A STATISTICAL ACCOUNT OF BENGAL.
A Statistical Account of Bengal

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Volume XVI.
Districts of Hazaribagh and Lohardaga.

This volume has been compiled by
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PREFACE

TO VOLUME XVI OF

THE STATISTICAL ACCOUNT OF BENGAL.

This Volume deals with two Districts on the eastern edge of the plateau which rises towards Central India. The intense verdure and fertile flats of the Gangetic Valley here give place to mountainous ridges, peaks covered with primeval jungle, and long stretches of upland yielding comparatively meagre crops. The water-supply, although not insufficient in quantity, rushes rapidly off to the lowlands on the east, and throughout large tracts leaves only dry torrent-beds to mark its course. Between the higher levels, however, lie valleys and nooks of brilliant green, while the forests supply unlimited pasture for cattle. This remote plateau forms the retreat of the aboriginal races, who, having imperfectly accepted the mere externals of Hinduism, afford a favourable field for Christian missions. It is from these races, too, that European capitalists in Bengal have drawn their chief supply of hired labour. The more northerly of the two Districts, Hazáribág, as lying nearest to the plain of Behar, contains a considerable element of Hindustání lowlanders; the southern District, Lohárdagá, still retains its primitive inhabitants, either under the native Rájá of Chutia Nágpur, or on the British Government-estate of Palámau.
The two Districts, although backward in agriculture and civilisation, have a wealth of their own. Mines of copper, tin, and mica exist, and may perhaps become seats of profitable enterprise; gold-dust is washed in the rivers; iron has been wrought from the earliest times; and the coal-field of Karharbáli bids fair to supplant the earlier workings in more advanced localities.

In Hazáribágh District rises the peak of Parásnáth, with its glistening white temples of the Jain faith, thronged at stated festivals by pilgrims. It has been rejected as a sanitarium for European troops, but its slopes now form the site of a promising tea plantation.

The total area dealt with in this Volume amounts to 19,065 square miles, containing in 1872 a population of 2,008,998 souls.

W. W. H.

1877.
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I SHALL be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me, at the India Office, Westminster. W. W. H.
INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

The local weights and measures are given in detail at pp. 110-111, and 358-361. In some instances, in the following volume, these weights and measures have been converted into their English equivalents, and the native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie (1/15 of an ānnā) = 1/4 farthing.
1 pice (1/4 of an ānnā) = 1 1/4 farthings.
1 ānnā (1/16 of a rupee) = 1 1/8 pence.

The rupee is worth, according to the rate of exchange, from 1s. 8d. to 2s., but for conventional purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about 1 1/2 lbs. to 2 205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chatāk (1/16 of a ser) = 2 oz.
1 ser (1/16 of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighā, which varies from 1/3 of an acre to almost 1 acre. The Government standard bighā is 14,400 square feet, or say 1/3 of an acre; and this bighā has been uniformly adopted throughout the following volume, unless otherwise specified.
STATISTICAL ACCOUNT
OF
THE DISTRICT OF HAZÁRIBÁGH.¹

THE DISTRICT OF HAZÁRIBÁGH forms the north-eastern portion of the Chutiá Nágpur Division, and is situated between 23° 25' o" and 24° 48' o" north latitude, and 84° 29' o" and 86° 38' o" east longitude. It contains a population of 771,875 souls, as ascertained by the Census of 1872; and a total area, including a recent transfer from the neighbouring District of Gayá, of 7020 square miles. Hazáribágh, the chief town and administrative head-quarters, situated in 23° 59' o" north latitude and 85° 27' o" east longitude, gives its name to the District.

BOUNDARIES.—Hazáribágh is bounded on the north by the Dis-

¹ The principal materials from which this Statistical Account is compiled are:—
tricts of Gayá and Monghyr, on the east by the Santál Parganás and Mánbhúm District, on the south by Lohárdagá District, and on the west by the Districts of Lohárdagá and Gayá. The course of the administrative limits is not defined by natural boundaries. Isolated portions of the south-western boundary are marked by the Amánat, Dámodar, and Subarnarekhá rivers; and the northern boundary of the District corresponds roughly with the base of the range of hills that rises from the plain of Gayá District.

Early History of Hazarálibág District.—The early history of the District is involved in an obscurity from which, owing to the loss of records at the time of the Mutiny in 1859, and the absence of any trustworthy native sources of information, it is never likely to emerge. From a brief Account of the District which I found among the correspondence of the year 1837, I gather that about 1755 A.D. one Mukund Sinh was Rájá of Rámgarh, and the recognised chief of the country; while his relative, Tej Sinh, had control of the rural levies which made up the local army. Both of them claimed descent from two Rájput brothers, immigrants from Bundalkhand. The elder of these obtained the present zamindári of Rámgarh from the Mahárája of Chutiá Nágpur, by doing homage and receiving the tilak, or mark of investiture on the forehead from that chieftain's great toe. This tradition of a foreign origin, and assumption of Rájput descent, are palpable devices to conceal the obvious Kharwár blood, which, in spite of frequent intermarriages with the higher castes, is still to be traced in the family lineaments. In 1771 Tej Sinh, at the instigation of a certain Lála Bahádúr Sinh, of Fathipur in Gayá, turned traitor, and went off to assert his claims to the estate before Captain Camac at Patná. He returned with a European force under Lieutenant Goddard; Mukund Sinh fled after a mere show of resistance, and the Rámgarh estate was made over to Tej Sinh for a tribute of Rs.40,000 a year. It does not appear, however, that Lieutenant Goddard took formal possession of the territory thus won, nor did his expedition extend to the north-western portion of the District, known as parganá Kharakdihá. Six years earlier (1765), Mod Náráyan Deo, the old Hindu Rájá of Kharakdihá, and chieftain of the ghátwáls, or guardians of the passes, being driven from his estate by the Musalmán ámil, or revenue agent, Kámdár Khán, had taken refuge with Tej Sinh at Rámgarh, and received a grant of two villages by way of maintenance. Kámdár Khán's rule in Kharak-
dīhā was followed by that of Ikbāl Ali Khán, who was driven out in 1774 for tyranny and mismanagement, by a British force under Captain James Brown. The exiled Rājā of Khrakdīhā, who had exerted his influence on the British side, was rewarded with a grant of the nānkār, or maintenance lands of the Rāj. Possibly he might have been completely reinstated in his former position, but that in the confusion of Muhammadan misrule the ghātwaīs had grown too strong to return to their old allegiance, and demanded and obtained separate settlements. The sanadās granted to them by Captain Brown were modelled on those of the Muhammadan āmils, and bear dates ranging from 1775 to 1777. In these grants the ghātwaīs are recognised as petty feudal chiefs, holding their land subject to the obligations of being responsible for crime committed on their estates, and of being called on to produce the offender, or to refund any stolen property. They were also liable to removal for misconduct, and were bound to maintain a body of police, and to keep the roads in repair. By the year 1780 it would seem that the ghātwaīs had been pacified, and Captain Brown’s military administration had come to an end. The estate of Rāmgahr and the Fiscal Division of Kharakdīhā formed part of a British District, under the name of Rāmgarr, and the offices of Judge, Magistrate, and Collector were vested in Mr Chapman, with a provision that the judicial authority should be considered distinct from and independent of the revenue functions. His Court was held alternately at Sherghātí, now in Gayā District, and at Chātrā, thirty-six miles north-west of the present head-quarters station. At Hazāribāgh itself was posted a contingent of native infantry, known as the Rāmgarh Battalion, under a European officer. Until 1793, appeals (both civil and criminal) lay direct to the Governor-General at Calcutta, but in that year the Rāmgarh Court was placed under the jurisdiction of the Provincial Court of Appeal of the city of Patnā. In 1780 the District of Rāmgarh embraced nearly three times the present area of Hazāribāgh, stretching up on the north-west to Sherghātí in Gayā, and taking in on the east pargānā Chakāí of Monghyr, and the zamindārī Rāj of Pāñch ét; while on the south-west and south, Palānau was regularly included in the District, and Chutiā Nāgpur owed a loose allegiance as a tributary mahāl, administered by its own chief. In 1787 Mr J. Grant, Chief Serishtādār, writes of it (Fifth Report, vol. i. p. 503) as “an elevated region which forms part of Soubah Behar, containing nearly 18,000 square
miles, though proportionably (to Behar and Tirhut) of very incon-
siderable value. This highland district, including the modern sub-
divisions of Palamow, Râmgur, and Chutea Nagpooor, bounded on
the west by the Soubah of Allahabad, on the south Orissa, and on
the east Bengal, hath since the age of Ptolemy been geographically
termed the three Bellads or Cantons, in Arabic." In another place
he states that in 1765 the net revenue of "Pendach or Palamow,
with the velayt of Kokerah, or Nagpooor, and Râmgur together,
18,553 British square miles," was estimated by Muhammad Rezâ
Khán at 109,615 sikkâ rupees. From 1781 to 1817 the fiscal
administration of Râmgarh was supervised by the Committee of
Revenue in Calcutta. Regulation I. of 1816 appointed a separate
Commissioner for the superintendence of the revenues of Behar and
Benares, and by Regulation I. of 1817 his authority was extended
to the District of Râmgarh. By Regulation I. of 1829, it was brought
within the jurisdiction of the Commissioner of Revenue and Circuit
for the Division of Patná.

During the period that elapsed from 1780 to 1833 the District
was governed in general accord with the ordinary Regulations. An
exception indeed was made in favour of the custom of primogeniture,
by the special Regulation X. of 1800; and even before that year, I
have been unable to discover any cases of estates being subjected
to the Law of Partition. The sale of estates for arrears of land
revenue was, however, occasionally resorted to; the action of the
civil court was generally in favour of the foreign money-lenders,
rather than of the old standing landholders of the District; and it is
clear that in both civil and criminal business equitable considera-
tions were everywhere outweighed by legal ones. In short, the
administration of Râmgarh had all the faults of a rigidly legal
system, applied unscrupulously over an unwieldy extent of country,
by officials who had the scantiest knowledge of the people with
whom they were dealing. British rule was made peculiarly distaste-
ful to the aboriginal races, by the fact that all the native subordinates
were foreigners from Behar and Bengal; and the smouldering dis-
content of the tribes broke out on two occasions, in 1820 and 1831,
into open revolt. The great Kol insurrection of 1831 was followed
by an entire change in the administrative system. By Regulation
XIII. of 1833, the Districts of Râmgarh and the Jungle Mahals,
with the estate of Dhalbhám till then included in Midnapur, were
exempted from the operation of the Regulations; and every branch
of government within these tracts was vested in an officer appointed by the Supreme Government, styled the Agent to the Governor-General. The parganas of Rāmgarh, Kharakdihā, Kendi, and Kūndé, which compose the present area of the District, thus became part of the South-West Frontier Agency, and were formed into a Division under the name of Hazāribāgh. The administrative headquarters, which had formerly been alternately at Sherghātī and Chātrā, was transferred to Hazāribāgh, where the troops of the Rāmgarh Battalion had been stationed since the end of the last century. The chief executive officer was now styled the Principal Assistant to the Governor-General's Agent, and he was guided in his administration by a series of rules for criminal justice prescribed by the Governor-General in Council, under the provisions of sect. 5 of Regulation XIII. of 1833. These criminal rules continued in force till they were superseded by the Criminal Procedure Code (Act XXV. of 1861), which was immediately extended to the Districts of the Chutiā Nāgpur Division. It was subsequently held in 1864 that the Code was extended to so much only of the Singbhūm District as is comprised in Dhalbhūm and the Kolhān, the remaining estates being administered in the Political Department. As regards the administration of civil justice, a set of rules was proposed by the Agent at the same time that the criminal rules were laid before Government, but orders on them were suspended pending the promulgation of a Bill on the subject, then under preparation. This Bill was never passed; and till Act VIII. of 1859 was extended to the Division, there was no specific law or rule to guide the procedure of the Civil Courts in the Province; but they followed the Regulations, except in points where some order of the Agent interposed. From the first creation of the Agency, the ordinary laws for the sale of land for debt or arrears of rent were regarded as inapplicable to the Province; and the rules proposed by Captain Wilkinson provided that no sale or alienation, or even mortgage, of hereditary or immovable property was to take place without the sanction of the Agent. This rule has always been acted on as regards sales, and forms one of the most peculiar features of the administration of the Division; and in extending the Civil Procedure Code to the Districts of Hazāribāgh, Lohārdagā, and Mānbhūm, a proviso to this effect was added to the notification. The Code was not extended to Singbhūm, but is considered in force in the Dhalbhūm estate of that District. The remainder of Singbhūm, so far as regards civil rules, is administered
in the Political Department, as are the Tributary States; the appeals from the Chiefs and Deputy Commissioner lying to the Commissioner, not to the Judicial Commissioner and High Court. By Act XX. of 1854, the designation of the Province was changed from South-Western Frontier Agency to Chutiá (Chhotá) Nágpur, and it has been administered since that date as a Non-Regulation Province under the Lieutenant-Governor of Bengal. At the same time, the title of the chief executive officer was changed from Governor-General’s Agent to Commissioner.

Jurisdiction.—The revenue, civil, and magisterial jurisdiction of the entire District is conterminous. The jurisdictions of the local subordinate judges (munisifs) do not, however, coincide with those of the subdivisional officers in the revenue and magisterial departments.

General Aspect.—The following is quoted from a Report on the Roads and Passes of Hazáríbágh, by Major J. Sconce, Deputy Superintendent of Revenue Survey:—Hazáríbágh District forms part of the chain of high land, sometimes a range of hills, sometimes a high cultivated plateau, which extends across the continent of India south of the Narbadá river on the west, and south of the Són river on the east. This chain has nearly reached its eastern extremity in Hazáríbágh District, the rivers begin to take an easterly course, and the general level of the country begins to lower. Hazáríbágh, therefore, can neither be considered entirely an elevated plateau, nor does it contain any extensive range of high hills; but both features are met with, and viewing the elevated face of the District from the plains of Behar on the north, it may well be considered to hold a part of the extensive highland chain. This elevated northern face, not scarped, but most clearly defined, is an excellent starting-point from which to commence a description of the general features of the District. The appearance from the north is that of a range of hills uniform in height; but in reality, this is the face of the plateau elevated about 800 feet from the level of the Gayá plain. The edge of the eastern portion of this elevated plateau forms a well-defined watershed, between the heads of the tributaries of the rivers of Gayá District and those of the Barákhar river, which traverses Hazáríbágh District in an easterly direction, the slope to the Barákhar river being uniform and gentle through an undulating and well-cultivated country. This general slope of the country continues beyond the Barákhar river, until the elevated plateau finally
GENERAL ASPECT.

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disappears in the lower plains of Bengal, without having any abrupt face to the south, as has been described in the north. The western portion of the elevated face is of a different character; here the streams of the plateau, the Mohaní, the Lilújan, and the Morhar, flow northwards, and become important rivers to water the Gayá plain. The extensive plateau which has thus been described has a general elevation of 1300 feet; but a more limited and higher plateau has still to be mentioned, on which the station of Hazáribágh obtains its desirable elevation of 2000 feet above sea-level. This second elevated step is about 15 miles south of the first ascent from the Gayá plain; it has an abrupt face on all sides, and is indeed the only rightly-called table-land of the District. Its extent is about 40 miles east and west, by 15 miles north and south, and the height of the station, 2000 feet, may be considered to be its average elevation. South from this plateau, there is a constant descent through varied and broken country to the Dámodar river, which flows at a distance averaging 15 miles from the southern face. The Dámodar river, which from its rise has been skirting the base of the elevated plateau of Chutiá Nágpur, here recedes from it, and the first portion of the Dámodar valley, as a wide and important feature, is now formed.

The physical formation of Hazáribágh may be described as exhibiting three distinct features. (1) The high central plateau. This plateau extends from the western boundary, and occupies a central position in the western section of the District. The surface is undulating; there are many prosperous villages, and a fair extent of cultivation. (2) The lower plateau. This is a true table-land as far as it extends along the northern portion of the District; in the east, the general elevation of the country is lower, and the character of the country as a plateau is lost in the deeper depressions of the streams. To the north, the land is well cultivated, and there is hardly a trace of rock or jungle; to the east the country is of a much more varied character. (3) The valley of the Dámodar. The central valley of the Dámodar river, with the country which is watered by its numerous feeders, occupies the entire southern section of the District. There is, necessarily, much variety of feature in this wide-spreading tract; but the chief characteristics are extensive jungle and scattered villages. There are exceptions, however, to this general description in the well-
cultivated Karanpurá valley, and in the several rich rice-fields in par-gánds Paláni, Changarhá, and Golá.

The surface of the District of Hazáribágh to a large extent consists of rock and ravine. Central tracts, notably the northern portion of the lower plateau, exhibit a continuous expanse of undulating country, rich in soil, and devoid of hills, where much valuable rice-land has been obtained after laborious construction, and where the cultivated uplands, generally studded with mahuá trees or groves of mango, have given parts of the District the “park-like appearance” which has been so frequently remarked. Many favoured spots of this character are met with in all parts of the District, but they are exceptional features, and the District must always be characterised as one of rock, hill, and extensive jungle. It cannot be said to be fully occupied; much good land still remains to be cleared in the valley of the Dámodar, and many suitable situations for the construction of rice-terraces are still untouched.

The general aspect of the country is pleasing. The rich red of the tilled soil contrasts well with the varied colours of the tree foliage, the greyish-green of the jungle grass, and the dark rock which crops up at intervals. Abrupt ascents or descents and winding passes continually open up fresh points of view; rocky hills, wooded almost to their summits, are dotted over the area, sometimes forming part of a range, and sometimes rising as isolated eminences from the table-land, so that even in the most level parts of the District, the horizon is marked by a background of purple hills in outline against the sky.

The geological character of Hazáribágh District has not yet been finally determined; but it appears from scattered Memoirs of the Geological Survey that the base both of the higher and the lower plateau consists of gneiss, granite, hornblende, and other crystalline rocks, irregularly overlaid by three sedimentary formations—the Tálcher, Dámodar, and Pánchét series. At the base of the oldest of the three, the Tálcher series, occurs a boulder bed, or conglomerate, containing pebbles of quartz and gneiss, which is stated to resemble the beach deposits of the island of Penang. The point is still under discussion; but if this bed is a true littoral deposit, it would appear that the southern part of the District has passed through three stages since the upheaval of the crystalline rocks. The first of these was a marine era, when the boulder beds were deposited by the surf on the lower levels of the gneiss hills,
which were then islets in the Tálcher sea, or, if ranges, were the boundaries of estuaries. This was followed by a fluvial era, during which the carboniferous Dámodar series and the sandstone of Pánchét were deposited. Last of all, after the upheaval of the sedimentary beds, there commenced an era of rapid denudation, which continues still, and during which the present superficial contour of the country has been sculptured by the combined action of rivers, wind, and rain.

**Hill System.**—The central plateau of Hazáribágh has a well-defined face on all sides except on the west. In this direction the plateau becomes narrow, and gradually descends in elevation as it advances westward, till the final slope can hardly be traced among the other undulations of the country. Near the western limit, the connection of the plateau with the high continental range which has been referred to above is readily traced. The connection is the line of watershed between the feeders of the Dámodar river on the east and the feeders of the Koel river, a large branch of the Són, on the west. This watershed is not a range of hills, but an elevated ridge extending through parganá Torí of Chutiá Nágpur District, and joining the high plateau of Chutiá Nágpur where the Dámodar river takes it rise.

In considering the hills of Hazáribágh, the central plateau is the most important feature. Its western portion is a broad watershed between the feeders of the Dámodar river on the south, and the sources of the Lilájan and Mohani rivers, both of which traverse the District of Gayá and flow north to join the Ganges. In this western portion there are several prominent isolated hills, the highest, which are named from the neighbouring villages, being Kasiátu, Hesátu, and Hadwá; these are elevated about 600 feet above the plateau, and overlook the valley of the Dámodar. Farther east, in the neighbourhood of the station of Hazáribágh, there are four rocky eminences of the same character, the highest of which, Chendwár, rises 800 feet above the plateau, and attains an extreme elevation of 2816 feet above the sea. The eastern portion of the plateau, which is in breadth about fifteen miles, does not form any regular watershed; its formation is culplike, with elevated edges, from which the drainage finds one outfall to the east by the Kunar river. The most important hill on the elevated edge is the Jilingá hill, which forms the final termination of the plateau on the south-east. Jilingá hill attains an elevation of 1050 feet above
the plateau, and above the sea-level its height is 3057 feet. It has a very extensive base; the upper slopes are rounded, and on the southern face some very suitable land has been taken for the cultivation of tea. The eastern face of the plateau is devoid of any very prominent features, but somewhat in advance there are several isolated hills. Among these are Mahábar Járimo, height 2185 feet; and Barsot hill, height 2120 feet. To the north, the range, which is almost detached from the plateau, overlooks the Grand Trunk Road near Barhi; and on the north-west, two prominent hills, named Sindraili, 2216 feet, and Máchuda, 2409 feet, stand a little in advance, but are still connected with the plateau. To the south, an important offshoot, which divides parganá Karanpurá from the rest of the Dámodar valley, extends from the plateau almost to the Dámodar river; and at its termination there is a high peaked hill, 2463 feet, which is named Aswa, from the village at its base. In one part of this southern extension there is a small plateau and a few villages.

To the south of the plateau, but quite detached, Lugu hill is of remarkable features and of great prominence; it is scarped on all sides and forms a natural fortress. The northern face has an exceedingly bold scarp of 2200 feet in height; and the highest part of the hill attains an elevation of 3203 feet above the sea. The hill is separated from Jilingá hill, which has been already described, by the Bokáro river. These two hills, as it were, stand opposite each other, separated by the narrow gorge through which the Bokáro flows. Máchudi is another detached hill of the same character as Lugu. It is situated in the Karanpurá parganá, distant about eight miles from the southern face of the Hazáribágh plateau. The hill covers a greater surface than Lugu, but the scarp is not so high. The average height of the scarp, which extends on all sides, is 800 feet; and the extreme elevation of the central ridge above the sea is 2437 feet. Máchudi hill has a remarkable outwork, as it may be called, in shape like a crescent, detached from its northern face. A tea-plantation has been very successfully established on Máchudi (its operations will be described in detail on a subsequent page). West from this hill, and separated from it by the Gahri river, there is a small scarped hill of a similar character, called Sátpahri.

The hills within Hazáribágh District to the south of the Dámodar river are the spurs from the Chutiá Nágpur plateau, the crest of the plateau being assumed in a general way to be the
boundary of the District. Barágái or Marang Buru is a hill of great prominence, which rises on the edge of the plateau, and is divided between the two Districts. The hill rises 2400 feet above the valley of the Dámobar, 1300 feet above the Chutía Nágpur plateau, and attains an extreme elevation above the sea of 3445 feet. It has broad rounded features, and there is a considerable extent of jám or jungle-burning cultivation on the upper slopes. On the south-east of the District, a table-land extends into Golá pargáná from Mánbhûm District. This small plateau is elevated about 700 feet above the valley of the Dámobar; and the extreme elevation is 2083 feet above the sea. A few villages are situated on the plateau, and it is partially cultivated.

In the east of the District, on the boundary of Mánbhûm District, is situated the well-known Párasnáth hill. The physical character of this hill is a central narrow ridge, with many rocky peaks, irregular in shape, but taking the general configuration of a crescent, the extremities of which point to the north-east and north-north-west. In these directions the principal spurs of the hill extend, and the spurs are of the same narrow rocky character as the central ridge. The hill is devoid of any large spurs on the south-west, and on this side, where it is somewhat precipitous, the greatest continuous rise occurs, the general level of the surrounding country being lower. To the north and west the spurs are very extensive, and of a part with the Párasnáth upheaval; and extending as far as the Barákbar river there is a high country of a very rocky, broken character. To the south-east there is one spur of importance, which forms the boundary between the Districts of Hazáribágh and Mánbhûm; this spur extends through pargáná Tundá of Mánbhûm, and resolves itself into a belt of high land from which several prominent peaked hills take their rise.

North of the Párasnáth system, which may be considered to extend as far as the Barákbar river, no hills of importance are met with until the face of the lower plateau is reached, which overlooks the Gayá plain. Looking from this edge to the south, a country gently undulating and fairly cultivated is seen; while to the north there appears a tract of rocky hills and steep ravines. This wild tract is not an entire waste, as here and there small patches of cultivable land and villages are met with; but the greater part is covered with jungle, and the slopes of the ravines are almost entirely devoid of cultivable soil. The central valley of the Sakri river is an excep-
tional feature in this tract; it contains much valuable rice-land and many prosperous villages. Near the boundary of Monghyr District the Ghoranjì hill is a prominent object. From Ghoranjì hill the Keul river takes its rise, and forms the boundary with Monghyr for a short distance. The District boundary then follows a short semicircular range, which terminates abruptly in a broad-featured hill, scarped on its northern face, named Sātpahri. It has an elevation of 1806 feet; while a Survey station on the banks of the Keul river, 4 miles north of the hill, records an elevation of only 548 feet. The northern scarp of Sātpahri is therefore elevated about 1200 feet above the plain of Monghyr. Sātpahri is a place of pilgrimage of local repute.

Beyond Sātpahri the Keul river breaks through the range by a narrow gorge, and the range then turns westward, and becomes the boundary with Gayā District. The most prominent part of the range is the Rheowā hill, height 1673 feet. The water basin of the Keul river is a minor feature; and the range from a short distance beyond the gorge of the Keul river is the northern watershed of the Sakri river basin. The eastern limit of the Sakri is a ridge neither elevated nor prominent, and partly cultivated, which separates its feeders from those of the Keul river. The southern watershed of the Sakri river is the elevated face already described; and on the west the feeders of the Sakri are confined by a northerly offshoot, which, with the exception of one sharply-peaked hill (Márámoko, height 2052 feet, rising from the ridge 5½ miles from the edge of the plateau), is of no prominence until it reaches its final limit in the Mahābar range. The last-mentioned range extends in a general direction east and west for 14 miles, and is crossed by the boundary of Gayā District at 5 miles from the eastern end. It has a very imposing appearance from the Sakri valley; the sides are steep, but not entirely scarped, and the top is undulating, with an average breadth of about a mile. The general elevation above the valley of the Sakri is 1600 feet, and the elevation above the sea of the eastern end, where the Survey station is fixed, is 2210 feet. A waterfall called Kokalhát, in height 90 feet, falls on the northern face of the range in the District of Gayā; the situation is very picturesque, and an annual fair is held on the spot in February.

The hill next in prominence to Mahābar within the Sakri water basin is the peaked hill Bhandeswar, a bare rock which shoots up abruptly from a wild uninhabited tract to the east of the central
HILL SYSTEM.

valley. The hill is very difficult of ascent, and where the Survey station is fixed has an elevation of 1739 feet above the sea. A perpendicular rock, which could not be ascended, is about 20 feet higher. There are several other peaked hills of the same character as Bhandeswar in the neighbourhood.

Returning to the edge of the plateau which overlooks Gayá District, westward from the watershed of the Sakri river, two prominent peaks are met with, Nero, height 1737 feet, and Banda, height 1853 feet. The latter is a place of pilgrimage of local repute, and is also the subject of a mythical legend. Again, passing through the tract of rocky ravines which extend from the edge of the plateau to the lower level of the Gayá plain, a massive rocky hill, Durbásha, height 2209 feet, lies on the District boundary. Several hills of the same character, but of less prominence, are met with on proceeding westwards along the outer edge of this tract of rocky ravines; but none are worthy of remark until Loháwar is reached, a broad-featured hill, height 1788 feet, which overlooks the Dhanwá Pass. This pass is that by which the Grand Trunk Road descends from the plateau to the Gayá plain; and it may here be noticed that during its course, in a distance of 7½ miles, the change of level is 737 feet. A Survey station at the top of the pass records an elevation of 1320 feet, and a second station on the parapet of a bridge one mile east from the Mohaní river shows an elevation of only 583 feet. A few miles west from the Dhanwá Pass, the Mohaní river leaves the plateau and passes through the tract of ravines. The extent of the ravines has now become much narrower, and the change of level more rapid. Still further westward the Dhangáin Pass is reached, by which the old Trunk Road to Sherghátí left the plateau for the lower level. This pass has fallen into disuse, and is now impracticable for wheeled traffic. A few miles beyond the Dhangáin Pass is Kulhua hill, a collection of rocky peaks, which stand somewhat in advance of the plateau, and overlook the valley of the Lilájan river. Kulhua is a place of local pilgrimage; and a small temple and a tank are found near the top of the hill. From this hill the face of the plateau trends southward as the Lilájan river with its feeders breaks through, again to advance after the river is passed, so as to form a narrow, well-cultivated valley, until, opposite to Kulhua hill, the river finally passes into the Gayá plain. But the table-land has now reached its western limit, and beyond the Lilájan river, though the highland takes partially the nature of a plateau, it is of limited extent, and
is little more than an elevated watershed between the feeders of the Lilájan and of the Morhar river. This ridge, turning southward, throws off as a westerly offshoot another more important watershed between the Morhar river and the Chákó river. The Chákó is a feeder of the Amánat river, itself a feeder of the Koel, which is one of the most important tributaries of the Són. The ridge, as the final limit of the lower plateau, in turn becomes the watershed between the Chákó and the Lilájan, and finally joins the higher and central plateau at its western extremity.

Scenery of Párasnáth Hill.—It may not be out of place here to supplement Major Sconcé’s scientific account of the topography of Párasnáth, by the descriptions of some of those travellers who have recorded their impressions of the scenery. The earliest visit of which I can find any mention is that of Colonel Franklin in 1819. He ascended the hill from the north by the pilgrim route, which starts from the small village of Madhuban.

“The ascent to the mountain commences by a narrow steep path surrounded by the thickest forest. As you ascend, the mountain presents a stupendous appearance; at intervals you perceive the summit of Párasnáth appearing in bluff jagged peaks, eight in number, and towering to the clouds. From an opening in the forest the view is inexpressibly grand, the wide extent of the Jungle Terry (tarái) appearing as if beneath your feet, and looking like the surface of a pictured landscape; the summit, emphatically termed by the Jains Asmid Sikhar, or the peak of bliss, is composed of a table-land, flanked by twenty small Jain temples, situate on the craggy peaks and in different parts of the mountain.”

The name of the summit is misspelt. Wilson writes it Samet Sikhar, but gives no derivation. It would seem that Colonel Franklin’s interpretation, “the peak of bliss,” is the correct one, samet being possibly a local corruption of the Sanskrit samad, happiness. The next visitor was a Government officer, who ascended Párasnáth in November 1827, at the end of an official tour through the Fiscal Division of Kharakdihá, and published an account of his visit, signed with the initials A. P., in the Calcutta Quarterly Magazine for that year.

“All dák-travellers who have journeyed along the new Military Road to Benáres must be familiar with the name of this mountain; for they can scarcely have neglected to inquire the title of that remarkable line of hills which haunts them like a shadow from Bánkurá to Katkamsándi. Coming into view at the former place, it
SCENERY OF PĀRASNĀTH HILL.

... grows in height and breadth until it appears frowning in front of the bungalow at Chás, at a distance of about thirty miles. From this place travelling westward, its numerous and craggy points slowly recede from view, until from the high ground at Hazāribāgh it becomes a faint but picturesque outline, catching tints from the sky in front of the setting sun. From the telegraph on the top of Tūtgi Ghāt the mountain is seen in the most favourable manner; its broad base rises abruptly from the distant plain, and slopes gradually at the extreme sides, until the outline breaks into numerous peaks, that from the corner of the hill seem shooting their arrowy points at the heavens. From the plain to within a few yards of each pinnacle, and even in some of the pinnacles themselves, the mountain is thickly covered with magnificent trees, whose round heads take various tints from the changing seasons of the year, and even from the hourly variations of light between dawn and darkness."

The new Military Road of which A. P. speaks is the old Grand Trunk Road from Calcutta to Sherghāt via Bānkurā and Hazāribāgh. It enters Hazāribāgh at Mānapuri in pargāna Golā, and leaves it by the Dhāngāin Pass in pargāna Kaindi, after traversing the District at an average distance of sixteen miles south-west of the Grand Trunk Road. This old road has entirely fallen out of use as a main line of communication. Small sections are here and there employed for local traffic between villages, but in many places any trace of the road can only be recognised with difficulty.

Dr Hooker, who ascended the hill in February 1848, writes thus of the view of PārASNāth from near Tāldāṅgā in Mānbhum District:—

"As the sun rose, PārASNāth appeared against the clear grey in the form of a beautiful broad cone, with a rugged peak of a deeper grey than the sky. It is a remarkably handsome mountain, sufficiently lofty to be imposing, rising out of an elevated country, the slope of which upward to the base of the mountain, though imperceptible, is really considerable; and it is surrounded by lesser hills of just sufficient elevation to set it off. The atmosphere, too, of these regions, is peculiarly favourable for views; it is very dry at this season; but still the hills are clearly defined, without the harsh outlines so characteristic of a moist air. The skies are bright, the sun powerful; and there is an almost imperceptible haze that seems to soften the landscape, and keeps every object in true perspective." On a subsequent page he describes the view from the hill itself. "The view from the saddle of the crest was beautiful, but the atmosphere too
hazy. To the north were ranges of low wooded hills, and the course of the Barákhār and Ajai rivers; to the south lay a flatter country with lower ranges, and the Dámodar river, its all but waterless bed snowy white from the exposed granite blocks with which its course is strewn. East and west the several sharp ridges of the mountain itself are seen; the western considerably the highest. Immediately below, the mountain flanks appear clothed with impenetrable forest, here and there interrupted by rocky eminences, while to the north the Grand Trunk Road shoots across the plains, like a white thread, as straight as an arrow, spanning here and there the beds of the mountain torrents."

I also quote from the same authority the following remarks on the botanical aspects of the hill:—"Though the botany of Párasnáth proved interesting, its elevation was not accompanied by such a change from the flora of its base as I had expected. This is no doubt due to its dry climate and sterile soil; characters which it shares with the extensive elevated area of which it forms a part, and upon which I could not detect above 300 species of plants during my journey. Yet that the atmosphere at the summit is more damp as well as cooler than at the base, is proved as well by observation as by the vegetation; and in some respects, as the increased proportion of ferns, additional epiphytal orchideous plants, Begonias, and other species showed, its top supported a more tropical flora than its base. The mountain top presents a mixture of the plants of a damp hot, a dry hot, and of a temperate climate, in fairly balanced proportions. The prime elements of a tropical flora were, however, wholly wanting on Párasnáth."

PÁRASNÁTH HILL AS A MILITARY SANITARIUM.—The first definite proposal to establish a convalescent depot for European troops on Párasnáth hill was made in 1858, by Captain William Maxwell and Captain J. P. Beadle. The chief advantages of the spot were then stated to be the coolness of the climate, which ranges from ten to fifteen degrees below that of the plains, the superior freshness and purity of the air, the nearness of the spot to Calcutta, and the ease with which building materials could be obtained on the spot. The Lieutenant-Governor of Bengal, Sir Frederick J. Halliday, who had visited the hill in 1855, declined to recommend the proposition to the Supreme Government, believing that the space on the top was insufficient for building and for the recreation of European soldiers, and that the difference of temperature was too small to affect Euro-
peans requiring a change to a cool atmosphere. In 1859, Sir John Peter Grant became Lieutenant-Governor, and the proposal of a sanitarium on Párasnáth was revived. Major Maxwell had in the meantime revisited the hill, and reported that there would be no difficulty in finding room on the top for buildings to accommodate four or five hundred men, while many miles of level road could be constructed round the hill as a means of exercise and recreation. A further report on the same subject by Captain C. B. Young, officiating chief engineer, explained that the road up the hill on the south side could be improved and widened at little cost, and that a good supply of water was obtainable within easy reach of the summit. In consequence of these reports, the Commissioner of Chutiá Nágpur was directed to inquire into the ownership of the hill, and to inform Government on what terms land for building sites could be obtained, and what arrangements would be necessary so as not to interfere with pilgrims visiting the large temple near the summit. Inquiry elicited that one half of the range called Párasnáth hill belonged to the minor Rájá of Pálganj, then under the guardianship of his mother the Ráñí; while the remaining was held in nearly equal shares by the zamindárs of Jharia, Nawágahr, and Katrás in Mánbhúm District. The three Mánbhúm zamindárs declined to sell any of the land for money; but severally agreed to make a free gift of their shares to Government, on condition that the temple of Párasnáth was respected, the pilgrims in no way molested, and the forest and bamboos left at their disposal, or, if taken for building purposes, paid for. The Ráñí of Pálganj at first objected, on the ground that it would be an act of sacrilege on her part to sell or give up any part of the sacred hill. Afterwards, however, she consented to cede any land that might be required, stipulating that the Jain pilgrims should be permitted to visit all the shrines on the hill as before, and that the temples themselves should not be violated. On the 29th of June, 1860, the Government of Bengal reported to the Supreme Government the steps that had been taken in the matter; and mentioned that the chief engineer had been instructed to complete the road to the top of Párasnáth, and mark out the several building sites with a view to furnishing a correct and detailed plan. The entire proposal was approved by the Government of India. The Governor-General, however, was of opinion that the offer of the Ráñí of Pálganj to transfer the ground as a free gift should not be accepted, but that a fair price in money or an exchange of land should be tendered to
her. This condition was communicated to the Commissioner of Chutiá Nágpur, who suggested that Government should authorise him to obtain from the proprietors a grant in perpetuity, at a reasonable quit-rent, of such portions of the hill as were required. In March 1861, the work of building a bungalow was stopped in consequence of orders received from the Secretary of State for India. In April of the same year the Lieutenant-Governor visited the hill, and at the conclusion of his visit pressed on the Supreme Government that the pleasant nature of the climate and the salubrity of Párasnáth had been placed beyond a doubt. He showed, from the comparative register, that the temperature averaged during the seven hot months of the year 16° lower than in the plains at Ráníganj. He therefore requested that orders might be issued for proceeding with the work, and completing a double bungalow with a barrack for thirty-three men. Estimates were accordingly prepared, the buildings were commenced in 1862, and Párasnáth was taken as a sanitarium by the military authorities, in addition to Dárjiling, for convalescents from Barrackpur, Barhampur, Ðum-Dum, and Dinápur. In 1864 some invalids were sent to the hill, and nearly all of them, though reduced by disease, soon improved in appearance and gained weight. In 1865, twenty-nine men of the 54th Regiment remained at Párasnáth from April to November. The climate proved beneficial to them, and also to thirty-two men sent up in the following year, who were suffering from simple fever, rheumatism, or general debility. In June 1866, although many men suffered in that year from the buildings being leaky, the officiating principal Inspector-General of the Medical Department reported well on the results of the experiment; and in 1867, the buildings having been repaired, the report was still more favourable. Nearly all the men were stated to have improved in weight and appearance, owing to the cool climate and the freedom from hot air and insects.

In 1868, however, Párasnáth was given up as a military sanitarium, on the grounds that there was not a sufficient supply of water for more than sixty or eighty men, that the space was too confined to allow invalids proper exercise, and that the spot was too quiet, and exercised a depressing influence on the spirits of European soldiers. The medical returns were adverse to the scheme, except for patients only slightly ill; and the expense of establishing a permanent hospital with its regular staff was thought to counterbalance the advantages of the place. Accordingly, in January of that year the buildings on
RIVER SYSTEM: THE DÁMODAR.

Pársnáth, consisting of a double bungalow for officers and a barrack for thirty-two men, with offices and storehouses, erected at a cost of more than Rs. 80,000, were made over to the Public Works Department.

River System.—From the central position of the District of Hazáribágh in reference to the several river systems of Western Bengal, and from the elevated character of the surface of the District, it will readily be understood that the drainage is shared by many rivers. The most important geographical watershed is that which separates the waters of the Dámodar river and its affluent, the Barákhar, from the streams which flow northward to join the Ganges. Tracing this line of watershed from the west between the feeders of the Dámodar and those of the Mohaní, it first follows the western limit of the central plateau, and then crosses the plateau, continuing to separate the feeders of the Barákhar from the Mohaní and following a low undulation in a cultivated country. This undulation then connects itself with the elevated face of the lower plateau, which has already been described as the well-defined watershed of the Barákhar river basin. This watershed of separation from the affluents of the Ganges extends as far as the eastern boundary of the District; the Ganges watershed then passes out of the District, and the Barákhar river basin has a common watershed with the Ajai and its tributaries. The term “basin” is peculiarly applicable to the country drained by the northern feeders of the Barákhar river. The elevated lip follows a crescent-like line of great regularity for nearly 100 miles, and the undulations to the river are singularly regular, so few are the disturbing features which intervene to break the uniformity of the gradient. The area which is divided by the watershed, as described above, assigns a drainage area in Hazáribágh District to the Dámodar and its tributaries of 4530 square miles, or nearly two-thirds of the whole area of the District.

The Dámodar.—Hazáribágh may be said to contain a section of the valley of the Dámodar river of about 90 miles in length; and in this section the river receives a large addition to its volume from several important feeders. The watershed of this section does not lie entirely within Hazáribágh District, but very nearly so, and there is only one important feeder which breaks from the Chutiá Nágpur plateau after taking its rise within that District. When meeting the District on the south-west, the Dámodar has already run through a course of about 25 miles in pargáná Tori of Chutiá Nágpur; it then forms
for a short distance the boundary between the two Districts, and the first feeder which it receives from the Hazáribágh side is the Garhi, which descends from the western limit of the central plateau. Shortly afterwards the Haharó comes in, which, with several feeders, also takes it rise on the face of the plateau, and drains the greater part of the Karanpurá valley. Then follows the Naikárf from the south, taking its rise on the plateau of Chutiá Nágpur, the Maramarhá from the north, the Bherá from the south, and numerous smaller streams from both sides. The next and most important is the Kunar, which before joining the Dámodar has itself received as large tributaries the Bokáro and Siwáni, besides many minor streams which receive the drainage of a large area. The Kunar and the Siwáni share between them the drainage of the eastern portion of the central plateau, and unite to break through the elevated lip of the basin-like formation in one narrow gorge. The Bokáro takes its rise in the southern face of the plateau, but soon leaves it to skirt the southern face, and to pass by a narrow and picturesque valley between the opposing hills Jilingá and Lugu. After running for a short distance parallel to the Dámodar, it joins the Kunar, 4 miles above the junction of that river with the Dámodar. To the west of Lugu hill many surface seams of coal are visible in the bed of the Bokáro and its feeders; the extent of the deposits has been partially examined, and is known as the Bokáro Coal Field. On the north bank of the Dámodar, below the junction of the Kunar, seams of coal are also visible, but the quality of the mineral is believed to be inferior to that of the Bokáro Coal Field. After the Kunar the Dámodar receives from the south the Khanjo; and last from the north, on the boundary of Mánbhúm District, the Jamuniá, a very large and important tributary. The elevations which have been determined on the banks of the Dámodar are worthy of notice. Shortly after entering the District, and where it is joined by the Garhi river, a Survey station on the banks of this river shows an elevation of 1326 feet. After a course of 38 miles, at the point where the highroad from Hazáribágh to Ránchí crosses the river, the elevation is recorded as 1030 feet, showing a fall of 88 feet per mile. After a second course of 35 miles, the elevation at the junction of the Kunar is 713 feet, showing a fall of 90 feet per mile; and after a final course of 20 miles, the elevation at the junction of the Jamuniá, where the river leaves the District, is 582 feet, showing a fall of 65 feet per mile. The Dámodar river tra-
verses Mánbhúm, Bánkurá, Bardwán, and Húngí Districts, and eventually joins the Húngí river below Calcutta.

The Dámodar is everywhere fordable during the dry season. During the rains the river is not navigable, but rafts of timber are frequently floated down to the lower Districts during that season. Dugdá, at the junction of the Jamuniá, after all the rocks and rapids are passed, is the point where these rafts are usually prepared. The total area of Hazáríbah District, which is drained by the Dámodar river and its tributaries, is 2480 square miles.

