.	2nd class.	3rd class.	4th class.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Upper Keonjhar	0 9 0	0 8 0	0 7 0	...	0 2 6	0 2 0	0 1 6	0 1 0
Lower Keonjhar	1 2 0	0 15 3	0 12 10	0 10 3	0 8 4	0 6 3	0 4 2	0 2 1

The local land measurements are 16 *biswās* equal one *gunth*, 25 *gunths* equal one *mān* and 20 *māns* equal one *bāti* in Lower Keonjhar; in Upper Keonjhar the same measurements are in force but here 20 *gunth's* equal one *mān*. In Upper Keonjhar a *mān* is equivalent to $\frac{1}{4}$ -ths of an acre and in Lower Keonjhar to half an acre.

Wages of unskilled labour vary from Re. 0-2-0 to Re. 0-3-0 per diem. The women's wages are Re. 0-1-9 to Re. 0-2-3 per diem. Skilled labour is at a premium and no fixed wage can be quoted as the majority of this kind of labour is imported and the wages vary with the demand, season and work. The skilled labour available in the State consisting of carpenters and blacksmiths and a few masons, earns about Re. 0-4-0 per diem. For the last five years the average price of food-grains per rupee was as follows:—Unhusked rice 43 seers and 3 chittacks. Rice 16 seers and 8 chittacks. *Birhi* 13 seers and 15 chittacks. *Mūga* 8 seers and 4 chittacks. *Arhar* 13 seers and 9 chittacks. *Kulthi* 18 seers and 5 chittacks. Wheat 7 seers and 8 chittacks. *Barquri* 14 seers and 1 chittack. Molasses 7 seers and 9 chittacks. *Māndiā* 15 seers and 4 chittacks. The advent of the Bengal-Nagpur Railway through the Cuttack district has caused a large rise in prices of late years and has enabled the agriculturists to dispose of surplus stocks and has

Wages
and
prices.

greatly enhanced the material prosperity of the people. Prices for sugar, salt, kerosene oil, spices, cloths and all such like imported goods are very high, in many instances double the price in the markets of the neighbouring districts of British India. It is hoped that with better communication this will soon be a matter of the past.

**OCCUPA-
TIONS,
MANUFAC-
TURES AND
TRADE.**

A small minority of the people are engaged in trade, while the mass find occupation in agriculture. Manufacture is limited to tusser cloths in Anandpur and a fine wire for the native guitar (*silār*) made at the headquarters, but this work is dying out as there is no demand. Coarse cotton cloths, agricultural implements, stone ware, bamboo baskets with lids, bellmetal, brass pots for drinking water (*koruā*), and heavy brass ornaments are also manufactured.

Trade consists of the export of rice, oil-seeds, lac, tusser cocoons, cloth, hides, *maluā*, horns, *sabai* grass, timber, fuel, honey and molasses. The hide and horns trade is in the hands of licensed Muhammadans from British India. Timber export is confined to a sleeper merchant and petty traders in the south of the State. The export trade is principally in the hands of petty outside *mahājans* (merchants), supplemented by a growing band of local people. The pack-bullocks carry salt and cotton goods for sale in the interior, and in return they take back harvest produce in the winter and dry months, when a brisk trade ensues. The Muhammadans of Chotā Nāgpur and others carry on trade by pack-ponies and deal in salt, cloth, oil, tinsel ornaments and beads, mirrors, cheap finery, tobacco, native drugs, match boxes, cotton yarn, spices, etc., etc. Mārvarī and other trading classes are finding their way in and have established shops at convenient centres and markets. The export of lac, rice and cereals is large. These are collected by traders at the various *hāts* (markets) and are now taken by carts to Cuttack and the neighbouring districts.

**MEANS OF
COMMUNI-
CATION.**

The State has no road available throughout its length for wheeled traffic: communication is at present defective, but roads and bridges are now under construction. Carts find their way however as far as the headquarters from the Singhbhūm border, but the rates are very high. A main road is now under construction from Champuā, the headquarters of the Nayāgarh subdivision on the Singhbhūm border to the Bengal-Nāgpur Railway at Vyās-sarovar in the south in the Cuttack district touching important villages *en route* and passing through the headquarters and Anandpur. There is also the old Midnapore-Sambalpur road, which has dwindled down to a track but still

can be traced along its whole length. There are two other tracks in Upper Keonjhar, one running through the plains of the eastern plateau and another running from the headquarters to Anandpur subdivision parallel to the main road. There is a second class road from Anandpur to the Bhadrakh border in the Balasore district. Bungalows are to be found furnished on the main road.

The imperial post now plies from Jaintigarh on the Singhbhūm border to Keonjhargarh and thence to Anandpur there connecting with the line to Bhadrakh in the Balasore district. There is no telegraphic communication.

The headman or *pradhān* of each village in Upper Keonjhar is responsible for the collection of rent. He realises the same in three *kists* as follows:—

LAND
REVENUE
ADMINIS-
TRATION.

Māgh (January to February)	... 10 annas.
Baisākh (April to May)	... 4 „
Bhādrab (August to September)	... 2 „

For this he receives as remuneration two *māns* (nearly one acre) of land per *bāti* nearly 10 acres, *i.e.*, 10 per cent. He is responsible for the payment of the village rent in due time and is liable in default to have the dues realised from himself. In Upper Keonjhar there is the system of *Tahsildārs* (rent collectors) with *Muharrirs* (clerks) under them, and peons. They collect the revenue from the headman in the *dandpāts* under them and pay it into the State treasuries. The commission paid to the *Tahsildārs* for collection work is 10 per cent. of the village rental plus the pay of the *tahsildāri* clerks and peons.

In Lower Keonjhar the *pradhāns* (village headmen) pay their rent direct to the treasury. The *pradhān* receives a percentage of Rs. 8 on the village rental for making these collections.

The Bhuiyā *pīr* settlement consists of a house and plough tax and rendering certain work at the residence of the Chief, also giving two he-goats to the deity at the headquarters. The Juāng *pīr* settlement consists of a payment in kind, certain duties in the residence of the Chief and one or two he-goats for certain religious ceremonies. The current land revenue demand is Rs. 2,51,102. Tenures consist of:—(1) *Khanjā* lands assigned as maintenance for members of the Rāj family. (2) *Debottar*, religious endowments. (3) *Lākhirāj*, or rent-free grants. (4) *Mīnhā*, an allowance of rent-free land in a tenant's holding for homestead at the rate of one *gunth* per *mān*, *i.e.*, 4 per cent. (5) Service tenures, such as grants to *paiks* (State militia), *chaukidārs* (village-watchmen), etc., in lieu

of cash payment. (6) *Tanki* or privileged rent-paying tenures. The zamindāri tenures are two in number :—Kāliahattā in Upper Keonjhar and Dhenkā in Lower Keonjhar. Both are ancient tenures dating back to a period long antecedent to British rule. Their history, if tradition be true, is that Kāliahattā came over from Dhenkānāl, and Dhenkā was first ceded to this State in 1194 *Amli* or 1784 A.D., on account of the zamindār's persistent default in payment of revenue. The settlement rents have been fixed for the cultivators and the zamindārs pay the State as noted below :—Kāliahattā 30 per cent., of the mufussil assets, and Dhenkā 40 per cent.

**GENERAL
ADMINIS-
TRATION.**

Powers.

The relations between the British Government and the Keonjhar State are regulated by the terms of the *sanad* of 1908. The State pays a tribute of Rs. 1,710-1-3 to the British Government. In criminal matters the Chief exercises the powers of a first class Magistrate, viz., imprisonment up to two years, fine up to one thousand rupees and whipping up to thirty stripes: certain classes of offences, such as heinous crimes, are excluded from the jurisdiction of the Chief. These excepted cases are committed to the Court of a British Officer for trial. The present Chief who succeeded to the *gadi* in 1905, resigned in 1907, and the administration of the State has been taken over by Government. A Superintendent has been placed in direct charge under the Political Agent. The State is divided for administrative purposes into three subdivisions, viz., Anandpur, Keonjhar proper, and Nayāgarh, with Subdivisional Officers in charge: a regular judiciary and executive staff has been organised and also all branches and departments necessary for proper and careful administration. Active measures are being taken to develop the State which is in an exceedingly backward condition. The income of the State in 1907-08 amounted to Rs. 3,79,130. There is a Forest Department with a trained Forester in charge: in 1907-08 the forest revenue yielded Rs. 28,227. The excise administration is modelled on lines similar to those in British India; the revenue from excise in 1907-08 was Rs. 9,464. The aboriginal tribes are allowed to brew rice beer for home consumption free and they indulge largely in this mild form of liquor with the result that the excise revenue is low. In 1907-08 the total number of civil suits was 1,282; the cases were mostly of a petty nature, below the value of Rs. 50. Crime is not heavy: in 1907-08 the number of cases reported to the police was 521. The police force has been recast and it consists of 1 Inspector, 1 Assistant Inspector, 7 Sub-Inspectors, 17 Head-Constables, 1 *Jamādār* and 153 constables under a European Superintendent of

Finances.

Forests.

Excise.

**Civil
justice.**

Crime.

Police.

Police. There are three jails in the State: the central jail at Jails. headquarters has accommodation for 50 prisoners, the two sub-jails at the subdivisional headquarters of Anandpur and Nayāgarh have each accommodation for 25 prisoners. The jails are, however, antiquated and new jails on modern lines are to be constructed. In 1907-08 the daily average jail population was 58.97. A Public Works Department has been organised with Public Works Department. a State Engineer in charge, being assisted by 1 State Supervisor, 3 Overseers and 2 Sub-overseers: in 1907-08 the State spent on account of public works Rs. 1,74,267.

To give an impetus to education two Government Sub-Inspectors have been assigned to the State and they are assisted by two State Inspecting Pandits. The educational work is supervised by the Agency Inspector of Schools under the Political Agent: since the administration of the State was taken over much has been done to improve education: the schools are being rapidly provided with suitable houses and equipped with furniture, and parents are being pressed to secure regular attendance of their children; five special schools have been opened amongst the Bhuiyās and four separate girls' schools started. In 1907-08 there were 164 schools in the State: there were two Middle English schools, 7 Upper Primary schools, 115 Lower Primary schools including 4 separate schools for girls, 1 Sanskrit school, 3 special schools and 36 *pāthshālās*: and the number of pupils was 2,951 including 162 girls. In 1907-08 the State received a grant of Rs. 1,075 from Government for primary education. In the same year the State spent Rs. 8,055 on education. EDUCATION.

CHAPTER XIII.

KHANDPARA STATE.

PHYSICAL
ASPECTS.

THE State of Khandparā lies between 20° 11' and 20° 25' N., and 85° 0' and 85° 22' E., with an area of 244 square miles. It is bounded on the north by the Mahānadi river, which separates it from Narsinghpur and Barāmbā States; on the east by the Cuttack and Puri districts; on the south by Puri district and Nayāgarh State; and on the west by Daspallā State.

The country along the Mahānadi is open and fertile; to the south and west are hill ranges, clad with fine *sāl* (*Shorea robusta*) and in the plains the country abounds with magnificent mango and banyan trees. The open country of the plains is healthy. The headquarters of the State are at Khandparā.

HISTORY.

It is alleged that Sūryamani Singh, the youngest son of a former Rājā of Rewah, coming from Rewah founded the State of Nayāgarh. The Rāj family from its alleged descent from the Rewah Rāj family claims to belong to the Baghel class of Kshattriyas. Rājā Raghunāth Singh of Nayāgarh had two sons, the elder, Harihar Singh, became Rājā of Nayāgarh, and the younger, Jadunāth Singh Mangrāj, retained possession of four *garhs* or forts as his share in Nayāgarh. The name of the State (Khandparā) implies that it is made up of pieces (*khandas*) originally consisting of the four villages received in maintenance. In 1599 A.D. Jadunāth Singh Mangrāj is said to have defeated the Chief then holding sway over the country from Agalpur to Harichandanpur in Khandparā and took possession of his territory. The successors of Mangrāj extended their dominions and strengthened the State of Khandparā which at one time extended on the east up to Bānki, on the west to Balarāmprasād in the Daspallā State, on the north to Kantilo, and on the south up to Jogiāpālī in Nayāgarh.

Rājā Jadunāth Singh Mangrāj, the founder of the Khandpara State, obtained the title of Mangrāj from the Mahārājā of Orissa. Another Rājā Banamālī Singh of Khandparā was a powerful Chief and assisted the Mahārājā of Orissa against the attacks of his enemies; he received as a reward the title of Bhāi Madarāj Bhramarabar Rai, which is employed by the Chiefs

to the present day. During the time of Rājā Nīlādri Singh Mardarāj Bhramarabar Rai, Raghuji Bhonslā, the Mahārājā of Nāgpur, presented the Rājā with a flag. When Orissa was conquered by the British, Rājā Narsingh Singh Mardarāj Bhramarabar Rai rendered assistance, and received an elephant and a cannon in recognition of his services. The emblem of the State is a tiger's head.

The population increased from 63,287 in 1891 to 69,450 in 1901. It is contained in 325 villages, of which the most important is Kantilo, a large mart on the Mahānadi. The density is 284 persons to the square mile. The population is classified as follows:—Hindus—males, 34,758, females, 34,671: total of Hindus 69,429 or 99·9 per cent. of the population of the State; proportion of males in total Hindus, 50·96 per cent. Musalmāns—males, 15, females, 6: total of Musalmāns 21 or 0·03 per cent. of the population. Christians—*nil*. The number of persons able to read and write is 1,391 or 2·0 per cent. of the total population. Population of all denominations—males, 34,773, females, 34,677; proportion of males in total population 50·06 per cent. Averages—villages per square mile, 1·33; persons per village, 213; houses per village, 31·6; houses per square mile, 46; persons per house, 6·1. Of the 325 villages in the State there are 302 with less than five hundred inhabitants; 17 with from five hundred to one thousand; 4 with from one to two thousand; 2 with from two to five thousand.