The Barákhar river has its rise on the north face of the central plateau, first taking a northerly course as far as the Grand Trunk Road, where it is crossed by a masonry bridge. It then turns eastwards, but soon assumes a general south-easterly course, which it continues until it leaves the District to form the boundary between Mánbhúm District and pargáná Deogorh of Bárıbhúm. The Barákhar unites with the Dámodar on the boundary of Bardwán and Mánbhúm Districts, about 32 miles after it has left the Hazáríbah frontier, and 3 miles below where it is crossed by an iron girder bridge on the Grand Trunk Road. It is everywhere fordable during the dry season. During the rains this river is remarkable for the suddenness with which it rises, and for the strength of its current: after continued rain it may be impassable for several days. A Survey station on the bank of the Barákhar, 4 miles above where the highroad from Hazáríbah to Giri railway station crosses, records an elevation above the sea of 795 feet; and another station, 17 miles farther up the stream, records an elevation of 907 feet, showing for this short section an average fall of 6'6 feet per mile. The total area of the Barákhar river basin in Hazáríbah is 2050 square miles.

The river basins next in importance are those of the Mohání, Lilájan, and Morhar, which drain the north-western portion of the District. The Mohání and the Lilájan unite in Gayá District about 21 miles from the Hazáríbah boundary, and 6 miles south of the town of Gayá, to continue their course together towards the Ganges as the Phálgu river. The Morhar holds a distinct course through Gayá, and preserves its own name almost until it finally joins the Ganges in the District of Patná. The Mohání and Morhar have rocky beds, and are almost dry except during the rainy season. The Lilájan partakes of the same character until it leaves the plateau, after which it has a broad sandy bed. The Mohání river
basin has an area in Hazáribágh of 490 squares miles; the Lilájan, 380 square miles; and the Morhar, 170 square miles.

South and west from the watersheds of the Lilájan and Morhar rivers are the smaller basins of the Jhikiá and Chako; these join in parganá Paúmau of Lohárdagá District to form the Amánat river, an affluent of the Koel, which is one of the most important tributaries of the Són river. The Jhikiá and Chako rivers, considered as one river basin, drain in Hazáribágh an area of 170 square miles.

From where the Mohári river leaves the lower plateau, following the watershed of the Barákar basin eastward, the first northerly stream of importance is the Dhádhár; then comes the Tileyá; and lastly the Dhánarjí. These three streams belong to a distinct system of drainage; the Tileyá and the Dhánarjí first unite, and the final junction with the Dhádhár is in Gayá District, about 26 miles from the Hazáribágh boundary. They then flow as one stream past the town of Behar, to join the Ganges in the District of Patná. The area of Hazáribágh which is drained by the Dhádhár, Tileyá, and Dhánarjí is 200 square miles.

The next is the Sakri river, with a compact water basin of its own. The Sakri itself is the central stream in a low, well-cultivated valley, and it receives from all sides numerous feeders, which penetrate from among the surrounding rocky ridges. The Sakri has still a distinct water system, and preserves its own name while it advances through Gayá District towards the Ganges. In Hazáribágh District the drainage basin of the Sakri is 810 square miles. The Keul has a small water basin, in area 70 square miles, north-east of the Sakri basin, but not touching the Barákhár watershed. The Keul preserves its own name, after being joined by many large feeders, while traversing Monghyr; in which District its course entirely lies until it joins the Ganges. Leaving the Sakri basin, the next stream having a common watershed with the affluents of the Barákhár is the Barnár, a minor tributary of the Keul, which it joins in Monghyr District about 21 miles after crossing the District boundary. The Barnár drains 50 square miles of Hazáribágh.

After the Barnár, along the same watershed, the sources of the Ajai commence. The Ajai itself merely takes its rise on the boundary, without draining any portion of the District area. But two tributaries of the Ajai penetrate the District—first, the Patro, and then the Jainti, which, after draining an area in Hazáribágh of 100 square
miles, join the Ajai in pargana Deogarh of Bīrbhūm District, at nearly the same point, 20 miles from the Hazāribāgh boundary. The Ajai, after traversing Bīrbhūm and Bardwān Districts, eventually joins the Hūgli river between Murshidabād and Krishnagar. Beyond the Jainti, the watershed of the Barākar river passes into Bīrbhūm.

Passing to the south of the basin of the Dāmodar river and to the south-eastern extremity of the District, the sources of the Kāsāi river flow from the ridge of a lofty range of hills called Jabar or Bhaski, from the names of villages at its base, which forms the boundary of Mānбhūm District. The Kāsāi, after traversing Mānбhūm and Midnapur Districts, joins the Haldāi river, about 20 miles above the point where that river joins the Hūgli, opposite to the northern extremity of Sāgar island. West from the Kāsāi watershed, an area of 50 square miles is drained by several small feeders of the Subarnarekhā river, and the river itself forms the District boundary of Chutia Nāgpur for about 15 miles. The Subarnarekhā river traverses Chutia Nāgpur, Mānбhūm, and Singbhūm Districts, generally forming a District boundary. It then passes into the Tributary State of Morbhānj; and leaving Morbhānj to traverse Midnapur and Balasor Districts, falls in the latter District into the Bay of Bengal.

**Statement of the Areas Drained by the Rivers and River Systems in Hazāribāgh District.**

<table>
<thead>
<tr>
<th>System</th>
<th>River</th>
<th>River Drainage sq. miles</th>
<th>System drainage sq. miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāmodar</td>
<td>Dāmodar</td>
<td>2480</td>
<td>4530</td>
</tr>
<tr>
<td></td>
<td>Barākhari</td>
<td>2050</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mohanī</td>
<td>490</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lilājan</td>
<td>380</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Morhar</td>
<td>170</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dhādhār, Tileyā</td>
<td>200</td>
<td>2170</td>
</tr>
<tr>
<td></td>
<td>and Dhānarjī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sakri</td>
<td>810</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Keul</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Barnar</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Ganges</td>
<td>Jhikī Chako.</td>
<td>170</td>
<td>170</td>
</tr>
<tr>
<td></td>
<td>Patro, Jaintī</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Subarnarekhā</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Sōn</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajai</td>
<td>Subarnarekhā</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Total area</td>
<td></td>
<td></td>
<td>7020</td>
</tr>
</tbody>
</table>

For the foregoing account of the Hill and River Systems of Hazāribāgh, I am indebted to the kindness of Major J. Sconce, who
conducted the Topographical Survey of the District in seasons 1868–71.

The Banks of the Rivers in Hazáríbágh District conform as a rule to one of the following types:—Terraces of sandy or alluvial soil, faced here and there with rocky ledges, and overgrown by low jungle; or steep cliffs of hard gravelly earth, furrowed into countless small channels by the discharge of surface drainage. With few exceptions, the beds of the streams are sandy. Ordinarily, therefore, no cultivation is possible on the banks or in the bed of the stream. Where, however, the banks happen to be low, land at the river edge is cultivated at a profit, and assessed under the name of tārrī at Rs.2-8-0 per bigha. The name tārrī appears to be a corruption of śīrī, from Sanskrit śīr, a bank. Such land can be irrigated by means of a lift during the rains and the early part of the cold weather, and is planted with wheat, barley, sugar-cane, opium, tobacco, and kandā, used for tarkāris or vegetable curries. It is usually manured, but yields only a single crop, as cultivation is confined to that period of the year when the water is within reach. In special localities, small plots in the bed of the stream are taken into cultivation from September to March for wheat and barley only. These lands are assessed as ordinary tārrī.

Boats.—Owing to the peculiar violence and uncertainty of the river currents, no ordinary form of boat is in general use in the District. The only substitute is a species of float called gharndā, which consists of nine earthen pots (ghardās) arranged in rows of three, the mouth of each gharā being closed by a cover of sārd leaves. Over these is lashed a stout bamboo framework of about three feet square. The machine is propelled by men, generally of the Málā caste, who swim along with it, and gradually work it across the stream. During the rainy season, Málás are stationed wherever the postal line of road crosses an unbridged river, and the mails are regularly taken across on a gharndā. On an emergency, this machine can even be made to carry a palanquin.

River-side Towns.—There are no towns or villages in Hazáríbágh District the population of which lives exclusively by river traffic. A few persons find employment during the rains in floating timber down the Dāmodar river to Ráṅganj and Bardwán, and a similar traffic is said to be pursued on the Barákhār and Līlājan rivers. The bulk of the timber, however, that leaves the District is exported on
sagar or solid-wheeled carts, and the floating trade is comparatively unimportant.

**Utilisation of the Water Supply.**—No use has at present been made of the rivers as a motive power for machinery. I am informed that there are many places where the water power might be so utilised; but European enterprise is as yet new to the District, and the native landholders are too ignorant and prejudiced to attempt any scheme of the kind. The various modes of applying water to irrigation will be noticed on a subsequent page.

**Fisheries.**—There are no regular fisheries or fishing-towns in the District, but near Bahí and on the Barákhárr and Dámódárr rivers a small local trade in fish is carried on. No rent is paid for the right to fish.

**Pasturage Grounds.**—The uncultivated high lands of the south and south-west of the District contain fine stretches of grazing ground for cattle. During the cold weather large herds are driven in for pasture from the neighbouring District of Gayá, where grazing land is scarce.

**Ferae Naturæ.**—Tigers abound in the less cultivated parts of the District, and destroy large numbers of cattle during the year. The low conical hills with which the surface of the District is dotted afford a fine refuge for bears and leopards; and the *soná chitá*, or dog-leopard, distinguished by non-retractile claws, is occasionally found. Wolves are very common, and wild dogs hunt in packs on Párasnáth hill. During the eight years from 1862 to 1869 inclusive, the average number of animals destroyed was as follows:—Tigers, 35; leopards, 45; bears, 26; wolves, 30. The total sum paid in the way of rewards was Rs.11,390-2-8, showing an average payment of Rs.142-12-4 or £142, 7s. 6¼d. per annum. Within the same period the number of persons killed by wild beasts amounted to 1004, or an average of 125 per annum. It is further probable that many cases were not reported. No trade exists in wild beasts' skins, nor is any revenue derived from the *fera naturæ*. No rewards are paid for destroying snakes, and returns of the number of deaths by snake-bite for an extended period are not available. The Police reports for 1874 show the deaths by snake-bite in that year as 65. Several varieties of deer are found in the jungles, the *sámbhar* or red deer, the *chitál* or spotted deer, the hog-deer, the *kotárd* or four-horn deer, the ravine-deer, the *nilgái* or rojh, and the *kakar* or barking-deer. *Gaur* or bison are occasionally met with, though they are now
becoming scarce. Of game birds, there are the jungle-fowl, peafowl, the black, grey, painted, and double-spurred partridge, field and bush quail, duck and teal in great numbers and variety, snipe, ortolan, plover, florican, harid or green wood pigeon, and curlew.

**Mineral Springs.**—There are no fewer than five groups of mineral springs in Hazaribagh District. Dr Hooker (*Himalayan Journals*, vol. i. chap. ii.) thus describes a spring which he examined at Belkapîr or Surajkund near Barkattâ, on the Grand Trunk Road:—"The hot springs (called Surajkund) are situated close to the road, near the mouth of a valley, in a remarkably pretty spot. They are, of course, objects of worship, and a ruined temple stands close behind them, with three very conspicuous trees—a pipál, a banyan, and a white, thick-stemmed, leafless *Sterculia*, whose branches bore dense clusters of greenish foetid flowers. The hot springs are four in number, and rise in as many ruined brick tanks about two yards across. Another tank, fed by a cold spring, about twice that size, flows between two of the hot, only two or three paces distant from one of the latter on either hand. All burst through the gneiss rocks, meet in one stream after a few yards, and are conducted by bricked canals to a pool of cold water about eighty yards off. The temperatures of the hot springs are respectively 169°, 170°, and 190°; of the cold, 84° at 4 P.M., and 75° at 7 A.M. the following morning. The hottest is the middle of the five. The water of the cold spring is sweet, but not good, and emits gaseous bubbles; it was covered with a green floating conserva. Of the four hot springs, the most copious is about three feet deep, bubbles constantly, boils eggs, and though brilliantly clear, has an exceedingly nauseous taste. This and the other warm ones cover the bricks and surrounding rocks with a thick incrustation of salt. *Conservae* abound in the warm stream from the springs; and two species, one ochreous brown and the other green, occur on the margins of the tanks themselves and in the hottest water; the brown is the best salamander, and forms a belt in deeper water than the green; both appear in broad luxuriant strata, wherever the temperature is cooled down to 160°, and as low as 90°. Of flowering plants, three showed in an eminent degree a constitution capable of resisting the heat, if not a predilection for it; these were all *Cyperaceae*; a *Cyperus* and an *Eleocharis* having their roots in water of 100°, and where they are probably exposed to greater heat; a *Fimbristylis* at 98°; all were very luxuriant."
A second spring is found at Doarí on the Mahaní river, with a temperature of 110° Fahr. I quote the following account of two other mineral springs from a Revenue Survey Report by Captain E. W. Samuells:—“The spring of Indra Jarbá is situated at the foot of the Hazáribágh plateau, twelve miles to the south of Hazáribágh, and about a mile to the east of the road from Hazáribágh to Ráchní. The nearest village is Indra, two miles to the west. From the sandy bed of a small nált which flows into the Bokáro nádi, and over a space about fifty yards in length, springs rise in three places; the water is brackish, and leaves a slimy white deposit on the sand. A good deal of sulphuretted hydrogen gas comes bubbling up through the water at intervals. Cattle are very fond of the water, and the natives bathe in it for the cure of skin diseases, but do not drink it. The temperature of the spring is 102° Fahr.

“The Gandhammias spring is about a mile north-west of the village of Kankí; temperature 92°. It is situated at the south end of the Sorángá ghát, close to the road leading from Bádam to Rámgarh, and on the left bank of the Gandhammia nádi. About sixty yards down the same bank of the nádi, from under a block of gneiss rises another spring, of the same temperature as the other. The water leaves a white deposit on the rocks, and is almost tasteless, but smells of sulphuretted hydrogen. Cattle drink it, and the natives worship the spot as the residence of a deity; they also use the water outwardly in the treatment of skin diseases. The native belief is, that long ago, when the road through the Sorángá ghát was more used than it is now, a large caravan of merchants travelling with pack-bullocks once halted on the banks of this nált; at the same time an ugly old woman passing by came and asked for alms, which were refused her, so she went farther on to where another caravan was encamped, the members of which proved more charitable, and gave her something. Out of gratitude for this she advised them to place the packs on their bullocks and march on at once, as something dreadful was about to happen. They therefore followed the old hag’s advice, but had no sooner departed than the earth opened and swallowed up those who remained, bullocks, packs and all; some few managed to escape, and fled to a hill about two miles off, but when they halted, the earth opened and swallowed them up also. In this way the natives account for the hot springs which rise in both places, and mark the spots where the members of the caravan were entombed.”
The mineral spring of Kesodih, in纲甘纲 花和纪δ，about fifteen miles south of Dhanwár, is a pool ten yards long by about three yards broad, situated in the middle of some rice-fields. In some places the water wells out from fissures in the rocks, which here come to the surface, and in others bubbles up through the mud. The temperature is 182° Fahr. The water tastes and smells of sulphur, and has coloured the weeds growing in the pool a bright orange and green. The place is considered sacred, because the dry portions of the rock, being largely marked with sindur or vermilion, have become the home of resident Brâhmans.

FORESTS.—Although the face of the country is to a large extent covered with jungle, there are no forests in Hazâribâgh which contain timber of appreciable commercial value. The following extract from the Report of the Geological Survey for 1848–49 enumerates the chief timber-trees of the District, and explains the reasons why no trees are allowed to grow to a large size:—“The valuable timber trees met with in the course of the survey were the following:—

_Pentaptera glabra._—This is common in the hilly and mountainous tracts between Gidhaur and Kharakdihá, and also in the Kharakpur and Rájmahal hills; but it is doubtful if it occurs to a sufficient extent for the supply of any great or general demand for timber. Fine trees were occasionally seen, of fifteen inches to two feet in diameter; always solitary, never forming forests, and nowhere more frequently than nine or ten to the square mile. The timber is strong and durable, and is greatly prized for boat-building. _Conocarpus latifolius._—This, which is a small tree in Hazâribâgh District, attains a much larger growth in the mountainous and hilly country between Kharakdihá and Gidhaur, and still improves in size in the Kharakpur, and more especially in the Râjmahal hills, where it becomes a fine timber-tree, and is highly valued for all purposes which require strength and durability. _Diospyros ramiflora._—This tree is common in纲甘纲 Kharakdihá, where it is of small size, the trunk not exceeding ten inches in diameter. It also extends from thence to the Kharakpur and the Rájmahal hills; in the latter it attains a larger girth. It is in general use in those Districts for cart-wheels. The berries, which are large, are eaten when ripe, although even then they are highly astringent. _Shorea robusita._—This tree, which affords sîl timber, is extensively grown throughout the hilly tracts of Bîrbhûm and Kharakdihá, the climate as well as the soil being adapted to its rapid growth and full development. The young trees are, however, in
such general request for house-posts, rafters, ploughs, boat-masts, &c., as never to be allowed to exceed the size required for these and other similar light purposes, for which alone the tree is grown, and extensively cultivated. The use of the saw being quite unknown in these Districts, it follows that if the tree is allowed to exceed a certain size (which is rarely the case) it must necessarily become quite useless. The only implement of the carpenter's art here known is the axe; consequently the labour of reducing a large tree to useful dimensions by such imperfect means would be more than the object is worth. The practice, therefore, is to encourage only the growth of suckers or saplings, extensive groves of which may be seen spreading over large tracts of country, so that the casual observer would be apt to refer the insignificant size of these sdis to natural causes—the unsuitableness of the soil or climate. Hence we have an example of the manner in which the social condition of a people, under peculiar circumstances, may affect the most important resources of a country. The absence of rivers capable of floating rafts, the want of roads and all means of transit but pack-bullocks alone, are other causes which have operated against the growth of timber in these Districts, for which they are naturally well adapted, as proved by the following circumstance. It was observed, in the vicinity of places where there is sufficient local demand for timber of better dimensions, that its size increases in proportion to the age of the forest. An occasional large sdi, accidentally allowed to outgrow its usual dimensions, is often also met with. I measured a tree of this kind near a village about two miles south-east of Kharakdihá, and found it to be upwards of five feet in diameter, and to ascend to an elevation of thirty feet without a branch; thus proving the capabilities of these Districts for the production of fine timber, if the trees were allowed to attain a proper size. This question is so far important, that if a hint were communicated to the samindárs along the line of country where timber is likely to be required in these Districts, to allow every fiftieth tree to stand, in the course of a few years sufficient supplies of timber might be procurable for any public works that may hereafter be undertaken, without, perhaps, materially lessening the returns to be derived by the samindárs from the sale of spars. It is hard to believe the depth of jungle to which the woodcutters penetrate for young sdi, and the difficult passes over which it is carried, proving at once the great demand in which it is held, and the hopelessness of obtaining full-grown timber in the interior unless some measure of conservation be
adopted. *Bambusa spinosa.*—I may here mention, that the tall light bamboo, so common in Bengal and the plains, is quite unknown here; in place of it, the young *sâl* serves as a substitute. There is, however, a small, hard, and solid bamboo, which is extensively planted, particularly in the hilly tracts of Bhágalpur. This bamboo is also indigenous to the Kharakpur and Kharakdihá hills, and is sought for like *sâl*, in the deepest forests during the months of January and February, when the jungles become safe. It is too small and heavy for scaffolding, or any of those purposes for which the larger and lighter bamboos of the plains answer so admirably. It is therefore used chiefly for laths, lattice-work, baskets, *banghis*, and other purposes for which strength and elasticity are required, and is for such purposes a very superior material."

In March 1873, the south-western portion of Hazâribâgh District was visited by Dr Schlicht Conservator of Forests, who reported as follows:—"The geological formation as well as the forests of Hazâribâgh resemble those of the southern half of Palâmau. The upper hill ranges consist chiefly of gneiss, and on the undulating ground the surface consists of ferruginous loam and clay. Upper mixed forests cover the hill ranges and steep slopes, and *sâl* forest the undulating ground. Of lower mixed forest I have seen very little, which is explained by the fact that Hazâribâgh District may be said, generally speaking, to be situated at an elevation of about 2000 feet above the sea. The chief object of my short tour through this District, was to obtain some information regarding the question whether *sâl* will grow large in it. The forests of *sâl* consist throughout of shoots from old stumps, which are constantly cut as soon as they are fit for local purposes. Moreover, the people burn almost nothing but young *sâl* shoots a few inches in circumference. In some places, on tracts of limited extent, the shoots are allowed to reach a somewhat larger girth, and whenever such is the case, they grow up into promising young trees; but even in these cases they fall under the axe before they reach a girth of three feet.

"The above data show that it rests entirely with us to produce large *sâl* timber in Hazâribâgh District. The present forests consist all of shoots from old stocks, and the absence of seedlings is due to the absence of seed-giving trees. It is true that *sâl* begins very early to flower, but I believe that the seed produced by very young trees is not capable of germinating—a circumstance common to most timber-trees."
No revenue accrues to Government from any of the forests in the District. The Rájá of Rámagarh levies dues on the wood and other jungle products that are exported from his estate at the following rates:—On each beam, eight ánáns; railway sleeper, three and a quarter ánáns; gold or round unhewn trunk, two ánáns; balli or small tree rafter, two ánáns; cartload of bamboos or small wood, four ánáns. Two ánáns in the rupee is charged on the value of lac, resin, barks, grass, &c.

**Jungle Products.**—The following account of the jungle products of Hazáríbág District is quoted from a paper by Mr V. Ball, of the Geological Survey, in the *Journal of the Asiatic Society*, No. II., 1867. It is applicable to both Hazáríbág and Máñbhúm Districts:—

"It is perhaps not generally known that throughout Máñbhúm and Hazáríbág, as well as in many of the adjoining Districts, a considerable number of the poorer classes of the people depend solely upon the jungle to supply them with the means of subsistence for from two to three months of every year. In time of famine the number so dependent is, of course, greatly increased. In some of the more jungly parts of these Districts, where the cultivation round the villages is very limited and deficient, nearly the whole of the inhabitants who have survived the past famine can have had little else but the roots and fruits of the surrounding jungle upon which to subsist. While passing through some of these villages last season, I was told that but few deaths had occurred in them. On the whole, I am inclined to believe that people living in such villages are more independent, and less affected in every way by famine, than those who reside in the centre of cultivation, and have no jungle readily accessible. Were a census to be taken, it would probably be found that the relative proportion of deserted houses and villages, the result of the famine, to those still inhabited, would be much greater in the open cultivated parts of the District than in the dense jungles. Indeed, the jungles may be regarded to a certain extent as the saving of the lower races of the population. Did they not afford nutritious food in abundance, the result of a famine like that of 1866–67 would probably be not merely decimation, but utter depopulation throughout extensive areas. It is not to be supposed that even those who are in the habit of using this description of food regularly, for a greater or less portion of every year, regard it as in any degree an equivalent to rice. Many have spoken to me of eat-
ing mahuá, which is by far the best of these products, as being only better than suffering from absolute famine; and they always consider themselves legitimate objects of charity when they can say they are living on mahuá alone. The species mentioned are, of course, of varying importance, some being merely edible, and in a few cases injurious if eaten in large quantities; while others, as the mahuá, sāl, baer, i. r., pipal, singarā, chehur, various roots of the species of Dioscorea, and many of the varieties of ság (leaves), may be considered as bonâ fide staple articles of food.

"Bassia latifolia, Roxb., Mahuá, Hind. and Beng. In the Districts of Mánbhûm and Hazáribâgh, mahuá groves, as well as stray trees in the jungle, are on the whole abundant. All the trees, with the exception of a few in the neighbourhood of roads, are the property of the zavindârs, and are rented out by them at prices varying chiefly with the bádâr nirik, or-price of rice. As the crop of mahuá approaches ripeness, the corollas, becoming fleshy and turgid with secreted juices, gradually loosen their adhesion to the calyx, and fall to the ground in a snowy shower. The duty of collecting the fallen blossoms is chiefly performed by women and children; at dawn they may be seen leaving their villages with empty baskets, and a supply of water for the day’s use. Before the crop has commenced to fall, they take the precaution to burn away the grass and leaves at the foot of the tree, so that none of the blossoms may be hidden when they fall. The gleaners generally remain under the trees all day, alternately sleeping and collecting the crop; the male members of the family, visiting the trees once or twice during the day, bear off the produce in banghis. It often happens that the people who collect come from a considerable distance, in which case they erect with the branches of sāl a temporary encampment of huts, in which they live until the crop is all gathered in. In front of each of these huts a piece of ground is made quite smooth and hard, for the purpose of spreading out the flowers to dry. When perfectly dry, the blossoms have a reddish-brown colour, having lost three-fourths of their original dimensions, and about half their original weight. It is the custom with some of the natives, before spreading them out to dry, to pull off the little ring of foliaceous lobes which crowns the fleshy corolla. It is very difficult to collect trustworthy statistics regarding the amount of yield of the mahuá trees. I have been told, and it has been repeated to me several times.
that a first-class tree will yield as much as thirty kachchá maunds of twelve chhaták to the ser; or about six-sevenths of a ton; in other words, an average daily fall of two maunds is said to continue for fifteen days. This estimate I believe is more than double the real facts. The rent of the trees varies much, according to their abundance in the District, the quality of the previous rice crop, and various other circumstances affecting the demand and supply. In parts of Hazarábágh, I have known ten small trees to be let for a rupee, while a single fine large one would sometimes bring the same amount. In Mánbhúm, I have been pointed out trees for which a sum of from two to three rupees was charged, but I have also heard of trees being hired in the same District for four ánás. The saved crop also varies very much in price, the limits being, as far as I can ascertain, from two to eight maunds for the rupee; but when, as is perhaps most frequently the case, the exchange is in kind, the mahójans only give a small quantity of salt and three or four sers of rice for a maund of mahud. In parts of Mánbhúm, I have been told that during the famine the price of mahud was from twelve to twenty sers for the rupee. Two maunds of mahud are stated by some to furnish a month’s food to a family consisting of a father, mother, and three children. It is, however, seldom eaten alone, being much more frequently mixed with the seeds of sál, or with some of the leaves of the plants mentioned in the accompanying list, which are collectively called ság. The cooking is performed as follows:—The sál seeds, having been previously well dried in the sun, are roasted and then boiled alone; the mahud flowers are then also boiled, and the water is thrown away. So far having been cooked separately, they are then mixed and re-heated; sometimes a small quantity of rice is added. It is the custom to cook but once a day, and each member of the family helps himself whenever he feels hungry. When fresh, the mahud has a peculiar luscious taste, with an odour somewhat suggestive of mice; when dried, it possesses some resemblance to the inferior kinds of figs. Cooking renders it vapid and utterly devoid of flavour. On distillation, the newly-dried flowers yield a highly intoxicating spirit called dáru; this, before being sold, is diluted with ten times its quantity of water, and is then sold at the rate of two pice for about a quart.

“Shorea Robusta, Roxb., Sál, Hind. and Beng. Under the head of mahud, the seed of this tree has already been alluded to. Where possible, the mahud and sál are mixed in the manner above
described, but in some places even mahúd is not to be obtained, so that the sål seeds are roasted and eaten alone. With many of the Santális, sål is probably a regular article of food, and not merely a dernier ressort to be used in time of famine.—Ficus Indica, Roxb., Bar, Beng. and Hind.; F. religiosa, Linn., Pípálo, Beng. and Hind. The figs of both these species, especially those of the former, are eaten every year by the poorer classes of natives.—Zizyphus jujuba, Linn., Baer, Beng. and Hind. The fruit of this tree, though not at all to be compared in importance with mahúd as an article of food, is nevertheless much used in parts of these Districts where mahúd is not abundant. It may frequently be seen spread out to dry on the roofs of cottages. There are two varieties, at least, of baer. One is a small bush, with the appearance of which few who have travelled in India can fail to be familiar; the other is from the original stock, but has been vastly improved by cultivation, and is always found near villages. This fruit is sold in the bàzàrs, and when not quite ripe, has the pleasant acidity of an apple.—Bauhinia Vahl, W. and A., Chehur, Beng. and Hind. The pods of this gigantic creeper, which, passing from tree to tree, forms the festoons peculiar to tropical jungle scenery, are most eagerly sought for by the natives; so much so, indeed, that it was with difficulty that I succeeded in obtaining botanical specimens. They are plucked just before they become ripe, so that in order to open them it is necessary to place them in a fire; on being sufficiently heated, they open with a loud report, and the carpels at once twist into curls, which no amount of pressure can remove. The seeds are easily detached, and are eaten at once.—Trapa bispinosa, Roxb., and T. quadrispinosa, Roxb., Singhrá, Beng. and Hind., Panboie, Santálí. Both these species of singhrá are well known to many Europeans. With the natives they form a favourite article of food. I have frequently seen from twenty to thirty persons, men, women, and children, groping in a half dried-up tank for singhrá, Paludinas, and small sluggish fish, which latter are caught by dragging on shore the weed in which they lie concealed. From the produce of a morning’s collection of these miscellaneous substances a tarkárít is made, which is, perhaps, the only food upon which a family have to subsist for the day.”

In the following list the species are arranged under headings indicating the part of the plant used, and in an order which is approximately that of their relative importance.

“Seeds.—Shorea robusta, Roxb., Sál, Beng. and Hind. Much
JUNGLE PRODUCTS: FRUITS

used by the Santál; occasionally roasted and eaten alone, but more frequently boiled with the dried flowers of Mahúā.—Bauhinia Vahlii, W. and A., Cēhur, Beng. and Hind. Sometimes stored, but more frequently roasted and eaten close to the spot where found.—Muçuna imbricata, D. C., Kasi, Beng.; M. prurita, Hook., Alkustā, Beng., Kircūč, Hind.; M. nivea, Buch. Sometimes cultivated.—Terminalia bellerica, Roxb., Bherā or Borā, Beng. Kernels, if eaten in excessive quantity, are said to produce intoxication.—Terminalia catappa, Linn., Bādam, Beng. and Hind. Seeds used as a substitute for almond.—Fuīrenā ciliaris, R. Br., Bandkabi, Beng. and Hind. Seeds of this are used as a sort of meal, and are probably sometimes ground into flour before use.—Cassia fistula, Linn., Bandārlāti, Beng., Amulītas, Hind. Placentae between the seeds used to make sārbar.—Ventilago calyculata. Seeds eaten in the same way as those of Sāl.—Nelumbium speciosum, Willd.; Padmāmolām, Beng., Banserā, Hind.

"FRUITS.—Bassia latifolia, Roxb., Maul or Mahúā, Beng. and Hind. The fruit is dried in the sun and eaten in times of scarcity, and the seeds yield an oil which is used as a substitute for ght.—Buchanania latifolia, Roxb., Piāl or Piār, Beng. and Hind. Fruit collected and sold in the bāzasars.—Mangifera Indica, Linn., Am. Beng. and Hind. Occasionally found wild in the jungle; use of fruit well known; seeds softened by steam and eaten in times of famine.—Spondias mangifera, Pers., Amrā, Beng. and Hind. Fruit eaten raw when ripe, pickled when unripe.—Zizyphus jujuba, Lam., Bāer, Beng. and Hind. Fruit dried and stored; a cultivated variety yields a much larger fruit.—Zizyphus Óenoplia, Mill., Sákol, Beng., Makāi, Hind. A small black fruit having a slightly tart taste.—Zizyphus rugosa, Lam.—Ficus Indica, Roxb., Bar, Beng. and Hind. Much eaten in time of scarcity by the very poorest Santál and Kols.—Ficus religiosa, Linn., Pīpāl, Beng. and Hind. As the preceding.—Ficus glomerata, Roxb., Dūmur, Beng.—Carissa carandas, Linn., Kurumia or Bainchi, Beng., Karrnā, Hind. Capable of much improvement by cultivation.—Trapa bispinosā, Roxb., Pānīphal, Beng., Singhārā, Hind. Procurable in large quantities in some of the tanks. They furnish a very wholesome food.—T. ap. quadrispinosā, Roxb., Singhārā, Beng. and Hind. Same as the preceding, but larger in size.—Eugenia jambolana, Lam., Jāmān, Beng. and Hind. Fruit collected and sold in the bāzasars.—Diospyros melanoxylon, Roxb., Kend, Beng. and Hind.; Diospyros exsculpta, Ham.; and Diospyros embryopteris, Roxb., Makur-kendi,

"FLOWERS."—Bassia latifolia, Roxb., *Maul* or *Mahuā*, Beng. and Hind. Extensively used throughout the District; generally cooked with Sāl seeds. Price varies from 10 sers to 8 mounds for one rupee.—Bauhinia variegata, Linn., *Kāthchū*, Beng. and Hind. Used in tarkāris, or vegetable curries.—Butea frondosa, Roxb., *Pātās*, Beng. and Hind. Stamens and young pods occasionally eaten.


POPULATION.—CENSUS OF 1872.

Base of stem and young shoots are eaten. The native names given are those of the stem, not of the plant itself.—Phoenix acaulis, Buch., Jungli kájur, Beng. Interior of stem (sago).—Nymphaea lotus, Linn., Sáluk, Beng., Sirkt, Hind. Leaf, stalks, and underground stems.—Vitis quadrangularis, Wall., Hurjor, Beng. Young shoots.

"Roots.—Dioscorea, Dolá-álu, Dudhá-álu, Kanri, and Genti, Beng. These roots furnish considerable nutriment, and are extensively used throughout the country.—Nelumbium speciosum, Wiáld., Padma molám, Beng., Bánserá, Hind.—Scirpus kysoor, Roxb., Kesúr, Beng. and Hind.; Curcuma, Kerúb, Beng. These two are capable of being ground up into a useful flour."

EARLY ESTIMATES OF THE POPULATION.—In 1837 the population of Hazarábhágh District was estimated by the Principal Assistant to the Governor-General's Agent at 320,000 souls; but I am unable to find out on what evidence this estimate was based. The Survey Department (1858-63), under Captain Hunter Thompson, returned the population of the District at 716,065 souls, yielding, with a total area of 7029 square miles, an average of 101 persons to the square mile. The Report from which I take the above figures omits to say how the results were arrived at; but the Deputy Commissioner, Colonel Boddam, states that Captain Thompson's return was founded on an enumeration of the houses, allowing 5·7 persons to each house. Colonel Boddam is also of opinion that, owing to the high rents and the practice of taking in lodgers, the number of persons living in each house is larger in the towns than in the country, and that this circumstance was over-looked in the Survey Officer's estimate. Accordingly, in his special Return to me, he gives an independent estimate of 748,000 souls. This total is thus subdivided:—Hindus, 721,150; Muhammadans, 21,000; Jains, 5000; native Christians, 800; and followers of the Bráhma Samáj, 50. Taking the area of the District, as ascertained by the recent Survey (1868-71), at 7020 square miles, this estimate yields an average of 106 persons to the square mile, being four less than that ascertained by the detailed Census of Bengal.

CENSUS OF 1872.—Early in 1869, an experimental Census was taken of the Government mahal of Kodáma, in order to ascertain the best mode of conducting the elaborate Census of 1871-72. This mahal was under direct management at the time, and the records of a detailed village survey that had been made of it were available. For these reasons, and as containing a large proportion of unedu-
icated aborigines, it was well suited to test the ability of the people to enumerate themselves. As the event proved, they were quite unequal to the task. The Census papers were everywhere misunderstood; and on adding up the results, it was found that although the number of male children doubted that of female, there were more adult females than adult males. Further inquiry disclosed that not only had large numbers of girls been returned as women, but no male adults except the actual heads of households had been enumerated as men. To such an extent had this latter mistake been made, that in most of the circles or blocks laid out for Census purposes, the number of adult males precisely agreed with the number of houses in the block. Thus it was clear that no real help could be looked for from the people themselves. Nor were there any local establishments through which information could be collected.

It was determined, therefore, that no attempt should be made to effect a simultaneous Census, but that a gradual enumeration of the people should be made by a special salaried agency. The District was divided into a certain number of circles, which were traversed during the cold weather by paid enumerators. The enumerator visited each village within his circle, and recorded the particulars of the population resident there at the time of his visit. For the sake of economy, the work of supervision was intrusted to the regular police. The Deputy Commissioner thus describes the operations that took place under this plan:—"The primary difficulty I had to contend with was to find out the names, and consequently the number, of the villages in the District. The thana or police registers were almost useless; they had not been changed or altered since the year 1833-34, when this Agency was first established. The District has been twice surveyed—once by parganas on the scale of four miles to the inch, and again topographically on the same scale. I had resort, therefore, to the Survey Office to obtain the names of the villages; but here another difficulty arose, for a material difference was found both in the names and number of the villages recorded when the pargana-war survey was taken, as compared with the details of the topographical survey. I need not add that both the lists obtained from the Survey Office differed very materially from the thana lists. After considerable labour the lists were at last reconciled, the names of villages which had ceased to exist being eliminated, and new villages which had sprung up being entered in the proper thana circle. The whole District was then divided into fifty-three blocks, and
DENSITY OF THE POPULATION.

each block was made over to a head enumerator, who was supplied with a list of the villages contained in it, as well as a plan in which the names of the villages and their relative positions were entered, to enable the enumerator to mark off each village when enumerated. These head enumerators were assisted most loyally by all classes, from the zamindar to the rayat. The zamindars sent agents, generally of the Lâl class, to accompany the head enumerator throughout their zamindârs. On the approach of the enumerator, he was met in each village by the sub-tenure holder and the head man of the village, and the work of enumeration at once commenced, all classes assisting as far as lay in their power:"

The Census disclosed a total population in Hazâribâgh District of 771,875 souls, inhabiting 150,493 houses, the average density of the population throughout the District being 110 souls to the square mile. The table on the following page illustrates the distribution of the population in each Subdivision and Police Circle (thândâ). The table is reproduced as it stands in the Census Report of 1872.

DENSITY OF THE POPULATION.—It was stated at the time of Captain Thompson's Survey, that the northern division of the District, consisting of Kharakdihâ and that portion of the zamindâri of Râmgârh which borders on the Grand Trunk Road, was much more thickly inhabited than the higher plateau of the south, it being estimated that the northern half of the District had 125 persons to the square mile, and the Râmgârh plateau 95. The Census of 1872 shows that the most populous Police Circles (thânás) are Hazâribâgh, Tandawâ, and Kashmár in the extreme south. These thanâs, however, have only 150 persons to the square mile. The least populous thanâs are Gumia, just north of Kashmár, and Hunterganj, at the north-west corner of the District; in these thanâs there are scarcely more than 60 persons to the square mile.

POPULATION CLASSIFIED ACCORDING TO SEX AND AGE.—The number of males is 397,045, and of females 374,830; the proportion of males in the total population being 51.4 per cent., and the average density of the population throughout the District 110 to the square mile. The excess of males over females appears to be due to immigration from the densely peopled Districts of Behar. There are a large number of Hindustâni traders, shopkeepers, and subordinate Government officials in Hazâribâgh, who are not accompanied by their female relatives. Classified according to age, the Census gives the

[ Sentence continued on page 57. ]
### ABSTRACT of the Population of each Subdivision and Police Circle (Thána) in Hazáribágh District

<table>
<thead>
<tr>
<th>Subdivision</th>
<th>Police Circles (Thána)</th>
<th>Area in square miles</th>
<th>Number of villages, masáds, or townships</th>
<th>Number of houses</th>
<th>Total population</th>
<th>Averages according to the Census Officers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Persons per square mile.</td>
<td>Villages, masáds, or townships per square mile</td>
</tr>
<tr>
<td>SADR, or HEADQUARTERS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hazáribágh</td>
<td></td>
<td>594</td>
<td>435</td>
<td>17,578</td>
<td>89,065</td>
<td>150</td>
<td>’73</td>
</tr>
<tr>
<td>Gumiá</td>
<td></td>
<td>684</td>
<td>370</td>
<td>8,784</td>
<td>42,074</td>
<td>62</td>
<td>’54</td>
</tr>
<tr>
<td>Kashmár</td>
<td></td>
<td>149</td>
<td>117</td>
<td>4,147</td>
<td>22,236</td>
<td>149</td>
<td>’79</td>
</tr>
<tr>
<td>Rámgarh</td>
<td></td>
<td>708</td>
<td>445</td>
<td>11,999</td>
<td>64,385</td>
<td>91</td>
<td>’63</td>
</tr>
<tr>
<td>Tandawá</td>
<td></td>
<td>468</td>
<td>510</td>
<td>14,744</td>
<td>70,091</td>
<td>150</td>
<td>’109</td>
</tr>
<tr>
<td>Chatrá</td>
<td></td>
<td>712</td>
<td>699</td>
<td>15,440</td>
<td>72,864</td>
<td>102</td>
<td>’98</td>
</tr>
<tr>
<td>Hunterganj</td>
<td></td>
<td>603</td>
<td>475</td>
<td>8,283</td>
<td>38,242</td>
<td>63</td>
<td>’79</td>
</tr>
<tr>
<td>Barhí</td>
<td></td>
<td>458</td>
<td>410</td>
<td>11,428</td>
<td>57,196</td>
<td>125</td>
<td>’90</td>
</tr>
<tr>
<td>Kodarmá</td>
<td></td>
<td>371</td>
<td>440</td>
<td>8,916</td>
<td>48,639</td>
<td>131</td>
<td>’19</td>
</tr>
<tr>
<td>Bagodar</td>
<td></td>
<td>450</td>
<td>347</td>
<td>8,523</td>
<td>42,984</td>
<td>96</td>
<td>’77</td>
</tr>
<tr>
<td><strong>Subdivisional total</strong></td>
<td></td>
<td>5197</td>
<td>4248</td>
<td>109,848</td>
<td>547,776</td>
<td>105</td>
<td>’82</td>
</tr>
<tr>
<td>PACHAMBÁ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pachambá</td>
<td></td>
<td>562</td>
<td>811</td>
<td>11,325</td>
<td>64,789</td>
<td>115</td>
<td>’44</td>
</tr>
<tr>
<td>Kharakdhá</td>
<td></td>
<td>918</td>
<td>1328</td>
<td>22,152</td>
<td>126,506</td>
<td>138</td>
<td>’45</td>
</tr>
<tr>
<td>Gáwan</td>
<td></td>
<td>344</td>
<td>316</td>
<td>7,168</td>
<td>32,804</td>
<td>95</td>
<td>’92</td>
</tr>
<tr>
<td><strong>Subdivisional total</strong></td>
<td></td>
<td>1824</td>
<td>2455</td>
<td>40,645</td>
<td>224,099</td>
<td>123</td>
<td>’35</td>
</tr>
<tr>
<td><strong>DISTRICT TOTAL</strong></td>
<td></td>
<td>7021</td>
<td>6703</td>
<td>150,493</td>
<td>771,875</td>
<td>110</td>
<td>’95</td>
</tr>
</tbody>
</table>
following results:—Hindus—under twelve years of age, males, 137,245; and females, 97,407; total, 234,652, or 36.21 per cent.; above twelve years of age, males, 195,612; and females, 217,727; total, 413,339, or 63.79 per cent. of the total Hindu population. Muhammadans—under twelve years of age, males, 15,326; and females, 10,813; total, 26,139, or 36.13 per cent.; above twelve years, males, 22,154; and females, 24,045; total, 46,199, or 63.87 per cent. of the total Muhammadan population. Christians—under twelve years of age, males, 126; and females, 130; total, 256, or 16.29 per cent.; above twelve years, males, 1,128; and females, 189; total, 1,317, or 83.71 per cent. of the total Christian population. Other denominations not separately classified—under twelve years of age, males, 10,598; and females, 8,941; total, 19,539, or 39.10 per cent.; above twelve years, males, 14,856; and females, 15,578; total, 30,434, or 60.90 per cent. of the total "other" population. Total population of all religions—under twelve years of age, males, 163,295; and females, 117,291; total, 280,586, or 36.35 per cent.; above twelve years, males, 233,750; and females, 257,539; total, 491,289, or 63.65 per cent. of the total District population.