The people are prosperous, and carry on a considerable export trade in grain and forest produce with Cuttack.

There is a small charitable dispensary at headquarters with an indoor ward: the number of patients treated in 1907-08 was 2,891. The State is subject to frequent visitations of cholera usually imported by pilgrims passing through the State on their return from Puri. Fever and bowel complaints are responsible for but a small proportion of deaths: during the period from 1893 to 1902, the average ratio per thousand of births and deaths was returned at 30·00 and 33·50 respectively. Vaccination is backward, and in 1907-08 the number of primary vaccinations was only 879 and that of revaccination was 18.

The soil is very fertile, and the villages are prosperous, and the lands better cultivated than in the neighbouring States: the principal crop is rice. The total area of the State is 156,160 acres of which forests comprise 76,920 and 5,240 acres are not fit for cultivation: culturable waste amounts to 12,000 acres and fallow, to 25,000 acres. There are normally 30,000 acres under rice, 700 acres under sugarcane. *til* (sesamum) and

mustard 200 acres each, cotton 150 acres, and jute 35 acres: millet, maize, *māndiā* and tobacco are also grown in small quantities.

RENTS,
WAGES
AND
PRICES.

The average rate per *mān* (two-thirds of an acre) of first, second and third class rice lands is Re. 1-9, Re. 1-2-9 and Re. 0-12-6 respectively and of uplands, Re. 0-8-0. During the period from 1893 to 1902 wages have risen about 14 per cent. and the average daily wage during that period has been as follows:—superior mason, $7\frac{3}{4}$ annas, common mason, $4\frac{3}{4}$ annas; superior carpenter, 4 annas, common carpenter, 3 annas; cooly, 2 annas; superior blacksmith, 6 annas, common blacksmith, 4 annas. During the same period, the prices of food-grain have remained practically stationary: the average price of wheat, rice, gram and salt has been $10\frac{1}{8}$ seers, $19\frac{1}{4}$ seers, 10 seers, and 12 seers respectively.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

The principal occupation of the people is agriculture. A considerable trade is carried on at Kantilo, which is noted throughout the States of Orissa for its brass utensils: it is situated on the south bank of the Mahānadi and is a regular emporium for traders from Cuttack who bring salt, spices and tobacco for exchange for cotton, wheat, clarified butter and oil-seeds, which are brought down the river from Sambalpur. The State possesses no other manufactures beyond that carried on in brass utensils at Kantilo.

MEANS OF
COMMUNI-
CATION.

The principal route of communication is the Mahānadi: the Cuttack-Sonpur road, maintained by Government, passes throughout the State running parallel with the Mahānadi: there is one State road from the headquarters to Kantilo: communications in the interior are very defective. There is a sub-post office at Kantilo at a distance of 7 miles from the headquarters.

LAND
REVENUE
ADMINIS-
TRATION.

The land revenue administration is similar to that prevailing in the other States of the group formerly known as the Tributary Mahāls of Orissa, but in Khandparā the prohibition against transfer and mortgage of holdings is not so clearly defined. There has been no land settlement since 1849. The current land revenue demand in 1907-08 was Rs. 25,548.

GENERAL
ADMINIS-
TRATION.
FINANCES.

The relations between the State and the British Government are regulated by the *sanad* of 1894, which was revised in 1908. The Chief assisted by a *Durān*, administers the State. The administration is not developed. The estimated revenue amounted in 1907-08 to Rs. 49,795, and the State pays an annual tribute of Rs. 4,212 to the British Government. The latest returns show the forest revenue at Rs. 5,000: there is no regular forest

Forest.
Excise.

department. Excise yielded in 1907-08 Rs. 2,884. The number Civil of suits instituted during the year 1907-08 was 358. The justice. litigation was mostly of a petty nature, 45 per cent. of the suits being below the value of Rs. 50. The number of cases reported Crime. to the police in 1907-08 was 66: crime for the most part is petty. The police consists of one Sub-Inspector, 3 Head-Constables Police. and 38 constables. There is a small and incommodious jail. There Jail. is no regular Public Works Department. In 1907-08 the State Public Works Department. spent Rs. 1,102 on account of Public Works.

The State maintains one Middle Vernacular, 1 Upper Primary, 33 Lower Primary schools and a Sanskrit *tal*; besides there are EDUCATION. 4 private schools. The number of children attending in 1907-08 was 675. There is a separate school for girls. The State receives from Government an annual grant for education and enjoys free the services of a Government Sub-Inspector. Education is very backward.

CHAPTER XIV.

MAYURBHANJ STATE.

PHYSICAL
ASPECTS.

THE Mayūrbhanj State is the most northerly and the largest of the States of Orissa. It lies between $22^{\circ} 34'$ and $21^{\circ} 17' N.$, and between $85^{\circ} 46'$ and $87^{\circ} 10' E.$, and is bounded on the north by the Midnapore and Singhbhūm districts, on the east by the Midnapore and Balasore districts, on the south by the district of Balasore and the States of Nilgiri and Keonjhar, and on the west by the State of Keonjhar and the district of Singhbhūm. Mayūrbhanj State extends over an area of 4,243 square miles and presents every variety of soil and scenery. It abounds in rich valleys, but a vast extent still remains under primeval jungle. The central portion of the State is occupied by a group of hills about 600 square miles in area known as the Simlāpāl hills. The Meghāsani hill, literal, the "seat of clouds," which rises to a height of 3,824 feet, is situated in the southern extremity of this group. Sir William Hunter in his *Statistical Account of the Orissa Tributary States* speaks of this group as "the hitherto almost unexplored 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 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." The description given above in the year 1877 remains true to this day. The ravages of wild beasts and its malarial climate have checked the growth of population in this tract and except for a few Khariā and Kol hamlets it remains practically uninhabited.

RIVER
SYSTEM.

The Mayūrbhanj State is watered mainly by the Burābalang, the Khadkai, the Salandi, and numerous other tributaries rising from the Simlāpāl hills which fall into the Baitarani and the Subarnarekhā. The Burābalang rises from the Simlāpāl hills in lat. $21^{\circ} 24' N.$ and long. $86^{\circ} 36' E.$, and after receiving the flow of the two small streams Pālpālā and the Chipat passes close to the town of Bāripadā. The banks of the river are steep and

cultivated. The Jambhirā, Bāns and Bhairangi rise from the plains of the Sadar subdivision. The Khadkai rises from the Simlāpāl hills and after a tortuous course westwards through the Bāmanghāti subdivision falls into the Subarnarekhā. The Khair and Bhandan are small hill streams which rise in the Simlāpāl hills and fall into the Baitaranī after a short westward course through the Pāncpīr subdivision. The Salandī rises on the southern slope of the Meghāsani mountain and meets the Dhāmra river near its mouth.