As in other Districts of the Province, the Census Returns disclose a very small proportion of girls to boys, while in the population above twelve years of age the females are considerably in excess. This discrepancy probably arises from the fact that natives consider that girls have attained womanhood at a much earlier age than boys attain manhood. In Hazáribágh the difference between the proportion of boys and that of girls is peculiarly marked, amounting to as much as 6 per cent. in favour of the former. So large a preponderance of boys is the more inexplicable in a District containing a fair proportion of aboriginal races, who, as a rule, marry later than Hindus, and have a less keen perception of the disgrace of a daughte- remaining unmarried. The proportion of males to females in the total of all ages is, 51.4 per cent.; and is, for the reason suggested above, probably correct. The percentages of children not exceeding twelve years of age, of all religions, are given in the Census Report thus:—Hindus—proportion of male children, 21.2; and of female children, 15.0 per cent.; proportion of children of both sexes, 36.2 per cent. of the total Hindu population. Muhammadans—proportion of male children, 21.2; and of female children, 15.0 per cent.; proportion of children of both sexes, 36.2 per cent. of the total Mu-
hammadan population. Christians—proportion of male children, 8.0; and of female children, 8.3 per cent.; proportion of children of both sexes, 16.3 per cent. of the total Christian population. “Others”—proportion of male children, 21.2; and of female children, 17.9 per cent.; proportion of children of both sexes, 39.1 per cent. of the total “others” population. Total population of all religions—proportion of male children, 21.2 per cent.; and of female children, 15.2 per cent.; proportion of children of both sexes, 36.4 per cent. of the total District population. It deserves notice that the proportion of children is abnormally large, being 36.4 per cent. of the total population. This is said to be due to the fact that the aboriginal races are unusually prolific. The returns of the Chutiá Nagpur Division and of the District of the Santál Parganas certainly show that the proportion of children in the total population bears a direct ratio to the relative strength of the aboriginal element. Thus, in the Santál Parganas, where the aboriginal races are most numerous, the children under twelve form as much as 40.7 per cent. of the population; a proportion which rises even to 47.5 per cent. in the Santál villages of that portion of the Dáman-i-koh which is situated in Rájmáhal. Conversely in the Districts of Hazáribágh and Mánbhúm, which are largely peopled, the one by Hindustání, and the other by Bengali immigrants, the proportionate number of children falls to 36.4 and 37.1 per cent. respectively; while among the more aboriginal Districts, we find a percentage of 40.0 ruling in the District of Singbhúm, and 40.4 in that of Lohárdágá and in the Tributary Mahals of Chutiá Nagpur.

INFIRMITIES.—The number of insane persons otherwise afflicted with infirmities in Hazáribágh District is returned in the Census Report as follows:—Insane—males, 3; and females, 1; total, 4, or 0.005 per cent. of the total population. Idiots—males, 19; and females, 5; total, 24, or 0.031 per cent. of the total population. Deaf and dumb—males, 21; and females, 10; total, 31, or 0.040 per cent. of the total population. Blind—males, 78; and females, 32; total, 110, or 0.143 per cent. of the total population. Lepers—males, 11; females, none; or 0.014 per cent. of the total population. The total number of male infirm amounts to 132, or 0.332 per cent. of the total male population; while the number of female infirm is only 48, or 0.028 per cent. of the total female population. The total number of infirm of both sexes is 180, or 0.0233 per cent. of the total District population.
Occupation of the People.—The details given in the District Census Compilation showing the occupations of the people have been omitted, as they do not stand the test of statistical criticism.

Ethnical Division of the People.—The distribution of races in Hazáribágh is mainly traceable to the geographical position of the District. On the north and north-east Hazáribágh forms the highway between Behar and Bengal Proper; and on the south and south-west, passes into and takes its character from the central highlands, the home of the non-Aryan races. A continuous stream of Hindustání settlers from Behar has for many years been pouring into the District, through the passes in the hills that define the frontier to the north. Most of them were probably men of low caste, with spurious pretensions to Bráhman or Rájput blood. They were in fact the surplus population of the rich plains of Gayá and Monghyr forced up into the more sterile platform of Chutiá Nágpur. The advance of these immigrants either gave rise to, or largely developed, the system of sub-letting two or three villages to small farmers or thikádárs—a practice which crushes out all indigenous village organisation, and is most obnoxious to the aboriginal tribes. Especially is this the case with the Santáls; and it may well be that, under the pressure of the incoming Hindustánís, the Santáls left their ancient seats in pargánás Chái and Champá, and moved further east. However this may be, the number of pure aborigines is much less in Hazáribágh than in the other Districts of the Chutiá Nágpur Division, forming only 6·61 per cent. of the entire population, compared with 62·02 per cent. in Singhbum, and 23·38 per cent. even in Mánbhúm, open as that District is to immigrants from Bengal. Although the true aborigines are fewer, the number of semi-aboriginal castes is relatively greater, and amounts to 28·87 per cent. of the total population, as against 18·22 per cent. in Lohárdaga, 22·16 in Mánbhúm, and 6·60 per cent. in Singhbum. It would seem, then, as if two distinct processes had been at work, and that the aborigines had not only fallen back before the advance of the new settlers, but had also largely amalgamated with them. This is supported both by the relatively high numbers of the mixed castes, described in the Census Report as Semi-Hinduised aborigines, and by the very mongrel appearance of most of those who claim to be Hindus. The dialect of the Hindus and of the mixed castes is a peculiar patois of Hindí, which bears a marked resemblance to Bengali, particularly in the words for "is," "became," "went," "came," and in the use of "se"
as a demonstrative pronoun. The existence of such affinities with Bengali in the patois of the more secluded portions of Hazaribagh, seems to suggest the question whether these are not remains of a still older form of Aryan speech, driven up into the wild plateau which overhangs the valley of the Ganges. There are few Bengali settlers, and the bulk of the Bengalis residing in the District are in Government employ. Hindus, therefore, of more or less mixed extraction, form the greater mass of the population.

Mr. Magrath’s District Census Compilation thus classifies the population of Hazaribagh. Certain of the details differ from those given in the General Census Report, the original figures having been corrected by subsequent inquiry. The list of Hindu castes will be repeated on a later page, but arranged on a different principle, according to the rank which they hold in social esteem.

<table>
<thead>
<tr>
<th>Names of Nationality, Tribe, or Caste.</th>
<th>II.—Mixed Races.</th>
<th>III.—Asiatics.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Eurasian, 57</td>
<td>Natives of India and British Burmah.</td>
</tr>
<tr>
<td>I.—Non-Asiatics.</td>
<td></td>
<td>1.—Aboriginal Tribes.</td>
</tr>
<tr>
<td>European.</td>
<td></td>
<td>Bhar, 5,838</td>
</tr>
<tr>
<td>English, 719</td>
<td></td>
<td>Bhumij, 86</td>
</tr>
<tr>
<td>Irish, 508</td>
<td></td>
<td>Bhirhor, 132</td>
</tr>
<tr>
<td>Scotch, 101</td>
<td></td>
<td>Chero, 11</td>
</tr>
<tr>
<td>Dutch, 1</td>
<td></td>
<td>Jhórá Gond, 7</td>
</tr>
<tr>
<td>French, 2</td>
<td></td>
<td>Kol, 7,307</td>
</tr>
<tr>
<td>German, 3</td>
<td></td>
<td>Mundá, 5,664</td>
</tr>
<tr>
<td>Italian, 8</td>
<td></td>
<td>Nágésvar, 2</td>
</tr>
<tr>
<td>Portuguese, 1</td>
<td></td>
<td>Naiyá, 688</td>
</tr>
<tr>
<td><strong>Total, 1,343</strong></td>
<td></td>
<td>Nat, 286</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Uráon, 1,775</td>
</tr>
<tr>
<td>American.</td>
<td></td>
<td>Paháriá, 14</td>
</tr>
<tr>
<td>Canadian, 3</td>
<td></td>
<td>Rautiá, 4</td>
</tr>
<tr>
<td>Nova Scotian, 1</td>
<td></td>
<td>Santál, 35,306</td>
</tr>
<tr>
<td>Peruvian, 1</td>
<td></td>
<td><strong>Total, 57,120</strong></td>
</tr>
<tr>
<td>West Indian, 1</td>
<td></td>
<td>2.—Semi-Hinduised Aboriginals.</td>
</tr>
<tr>
<td>Unspecified, 13</td>
<td></td>
<td>Bágdi, 62</td>
</tr>
<tr>
<td><strong>Total, 19</strong></td>
<td></td>
<td>Banjárá, 219</td>
</tr>
<tr>
<td><strong>Total of Non-Asiatics, 1,362</strong></td>
<td></td>
<td>Bári, 47</td>
</tr>
</tbody>
</table>

1. The Non-Asiatics and mixed races are not quite correctly given in the Census Report.
2. Transferred from Ba.
3. Transferred from Ba.
4. Differs from Census Report by 21 Asurs erroneously included therein, and 5838 Bharas and 286 Nats transferred from Ba.
### ETHNICAL DIVISION OF THE PEOPLE.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bauri</td>
<td>392</td>
</tr>
<tr>
<td>Bediyā</td>
<td>6,244</td>
</tr>
<tr>
<td>Bhuiyā</td>
<td>73,894</td>
</tr>
<tr>
<td>Chāmār</td>
<td>26,112</td>
</tr>
<tr>
<td>Dom,⁸</td>
<td>7,545</td>
</tr>
<tr>
<td>Turi</td>
<td>11,004</td>
</tr>
<tr>
<td>Dosādh,⁶</td>
<td>16,718</td>
</tr>
<tr>
<td>Ghāsi,</td>
<td>3,119</td>
</tr>
<tr>
<td>Ghātwal</td>
<td>31,134</td>
</tr>
<tr>
<td>Hāri</td>
<td>1,183</td>
</tr>
<tr>
<td>Kārā,</td>
<td>302</td>
</tr>
<tr>
<td>Khairā,</td>
<td>2</td>
</tr>
<tr>
<td>Kharwār</td>
<td>758</td>
</tr>
<tr>
<td>Bhogta,⁷</td>
<td>20,546</td>
</tr>
<tr>
<td>Gonju</td>
<td>7,100</td>
</tr>
<tr>
<td>Mahilī</td>
<td>1,979</td>
</tr>
<tr>
<td>Mihtār</td>
<td>386</td>
</tr>
<tr>
<td>Musāhār</td>
<td>4,297</td>
</tr>
<tr>
<td>Pāsī</td>
<td>2,404</td>
</tr>
<tr>
<td>Rājwār</td>
<td>1,265</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>216,712</strong></td>
</tr>
</tbody>
</table>

3. **Hindus.**

(i.) **Superior Castes.**

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brāhman</td>
<td>21,760</td>
</tr>
<tr>
<td>Rājput,⁹</td>
<td>25,023</td>
</tr>
<tr>
<td>Bandāwat</td>
<td>6,264</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53,047</strong></td>
</tr>
</tbody>
</table>

(ii.) **Intermediate Castes.**

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bābban</td>
<td>6,369</td>
</tr>
<tr>
<td>Baidyā</td>
<td>70</td>
</tr>
<tr>
<td>Bhāt</td>
<td>1,734</td>
</tr>
<tr>
<td>Kāyasth</td>
<td>6,300</td>
</tr>
<tr>
<td>Doglā</td>
<td>108</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,581</strong></td>
</tr>
</tbody>
</table>

(iii.) **Trading Castes.**

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agarwālā</td>
<td>276</td>
</tr>
<tr>
<td>Bais-baniyā,</td>
<td>46</td>
</tr>
<tr>
<td>Baniyā</td>
<td>13,669</td>
</tr>
<tr>
<td>Barnawar,</td>
<td>7</td>
</tr>
<tr>
<td>Gandha-baniyā,</td>
<td>3,905</td>
</tr>
<tr>
<td>Jaswar,</td>
<td>1,220</td>
</tr>
<tr>
<td>Kasarwani,</td>
<td>246</td>
</tr>
<tr>
<td>Kasondhān,</td>
<td>26</td>
</tr>
<tr>
<td>Khatrī,</td>
<td>340</td>
</tr>
<tr>
<td>Mahuri,</td>
<td>1,543</td>
</tr>
<tr>
<td>Mārwāri,</td>
<td>90</td>
</tr>
<tr>
<td>Nichodyā,</td>
<td>945</td>
</tr>
<tr>
<td>Poddār,</td>
<td>20</td>
</tr>
<tr>
<td>Rastogi,</td>
<td>112</td>
</tr>
<tr>
<td>Sinduriyā,</td>
<td>472</td>
</tr>
<tr>
<td>Subarnabanik</td>
<td>1,778</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24,695</strong></td>
</tr>
</tbody>
</table>

(iv.) **Pastoral Castes.**

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goalā</td>
<td>92,890</td>
</tr>
</tbody>
</table>

(v.) **Castes Engaged in Preparing Cooked Food.**

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gānār</td>
<td>304</td>
</tr>
<tr>
<td>Hālwār</td>
<td>1,847</td>
</tr>
<tr>
<td>Kāndu</td>
<td>4,783</td>
</tr>
<tr>
<td>Madak</td>
<td>232</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,166</strong></td>
</tr>
</tbody>
</table>

(vi.) **Agricultural Castes.**

<table>
<thead>
<tr>
<th>Castes</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aguri</td>
<td>1,966</td>
</tr>
<tr>
<td>Baraik,¹⁰</td>
<td>102</td>
</tr>
<tr>
<td>Bārui</td>
<td>845</td>
</tr>
<tr>
<td>Tāmīlī</td>
<td>728</td>
</tr>
<tr>
<td>Chāsā</td>
<td>67</td>
</tr>
<tr>
<td>Kaibarta,</td>
<td>16</td>
</tr>
<tr>
<td>Koerī</td>
<td>27,550</td>
</tr>
<tr>
<td>Kurmi</td>
<td>40,538</td>
</tr>
<tr>
<td>Mālī</td>
<td>1,556</td>
</tr>
<tr>
<td>Sukiyār</td>
<td>8,964</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>82,332</strong></td>
</tr>
</tbody>
</table>

---

⁸ Differs from Census Report by 57 erroneously included.
⁹ Differs from Census Report by 165 erroneously included.
⁷ Less than the Census Report by 165 Dosādhs erroneously included.
⁸ Differs from Census Report by 583 Bhārs and 286 Nats transferred to B1.
⁹ Differs from Census Report by 200.
¹⁰ Differs from Census Report by 169 erroneously included.
(vii.)—Castes engaged chiefly in Personal Service.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhánuk</td>
<td>620</td>
</tr>
<tr>
<td>Dhává</td>
<td>3</td>
</tr>
<tr>
<td>Dhobá</td>
<td>7,530</td>
</tr>
<tr>
<td>Hajjám, or Nápít</td>
<td>16,230</td>
</tr>
<tr>
<td>Káhár</td>
<td>24,672</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>49,055</td>
</tr>
</tbody>
</table>

(viii.)—Artisan Castes.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barhi (carpenter)</td>
<td>16,100</td>
</tr>
<tr>
<td>Kansári (brazier)</td>
<td>765</td>
</tr>
<tr>
<td>Kumár (potter)</td>
<td>14,160</td>
</tr>
<tr>
<td>Láheri (lacworker)</td>
<td>220</td>
</tr>
<tr>
<td>Lohár (blacksmith)</td>
<td>10,505</td>
</tr>
<tr>
<td>Sánkhárí (shell-cutter)</td>
<td>52</td>
</tr>
<tr>
<td>Sonár (goldsmith)</td>
<td>4,358</td>
</tr>
<tr>
<td>Sunrí (distiller)</td>
<td>13,277</td>
</tr>
<tr>
<td>Telí (oilman)</td>
<td>29,876</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>89,313</td>
</tr>
</tbody>
</table>

(ix.)—Weaver Castes.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jógi</td>
<td>764</td>
</tr>
<tr>
<td>Patúá</td>
<td>969</td>
</tr>
<tr>
<td>Duríhara</td>
<td>334</td>
</tr>
<tr>
<td>Tántí</td>
<td>541</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,608</td>
</tr>
</tbody>
</table>

(x.)—Labouring Castes.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beldár</td>
<td>955</td>
</tr>
<tr>
<td>Bhula</td>
<td>345</td>
</tr>
<tr>
<td>Chunárí</td>
<td>63</td>
</tr>
<tr>
<td>Kadar</td>
<td>522</td>
</tr>
<tr>
<td>Kakkheri</td>
<td>315</td>
</tr>
<tr>
<td>Korá</td>
<td>315</td>
</tr>
<tr>
<td>Nuniyá</td>
<td>278</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,793</td>
</tr>
</tbody>
</table>

(x.)—Castes engaged in Selling Fish and Vegetables.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turáha</td>
<td>4</td>
</tr>
</tbody>
</table>

(xii.)—Boating and Fishing Castes.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jálál</td>
<td>34</td>
</tr>
<tr>
<td>Keut</td>
<td>632</td>
</tr>
<tr>
<td>Málá</td>
<td>1,466</td>
</tr>
<tr>
<td>Tior</td>
<td>77</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,209</td>
</tr>
</tbody>
</table>

(xiii.)—Dancer, Musician, Beggar, and Vagabond Castes.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gandharb</td>
<td>9</td>
</tr>
<tr>
<td>Nágarchi</td>
<td>13</td>
</tr>
<tr>
<td>Pawariya</td>
<td>90</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>112</td>
</tr>
</tbody>
</table>

(xiv.)—Persons enumerated by nationality only.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panjábí</td>
<td>8</td>
</tr>
</tbody>
</table>

(xv.)—Persons of unknown or unspecified Castes

| Number | 809 |

**Grand Total of Hindus** | 421,622 |

4.—Persons of Hindu origin not recognising Caste.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaishnav</td>
<td>792</td>
</tr>
<tr>
<td>Bairági</td>
<td>7</td>
</tr>
<tr>
<td>Gosánin</td>
<td>1,706</td>
</tr>
<tr>
<td>Sanyásí</td>
<td>5</td>
</tr>
<tr>
<td>Native Christians</td>
<td>154</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,664</td>
</tr>
</tbody>
</table>

5.—Muhammadan.

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Juláhá</td>
<td>38,144</td>
</tr>
<tr>
<td>Kalái</td>
<td>3,310</td>
</tr>
<tr>
<td>Kunjrah</td>
<td>779</td>
</tr>
<tr>
<td>Páthán</td>
<td>3,077</td>
</tr>
<tr>
<td>Sayyid</td>
<td>134</td>
</tr>
<tr>
<td>Shaikh</td>
<td>1,678</td>
</tr>
<tr>
<td>Unspecified</td>
<td>25,216</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>72,338</td>
</tr>
</tbody>
</table>

**Total Natives of India** | 770,456 |

**Total of Asiatics** | 770,456 |

**Grand Total** | 771,875 |

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11 Differs from Census Report by 102 erroneously excluded.
12 Differs from Census Report by 43.
13 Sixteen Eurasians were incorrectly put down as Native Christians in the Census Report.
ABORIGINAL TRIBES: THE BÍRHORS.

ABORIGINAL TRIBES.—The following aboriginal tribes are found in Hazáribágh, with their numbers as returned in the Census Report: —(1) Bhar, 5838; (2) Bhumij, 86. For a detailed account of both these races, see the Account of the District of Mánbhum. (3) Bírhor, 132. The Bírhors (Mundá, woodmen) are classed by Colonel Dalton as a tribe of Kolarian origin, akin to the Kharriás who inhabit the solitary hill-tops in the District of Singbhúm. They claim to be Hindus; but the Bírhors of Hazáribágh speak the Kol language among themselves, and such Hindu customs as they have are clearly derived from the people with whom they trade. The legend of their origin is thus told by Colonel Dalton:—“The Bírhors affirm that they and the Kharwárs are of the same race, descended from the sun. They came, seven brothers, to this country from Khairágarh (in the Kaimur hills); four went to the east, and three brothers remained in the Rámgarh District. One day, when the three brothers were going out to fight against the chiefs of the country, the head-dress of one of them got entangled in a tree. He deemed it a bad omen, and remained behind in the jungle. His two brothers went without him and gained a victory over the chiefs, and returning, found their brother employed in cutting the bark of the chob. They derided him, calling him the Bírhor or chob-cutter; he replied that he would rather remain a Bírhor and reign in the jungles than associate with such haughty brothers. Thus originated the Bírhors, lords of the jungles. The other two brothers became Rájás of the country called Rámgarh.

“The Bírhors are found living in the jungles on the sides of hills, in huts constructed only of branches of trees and leaves, but so made as to be quite water-tight. The entrance-door faces the east, and is about two feet from the ground. A man and his wife and young children sleep together in this hut about six feet square, but grown-up children are provided with separate huts; they lie on date-tree-leaf mats spread on the ground. They have hardly any cultivation, and never touch a plough. A man with his family who left their community and took to cultivating in the plains was considered an outcast. The men spend their time in snaring hares and monkeys, and trade in chob, a strong fibre of which ropes and string for various purposes are made, honey, wax, jungle fruits, and sikás, the sticks like bows for carrying loads banghi fashion. They are seldom seen in the villages, but the women frequent the markets to sell their ropes and jungle produce.
Parents arrange the marriage of their children. The father of the bridegroom pays three rupees to the father of the bride. They have no priests, and the only ceremony is drawing blood from the little fingers of the bridegroom and bride, and with this the tilak is given to each by marks made above the clavicle. This I believe to be the origin of the practice, now so universal, of marking with red-lead. The convivialities of feasting and dancing conclude the day. The ceremony takes place in the bride's house, and next morning she is taken to her husband's; but after remaining there two days, she returns to her father's to complete her education and growth at home. Their ceremonial in regard to the dead is quite Hindu. They burn the body, and convey the remainder of the bones afterwards to the Ganges, they say; but probably any stream answers. They do not shave for ten days as a sign of mourning; at the end of that time, all shave and have a feast. The Bihors worship female deities and devils. They have assigned to Devi the chief place among the former, and the others are supposed to be her daughters and grand-daughters; she is worshipped as the creator and destroyer. The devils are Biru Bhut, who is worshipped in the form of a raised semi-globe of earth, and who is also the Kharriya god; and Darha, a Mundari-Urâon deity, represented by a piece of split bamboo three feet high, placed in the ground in an inclined position, called also the Sipahi sentinel. This is the immediate guardian of the site, as a god or devil of a similar name is with the Mundâs and Urâons. A small round piece of wood, nearly a foot in length, the top painted red, is called Banhi, goddess of the jungles. A similar piece is called Lugu, the protectress of the earth. Lugu is the largest ham in Rângarh proper, so this is their Marang Buru. An oblong piece of wood painted red stands for Mahâ Mâyâ, Devi's daughter; a small piece of white stone daubed with red for her granddaughter, Burha Mâi; an arrow-head stands for Dudiâ Mâi, Burha's daughter. They have also a trident painted red for Hanumàn, who executes all Devi's orders. Sets of these symbols are placed one on the east and one on the west of their huts, to protect them from evil spirits, snakes, tigers, and all kinds of misfortune."

In another place Colonel Dalton remarks, that the Bihors had the credit of devouring their parents, and when taxed with it, did not deny that such a custom had once obtained among them. At the same time, they indignantly repudiated the suggestion that they ate
any but their own relations. Colonel Dalton, however, does not believe that they ever really practised cannibalism.

(4) Chero, 11; see Account of Lohárdagá District. (5) Jhorá Gond, 7; see Account of the Tributary Mahals of Chutía Nágpur. (6) Kol, 7,307; (7) Munda, 5,664. Both these races are noticed in detail in the Accounts of Singbhüm and Lohárdagá. (8) Nágéswar, 2; see Account of Tributary Mahals. (9) Naiyá, 688; see Account of Santál Parganás. (10) Paháriyá, 14; see Account of Mánbhüm. (11) Rautíá, 4; see Account of Lohárdagá. (12) Santál, 35,306. (13) Uráon, 1,775; see Account of Lohárdagá. (14) Nat, 286; a well-known vagrant and predatory tribe, who are akin to the Bediyás. An account of them is given in vol. vii. of the *Asiatic Researches*. They do not appear to have any special connection with Hazáríbág District.

SANTÁLS.—The Santálés are at the present day most numerous in the District of the Santál Parganás, which has now become their true home. As, however, there is reason to believe that one of their earliest settlements was in *parganás* Chai and Champá of Hazáríbág, I notice the race in some detail here, with special reference to their connection with this District.

TRADITIONS AND ORIGIN OF THE SANTÁLS.—Owing to the migratory habits of the Santálés, and the system of shifting cultivation that they practise, their origin is peculiarly difficult to determine. Santál settlements melt away so readily, either with the disappearance of the forest, or at the contact of intruding Hindus, and leave so little in the way of permanent monuments behind, that at present I understand it to be an open question among ethnologists, from which direction the race made its way into the region which it now occupies. This region is defined by Colonel Dalton as "a strip of Bengal, extending for about 350 miles from the Ganges to the Baitaraní, bisected by the meridian of Bhágálpur, or 87° east longitude, and comprising the following Districts:—Bhágálpur, the Santál Parganás, Bérbhüm, Bánkurá, Hazáríbág, Mánbhüm, Singbhüm, Midnapur, Morbhanj, and Balasor." In the north of this tract, a strong tide of Santal migration has for the last hundred years been setting eastward from the western portion of Hazáríbág District. The foremost colonies of this movement have peopled the District of the Santál Parganás; but large settlements appear to have halted on the way, and are still found in *parganás* Kharakdihá and Golá of Hazáríbág. From an intelligent Santál *parganáit* or tribal headman of
the hilly country bordering on the Dámodar, Colonel Dalton obtained the following legend as to the origin and progress of the race:—"A wild goose coming from the great ocean alighted at Ahirí Piprí, and there laid two eggs. From these two eggs a male and female were produced, who were the parents of the Santál race. From Ahirí Piprí our progenitors migrated to Hara Duttie, and there they greatly increased and multiplied, and were called Kharwárs. Thence they removed to Khairágarh and Hurredgarhí, and eventually settled in Chai Champá in Hazáríbhágh District, where they remained for several generations. There were many Bhrors in that country (they are still to be found there), and one of them seduced a Santál girl; she bore a child and cast it on a dung-heap, where it was found by the párámánik and jag-mánjhi. They brought it home and fostered it, and the child grew up and became a very powerful man, whom no one could withstand, and he demanded a wife. They said that no Santál girl should ever marry the son of a Bhror. Then the strong man, to whom they had given the Hindu name of Madhu Sinh, declared he would violate all the Santál virgins if one were not bestowed on him in marriage. The Santálís above all things regard the honour of their maidens, and greatly alarmed at this threat, they resolved to abandon Chai Champá to be rid of Madhu Sinh. In one night they all left, with their women and children, cattle and movables, and proceeding to Chutiá Nágpur, the country of the Mundás, they came to Marang Buru (the great mountain), the god of that people, and prayed to him that Madhu Sinh and the Bhrors might not be permitted to overtake them. He interposed his great mass between them and their pursuers (the path wound up a steep ghát, and round from the north to the south side of the mountain), and effectually protected them. Thus our fathers became votaries of Marang Buru, the god of the Mundás, offering sacrifices of goats to him; and we continue to worship him to this day, assigning to him a place in the sacred grove with Jáhir Era and Monika. Our ancestors made no sojourn in Nágpur, but went on to Jháldá, then in possession of the Mundás, though now the Hindu Kurmis hold it." [This is confirmed by the fact that all the old village sites in Jháldá are marked by the indelible monolithic monuments of the Mundás.] "They next tried Pátkum, but found no resting-place among the Bhumij, and pushed on to Saont, and finding much forest there, settled and built good houses, and began to enjoy themselves, according to our
custom, and to dance, play and sing. But the Saont Rájá, seeing our maidens dancing, took a fancy to them, and demanded that one should be given to him. This was refused, and the people, dreading the consequence of refusal, left the Saont country and went to Sikhar. It was from our long sojourn in Saont that we took the name of Santál; we were previously called Kharwárs. We formed numerous villages in what is now the eastern part of the Mánbhúm District; but as we increased and the jungle disappeared, colonies of our people went west and took up Sonábádí and Gutiáárí in parganá Golá, and in Sikhar, through which the Dámodar flows. My ancestor was the leader of the colony that took up Sonábádí. There were many Kharwár Rájás in those days, and one was established at Golá, to whom my ancestor paid tribute. In the time of my grandfather, Kangál Parganáít, the 'ghátuváli' system was introduced (that is, they were required to protect the roads and passes), and it was in this time that the English were first seen in our country. One of them, carrying a red stick, and thence called Lál-láthí, came to Sonábádí. He had followers with brass-engraved plates on their breasts, and two strange-looking dogs, and he asked for the headman; and when my grandfather appeared, they tied him up and ordered him to point out land on which a bungalow could be built, and on my grandfather giving the land he was released. There was much iron ore lying about. Lál-láthí immediately set the smelters at work, made quantities of iron and sent it all out of the country."

On this narrative Colonel Dalton remarks:—"I am unable to identify the Ahirí Pipri; but Khairágarh and Chai Champá are in Hazáríbág or Rámgarh District, and to Chai Champá remote Santál, as well as those in this District, frequently allude. At Chai there is an old fort, the walls of which, of earth and stones, enclose a space of about five acres of land. The tradition is, that it was the abode of Janra, a Santál Rájá, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibráhíím All, alias Malik Bayá, who was a General of Muhammad Tughluk, and died in the second year of Firuz Sháh's reign, on the 13th Zil Hajjáh 753 A.H., or 20th January 1353 A.D. A Muhammadan officer named Hazrat Fathi Khán Duála was placed in charge of the fort, and on his dying there, a place of worship, or dargá, was erected near his grave. There is another fort at Mángarh, four miles from Chai,
which is also assigned by tradition to a Santál chief called Mán Sinh. He abandoned his fort on the approach of the Muhammadans. At and about Chai it is said that there were formerly six Santál chiefs, three in Behar and three in Hazaribágh District. Saont, supposed to have given the SantálS their present name, is Silda in Midnapur. Whether this name was first given to that part of the country in consequence of its being inhabited by ‘SaontálS,’ or whether the people took the name from the country, as stated by Bágh Rái, I cannot tell. But putting together all the facts and legends that we possess, it is probable that the SantálS were originally located in Eastern Bengal from the sea-coast inwards, and that colonies were gradually pushed on to Hazaribágh District, or to Chai Champá and Kharakdihá, and thence northward; and that Bágh Rái’s account of their movement eastward from Chai Champá to Saont through Chutiá Nógpur is the reverse of what took place.”

This story of the wanderings of the race corresponds substantially with that given by Dr Hunter in the *Annals of Rural Bengal.* At the time when Dr Hunter wrote, neither Chai Champá nor Silda had been identified; and he conjectured that “Chai Champá” might mean the Land of Flowering Trees, and be some place in the higher valleys of the Brahmaputra. This hypothesis, by bringing the Santál from the Himalayas down the Brahmaputra valley into the plains of Bengal, accounted for the two fixed ideas of the race—their reverence for mountains, and their memories of a great river. Colonel Dalton’s theory, as given above, takes up the race from the point at which Dr Hunter leaves them, and reversing the route described by Bágh Rái, brings them to Chutiá Nógpur from the sea-coast of Eastern Bengal. But this view is hardly consistent with Colonel Dalton’s own opinion, that the SantálS are related to the Kharwárs, a race of semi-Hinduised aborigines of admittedly northern origin. One of the Santál tribes bears the name of Kharwár, and the two races resemble each other in features and complexion. If, then, the connection between the SantálS and Kharwárs be extended to the Kiratis, whose language Mr Hodgson considers to be Kolarian, the fact that these latter are still numerous in Dinájpur may indicate the route by which the three tribes descended

* This Account, as stated in the Introduction, has been compiled by Mr Risley. In the following paragraphs, I have thought it best to present his views in his own words.—W. W. H.
from the north-eastern hills. If two out of three cognate tribes can be shown to have made their way westward along the outskirts of the Himalayas, it seems superfluous to assume that the third went round by the sea-coast of Eastern Bengal. If the entire tenor of Bāgh Rāi’s narrative is to be summarily reversed, it can hardly be worth anything as evidence, except to show that at some time or other there were settlements of Santāls at the places which he enumerates. But the mere fact of Bāgh Rāi’s tradition commencing with a Santāl settlement in Hazāribāgh, is itself sufficient proof that the legend is of comparatively recent date. And once regarded as an account of recent migrations, it is fairly in accord with actual facts. Without hazarding the conjecture that Ahirī Piprī may be no other than parganā Ahurī in the north-west of Hazāribāgh District, it is clear that a large and important Santāl colony once occupied Chai Champā. The tradition which Colonel Dalton records about the fort at Chai is to some extent corroborated by the following passage from the legends of the Southern Santāls, collected by the Rev. J. Phillips, and published in Appendix G. to Annals of Rural Bengal, ed. 1868:—“Dwelling there (in Chai Champā), they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champā.” If, moreover, the date of the taking of this fort by Sayyid Ibrāhīm Ali were assumed to be about 1340 A.D., the subsequent migrations of which Bāgh Rāi speaks, would fill up the time that intervenes between the departure of the Santāls from Chai Champā and their settlement in the present Santāl Parganās. Speaking generally, these recent migrations have been towards the east, which is the direction that they might primā facie have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahirī Piprī and Chai Champā, lie on the north-western frontier of the tableland of Hazāribāgh, and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt; and the line which they are known to have followed in their retreat corresponds substantially with that attributed to them in Bāgh Rāi’s legend.

If, then, it is probable that the Santāl legends refer to migrations of comparatively recent date, we are thrown back upon their language and physical characteristics for the real origin of the tribe. On this point the testimony is clear. Santālī belongs to the Kolarian branch of the southern division of the Turanian family of languages, and
it is allowed on all hands that the origin of the Kolarian tribes was in the remote north-east. It should be remarked, however, that neither Santáls nor Kharwárs have the distinctive Mongolian features in any high degree. On this point Colonel Dalton writes:—"The Santáls, like the Kharwárs, belong to, or have mixed much with, the dark races of India. The Cheros, Hos, and Mundás are, on the whole, fairer, and preserve more distinctly traits of the Tartar type. The Santáls are noticeable for a great vagueness in the chiselling of the features, a general tendency to roundness of outline where sharpness is more conducive to beauty, a blubbery style of face, and both in male and female a greater tendency to corpulence than we meet in their cognates. Their faces are almost round; cheekbones moderately prominent; eyes full and straight, not obliquely set in the head; nose, if at all prominent, of somewhat a retroussé style, but generally broad and depressed; mouth large, and lips very full and projecting; hair straight, coarse, and black. Mr Mann remarks of them, and I concur in the remark, that their cast of countenance almost approaches the Negro type. The females, he says, have small hands and feet, and are ox-eyed, and these are characteristics which the tribes linguistically allied to them do not possess."

To sum up the question, it appears from the affinities of the language that the Santáls are a Turanian race of north-eastern origin, who by long intercourse and intermarriage with the black aboriginal races of Central India have lost their distinctive Mongolian features. No one can say with certainty by what route they came into Chutiá Nágpur, but from their relationship and possible identity with the Kharwárs, it is probable they made their way westward along the foot of the Himálayas through the present District of Dinájpur.

RELIGION OF THE SANTÁLS.—On the Santál religion Colonel Dalton writes as follows:—"Among the Santáls in Chutiá Nágpur, Sing Bonga, the sun, is the supreme god, the creator and preserver. The other deities are Jáhir Era, Monika, and Marang Burú, and they are all malignant and destructive. In the eastern Districts the tiger is worshipped; but in Rámgarh, only those who have suffered loss through that animal's ferocity condescend to adore him. If a Santál is carried off by a tiger, the head of the family deems it necessary to propitiate the Bágh Bhut (tiger-devil). Occasionally the villagers all join in sacrificing a bullock or buffalo to Marang Burú. They have no very clear conception to what Burú, or mountain, their devotions should be especially paid, but he is honoured as Lord of
the Jungles. The Santális farther east adore as deities Chando Bonga, the moon-god, and Bágh Bhut, the tiger; and to be sworn on a tiger-skin is the most solemn of oaths.” “A very important distinction is observed by all the Kolarians in the motive of the sacrifices to the supreme deity, and those by which the minor gods are propitiated. To Sing Bonga the sacrifice is to secure a continuance of his mercies and for preservation. The other deities are resorted to when disease or misfortune visit the family, the sacrifice being to propitiate the spirit who is supposed to be afflicting or punishing them.”

The religious festivals of the Santális are superintended by the naía or village priest. “He has lands assigned to him, but out of the profits of his estate he has to feast the people twice in the year—at the festival of the Sarhul, held towards the end of March, when the sáti tree blossoms, and at the Moi Muri festival, held in the month of September—October, for a blessing on the crops. At the Sohrai feast, the harvest-home in December, the jag-mánjhi entertains the people, and the cattle are anointed with oil and daubed with vermilion, and a share of the hándik, a rice-beer, is given to each animal. Every third year in most houses, but every fourth or fifth year in some, the head of the family offers a goat to the sun-god Sing Bonga, for the prosperity of the family, especially of the children, ‘that they may not be cut off by disease or fall into sin.’ The sacrifice is offered at sunrise on any open space cleaned and purified for the occasion. Ancestors are worshipped, or rather their memory is honoured, at the time of the Sohrai festival, and offerings made at home by each head of a family. In the meantime the naía propitiates the local devils, bhuts. In many villages the Santális join with the Hindus in celebrating the Durga Puja, the great festival in honour of Devi, and the Holi in honour of Krishna. Their own priests take no part in the ceremonial observances at those Hindu feasts, which are left to the Bráhmans. The person or persons who offer sacrifices at the Santál feasts have to prepare themselves for the duty by fasting and prayer, and by placing themselves for some time in a position of apparent mental absorption. The beating of drums appears at last to arouse them, and they commence violently shaking their heads and long hair, till they work themselves into a real or apparent state of spasmodic action, which is the indication of their being possessed. They may then give oracular answers to interrogatories regarding the future, or declare the will of the spirit invoked
or about to be propitiated. When the demoniacal possession appears to have reached its culminating point, the possessed men seize and decapitate the victims, and pour the blood into vessels ready placed for its reception."

**HABITS AND CUSTOMS OF THE SANTÁLS.**—"Santáls are not over-particular about food, but nothing will induce them to eat rice cooked by a Hindu, even by a Bráhman. Unfortunately, during the famine of 1866 this was not known to us. The cooks who prepared the food distributed at the relief centres were all Bráhmans; and it was supposed that this would suit all classes, but the Santáls kept aloof, and died rather than eat from hands so hateful to them. They have no tradition to account for this bitter feeling. The animosity remains, though its cause is forgotten."

The greatest freedom of society is allowed between the young of both sexes. Child-marriage is unknown, and it is said that Santáls generally marry for love. The parents, however, usually make the arrangements, and a price of about five rupees is paid for the girl. A peculiar feature in Santál marriages is the solemn meal that the bride and bridegroom eat together. This act is considered the most important part of the ceremony, as by it the girl ceases to be a member of her own family and passes into that of her husband. It is peculiar to the Kolarian tribes, and has not at present been affected by that tendency to adopt Hindu ritual which is observed among aboriginal races. "A Santál seldom has more than one wife, who is treated with most exemplary kindness and consideration. Should the husband be, for any reason, such as her barrenness, induced to seek a second partner during her lifetime, the first wife is never deposed from her position as head of the household; the second wife must obey her and serve her."

In their funeral ceremony, which differs from that of the other Kolarian tribes, the Santáls have not escaped the influence of Hinduism which is referred to above. Colonel Dalton describes it as "a rough outline of the Bráhman ritual, which only wants filling in." Even the practice of "uniting the dead with the fathers," by preserving the bones of the skull after cremation, and eventually consigning them to the waters of the Dámodar, is borrowed from Bráhmanical usage.

The two great Amusements of the Santáls are dancing and playing the flute. Colonel Dalton writes of the Santál dance:—"There is always reserved an open space in front of the house of the jag-mánjhi
or headman as a dancing place. To this the young men frequently resort after the evening meal, and the sound of their flutes and drums soon attract the maidens, who smooth and adjust their long hair, and adding to it a flower or two, blithely join them. It is singular that in this national amusement of the Santáls we have handed down to us a most vivid living representation of one prominent scene in the sports of Krishna in Braja and Brindában. There is nothing in modern Hindu life that at all illustrates the animated scenes so graphically delineated in the Puránas; but the description of the résa dance in chapter xiii. book v. of the Vishnu Purána might be taken literally as an account of the Santál jumhir. We have in both, the maidens decked with flowers and ornamented with tinkling bracelets, the young men with garlands of flowers and peacocks' feathers, holding their hands, and closely compressed, so that the breast of the girl touches the back of the man next to her, going round in a great circle, limbs all moving as if they belonged to one creature; feet falling in perfect cadence; the dancers in the ring singing responsive to the musicians in the centre, who, fluting, drumming, and dancing too, are the motive power of the whole, and form an axis of the circular movement.” Of the flute playing he says:— “The peculiar emblem of the Santáls should be the flute; they are distinguished from all people in contact with them by their proficiency on that instrument. Made of bamboo, not less than one inch in diameter, and about two feet in length, it is equal in size to the largest of our concert flutes, and has deep rich tones.”

The Communal Organisation of the race is still tolerably complete. A Santál village is a compact body, the members of which will stand by one another, and, as I have observed below in the paragraphs on village headmen, will even desert their cultivation if the thiká or farming-lease of the village is given to any one but a Santál. “The polity of the Santáls is very patriarchal. In each village there is, first, a jag-mánjhi, whose most important duty is apparently to look after the morals of the boys and girls, and, if he is at all strait-laced, they must often lead him a hard life; second, a parádmánik, whose business it is to attend to the farming arrangements, and to apportion the lands. He disallows any monopoly of peculiarly fertile rice lands; all must take their share of good and bad. He has to look after the interest of new settlers, and to provide for guests, levying contributions for the purpose on the villagers. All the offices
are hereditary; when a new settlement is formed, the office-holders are elected; after that the next of kin succeeds. There is a village priest, who is called naia (Sanskrit, nayaka; Vulgo, lāyā). This is a word of Sanskrit derivation; and as there is no name in the Santalí language for such a functionary, it is probably not an original institution."

Emigration from Hazáribágh District has at no time during the last ten years been very extensive, though a gradual increase in the number of emigrants may be traced during the concluding years of the period since the passing of Act II. of 1870 (Bengal Council), and Act VII. of 1871. But even in these latter years the numbers are not so great as they were in 1865 and 1866. In 1865, the earliest year for which any returns are available, the number of persons who left the District was 1213. In 1866, the famine year, the numbers rose to 1420, and fell in 1867 to 381; in 1868 to 181, and in 1869 to 102. The causes of this sudden diminution cannot be pointed out with any certainty, though it may be plausibly assigned to the lessened demand from the tea-districts, which were fully stocked with labourers in 1866. The statements from which the figures are taken do not, however, show to what places the emigrants went. From 1872-73 detailed returns are available on this point, showing that in that year 100 persons left the District for Assam, and 9 for Cachar, under Act II. of 1870; while under Act VII. of 1871, 42 persons emigrated to Demerara, and 6 to Jamaica; total emigrants to tea-districts, 109; total emigrants beyond sea, 48; grand total of all persons leaving the District, 157. In 1873-74, the number of emigrants was as follows:—under Act II. of 1870, to Assam, 280, and to Cachar, 91; under Act VII. of 1871, to Surinam, 105; to Demerara, 94; and to the Mauritius, 80; total to tea-districts, 371; total beyond sea, 279; total emigrants, 650. Last year, 1874-75, emigration to the tea-districts increased largely, the numbers being, 325 to Assam, 138 to Cachar, and 23 to Sylhet; while the number of emigrants beyond sea fell to 5 for Demerara, and 4 for Natal. The general result therefore was, emigrants to tea-districts, 486; emigrants beyond sea, 9; grand total, 495. This sudden reduction in the number of emigrants to Demerara and Jamaica is the more surprising, as Hazáribágh has hitherto been the one District of the Chutía Nágpur Division from which coolies were obtained for those colonies. It probably has no deeper cause than the absence or inefficient action of the recruiters during the past year.

Immigration into the District has gone on without intermission.
for many generations. The various classes of subordinate Government officials, traders, merchants, writers (Lalás or Káyasths), and even messengers (peons), are largely recruited from Behar. A considerable proportion of these immigrants settle permanently in the District, and the more prosperous acquire land, both at their original homes and in Hazáribágh. The bulk of the thikddárs or small farmers all over the District are natives of Behar; and it is through their influence in the main that the present system of rack-renting has been introduced.

HINDU CASTES.—The following is a list of the principal Hindu castes in Hazáribágh District, arranged as far as possible in order of precedence, and showing the occupation and numbers of each. The numbers are taken from the Census Report of 1872. (1) Bráhman; members of the priesthood; many of them are also landholders, and others are employed as ministerial officers by Government, and in a variety of operations by private persons. Number in 1872, 21,760. The Bráhmans of Hazáribágh do not, as a class, command the degree of respect that is accorded to a Bráhman in Bengal. On this point Colonel Dalton remarks:—“The Bráhmans of the present day who devote themselves exclusively to priestly duties, are far outnumbered by those who have taken to secular pursuits. The most ignorant amongst the former are usually the most bigoted and assuming.” Of the Bráhman gotras or septs which are found in the District, the Kányakubja or Kanaujiá, the Sroti, Yajurvedi, Sakaldwipí, and Ráfrsrení are engaged in priestly offices and in service, or hold land. Gaur Bráhmans read póthís or sacred books, and cultivate land. The Maithíl are temple-readers, and also deal in grain. The Dhámill class are the persons who, under the direction of the Gayáwáls, or proprietors of the shrines, perform the ceremonies for the pilgrims to Gayá. They are a dissolute set, who eat meat and marry as many wives as they please. It is said that they make over one-fourth of their profits to the Gayáwáls. Jyaotishí Bráhmans are the priests of the lower classes. They pretend to astrological knowledge, and are employed as go-betweens in arranging marriages. The Kantáhás or Mahápátras are the Bráhmans employed to perform the sráddha, or funeral rites in memory of deceased ancestors. Their name is derived from the iron hook (kantá) used by them to mark the sacred bull-calf, whose mock-marriage forms part of the ceremony. Kantáhás will eat the pinda or funeral cake, the flesh of fowls, and a mixture of oil and milk, which is expressly forbidden by the Sástras. Their touch
is held to be pollution, only to be got rid of by bathing and changing the clothes. (2) Chhatrí or Rájput; landholders and cultivators; they also trade in grain and lend money, and serve as darwáns or doorkeepers; 25,023. The most respected clans among them are the Panwár or Ujjainí, from whom were drawn the Bhojpuria sepoys of our native army, and the Nágbansí. These latter are peculiar to Chutiá Nágpur. They are acknowledged as Rájputs of pure blood, and intermarry with the best families. (3) Káyasth; writers and clerks in Government or private employ; 6300. Sribasthab, Amasthá, and Karan are the only three of the twelve families of Káyasths that are represented in Hazáribágh. They spend large sums on their marriage festivals, and are peculiarly addicted to the use of spirituous liquors. It is observed that the Káyasths of this District associate freely with Muhammadans, and have so far adopted their customs as even to observe Muhammadan festivals. (4) Bandáwat; a cultivating caste, who wear the jándó or sacred thread, and claim to be Rájputs, relying perhaps on the tradition that a Bandáwat Rájá once ruled in the District of Gáyá. They are described by Colonel Dalton as a class of cultivators; number, 6264. (5) Bábhan or Báman, called also Bhuinhár or zaminddár and military Bráhmans. In Behar they claim to be Sarwari Bráhmans, and are classed by Buchanan Hamilton as Sakaldwípi. Sir George Campbell in his paper on "Indian Ethnology" describes them as "a class of bastard Bráhmans, called Búmans or Bábhans, to which belong both the Rájá of Benáres and almost all the great landholders of Behar. There seems to be no doubt that this class is formed by an intermixture of Bráhmans with some inferior caste. They live in strong and pugnacious brotherhoods, and are in character much more like Rájputs than Bráhmans." This view is supported by the fact that the names of some of the subdivisions of the Bábhans correspond with those of the Rájput clans. Number in Hazáribágh, 6369. (6) Baidyá; hereditary physicians, but many of them have abandoned their traditional employment. They number only 70, and are little heard of. (7) Bhát; hereditary bards and genealogists, but have now taken to cultivation. Many of them live by begging, and the entire caste is far from respectable. They call themselves Rájbhát, and are said to wear the sacred thread; number, 1734. (8) Krishnapakshi or Doglá is a name applied to the sons of the higher classes by women of low caste. They appear to have found employment chiefly as writers; number, 108. (9) Agarwálá; an important subdivision of the mercantile caste. The
HINDU CASTES.

name is derived either from the city of Agra, or, according to Mr Elliot, from Agroha in Harianá, whence they originally migrated after the capture of that place by Shaháb-ud-dín Ghorí. The Agarwálá is one of the gachhas or families of the Jains, and most of its members profess that religion; number, 276. (10) Máwrí; merchants and traders, mostly Jains; 90. The name clearly denotes a nationality rather than a caste. (11) Nápí (náí) or Hajjám; barbers; 16,230. (12) Lohár or Kámár; ironsmiths; 10,505. (13) Kumbhár; potters; 14,160. (14) Télí; oil-pressers and sellers; 29,876. (15) Támuli; growers and sellers of betel (piper); 728. (16) Báru or Bareí; follow the same occupation as the preceding, though it is alleged, on insufficient ground, that the Báruí are the growers and the Támuli the sellers of betel; number, 845. (17) Sukiyár; grow, prepare, and sell gur or molasses; 8964. (18) Málí; gardeners; 1556. (19) Gandhabanik; perfume sellers; 3905. (20) Sánkhárí; makers of shell-bracelets; 52. (21) Kánsári; braziers and workers in bell-metal; 765. (22) Baisbaniá; a subdivision of Baniyás; 46. (23) Baniyás; general traders; 13,669. (24) Barnawá; a subdivision of Baniyás; 7. (25) Jaswár; a subdivision of Kurmis; 1220. (26) Kasarwáni; belong to the Baniyás; 246. (27) Kasandhan; also a subdivision of Baniyás; 26. (28) Khattrí; a trading and money-lending caste, who probably came from the Panjáb, where Khattrís engross the bulk of mercantile and administrative work. Sir George Campbell in his Indian Ethnology considers them to have the best claim to be the descendants of the old Kshatriyas. The Ráiputs of Behar, however, will not eat with them; and none of the subdivisions of the Khattrís bear the same name as any Ráiput clan. Buchanan Hamilton speaks of a large agricultural class in Behar called Kshatris, Khattrís, or Chhattrís, who were distinct from, and somewhat less esteemed than Ráiputs. But he can scarcely have been referring to the caste just described, as they confine themselves to trade, and do not engage in agriculture. The Khattrís are enumerated in the Census at 340 in Hazáríbágh. (29) Mahuri; numbering 1543 and (30) Nichodiya; numbering 945, are subdivisions of the Baniyás. (31) Aguri; are described by Wilson as a low class of cultivators, and are supposed to be identical with the Ugrakhatri of Manú; 1966. (32) Gošál; cowherds and milkmen; 92,890. The gots or families found in Hazáríbágh are Ghoshin, Majraut, and Kishnaut, all of which belong to the larger subdivision of gwálin. (33) Madak, 232, and (34) Hálwáí, 1847, are both sweetmeat-makers. Madak appears to be the Bengáli, and Hálwáí the Behar name for this caste.
(35) Gánrár; number, 304, is a division of (36) Kandu, who prepare chirámurki or parched rice; number, 4783. (37) Chásá; cultivators; the name of an occupation rather than a caste; 67. (38) Kaibartta; the great agricultural caste of Bengal, numbers only 16 in Hazáríbágh. It is stated in the Census Report that Chásá is a name assumed by Kaibarttas who cultivate in order to distinguish themselves from the fishing Jálías, who also claim to be Kaibarttas. (39) Vaishnav or Bái-rági; followers of Chaitanya, a religious reformer who lived in Nadiyá in the sixteenth century; 799. (40) Tánti; weavers, who also cultivate land; 541. (41) Baraik; a subdivision of Koerí; 102. (42) Sqnár; goldsmiths, held to be a pure caste in Behar; 4358. (43) Subarnabanik; the goldsmith caste of Bengal, reckoned impure; 1778. (44) Poddár; weighers of money and traders; 20. (45) Rastogi; traders; 112. (46) Sinduriá; sellers of sindur or vermillion; 472. They were till recently the chief inoculators for smallpox in Hazáríbágh, and are now employed as vaccinators. (47) Láherí; makers of lac ornaments, 220. (48) Barhi; carpenters; 16,100. (49) Sunrí or Surí; by origin spirit-distillers, but many of them are traders and cultivators, and the caste is well-to-do in Behar; 13,277. (50) Ghátwál; originally guardians of the hill-passes, and Bhuiyá by descent. The official title of Ghátwál, sounding more distinguished than Bhuiyá, has become a caste appellation. The wealthier Ghátwáls are considerable landholders in the northeast portion of Hazáríbágh, and claim to be zamindãrs under the Permanent Settlement of 1793. The poorer members of the class are cultivators, labourers, and palanquin-bearers; number in Hazáríbágh, 31,134. (51) Káhárs; servants and pálki-bearers. The palanquin-bearing division of them are called Rawání Káhárs. They stand well with the higher castes, whose water-carriers they are, and who will drink from their hands. They are also fishermen and cultivators. Káhárs marry widows, and allow great license of divorce. The husband assembles a pancháyat or village council of five neighbours, and in their presence tears a sál leaf as a symbol of separation. A wife has a similar right on refunding before a pancháyat the customary Rs.7, which the husband paid to her parents at the time of her marriage. Number, 24,672. (52) Koerí; 'allied to the Kurmís, from whom they are distinguished by being skilled market-gardeners as well as agriculturists. They rear vegetables, tobacco, opium, and other produce that requires more careful cultivation than the staple crops. The Koerís are generally allowed to be Sat-
sudras or pure Sudras. Their own tradition is, that they were produced specially by Mahádeo and Párvatí for the gardens of the holy city of Benáres. They are a hard-working and quiet set of people; number in Hazáríbágh, 27,550. (53) Dhánuk; a low caste of Hindus, supposed from their name to have been archers. They are in some way connected with the Kurmi, and are employed in personal service and agriculture; 620. (54) Dhává; labourers; 3. (55) Kurmi; cultivators; 40,538. A full notice of the Kurmi is given in the Statistical Account of Manbhum District. (56) Dholá; washermen; 7530. (57) Jogí; gather silk cocoons, and make silk-thread; 764. (58) Patuá; make silk-thread and string beads; 969. (59) Durihar; string-makers; 334. (60) Beldárs; labourers; 955. (61) Bahulia or Bhulá; labourers and birdcatchers; 345. (62) Chunnárí; lime-burners; 63. (63) Kádár; labourers; 522. (64) Kakhri; comb-makers; 315. (65) Nuniyá; makers of saltpetre; 278. (66) Korá; probably of aboriginal extraction; are employed in digging tanks and wells and all kinds of earthwork; 315. (67) Jáliá; fishermen, said to be a branch of Kaibarttas; 34. (68) Keut or Kewat; fishermen, taking their name from Hindí kená, to row; 632. (69) Málá; the great boating and fishing class of Behar; 1466. (70) Tior or Tiyar; are connected with the preceding, but also engage in trade; 77. (71) Bágdí; supposed by Colonel Dalton to be the remnant of an aboriginal race, who by intermarriage with low-caste Hindus have nearly effaced their primitive lineaments. They are employed as general labourers; number, 62. (72) Turahas; labourers; 4. (73) Bhuiyá; 73,894. Sir George Campbell, in his Indian Ethnology, suggests that the Bhuiyás of Western Bengal are connected with the Buis of Madras and the Central Provinces. With this theory Colonel Dalton agrees, for the reasons that the Bhuiyás features are of a Tamulian cast, and that the tribe is found in its greatest strength and purity on the southern frontier of Bengal. He accordingly classes them with the Southern or Dravidian family of aboriginal races. In another place, he refers to their kinship with the Bárab Bhuiyás, who were at one time the dominant race in Assam, where they left behind them great works in memory of their rule. It would appear from this that the Bhuiyás must have spread towards the north-east from Central and Southern India; for if their original seat had been in Assam, their features would partake of the Mongolian rather than the Tamulian type. The Bhuiyás of Hazáríbágh are now in the humblest positions, and but few of them
attain to the dignity of owning land. The proprietors of the estates around PārASNĀTH Hill, though pretending to be KṣatrīyAs, are in fact BhuIyAs, and have the characteristic physical traits of their origin. They are swarthy almost to blackness, and have coarse negro-like features. The more primitive families of the BhuIyA race are noticed in the Accounts of Singhbhum and the Tributary Mahal of Bonāl. (74) Baurī; 392; are joined with the Bāgdis by Colonel Dalton as “the remnant of an aboriginal race, who by intermarriage with Hindus of low caste have nearly effaced their primitive lineaments.” He also considers that the fact of Baurīs being still in possession of ghātwālī tenures as ancestral fiefs, shows that they once had a proprietary interest in the soil. The Baurīs of Hazāribāgh are labourers, and carry palaquins. They are gross feeders, but lose their caste if they eat a heron or a dog. The heron is the emblem of the tribe; and they account for the sanctity of the dog by saying that they found it necessary to set up a sacred animal, and chose the dog, because he was useful when alive, and not nice to eat when dead. (75) Dom; basket-makers and general scavengers, also employed as executioners, whence some families of them bear the title of Jallād. They live on the outskirts of villages, and seldom work in the fields. Number, 7545. (76) Dosaḍh; 16,718. A thoroughly disreputable caste, especially addicted to cattle-stealing, burglary, and dākhāīt. Most of the village watchmen (chaukhdārs) of Hazāribāgh District are of the Dosaḍh class, on the principle that the man who does the thieving should also do the watching. They are described by Colonel Dalton as “a type of a low-caste tribe, living freely, and, according to Hindu notions, impurely, but apparently rather of Aryan than Turanian origin. The men, who are of strong build, and as tall as the average Hindu, have coarse features, but with nothing of the Chinese or Negro about them. They have adopted the worship of the demon Rāhu, who is supposed to cause eclipses by his periodical attacks on the sun and moon, in revenge for having had his head cut off by Vishnu. The Dosaḍhs not only adore him, but claim to be his descendants; their upper class from Rāhu and his wife, and their second class from Rāhu and his wife’s femme de chambre. Their mode of worshipping their founder is as demoniacal as he could wish. The faithful ascend ladders formed of sword-blades, so placed as to bring the sharp edge in contact with the sole of each foot, pressing as it ascends; and they afterwards walk through a ditch filled with
blazing faggots, on which oil or ghi is poured to intensify the heat, with no more injury than was sustained by Shadrach, Meshach, and Abednego in the fiery furnace. They, like the Chámárs, started a reformer some three or four years ago, who preached deism and purity of life; but after a year's trial of abstinence, they came to the conclusion that it did not suit them, and relapsed." (77) Gulguliá; not separately entered in the Census Report. They are a vagrant tribe, who live by begging, pilfering, exhibiting monkeys and goats, and gleaning what is left on the ground when the crops are cut. Some of them are said to conceal their profession under the garb of sanyásis or religious mendicants. They do not live in villages, but build small hovels of reeds and leaves on the outskirts. The women sell drugs, and pretend to cure toothaches, ear-aches and barrenness. Gulguliás will eat the leavings of all other castes, except the Dhobís or washermen. I cannot find out the reason of this peculiar exception, but it is probably intended as a concession to respectability and caste prejudice, like the sacred dog of the Báurís. The name Gulguliás, "the chatterers," seems to refer to their use of a sort of gipsy patois, which is only understood among themselves. (78) Turí; a branch of the Doms, are labourers, basket-makers, and fishermen; 11,004. (79) Chámár; preparers of hides and workers in leather; 26,112. This number apparently includes the Muchí Dabgars, who make leather vessels to hold ghi. The latter, however, affect to be higher than the Chámárs, and do not intermarry with them. (80) Gandharb; live by dancing and begging, and buy children whom they adopt for prostitution; 9. (81) Nágarchí; drum-players; 13. (82) Pawáriyá; dancers; 90. (83) Banjárá; labourers; are described by Wilson as a numerous tribe, of obscure origin, extending along the foot of the mountains from Haridwár to Gorakhpur, and comprising both Hindus and Muhammadans; 219. (84) Bárí; collectors of sál leaves and makers of leaf-plates; they come from Oudh, and are properly torch-bearers; 47. (85) Mahíl; labourers and basket-makers; 1979. Their origin is obscure. Colonel Dalton considers them a branch of the Bediyás (below, No. 97), and they have also been classed as Bhumíj, and from their working at baskets, as Doms. (86) Rájwár; a mongrel tribe, especially addicted to highway robbery and dákkáti. They live in the villages as a kind of serfs and bearers of burdens, carry palanquins, and sometimes till a little land for themselves. By Dr Buchanan Hamilton and Sir George Campbell they are classed as aborigines. Another conjecture ranks
them as Rájbhars, and they themselves claim kindred with Rájputs, Kurmís, and Musáhars. The Bengal members of the caste admit that they were the offspring of Kurmís and Kols. Hindus regard them as very impure, and will not take water from their hands. The Rájwárs of Sargujá and the neighbouring estates are a far more respectable class than those of Hazáribágh. They are noticed in detail in the Account of the Tributary Mahals of Chutiá Nágpur. Number in Hazáribágh, 1265. (87) Musáhar; live in round huts like ther Bhuiyáís, with whom they are classed by Buchanan Hamilton and Colonel Dalton. The Thárus have a legend that a former chief priest of theirs was a Musáhar, and one of the Tháru tribes is called by the name. On this evidence Mr Magrath in the Census Report of 1872 joins them with Musáhars. It is possible, however, that the name Musáhar, “rat-eater,” does not denote a distinct caste, but is merely one of the various terms of reproach that Hindus have lavished upon the aboriginal races. Nearly all such terms, as has frequently been remarked, have reference to the supposed foul habits of feeding of the non-Aryan tribes. Number, 4297. (88) Bhogtá; a family of the Kharwárs; labourers and exorcisers of demons; 20,546. (89) Ganju; classed in the Census Report as a tribe of Rájwárs, but not mentioned as such by Colonel Dalton; 7100. (90) Pási, or Tírsuliýá; were famous for their skill in archery, and their traditions say that they were formerly Bhars, and used to intermarry with Rájputs. They are now chiefly occupied as makers and sellers of palm-toddy. Number, 2404. (91) Khairá; cultivators; noticed in detail in the Account of Lohárdagá District; 2. (92) Kharwár; cultivators; 758. For a full notice of the Kharwárs see the Account of Lohárdagá District. It need only be remarked here, that the Rájá of Rámgarh and almost all the men of proprietary rights of old standing in the Rámgarh estate are Kharwárs. (93) Ghási; labourers and scavengers; are fully described in the Account of Lohárdagá District; 3119. (94) Hári; scavengers; 1183. (95) Karmálí; servants and thieves; not separately enumerated in the Census. (96) Káorá; swine-keepers; 302. (97) Bediyá; 6244. The Bediyás proper are a well known gipsy caste of Lower Bengal; but I have discovered that by far the larger proportion of the people returned as Bediyás in the Census Report for Hazáribágh, are not Bediyás at all but Bidiáis. The Bidiáis, who frequently describe themselves by the term Bidiá-Máhato, are in fact pure Mundas, who have emigrated from Chutiá Nágpur Proper
RELIGIOUS DIVISION OF THE PEOPLE.

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into the wilder parts of Hazáribágh and Mánbhúm, and have lost their original language. Their identity with the Mundas of Chutiá Nágpur is, however, placed beyond dispute by the character of their features, the existence among them of the páhn as a village official, their practice of smelting iron, and the similarity of the names of their kilís or sub-tribes with those of the Mundas. On the other hand, there is not a single point of resemblance between them and the Bediyás, as they are steady cultivators, do not wander about the country, and bear a high character for honesty.

The foregoing list of Hindu castes is exclusive of 809 persons of unknown or unspecified caste, 8 persons enumerated by nationality only, and 1865 persons of Hindu origin not recognising caste (except the Vaishnavs, who are included in the list). The list also includes a few returned as belonging to aboriginal tribes, but who have abandoned their ancient faiths and embraced Hinduism.

Religious Division of the People.—The great bulk of the inhabitants of the District (83'9 per cent.) are Hindus; the remainder consisting of Muhammadans and Hill people professing aboriginal faiths, with a small sprinkling of Christians and followers of the Bráhma Samaj. According to the Census Report of 1872, the Hindus of Hazáribágh District number 332,857 males, and 315,134 females; total, 647,991, or 83'9 of the total population: proportion of Hindu males to total Hindu population, 51'4 per cent. The Muhammadans number 37,480 males, and 34,858 females; total, 72,338, or 9'4 of the entire population: proportion of Musalmán males to total Musalmán population, 51'8 per cent. Christians, 1254 males, and 319 females; total, 1573, or 2 per cent. of the total population: proportion of Christian males to total Christian population, 79'7 per cent. Other denominations, not separately classified—males, 25,454, and females, 24,519; total, 49,973, or 6'5 per cent. of the total population: proportion of males in total unclassified population, 50'9 per cent.

The Musalmáns, according to the Census of 1872, number 72,338 souls, or 9'4 per cent. of the total population, the proportion of males to females being 51'8 per cent. The bulk of the Muhammadans are immigrants from Gayá District, and Islám does not appear to be gaining converts in Hazáribágh. Socially speaking, Muhammadans do not rank high, and most of the influential posts are in the hands of Hindus. A tendency on the part of the Káyashts to adopt the customs, and even to observe the festivals, of the Musalmáns has already
been noticed. In their turn, too, the Muhammadans have con-
formed to many Hindu practices; so that the distinction between the
two religions has ceased to be a marked one. None of the reform-
ing sects of Islám are represented in the District. The Muhamma-
dans are slow to avail themselves of the English schools, nor have
they any special educating establishments of their own.

No Buddhists or Jains are separately enumerated in the Census
of 1872. There is, however, a considerable Jain population, esti-
mated by the Deputy-Commissioner at 5000 souls. They may be
divided into two classes—the secular and the religious. The secular
Jains, known as Saráwaks, are confined to the towns of Hazáribágh
and Chattrá. Most of them are well-to-do merchants, and occupy a
high social position. The religious Jains live at the foot of Páras-
náth Hill, and have charge of the temples in the village of Madhu-
ban, where pilgrims halt before ascending the sacred hill. Both
classes are well to do in the world. An account of the Jain religion,
ritual, and philosophy is given at the end of this Account.

The Christian population of Hazáribágh District amounted at
the time of the Census to 1573 souls—viz., 1254 males, and 319
females, being '2 per cent. of the total population. A European
regiment was then posted in the station, and the large number of Chris-
tians returned is due chiefly to this fact. Christianity in Hazáribágh
has gained the bulk of its converts from among the aboriginal races
who are engaged in agriculture, and has produced little effect on the
pure Hindus or on the more civilised inhabitants of the towns. Two
missions are at work in the District—the Chutiá Nágpur Mission,
in connection with the Society for the Propagation of the Gospel,
which has its head-quarters at Ránchí in Lohárdagá District; and the
Scotch Free Kirk Mission at the subdivisional head-quarters of Pach-
ambá. The Hazáribágh congregation of the Chutiá Nágpur Mission
is stated in the Report for 1874-75 to comprise 196 persons in all.
Of this number, 130 are natives of that part of Lohárdagá District
which is known as Chutiá Nágpur Proper, and are employed on the
Sítágarhá tea-plantation near Hazáribágh. No missionary or pastor
is stationed on the spot, but there is a reader and a schoolmaster,
the latter being maintained by the proprietors of the tea-plantation.
The rest of the congregation, numbering 66 souls, are Santáls, who
live at a distance from the tea-plantation. It is intended to place a
reader among them as soon as a man is ready for the work. The
congregation is visited once in two months by missionaries from
Ráncí. A full account of the establishment and progress of the Chutiá Nágpur Mission is given in the Account of Lohárdagá District.

The Free Church of Scotland Mission to the Santáls commenced work in 1869, by opening a school for Santáls at Pachambá, three miles from the Girfidi Railway station. At the present time (1875) the number of converts is 16, comprising 14 Santáls, 1 Kol, and 1 Hindu. The mission staff numbers 21 persons, 3 of whom are Europeans. A dispensary attached to the mission distributes medicines gratis, and patients who are seriously ill are received into the hospital. There is also a training school for teachers, and primary schools for boys and girls. All the pupils are boarders, and both board and education are given free. It is proposed to extend the mission by opening three other stations, two in the District of Hazáribágh, and one in the Santál Parganás. These will be fixed wherever the Santál population is thickest. Pachambá will continue to be the head-quarters. The funds of the mission are drawn mainly from subscriptions in India, aided by the surplus receipts of the Free Church of Scotland’s Institution in Calcutta.

The Roman Catholic Mission, which is located at Hazáribágh, was established chiefly for the benefit of the Roman Catholic soldiers of the regiment posted in the station, and has at no time attempted missionary work among the natives.

The Bráhma Samáj, or reformed theistic sect of Hindus, numbers 20 adherents in the District. Without an exception they are natives of Bengal Proper. Nearly all of them are in Government employ, or hold a respectable position of their own. The Samáj in Hazáribágh was established in 1866. Some of the members are conservative and some progressive. A branch Samáj was established in 1874 as Pachambá.

Division of the People into Town and Country.—The District of Hazáribágh is thinly populated, and society is almost altogether rural. In fact, the three so-called towns are merely collections of villages. The Census Report returns only three towns containing a population of over 5000 souls or upwards—namely, Hazáribágh, population, 11,050; Ichák, population, 8999; Chatrá, population, 8818; total town population, 28,867, or 3.74 per cent. of the total population of the District. Mr C. F. Magrath’s District Census Compilation thus classifies the villages and towns:—There are 5780 villages containing less than two hundred inhabitants; 755 with from two hundred to five hundred inhabitants; 133 with from five hun-
dred to a thousand; 27 small towns with from one to two thousand; 5 with from two to three thousand; 2 towns with from five to ten thousand; and 1 with upwards of ten thousand inhabitants; total number of towns and villages, 6703. The following is a list of the chief towns, with their detailed population, &c., as ascertained by the Census of 1872:

HAZRÁRÍBÁGH, the civil station and administrative head-quarters, is prettily placed on the high central plateau of the District, in the midst of a group of conical hills. It is situated in 23° 59' north latitude, and 85° 27' east longitude, and has a general elevation of 2000 feet above sea-level. The soil is clay mixed with gravel and sand, and is well suited for the growth of European vegetables and English flowers and fruit. The town, as I have already remarked, is little more than a cluster of villages, with intervening cultivation, which have sprung up round the military bázár, which was the original nucleus. It is from a garden (bágh) in Hazrá, one of these villages, that the station takes its name of Hazráribágh. From about the year 1780, Hazráribágh has been the military head-quarters of the District; and on the establishment of the South-West Frontier Agency in 1834, it became also the civil head-quarters. Up to that year, the civil head-quarters of the District was alternately at Sherghátí and Chatrá. But from the beginning Hazráribágh was the military station. The cantonment lies to the south-east of the town, and has a parade-ground and a rifle-range. The military force stationed in the cantonment in 1874 was the 2d Battalion of the 22d Foot. During that year, twenty deaths occurred in the regiment from an epidemic of typhoid fever, a full account of which will be given in the paragraphs on Medical Aspects; and the troops were ordered to the North-West Provinces. Since then, the military force stationed at Hazráribágh has been reduced to a detachment of the 62d Foot, which is chiefly designed to guard against a possible outbreak of the prisoners in the European Penitentiary. Population according to the regular Census of 1872:—Hindus, males, 4273; females, 2967—total, 7240. Muhammadans, males, 1782; females, 1602—total, 3384. Christians, males, 30; females, 22—total, 52. Other denominations not separately classified, males, 227; females, 147—total, 374. Total of all denominations, males, 6312; and females, 4738—grand total, 11,050. It will be observed that the male Hindu population exceeds the female, while the
TOWNS: ICHÁK AND CHATRÁ.

Musalmán population of both sexes is almost equally balanced. This difference is probably due to the fact that the Hindu population contains a larger proportion of respectable men in official employ, who leave their families behind in their homes. In 1871, the gross municipal income amounted to £469, and the gross municipal expenditure to £444. Average rate of taxation, 10½d. per head of the population.

ICHÁK.—This town is situated between seven and eight miles north of Hazáribágh. It is a picturesque, clean-looking place, and contains the garh or family residence of the Rájás of Rámgarh, a brick building three stories high. The present Rájá, however, does not live at Ichák. In 1871, according to the Census Report, the gross municipal income amounted to £253, 16s., and the gross municipal expenditure to £238, 16s. Average rate of taxation, 6½d. per head of the population. The Census of 1872 disclosed a population of 8999, as follows:—Hindus, males, 3970; females, 3694—total, 7664. Muhammadans, males, 625; females, 582—total, 1207. Christians, none. Other denominations, not separately classified, males, 66; females, 62—total, 128. Total of all denominations, males, 4661; and females, 4338—grand total, 8999.

CHATRÁ, about 36 miles north-west of the Civil Station, is the chief market of the District. Situated as it is on a comparatively level tract between the central plateau of the District and the tangled mass of rock and ravine which forms its western frontier, in such a way as to command the openings of the passes from the north-west, west and south-west, it is well suited by its position to be the distributing market for the country produce of Palámau and the Tributary Mahals of Chutiá Nágpur. Once a year, during the Dasahará festival, a large cattle-fair is held near the town, which is of sufficient importance to attract butchers from Calcutta to buy cattle. The Census Report of 1872 states the gross municipal income of Chatrá as £372, 12s., and the gross municipal expenditure as £337, 12s., giving a rate of taxation of 10½d. per head. The Census thus classifies the population:—Hindus, males, 3204; females, 3315—total, 6519. Muhammadans, males, 1030; females, 1166—total, 2196. Christians, none. Other denominations not separately classified, males, 53; females, 50—total, 103. Total of all denominations, males, 4287; and females, 4531—grand total, 8818. The principal articles of import are the following:—Rice, til, sarson, surgujid, arhar, urid, barai, makai, kurthi, and mahuá
flowers are imported from Lohárdagá District, and the Tributary Mahals of Gángpur, Jashpur, and Sargujá. From the same places are also brought stick-lac, resin, silk-cocoons, gum, cotton, and unwrought iron. The Districts of Gayá and Sháhábád send wheat, gram, masur, khesári, and similar cereals, as well as turmeric, pepper, dháníá, lasun, rangá, jastá, katárá, Gujrátí elanchí, and other vegetables. Zinc and tin are also sent in small quantities from these Districts. Tobacco is imported from Patná. English cloth, kánša or bell-metal household utensils, salt, pepper, and supári or betel-nut, are imported from Bardwán, Ráníganj, and Calcutta. The export trade supplies Lohárdagá and the Tributary Mahals with English cloth, salt, pepper, tobacco, household utensils, turmeric, dháníá, &c. Rjce, marúá, makái, urid, baráí, kurthí, mahuá flowers, sarson, sur-gujíá, til, and ghi, are sent to Gayá and Sháhábád. The four last-mentioned products are also exported to Bardwán and Ráníganj. Patná takes iron and a certain proportion of stick-lac; but the bulk of the lac which finds its way into the Chatrá market is sent on to the great lac factories of Mirzápur District.

On the 2d October 1857, a severe action took place at Chatrá between H.M.'s 53d Regiment (supported by a detachment of Rattray's Sikhs) and the Rámgarh Battalion, who had mutinied at Ráncí, and were marching with four guns and a large quantity of ammunition to join Kunwar Sinh at Bhojpur. The mutineers, posted in great force on the brow of a hill, made a stubborn resistance, but were defeated with a loss of forty men, all their supplies, and the regimental colours. At this action Lieutenant (now Major) John Charles Campbell Daunt of the 70th Bengal N.I., and Serjeant Dynon of H.M.'s 53d Foot, won the Victoria Cross for "conspicuous gallantry in capturing two guns by pistolling the gunners, who were mowing down the detachment with grape."

The above are the only towns in Hazáribágh District. Of these, the two latter, Ichák and Chatrá, as has already been pointed out, are nothing more than exaggerated villages; and even in Hazáribágh itself, there is no marked distinction between the population of the town and that of the surrounding country. Apart from this paucity of towns, the District is singularly destitute of villages that are important as seats of trade, fairs, or shrines, or from their historical interest.

Village Headmen.—The Deputy-Commissioner reports that, except among the Santáls, there are no mandals, village pancháyats,
patwáris, or ancient village headmen of any sort in Hazáribág District. Among the Santál the mánjhi, or paramánik, is the village headman. His office is probably not hereditary, but devolves upon some elder who by age and experience is fitted for the post, and is generally respected by the community. The mánjhi is assisted by the advice of the elders of the village, and without his sanction not a plough is put into the ground or a seed sown. He it is that is put forward to make the arrangements for the lease of the village, and through him all payments are made. If the lease is taken from him and given to any but a Santál, the whole community will break up, all the families going off to some other Santál village where they can find land to till. The early history of Hazáribág District has been continually tending to this result. A Kharwár chief ruled in the large samíndárí of Rámgarh, and aspiring to be considered a Hindu himself, favoured all Hindu settlers by giving them villages, as sub-proprietors or as farmers. The same practice prevailed in the northern portion of the District known as Kharakdihá, where most of the land was held on ghátwali, or service tenures, by landlords of the Bhuiyá tribe. It is obvious that this system of subletting every two or three villages to small under-farmers, or thikádárs, must be fatal to the existence of the ancient tribal headmen. The small size of holding enables the farmer to deal with individual rayats, thus rendering unnecessary the headman’s peculiar function of representing the villagers to their superior landlord. Nor can the thikádár tolerate a rival authority in the village, and the old headman sooner or later sinks into the position of an ordinary cultivator. In those villages, however, which are kept under the direct management of the samíndár, a detailed or ásamítwár settlement being made with the rayats, there are still traces of some communal organisation. It cannot indeed be proved that the jeth-rarat, or mahuó, who is the spokesman of the cultivators in villages thus settled, is the remnant of an ancient institution; but it is probable that the term was imported from Behar, and applied to the existing indigenous headmen. The jeth-rarat does not collect rents, and is merely the medium of communication between the rayats and the samíndár. He is not paid in cash, but gets his land at two or three ánnás per bighá less than his neighbours. The office is not hereditary, and falls naturally into the hands of the sharpest and most influential man in the village. It will only pass to his son if the latter shows himself fitted for the post. The jeth-rarat is usually appointed by the
superior landlord after the *rayats* of the village have been consulted, and can be dismissed by the same authority.

**Other Village Officials.—** Besides headmen properly and improperly so called, the following classes of village officials are found in Hazaribagh District:—

1. **Gordit.** The gordit is described by Mr D. J. M'Neil, in his Report on the Village Watch of Bengal, as a personal attendant of the *patwāri*, or rural accountant. In Hazaribagh District there are no *patwāris* except in a few Government villages, who have no sort of authority over the *gordits*. The gordit is appointed by the zamīndār, from whom he receives a small grant of two or three *bighās* of rent-free land. He is bound to attend, when summoned, at the zamīndār's court; and originally his business was confined to keeping his master informed of all that passed in the village, with a view to the levy of petty fees on marriages and similar events. Now, however, the gordit is in fact the village messenger, and some of the special duties of the *chaukidār* or watchman, such as reporting crime to the police, have been assigned to him. He is even required to attend at stated intervals at the Police Circle (*thānad*) in which his village is situated. Only a single gordit is enumerated in the Census Report. There is, however, a large number of them in the District, and they were probably erroneously included under the head of *chaukidārs* or watchmen. In Mr M'Neil's Report of 1866 on the Village Watch, the number of gordits in Hazaribagh District is returned as 1954. Of this number, 1631 were in occupation of lands on service-tenure, 199 were paid in cash or kind by the zamīndār, and 124 by the villagers. 2. **Digwārs.** The special function of the digwār is to guard the roads, which in Hazaribagh District have from the earliest times been peculiarly infested by robbers. He is paid by the zamīndār, either in cash or by an assignment of land on the roadside. The average pay of a digwār is estimated at from one to two rupees a month. Of course he supplements this by levying fees from travellers. In 1839 it was proposed to organise a digwār patrol on the Grand Trunk Road. Inquiries showed that digwārs were paid Rs. 9 per annum in cash, and the equivalent of Rs. 12 per annum in land; giving a monthly income of Rs. 1-12-o. The consequence was that they were continually leaving their posts to fetch food from their houses, as they could not afford to buy from the traders on the road. The Principal Assistant proposed to give them a fixed salary of Rs. 2-8-o per mensem, to be paid through the Police Stations or
thāndás, the extra sum involved being provided by Government. This plan, apparently, was not carried out. In 1854 the number of digwārs in Hazāribāgh District was returned as 134. Mr D. J. M'Neil's Report in 1866 gives a total of 188, of whom 23 were holders of land on service-tenures; 143 were paid in cash or kind by the zamīndār, 16 by the villagers, and 6 by Government. (3) Chaukīdārs. The duties of a chaukīdār, or village watchman, in Hazāribāgh do not differ materially from those of watchmen in other Districts of Bengal. He is supposed to be a village policeman, but is in fact a creature of the zamīndār, under whom he sometimes holds land free from payment or at a low rent. In most cases he is paid by the villagers, and receives from Rs.2 to Rs.3 per mensem. The watchmen of Hazāribāgh are generally of the Dosádh caste, and bear an extremely bad character, both for their own misdeeds and for failure to report crimes which come under their notice. Mr M'Neil's Report returns the number of watchmen (chaukīdārs) at 1956, 78 of whom hold land on a service-tenure, whilst 210 are paid in cash or kind by the zamīndār, and 1668 are paid exclusively by the villagers. The Census Report of 1872 enumerates 1136; but, for the reasons stated above, this number probably includes the gorāits. (4) Parganāits are found in every Fiscal Division throughout the District. From the position they occupy in the Santál Parganās there is some reason to believe that they were originally tribal headmen. But no trace of this can now be discovered in Hazāribāgh, and they are now nothing more than land-agents to the zamīndār by whom they are appointed.

Village Disputes.—The following account of the modes by which village disputes are informally settled, is derived from the answers to certain questions which the District Superintendent kindly circulated for me among the Sub-Inspectors of Police. It appears that the practices in vogue fall under the three heads of arbitration, ordeal, and solemn oath. The most usual mode of referring a dispute to arbitration is to call a panchāyat, or village council. This is not necessarily composed of five persons, but is an irregular assemblage of the caste-brethren of the disputants, one or two elders being sardārs or presidents on either side. For the settlement of boundary disputes a panchāyat is sometimes appointed by the zamīndār, but more often assembles at the wish of the parties who have disagreed. The settlement of a dispute by panchāyat is not supposed to debar either of the parties from bringing the question
before a regular court of law, but as a rule both of the disputants acquiesce in the decision of the arbitrators. Among traders (mahájans), disputes as to money due and matters of account are usually settled by a committee of the neighbouring mahájans, who inspect the books of both parties and decide what is due; or in the case of one party being insolvent, arrange a compromise at so many ánnás in the rupee. This committee, however, is in no way connected with the village system, and is not usually called by the name panchdyat. In Santál villages the headman (paraśánik or paraśánit) is the authority referred to, and there seems to be no appeal from his decision.

There are still to be found in the more remote parts of Hazáribágh remnants of an old system of ordeals. The reports, indeed, say that ordeals are seldom resorted to, except when a woman is accused of unchastity or loose behaviour, and even on those occasions have fallen into disuse since the institution of British Courts. But such accusations are frequently made, and from the nature of the case cannot be brought before a Court, so that I conclude ordeals are not altogether extinct. The commonest form of trial seems to be this:—Two balls of equal size are made by a Bráhman from calf's dung, a four-ánna piece being enclosed in one, and a lump of charcoal in the other. Both are placed in the woman's absence under a pipal tree. She is then solemnly brought to the spot and made to choose one or the other. If she selects the ball containing the four-ánna piece she is cleared; but if she gets the charcoal she is held guilty, and punished by exclusion from caste. By another mode of ordeal, the woman charged with misbehaviour is required to take a coin with her bare hand out of a pot of boiling oil or ghí. If she succeed in taking out the coin, she is declared innocent; if she fail, she is dealt with as guilty. It would seem, however, that this test is intended to be a punishment in itself, and is only applied in cases where the suspicion of unchastity is very strong. The forms of oath in use are extremely various. The most peculiar is that in use among some of the aboriginal tribes, which is sworn on a tiger's skin, the name of the supreme god, Sing Bongá, being invoked at the time.

The Material Condition of the People: Clothing, Food, &c.—The establishment of the railway, and the extensive operations of the Public Works Department, have caused of late years a great demand for labour, and a consequent rise in the price of wages and produce, which has considerably ameliorated the condition of the
people. In former years, a labourer or petty agriculturist could scarcely manage to supply himself with the bare necessaries of life; while in bad seasons, or on other occasions of distress, his misery was very great. Now, however, after defraying all his expenses, he can manage to save something out of his earnings or the produce of his fields, which he carefully hoards up for occasions of sickness and seasons of scarcity, or, as is oftener the case, to spend on wedding ceremonies and other festive occasions.

The ordinary dress of a well-to-do shopkeeper generally consists of a cotton dhutī, or waistcloth, wrapped round the loins and falling over the legs as far as the knee; a cotton chādar or shawl, which serves as a covering for the upper portion of his body; a cotton mirjāi or short coat; a cotton pagri or turban; sometimes a topi or cap covering the head, and a pair of country shoes. A common husbandman wears a sāllam dhutī, of coarser materials, a barkā, or double sheet, a topi, and a small chādar, which is converted into a head-dress, and worn as a turban when at work in the fields; few husbandmen can afford to wear shoes. The building materials of a well-to-do shopkeeper generally consist simply of earth and posts, with a tiled roof. His habitation usually comprises from three to nine storied rooms, with a shed or large verandah outside for the reception of visitors. The homestead is surrounded by an enclosure. The cost of building would be about Rs. 300 (£30). The furniture usually met with in such a house consists of several sorts of iron, brass, or bell-metal (kānsā), utensils for cooking, or for eating and drinking from; some earthen pots, also for cooking; one or two earthen water-jars; a few wooden or rattan stools and mats; one or two chārpaīs, or cord-bedsteads for sleeping purposes; a harokā, or a basket with lid of the same materials for keeping clothes; an ukhlī and a sāmak, or wooden pestle or mortar, for clearing rice and pulses; a jāntē, or grindstone; a sildā and a lūra, or stones for grinding spices and pulses; a chānlī, or sieve; a sup, or winnowing fan; and a barhīnī, or broomstick, &c.