The territory of Mayūrbhanj may be divided into three natural divisions. Running due north and south from the central group there are two ranges of hills of lesser elevation dividing the plains portion of the State into two halves, the eastern, which forms the Sadar subdivision, and the western : this latter is again subdivided into two portions, viz., the Bāmanghāti and the Pāncpīr subdivisions by another range of hills running in a westerly direction from the northern portion of the main central group ; thus there are three distinct portions divided off from one another by hill ranges and drained by different rivers. The eastern or the Sadar subdivision slopes gently from the foot of the hills towards the sea and served as it is by innumerable hill streams forms an ideal country for irrigation. The western portion consisting of the Bāmanghāti and the Pāncpīr subdivisions is mainly a rolling plain rising and falling in gentle slopes and studded with innumerable rocky mounds and hills. The soil, specially of the northern or the Bāmanghāti subdivision, is very fertile and lends itself to extensive cultivation. Mayūrbhanj proper, that is to say, such portion of the State as is not included in Bāmanghāti and Nayābasau, consists of hills, jungles and valleys, the latter intersected by mountain streams ; quite 1,000 square miles of Mayūrbhanj is composed of hills, the greater portion of which are as yet inaccessible to commerce, or are so unhealthy as to be habitable only by the rudest jungle tribes. Bāmanghāti consists of open plains, well cultivated and well watered during the rainy season by natural streams.

NATURAL
DIVISIONS.

The approximate areas of the three subdivisions of the State are as follows :--(1) The Sadar subdivision including the central hill group, 2,800 square miles, (2) Bāmanghāti subdivision, 750 square miles and (3) Pāncpīr subdivision, 560 square miles.

A Geological Survey of the State was undertaken by the Chief : GEOLOGY. it was reported that the chief mineral wealth of the State consists in its iron ores, which are possibly among the richest and most extensive in India. They occur in all parts of the State, but specially in the Bāmanghāti subdivision. Usually they consist of hæmatite

and limonite, but thick and rather extensive deposits of magnetite are met with at the foot and along the flanks of the Gurumaisāni hill, south-east of Kulaisilā, east of Sundal and also near Kotapiti in the Bāmanghāti subdivision. It is difficult to make even an approximate estimate of the quantity of available iron ores. But it would probably be no exaggeration to say, that a practically inexhaustible supply for several furnaces on a modern scale may be safely depended upon. The ores are easily accessible from the Sini-Kharagpur section of the Bengal-Nāgpur Railway. Limestone in the form of tufa occurs at several places in and close to the iron area.

Red and yellow ochres occur at places and are much used by the Santāls in painting their houses. Gold is washed for in the Subarnarekhā river on the northern border of Mayūrbhanj proper and in the Khadkāi and Barhai rivers in the Bāmanghāti subdivision. There is nothing specially noteworthy about these river washings. But at the head waters of the Barhai river about Kudarsāhi and Sāpgherā there is a tract about 2 square miles in extent, where almost the entire alluvium is found to be more or less auriferous. Some 50 families of gold-washers earn their living by gold-washing in this area. They just scrape off the surface soil which is usually the richest, owing, probably, in part, to its being periodically replenished by wash from the adjacent hills during the rainy season, and in part, to natural concentration *in situ* by rain water. Nuggets are occasionally met with, but the largest shown as found in the area weighed half a *tolā*.

The auriferous alluvium is of brownish colour, and is thinly spread over micaceous and trappean-looking schists referable to the transition series. It contains more or less gold down to a depth of about two feet. The richest placer deposits were found invariably to occur in the immediate vicinity of dioritic rocks with iron pyrites traversed by thin irregular veins of quartz. There are no quartz-reefs in the area, and it is a curious fact that, though there are good reefs outside the area, no gold is known to occur either in or near them.

West and north-west of Ruānsi and Gohāldangri washed by the Gadiā river and its feeder, and separated from Kudarsāhi-Sāpgherā ground by a low range of hills, there is another area of placer deposit of similar extent. The deposits here are at places 12 to 15 feet in thickness, and consist of rather gritty, brownish, stiff clay resting upon a coarse gravel bed about three feet in thickness. The red rock seen at places is greyish-white micaceous schist with thin veins of quartz. Nuggets weighing as much as two to three *tolās* are reported as having been recently found in the area

under description. It supports some 20 families of goldwashers settled in it, besides casual visitors from Dhalbhūm.

Mica occurs extensively in Mayūrbhanj proper and in Bāmanghāti, but the plates obtained are small not exceeding two or three square inches. About Jamgoriā the plates obtained from the surface measured more than eight square inches but were necessarily in a much weathered condition. Excavations are in progress to test the quality of the mineral at depth.

Yellowish fossiliferous limestone occurs in the bed of the Burābalang river at Mohuliā, two miles south of Bāripadā. The clays which underlie the laterite about Bāripadā are generally very well suited for pottery.

Potstones, from which utensils are manufactured, occur at various places. Grindstones are made at Kulianā out of the quartzites of the transition series. Agate, flint, jasper, etc., occur in some profusion at places in the Bāmanghāti subdivision.

The average annual rainfall for the ten years 1897-98 to 1906-07 was 66·60 inches. The headquarters of the State are at Bāripadā.

According to tradition the Mayūrbhanj State was founded HISTORY. some 1,300 years ago by one Jai Singh, who was a relative of the Rājā of Jaipur in Rājputāna. Jai Singh came on a visit to the shrine of Jagannāth at Puri and married a daughter of the then Gajapati Rājā of Orissa and received Hariharpur as a dowry. Of his two sons, the eldest, Adi Singh, held the *gadi* of the Mayūrbhanj State. The annals of the Mayūrbhanj Rāj family, however, say that Jai Singh came to Puri with his two sons, Adi Singh and Jati Singh, the elder of whom was married to a daughter of the Puri Rājā.

When returning home Jai Singh conquered Rājā Mayūradhwaja then holding the *gadi* of Bāmanghāti. In the vernacular almanac written annually in the Mayūrbhanj State, this Bāmanghāti is regarded ever since that period as the original place of residence of the Rāj family, and the State is called after Mayūradhwaja. In every State seal the design of a peacock was introduced as a family distinction. According to family tradition the limits of the State of Mayūrbhanj from the year 1538 A.D. up to the year 1831 extended to Bhanjbbhūm and Khelora *parganas* in the north; to the Balasore district in the east; to the Nilgiri State in the south-east; to the Baitarani river in the south; and to Porāhāt and Dhalbhūm Rāj in the west. The area of the State has greatly decreased from what it originally was. *Pargana* Bhanjbbhūm, which is in the neighbourhood of Midnapore town, was given to the Midnapore Rājās by Mahārāja Santāi Bhanj

about the year 1556. *Pargana* Khelora was also given to them by Mahārājā Jagannāth Bhanj about the year 1643, and both are still in their possession. *Pargana* Nayābasan, which is also in the Midnapore district, became a revenue-paying *mahāl* of this Rāj from before the time of the Permanent Settlement of Bengal. Nilgiri State was a subordinate zamindāri of the Mayūrbhanj State up to the year 1728, since which year it has been separated and made independent of Mayūrbhanj. Four large *pīrs* of Bāmanghāti, named Thāi, Bhorbhorā, Aulā and Lālghar, were, it is said, made over to the British Government by Jadunāth Bhanj, great-grandfather of the present Chief, during the Kol rebellion between the years 1830 and 1834. They are now part of the Kolhān in the Singhbhūm district. *Pīrs* Khāuchang and Haldipokhur, now in the Singhbhūm district, formerly formed parts of Bāmanghāti. The former was given to Abhirām Singh of Saraikeḷā. The latter, now a portion of the Dhalbhūm Rāj, was given to the Dhal Rājā.