The dwelling of an ordinary rayat is built of the same materials as that of a well-to-do shopkeeper. But the house itself is smaller and less substantial, being composed simply of mud, straw, and bamboo; it usually consists of two or three rooms. The general cost of such a dwelling is about Rs. 10 (£1), though the houses of the more prosperous class of agriculturists sometimes cost as much as Rs. 100 (£10) or upwards. The furniture, if such it may be called, of a peasant consists simply of a few brass and earthenware vessels, a stool or two, and
a few bedsteads or mats for sleeping on. The shopkeeper lives on rice, pulses (āḍī), clarified butter (ghāf), currie, milk, sweetmeats, &c. The food of a rayat consists of much the same articles, eked out with maize, millet (maruā), and the flowers of the mahuā tree (Bassia latifolia), which he gathers for himself in the jungle. This use of the mahuā blossoms as an article of food is, I believe, peculiar to the forest tribes of Western Bengal. The living expenses of a well-to-do shopkeeper are estimated to amount to from Rs.20 to Rs.25 (£2 to £2, 10s.) per month, and of a cultivator from Rs.10 to Rs.15 (£1 to £1, 10s.) per month. This latter estimate seems high, and is rather the scale of living of a prosperous agriculturist than an ordinary peasant. Very few of the cultivating classes make more than from Rs.7 to Rs.8 (14s. to 16s.) per month out of their fields. It must be remembered, too, that a husbandman produces himself the greater portion of what is required for his support. The figures above quoted represent what would be the cost of living, provided that everything had to be purchased in the bāzār.

The account just given of the ordinary rayat is taken from the Deputy-Commissioner's Return. It describes accurately those rayats whose condition lies midway between the extremes of wealth and poverty that are found among the agricultural class. But looking to the fact that the bulk of the peasants are very poor, while the position of the wealthier agriculturists is peculiar, and contributes largely to keep the poorer peasants from rising in the world, I add the following account of the two extremes of the class, based on a special note furnished me by the manager of the Dhanwār estate. An ordinary peasant of the poorer sort holds on the average from one to five bighās of bād or inferior rice-land, with about one bighā of singā, which is slightly better, though not the best, a bighā of bāri or homestead land, and some tānr. His property consists of a plough and one or two oxen, a few goats, and, if he is fortunate, a cow. He lives in a thatched hut, containing one or perhaps two rooms, measuring fifteen feet by ten; and his household furniture consists of a small bed, a few cooking utensils, some brass cups and plates, and a dhenkā or pedal for husking rice. The large majority of the class are hopelessly in debt to their mahājan, and, knowing that they have no chance of ever getting clear, evade payment by every means in their power. They are rack-rented to the utmost extent that the competition for land will admit of, and are not educated enough to derive any benefit from the occupancy provisions of Act X. of 1859.
PILGRIMAGES.

The well-to-do cultivators, though numerically very few, can readily be distinguished from the poorer peasants just described. It is from these men that thikádárs, or small village farmers, and the rural mahásans are drawn. A man of this class will live in the best and perhaps the only high-tiled house in his village; own the best lands, and cultivate them with the strongest cattle. He has kamíds or bondsmen under him, whom he maintains only from March to December. Notwithstanding that many of them have considerable wealth both in money and in stores of grain, they are as a rule uneducated, and live in very little comfort. They seldom found a family; and as soon as they have risen high enough in the social scale to give up the personal management of their affairs, their wealth begins to leave them, and their descendants fall to the position from which the fathers originally rose.

PILGRIMAGES.—Besides the annual pilgrimage to Párasnáth Hill, which will be fully described in the Account of the Jains, pilgrims frequent the Kulha Hill in pargánd Dantárá, sixty miles west of Hazáríbágh, on the tenth day of the months of April and September. There is a temple and tank on the summit, dedicated to Kulheswarí, "the goddess of the hill;" votaries sacrifice goats or buffaloes, offer sweetmeats in the temple, and bathe in the tank. Although the festival is now observed by Hindus, it can hardly be doubted that this worship of a hill-deity has been derived from the aboriginal races, who at one time were settled in great force in this part of the District. The average number of persons who attend on the days of pilgrimage is estimated to be about 3000. Another place of pilgrimage is Kháprawá, about two miles from Hazáríbágh, where about 600 persons go on the full moon of the month Kártik (October—November), to celebrate the festival of Nar-Sinha, the fourth incarnation of Vishnu. I take the following account of the incarnation of Nar-Sinha from Garrett’s Classical Dictionary of India, p. 418, where it is quoted from the Vishnu Purána.—"One of the two doorkeepers of Vishnu's paradise came down to earth as a monarch, named Hiranyakasipu. He was cruel, tyrannical, unjust; particularly so towards his son, named Prahlád. But he had obtained from Brahmá, by severe penance, the boon that he should not be slain by any created being; in consequence of which he became very proud, and required all persons to honour him by saying, ‘om hiranya’ (Adoration to Hiranya); and those who would not say so, he ordered to be punished. His son Prahlád, who
was a devout worshipper of Vishnu, would not obey his father’s order, but continued to say, ‘om namah’ (meaning by Om, Vishnu). Hiranya remonstrated with him because of this, but in vain. Then he attempted to punish and kill him, but in vain: Prahlád was struck heavily. but did not feel the strokes; he was cast into the fire, but was not burnt; he was trampled on by elephants, but continuing to think of Vishnu, he was not hurt; he was thrown fettered into the sea, but a fish carried him safely to shore. At last, when Prahlád did not cease praising Vishnu, and asserted that he was everywhere and in-everything, Hiranya retorted, ‘If so, why dost thou not show him unto me?’ Upon this, Prahlád rose and struck a column of the hall in which they were assembled; and, behold, there issued from it Vishnu, in a form which was half-man and half-lion, and tore Hiranya to pieces.”

Conveyances, &c.—Until late years the only form of conveyance in use was the sagar góri, the wheel of which is not more than two and a half feet in diameter, and has no spokes, being made by joining three pieces of solid wood axe-hewn out of a mango or mahúd tree. The ordinary price of a sagar góri is one rupee; and owing to the large amount of wood wasted in cutting, an average-sized trunk will not furnish more than one set of wheels. Sál wood is never used, as trees of the requisite size are rare, and would fetch at least Rs. 50 (£5) as rough timber. The sagar will carry about five maunds if well packed, and being low and narrow between the wheels is well suited for conveying timber, and for rough work on jungle tracks. Within the last twenty years, small two-bullock carts, carrying about twelve maunds, have come into use on the roads to Giridi, Barákhkar, Chatrá, and the open part of Gayá District. Before this time, however, commanding officers of regiments about to march through the District were formally warned by the Governor-General’s Agent, that they must bring their means of transport with them. Pack-bullocks are not much used for the local traffic, though the bulk of the import trade is conducted by their means. They carry a load of two maunds, and their ordinary day’s march is from six to eight miles.

Agriculture: Soils.—For all agricultural products, except rice, the soil of Kharakdihá, or the tract of country lying north of the Barákhkar, is inferior to that of Rámgarh. In Kharakdihá, indeed, the hollows that lie between the long undulations of the surface are full of rich, alluvial soil, into which abundant vegetable mould has been
washed. The dip of these hollows, too, is well suited for storing and distributing the water supply that drains off the face of the country. But the crests of the ridges are, as a rule, very poor, being made up of sterile gravel lying on a hard subsoil, which is only irrigable by an elaborate system of lifts, and which yields, even to irrigation, but a meagre return. In Ramgarh, on the other hand, the subsoil is light and open, and the surface is composed of a very good ferruginous loam; while many of the low hills are coated with a rich dark vegetable mould. This, though hardly adapted for rice, forms an admirable soil for the cultivation of cotton or tea.

Classes of land.—It has been remarked above that the surface of the whole District is composed of long undulating ridges, between which the drainage runs off to join the large streams. The lower slopes of these ridges, and the swampy ground between, supply the only land on which a rice-crop can be raised. The soil is, in the first instance, brought under cultivation by cutting level terraces out of the hill-side, a small bank to hold water being left round the edge of each plot. The hill-sides thus present the appearance of a series of steps, varying from one to five feet in height; and when the slopes are too steep for terracing or the soil too stony for cultivation, the bed of the stream is banked up and made into one long narrow rice-field. The rice-terraces are flooded as soon as possible after the rains set in, and the water is retained until the crop ripens in late autumn. After the crop has been reaped, the higher levels become dry and hard; but the lower fields often remain so muddy until February and March, that they can only be crossed on foot along the edges of the terraces.

The rice-fields (dhan-khet) thus constructed are divided as follows into four classes, having regard to the height of the land, and its capacity for remaining moist until the season for planting out:—(1) Gairā, the rich alluvial land which lies lowest in the trough or depression between the ridges, and which from its position receives all the vegetable mould washed off the slopes. The rent of gairā ranges from Rs.2-8-0 to Rs.3 per local bighā, or 6s. 8d. to 8s. per acre; and the average yield is estimated to be 16 maunds per bighā, or 15 hundredweights per acre. The very best gairā land, when it is so situated as to retain moisture the whole year through, is called bayār. (2) Singā lies higher up the slope than gairā, and remains dry during a longer period. A rent of Rs.2 per local bighā or 5s. 4d. per acre is paid for it; and the average produce of a bighā is about
12 mounds, or of an acre nearly 12 cwt. (3) Bād, again, is situated above singā, and is the highest land on which rice can be grown at a proht, without artificial irrigation. The rent paid varies from R.1 to R.1-4-0 per bighā, or from 2s. 8d. to 3s. 4d. per acre; and the produce is estimated at 7 mounds per bighā, or nearly 7 cwt per acre. (4) Gaurā is rather high rice-land, which would, from its position, be classed as singā, but which catches the fertilising drainage of a village, and is therefore assessed as gairā. The rent and the average produce are the same as in the case of gairā. It is not the practice to grow a second crop on rice-land. I am informed, however, that there is no reason why the winter rice should not be followed by but (gram) or tisi (linseed).

On the higher slopes, and on the tops of the ridges, are grown wheat and other cereals, with pulses, fibres, and miscellaneous crops. This high land, generally known as bhitā, is classified as follows:— (1) Bári or gharbā, the highly-cultivated and well-manured homestead land which is situated close to a village. It is suited for valuable crops which require careful husbandry and night-watching, and is assessed at Rs.2-8-0 per local bighā, or 6s. 8d. per acre. It is usually sown with Indian-corn. (2) Báhir-bári, also known as bhitā, is situated farther from the village than bāri. It cannot be tilled so carefully or supervised so fully as bāri, and consequently is assessed at only one rupee per bighā, or 2s. 8d. per acre. The characteristic crop of bhitā land is maruā. (3) Tānrī or tānri is the barren land which forms the top of the ridges. It is usually planted with some crop, such as kodo or surguji, which does not require much looking after. (4) Tārrī or land on the banks of rivers. This has been described above in the paragraph on River Banks (p. 40), and it is only necessary here to note the rate of assessment, which is Rs.2-8-0 per bighā, or 6s. 8d. per acre.

The classification of land detailed above prevails almost universally throughout the District. The rates of assessment, however, hold good only for those lands which are administered on the system adopted for Government estates. By far the larger part of the District is still managed on what may be called the old or indigenous system. Under this the several varieties of rice land are not separately assessed; but a consolidated rate, ranging from Rs.3 to Rs.5 per bighā, or from 8s. to 13s. 4d. per acre, is charged on all the rice land in a village as such. The rent having thus been fixed, a certain amount of upland is allotted without further charge to each tenant,
in proportion to the quality and quantity of the rice-land and to the position and fitness for cultivation of the upland. The rice-fields, on which the allotment of the village holdings is thus made to depend, are sometimes called the jiban land of the village; and the cultivator, in defining his own status, will speak of himself as a jibandar. By this, he means that he is entitled to hold not any specific plot, but a certain proportion of the village jiban or rice-land, carrying with it the right to a varying amount of upland. He will, moreover, actually change his holding every two or three years, always cultivating about the same quantity of land, but displaying no attachment to a particular plot. I cannot discover any definite rules which govern this practice of shifting cultivation; but it would seem to be a remnant of that practice of periodical redistribution of “shifting severalties” which is characteristic of all early agricultural communities.

Rice Cultivation.—The three principal crops of rice grown in Hazaribagh District are boró or goró, lahuhan, and jarhan. Boró or early rice is sown broadcast on tanr land after the first fall of rain in June, and is reaped about the end of August. This crop is confined to the southern portion of the District known as Rámgarh, though there appears to be no reason why it should not be grown in Kharakdihá as well. Lahuhan or autumn rice is sown in June on bid land, and reaped in September. It is either transplanted or sown broadcast. The coarser varieties of rice, such as are used by the poor, are usually grown in the lahuhan crop. The winter rice-crop, called jarhan, is sown in a nursery in June, transplanted in July or August to gairó land, and reaped in October and November. From this crop are derived the finer varieties of rice, in use among the higher classes of natives.

Owing to the scanty rainfall of the District, there is no systematic preparation of rice-land for the crop. A well-to-do cultivator, who owns plenty of cattle, will probably plough over his land when it is soft from the Christmas showers. But the practice is not universal; though most rayats will admit, if questioned on the point, that the more the land is worked before sowing the better crop it will yield. The Deputy-Commissioner gives the seventeen principal varieties of lahuhan rice as follows:—(1) ráichuni, (2) chandragalir, (3) tildsár, (4) katiká, (5) mehró, (6) karnani, (7) goró, (8) banskohul, (9) rás, (10) sáthi, (11) jaungá, (12) lóchá, (13) bokí ras, (14) jhingá sáth, (15) bóró magðhi, (16) mahádeo put, (17) bék pánjar; and the thirty chief varieties of jarhan rice as follows:—(1) sitá bhog, (2) bánsmithi,
The Quality of the Rice continues the same as it was twenty years ago, although an attempt was recently made to introduce Carolina paddy. Experiments were made for three successive seasons on the Dhanwár estate, but failed for want of a continuous supply of water. A kind of rice is also grown on the estate, which bears a strong resemblance to acclimatised Carolina rice. It was bought at an auction sale from some rayat who had brought the seed from Calcutta, and its history cannot be traced any further back. The out-turn from it is good, but the natives think it inferior to many sorts of indigenous rice. The following table shows the results of the experimental growth, under the supervision of the manager of the Dhanwár estate, of the chief varieties of rice grown in the District:

Statement showing the different kinds of Rice sown in the five Dhanwár Farms for the year 1873-74, with the result of each.

<table>
<thead>
<tr>
<th>Name of dhán (paddy)</th>
<th>Amount of dhán seed</th>
<th>Amount of out-turn</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carolina</td>
<td>Md. Ser. Ch. 0 10 2</td>
<td>Md. Ser. Ch. 1 10 0</td>
<td>5 fold.</td>
</tr>
<tr>
<td>Pán sál</td>
<td>29 10 0</td>
<td>137 0 0</td>
<td>5</td>
</tr>
<tr>
<td>Purbi sál</td>
<td>93 6 6</td>
<td>599 33 6</td>
<td>6</td>
</tr>
<tr>
<td>Karpur sál</td>
<td>1 0 0</td>
<td>4 0 0</td>
<td>4</td>
</tr>
<tr>
<td>Sitál chini</td>
<td>20 13 8</td>
<td>93 27 0</td>
<td>5</td>
</tr>
<tr>
<td>Kharani</td>
<td>2 1 0</td>
<td>12 10 0</td>
<td>6</td>
</tr>
<tr>
<td>Murdhá</td>
<td>105 16 0</td>
<td>598 5 0</td>
<td>6</td>
</tr>
<tr>
<td>Jaungá</td>
<td>5 4 0</td>
<td>14 25 0</td>
<td>3</td>
</tr>
<tr>
<td>Paung</td>
<td>38 14 0</td>
<td>219 2 0</td>
<td>7</td>
</tr>
<tr>
<td>Rángí</td>
<td>5 25 0</td>
<td>35 0 0</td>
<td>7</td>
</tr>
<tr>
<td>Dhusri</td>
<td>13 11 0</td>
<td>83 20 0</td>
<td>7</td>
</tr>
<tr>
<td>Tālghánti</td>
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<td>8</td>
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<tr>
<td>Aján</td>
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<td>76 30 0</td>
<td>4</td>
</tr>
<tr>
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<td>200 0 0</td>
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</tr>
<tr>
<td>Gohmá</td>
<td>12 0 0</td>
<td>61 10 0</td>
<td>5</td>
</tr>
<tr>
<td>Karl bánk</td>
<td>5 30 0</td>
<td>81 12 0</td>
<td>16</td>
</tr>
</tbody>
</table>

Total                  | 372 23 0             | 2244 15 0         | 6 average.
OTHER CEREAL CROPS.

The total quantity of rice raised throughout the District has of late years increased, and new lands are continually being brought under cultivation. A rayat, as a rule, sells his rice-crop, and pays his rent and makes his necessary purchases with the price, while he and his family live on the produce of the high land.

The Names which Rice Takes in the various stages of its growth and consumption are as follows:—Bihan, the seed; ankur, the germ; gachhi or mori, the seedling when ready for transplanting; drandha, the young plant in flower; dhán, unhusked rice; chaul, husked rice; and bhat, boiled rice.

Preparations made from Rice.—The following are the principal preparations made from rice in Hazáribágh District:—Arwá churá is made by steeping fine unhusked rice (arwá) a night in water, parching it and then beating it flat. It is sold at 1½ annás per ser. Usná churá is coarse unhusked rice (usná) boiled for an hour, dried, and husked. It is then heated and beaten flat, while still hot. It is sold at 1 anná per ser. Murhi is made from boiled rice, afterwards parched by shaking it up in a vessel with heated sand. Láwá is rice husked and mixed with chowatk, the dregs left after making molasses. Pithá or kál is a hard ball of pounded rice with a small quantity of molasses (gur) in the middle. Hándiá is made by boiling rice in a little water, so as to burn the layers at the bottom. It is mixed with rdnu, a compound of various roots found in the jungles, and is fermented for three or four days before being strained off for use. It is sold at 1½ annás per ser.

Other Cereal Crops.—The other cereal crops grown in Hazáribágh District are as follow:—Goham or wheat is sown on high land in September and reaped in March. Tarrí or river-bank land is largely planted with this crop, which is irrigated three times during the year. In 1848, the Principal Assistant returned the amount of wheat-growing land in the District at 5544 bighás 10 kâthás, producing 35,283 maunds 5 sers per annum. The varieties grown were, dáudi or dudhid, white wheat; harhá, yellow wheat; and several red varieties known as jamálkanti, singu, jogiá, dakhiná, and kewáli. Of these the white wheat was finest, but the red was said to be most nutritious. The average produce of all sorts per bighá was 6 maunds 14½ sers. Dáudi wheat was sold at 1 maund 2 sers per rupee, and harhá or yellow wheat, together with the various kinds of red wheat, at 1 maund 5 sers per rupee. The cost of exporting wheat to Calcutta was estimated at 1 rupee per maund. I am unable to discover how
this estimate was arrived at; but the minute detail into which it enters, and the fact that about this time the Court of Directors was calling for information on area and out-turn of crops, lead me to infer that it was to some extent based on actual measurement. *Jou* or barley is treated in much the same manner as wheat. It is sown on high land, or on *tarrí* land, in September and October, and reaped in March and April. *Makai*, Indian corn (*Zea mays*) is sown in May and June on *bári* land, and reaped in August and September. Two varieties are grown, the red and white. Indian corn is the staple food of the lower classes for six months in the year. When parched and ground into flour it is called *satu*, and is eaten with sugar; when simply ground it makes a kind of porridge, known as *lapśi* or *gathá*. *Janirá*, a species of cereal, is sown in *May* and June on *bári* land, and reaped in September and October. *Marúa*, sown in June on *bári* land, transplanted in July, and reaped in August and September. *Gondli*, sown on *tánr* land in June, and reaped in October and November. *Kodo*, sown on the same class of land and cut at the same season as the above. *Kodo* is only grown in Rámgarh, and is unknown in Kharakdhíhá. *Sawán*, sown on *bári* land in June, and cut in August.

**PULSES AND GREEN CROPS,** locally known as *dálīhan*. *Bát* or gram (*Cicer arietinum*), sown on *bári* and *bád* lands in September and October and cut in March. *Matar* or peas (*Pisum sativum*), the seasons of sowing and reaping are the same as the foregoing. *Khes-bári*, sown and reaped at the same seasons as the above, but grown on *gaivá* or moist land. *Masuri* (*Ervum lens*), sown in September or October on *bári*, *bád*, or *síngá* land, and reaped in March. *Mug* (*Phaseolus mungo*), sown on *bári* land in June and July, and reaped in September. *Moṭhi*, sown in July on high land, and reaped in November. *Kurthí*, sown on *tánr* land in September, and reaped in November and December. *Uríd*, or kidney bean (*Phaseolus Roxburghii*); of this there are two sorts—*aghaniád*, sown on *bári* land in August and reaped in November; and *kálá*, sown on *bári* land in June and July and reaped in September. *Rahar* (*Cytisuscajan*), sown on *bári* land in July, and reaped in November. An inferior crop is also grown on *tánr* land. *Baraś*, sown on *bári* land in July, and reaped in September. *Rám rahar*, sown on *bári* land in June and July, and reaped in October and November. *Ghangrá*, sown on *bári* land in July, and reaped in November.
Oil-Seeds.—The oil-seed crops grown in Hazáribágh District are the following:—_Tísí_, linseed (Linum usitatissimum), sown on bári or bád land in September or October, and reaped in March. _Rái_ or _sarisha_, mustard (Sinapis dichotoma), sown on bári land in October, and cut in February. Three varieties are grown, the white, brown and black. _Tíl_ (Sesamum orientale), sown in August and September on tánr land. _Surugia_, sown in July and August on tánr land, and reaped in November and December. _Rerí_, castor-oil plant (Ricinus communis), sown in September and October on bári land, and reaped in February and March. All the foregoing are exported either in the form of raw produce or of oil to Bardwán and Calcutta, by way of the Giridi railway station.

Fibres.—The following fibres are grown to a small extent in Hazáribágh: (1) _Pát_, _patád_, jute (Corchorus olitorius), often inaccurately called _san_, sown on bári land in June and cut in September. The produce is used locally, and exported in small quantities to Calcutta. (2) _San_, flax (Crotalaria juncea), sown and cut at the same seasons as the foregoing, is grown only for local use. (3) _Kudrum_, sown in June on bári land and reaped in September, used to make ropes. (4) _Murubí_ or aloe, is used for making ropes and rough bags. It is steeped in water till it rots, and then beaten to separate the fibre, which is twisted into twine with an ordinary spindle. (5) _Chob_, the bark of the climbing _mohnár_ (Bauhinia scandens) is twisted into rope, and used for fastening roofs and for thatching.

Vegetables.—The principal vegetables produced in the District are the following:—_álu_ or potatoes (Arum campanulatum), sown on bári and _tarrí_ land in September, and the tuber dug up in January. _Bádi_, sown on bári land and reaped in October. _Simí_, planted on bári land in July and gathered in December. _Simá_, planted on bári land in June and gathered in September. _Peckí_ (Arum colocasea), a species of yam planted on bári land in June and gathered in February. _Sakarkund_ (Convolvulus battatas), planted on bári land in September and dug up in November and December. _Gajrá_, sown and gathered at the same seasons as the foregoing. _Báigun_ or fruit of the egg plant (Solanum melongena); the seed is first sown in a nursery near the house of the cultivator in June, the young shoots being transplanted a month later into a field previously well ploughed and manured, and planted in rows two or three feet distant from each other. The plants soon grow into shrubs about two feet in height, and begin to yield produce from October to
about the following March. Konhrá, a kind of gourd (Cucurbita pepo), and kaduā, or pumpkin (Cucurbita lagenaria), planted on ghar-bāri land in June and gathered in December. Khirā, or cucumber, planted on bāri land in June and gathered in August. Karelá, a description of gourd (Momordica charantia), used as a vegetable with curries; it has a rather bitter taste; planted on bāri and tarrī lands in February and gathered in May. Jhingī (Luffa acutangula) and ninuā, a cucurbitaceous plant (Luffa pentandra), planted on ghar-bāri land in June and gathered in August. Kanda, planted on best bāri land in February, and gathered in September and October. The other vegetables produced in the District are the following:—Pālang (Beta Bengalensis), and gāndhāri (Amaranthus lividus), grown in the cold weather.

FRUIT-TREES.—The principal fruit-trees in the District are the following:—Mango, peach, guava, lime, papaya, custard apple, bel, palm, tamarind, and small date. Three varieties of blackberry are found—the largest of which is called falendā; a smaller, jāmūn; and a third, very small, katjāmūn. Tarmuj, or water-melon (Cucurbita citrullus), is produced in the hot season. Phuti (Cucumis momordica), cultivated in the hot season. River beds are said to be well suited for its growth. The fruit in its ripe state is called phut, and when green, kākri.

MISCELLANEOUS CROPS.—Ketārī or ākh, sugar-cane (Saccharum officinarum), planted from cuttings in February or March on the best bāri land, and cut in November or December of the next year. In 1837 the Principal Assistant, in reporting on sugar-cane cultivation with reference to a proposed extension of 6 and 7 of William IV. Cap. 26, stated that only small patches of a stunted variety of cane were grown in pargands Chai and Dantārā. By 1847, however, the land under sugar-cane cultivation had increased to 23,102 bighās, yielding a total produce of 182,478 maunds of molasses (gur), or 7.89 maunds per bighā. Assuming 1½ annás per ser as a fair average price for gur, these figures would show Rs.29-9-4 per bighā; or £8, 17s. 6d. per acre. The variety of cane grown is somewhat smaller than that known in Bengal, but it suits the soil and is considered a profitable crop. Aphiṅ or posta, opium, sown in September and October on the best bāri land, and cut in February and March. The crop is manured, irrigated, and carefully weeded. Pān (Piper betel) is sown on moist land in May, and gathered in the following March. It is transplanted, and the crop requires to be well irrigated.
Kapās, cotton, sown in July and cut in November, is only grown for local consumption. In 1848 the Principal Assistant reported, in answer to the inquiries of the Court of Directors, that the area of land under cotton cultivation was about 4080 bighās, the average yield per bighā being 1 maund 35 sers of cotton. The raw cotton was bought from the rayats by small dealers at 14 sers for the rupee. Four maunds of raw cotton yielded 1 maund of clean cotton at a cost of 12 annās for cleaning; and the cleaned cotton was sold in Chatrā market at 3 sers per rupee. The expense of carriage to Calcutta was estimated at Rs.11-11-7 per maund. Besides the ordinary mode of growing cotton described above, a practice also prevails of burning the jungle on uncleared land, and sowing cotton between the stumps. In the first two years a fine crop is obtained, and an indifferent one in the third. After the third year the land is abandoned. This jüm mode of cultivation is described in the Account of Lohārdagā District.

Area: Out-turn of Crops, &c.—Hazāribāgh District has been twice surveyed, first by the Revenue Surveyor between 1858 and 1863, and again topographically between 1870 and 1873. Its area as ascertained by the Topographical Survey amounted to 4,492,800 acres, or 7020 square miles. Of this area 1,654,400 acres, or 2585 square miles were returned as under cultivation; and 2,838,400 acres, or 4435 square miles, as uncultivated. No return was made by the more recent Survey of the amounts of cultivable and fallow land, or of uncultivated waste, such as rock and jungle. The Revenue Surveyor reported 1,218,909 acres, or 2060.79 square miles, to be cultivated; 2,940,457 acres, or 4594.46 square miles, to be cultivable; and 233,953 acres, or 365.55 square miles, to be barren waste. There is some reason to believe that these figures are not entirely accurate. Owing to the nature of the country, it is in many cases difficult to say whether a given plot of land is cultivable or not; and steep slopes which have the most sterile appearance, are frequently terraced into rice-lands. The Deputy Commissioner reports that no means exist of forming an accurate estimate of the acreage under the different crops. The average produce of a bighā of land has been given above.

Condition of the Cultivators.—A holding of fifty bighās, comprising thirty bighās of rice land and twenty of upland, would be considered a large farm; and anything below fifteen bighās, a small one. A fair-sized comfortable holding for a husbandman cultivating his own lands, would be a farm of about twenty bighās, containing twelve
bighás of rice land and eight bighás of upland. Many cultivators, however, hold far less than fifteen bighás, and supplement, by working for wages, the small profits they derive from their land. A single pair of oxen cannot plough more than eight bighás. The Deputy Commissioner estimates that a small holding of fifteen bighás will make a peasant better off than a respectable retail shopkeeper in a village, and will enable him to live as well as a man earning Rs.8 (16s.) a month in wages. A moderate-sized household could be comfortably supported on Rs.15 (L1, 10s.) a month. The mere fact that what has been termed slave-labour continues to prevail in full force in the District, shows that the condition of the cultivating classes cannot have materially improved of late years. Although the prices of all kinds of agricultural produce have risen, the cultivators have not shared in the benefits resulting therefrom. It is clear that this is due not to the Government demand for revenue, which is exceptionally light, nor even to the direct action of the zamindars; but to the practice of sub-letting two or three villages to small farmers (thikádárs), who hold on a short lease and make the most they can out of the cultivators’ rents. It is true that there has been no general and formal enhancement of rents under Act X. of 1859; but the thikádárs are everywhere working to raise rents, and the rayats are at present too ignorant to think of taking legal proceedings in their own defence. No class of small proprietors is found in the District, who own, occupy, and cultivate with their own hands hereditary estates.

Cesses or Adwábs.—The following list of the principal abwábs or miscellaneous cesses, which are paid by cultivators or subordinate tenure-holders to their superior landlords, was supplied to me by the manager of the Dhanwár estate. It does not appear that every rayat pays the entire number, but I give the complete list in order to show the variety of pretexts under which occasional contributions are levied by the landlords. (1) Battá, a charge of one áná in the rupee in consideration of the difference between the old sikhá rupee and the present coin; (2) pujá, a charge of one áná per rupee for keeping up the family-worship; (3) dasturi, one áná per rupee levied by the landlord’s âmil or officials, when any payment is made. The diwán or steward takes half of the proceeds and the balance is divided among his subordinates; (4) darsan, levied from all tenants when they visit the zamindár at the Dasahará festival. A thikádár or small farmer will pay one or two rupees, and a peasant from two to four ánás; (5) rasum âmil, a cess of one rupee for a thikádár,
and from two to four ánnās for a peasant, collected at the end of the year for the benefit of the landlord's subordinate officials; (6) salámi, a complimentary payment, of varying amount, made when a fresh lease is granted to a farmer, or a fresh settlement concluded with a rayat; (7) tithes of ghi, dahí curds, kondhi tel oil made from the seed of the mahúd tree, ruí, cleaned cotton, kapás, raw cotton, uríd, dáná, poppy-seed, makái, Indian corn, are levied when these crops are gathered in; (8) fárkhatti, properly fárigh khatti, is paid when receipts for rent are given at the end of the year, at the rate of one rupee by farmers, and from two to four ánnās by cultivators; (9) behri ghatwe, a cess levied from both farmers and cultivators for the pay of the ghátwáls or jungle police kept up by the zamindár; (10) shádá mánɡan, when a marriage takes place in the zamindár's family, half of the expenses of the ceremony is levied from the tenants of the estate; (11) mandochá, a fee of eight ánnās is charged for every marriage in a rayat's family; (12) karochá, a half share of the price of the young buffaloes sacrificed at the Dasahará festival is charged to the rayats of the estate; (13) nochá, where rent is paid in kind, a cess of one ser per mautd is levied to pay the watchman (chau-kiddár), messenger (goráit), and other village servants; (14) manseri, is a similar cess of one ser per mautd for the village accountant (pat-wárd), landlord's bailiff (gumásdšíd), and under-bailiff (baráhíl), where such officials exist; (15) gashti, a complimentary payment of one rupee, with presents of rice, dál, ghi, &c., made to the landlord when he goes on a tour of inspection in his estate; (16) sonárá, when rent is paid in kind a tax of a quarter of a ser per mautd is levied for the trouble of weighing. It is divided equally between the landlord and the servant who weighs the grain; (17) kharíd mánɡan, when a landlord builds a new house, or buys an elephant, his tenants are called on to contribute one quarter or one half of the price, under the name of kharíd mánɡan; (18) ghamí mánɡan, a cess of a quarter or a half of the funeral expenses, levied on the death of any member of the landlord's family; (19) paidísh mánɡan, on the birth of a child in the landlord's family, the farmers of the estate pay one rupee each, and the rayats from two to four ánnās; (20) at the Harihar, Diwáli, Kandh ashtamí, Chait nauni, Holi, Jiváti, and Karmá festivals, miscellaneous contributions, either in money or of ghi, curds, milk, and goats for sacrifice, are levied from both farmers and rayats.

The Domestic Animals of the District consist of cows, bullocks, buffaloes, a few horses, goats, sheep, pigs, cats, dogs, fowls,
ducks, and pigeons. Oxen, cows, and buffaloes are the only animals used in agriculture. Those reared for food, or for purposes of trade, are cows and oxen, buffaloes, goats, sheep, and pigs, and ducks and fowls. The price of an ordinary cow is Rs. 7-8-0 (15s.); of a pair of oxen, Rs. 15 (£1, 10s.); of a pair of buffaloes, Rs. 25 (£2, 10s.); a score of sheep, Rs. 25 (£2, 10s.); a score of kids six months old, Rs. 10 (£1); and a score of full-grown pigs, Rs. 40 (£4).

The Agricultural Implements in common use are the following:—(1) Hóôl, or plough. (2) Joôth, or yoke. (3) Kodár, or hoe, used for constructing the low earthen embankments which mark the boundary of each field; also for digging trenches for purposes of irrigation, and for loosening and turning up the soil in case the field should become overgrown with weeds. (4) Hengá or chauki, harrow. This is an implement made of two long pieces of wood, with cross-sticks of the same in the shape of a ladder. It is dragged over the field after ploughing in order to break the clods, as well as to level the ground before sowing. The hengá is drawn by oxen, the driver standing upon it in order to give it weight. (5) Khurpí, a weeding hook. (6) Hansúd, a sickle for reaping. (7) Kulhári, a hatchet to cut timber and clear the jungle. (8) Basulá, an adze used as the foregoing. (9) Chánr, or irrigating basket; a three-cornered wicker basket, with four strings, for the purpose of baling water from tanks or irrigation reservoirs (áhrás). (10) Láth-khámbá, a long lever with one end heavily weighted, used for drawing water from a well. The cattle and implements necessary for cultivating what is technically known as “a plough” of land (little more than two acres), with their cost, are the following:—1 pair of cows, or oxen, or buffaloes, value from Rs. 14 to Rs. 32; 1 plough, share and yoke, Rs. 1; 1 reaping-hook, 6 pie; 1 hoe, 8 as.; 1 hatchet, 4 as.; 1 adze, 12 as.; 1 weeding-iron, 1 anna; and ropes, baskets, fans, &c., 2½ as. The total cost of these implements and cattle represents a capital of from Rs. 17-4-0 to Rs. 35-4-0 (£1, 14s. 6d. to £3, 10s. 6d).

Wages and Prices have risen considerably since 1855, the earliest year for which any record of prices exists. In 1855 the wages of an agricultural day-labourer were a little more than one anná per diem; they have now risen to rather over an anná and a half. A male cooly who, twenty years ago, got an anná and a quarter for a day’s work, will now receive an anná and a half or two annás; and the wages of female coolies, who are largely employed on all sorts of
WAGES AND PRICES.

earth-work, have risen from three-quarters of an ānnā to an ānnā. Smiths were paid two ānnās a day in 1855, and now get three. Bricklayers' wages have risen from an ānnā and a quarter to two ānnās and a half or three ānnās per diem; and carpenters, who formerly were paid two ānnās a day, now get three or even four ānnās.

PRICES OF FOOD GRAINS, and all kinds of agricultural produce have risen proportionately. The annexed table, furnished by the Deputy-Commissioner, shows the prices per maund of rice, barley, wheat, and Indian-corn, in the years 1855, 1860, 1866, and 1870.

PRICE OF PADDY, RICE, BARLEY, INDIAN-CORN, AND WHEAT IN HAZÁRIBÁGH DISTRICT FOR THE YEARS 1855, 1860, 1866, AND 1870.

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<td>1855</td>
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<td>1866</td>
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<td>1870</td>
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It will be observed that while the prices of the year 1870 are uniformly higher than those of 1860, the rise of prices in the ten years (1860–70) was not proportionately greater than in the five years 1855–60. That is to say, the rate of increase continued uniform in spite of the famine of 1866; and it is not the case, as has been alleged, that the one year of famine exceptionally affected the prices of subsequent years. The prices of 1866 were of course enormously high, but in the following years prices returned not indeed to their former level, but to their former steady rate of increase. Wheat appears to be an exception; but the increase of R.1 per maund from 1860–70, which the table indicates, is spread over an interval of ten years, and the rise of 8 ānnās per maund from 1855 to 1860 is the result of only five years. It may not be out of place here to suggest that, during the decade 1860–70, the prices of food grains may well have been prevented from rising more rapidly, by the traffic between the North-West Provinces and Calcutta leaving the Grand Trunk Road for the newly-constructed East Indian Railway. The railway was opened as far as Benáres in 1863. But native traffic was slow to leave the old line of communication, and the demand for food.
supplies along the road was only gradually relaxed. Still, no one passing along the road can fail to observe frequent traces of an extinct trade, which must have exercised a powerful influence over the prices of the District.

In the rural parts of Hazaribagh, the rise and fall of prices is indicated by the variations of the size of the paila or measure holding a ser weight of grain. Rice is sold at the uniform rate of one pice per paila, but as the price rises the size of the paila diminishes. This custom has some curious results. Disputes are continually occurring as to the size of the paila; and it is a common trick, while measuring out a munda of grain, to change the paila for one of a smaller size that had previously been hidden in the sack. Thus also, instead of asking the current price of grain, a man will walk round the market and narrowly watch the size of paila which different dealers are using. While the prices of food grains maintained their steady rate of increase, in spite of the disturbance caused by the famine year, the price of distilled and fermented spirit, which had previously been quite stationary, rose suddenly in 1866, and has maintained the same level ever since. Thus liquor distilled from the mahua flower was sold both in 1855 and 1860 at Rs.10, Rs.5, and Rs.1.4-0 per munda, according to its quality. In 1866, the three sorts rose respectively to Rs.20, Rs.10, and Rs.2-8-0, exactly double their former prices, and these enhanced prices were still current in 1870. Tari or toddy, the fermented liquor made from the juice of the date-palm, stood at Rs.1-4-0 per munda in 1855-60; in 1866, it rose to Rs.2-8-0 per munda, and was still sold at that price in 1870. Handia, or rice-beer, the price of which was R.1 per munda from 1855 to 1860, rose in 1866 to Rs.2-8-0 per munda; and this price, more than double the former rate, was still being paid in 1870. I am unable to find out why the prices of intoxicating drinks were thus permanently enhanced by the famine of 1866.

Probably both wages and prices in Hazaribagh will continue to rise. The extension of roads and railways cannot fail to enhance still further the price of agricultural produce; and the demand for labour in coal-mines, tea plantations, and on all kinds of Government works, is already beginning to affect the general rates of wages. Until, however, the kamed system of bond-labour is put an end to, the position of the lower grades of cultivators will not be materially ameliorated.

**Weights and Measures.**—The weights and measures made use of in Hazaribagh District are the following:—The standard for buying and
selling in the bazar is based upon two sorts of weights—one a ser of 48 tola, and the other of 80 tola, each tola weighing 180 grains; the former one being the kachchá, and the latter the Government standard ser. The weights and their equivalents in English are as follow:—5 sikká tola of 180 grains each = 1 kánúd or chhaták = 2 oz.; 4 kánúd = 1 páo, or about 8 oz.; 4 páo = 1 ser of 80 sikká or tola weight = 2'205 lbs.; 5 ser = 1 panseri; 8 panseri = 1 man or maund of 82 lbs. These weights are all based upon the Government standard ser of 80 tola; but at Rámagh a ser weighs 72 tola, and in pargana Karanpurá as much as 90 tola. The other denominations of weight are the same in name as those given above, their weight varying according to that of the ser. Grain is measured generally according to the following standard:—16 kánúd of 2 oz. avoirdupois each = 1 pailá, or 2'205 lbs.; 40 pailá = 1 káth or 1 maund = 82 lbs. The measure of the pailá varies in different parganas with the weight of the ser; but the proportion of weights and measures are the same. Thus a pailá, which forms the basis of the measure, is a wooden bowl that weighs from \( \frac{3}{4} \) to 1\( \frac{1}{2} \) ser, standard weight. Gold and silver weight:—6\( \frac{1}{2} \) rati of 1\( \frac{1}{2} \) grains troy each = 1 áná, or 11\( \frac{1}{2} \) grains; 8 rati = 1 máshá, or 14\( \frac{1}{2} \) grains; 100 rati or 16 áná = 1 tola or sikká of 180 grains troy; 106\( \frac{1}{2} \) rati or 17 áná = 1 moha, or 191\( \frac{1}{2} \) grains. Gold and silver weight is used for apothecaries weight. Liquid measure:—5 sikká = 1 chhaták, or 4 of a pint; 4 chhaták = 1 páo, or 2\( \frac{1}{2} \) of a pint; 4 páo = 1 ser, or 1\( \frac{1}{4} \) quarts; 40 ser = 1 maund, or 30 gallons. Land is measured according to the following standard:—20 phurki of about 29 inches each = 1 dhurki, or 4 feet 7 inches; 20 dhurki = 1 dhur, or 81 square feet; 20 dhur = 1 káthá, or 1620 square feet; 20 káthá = 1 bighá, or 32,400 square feet. Measures of distance are computed thus:—About 440 deg or paces = 1 guli or gun-shot distance; 4 guli = 1 kos, or about .5280 yards = 1 English league. The current measures of time are as follow:—60 pal of 24 seconds each = 1 dand, or 24 minutes; 7\( \frac{1}{2} \) dand = 1 pahar, or 3 hours; 8 pahar = 1 din, or day and night of 24 hours; 30 din or days = 1 mahinda or month; 12 mahinda = 1 baras or year.

COMMON DAY-LABOURERS who neither possess nor rent land, are called majurs. They are usually paid in grain, and get about two ser of rice, or five ser of maruá, for a day's work.

KAMIÁS OR SERFS.—There is one other class of labourers whose position is so peculiar as to require detailed notice. These are the kamiás; men of the cultivating class who bind themselves to
manual service in consideration of a lump sum of money, or until they discharge an existing personal debt. The kamiá is fed and clothed by his master, and his children are married for him, the amount thus advanced being added to the sum of the debt. Nominally, he may regain his freedom by paying the amount due; but so far is this from being the case in practice, that the obligation of service is held to extend even to his children, who work on as kamiás after their father's death. The kamiá system seems to have arisen naturally from the peculiar economic conditions of the District. Hazáribágh is even now in that early stage of development, when the general proposition that land is limited in quantity has not had time to make itself felt. Land is still a drug; and the other requisites of production, labour and capital, are proportionately far more important. In the paragraph on the Classes of Land (p. 97), I have already laid stress on the initial labour that is needed to create a rice-field in Hazáribágh, even before the process of cultivation is commenced. At the beginning of this century the District was more backward than it is now; and the immigrant Hindu speculators from Behar succeeded, like the Eupatrids of early Athenian history, and the Patricians of early Roman history, in making bondslaves of the lower classes by sheer power of money. This is an obvious means of securing cheap labour in a thinly populated country, and it can hardly be doubted that the system was introduced by the moneyed Hindu settlers. It is certainly unknown among the aboriginal races. The District Records of forty years ago show that the status of a kamiá was at that date more rigidly defined than it is at the present day. The kamiás, then as now mostly of the Bhuiyá caste, executed a formal bond (saunknáma), the terms of which were of three degrees of stringency. Under the first and most severe, the kamiá bound himself and his descendants to serve in perpetuity. His children were born slaves of the estate, and were married at the proprietor's expense. The second class contracted to serve for the term of their own lives; and the third, who were called sânwaks, only until the sum borrowed should be repaid. The two former classes were treated as part of the estate of their owner, and were transferred by sale or mortgage like other property. Maltreatment of a kamiá by his master did not discharge the obligation; but such cases are said to have been rare. In the event of a kamiá absconding, his owner was entitled to sue on the bond for possession of his person. Such proceedings
were not uncommon, and it was thus that the British Courts were enabled to modify the original system. A claim for possession of a kamiá was only admitted, if he had himself executed the saunk-náma on which action was brought, and had done so when of full age. All claims to minors or females were summarily disallowed; and maltreatment was held to void the obligation. Latterly, however, the practice of suing on a saunk-náma for possession of the person of a kamiá has entirely disappeared. Bonds are still drawn up, but the condition that the obligee will work out his debt is frequently omitted altogether, and the document is only used to coerce the kamiá with the threat of a legal process. Professor H. H. Wilson in his Glossary of Indian Terms, ed. 1855, gives the following account of the kamiá:—"Sáñwak, Hindí; corruptly, Sawúk, Saunk, Saunkid, Sunkid, and Sankidá. A slave, in Chutiá Nágpur: there are three classes; the Sáñwak, who is hereditary; the Bandha Sáñwak, a slave for life, but whose children are not slaves; and the Chotá Sánwak, a slave for debt under a written bond. In the Districts bordering on Chutiá Nágpur, or Rámgarh, Hazáribágh, &c., the Sáñwak is described as one who becomes a slave for life on receiving a certain sum of money, and who cannot redeem himself by repayment of the original advance: according to other authorities he may redeem himself, but is seldom able to do so. The Sáñwaks are generally from the low or outcast hill tribes." The substance of the following paragraphs is derived from the answers to a series of questions, circulated for me by the District Superintendent among the Sub-Inspectors of Police.

Kamiás are employed in every description of agricultural labour, from levelling a terraced rice-field out of the hill-side to reaping and storing away the ripe crop. They are invariably paid in kind, being given their food day by day at the ordinary meal times. The quantity of food given varies in different localities; but the general practice appears to be that besides a lukmá or double handful of parched rice or lówá in the morning, a male kamiá receives during the day about one ser and a half of cooked food, or four sers of paddy or any grain that requires preparation. Women are paid in the same manner, but get a smaller amount of food. During the three months of Paush, Mágh and Phálgun (15th December—15th March), kamiás receive no pay at all, as the work of cultivation is suspended. At the end of the season, however, when the crop is gathered in, a lump payment of grain is given them, the amount of which is settled by...
the custom of the locality. Thus, if this payment is made at reaping
time, the kamiā is entitled to take one sheaf in every ten sheaves,
or one maund in every ten maunds of the paddy which he reaps.
This is the most liberal scale in vogue; and in some parts of the
District his share is as low as one sheaf in fifteen, or one in
seventeen. Sometimes the kamiā is allowed to take the paddy
of one square háth out of every twelve háths which he reaps; and the
women supplement this by gleaning. If the payment is made when
the crop is stored, the kamiā’s tithe is usually one-twelfth of the
produce.

The most complete and minute account of the present status of
the kamiās which came before me divides them into three classes.
(1) The saunkiā chótā, corresponding to Wilson’s chótā sánwak, who
has borrowed a sum of about Rs. 20 (£2), and executed a bond en-
gaging to serve as a kamiā until the principal has been paid off.
(2) The son of a kamiā, the expenses of whose marriage have been
paid by his father’s master, and who in consideration of that payment
agrees to take up his father’s obligation on his death, or when he
becomes too old to work. A son is under no obligation to serve for
his father’s debt, unless he has himself been married at the master’s
expense; and even in that case, he does not become a slave for life.
If the master declines to pay the cost of his marriage, he is at liberty,
if he chooses, to enter into a kamiati contract with a third party. In
any case, he would be free when he paid off the debt. This class, as
far as I can discover, has no special home, and does not correspond
with any of Wilson’s divisions. (3) A kamiā who has taken a loan,
and executed a bond to serve for life, whether the debt be paid or
not. This class also has no special name, but obviously corresponds
with Wilson’s bandha sánwak. The obligee’s children, however, do
not become slaves; and even if their father dies without repaying the
loan, the obilgor has no claim against them. This is the most strin-
gent form of debtor’s servitude which now exists in Hazāribágh; and
the original usage by which a man pawned himself and his descen-
dants has entirely gone out, owing probably to the action of the
British Courts, which is described above. It is curious that the
amount of loan which creates a kamiati obligation is fixed by custom,
and varies according to the caste of the obligee. Thus from Rs. 12
to Rs. 20 (£1, 4s. to £2) will be paid to a Bhuiyā, Rs. 25 (£2, ros.)
to a Kāhār, and Rs. 30 (£3) to a Goálá or a Turf. The bulk of the
kamiās, however, are of the Bhuiyā caste. A woman who marries
KAMIÁS OR SERFS: SPARE LAND.

a kamiá does not ipso facto forfeit her own freedom. She is called kamiánt, but this is merely a title; she is not expected to work for her husband's master, and if she does so is entitled to be paid. As a rule, she does ordinary household work for the master and is paid in kind. There is, however, one exception to this rule. If the kamiá's master paid to the woman's father the customary marriage present on behalf of the kamiá, the wife is held to be kharidá or purchased, and takes the same status as her husband. I gather from all the reports which I have seen, that the employers of kamiás are perfectly aware how essential the bondmen are to their cultivation, and that the relations between the parties are friendly. Notwithstanding this, it is continually becoming more common for kamiás to run away; and there can be no doubt that greater facilities for emigration, and the enhanced demand for labour on public works, railways, roads, and mines, together with the general though slow advance of education, will gradually break up the entire system of kamiá labour.

To illustrate the foregoing remarks I annex a translation of a kamiá bond of recent date.

"The bond of Bhnak Bhuiyá, son of Chamár Bhuiyá, residing in village Palón parganá Champá, Hazaráribágh District. Whereas in time past I borrowed from Sítal Rám, mahódjan (trader) and ilákádáír (landlord) of village Chái parganá Champá, the sum of Rs. 20 (£2), bearing interest, on the security of my personal labour as a kamiá (bondsman) according to the usage and custom of the neighbourhood; I now execute this deed and agree that, until the sum of Rs. 20 be repaid in full, I will in lieu of the interest thereon, continue to work as a kamiá for the mahódjan aforesaid. I will raise no objection to so working, and will receive my lukma and bhunjá (a double handful of cooked food distributed to kamiás in the morning), and wages according to custom from the said mahódjan. If I am ill for five days or ten days, my son will labour in my stead. When I grow old and can work no longer, and if I dispute the debt, the mahódjan aforesaid is free to sue me in court for the amount of the loan. But if my son shall then take upon himself my debt and obligation to work, the said mahódjan shall have no further claim against nie. If at any time I repay the principal, I shall be free to go where I please. Wherefore I have executed this kamiáti bond to be evidence of the agreement, if need be."

SPARE LAND.—The amount of spare land in Hazaráribágh District
is variously estimated at 2,790,425 and at 2,940,457 acres. Both estimates are admitted to be merely approximate; but no one in passing through the District can fail to be struck with the quantity of cultivable land that still remains untilled. In spite of this, there is everywhere, and especially in Kharakdihā, the liveliest competition for any cultivated land that becomes untenanted. It is, I am informed, the practice on the Dhanwār estate that, when a rayat runs away or dies, leaving his rent unpaid, applicants readily come forward with petitions to be allowed to take the land on condition of paying up the arrears of the last tenant. An amount equivalent to a payment of from Rs. 5 to Rs. 10 per bighā is not unfrequently paid in this way. This sum would be fully adequate to the cost of clearing an equal amount of fresh land. But not only are rayats very slow to avail themselves of the spare land, but the very classes who are best fitted to open up fresh cultivation, are those who emigrate most readily to the Tea Districts of Assam and Cachar. The following appear to be among the causes of this apparent inconsistency:

—In the first place, the rayat who thus takes up the land and liabilities of an absconding holder, invests his entire savings in what will yield him a sure return at the end of the next rice season. If he were to apply that capital to the preparation of fresh land, he would not get a really profitable crop before the third year. Nor would he have any security in the case of a native landlord, that his new holding would not be assessed at full rates directly it had been found to yield a full crop. Again, the conformation of the country is such, that the formation of new rice land, if it is to be a success at all, must be carried out on a large scale. The broken hollows or troughs (garhās) in which the country runs must be worked into terraces in a single season. A rayat, who attempted to terrace off only a portion of the slope, would have his newly constructed rice field washed away by the next rains. Moreover, he would probably find himself working on an isolated plot of land, and would be indisposed to give his crop the amount of attention, and especially of night watching, that is essential to success. The same causes, in the main, operate to an equal extent to deter a mahājan from investing capital in opening up fresh land. The ordinary mahājanı system offers safe profits; and the more enterprising members of the class, who are landowners as well as moneylenders, find their account in accumulating lands which have already been brought under cultivation.

What has been said above must be understood to refer only to
such spare land as lies on the margin of ordinary village cultivation, and might afford a livelihood to the common class of peasant. Of spare land for the growth of special commodities, like tea and coffee, there is no lack. The waste lands of the Rámgarh estate are let to approved applicants on the following terms:—A lease for twenty years, during the first seven of which no rent is charged on land that was uncleared when the lease was granted, while the ordinary parganá rate is taken from all cleared land. At the end of seven years, all land that has been cleared in the meantime is assessed at the parganá rate. On the expiry of the lease, it is renewable on the same terms, provided that no dues under the first lease remain unpaid.

**LAND TENURES.**—The following paragraphs are condensed almost verbatim from a special report by Colonel H. M. Boddam, Deputy-Commissioner:—

Hazáríbágh may be described as consisting of five main territorial divisions, viz., Rámgarh, Kundá, Kodarmá, Kharakdihá, and Kendi. For a correct understanding of the land tenures of the District, it appears to be essential to treat of these separately.

**LAND TENURES IN RÁMGARH.**—**History.**—The founders of the Rámgarh family, as has been stated in a previous page (p. 18), were Sinhdeo and Bágdeo Sinh, two adventurers from Khairágarh in Bundalkhand, who took service under the Mahárájá of Chutiá Nágpur. Bágdeo, the younger and more astute of the two brothers, observing that the portion of the Chutiá Nágpur territory now called Rámgarh was composed of petty estates owned by chiefs who, although vassals of the Mahárájá, were at continual enmity with each other, determined to carve out a kingdom for himself. Assisted by Sinhdeo, he quarrelled with the Chutiá Nágpur Rájá, and led a body of adventurers into parganá Karnpurá, then governed by one Kappir Deo. Having defeated him, he made himself master of that parganá, and gradually extended his conquest over twenty-one other parganás, composing the bulk of the present Rámgarh estate. He made his elder brother faujdár, or chief of the local levies, with the title of thákur. In 1871, Mukund Sinh, a lineal descendant of Bágdeo, was Rájá of Rámgarh; while Tej Sinh, a representative of the elder brother Sinhdeo, was faujdár. Mukund Sinh added to his Ráj parganá Chai, driving out Rájá Lál Kháñ, and giving him a precarious nánkár allowance of sikká Rs. 1200 a year. The Fiscal Division of Chai was then composed of five petty chiefships—Rampur, Jagodih, Puroria, Itkhuri,
and Pitiz. A former Rájá, whose name is now unknown, had before this added *pargand* Kháspur of Mánbhúm to the Rámgarh Ráj; but when the English Settlement was made, this *pargand* reverted to the Rájá of Páncheth. Tej Sinh, the *faujdár*, quarrelled with Mukund Sinh, made terms with the English through Lál Bahádur Sinh, a resident of Gayá, and offered his assistance to conquer the country. His offer was accepted; and a force being led into Rámgarh, Mukund Sinh was defeated and fled for his life. It is said that he died shortly after his deposition, leaving an infant son, who, however, did not live long. Tej Sinh was placed by the English in possession of Rámgarh, but only styled *mustájir*, or farmer. Thus, in the revolution of time, the elder branch succeeded to the kingdom, which, during so many generations, had been governed by the younger branch. Tej Sinh did not live long to enjoy the fruits of his revolt against Mukund Sinh, but was succeeded by his son, Párasnáth Sinh, in 1772. From him the estate passed in 1784 to Manináth Sinh, with whom the Permanent Settlement was concluded in 1790.

Manináth Sinh was the first of the Rájás of Rámgarh who refused to acknowledge the supremacy of the Mahárájá of Chutiá Nágpur, and to receive the *tilak*, or symbol of investiture, from the chieftain's big toe. In 1862, Rámnáth Sinh succeeded to the Rámgarh estate, and died four years after, in 1866. In 1867 a posthumous child was born to his widow, but it died in the following year. The estate was then claimed by the widow of Mahárájá Rámnáth Sinh, by Thákur Jibnáth Sinh, and by Bábú Barm Náráyán Sinh, the fourth in descent from Tej Sinh by a second wife. Barm Náráyán Sinh and Mahárání Hiránáth Kunwarí died while the suit was pending. By a decision of the Privy Council, the son of Barm Náráyán Sinh (Bábú Nam Náráyán Sinh) has been declared the rightful owner of the estate, and is now in possession.

In recognition of the services rendered by Lál Bahádur Sinh, who died very shortly after the conquest of Rámgarh, the English Government gave, in 1780, to his son, Lál Wazír Sinh, a perpetual rent-free grant of twenty-four villages, valued at Rs. 5022 per annum. Of these twenty-four villages, two are situated in Gayá District, and are valued at Rs. 1000 per annum; the remaining twenty-two carry a rental of Rs. 4022, and are scattered throughout the Rámgarh estate. The whole of these villages have, however, been sold piecemeal, and have passed out of the hands of the heirs of Wazír Sinh.
The revenue of the Rámgarh estate was fixed at the time of the Permanent Settlement at sikká Rs. 28,100-15-3, payable from A.D. 1790. In the following year the Rájá was allowed the following deductions on account of sáyer:—Abkári, or excise, Rs. 800-5-6; Háts, or markets, Rs. 377-11-6; total, Rs. 1178-1-0. By some mistake in calculation, instead of the revenue being fixed at sikká Rs. 26,922-14-1, the Rájá was directed to pay only a sikká Rs. 26,914-14-1. In the following year, A.D. 1792, the Rájá was allowed a further deduction of Rs. 347-11-4 in his revenue, being the rent of certain lands taken up for the formation of cantonments.

At its creation in A.D. 1790 Rámgarh formed a single compact estate. It has, however, been since split up into four separate estates, Rámgarh, Kodarmá, Kenduá, and Government lands in and around Hazáríbahg, called sarkári hattá. The circumstances under which parganá Kodarmá became separated from Rámgarh are related below (p. 128). At the time of separation the parganá was assessed at sikká Rs. 295-5-9; and an equivalent reduction being made in the Rámgarh revenue, the latter stood in 1808 at sikká Rs. 26,271-13. The plot of ground taken up for the cantonment site in A.D. 1792 was gradually added to as circumstances required, Government paying rent for the land. These additions were made in A.D. 1819, 1839, 1854, and finally in 1865; the land thus taken up forming a mukarrari tenure held at a rent of Rs. 3957-1-7. This sum used to be paid to the Rájá in cash annually up to the year 1871, when he was allowed a reduction of his revenue to that extent; and this tenure has thereby become a Government khás mahal, though held upon a mukarrari lease. This estate, known as sarkári hattá, consists of fourteen entire villages and portions of seven villages in and around the town of Hazáríbahg. A second Government estate, Kenduá, parganá Chai, is situated in Rámgarh. This village was resumed as taufir, or omitted from settlement, at the time when resumption proceedings were being carried out in 1847-48. It is now settled in farm for twenty years, viz., from 1861 to 1881, the Settlement being made at the same time and in the same manner that parganá Kodarmá and other Government villages in parganá Kharakdhá were settled.

The present revenue of the Rámgarh estate stands thus:—Sikká Rs. 26,271-13-0 = current Rs. 28,023-4-1; deduct Rs. 3957-1-7; balance, Rs. 24,066-2-6, or L 2406, 12s. 4d.
Police.—The Rájás of Rámgarh maintained the following Police Stations, at a cost of Rs. 2592-12-0 per annum:—Hazáríbágh, Jehák, Gumiá, Rámgarh, Paghár, Hunterganj, and Itkhuri. On the introduction of the new police in 1862, Government ceased to demand the payment of police by the Rájá, who has, however, still to keep up a special force of police entitled digwárs. These digwárs or road-watchmen have been maintained from ancient times, to watch the roads and passes scattered over the estate. Their numbers vary according to circumstances, the District Officer having the power to call upon the zamindár, to appoint as many digwárs as he may consider necessary to watch any particular road or pass, where robberies and dákáitics have been frequent; or, when occasion requires, to reduce their number. The digwárs used formerly to be paid by assignments of land; and there are at present 89 grants, consisting of 88½ villages, held by digwárs on the condition of guarding certain stated passes, &c. The late Mahárájá Rámnáláth Sinh, however, stopped the practice; and when directed to employ digwárs, paid them monthly salaries.

Tenures held directly from the estate are the following:—

(1) Shámílát or Shikmi Táluks.—I have mentioned above that parganá Chai was composed of five petty chiefships. These Rájás were semi-independent, only paying tribute to Rájá Lál Khán; and when merged into Rámgarh, continuing to pay tribute to the Rámgarh Rájá. When the country was taken by the English, and its Settlement was being made, these Rájás endeavoured to get Settlements made with them direct; but their efforts failed, and though they were maintained each in his Ráj, they were directed to pay their tribute, which was then converted into a fixed rental, to the Rájá of Rámgarh. The Rájás of Rámpur, Jagodiá, Paroniá, and Khorí accepted these terms, and have been made shikmi tálukdárs. The Rájá of Pitiz, who was a resident of Gáyá, refused to agree, and made over his táluk to the Rájá of Kendí, into whose estate this táluk has merged, and the title has been lost. Similarly, the Rájá of Barsot succeeded in saving his estate from being merged into that of Rámgarh, and the estate was made a shámílát táluk, as also was parganá Kodarmá; but the circumstances relating to this last, its severance from the Rámgarh estate, &c., are related in a subsequent section (p. 128). There is a legend that there were two more such shikmi táluks, viz., Tilyá and Golá; but they have long been extinct, and have merged into the Rámgarh estate.
The law of primogeniture obtains in these five *shámilát tálüks*, as in the twelve large maintenance grants above mentioned, sanctioned by ancient custom only. In all other tenures the regular Hindu law is followed.

(2) Khairát or Maintenance Tenures.—Land was plentiful, while actual cash was the reverse. Every Rájá had to maintain the younger branches of the family; and, therefore, each succeeding Rájá did so by giving either a tract of land or a number of villages, as maintenance grants. There are now twelve of these maintenance tenures in existence—one such tenure, last held by Nam Náráyan Sinh, having been absorbed into the parent estate, owing to the maintenance holder having succeeded to the estate of Rámgarih. These maintenance jágirs are as follows:—(1) Markacho, (2) Bagro, (3) Khairá, (4) Dandh, (5) Háwáí, (6) Solári, (7) Jariá, (8) Dháb, (9) Chepá, (10) Barratur, (11) Peto, and (12) Kabká. In addition to these, there are a large number of other maintenance holdings, created some before and some subsequent to the Permanent Settlement, and given by preceding Rájás to relatives by marriage.

(3) Jágir or Service Tenures.—To enable the Rájás to maintain their possessions, they gave grants of lands to their retainers, on condition of their keeping up a certain force, but paying no rent. The grantees held only during the will of the Rájá, and were dispossessed by a word. Matters continued on this footing, both Tej Sinh and Párasnáth Sinh exercising their powers of re-entry on these grants-at-will, until in A.D. 1790 an inquiry was instituted with the view of carrying out the Permanent Settlement. In the course of this inquiry, it appeared that a considerable portion of the estate was held rent free by the Rájás' retainers and other establishments, under the appellation of khairát if held by Bráhmans, and jágir if held by other castes. Twenty years of British rule had brought matters to such a state of stability, that the retention by the Rájá of a military establishment was no longer considered necessary; and it was also deemed convenient to put an end to this system of tenancies-at-will. Accordingly, Mr Brown, in 1792, with the sanction of the Board of Revenue and the mutual agreement of the Rájá and these tenure-holders, made the following arrangements:—

The holders were to keep up the establishments no longer, to perform no further service, and to hold their grants for life; but they were to pay rent to the Rájá in the following proportions: jágir didárs
to pay six annás in every rupee of the ascertained assets of the lands held by them, and khairātdārs to pay four annás in the rupee of the ascertained assets of their grants. When this arrangement was completed, the revenue to be paid by the Rāmgarh estate, which previously amounted to Rs. 40,000 per annum, was reduced to Rs. 28,100-15-3, fixed for ten years, and subsequently made perpetual. Although the Rājās of Rāmgarh, by the above-mentioned arrangement, had the power to resume these jāgīrs and khairāts on the death of the holders, they never exercised this power. But on the death of the holder, sometimes on the receipt of a nasrāndā, but more frequently without any consideration, they confirmed the original grant to the heirs and successors until, by efflux of time, they lost the power of redemption; and the life tenures have now become permanent, and liable to resumption only on the failure of heirs of the original grantees. In confirming these jāgīr grants, the Rājās only recognised the eldest son or the eldest branch of the original holder. After the Permanent Settlement, the Rājās of Rāmgarh created by sanads fresh jāgīr and khairāt grants, either as rewards for good service or for some good consideration, assimilating the nature of the new grants to those of the old jāgīr and khairāt grants, the difference being that the old jāgīrs and khairāts granted before the Permanent Settlement are held on unwritten, while those subsequently created are held by written, contracts. The Rājās also created a number of service grants, designating those that were created on the condition of the performance of religious ceremonies as khairāt baiswān; while those that were given on condition of performing other services were styled jāgīr baiswān, the word baiswān signifying “placed from,” “to sit.” Very many of these grants were resumed while these estates were under the Court of Wards, as the conditions under which these tenures were held were no longer performed or required; but still a few exist, and are comprehended in the class of jāgīr and khairāt. Among the jāgīrdārs and khairātdārs the general Hindu law of equal division prevails, with this exception, that in some families the eldest representative of the family obtains a share one-tenth larger than the rest of the family; this custom is called dasans (the tenth part), or yethans (share of eldest).

(4) Deori.—Every holder of the Rāmgarh estate makes a grant to his wife for her private expenses, under the name of deori. The grant is only for the lifetime of the grantee, unalienable, and on her
death reverts to the parent estate. There are at present three such grants extant, held by widows of Rájás Sidhnáth Sinh, Lachmínáth Sinh, and Sambhunáth Sinh.

(5) Thikádári.—The farming system has from time out of mind existed in this estate. With the exception of some half-dozen villages, which the Rájás kept for their own cultivation, and in which they had bhándárs or granaries, the rest were leased out for a term of five years. Mahárájá Sambhunáth Sinh increased the farming period from five to six years. His successor, Mahárájá Rámnáth Sinh, observing that these farmers had no permanent interest in the well-being of their leaseholds, and that the only object they had was to screw as much as possible out of the rayats, without doing anything to improve their villages, determined to create mukarrari tenures, in order to remedy these evils. Accordingly, in 1864, he gave to all that came forward and agreed to pay double the rent formerly assessed on the village, and a salámi or nazráná equal to this one year’s increased rental, leases containing the words istamrári mukarrari, but omitting all mention of heirs and successors. During the short period of his life, he created 644 such mukarrari holdings, a few of which were given in the name of one person, but the generality in the names of two parties; the amount paid as nazráná not being mentioned in the pattás and kabuliyats, which were all duly registered. The present holder of the estate maintains that these grants were only made for the lifetime of the parties mentioned in the written contract; and that the words mukarrari istamrári, without any mention of heirs and successors, limited the grant to the lifetime of the grantees only, and has instituted a suit as a crucial test, which is now (1875) pending in the Civil Court.

(6) Rent-Free Tenures.—Singular to say, in 1795, when rent-free tenures of every District were under inquiry and registration in the Collectorate, although all rent-free tenures in Kharakdíhá and elsewhere were registered, not a single such tenure in the Rámgarh estate was placed on record in the Collectorate books. There are, however, 982 such rent-free tenures, a few of them extending to a whole village, but by far the greater number consisting only of a few bighás of land.

Cultivating tenures in the Rámgarh estate are of the four following classes—mánjíhas, sájwát or khundwát, jiban, and utkár.

(1) Mánjíhas Lands.—A certain proportion of the best land in every village is set apart, and called mánjíhas. This land
is the right of the immediate head of the village, and kept for his cultivation. If unable or unwilling to cultivate it himself, the headman (whether farmer, jágírdár, mukarrarídár, or whatever his tenure, temporary or permanent, may be) may lease it to the rayats, but the rayats can never acquire a right of occupancy in mánjihás land; it is intended for the private use of the proprietor or his representative. The cultivation of this land is, moreover, carried out entirely by the labour of the villagers, for which no payment is made, the owner of the mánjihás having only to supply the seed and a light meal termed kuráibhójá, composed generally of makáí, janírá, &c., on the days the villagers are working on his land. It is, however, but seldom that the mánjihás land is leased out, and then only at a rate much higher than is generally prevalent in the village.

(2) Síjet or khundwát are lands reclaimed from jungle by the rayat or his ancestors. In such lands the rayat has not only a right of occupancy, but the right to hold at a privileged rate. By custom, which is enforced by the District Courts, this privileged rate is half of that prevailing in the neighbourhood for lands in which rayats have rights of occupancy. About 25 per cent. of the rayats on the Rámgrári estate are said to be holders of khundwát lands.

(3) Jíban is an occupancy tenure of a peculiar nature. The system of shifting cultivation, which is characteristic of early agricultural communities, is even at the present day very common in Hazáribágh. Under this system, the right which an hereditary cultivator claims is not that of occupying continuously a specific plot of land, but of cultivating each year a certain amount of land within the boundaries of the village. The Deputy-Commissioner says:—"The manner in which the jíban land is distributed among the rayats is somewhat complicated, and rather difficult to explain. The jíban land in every village is supposed to be divided into lots. These lots bear different nomenclatures in different pargánás; in some they are called dhaki, oreýá (one-half dhaki), koní or pawa (one-fourth dhaki); in others patí; in others, áná; in others, kánwá, kharí, or morí. Thus in pargánás Golá and Changará, the division of land is by the dhaki; by the patí in pargánás Kalianpur, Karnapurá, Goriá, Jageswar, and part of Ahuri; by the áná in pargánás Champá, Rámpur, Holang, Dattários, Tisí, Singpur, Bámánbeh, and part of Barsot; by the kánwá in pargáná Chái; by the kharí in pargáná Palání; by the morí in pargánás Gumo, Markacho, and part of Barsot. There is no fixity in the number of lots.
the villages may contain. One village of considerable size may contain only twenty lots; the neighbouring village, not half its size, may also contain twenty; while a third village, smaller than either, may contain twenty-five such divisions. Another element of complication arises from the fact that none of these lots contain any fixed area; on the contrary, the chances are that no two lots in a village, though called by the same designation, are equal to each other. The settlement of a village, therefore, is carried out in the following manner. Say that a village (after deducting the mánjihás and sájwát lands) consists of 20 dhaki, and that it contains thirty rayats, of whom ten have rights of occupancy over 12½ dhakis. These 12½ dhakis will be called jiban, and the rest of the village utkar, lands. The ten rayats having occupancy rights, would choose their lands; and then the tenants-at-will would have the rest of the village divided out to them, according to their capability to cultivate the land, and as they come to terms with their landlord. Till very lately, up to the introduction of Act X. of 1859 and Act VI. of 1862 (B.C.), a rayat having the right of occupancy did not, as matter of course, always occupy the same land. Perhaps the term “right of occupancy” is incorrect; it should be called “right of cultivation.” An hereditary cultivator obtained a right to cultivate a certain portion of land. He seldom cared where the land was situated, whether to the north, east, south, or west of the village; but he insisted upon having the number of lots which he had a right to cultivate made over to him. When lands were plentiful, the rayats few in number, and when a cultivating rayat had no difficulty in finding and keeping his lands, there may have been no difficulties experienced in dividing the villages into these different lots; but the introduction of the above Acts, increase of population, and the great competition for land of late years, have already brought about a change. In a few years more the terms dhaki, khari, mori, &c., will be unknown; the regular standard Rámgarh bighá (of which the pole is 9 feet long) becoming the unit of measurement. I am not sure that the introduction of Act X. of 1859 has given the rayat the benefits that it was supposed it would confer. It fails to recognise the right that accrued to him by custom—the right to cultivate a certain proportion of lands, out of which he could not contract himself—and has offered him a right which he cannot claim (not having cultivated the same land always), and out of which the zamindár will take every care to contract himself.
(4) **Utkar** are the holdings of tenants-at-will.

The holders of permanent tenures pay their rents in cash; the exceptions to this are so few that they only serve to prove the rule. Farmers holding under temporary leases may pay their rents partly in cash and partly in kind. While the estate was under the Court of Wards, endeavours were made to do away with this system, but the present holder of the **samindari** has re-introduced it.

The **rayats**, as a general rule, pay their rents partly in cash and partly in kind. In some cases in **pargana** Dattáré, the **rayats** pay solely in kind, and there are a few cases in which **rayats** pay all their rents in cash; but these are very exceptional cases. The introduction of Act X. of 1859, and the creation of the **mukarrari** grants by Mahárájá Rámnáth Sinh, are, however, gradually bringing in the system of cash-payments.

The leases given to **rayats** are usually divided under three different heads—**pattá**, the real rent; **neg**, a money payment in addition to the **pattá**; and **abwábs**, or cesses. The **abwáb** again is divided into **nágil** (cash) and **jinsi** (kind). It should, however, be observed that this kind of **pattá** is only given to **rayats** having the right of cultivation, as **jibandar**; for **utkar** lands, the tenants-at-will pay always in cash at so much per bighá. For **khundwát** or **sájwát** lands, the tenant only pays the **pattá** in cash, without **neg** or **abwábs**.

**Land Tenures in Kundá.**—Tenures directly under the estate are **kunwarkári**, **deodhí**, **khairát**, **jágir**, and **rájjot**.

(1) **Kunwarkári** villages are enjoyed by the heir-apparent. They were in the possession of the present proprietor of the estate during his father’s lifetime. Now that he has succeeded to the estate, this tenure has merged into the parent estate, and will remain so until a grant is made to his heirs.

(2) The **deodhí** villages are enjoyed by the Rání. Until lately they were in the possession of the mother of the present proprietor; but on her death the tenure lapsed to the parent estate, and no new grant has as yet been made by her son.

(3) **Khairát** are ordinary maintenance tenures. The 46 **khairát** villages are comprised in 39 holdings; besides which, there are in the estate 28 other small **khairát** holdings of a few bighás of land each, in three villages, named Kundá, Pratápur, and Seorájpur. There are, therefore, altogether 67 rent-free holdings in the estate, without any condition whatever attached to them.
(4) The jāgir tenures vary considerably in their nature. Some are held in lieu of pay, on condition of guarding the six principal ghāts in the estate, besides some of the minor ghāts or passes scattered throughout the parganā; some are held as service tenures, the holders being bound to perform certain duties, ranging from those of ḍīwān to those of the most menial servant; some again are held for simply nominal service; and a few of this class are also merely maintenance grants.

(5) Rājįot.—Of the 111 villages which are called rājįot, two are in the cultivation of the Rājā, viz., Kundā and Nawādih, and one is in his khās tahsil, viz., Seorájpūr. Of the remaining 108, with their dakhilis, or attached hamlets, in all 138, the Rājā has settled 10 in mukarrari, constituting them into six perpetual holdings at a rental of Rs. 70. Their annual value, as ascertained in the Road-Cess Office, is Rs. 691-10-3. The rent-paying jāgirs pay him Rs. 560-8 only; while these, together with the other jāgirs and khairāt tenures, have been valued at Rs. 14,875-5-6. His khās tahsil is valued at Rs. 553-15, and his own cultivation at Rs. 1193.

In the remaining 128 villages the farming system obtains,—a system which is universally prevalent not only on this estate, but throughout the entire District. So far as relates to this estate, villages are let out on leases for six years at a certain rental, leaving the farmers to make what profit they can during the term of their lease. At present there are 106 leaseholders, paying an aggregate of Rs. 5020 to the Rājā, their holdings yielding an aggregate of Rs. 7523-13 to the farmers, giving them a profit of Rs. 2503-13. Thus, the Rājā’s profit, or income, from the estate is as follows:—Khās tahsil, Rs. 553-15; Rājā’s cultivation, Rs. 1193; rent from mukarrari tenures, Rs. 70; rent-paying jāgirs, Rs. 560-8; and rent from ordinary leases, 5200; total, Rs. 7397-7; and the annual estimated value of the estate is as follows:—Mukarrari tenures, Rs. 691-10-3; jāgirs and khairāt tenures, Rs. 14,875-5-6; and value of ordinary leases, Rs. 7523-13; total, Rs. 23,090-12-9.

The settlement with the cultivators in this parganā is of two kinds: first, by ānās, after the practice of the adjoining Rāmgarh estate, parganā Dattārā; and second by pattis, after that of Karningpurā; the former practice obtaining in the western, and the latter in the eastern part of the estate. There are 1325 cultivator’s holdings in the estate, as shown by the Road-Cess Papers.

Besides these ṛayāṭi holdings, there is a peculiar custom on this
estate connected with the jām cotton cultivation, of which there is a considerable amount. The crop is not grown on the lands forming the holdings of the rayats, but in the jungle. The cultivator clears a small space of land by burning the jungle on it; this acts as manure. The space so cleared is called a dāhā. Here the cotton is grown for one season; and after the crop is taken in, the land is either left to become a jungle again, or is cultivated with cotton the following year. Priority of entry each year is all that gives a right to a dāhā. For each dāhā the cotton-grower has to pay four ánās as rent to the zamindār or his representative, without any reference to the quantity of land thus cultivated.

Rent is paid by the rayats for their holdings partly in cash and partly in kind, and no step has as yet been taken in this remote corner of the District to introduce any improvement in this matter.

Land Tenures in Kodarmā.—Parganā Kodarmā, situated at the extreme north and west of the District, was, as has been explained above (p. 119), included at the time of the Permanent Settlement in the Rāmgargh estate, and settled with it as a shāmilāt tāluk. Rājā Braja Mohan Sāhi, then holder of the parganā, dissatisfied with the arrangement, instituted a civil suit for separation in the District Court of Rāmgargh; and obtained a decree in 1804 from the Sadr Diwānī Adālat, in execution of which the parganā, consisting of 52 assalli and 12 dakhili villages, was assessed separately from Rāmgargh at sikkā Rs. 295-5-9 or Company’s Rs. 315-0-10, with a stipulation that the Rājā should maintain the police establishment of Kodarmā, and likewise eight digwārs to guard the passes on his estate, and eight barkandās for escort duty between thānā Kodarmā and the Sadr Station. Rājā Braja Mohan Sāhi died in 1822, and was succeeded by his son Tip Nārāyan Sāhi, who, with his relatives, became concerned in a case of dāhkātī, for which his estate of parganā Kodarmā, together with another estate called Bagridih, in parganā Kharakdihā, assessed at an annual rent of Company’s Rs. 86-6-5, was confiscated by Government in 1841. On taking possession of the estate, Government created a certain number of life-tenures for the support of the late Rājā’s relatives. By the deaths of the original grantees these have undergone certain changes, and now consist of three holdings comprising five villages. At the time of the resumption of the parganā it comprised 96 villages, of which 11¼ were granted in maintenance, and 84¼ were owned by Government. The revenue accruing from the villages held by Government
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was at that time Rs. 4292-9-11 per annum, paid in twelve monthly instalments. The following charges were paid out of the Government revenue:—Revenue, Rs. 3150-0-10; Kodarmá police establishment, Rs. 1560; repairs of the police building, Rs. 200; tahsil muharrirs appointed to collect revenue, Rs. 180; stationary allowance for tahsil muharrirs, Rs. 18; and pensions to the Rájá and his relatives over and above the maintenance grants, Rs. 480; total, Rs. 2753-0-10. The balance was the property of Government. Subsequently, on the death of Khem Náráyan Sáhi, Digambar Sáhi’s wife, Diábijí Sáhi, and Tejíwarí Sinh, the 6½ villages granted for their maintenance fell to Government, which reduced the number of maintenance holdings to five, as shown above, and raised the number under Government to 91. The accounts of receipts and disbursements of the pargáná were kept separate.

Such was the state of affairs in 1860, when the number of villages under Government had increased to 99½, owing to reclamation of land and increased cultivation by the rayats. It was now considered expedient to incorporate the management of the pargáná as a regular Government estate, and settle it as such. Under arrangements carried out by the Superintendent of Revenue Survey, the 99½ villages of the pargáná were settled in farm in 100 lots for a period of twenty years (1861-62 to 1881-81), the Government demand being fixed at Rs. 6411-0-11 yearly. The original estate of Kodarmá is therefore now composed of 99½ villages, constituting 100 estates. These contain 1148 rayati holdings, all with occupancy rights, acquired by the fact of continuous possession for twelve years.

LAND TENURES IN KHARAKDIHÁ.—Kharakdihiá originally formed part of the samindárit of Siór Muhammadábád, situated in Gayá, the property of Maharájá Mod Náráyan Deo. Nawáb Ali Vardí Khán drove Mod Náráyan Deo out of Kharakdihiá (causing him to seek an asylum with the Rájá of Rámgarh), and placed Ikbal Ali Khán in possession.

The portion of his samindárit of which Mod Náráyan Deo was thus deprived consisted of 38 ghátwál tenures. Each of these tenures was held by a head ghátwál called tikáit, who, on succeeding to the tenure, received the tilak of tikáit from the Maharájá, and agreed to pay rent for the holding. These tikáits appear to have been semi-independent. All that was required of them was, on succession to the gádi, to acknowledge the supremacy of the Maharájá, and annually to pay him a small sum of money as rent. Mor
Náráyan Deo and his son died in exile; and when the English entered Rámgarh, the grandson, by name Girvor Náráyan Deo, represented the family. After the conquest of Rámgarh was secured, attention was turned to that of Kharakdihá. Girvor Náráyan Deo assisted the English heartily, and his influence was of immense importance. Of the 38 ghátwáls, 26 were induced to take up Girvor Náráyan Deo’s cause; and 10 remained neutral; while only two, Sátgáwán and Khargállí, showed themselves entirely hostile. Ikbál Ali Khán was in his turn driven out of Kharakdihá. It was found that, during his government, he had held direct possession of 17 villages, the assets of which he had expended on his household expenses under the name of nánkár. These 17 villages were at once made over to Mahárajá Girvor Náráyan Deo, rent free, in perpetuity, as some acknowledgment of his services, and they now form the nucleus of the present Dhanwár estate. The 26 gádis held by the tikháits, who took the side of the British Government, were settled with the holders as mukarraris, in accordance with the orders of the Governor-General in Council, passed in A.D. 1780. The ghátwáls of Sátgáwán and Khargállí, who had resisted the English forces, were dispossessed, and their gádis settled in the same year (1780) in mukarrari, with two newly-installed tikháits. Twelve farmers, or ijárdádrás, under Ikbál Ali Khán, who had also rendered assistance to the British, had their holdings converted into mukarraris under the Governor-General’s orders in 1783. After these 40 mukarraris had been settled, an offer was made to Girvor Náráyan Deo to settle with him the remainder of Kharakdihá, consisting of 10 gádis and 54 villages, but he refused to accept this arrangement, maintaining that he was entitled to a settlement of the whole of Kharakdihá—a request with which it was impossible to comply, seeing that Government had already entered into direct agreements with so many other persons. The 10 tikháits who had remained neutral were permitted to hold their gádis as farmers; while the rest of Kharakdihá, consisting of 54 villages, was let in farm on temporary leases to different parties. In the year 1800, the 10 gádis hitherto held on temporary leases were given in mukarrari to their respective tikháits; and the 54 villages termed khádá were again resettled for a term of years, yielding a revenue of Rs. 5,226-12-10 per annum to Government. In 1808, Girvor Náráyan Deo offered to take a permanent settlement of these 54 villages on an annual rent of Rs. 6,334; and his application was sanctioned by the Governor-
General in Council in 1809. This completed the Settlement of Kharakdihá by creating 50 *mukarrarí* tenures, one permanently-settled estate paying revenue to Government, and one rent-free (*nánkár*) estate. It will be noted that the *gádis* never came under the purview of the Permanent Settlement. The *tikáits* have been called *ghâtwáls*, but there is no mention of this title in their *sanads*, nor in the *kabuliyats* given by them.

Since the Settlement of 1808 various changes have taken place. *Gádi* Bagridih was purchased by the Rájá of Kodármá; and was in his possession when, in 1841-42, on his being convicted of harbouring *dákáits*, the whole of his estates were escheated to Government. This *gádi* is now the property of Government. It consists of only three villages, and in 1800 was assessed at *sikka* Rs. 81 per annum. It has been leased in farm to the *tikáit* of Gáwan on a rental of Rs. 222-13-9 per annum. The holder of *gádi* Khargáli sold the entire estate to eleven persons. This sale was held to be a contravention of the conditions of the original settlement, and Government took possession of the estate in 1848. The purchasers sued Government for possession; but as they did not bring this suit till more than twelve years had elapsed since the resumption of the estate, their claim was held to be barred by limitation. The original settlement papers of this *gádi* show that in 1780 it consisted of 19 villages only, and was assessed at *sikka* Rs. 315-13-11; when resumed in 1848, it was found to contain 33 villages. In 1860 the *gádi* was settled for twenty years, and was then found to contain 42 villages, which were leased out in 17 lots on an annual rent of Rs. 2404-10-3. Thus we see that, out of the 38 *gádis* in Kharakdihá, two are the property of the Government. In 1847-48 Resumption proceedings under Regulation II. of 1819 were commenced in this District and continued up to the year 1856, when they were summarily stopped, and orders were passed that all the villages of which the proceedings had not finally closed, should at once be made over to the parties in whose possession they had been found. During the above period, however, Government obtained possession of 151 villages, viz., 149 in *parganá* Kharakdihá, 1 in *parganá* Chai, and 1 in *parganá* Kendi. In 1860, all the villages resumed as *taufirs* in Kharakdihá were settled in 52 lots for a term of twenty years, at a rent of Rs. 3765-5-9 per annum. Thus, in 1861, there were 70 revenue-paying estates in *parganá* Kharakdihá, over and above the 51 estates in 1809, yielding an additional revenue of Rs. 6392-13-9.
Shāmilāt Tālūks.—Originally there were only two tenures of this nature, namely Majhlādīh and Bhandārī, which are comprised in gādī Dōrandā. How these two tālūks were incorporated with that gādī is unknown; but though they are separate gādis, they always pay their revenue through the tikāits of Dōrandā. Before Regulation XIII. of 1833 was passed, transfers of estates and of portions of estates used to be recognised. The sale and transfer, therefore, of a gādī, when the whole gādī was sold in one lot, made no change in the nature of the tenure. But in those instances in which only a portion of the original holding has been sold and separately assessed, a change had been made, and the tenures thus created I have placed under the head of shāmilāt tālūks; for although the purchasers have been entered in the mutation register as proprietors, they are only recognised as part-proprietors, without a definite share, and they have to pay their share of revenue to the gādīdār. Of these tenures there are 18, making a total of 20 shāmilāt tālūks.

Under the tikāits, the prevalent tenures are—rent free, mukarrāri, maintenance, service jāgers, and temporary leases.

There are 618 rent-free holdings in this pargānā, most of which were registered in 1795. They may be divided into two classes—for religious endowments, and for charitable purposes. There are 66 of the former, 61 of which consist of entire villages; the other 5 consist of grants of land varying from 300 bighās, the smallest, to 700 bighās, the largest grant. Of the latter there are 552 holdings. These are petty grants of a few bighās each, given to Brāhmans in khairāt. Mukarrāri tenures are 58 in number, and are all recent creations under written engagements, by which insolvent tikāits have satisfied their most pressing creditors. The Road-Cess papers show 446 service tenures, mostly held by the village chaukīdārs and gorāits. A few are held by the principal servants of the zamīndārs, and these alone are of any extent. Maintenance tenures are 388 in number. These are grants made to the junior members of the family in Dhanwār, and in the different gādis in which the law of primogeniture prevails. Although the junior members of the families in which the above right prevails can claim maintenance, the amount seems absolutely at the discretion of the holder of the estate, who can give as large or as small a grant as he pleases. Grants appear never to be disputed on the score of inadequacy. Of temporary leases there are 1851. The custom of leasing out their villages is general throughout the pargānā; but although the farmer
LAND TENURES: KENDI.

has no permanent interest in his tenure, it frequently happens that a lease descends for generations in the same family, until the farmer becomes imbued with the idea that he has a legal right to hold the lease of the village.