No *farmān* or *sanād* from the Emperor of Delhi or from the Marāthās is available. It is alleged that in the time of Mahārājā Dānodar Bhanj, a near relation of his was deputed to Delhi and there is said to have obtained a copper *sanād* from the Emperor. This *farmān* is not now, however, forthcoming.

The tribute of this State was fixed in 1812 at Rs. 1,001 on the then Chief of the State agreeing to forego his claim to levy a tax on pilgrims who had to pass through the State on their journey to and from Jagannāth. No treaty was concluded with this State in 1803 and 1804 as was done with the other States of Orissa and it was, therefore, not included in the list of States mentioned in section 36 of Regulation XII of 1805. When the British conquest of Orissa took place in 1803, Mayūrbhanj presented the then unique spectacle of a Rānī occupying the *gadi* in the person of Rānī Sumitrā Dei Bhanj.

On her death in 1811, the succession devolved on Tribikram Bhanj, an adopted son taken from the Keonjhar family. He executed two *ekrārnāmās* or agreements—one in 1812 and the other in 1815. On his demise, he was succeeded by his son Jadunāth Bhanj with whom a treaty engagement was entered into in 1829.

In 1866 the subdivision of Bāmanghāti was taken under the direct control of Government on account of the then Chief's mismanagement, but it was restored in 1878 to the present Chief's father, Mahārājā Krishna Chandra Bhanj Deva, who was an able and enlightened ruler. He was created a Mahārājā in 1877 for his efficient administration of the State and for his public

liberality, the most prominent instance of which was his donation of Rs. 27,000 towards raising the Cuttack High School to the status of a College.

After his death in 1882, the State came under Government management owing to the minority of his son, the present Chief, Srīrām Chandra Bhanj Deva, who was placed in charge of the State in 1890. He received a liberal education, and is the most enlightened of the Garhjat Chiefs. The administration of his State is carried on on British lines under his personal supervision. He was a guest of the Government at the Imperial Darbār held at Delhi on the 1st January 1903. The title of Mahārājā was, on the same occasion, conferred on him as a personal distinction. A gold Delhi Darbār medal was awarded to the Mahārājā and a silver medal to one of his *sardārs*.

The population of the Mayūrbhanj State is, according to the THE PEOPLE. census of 1901, 610,383, of whom 303,266 are males and 307,117 females. The density of population is 144 per square mile. Bāripadā, the headquarters station, is the only town in the State containing a population of 5,613 persons. The rest of the population, viz., 604,770, are distributed over 3,593 villages, which may be classified as follows:—2 villages with from two thousand to five thousand inhabitants, 13 with from one thousand to two thousand inhabitants, 114 with from five hundred to one thousand inhabitants, 3,464 with less than five hundred inhabitants. The average number of villages per square mile is 0·84; persons per village, 169·83. The number of houses according to the census statistics of 1901 is 121,958 and the average number of persons per house is 5·00 and the average number of houses per square mile 47. The population of the State is rising rapidly as will be seen from the following table :—

Population at the census of 1872.	Population at the census of 1881.	Population at the census of 1891.	Population at the census of 1901.
258,680	385,737	532,238	610,383

The opening out of the State by roads and the security to life and property which the administration affords has led to rapid immigration from the congested districts in the neighbourhood. Large tracts of culturable waste and jungle lands which awaited exploitation acted as an inducement for immigration, and along with the rise in the population the cultivated area has also proportionately increased.

Ethnical
division
of the
people.

The population is mainly Hindu consisting of 606,223 persons including Animists (93,485), the number of Musalmāns being 3,785, Christians 368, and others 7 only. Of the Hindu population, the aboriginal and semi-Hinduised tribes preponderate enormously over the purely Hindu population. The number of the principal aboriginal tribes who form 56·52 per cent. of the total population is as follows:—(1) Santāl 185,149, (2) Ho or Kol 67,768, (3) Bhumij 56,157, (4) Kurmī 35,968. The number of the principal semi-Hinduised tribes who form 16·4 per cent. of the total population is:—(1) Bhuīyā 31,753, (2) Bāthudi 28,128, (3) Pān 24,762, (4) Gond 6,280, (5) Khond 5,833, (6) Savar 1,873, (7) Kewat 1,485. The number of the principal Hindu castes who form 13·89 per cent. of the total population is:—(1) Brāhman 8,308, (2) Khandait 15,365, (3) Chasā 1,007, (4) Gaura 29,861, (5) Kāmār 10,880, (6) Kumhār 8,667, (7) Tānti 4,568 and (8) Teli 6,121. A population in which the aboriginal element preponderates is necessarily backward in education which is confined more or less to the pure Hindu element. The number of persons who can read and write is 13,115 or 2·14 per cent. of the total population, of whom 340 or 0·05 per cent. can read and write English.

Christian
Missions.

At present there are two centres for Mission work in Mayūrbhanj, one at Bāripadā, the headquarters of the Mayūrbhanj State, and another at Nangalkatā, 8 miles from Bāripadā on the Bāripadā-Balasore road. The former belongs to the Baptist missionaries, and was started in 1894. The Mission which is called "The Mayūrbhanj State Mission Council" has obtained from the Chief a lease of 4·68 acres of land. The Mission at Nangalkatā belongs to the Roman Catholics.

Material
condition
of the
people.

The great majority of the people are agriculturists and the prosperity and contentment of such a population depends mainly upon the rainfall and crops. The failure of crops in a single year means widespread distress. Since the great famine of 1866 the State has however been free from the visitations of famine or even of severe scarcity. With the opening up of the State by roads and the Mayūrbhanj State Light Railway, the prosperity of the people has steadily increased. Each year fresh jungles are reclaimed and the areas already reclaimed are improved and the holdings of the tenants are increasing in quantity and improving in productive quality year by year. This is specially noticeable in those tracts where jungles preponderate over the cultivated area, and testifies to the prosperity of the tenants. The fixity of tenures and the rights of occupancy conferred upon the tenant have materially contributed to his well being. The system of

granting land improvement loans each year has also helped in the development of the State ; the standard of comfort of the tenant has changed for the better and his purchasing capacity has increased. In the markets, articles of European manufacture find ready customers : umbrellas, towels, brass utensils and bell-metal ornaments are much in evidence amongst the aborigines. Trade and commerce, specially in timber and in minor forest produce, has increased enormously in recent years, and this has given employment to a large number of the labouring classes.