Gádi Pálganj, being situated in close proximity to the Rámgarh estate, has adopted some of its customs. For example, in this gádi, the system is prevalent of reserving some of the best lands in each village for the head of the village; as also the custom of dividing the ribandári lands of the villages into so many lots or morís, meaning the quantity of land a man of seed will sow, or about 13 káthás. Throughout the rest of parganá Kharakdihá the rayats pay rent only for the rice-lands which they cultivate, all the other species of lands, as well as the mahuá trees, being held by them free of rent. The measurement of the rice-lands is made by the pole of 9 feet long. Although, owing to the undulating nature of the country, the rice-lands vary in quality, yet the quality of the land is never taken into consideration, all rice-lands being assessed at an uniform rate, a certain proportion of every other class of land, and a certain number of mahuá trees passing to the rayat taking rice-land as a matter of course. In a few years this system will doubtless pass away and become obsolete. Each estate which comes under the Court of Wards is now regularly measured, each class of land being severally assessed; and rayats are no longer called upon to pay solely by the quantity of rice-land they cultivate, but due regard is had to the quality of the land in their cultivation. Maintenance holders and mukarraridárs pay their rents in cash; farmers and rayats partly in cash and partly in kind. There are 11,523 cultivators' holdings in parganá Kharakdihá. Of these, nearly the whole number have rights of occupancy, but few or none can claim to hold at a fixed rental. Of the above number, 2120 are holdings in the Government resumed villages and gádi Khargáli (also a Government village). There are at present four estates under the Court of Wards, viz. Dhanwár, gádi Gáwan, gádi Askoh, and gádi Jarridih. The proprietor of Dhanwár is a lunatic, and his estate was taken under the Court of Wards under the provisions of section 9, Act XXXV. of 1858. The other three estates belong to minors, and are managed under the provisions of Act IV. (b.c.) of 1870.

LAND-TENURES IN KENDI.—Parganá Kendi constitutes a single estate entered as No. 45 in the Government rent-roll. It appears that this zamindári existed in the Muhammadan times; and the ear-
liest available information shows that one Nahir Sinh was the holder at the commencement of the eighteenth century. At his death he was succeeded by his son, Fatih Sinh, who made a rent-free maintenance grant of 8½ villages in 1728. It appears that there existed three other maintenance grants of former dates, consisting of 22 villages; so that at the time of the Permanent Settlement there were four maintenance tenures of 30½ villages. Rájá Maní Lál Sinh, on succeeding to the samíndári, gave three villages as maintenance to his younger brother. The estate or pargáná of Kendí consists of 126 villages, of an area of 45,000 bighás, and was settled with Rájá Hirálál Sinh in 1790, at a rent of sikká Rs. 2030-9, which would be equal to current Rs. 2166-2-1; Hirálál Sinh was grandson of the Rájá Fatih Sinh named above. This is a regular samíndári tenure, without any of the incidents attached to the other samíndáris of the District, and was treated freely as such before the formation of the Chutiá Nágpur Agency. In the other parts of the District, we find that the police used to be paid by the samíndárs, but such was not the case with Kendí. Within the estate the tháná of Kanhachatí, now made an outpost, was always wholly maintained by Government; and the laws of partition and mutation were fully in force in the estate. Even during the lifetime of Rájá Hirálál Sinh, who died in 1823, 8 of the 126 villages comprising the estate were sold by him to five parties; and the sales were recognised by Government by the entry of the names of the purchasers in the collectorate registers, the acceptance of revenue for the villages sold separately, and the granting of separate receipts for revenue to them. These villages, however, were never entered in the tauji as separate estates, and they are therefore now of the description called shámilát tálukuS. After the death of Rájá Hirálál Sinh, the samíndári passed into the hands of his son Rájá Manilál, who, between the years 1823 and 1834, when the Chutiá Nágpur Agency was created, alienated and caused the separation of revenue of 15 lots, comprised of 20 more villages, increasing thereby the number of shámilát tálukuS in his estate from 5 to 20.

Another peculiarity in this estate is the extraordinary number of instalments fixed for the payment of revenue, viz., 11, running from September to July; August being the only month in which no instalment of revenue is payable. After the formation of the South-West Frontier Agency in 1834, the old system continued till 1842; and in this interval Rájá Manilál Sinh created by alienation 12 more
LAND TENURES: ROTATION OF CROPS.

shāmilāt tāluks, composed of 11½ villages. But after that year Colonel Ousley, then Agent to the Governor-General in the Province, raised, under Regulation XIII. of 1833, objections to the procedure; and since then the recognition of such alienations has been refused. His order, however, did not become well known to the people till 1848, and in this interval the Rájá had sold seven villages. The purchasers of these seven villages made applications for the recognition of their interests, but their prayers were not granted. These people, therefore, pay their revenue to Government through the Rájá, who, however, derives no profit thereby, as the purchasers pay him the Government revenue only, and nothing more. In point of fact, therefore, these seven villages are shāmilāt tāluks, though they have never been recognised as such. They are therefore classed with the mukarrāri tenures in the estate.

The non-recognition of these last sales caused the introduction of the system of mukarrāri settlement of villages in this estate. The zamindār appears to have been either very badly off or very extravagant, for from the very beginning of the English rule, he has been always raising money by the sale of his villages or by otherwise alienating them. From the date of the Permanent Settlement to 1847 he raised money by the sale of villages. But when Government refused to recognise such sales, and the capitalists would not accept deeds of sale, the zamindār, in consideration of a certain sum paid at once in cash, leased the villages in perpetuity on a fixed low rent, thus creating so many mukarrāri holdings. Besides the seven sales not recognised by Government, Rájá Manilāl Sinh, and after his death in 1862, his grandson and heir Rájá Siblāl Sinh, the present incumbent, have created 37 mukarrāri holdings, composed of 34 villages.

Rotation of Crops is practised only on the class of upland known as tānr. I am informed that the practice is perfectly feasible on the higher varieties of rice-land, but it is seldom resorted to, and season after season those lands are planted with rice only. The common system of rotation is as follows:—In the first year, kurthi or surgujiā is grown, followed in the second year by kodo or til. In the third year the land is either allowed to lie fallow, or is planted with a crop of māsuri.

Operation of Act X. of 1859.—Owing to the peculiar conditions of agriculture in Hazāribāgh, and the amount of spare land that is available, the provisions of Act X. of 1859 have not been
generally set in motion, either by the landlords to enhance rents, or by the cultivators to establish rights of occupancy. The reasons for this abstention from legal proceedings are clear. On the one hand, it is not to the landlord's advantage to eject from his holding a **rayat** who could readily obtain land in another village. On the other, the cultivators do not as a rule obtain such rights of occupancy as are defined by the Act. The right which an old-established **rayat** considers himself to have acquired, is not that of occupying a specific plot of land, but of cultivating a certain quantity of land within the village boundaries. The actual position of his holding may, however, change year by year. In the concluding portion of the paragraph on Classes of Land (pp. 98, 99), I have referred at length to this system of shifting cultivation. Here it is enough to notice the legal consequence of the practice—that it prevents the cultivators from acquiring a technical right of occupancy under Act X. It may fairly be inferred that, as education spreads, and the pressure of population on the land increases, the practice will die out, and cultivators will in self-defence endeavour to acquire the ordinary legal right of occupancy.

**Manure.**—All the varieties of upland and the poorer sorts of rice-land are manured by those who can afford it, with a mixture of cow-dung, house sweepings, and ashes. Fifteen **maunds** can be laid on at a cost of R. 1 per **bigha**. Rice is also indirectly manured to a slight extent through the practice of leaving more than half the stalk standing, when the crop is cut, to be subsequently eaten off by cattle.

**Irrigation.**—Two modes of irrigation are in general use—the **kachchá** well, and the **dhrá**. A **kachchá** well is a hole dug some 8 or 10 feet deep, at a cost of about Rs. 5 (ros.). It is reckoned that one such well can be made to irrigate five **bighás** of land. The brink of the well is sometimes enclosed in a rough framework of wood, so as to keep out more surface water. An **dhrá** is a small embankment thrown across the upper and narrower end of the trough-shaped depression that lies between two ridges of land. It thus forms a reservoir at a high level, from which all land lying below the **dhrá** may be irrigated as long as the water lasts. Land situated above the embankment and on the brink of the reservoir itself is called **dhrá ká dhubá**, and can easily be irrigated by a lift. It runs, however, as the name implies, some risk of being swamped if the water suddenly rises. Land immediately below the embankment, known as **dhrá ká pinda**, is kept moist by the percolation of
IRRIGATION.

water through the soil. A good-sized áhrá will hold water all the year round; while a small one, especially if much used for irrigating cold weather crops, will be dry by the middle of the hot season. The water is led on to the land by pâins or small drains, taken round the wings of the áhrá on either side. It is only when the water has fallen too low to be drained off in the pâins, that the embankment itself is cut.

On the general question of irrigation the Deputy Commissioner, Colonel Boddam, has expressed his opinion that no comprehensive scheme would be feasible, except by so large an expenditure of capital, as to involve virtually prohibitory rates for the water supplied. Of the truth of this opinion there can be no doubt, as the irrigation of a really large area could not be effected without building aqueducts to lead the water over intervening valleys. He thinks, however, that embankments larger than the ordinary áhrá or native reservoir, though small in relation to any of the Government irrigation works in other parts of India, would enhance the out-turn of the rice crop, and operate as an efficient natural safeguard against the recurrence of famines. One such embankment has been half completed on the Dhanwár estate in parganá Kharakdihá, now under the management of the Court of Wards. A dam a little more than half a mile in length, with a maximum height of forty-four feet, has been thrown across a small stream, which in the rains is about fifty feet wide and eight feet deep, while in the dry season it dwindles to a mere brook. Up to the point where it is crossed by the dam, the stream is estimated to take the drainage of an area of about four square miles. The reservoir to be formed above the dam will occupy an area of one hundred acres. Below the dam there is a gentle and unbroken slope of three square miles of country, all of which will be easily irrigable throughout the year. The cost of making the embankment was largely augmented by the circumstance that it was thrown open as a relief-work during the recent famine; and it is estimated that as much as £3000 will have been spent on it by the time it is completed. Notwithstanding this, the present manager of the Dhanwár estate anticipates that the increased rental derived from the land brought under irrigation will yield a return of more than fifteen per cent. on the capital expended. It is not quite clear whether allowance has been made in this estimate for the amount of land above the dam, that will be withdrawn from cultivation by being occupied by the reservoir. But a certain amount of this area consisted of the bed of the
stream, and of uncultivable rock and ravine; and the loss of tilled ground will be in some measure replaced by the amount of highly fertile tarrī or water-side land, which will be brought into cultivation along the edges of the reservoir. That a scheme of this nature is perfectly consonant with native ideas, will appear from the fact that several successive Rájás of Dhanwár attempted to dam this particular stream; and that the cultivators express their entire readiness to pay enhanced rates of rent for land which commands a perennial supply of water. Should the project prove a success, it will also have been a measure of the kind of irrigation schemes which are best suited to the requirements of the District.

Natural Calamities.—Blicts and floods are unknown in Hazárribágh District. The conformation of the country, and the extremely rapid discharge of surface drainage, would render such a calamity as a flood impossible, except for a very short time and within the narrowest limits. Nor would a general failure of crops from drought be possible, unless the entire local rainfall were suspended. No amount of rain that could fall would cause even the lowlands to suffer, while the greater the fall of rain the greater would be the fertility of the highlands. On the other hand, in the event of a deficient supply of rain, the crops on the lower levels would to a large extent make up for the sterility of the higher lands.

Famines.—The great famine of 1866 did not very seriously affect Hazárribágh District. The price of rice did not rise above 10 sers for the rupee, or 11s. a cwt., until relief operations had commenced. Even then the distress was only among the poorest classes, such as agricultural day-labourers, and serfs (hāmiādās) who had been cast adrift by their owners to shift for themselves. The great body of cultivators, although obliged to be careful and even to stint themselves of food, were at no time in real danger of starvation.

Famine Warnings.—The Deputy-Commissioner is of opinion that the prices current in the District cannot be relied on to give a warning of famine. The people are dependent, not upon one crop, but on three. Thus in the cold weather, wheat and barley, grain, kurthī, and arhar are grown; in the spring, Indian-corn, janirā, maruā, and other millets; and lastly, in the autumn and winter there are the lāhuhan and jarhan crops of rice. Moreover, many of the grains on which the poorer classes subsist never come into the market at all. A two years deficiency in the rice crop followed by a rainless cold weather might be taken as a warning of distress, or even
of famine, if the early June rain fell short and caused a failure in the crop of Indian-corn, *janirá*, and *maruá*.

The Deputy-Commissioner thinks that the means of communication are not sufficient to meet the emergencies of a famine; and anticipates that it would be found impossible to send supplies to the more remote parts of the District, except in the cold weather. Owing to the broken nature of the country no comprehensive scheme of irrigation is feasible, except at a cost which would involve charging very high rates for water. Small embankments (*áhrás*) may with advantage be made all over the country, but this is a measure which must be left to the landholders to carry out. Government might, however, with advantage put a stop to the wholesale extirpation of jungle which now goes on.

**Foreign and Absentee Landholders.**—The Deputy-Commissioner reports that there is only one Muhammadan proprietor in the District, who pays a land revenue of Rs.581 a year. With the single exception of this man, who lives in Gayá District, all the landholders reside on their own estates. All the Europeans who occupy land in Hazáríbágh are tenure-holders under superior landlords; and, therefore, are not entered on the land-revenue roll of the District.

**Roads.**—The principal roads in the District, with their length, are returned as follow:—

1. Portion of the Grand Trunk Road, from the 195th to 268th mile-stone, 72 miles in length, with a general direction of north-west and south-east. "This road, once the great line of communication between Calcutta and the Upper Provinces, enters Hazáríbágh District at Madhupur *chattī*, which is situated immediately to the south of Párasnáth Hill, and passes into Gayá District at the Guári *nádi* shortly after descending the Dhanwá Pass."

2. Road from Girídi railway station, joining the Grand Trunk Road at the Durmí outpost, 27 miles in length.

3. Road from Hazáríbágh to Bagodar police station on the Grand Trunk Road, 32 miles in length.

4. Road from Chará to Chaú póran, 30 miles in length.

5. Road from Barhí to Hazáríbágh and thence to Ormánjí, the southern extremity of the District, crossing the Dámodar river at Rámgarh by a ferry; 62 miles in length. "The breadth of the Dámodar, where this road crosses, is about 200 yards; the bed of the river is hard gravel and rock, and there are no quicksands at this spot; the banks are generally steep. One small ferry-boat is kept here during the rains; but is only required during the continuance of, and immediately after, heavy rain. The Dámodar soon runs
down after the rain ceases. After crossing the Dámodar, three miles beyond Rámgarh, the ascent to the extensive plateau of Chutiá Nágpur commences; the ghát, locally called Chhotá Pálu Ghát, is about 1½ miles in length, and the change of elevation is about 700 feet. The road, which winds along the sides of a spur, is very liable to be cut up during the rains, and each season requires annual repair to keep it practicable for carts. This ghát would be exceedingly difficult of defence, the jungle on both sides being very heavy, and the adjoining spurs from the plateau very intricate. The road itself is commanded by the adjoining spurs along its whole extent. The road passes from Hazáríbagh District into Chutiá Nágpur, a little beyond the top of the ghát."

The Minor Roads in the District are the following:—(6) Road from Rámgarh to Golá, 14 miles in length; (7) road from Bandi to Id (part of Ráncí and Govindpur road, situated within the District), 32 miles in length; (8) road from Barhi to Gáwan, 48 miles; (9) road from Pitá, the continuation of the old Benáres road, 11 miles; (10) road from Bálumát to Sherghát, 50 miles; (11) road from Hunterganj Police Station to Gorághát, 12 miles; (12) road from Chatrá to Daltonganj, 28 miles; (13) road from Chatrá to Kundá, 16 miles; (14) road from Pahápúr to Bagodar, 32 miles; (15) road from Kodmá to Jainagar, 7 miles; (16) road from Rámgarh to Jainagar, 10 miles; (17) road from Itkharí to Padmá, 12 miles; (18) road from Bishengarh to Gumiá, 18 miles; (19) road from Girídí to Tundí, 24 miles; (20) road from Mahesmúndí to Bengábád, 14 miles; (21) road from Sardam to Dorándá, 6 miles.

Of the foregoing twenty-one roads, the first five are under the management of the Public Works Department. All the others are under local management, maintained partly at Government expense and partly from the proceeds of local funds. The total length and annual cost for repairs of roads are not returned by the Deputy-Commissioner; but it appears from the above list that there are about 400 miles of roads in the District, maintained at an average annual cost of about Rs.44,000. Besides the ferry at Rámgarh ghát, where the road from Hazáríbagh to Ráncí crosses the Dámodar river, there is another ferry at Barákhar, where the road from Girídí to Dumri crosses the Barákhar river. They are both under the Public Works Department, and were leased in 1874 at Rs.230 and Rs.148-11-9 respectively. No large market has lately sprung up along any of the above lines of road.
COAL-FIELDS: KARHARBARI.

RAILWAYS.—The eastern portion of Hazaribagh District is traversed by twenty miles of railway, being a branch line from the East Indian Railway. Fifteen miles of this are used for the conveyance of passengers, and three and a quarter exclusively for the carriage of coal. The remaining one mile and three-quarters consist of sidings &c., at stations. The stations situated within the District, proceeding from Calcutta, are (1) Maheshmunda, (2) Giridí. There are also coal-wharves at Karharbari and Srírampur.

COAL.—Seven coal-fields are known to exist in Hazaribagh District. I quote the following account of them from the Memoirs of the Geological Survey of India. I have omitted the purely scientific portions, referring to the special geology of the unaltered sedimentary rocks known as the Tálcher and Dámodar series, and the short paragraph on the trap-dykes. With regard to these latter, it may be enough to say that they are stated to occur with great frequency, and to have impaired the coal through which they pass. Allowance is made, however, for this latter fact in the economic summary, which I quote at length.

"The Karharbari coal-field was first brought to notice by Dr M'Clelland in 1848, and some coal was raised at the outcrop of several of the seams to test their excellence. Systematic working, however, was initiated by Mr Inman in 1851, who mined the bottom seam of coal at Rámnadí. This coal was all carted to the Ganges. In 1855 Messrs Ward & Co., railway contractors at Monghyr, held Kuldihá and Rámnadí, which Mr Inman formerly possessed. In 1856-57, the interest in these two localities was transferred to the Bengal Coal Company, who now possess in addition holdings at Dhobidih, Mukpittó, Satighát, Upardaha ghát, Domahaní ghát, and Bayrá. The most valuable part of their property is that west of Kuldihá, and mining operations in this direction are being vigorously prosecuted. The Rámnadí property is small, but it yields good coal; only a little inferior to that at Kuldihá. In 1862 the working of the coal-field ceased entirely; but in May of 1868, the Bengal Coal Company re-opened Rámnadí, and at once raised, in anticipation of the opening of the chord line of railway, a large supply of coal. In 1859, Mr T. F. Cockburn, one of the East Indian Railway Company's resident engineers, was appointed superintendent of their mining property at Karharbari. Workings were advanced with great vigour subsequent to his arrival, and a very large amount of coal was carted annually to Lákhisarái;
but previously to 1863, all such operations were suspended. [Both the Bengal Coal Company and the Karharbári Coal Association are now (1875) working mines within the limits of this field.]

"The geographical position of the field is between the parallels of 86° 16′ to 86° 23′ E. long., and 24° 10′ to 24° 14′ N. lat., occupying a portion of the tract defined by the river Barákhar on the south, and the Usri, an affluent of it, on the east and north. It is bordered in its immediate vicinity on the south, south-west, west, and north-west by hills of metamorphic rocks; but on the north the ground is comparatively open, and the nearest hill of any magnitude is Khándauli, three miles distant. The surface of the field is broken by the rocks of the Barákhar group, which constitute Komaljor, Kheri, Bhadáduá and Báli hills, and two or three small rises in the extreme east and south-east. The general elevation above the sea-level can be approximately stated at 900 feet; the ground on the north-east and south rising gently to about 60 feet higher. The Suknid river and its tributaries, the Kumarsot, the Durdurwá, the Khákho, the Suni, the Khundhá and Komaljor streams, drain the entire area of the field, and pour their waters into the Barákhar. The local watersheds are so disposed that not one stream, taking its rise in or passing through the coal measures, falls into the Usri, although that river passes the eastern edge of the field, at a distance of not more than one or two miles. The catchment basins are small; and the rivers being near their sources, none of them contain any depth of water after the cessation of the rains. The Suknid, the Durdurwá and the Suni are very shallow; and, in ordinary seasons, dry up in January. The jungle which seems to have been once very abundant, is now much thinner, and it can only be said to hold its own beyond the boundary of the field. The inhabitants are principally Sántálés, Kols, Bhuiyáés, and the lower castes of Hindus. Excellent workmen may be recruited from them, but it will require much judgment to manage them, and establish a class of miners that may be depended upon.

"The boundaries of the field enclose a superficies of 11 square miles, the rocks of which belong to the Crystalline, Tálcher and Dámodar series. The Crystalline series is represented by two inliers; one upon which the village of Karharbári itself is built, and another at the junction of the Kumarsot and Suknid streams, opposite Baksidih. The Tálcher and Dámodar, recognised easily by their special characters, are the only representatives of the unaltered sedimentary rocks. The first of these series, which is not coal-bearing, occupies
only a small part of the field. A computation of thickness of all the strata made by Dr M'Clelland gave a total of 2362 feet. Nowhere, however, does a section clear enough exist, by which a calculation could be made with any accuracy of the depth of the rocks in the field; but taking their general dip, and their stratigraphical disposition, it seems improbable that the thickness of the beds is so much as this.

An analysis of the information which has been gathered tends to prove that the capacity of this field, as a coal-producing locality, depends upon the extent to which its lower seams are developed; and as the boundaries of the field have now been determined with sufficient nicety to calculate the area of the Barákhar group, we might, did these seams overlie each other continuously, readily estimate the amount of coal which exists. Accepting the thickness of the three seams at Passarabhiá as 32 feet, and the area of the Barákhrs as 8½ square miles, they would contain about 2720 millions of tons. I have, however, already pointed out that the principal seams exhibit an irregularity in their sections—a characteristic of the Barákhar group wherever it is developed. Examining this point more in detail, we find that at Passarabhiá there is an excessive accumulation of carbonaceous matter which diminishes in every direction from that spot, at Bariádíh, at Chunjka, at Kop, at Domahani, Upardahá, Lopsádíh and Satí gháts, at Rámnadí and in the Kumarsot nádí. In all the localities enumerated above, although at some places the seams have become so reduced, and the aspect of their sections so changed, that it is difficult to correlate them, still the general horizon at which they occur in the series shows that we have seams representative of the beds at Passarabhiá. The following table gives a ready idea of the thickness of these seams in various parts of the field:

<table>
<thead>
<tr>
<th>Locality</th>
<th>No. of Seams</th>
<th>Thickness of Seams</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passarabhiá,</td>
<td>3</td>
<td>32 0</td>
</tr>
<tr>
<td>Bariádíh,</td>
<td>2</td>
<td>23 6</td>
</tr>
<tr>
<td>Chunjka,</td>
<td>2</td>
<td>17 0</td>
</tr>
<tr>
<td>Domahani,</td>
<td>2</td>
<td>11 6</td>
</tr>
<tr>
<td>Upardahá,</td>
<td>3</td>
<td>15 0</td>
</tr>
<tr>
<td>Lopsádíh,</td>
<td>2</td>
<td>13 0</td>
</tr>
<tr>
<td>Satí,</td>
<td>3</td>
<td>15 0</td>
</tr>
<tr>
<td>Rámnadí,</td>
<td>2</td>
<td>12 6</td>
</tr>
<tr>
<td>Kumarsot nádí,</td>
<td>3</td>
<td>9 0</td>
</tr>
</tbody>
</table>

Taking the average of the above table at 16 feet, and multiplying by 8½ square miles, we reduce the amount of coal to 1360 millions of
tons. If we wish, however, to arrive at an estimate of the available coal, we have to consider collectively the size of the seam, the dip, the quality of the coal, and the effect of faults, dykes, and other troubles. The table below gives the thickness of the coals at every

<table>
<thead>
<tr>
<th>Locality</th>
<th>No. of Seams</th>
<th>Thickness in descending order</th>
<th>Workable thickness</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhandáridih</td>
<td>2</td>
<td>4 0, 1 0</td>
<td>20 0</td>
<td>The dip of these seams is too high for working economically; approximate thickness 10' o'.</td>
</tr>
<tr>
<td>Mohlichuan</td>
<td>2</td>
<td>4 0, 1 0</td>
<td>20 0</td>
<td>These thicknesses are averages.</td>
</tr>
<tr>
<td>Passarabhiá</td>
<td>3</td>
<td>8 0, 8 0</td>
<td>28 0</td>
<td>Average thickness.</td>
</tr>
<tr>
<td>Kuldiá</td>
<td>2</td>
<td>4 0, 1 4</td>
<td>1 8 0</td>
<td>Both these seams are too poor in quality to pay for working.</td>
</tr>
<tr>
<td>Purtdihá nála</td>
<td>2</td>
<td>3 0, 7 0</td>
<td></td>
<td>The bottom thickness is an average.</td>
</tr>
<tr>
<td>Chunjá</td>
<td>2</td>
<td>6 0, 1 1 1</td>
<td>1 7 0</td>
<td>The upper seam is approximately given.</td>
</tr>
<tr>
<td>Khandiá</td>
<td>2</td>
<td>1 0, 1 1 3</td>
<td></td>
<td>Not available owing to badness of coal.</td>
</tr>
<tr>
<td>Khandiá Hill</td>
<td>2</td>
<td>1 3 0, 6 8</td>
<td></td>
<td>Eight feet is approximate. Both seams inferior.</td>
</tr>
<tr>
<td>Kop</td>
<td>2</td>
<td>4 6, 8 0</td>
<td></td>
<td>All the seams are too small.</td>
</tr>
<tr>
<td>Komaljor nádi</td>
<td></td>
<td></td>
<td></td>
<td>The upper seam is too small. The two lower are worked at Bariádí.</td>
</tr>
<tr>
<td>Purtdihá nála</td>
<td>3</td>
<td>9 6, 1 4 0</td>
<td>23 6</td>
<td>Only the lower seam is available; thickness of the upper being too small for working.</td>
</tr>
<tr>
<td>Domahani ghát</td>
<td>2</td>
<td>2 6, 9 0</td>
<td>9 0</td>
<td>The two upper beds are not clearly seen. The lower seam is available, and it is of inferior quality.</td>
</tr>
<tr>
<td>Upardahá ghát</td>
<td>3</td>
<td>3 0, 4 0</td>
<td>8 0</td>
<td>A small seam probably to be found nearer Bálí hill; the only bed available is the 8' o' seam.</td>
</tr>
<tr>
<td>Lopsádih ghát</td>
<td>2</td>
<td>4 0, 8 9</td>
<td>12 0</td>
<td>The only ascertained thickness is that of the 3rd seam. At its outcrop in the Khákho, it is strongly spotted with iron pyrites.</td>
</tr>
<tr>
<td>Sátí ghát</td>
<td>4</td>
<td>2 0, 4 0</td>
<td>1 2 0</td>
<td>This seam is scarcely more than carbonaceous shale.</td>
</tr>
<tr>
<td>Rámnádi</td>
<td>2</td>
<td>1 4, 1 1 0</td>
<td>1 1 0</td>
<td>All these are inferior seams of coal.</td>
</tr>
<tr>
<td>Bálí hill, Bhaddua hill, Komaljor hill,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kumarosot nádi</td>
<td>3</td>
<td>4 0, 3 0</td>
<td>2 0</td>
<td></td>
</tr>
</tbody>
</table>
place mentioned in the memoir; and by excluding the non-workable seams, we shall be able to judge fairly what the field may be reasonably expected to yield. I exclude as unavailable all seams under four feet, and those the quality of whose coal would render them unprofitable. We thus see that over a very large section of the field the available thickness is only nine, twelve, and seventeen feet, and that such ground as that in the extreme north-east—near Mahtádih and north of the Komaljor nadi—may be looked upon as practically barren. The coals at Upardahá, Lopsádih and Sáti gháts, are also of an inferior quality, being shaly and strongly impregnated with iron pyrites. Fifteen feet of coal over the whole field, I should consider as not being too small an average. And deducting one-sixth of the total area for barren ground, and for ground where the overlying rocks are too thick to work the coal profitably, we have $7 \times 15 = 105$ millions of tons. From which, subtracting one-third for waste and loss by intrusion of trap, &c., 80 millions of tons remain as the probable available amount.

"The quality of the Karharbári coal has been tested by several assays. The specimens which gave the best results were obtained from localities in the east of the field, where the coal is of better quality than it is in the south-west:

<table>
<thead>
<tr>
<th>Locality</th>
<th>Fixed carbon</th>
<th>Volatile matter</th>
<th>Ash.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohlichuan</td>
<td>64°9</td>
<td>24°8</td>
<td>10°3</td>
<td></td>
</tr>
<tr>
<td>Ditto</td>
<td>68°6</td>
<td>24°8</td>
<td>6°6</td>
<td></td>
</tr>
<tr>
<td>Ditto</td>
<td>73°1</td>
<td>22°1</td>
<td>4°8</td>
<td></td>
</tr>
<tr>
<td>Passarabhiá</td>
<td>68°5</td>
<td>19°0</td>
<td>12°5</td>
<td></td>
</tr>
<tr>
<td>Bariadíh</td>
<td>66°3</td>
<td>23°0</td>
<td>10°7</td>
<td></td>
</tr>
<tr>
<td>Chunjká</td>
<td>67°2</td>
<td>24°0</td>
<td>8°8</td>
<td></td>
</tr>
<tr>
<td>Báíl</td>
<td>50°9</td>
<td>15°1</td>
<td>34°0</td>
<td>This was probably a picked specimen.</td>
</tr>
<tr>
<td>Ditto</td>
<td>48°2</td>
<td>12°6</td>
<td>39°2</td>
<td></td>
</tr>
<tr>
<td>Khandihá</td>
<td>57°1</td>
<td>16°4</td>
<td>26°5</td>
<td></td>
</tr>
<tr>
<td>Rámnadi</td>
<td>69°8</td>
<td>23°4</td>
<td>8°8</td>
<td>Caking coals.</td>
</tr>
<tr>
<td>Kuldihá</td>
<td>71°8</td>
<td>24°0</td>
<td>4°2</td>
<td></td>
</tr>
</tbody>
</table>

"The better seams represent a superior working duty to that of the coals of Ráníganj. The experiments, continued over three months on the East Indian Railway, proved clearly that the coals raised in the Karharbári field were better than those obtained from the Ráníganj field. Since these trials were made, other seams have been opened out in the Ráníganj field, such as Sítárampur. Sántoriá, &c., which are much more nearly equal, if not quite...
equal, to the Karharbârî coals. But so far as the trials went, the results showed that the coals of the Karharbârî field were superior to those obtained from Râníganj, in the ratio of 113 to 100. The principal advantage afforded by the Karharbârî field is one of position, as a supplying area for the Upper Provinces and the stations west of Lakhisarâi, there being a saving of 23 miles of carriage as compared with the Râníganj coals. But this must be considered in connection with the available amount of coal, and the financial problem:—Will the saving in carriage over Râníganj coals give a profit upon the expenses of railway construction, and price of lands?—still remains open to discussion. If the rate of consumption be assumed at 250,000 tons a year, the Karharbârî field has a life of about 300 years.”

The East Indian Railway Company commenced working the Karharbârî Coal Mine in 1858. At the end of 1862 work was suspended chiefly on account of the want of carriage, and was continued in 1870. The out-put of coal up to Juné 1875 amounted to nearly 350,000 tons. At Karharbârî the company hold 7385 standard bighâs on a lease from Government for 82 years at a yearly rent of Rs.50,729. At Srîrâmpur they have 4225 bighâs on a perpetual lease from the Râjâ, and pay an annual rent of Rs.4943-4-0. The Railway Company work the coal for their own consumption and not for sale. The miners are chiefly Bhuiyâs, Bâurâs, and Santâls.

The Bengal Coal Company hold about 2000 bighâs of land in Karharbârî, on a perpetual lease given to them in 1854 by a grantee of the tâkâit or ghâtwâl proprietor of Karharbârî. They pay the low rent of about Rs.60 per annum.

“The Karanpurâ Fields, although now distinct and forming two separate basins, were originally one continuous tract. The denuding action of the Dâmodar river has exposed an intervening strip of gneiss, that cuts off the one completely from the other. To each, therefore, it has been necessary to distinguish them. The larger, I have called the Karanpurâ, and the smaller the south Karanpurâ field.

“The Karanpurâ occupies, like the Bokâro coal-field, the low ground of the Dâmodar valley at the base of the southern scarp of the Hazâribâgh table-land. It is comprised between 84° 51’ and 85° 30’ E. long., and 23° 37’ and 23° 57’ N. lat., and covers an area of 472 square miles. Among the coal-fields of the Dâmodar valley, it is inferior in size only to the Râníganj field; but though larger than either the Bokâro or the Jhariâ, it is not so important economi-
cally. The total number of coal-seams decreases in going from east to west. The extreme length of the Karanpurá field is forty-two miles, and its extreme breadth is nineteen. Its outline conforms with considerable fidelity to the course of the scarp of the Hazáribágh table-land, which overlóoks it on the north, and to the other metamorphic hills which limit it on the east, west, and south. The chief features in the physical appearance of the field resemble those of the Bokáro area. Tálcher, Dámodar, and Pánchet rocks occur, and each series exhibits that surface contour which is characteristic of it. Flat stretches of Tálchers contrast with the hillocks and low scarped table-lands of the Barákhars; and wide level expanses of ironstone shales, Ráníganj and lower Pánchet rocks, throw into bold relief the massive hill lands of the upper Pánchet. The most prominent hill of this latter series is Mámudi, which covers an area of 45 square miles, and is, therefore, much larger than Lugu hill in the Bokáro field. Separated only by the valley of the Chundru or Tendwá river, the Sátpahri hill occurs west of Mámudi. Its area is 12 square miles. The Danhu and Harhí hills belong to the same series as the larger hills, and they present much the same appearance, differing only in respect to size. Gerwa hill is the only one of any dimension that does not lie in the strike of the others. It is adjacent to the southern boundary in the west corner of the field. Beyond the field, the most important and conspicuous of the elevated areas are the Hazáribágh and Chuítá Nágpur table-lands, which form, respectively, the northern and southern natural physical boundaries of the coal-measure series. Their general height above the sea is 1000 to 2000 feet. Owing to the situation of the field so near to the head of the Dámodar valley, most of its drainage channels take their rise either within the area of the sedimentary rocks, or at a short distance beyond their boundaries. The only river of any dimension is the Dámodar. It enters the field near Mahlan, but it is not here the broad open river which passes by Ráníganj, but a small stream fifty yards in width. Its channel increases in size as it goes eastward, and when it leaves the south Karanpurá field opposite Changanbhá, it is of considerable breadth. The chief water-sheds are the Chuítá Nágpur table-land, the Hazáribágh table-land, and the hills of Pánchet rocks in the middle of the field. All the northern tributaries of the Dámodar are thrown off by the two latter water-sheds, and they contribute the greatest body of water. The western range of hills that borders the Karanpurá area, and
in which the gradual ascent of the plains of the Dámodar valley culminates, is important as forming the water-shed between some of the tributaries of the Koel and those of the Dámodar river. From the configuration of the country surrounding the Karanpurá field, a student of physical geography would at once surmise that the number of streams traversing the coal-measures was very great. This is the case, and there is no field in the whole of the Dámodar valley that contains so many rain-channels as the Karanpurá. A rough estimate gives, for an area of 500 square miles, a river drainage of more than 2000 miles in length. All the streams are extremely shallow, and soon after the cessation of the rains contain only a small quantity of water, which usually dries up in the early part of the year. The most important tributaries of the Dámodar, on the north or left bank, are the Hoháru, the Chundru or Tendwá, and the Murpá river. Nearly the whole of the eastern part of the field is drained by the Hoháru and its feeders. It possesses several local names, being called, in addition to Hoháru, the Palándu, Barká, and Galgaliá nadí. The largest affluent of the Dámodar in the western part of the field is the Chundru. It exposes an excellent section of the various rocks, and affords several striking examples of the cutting power of water. From the south, the two largest streams that flow into the Dámodar are the Saphí and the Chattí; both of these rise in the Chutiá Nágpur table-land. The whole of the Karanpurá area is well covered by jungle; and according to the nature of the soil this differs in character. There are few large trees at present, the demand for charcoal to supply the wants of the numerous iron-furnaces and refineries leading to a great destruction of timber. The only locality where wasteful cutting is not allowed is on Mándi hill, where the timber is yearly improving. The yield, however, will never be large enough to form a permanent supply for any great smelting works, nor for any considerable demand in the way of sleepers. The inhabitants of this District do not give promise of a good mining population. The greater number of people belong to castes that cannot be called low. There are only three villages of Santális in the Karanpurá field; and these are remarkable as being the most advanced westerly settlements of this interesting people. Should miners, however, be required over and above the local supply, the District of Chutiá Nágpur, with its Kols and Mundas, would always be a good recruiting ground.

"The detailed examination of these Karanpurá fields has proved that they contain a very large supply of fuel, and are quite capable
of meeting any requirements which are likely to be made upon them for industrial purposes. With regard to their geographical position, they are conveniently situated between the towns of Hazáribágh and Ránchí; but the physical conformation of the country renders them difficult of access, in the ordinary acceptation of the word, from either of those stations. Occupying as the fields do the low level country of the Dámodar valley, and being hemmed in by table-lands and hills, it will require a considerable expenditure of money to open out a road for establishing communication between the valley and the upland. With reference to Hazáribágh, which is only fourteen miles distant from the nearest point of the Karampurá field, the easiest routes to open out are either of the two gháts, Mathra or Daini. In estimating the probable amount of coal contained in either basin, there is an element of uncertainty owing to the very few natural sections which are exposed. I think, however, that, in reviewing the evidence afforded by the Barákhar group in the larger field, it has been quite proved that there is a thickness of between 30 and 40 feet of coaly matter at about 300 feet, or so above the top of the Tálchers. This is the most important band of coal and the one which is the main stay of the field; and if we make it the basis of our calculation, we shall arrive at a very reliable minimum estimate regarding the capability of the coal-field. The most constant subordinate band is about 10 feet thick, and occurs about 200 to 300 feet below the top of the group. In the Ráníganj series, there appears to be an available thickness of 6 feet. If we take 35 feet of coal, making deductions for partings and grant its extension over an area of only 250 square miles out of the 470 included by the field, we have 8,750,000,000 tons of coal. In the south Karampurá basin, there appears from the evidence of the natural sections, to be a greater abundance of coal than in the larger field. If we examine the two sections of the Jainagar river, we find that in the eastern section, near the junction with the Dámodar, there are eight seams with a total thickness of 62 feet; whilst in the section south of the fault which crosses the mouth of the small feeder at the bend of the Jainagar river, there are sixteen seams with a thickness of 159 feet 3 inches. The discrepancy between the two sections is probably due rather to the broken nature of the exposure of the one as compared to the other, than to a rapid diminution in the thickness of the coal within such a short distance as that which separates them. I think it therefore safe to assume a thickness of
70 feet. Subtracting 20 feet for parting, and estimating this for an area of say only 15 square miles, we have 75,000,000 tons of coal. These two estimates are very far below the actual amount that these fields contain; but even at the moderate computation which I have made, it is evident that the Karanpurá valley can meet the probable industrial requirements of Upper Bengal for years to come. Regarding the quality of the coal, the following assay may be taken as giving a fair measure of the excellence of the better coals. The specimen is from the larger of the Gondalpurá seams:—Carbon, 64½; volatile matter, 27½; ash, 8½. The amount of ash compares favourably with the ordinary Dámodar coals.

"Iron ores occur in abundance. Within the field there are two varieties—the clay iron ores of the ironstone shales, and the hæmatite of the Barákhar group. In the metamorphic area surrounding the field, magnetic iron ore is met with in several places. This variety of ores would be a great advantage to the iron manufacturer, by enabling him to use judicious mixtures, so as to produce every description of iron acceptable in commerce. The most abundant ore in the field is the clay ironstone of the middle group; and although no analysis of specimens from this field has been made, it has probably the same composition as similar ores from the Rániganj area, where the average amount of iron is 35 per cent. The richest ores come from the Barákhar group, and yield from 50 to 60 per cent. of iron. The following list gives the percentage of iron of several different varieties of iron ores collected by Mr Donaldson, and assayed for him at the Geological Survey Office by Mr Tween:—(1) Chepo Jugrá, 56½; (2) Arabhára (stream), 42½; (3) Gondalpura (2 feet seam), 37½; (4). Mandu, 33½; (5) Belhárgadá, 30½; (6) Dámodar river (12 feet seam), 25½; (7) Mairan Kalan, 18½; and (8) Arabhára, 11½ per cent. The magnetic iron ore must be looked for in the metamorphic rocks. It is the purest form of iron ore, and usually contains from 65 to 70 per cent. of metallic iron. The manufacture of iron is one of the chief industrial features of Hazáríbág District. Villages exclusively inhabited by Agariás (or iron-smelters) are often to be met with, and the number of furnaces which are kept at work exceeds two hundred. The busiest season is the cold weather, as during the rains most of the men are engaged in cultivation.

"Limestone.—This important material, so essential as a flux, although found along the edge of the field in many places, does not,
COAL-FIELDS: BOKARO.

I am afraid, occurring in sufficient quantity to be available for large works for a lengthened period. Kankar occurs over a large area of the Karanpurá-field, but it is difficult to collect, and is of no great thickness. It is found along the banks of nearly every river. The most important accumulations of fresh-water limestone, that I met with, occur where the Beltu river falls over the face of the Hazáribágh scarp, and in the Daini ghát. Some crystalline limestone of very fair quality is exposed at the southern edge of the metamorphic inlier near Tungi (in the south Karanpurá field), and also near Raf in the Karanpurá field proper. Very silicious limestone, of little practical use, is met with on the table-land of Hazáribágh."