The climate of the State is fairly healthy. The hill and the jungle tracts are however malarious. Fever is the most prevalent disease in the State and accounts for the largest number of deaths. Vital statistics are not kept except in the following localities :—

Death rate per thousand, 1906-07.			
Bāripadā town	...	...	34·45
Olmarā thāna	...	...	34·75
Baisingā „	...	...	29·72
Mordā „	...	...	16·00

Cholera epidemics break out in different parts of the State almost every year during the summer. Small-pox also occurs in epidemic form at intervals. Vigorous vaccination operations during the last 12 years have, however, minimized the ravages of this scourge.

The number of dispensaries in the State is six, distributed as follows :—(1) Bāripadā town, (2) Bahaldā, (3) Karanjā, (4) Kuāmarā, (5) Bāngripōsi, and (6) Mordā. These dispensaries are in charge of qualified Hospital Assistants. The Medical Department of the State is under the charge of a qualified Medical Officer of the Assistant Surgeon class. The number of indoor patients treated in the State dispensaries in 1907-08 was 272, and of outdoor patients 35,695. The daily average attendance of indoor patients was 14·07, and of outdoor patients 233·49. The number of persons vaccinated in that year was 24,109, and that of persons revaccinated, 261.

The principal crops and their varieties grown in the State are—
(1) cereals, (2) pulses, (3) oil-seeds, (4) root crops, (5) fibre crops, (6) sugarcane, (7) cotton, (8) tobacco, and (9) vegetables.

The cereals grown are rice and millets.

The rice grown here is divided into two classes : *āman* (winter) and *āus* (early). The varieties of *āman* paddy are :—(1) *Champāsālī*, (2) *Baidyanāth*, (3) *Nārādī*, (4) *Ganjājātā*, (5) *Barasālī*.

(6) *Rakatbol*, (7) *Madnā*, (8) *Kalāsāru*, (9) *Haldīguri*, (10) *Gayābālī*, (11) *Dasrāgeti*, (12) *Dumerkūdi*, (13) *Jaldubi*, (14) *Berhāmāltā*, (15) *Bānsgajā*, (16) *Hātipanjar*, (17) *Raghunāthbhog*, (18) *Gopālbhog*, (19) *Pānakhiā*, (20) *Mohanbhog*, (21) *Iswarjalā*, (22) *Pimpribās*, (23) *Rangani*, (24) *Kāntarangani*, (25) *Kashiphula*, (26) *Saharchampā*, (27) *Sundarphenā*, (28) *Mūrjui*, (29) *Maināsālī*, (30) *Sārangiphula*, (31) *Kantākapur*, (32) *Chingrikayā*, (33) *Harnākayā*, (34) *Bhāluchari*, (35) *Charāināki*, (36) *Nariyāsol*, (37) *Dhuriā*, (38) *Tikāmuriā*, (39) *Kālā Simulkasi*, (40) *Agnisol*, (41) *Hemtarangi*, (42) *Lāl Simulkasi*, (43) *Berhākābri*, (44) *Sālgajā*, (45) *Thubirangi*, (46) *Karākachu*, (47) *Kadalmundi*, (48) *Mālātī*, (49) *Kākurimanji*, (50) *Jaradā*, (51) *Khejurchangā* and (52) *Kalājirā*.

The outturn of *āman* rice varies from 8 to 20 maunds per *mān* according to the class of land, one *mān* of land being about $\frac{2}{3}$ of a standard acre or 0.698 acres.

The varieties of *āus* rice are :—(1) *Geti*, (2) *Bhālukchumri*, (3) *Simulkasi*, (4) *Karni*, (5) *Ardkulā*, (6) *Tusku*, (7) *Tāchirā*, (8) *Ulsukai*, (9) *Chanāchitā*, (10) *Bāiganmanji*, (11) *Hātipanjar*, (12) *Dudhniāli*, (13) *Kārtikgeti*, and (14) *Gorādhān*. The outturn is from 5 maunds to 8 maunds per *mān*.

Both the *āman* and *āus* rice are sown in *Jyaistha* (May-June), but the former is reaped in *Paush* (December-January), while the latter is reaped in *Bhādraba* (August-September). The *āman* rice is also transplanted in *Srāban* (July-August). The outturn of transplanted paddy is higher than that of sown paddy.

Millets.

The varieties of millets are :—(1) *Gundlu*, (2) *Kāngu*, (3) *Kodo*, (4) *Bājra*, (5) *Jowār* black and (6) *Makā* (maize).

The average outturn of the millets is about 4 maunds per *mān*. They are generally sown in *Asādh* (June-July), and reaped in *Bhādraba* (July-August).

Pulses.

The principal kinds of pulse grown in this State are :—(1) *Birhi* and *māskalāi*, (2) *Baliā mūga* and *krishna mūga*, (3) *Arhar*, (4) *Kulthi*, (5) *Khesāri*, (6) *Chanā* (gram), (7) *Rambhā*, etc. They are generally sown in *Ashwin* (September-October), and reaped in *Agrahāyan* (November-December). The outturn of these pulses is 4 maunds per *mān*.

Oil-seed.

The principal oil-seeds grown in this State are :—(1) *Surgujā*, (2) *Til*—*bhādoi* and *māghi*, (3) *Linseed* or *tisi*, (4) *Mustard-Turi*, and *Rāi*, (5) *Castor*.

The outturn of *Surgujā* is about 2 maunds per *mān* : and that of *til* is 2 to 2½ maunds per *mān* : the average outturn of *tisi* (linseed) is 4 maunds per *mān* : it grows in *āman* (winter rice) lands and is sometimes sown when the *āman* paddy is still standing on the land : the outturn of mustard is 1½ to 2 maunds per

mān. The winter variety of castor yields a larger proportion of seed and oil than *bhādoi* castor. The yield of castor varies from 4 to 5 maunds per *mān*.

The principal root crops that are generally raised in this State are :—(1) Potato, (2) *Dioscoria Sativa*, (3) Cassava, etc. Root crops.

(1) Potatoes are grown in small quantities by a few well-to-do people in the town of Bāripadā and in the subdivisional headquarters. Some of the poorer cultivators of the interior have also commenced growing this crop on a small scale. The outturn of the Patna variety is from 30 to 40 maunds per *mān*, while that of the Nainital variety is from 30 to 50 maunds per *mān*.

(2) *Dioscoria Sativa* or *khamālu* is grown here as a garden crop. Besides this there are some crude roots which grow wild in the jungle such as *pānālu*, *tungālu*, *chunālu*, *sakarkandālu*, etc., and the majority of the wild tribes of this State live upon them in time of scarcity but they never cultivate these roots.

(3) Cassava.—Some of the tenants of the State grow sweet cassava which can be eaten raw; being a drought-resisting plant it can be planted at any season, which is a great advantage in famine prevention. The total outturn from the roots of cassava is nearly 200 maunds per *mān*.

The principal fibre crops grown are :—(1) Jute both Sirāj-ganji and *deshi* and (2) Kanra. Fibre crops.

(1) Jute cultivation is generally increasing among the tenants of the State. Most of the cultivators grow it on their homestead lands for their own use, i.e., for making ropes, etc., but some of the tenants cultivate it in *dāhi* land for profit, but the outturn is poor. The yield of jute is 3 to 4 maunds per *mān*.

(2) Kanra.—Bombay or Deccan locally known as hemp. It is superior to jute in every respect. Rocky and laterite soils which are not suitable for jute cultivation are well adapted for its cultivation. The average outturn of this fibre is 6 to 7 maunds per *mān*.

The varieties of sugar-cane grown are—(1) *Dhabla* (white), Sugarcane. (2) *Khari* and (3) *Sāmsārā*.

The outturn of *gur* (molasses) is nearly 20 maunds in addition to $2\frac{1}{2}$ maunds of clean molasses per *mān*.

Two varieties of cotton are generally cultivated, *khariā kapā* (annual) and *burhi kapā*. Cotton. The average outturn of cleaned cotton varies from 10 to 15 seers per *mān*. The Sambalpur variety growing in the State Experimental Farm seems to be well adapted to this State.

Tobacco.

Tobacco of inferior quality is cultivated by the poorer classes of the Bāmanghāti subdivision on homestead land for their own consumption. Five maunds of dry tobacco leaf on the average is said to be obtained by the cultivators from one *mān* of land (homestead) but a well grown crop is expected to yield 10 to 12 maunds per *mān*.

Vegetables.

The following vegetables are generally grown in this State:—(1) Brinjal, (2) Chillies, (3) Pumpkin, (4) *Kachu* or *sāru*, (5) Earth potato, (6) *Karalā*, (7) *Kundru*, (8) *Kākuri* (cucumber), (9) *Phuti*, (10) *Tarbhuji* (water melon), (11) *Bhendi* (okra), (12) Sim (bean), (13) *Barbati* and (14) *Mālā* (radishes).

Foreign vegetables such as cabbages, cauliflowers, etc., are grown on a very small scale by a few well-to-do inhabitants.

Agricultural implements.

The principal implements of agriculture in use are—(1) The plough—the local cost of the plough is Re. 1 each. (2) A beam used for breaking clods and levelling lands.—the average cost of a beam is Re. 0-6-0. (3) *Korol*.—It is generally used for levelling the field. The average cost of this implement is not more than Re. 1-14. (4) The *sagar* or solid wheeled cart—it is used for carrying manure to the field, and for carrying unthreshed paddy to the farmyard. The average cost of it is nearly Rs. 3. (5) *Bāngi*.—It is a carrying rod made of an elastic piece of wood or bamboo and is used for carrying seeds, etc. The cost of a *bāngi* is nearly As. 3. (6) *Buriā* or axe.—It is used for cutting wood, etc., and costs 2 to 4 annas. (7) *Bindhuni* or *nihan*.—An iron rod used for boring holes in wood, costing 2 annas each. (8) *Bārshā*.—It is a kind of axe larger and heavier than *buriā* used for making carts (*sagars*), etc., and costs 6 to 12 annas. (9) *Sābal*.—It is a heavy iron rod used for making holes in the soil. It costs Re. 1 each. (10) *Gainti* or pick-axe.—It is used for digging trenches and removing small stones; the cost is 10 to 12 annas. (11) *Dā* (sickle)—used for reaping paddy, etc., and costs 2 annas. (12) The spade or *kodālī* costs 12 annas to Re. 1-4 each. (13) *Ghāchikatā*.—It is a small spade used for removing paddy plants after the weeding has been finished from congested parts of the field to parts less thickly planted. It costs 1 to 2 annas. (14) Basket.—It is used for carrying manures, etc., and it costs 1 anna. The total cost of agricultural implements for one “plough” of land or 6 acres is about Rs. 12 approximately. Bullocks as well as buffaloes are employed in agriculture. The number of bullocks used for agriculture exceeds that of buffaloes by 98 per cent. A pair of buffaloes perform 50 per cent. more work than a pair of bullocks. The price of bullocks varies from Rs. 20 to Rs. 60 per pair, while a pair of buffaloes will cost Rs. 30

to Rs. 60. The cattle of the State have considerably degenerated on account of insufficient fodder supply. The fodder is sufficient on the grazing ground during the rainy season, but as soon as the rains are over the green fodder disappears and the cattle are fed on straw in insufficient quantities and are reduced to skeletons. They are not fed here on oil-cakes or grains. The supply of oil-cake is very limited. The estimated cost of cultivation per *mān* is Rs. 9-4-0.

As the outturn of paddy is 8 to 20 maunds per *mān*, the cultivator gets Rs. 24 to Rs. 60 per *mān* calculating the price of paddy at Rs. 3 per maund.

The manures used are cow-dung, ashes and silt of old tanks. The banks of tanks situated near the rice fields are cut through and the water is allowed to pass through the rice fields. There are two kinds of embankments—(1) embankments constructed across a sloping depression, between two ridges of upland. All the water that falls on the elevation during the rainy season flows down to the bottom of the depression, and is arrested by the embankments; (2) embankments raised across the stream diverting their water into artificial channels leading to the rice fields. Rotation of crop is seldom practised by the people. It is confined to uplands (*gorā*). On *berhā* lands some well-to-do and industrious cultivators sow *khesāri* in September before the paddy crop has been reaped. On *jal* lands which are very fertile, mustard or *mūga* is sometimes sown after harvesting the rice crop. Double crops are, however, raised by very few tenants of the State. The fertile uplands (*gorā*) are alternately cultivated with *gorā* paddy in one year and mustard, *surgujā* and *tīl* in the next. Maize or *makā* is sown with cotton, *arhar* with *gorā* paddy and *gangi* with *makā*. On very fertile *gorā* lands containing a large proportion of clay, gram is sown with mustard, but gram cultivation is extremely limited.

The State has not suffered much from natural calamities. There was a heavy flood in September 1900 and some damage was caused, but it was nothing compared to the loss of life and crops which occurred in the neighbouring district of Balasore. The great cyclone of May 1887 which passed over Orissa caused some damage, but its effect was very much less destructive in the State than in the British districts of Orissa. The only natural calamity which affects intimately the welfare of the people is deficient rainfall or its uneven distribution. Since the great Orissa famine of 1866 this State has been spared from another such visitation although scarcity, more or less severe, has occurred.

Experience shows that favourable rainfall from the middle

Manure
and
irrigation.

Rotation
of crops.

NATURAL
CALAMITIES.

of June to the end of September, a fall of about 2 inches in October and half an inch early in November will suffice to mature the winter paddy, the staple crop of the State. If there is unusual fluctuations in the rainfall the winter paddy crop suffers. The main population of the State being aboriginals, who even in normal years supplement their food supply by fruits and roots taken from the jungles and whose standard of living is very low, a year of scarcity is tided over with comparative ease provided there is no failure of the edible jungle fruits and roots and the State comes forward to their help in proper time by opening relief works in the affected areas and in granting *taccart* loans.

RENTS,
WAGES
AND
PRICES.

The *mān* is the standard land measure ; it is equivalent to 0.698 acre. The following table classifies the different average rates of rents per *mān* prevalent in the State according to the latest settlements :—

NAME OF SUBDIVISION.	1st class winter paddy land.	2nd class winter paddy land.	3rd class winter paddy land.	<i>Aus</i> or early paddy land.	<i>Dāhi</i> or upland.	<i>Kald</i> or home- stead.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1. Mayurbhanj sub- division proper.	1 6 6½	1 3 1½	1 0 9	0 6 4	...	1 8 5
2. Bāmaghātī sub- division.	1 3 0	0 13 0	0 9 0	...	0 2 0	...
3. Pāncipir subdivi- sion.	0 13 4	0 10 9	0 8 4	...	0 2 0	...

The average rates of assessment per *mān* for 1st, 2nd and 3rd class rice lands of the State taken as a whole are Re. 1-2-3½, Re. 0-14-3½ and Re. 0-11-4, respectively, and for uplands Re. 0-3-1.

The rise in the price of food-grains, especially rice, which has been observable during the last five years, has been a benefit to the cultivator. The rise in the price has enabled the cultivator to earn almost double the money which he used to get by the sale of the surplus stock of his grains in previous years. With this saving the cultivator has been able to buy cattle and indulge in luxuries. Many cultivators who used to be in a state of chronic indebtedness were enabled to pay off their debts. To the labouring classes the rise in the price of food-grains has not been an unmixed blessing, but the number of labourers who own no land at all is very small in the State, and even these labourers are paid in the mofussil not in cash but in kind. The labourers in the town of Bāripadā and those who are employed in sleeper operations or under traders and *mahājans* are paid in cash and not in kind, but in their case the rise in the price of

food-grains has led to a rise in the rate of wage. The following table compares the prices of food-grains and the wages of labour during the last 10 years.

Price of food-grains during last 10 years from 1897-98 to 1906-07.

NAME OF ARTICLE.	SEERS PER RUPEE IN—									
	1897-98.	1898-99.	1899-00.	1900-01.	1901-02.	1902-03.	1903-04.	1904-05.	1905-06.	1906-07.
1. Paddy (unhusked rice)	36	48	48	50	50	60	60	50	40	19
2. Rice ...	16	24	20	20	16	18	16 16 21	14 14 22	10 10 13	8 10 10
3. <i>Birhi</i> ...	13	21	24	21	21	21	18	16	16	14
4. <i>Muga</i> ...	12	20	20	16	20	16	16	14	10	8
5. <i>Arhar</i> ...	20	21	24	21	20	18	24	20	18	14
6. <i>Kulthi</i> ...	32	32	24	32	32	32	32	30	20	20
7. <i>Chanā</i> ...	16	12	16	13	16	13	16	14	12	10
8. <i>Gur</i> (molasses) ...	5	6	8	6	6	8	8	6	5	5
9. <i>Māndia</i> ...	...	...	...	...	32	32	32	30	24	20

Daily wages of labour during last 10 years from 1897-98 to 1906-07.

KIND OF LABOUR.	1897-98 per head.	1898-99 per head.	1899-00 per head.	1900-01 per head.	1901-02 per head.	1902-03 per head.	1903-04 per head.	1904-05 per head.	1905-06 per head.	1906-07 per head.
Unskilled male labourer.	1½ a. to 2 as.	1½ a. to 2 as.	1½ a. to 2 as.	1½ a. to 2 as.	1½ a. to 2 as.	1½ a. to 2 as.	2 as.	2 as. to 2½ as.	2 as. to 2½ as.	2½ as. to 3 as.
Unskilled female labourer.	1 a. to 1½ a.	1 a. to 1½ a.	1 a. to 1½ a.	1 a. to 1½ a.	1 a. to 1½ a.	1 a. to 1½ a.	1½ a.	1½ a. to 2 as.	1½ a. to 2 as.	2 as.
Skilled labourer such as carpenters, blacksmiths, tailors, masons, etc.	4 as. to 6 as.	4 as. to 6 as.	4 as. to 8 as.	4 as. to 8 as.	4 as. to 8 as.	4 as. to 8 as.	4 as. to 8 as.	4 as. to 8 as.	4 as. to 8 as.	4 as. to 8 as.

The majority of the population of the State are agriculturists. Even the labouring classes who earn their living by engaging in labour own a few *māns* of land for cultivation, and it can be said that over 97 per cent. of the population are agriculturists or engaged exclusively in agricultural labour. The non-agriculturists are confined to Bāripada, the headquarters of the State, and to the subdivisional headquarters. Their number in the interior is infinitesimal. The only manufactures which are worth mentioning are the manufacture of coarse cloth

OCCUPATIONS,
MANUFACTURES
AND TRADE.

mostly by Pāns and of tusser fabrics by Tāntis in Olmarā *pargana* and in the Bāmanghāti subdivision. The aboriginal population show preference for coarse cloths locally manufactured as they are more durable and can stand rough usage better than the finer mill-woven counts. The manufacture of tusser fabrics formed an important industry formerly, but it is declining at the present moment owing to keen competition. The Tāntis who were formerly solely engaged in it are turning to agriculture. Owing to the opening up of the State by roads and by the Mayūrbhanj State Light Railway the manufacture of sleepers in the fine forests of the Simlāpāl hills has received an impetus and very large quantities of sleepers are being exported within the last few years. Cultivation of tusser cocoons and of lac is an important occupation of the aboriginal populations. These two industries which were in a decaying stage show signs of reviving. The important articles of export are paddy, rice, oil-seeds, forest produce, such as timber, tusser cocoons, lac, myrobalans, nux vomica, etc. The principal articles of import are salt, kerosene oil, cotton yarns and other fabrics, etc.

MEANS OF
COMMUNI-
CATIONS.

The headquarters of the State is connected by a narrow gauge railway with the Bengal-Nāgpur Railway at Rūpsā. The line is 33 miles long and was constructed by the State. The total capital expenditure incurred up to the end of December 1907 was Rs. 7,17,144-1-10, and the line was opened to traffic in January 1905.

During the short time that it has been in existence the development of trade has been extensive especially in paddy, fire-wood and sleepers. Many traders from outside have established businesses in the State and others have gone in for reclamation of jungle lands for agricultural purposes along the railway line.

The total mileage of metalled roads was 149.50 miles and that of unmetalled roads 350 miles up to March 1908. The principal metalled roads are—

	Miles.
1. Bāripadā-Balasore road	... 33
2. Bāripadā-Bahaldā road	... 60
3. Bisāi-Karanjiā road	... 43
4. Bāripadā-Nayābasan road	... 24

The other unmetalled roads are principally feeders to the railway or the main roads. There are no navigable rivers in the State and except for timbers floated down the Burābalang river during the rainy season the river-borne traffic is *nil*. There is an Imperial sub-post office at Bāripadā, the headquarters of the