BOKARÓ COAL-FIELD.—"The river Bokáro, whose valley extends along the foot of the southern scarp of the Hazáribágh plateau, gives its name to this coal-field. Mr Williams, who first geologically examined this portion of the basin of the upper Dámodar, conferred the title, for the reason that the river Bokáro flows for a distance of 27 miles through the field, and is the stream of greatest importance draining the area to which this report refers. Perhaps it would have been better, however, if he had chosen the name of the lofty hill of Lugu to indicate the field. Standing, as the hill does, in the middle of a plain and rearing its summit far above any other eminence in the neighbourhood, it is the most prominent natural object which meets the eye for miles around. The portion of country occupied by the Bokáro field is comprised between 85° 30' and 86° ro' E. long. and 23° 40' and 23° 50' N. lat., and covers an area of 220 square miles. Its greatest length is in an east and west direction, and is about 40 miles; its maximum breadth from north to south does not exceed 6½ miles. The boundaries are distinct and well marked. Bordering the field to the north is a chain of hills composed of gneiss, rising in some instances to a height of 3000 feet above the level of the sea. This continues unbroken from the eastern to the western extremity of the field, and then sweeps round, taking a north and south direction, cutting off the coal-measures on the west. This chain is not an independent one, but is connected with the Hazáribágh table-land at intervals, where the activity of the denuding forces has been less than at other places. The southern boundary is formed by another range of hills; not nearly so conspicuous and elevated as the northern one. Lugu hill, and the higher peaks of the Hazáribágh table-land, furnish much excellent timber; and
so brisk is the demand at present that the most inaccessible crags are scaled in order to procure the sisu and sdil, which are the two varieties of trees most sought after. A considerable profit accrues to those samindors who possess the right of felling timber; but the indiscriminate manner in which cutting is being carried on is very much to be regretted. The drainage of this area is effected almost entirely by the Bokáro river, which falls into one of the principal tributaries of the Dámodar—the Kunar. This latter stream passes through only a small portion of the eastern part of the field, and joins the Dámodar opposite the village of Kheto. Its geological interest is marred by the imperfection of its section, and the almost total absence of any exposure of coal along its banks diminishes its importance for our purposes. The principal river, in fact, is the Bokáro; and its northern and southern water-sheds are the only ones in connection with the physical geography of the District, which belong to the field. The northern water-shed is identical with the outer scarp of the Hazáribágh table-land, of which Jilingá hill is the highest point. The largest body of water furnished to the Bokáro is derived from the area to the north of it. Its feeders, however, are few and small, drying up at the commencement of the cold weather, so that the Bokáro never contains any large volume of water, except during the rainy season. The southern water-shed is very faintly indicated (if we except Lugu hill) by slightly rising ground between the true river valleys of the Bokáro and Dámodar. There is a superior interest attaching to this area, as compared with the Jhariá field, from the fact of the development of a higher series of rocks, and from the discovery, and confirmation, of apparently unconformable overlap between the several groups and formations which occur here. Hitherto our classification has been in a great measure one dependent upon lithology, although not purely so; and it is a matter of congratulation that this is now borne out by collateral evidence of a less arbitrary kind. The area occupied by the field is excessively narrow. Coincident with this, we find that the strata occurring within its limits are highly disturbed in many places, and that flexuring and faulting exist to so large an extent that the stratigraphical relations of the beds become greatly confused and complicated. The series represented are the Tálcher, Dámodar, and Pánchét.

"Dr Oldham has already, in the Return of the Coal Resources of India, called for by the Secretary of State for India, alluded to the
probable amount of available fuel which the Bokáro field can yield, namely, 1500 millions of tons. The whole of this coal is furnished by the Barákhars; the Ráníganj being incapable of supplying any serviceable coal. This decrease in the value of the Ráníganj group as a coal-bearing series, was noticed in the Jhariá field; and from thence westwards, it has been determined that its importance comparatively to the Barákhars is exceedingly small. The most productive portion of the field lies between the river Kunar and the eastern boundary. It is in that area that the largest coal-seams crop out, and the dips are most favourable. Coal has of late years been regularly cut near the villages of Charihá, Phusro, Tapin-Pindra, and Bangahrá, to supply fuel for burning bricks in Hazáríbágh; and some has been carted to Gayá; but the worst and most stony variety has been invariably chosen by the native contractors. Among the fields of the Dámodar valley, which have already been examined and reported upon, the Bokáro stands third in order of importance."

The Rámgarh Coal-Field.—"The coal-field which is described in the present report is situated in Rámgarh úlaká, District of Hazáríbágh, and occupies a portion of the valley of the Dámodar river lying between the meridians 85° 30' and 85° 45' E. long. The only recorded geological notice of this field is contained in one of the late Mr Williams' papers. In the year 1848 he paid a flying visit, when, from the fact of its vicinity to the old town of Rámgar, he gave it the name which we retain as above. Impressed with a belief as to its unimportance in an economic point of view, owing to the inferior quality of the coal which he saw, he appears to have given most of his attention to the more productive field lying to the north of it. The tract of country which includes the Rámgarh and Bokáro fields contrasts strongly both with that on the north and that on the south. Though by no means devoid of elevations, there is still a general flatness of feature prevailing throughout. On the north, on the one hand, there are the Jilingá and other ranges of hills, and the remarkable plateau upon which the Station of Hazáríbágh is placed; and on the south, a well-defined scarp which bounds the hilly country included in Chutiá Nágpur. The principal river is the Dámodar or Deonád; which, outside the area of the coal-field, is characterised by having sandy reaches from one-third to half a mile wide, and from one to two and sometimes even three miles long. Within the coal-field, however, the bed is much narrower,
and frequently so rocky as effectually to settle the question of the unsuitability of the river as a means of conveyance for either timber or coal. The tributaries of the Dámodar within the limits, or in the immediate vicinity, of the coal-field, are of trifling length. They are, however, very numerous; owing to which circumstance, it frequently happens that a few hours heavy rain is sufficient to convert its otherwise narrow stream into a raging torrent, which can only be forded with a considerable amount of risk. North of this portion of the Dámodar, the water-shed follows a line nearly coincident with the southern boundary of the Bokáro field. On the south, the range of hills alluded to above constitutes the water-shed which separates the tributaries of the Dámodar from those of the Kásái and Subarnarekhá.

"The total area of this field does not exceed forty square miles; its greatest length, in an east and west direction is fourteen, and its greatest width, north and south, about eight miles. Towards the western boundary, or in the neighbourhood of Rámgarh, the rocks have been much disturbed and thrown by faults. In the remainder of the area, however, they have only been to a small extent affected in this way. As in all the other Dámodár valley' coal-fields hitherto described, the southern boundary, or the chief part of it, has been formed by a fault. Its maximum downright has been sufficient to bring down but a fraction of the full thickness of upper Dámodar rocks to a level with the metamorphic series; indeed, perhaps, strictly speaking, the existence of these beds at present is more directly due to a cross fault. No trace of the Pánchét series remains, all having been swept away by the denuding forces, from the full action of which they were unprotected. Owing to the peculiar way in which the rocks have been cut off by the southern fault, it is extremely difficult, except in the case of the ironstone shales, to estimate, with any degree of certainty, the thickness of the several groups. The following is as near an approximation as can be made:—(1) Tálcher series, 850 to 900 feet; (2) Dámodar series—Barákhar group, 3000 feet; ironstone shales group, 1200 feet; Ráníganj group, unknown.

"The boulder conglomerate which occurs at the base of the Tálcher rocks has given to the series an interest which it could never otherwise have possessed. The manner of its occurrence in this field tends further to endorse the truth of the theory, now pretty well established, of its being a shore deposit. The characters which it
COAL-FIELDS: ITKHURI.

exhibits, and which separate it from all the other rocks of the series, indicate the presence, at the time of its formation, of certain conditions which were not continued throughout the period. These conditions were the existence of boulders and weathered masses of gneiss, the accumulation of ages, which formed a talus resting on the flanks of the metamorphic hills. Upon this talus, as the waters advanced over the sinking surface, silt was gradually deposited; and when it was covered up, the formation of silt-shales and sandstones proceeded without interruption, the hills still forming islands, or, in the case of ranges, the boundaries of estuaries.

"This field is of but small value in an economic point of view. The coal in the eastern part occurs generally in thick seams, some of them having low dips; but the quality is so variable, thin bands of coal frequently alternating with strong carbonaceous shale, that it is improbable that the former, even under the most favourable conditions of market and carriage, could ever be extracted with profit. In the western extension of the field, where the coal is not only of a workable thickness, but also of much better quality, the high dip and the cutting off and crushing up of the seams by faults, cause them to be even less likely to produce a profitable out-turn of coal. It does not seem probable, therefore, that the Rámgarh coal-field will ever be worked to any great extent. The usual carbonaceous ore of iron is found in the ironstone shales; it is, however, of an inferior quality, and its abundance is below the average found in other fields."

ITKHURI.—"The area of the coal-bearing rocks of Itkhuri is so very small, that it would probably have escaped examination for some years to come, had not the attention of the Deputy Commissioner of Hazáribágh (who communicated to the Geological Survey the knowledge of the existence of coal at Itkhuri) been specially drawn to the fact by a quarrel which arose between two petty samindárs, regarding the proprietorship of the land in which the coal occurred. The designation of the field is derived from the name of the somewhat considerable village of Itkhuri, which, although outside the boundary of the coal measures, has been preferred as being better known than any of the villages within the limits of the field.

"In addition to a few patches of laterite, only two series of rocks occur, the Tálcher and the Dámodar. Out of the total area of the field, the former series overspreads the whole with the exception of half a square mile or so occupied by the Dámodar, and a similar
area occupied by laterite. The general features are the same as are elsewhere produced by these rocks; the Tálchers form flat ground, and the Dámodars—which are here represented by only the Barákhār group—determine a slight rise. The country around the fields to the east and south is open, but towards the north, the hills and ravines succeed each other so rapidly that cultivation is only practicable in a few localities; and an almost unbroken jungle of sixteen miles in breadth extends nearly to the very edge of the Grand Trunk Road. The field lies at a very much less elevation than the plateau of Hazáribág, and corresponds nearly with the level of the Karanpurá coal-fields, more to the south. Its greatest length is fifteen miles, and its average breadth one and a half. The principal river valley is that of the Mohaní, a stream which forms a part of the drainage system of the Phálgu or Gayá river.

"The best of the three seams of coal which this field contains is the four feet bed of the section in the small stream. But none of the coals are worth working for any other purpose than for rough work. The average would, I consider, contain more than 30 per cent. of ash. The area of the coal-bearing portion of the field is very small, but its position and the fact of a direct metalled road passing by Itkhuri from Chatrá to the Grand Trunk Road, are points in its favour. The Public Works Department might very profitably quarry some of the coal, and use it instead of firewood for performing work in connection with the construction of culverts and bridges, within a reasonable distance, not only on the Chatrá road, but on the Grand Trunk Road; and, I heard, when making inquiries on the spot, that coal was profitably carted to Sáhibganj (Gayá) for burning bricks and lime. A very rough estimate of the amount of coal available, such as it is, gives about a million and a half to two millions of tons. Besides the laterite, much of which contains a large percentage of iron, there are veins of magnetite, and deposits of hæmatite, scattered through the crystalline series. The Barákhārs in this area do not contain any iron ore; the rocks of the group here belonging to the level which comes just below the beds which, in the Karanpurá field, yield so much of the iron ore worked there. I could not recommend the utilisation of any of the Dámodar sandstones. They are too free, and too fissile to last long. The crystalline series can yield much stronger and much more ornamental stone."

"Chopā is a small coal-field which is situated in the valley of the Mohaní river, about eight miles in a direct line, a little north of west,
from the station of Hazáribágh. It is thus well within the limits of
the Hazáribágh plateau; and its elevation is scarcely less than that
of the station, or about 2000 feet above the level of the sea. The
principal village in the vicinity, Chopé, has furnished the name
which has been adopted to indicate this area of coal-measure and
associated rocks. During the early part of 1869, Dr J. M. Coates,
Superintendent of Jails in Hazáribágh, devoted a considerable
amount of time to the examination of the country surrounding the
station of Hazáribágh. With the help of natives he succeeded in dis-
covering several deposits of iron and lime, and also the seam of coal
to be described in the following paragraphs.

"The area occupied by the coal-measures and underlying Tál-
chers which constitute the Chopé coal-field is of an irregular triangu-
lar shape, covering about three-fourths of a square mile. It is thus
the smallest detached coal-field known in India. The coal-field is
approached from Hazáribágh by a road which, for the most part,
passes over alluvium, but in its vicinity there are occasional out-
crops of metamorphic rocks, some of which are accompanied by
extremely rich deposits of iron. For some distance on either side
of the Mohanj, the ground is much broken up into ravines and
covered with jungle, both of which tend to obscure the position of
the boundaries. Fortunately the greatest depth of the area from
north to south is traversed by the Mohanj, the section in which
affords a clue to the structure otherwise completely hidden.

"There are two distinct portions of the Barákhar group existing in
this field. One, the higher, let down by a pair of parallel faults,
and the other resting immediately on the Tálchers. In the former,
the coal or coaly shale which has attracted attention to this locality
lies in a trough dipping at first 35° to 10° west of north, falling
rapidly to the horizontal, and where seen near the Tálchers, it has
a dip in the opposite direction of about 15°. The coal, as stated
above, is about four feet thick, the remaining forty to forty-five feet
of Barákhrs being made up of carbonaceous shales and sandstones.
As to the poor quality and extremely limited amount of this coal
there can be no doubt; possibly a portion might be made use of
for brick and lime burning, but I regret to say that I can give no
hope of a useful fuel for general purposes being found in this locality.
It will, I believe, be cheapest in the end for those in Hazáribágh who
may require coal even for the inferior purposes above mentioned, to
draw it from the more distant, but vastly richer, Bokáro and Karan-
purā fields. The metamorphic rocks in the vicinity of the above-described field consist, for the most part, of granitic and hornblende-gneiss, with occasional rich lodes and interstratifications of magnetic iron ore."

Iron is smelted at many places in the District, both in Kharakdihā and Rámgarh. The furnace used is an upright cylinder of brick about the height of a man; and the blast is drawn from a double bellows, on which the smelter stands and presses down the valves alternately with his feet. In 1863, Tandawā, 10 miles north of the Dámodar in parganā Karanpurā, was the chief seat of the iron-smelting industry. As many as twenty-three bhāttis or foundries were at work during six months of the year, turning out on an average 2 maunds or 164 lbs. of iron a day. The return of metal obtained was about 40 per cent. of the ore that passed through the furnace. The iron was sold at Rs. 3-8-o per maund, being bought largely by dealers for export. All weapons and implements required in the District were made by village smiths from iron thus smelted; and the local demand left a surplus of about 50,000 maunds for export to Behar. The smelters of iron were mostly Lohārs and Kols. The former claim to be Hindus, but probably have a large admixture of aboriginal blood in their veins. In 1849, the terms of the iron trade were far less favourable to the smelters than described above. The Lohārs and Kols supplied the manufactured iron at the rate of two maunds and a quarter for the rupee; and were paid on the spot by the mahājans in rice, at the rate of from two rupees to two rupees and a half per maund. Thus for every maund of rice the mahājan got from four and a half to five and a half maunds of iron, but he had to bear all the expenses of transport. None of the iron-workers owned or cultivated land. In consequence of the exhausting nature of the work, little or no smelting went on in the hot weather or the rainy season. In 1870, Mr Donaldson was deputed to report on the iron and coal deposits near Hazáribågh, with reference to the possibility of working the iron by means of convict labour. His opinion was that iron worked up in Hazáribågh could be delivered at Madhupur at a cost of two-thirds less than iron imported from England. No action, however, was taken upon this report, as it was found that the employment of convict labour upon iron-smelting could hardly be reconciled with any regular system of jail labour.

Tin is found, as far as I have been able to ascertain, only in Lorangā on the south bank of the Barákhār river, five miles south-west
of Barkatta. Dr M'Clelland, who visited this spot in 1849, writes as follows:—"Native oxide of tin is found disseminated in gneiss at the village of Loranga in the Pálganj samindéri, on the south bank of the Barákhar, within a few miles of the town of Palámau. The place where the tin ore occurs, is elevated 1500 feet above the level of the sea, and not above twelve or fourteen miles from the dák bungalow, called Dumri, on the Grand Trunk Road; so that it possesses some advantages, both as to climate and means of access. The spot affording indications of the ore is 500 yards distant from the village, about 100 yards in breadth, and of indefinite length, extending probably in the direction of the strata. The ore is found in nodules of imperfect crystalline form, from a few grains to an ounce and upwards in weight, intermixed with gravel. From its great weight, the ore remains in situ, after the softer ingredients of the rock which enclosed it are washed away by the fall of rain. It is also found in small ruts, intermixed with gravel. There are upwards of forty iron furnaces in the village, all of which were extinguished on my approach. Those by whom the works are carried on positively declined to give any information whatever regarding the tin ore, although I had learned something on the subject from the people of a neighbouring village. From this very unusual incivility, I was led to suspect that the furnaces above alluded to were, some of them at least, employed in the reduction of the tin ore, and that the tin business was a mere pretence to cover a more lucrative trade." I quote another account from a paper by Mr F. R. Mallet, in *Records of the Geological Survey of India*, vol. vii. part i., 1874:—"Tin-ore was worked some years ago at Nurgo, a village just south of the Barákhar and about three miles from Ledá (eight miles west of Karhabári). The original discovery of the tin appears to have been purely accidental on the part of some Kols, who having dug up the ore and smelted it as if it were iron, were surprised to see what they took for silver, flow from the tap-hole. They endeavoured to dispose of it as such at Rániganj, and there learnt its true nature. They then abandoned the pit, and after a few years the exact locality where it occurred was forgotten. Subsequently a Mr Lord determined to work the ore, and after several trial sinkings succeeded in hitting upon the right spot. The ore occurred in three or four lenticular beds or nests in the gneiss, the cross section being lenticular and seldom more than a foot or two across, although at one or two points as much as thirteen, while the nests extended over 20 yards
in a direction nearly parallel to the foliation of the gneiss, from the outcrop to the limit of the workings. The gneiss (which is of a thinly foliated, rather rotten variety, including a few thin segregitic seams of a pegmatite) dips at about 25° to E. 10° N., the nests consequently having a similar direction. The ore consisted of gneiss through which crystals and grains of tin were thickly distributed. Mr Deveria, Mr Lord's manager, followed these tin-bearing nests for about 20 yards by an inclined gallery; the tin was then decreasing rapidly in quantity, while the rock was harder, and a large quantity of water draining into the mine. The gross receipts were found to be less than the working expenses, and the mine was abandoned. During the time it was worked, the ore, after being brought to the surface, was broken up while still fresh (as it hardened considerably by exposure) with a common country dhenki, or pedal for husking paddy. The pounded ore was then placed in a basket and washed by hand, by which means most of the lighter impurities, chiefly quartz and felspar, were removed. Subsequently after drying, it was sifted in a sup, or winnowing basket, to separate the remaining sand. When a sufficient amount of ore had been accumulated, it was smelted with charcoal in the ordinary furnace of an Agariá or iron-worker, the charges being the same as those used in iron smelting. The tin, after being run out and cooled with water, was broken up; the clean metal laid aside preparatory to casting, and the rest, which was much mixed with charcoal, returned to the furnace. The clean tin was re-melted in a large open iron vessel and ladled out into moulds, holding about 40 lbs. of metal each. Altogether only about twelve maunds of tin were produced, as I was informed by a native of the place who had worked under Mr Deveria."

COPPER.—Extensive copper mines were formerly worked at Báragandá, a village eight miles west of Lorangá, which takes its name from the forty-eight (bára gandá or twelve times four) deserted copper mines in its neighbourhood. Dr M'Clelland thus describes the state of the mines in 1849. "The repositories of the ore consist of micaceous quartz, alternating with beds of talcose, actinolite, and hornblende slates; the latter containing a large proportion of scaly mica, and the whole disposed in nearly vertical strata. The ore would appear, from various indications presented by the rubbish extracted from the mines, to be disseminated in a talcose matrix along with detached masses of smoke-blue, granular micaceous quartz of resinous lustre. The old workings consist of open excavations, some
of them in the form of giant steps formed in the face of the mountain, each step being 50 to 100 yards in length and 20 or 30 in breadth. Some of the excavations are mere pits, now filled with water and rubbish. The present inhabitants of the village could afford no information as to the period at which the mines were worked, nor any reason for their having been given up; they suppose the ore to have been exhausted, or transferred by magic to the Damodar valley. It appears obvious that their abandonment may be ascribed to the imperfect method of working, by which the ore, when extracted in one place, was buried beneath heaps of rubbish in another, until at length the expense would necessarily exceed the returns, even without supposing any diminution to have taken place in the extent and value of the ores. If, on the other hand, the veins or nests of ore alone had been followed by means of galleries, the difficulties alluded to, as having probably led to the abandonment of these great works, would not have occurred. The former value of these mines is proved by hills of copper slag covering many acres of ground at Giridi, about two miles distant; to which place the ore would appear to have been carried, for the convenience there afforded of wood and water required for washing and smelting. The slag hills at this place are twenty feet high, covered with green sward and trees; and from their antiquity, appear like the natural face of the country.” In 1852, Mr Mackenzie, a former servant of the East Indian Railway Company, attempted to reopen the mines; but the venture proved an unprofitable one, though the copper extracted is said to have been of good quality.

Mica is found at several places in parganā Kharakdihā. I quote the following account of Dhanwī mine from Dr M’Clelland’s Report above referred to. “The mine is situated in parganā Kharakdihā, about midway between the base and summit of a mountain 600 feet high, forming the south-eastern extremity of the valley of Dhanwī, near the village of the same name. The glittering effect of the mica in the sun was the chief attraction to the eye on entering the valley, and rendered the concealment of the mine, by the jealous mahājans, impossible. The mountain, in which the mine is situated, consists of coarse crystalline gneiss. The strata are inclined at an angle of from 60 to 80 degrees with the horizon, and alternate at short intervals with beds containing flakes of mica, an inch in thickness, and varying in length and breadth from six to twelve inches. These massive plates of mica are loosely agglutinated with large rhomboidal crystals.
of felspar, and occasional detached lumps of pseudo-morphic quartz, the latter often containing schorl; the whole being imbedded in a soft scaly talcose matrix, from which the mica is easily removed. The excavations are formed at all points within the space of 50 yards in breadth and 300 in length; some being carried perpendicularly down between the strata, and others horizontally, in each case following the direction of the strata. About 50 to 100 men and boys were employed in extracting the mica, and as many more women and children in sorting it and smoothing the rough edges of the flakes, so as to render them portable. In the village were several mahájans, some of them superintending the works, others of them acting as agents for the supply of mica; while the numerous bullocks with panniers, and the heaps of packages of mica in bags ready for despatch, gave the place a busy appearance. It was estimated that in 1849, a hundred thousand maunds of mica were exported from the Dhanwī mine to Calcutta, where it was sold at 7½ rupees per maund. At the time of Dr M'Clelland's survey there was a mica mine at Dhobá (probably Dunbhar), about eight miles north-west from the Dunchánc Pass in pargáná Kharakdihá; but I can find no detailed information about it. In 1843, nine mica mines were at work in the Government estate of Kodarmá. They were let at a yearly rent of Rs. 12-10-0 for the bánh, that is, for the privilege of mining with a gang of ten men only, eight of whom worked at the mine, while two cooked for the party. Only one such gang was allowed to work in each mine, so that the total annual rent amounted to Rs. 113-10-0. It was expected, however, that fresh mines would shortly be opened, in consequence of the enhanced demand for mica in Behar. In 1849 the mica was sold at the mines at Rs. 4 per maund.

I quote the following account of the mica mines at Dháb and Jamtāra in Gādi Dorándá, pargáná Kharakdihá, from Mr Mallet's paper above referred to. "The coarsest pegmatite [Mr Mallet uses the term in its German sense to denote a very coarse mixture of quartz, felspar, and silvery mica often containing tourmaline] is frequently found in dykes of moderate thickness, in which, therefore, plates of mica of the largest size occur; and it is such dykes that the miners generally select for their operations. They pay from one to two rupees each per annum, according to the richness of the yield, to the owner of the land for the privilege of mining. The usual mode of working, is simply to excavate a trench along the course of the dyke, which
50 feet. Sometimes, where there is a considerable thickness of decomposed mica near the surface, rude shafts are sunk to the fresh and uninjured mineral, and excavations carried on literally from the bottom. In a few cases, also, rough horizontal galleries are driven in from the side of a hill. In the last methods, of course, artificial light is necessary. No precaution is taken to support the roof, and accidents from its falling in are not unfrequent. The plates of mica are generally brought to the miners' village; and there, after being slightly trimmed with ordinary grass-cutting knives (which are not particularly well adapted for the purpose, but are probably the only ones the people are able to purchase), they are sorted into different heaps according to quality and size. The quality depends on the mineral being in a perfectly unaltered condition, its transparency and freedom from cloudiness caused by internal foreign matter, the absence of minor cleavages, which render it liable to split into ribbons and triangles, and the paleness of its fissile surfaces. Six kinds are recognised, according to the size of the plates, viz.—(1) sanjhlā; (2) manjhlā; (3) rāsī; (4) karrā; (5) urthā; (6) admallā. Some of the miners intercalate fa'urthā between urthā and admallā, and speak of another size, barkā, still larger than admallā. All these terms are used rather vaguely, in respect to the absolute size of the plates indicated thereby. At Dhál and Jamtāra I induced the miners to separate a quantity of the mica into the different grades, and measured an average specimen of each, with the following results:—At Dhál—sanjhlā, 5 by 4 in.; manjhlā, 7 by 5 in.; rāsī, 9 by 6 in.; karrā, 12 by 9 in.; and at Jamtāra—sanjhlā, 4 by 3 in.; manjhlā, 5 by 4 in.; rāsī, 6 by 5 in.; karrā, 8 by 6 in. The above four sizes include the greater portion of the mica found, it being only in the best mines that urthā and admallā are procurable. The largest plates I have myself seen measured 19 by 14 in. and 20 by 17 in., but I was informed that considerable larger ones are sometimes obtained. The mica is sold by the load, which is built up of the plates, either into one frustum of a cone and carried on the head, after being bound together with cord, or into two such, and carried in a bānghi. A load equals 6 panseris, one panseri being equal to 5 kachhā sers of 12 chhatāks each, or to $\frac{3}{4}$ pakkā sers of 16 chhatāks; the load, therefore, weighs 22½ sers pakkā, or 46 lbs. avoirdupois. The miners informed me that the prices paid to them per load by the mahājans were as follow:—sanjhlā, 3 as.; manjhlā, 5 as.; rāsī, 7 as.; karrā, 12 as.; urthā, Rs. 2 to Rs. 5; admallā, Rs. 4 to 9; the selling prices being about double the above. The
value of the large plates more especially varies greatly with the quality. I was informed by the Deputy Commissioner that plates of first quality of 18 in. diameter fetch as much as Rs. 60 a maund in the market, or about Rs. 30 a load."

Antimony mines were worked by Europeans at the end of the last century, for more than thirteen years, at Sidpur, twelve or fourteen miles from Chatrá; but they were abandoned owing to a disagreement among the partners. Remains of extensive buildings and excavations are still to be seen.

Tea-Cultivation.—Before proceeding to a detailed account of the several tea-gardens of Hazáribágh, I notice briefly some conditions of tea-growing which seem to be peculiar to the District. For the sake of contrast, I also show the temperature, mean humidity, and rainfall of Goálpárá in Assam and Silchár in Cachar, side by side with those of Hazáribágh. The figures are taken throughout from the Meteorological Report of Bengal for 1874.

In the first place, while tea requires an equally warm climate throughout the year, the temperature of the Hazáribágh plateau is liable to sudden changes of heat and cold, and displayed an absolute range in 1874 of 69°5', as compared with 53° and 56°6', the extreme absolute range of Goálpárá and Silchár respectively. Similarly, while the mean yearly temperature of Hazáribágh is 74°4', that of Goálpárá 74°9', and of Silchár 75°7', the mean range of temperature at Hazáribágh is 25°0', as against 17°9' at Goálpárá and 18°8' at Silchár. Secondly, the average rainfall of this District is not only much smaller than that of Assam, but is less evenly distributed over the year. Thus, in 1874 rain fell in Hazáribágh District on 134 days during the year, as against 148 days in Goálpárá and 187 days in Silchár. On comparing the mean humidity of the three Districts, it appears that in Hazáribágh the mean humidity is represented by 51, in Goálpárá by 71, and in Silchár by 73. Again, Assam and Cachar, in common with the eastern Districts of the Delta, have a fairly copious rainfall during the earlier months; but Hazáribágh, like the rest of Western Bengal, has from January to May a peculiarly slight fall. The average rainfall of Hazáribágh is 52°40', that of Goálpárá is 96°43', and that of Silchár 118°51'. But in the first five months of the year the average rainfall in Hazáribágh is only 3'30', while in those months Goálpárá gets 21'83', and Silchár 36'55 inches. During those five months of the year 1874, rain fell in Hazáribágh on 21 days only, but in Goálpárá it fell on 57 days, and in Silchár on 75. The injurious effect on the tea-plant of this
deficiency of rain during the first five months of the year is aggravated by the prevalence during April and May of hot westerly and north-westerly winds, which prevent the mature plants from "flushing" or throwing out fresh leaves, and also oblige the planter to go to some expense in erecting shelter for his immature plants. Thirdly, although it is true that in some parts of Hazaráribágh soils can be found which are not appreciably inferior to those of Assam; yet speaking generally, the soils of this District are shallower, drier, less nourishing, and more easily exhausted than the regular tea soils of the eastern plantations. Lastly, irrigation, which might in some measure counterbalance the disadvantages I have enumerated, can hardly be applied effectually to a garden except at a high cost; and in the hot season, unless applied very thoroughly, is definitely injurious to the plant.

As a set-off against these drawbacks, Hazaráribágh is free from the "labour question," which has so seriously affected tea-cultivation in Assam. The supply of labour is here practically unlimited, and the only complaint which the planters have made, is that the coolies are rather apt occasionally to leave the tea-garden in order to work on their own land. It would seem, however, that the remedy for this is simply to settle a colony of labourers close to the garden, so that they will be always at hand. This I understand has in fact been done in the Sítágarhá plantation.

There are three tea-plantations containing mature plants in Hazaráribágh—at Sítágarhá, Jhumrá, and Máhudi. The Sítágarhá tea-plantation, the property of the "Rámgarh Tea Company," is situated at the base of Chandwára hill, about four miles due east of Hazaráribágh. It was started in 1853-54 as a coffee-plantation, under the name of the "Hazaráribágh Coffee Company." Owing to the exposed nature of the situation, the coffee-blossom was destroyed by the hot north-west winds, and after a time the attempt to grow coffee was abandoned. In 1861 Mr Max Liebert, the present manager for the Rámgarh Company, commenced the cultivation of tea. The average elevation of the garden is about 2000 feet above sea-level; and the total area of land available is nearly 1350 acres. Of this area 326 acres were in 1872 under mature plants. Up to 1872 only green tea was manufactured; and the approximate yield of that year is estimated at 20,000 lbs., being 67 per cent. Hyson, 14 per cent. Gunpowder, 8 per cent. Imperial, and 11 per cent. Dust. The average yield is returned at 62 lbs. per acre of mature plant. China tea was at first grown, but was superseded by a hybrid variety.
The land is held partly on a twenty years' lease from the Raja of Ranghar, with option of renewal, and partly on a mukarrari lease from some of the sub-tenant holders of the zamindar. The labourers employed are Kols imported from Chutiá Nagpur. Almost all of them are Christians, and they have settled on the plantation with their wives and families. Since 1872 a fresh system of pruning the shrubs has been adopted at Sitagarha, with marked success. The approximate yield of fine tea amounted in 1873 to 30,130 lbs., or an average of 98 lbs. per acre; and in 1874 to 42,391 lbs., or an average yield of as much as 140 lbs. per acre. At the same time, twelve and a half acres of waste land have been cleared, and the total area under mature and immature plants is now 338½ acres.

Jhumra.—The total area of land included in the Jhumra tea-plantation is 680 acres, with an average elevation of 2300 feet above sea-level. Of this area 400 acres are rock and jungle, unsuited for planting; 150 acres are under mature plants, and 30 acres under immature, while 100 acres of cultivable land still remain uncleared. The average yield is estimated at 50 lbs. per acre of mature plant. In 1872, the total yield of the estate amounted to 7500 lbs., 7100 of which were made up as black tea and 400 as green. The manager, Mr A. H. Thompson, reports as follows:—“The land, as uncleared hill and jungle, was obtained on lease from the late Raja of Ramgarh for four twenty-year periods, the annual rent to be doubled at the expiration of each period. At the expiration of this term of eighty years, an annual rent was to be fixed, amounting to one anna in the rupee more than the annual rent for the fourth period. The soil of Jhumra is considered to be good for tea, being that generally known as virgin forest soil. The climate is very uncertain, being fair on an ordinary season, but extremely trying for some seasons; for instance, during the present year of 1872, great loss both of plant and crop has been experienced. Manure has been but slightly used, as anything but vegetable mould or green manure is difficult to be obtained; where animal manure has been applied, it has been found to give good results. The plant now at Jhumra is mostly “hybrid”; when started in 1863, some seed was obtained from Kumáon, which was almost pure China, and some from Dárjiling, which was a good hybrid, and some from Assam, which was indigenous. For the last two years some trees have been allowed to seed; and we have now an excellent plant of the hybrid species, the produce of the garden, with which all vacancies are being filled up, and the China plant is being gradually removed. In no part of the manufacture has any machinery been introduced, as it is
supposed that hand-labour is cheaper and answers best. The coolies
on the garden have hitherto come of their own accord for service
from the neighbouring villages. The castes represented are Ghát-
wáls, Kádris, Kurmis, Karmális, Bhuiyás, and Santáls. On an
average 100 men and 50 women are employed; the pay of a man
being Rs. 3-4-0 per month, and that of a woman one anna for every
day she works. There is great difficulty in obtaining the required
daily number, as the population is scarce, and the people are lazy
and appear indifferent to employment. Great trouble in the accounts
and loss to the work is caused by the numbers that absent them-

tselves for days together to go to their houses, where most of them
retain an interest in or work lands. An endeavour is consequently
now being made to import some Kols from Chutiá Nágpur, who, it
is hoped, will answer better than local labourers. As the coolies are

generally in good health, the mortality is small. Upwards of an acre
of tea on the garden was burnt down this spring, in consequence of
a very extensive jungle-fire which surrounded the plantation, and
which originated in the jungle appertaining to the village of Patam
Mundá, near the south base of this hill. Such fires are of constant
occurrence during the spring, and they also do much harm to the
wood of the forest.”

MÁHUDÍ TEA-PLANTATION, the property of Messrs Mackinnon,
Mackenzie & Co., is situated in the slightly hollowed sandstone pla-

teau which forms the summit of MÁHUDÍ hill. The average elevation
of the garden is about 2000 feet above sea-level. The land occupied
by the plantation is held on a renewable lease from the Rájá of
Rámgarh, on precisely the same terms as the last-mentioned planta-
tion. In 1872 the area under mature plant was 150 acres, while 4
acres were used as a nursery for immature plants. The approximate
yield of tea in the same year was estimated at 12,000 lbs., of which
3170 lbs. were black tea, and 8830 green; showing an average yield
of 80 lbs. of tea for every acre of land under mature plant. As is
the case in the other plantations of Hazáríbágh District, the labour
difficulty is unknown.

PÁRASNÁTH HILL TEA-PLANTATION.—This garden is as yet
(1875) in its infancy, and contains no plant that has come to
maturity. As, however, it is the most promising site for tea-cultiva-
tion that has been opened up in Hazáríbágh, and presents
the nearest approach to the soil and climate of Assam, the special con-
ditions of the garden are noticed here at length. The total amount
of land taken is about fourteen square miles, lying on the north
face of Párasnáth hill, at an elevation of between two and three thousand feet. This is held from the Ghátwál Rájá of Pálganj under a mukkarrárí lease. During the first thirty years, rent will be paid on the land brought under cultivation at a rate of eight annas per local bighá of 32,400 square feet. At the expiration of that period the lease-holder must elect to take finally a specific amount of land, on which he will pay the full rate of seven rupees per bighá. A projecting spur of the hill, running north and south, protects the garden from the scorching west winds, which have proved so detrimental to tea in other parts of the District. As far as I am aware, there are no complete returns of the rainfall on Párasnáth; but all observers agree in thinking that, owing to the height of the hill (4569 feet) and its isolated position, it catches a larger amount of rain than falls upon the surrounding plain. In the event of a deficiency in the rainfall, the garden could be irrigated at an almost nominal cost from several small streams passing through it, which contain water throughout the year. The whole north face of the hill is covered with the most luxuriant jungle, which has never been cleared, and has therefore deposited in the course of years a deep layer of fertile vegetable mould. In April 1875 the spot was visited by a well-known expert, for several years a tea-planter in Assam. His report describes the soil as in some places rather clayey, but in most a light sandy loam of a rich yellow colour, reminding him forcibly of the soil in Assam. He also remarked on the depth of the deposit of vegetable mould, especially in some of the undulating basins which lie between the smaller spurs of the hill. As to the amount of land available, he was of opinion that about five hundred acres could be brought under tea-cultivation within a convenient distance from the present site of the nurseries. At the time of his visit, only a few of the young plants had appeared above ground, owing to their having been sown too deep in the first instance; but such plants as he saw, he pronounced to be healthy and vigorous. Labourers, chiefly Santáls, are to be had without difficulty; and the tea-garden itself is distant only twenty-two miles from the railway station of Girídi.

SILK.—The ordinary silkworm (Bombbyx moria) is not found in Hazáríbágh. Cocoons of the kóó or tasar-silk insect (Antheraea paphia) abound in most of the jungles of the District, particularly in pargánds Golá, Dantára, and Kundá, and in Gáwan and Sátgawan, the two northernhmost gádis or feudal estates of pargánd Khar-akdihá. The cocoons are in the first instance collected in the
jungles. Those which are to be used for breeding are hung up in a shed and watched. When the moths issue from the cocoons, the males fly away, but the females remain settled on their cocoons. At night the males return; and as soon as they are seen to attach themselves to the females for the purpose of impregnation, both insects are enclosed in a basket of dsan leaves (Terminalia alata) and put aside. In about a month the worms issue from the eggs, and are then taken to the jungle, hung up on an dsan tree until fresh cocoons are formed, and very carefully guarded, day and night, to protect them from crows and ravens, which feed on the worms. Before forming into cocoons, the worms are removed from one tree to another three or four times, as the trees get despoiled of leaves. Parties of from four to nine men join together and protect these worms. They enclose as much of the jungle as is required for feeding the worms, and during this period they live entirely on the spot. The worms feed almost entirely on the dsan tree. A few are seen to feed on sdl, but their cocoons are inferior. Each man engaged in protecting and rearing the tasar worms pays to the zamindâr from 6 to 8 annas for the privilege. The area over which tasar cocoons are gathered in this District is not more than thirty square miles. Where cocoons are regularly collected, the average number of dsan trees is five or six per bighâ; but in some large jungle tracts the tree is found only occasionally.

The rearing of the silkworm is not confined to any particular caste; Bhuiyâs, Ghâtwâls, Bhogtâs, Santâls, Kurmîs, Jolâhas, and even Godâs, engage in this work. The cocoon gatherers are supported by baniâs or middle-men when guarding the worms, and are therefore obliged to sell their cocoons to those middle-men at from Rs. 5 to Rs. 6 a khari. The system of reckoning used in dealings between middle-men and cocoon-gatherers is as follows:—5 cocoons = 1 gabi or gándâ; 21 gabis = 1 pan; 16 pans or 1680 cocoons = 1 khari. The middle-men sell the cocoons to the mahâjans or dealers at Rs. 8 to Rs. 9 a khari, allowing only four cocoons to the gabi, or 1334 to the khari. In Gâwan, Sâtgâwan, Kundâ, and Danótâra, cocoons are collected three times in the year, viz., in August and September, in November and December, and in May and June. Of these, the second crop is the most productive, and the last one the least. In Sîrâmpur, Pâlganj, and Golâ, there is only one gathering, in November and December. Except in parganâ Golâ, the cocoons of the whole District are taken by mahâjans from Bhâgalpur, Gayâ, &c. In Hoseîr, Sâran, and Pittabâr, in parganâ
Golá, the Jaswár baniás and the patuds purchase the cocoons from the rearers at Rs. 5 per 17 pans, each pan containing 80 cocoons. They reel off the silk, which is done by all castes, and both by men and women; the men get Rs. 3-8-o a month, and the women from 4 to 6 pice daily. The baniás sell the silk to the mahájans at Rs. 7-8-o to Rs. 8-8-o per ser of 88 torás. It is estimated that silk thread to the value of Rs. 100,000 is sold annually in the three marts of parganá Golá. The purchasers of this silk are called “Chittarpuri” mahájans, and consist of the following castes:—Hindus—Agarwála, Jaswár, Kántu. Muhammadans—Jólda, Ranki. They come generally from Azimgarh. The demand for silk has lately fallen off, and much of the thread is now sent to Bánkurá and Calcutta.

**COMMERCÉ AND MANUFACTURES.—**The Deputy-Commissioner reports that there are no manufactures worthy of mention in Hazáribág District. No accurate information exists as to the value of the exports and imports at the present day. The trade of the District is concentrated at Chatrá, the great central market at which the country produce of Lohárdagá District and the Tributary Mahals of Chutiá Nágpur is exchanged for English cloth, salt, tobacco, household utensils, &c. For a detailed notice of the Chatrá trade, see pp. 87, 88. Besides Chatrá, there are two smaller markets at Tandawá in parganá Karanpurá, and Mirzáganj in parganá Kharakdihá. The local trade is carried on by means of weekly village markets, at which the rayats attend, and lay in their stocks of necessary articles. In consequence of this system there are very few village shopkeepers. There are only two fairs held in Hazáribág during the year—at Chatrá, and at Hutru in parganá Kundá. Large numbers of cattle and buffaloes are sold on both occasions. The cattle are brought from Palámau, and the buffaloes from Sargujá and Rewá, and the country further west.

The registration returns on the Gayá and Bánkipur Road, during the four months ending December 1875, show that Hazáribág exported by that route 1571 mounds of agricultural produce, 18 loads of timber, and Rs. 215 of native goods; and received 2045 mounds, 739 animals (chiefly buffaloes), and Rs. 9163 of manufactures, including Rs. 9120 of European piece goods.

The tables (on pp. 171, 172) showing the exports and imports of Hazáribág District are taken from Major Thompson’s Revenue Survey Report. Of course, the quantities are only approximate; but on the whole, the tables give a fairly correct idea of the general nature of the trade of the District.
**Statement showing the Exports, where Sent, and Their Value, for Hazaribagh District, 1863.**

<table>
<thead>
<tr>
<th>Names of Articles</th>
<th>Estimated Quantity Exported</th>
<th>Where Sent</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bamboos</td>
<td>3,000,000 at 300 per rupee, 10,000 bullocks at Rs.12 per head, 10,000 maunds at Rs.22 per md.</td>
<td>Behar, To all the Eastern Districts, Calcutta, Railway works on Ganges, in Monghyr District, Bardwan and Rângganj, Calcutta, Behar, Shâhâbâd, and Tirhut,</td>
<td>Rs.10,000, 120,000, 220,000, 7,500, 2,850, 60,000, 175,000</td>
</tr>
<tr>
<td>Cattle</td>
<td>50,000 at Rs.4-8-0 per md.</td>
<td>Behar, Shâhâbâd, and Patnâ, Calcutta, Patnâ, and Mirzapur, Half to Calcutta, the other half to Patnâ,</td>
<td>50,000, 82,500, 7,500</td>
</tr>
<tr>
<td>Clarified butter (gheet)</td>
<td>40,000 at Rs.30 per score, 50,000 at Rs.3 per md.</td>
<td>Do, do.</td>
<td>1,000</td>
</tr>
<tr>
<td>Coal</td>
<td>100,000 maunds at 8 as. per md.</td>
<td>Behar and Patnâ, Half to Calcutta, half to Patnâ, Do. do.</td>
<td>500, 2,500, 2,500</td>
</tr>
<tr>
<td>Hemp (san) with sabai grass</td>
<td>15,000 at Rs.5-8-0 per md. 2000 maunds at Rs.3-12-0 per md. 5000 maunds at Rs.0-8-0 per md.</td>
<td>Do, do. One-third to Calcutta, the rest to Mirzapur,</td>
<td>1,000</td>
</tr>
<tr>
<td>Hides</td>
<td>500 maunds at Rs.1 per md. 1000 maunds at Rs.2-8-0 per md. 1000 maunds at Rs.5-8-0 per md. 10 maunds at Rs.20-0-0 per ser, 1 maund at Rs.10-0-0 per ser, 100 maunds at Rs.3-0-0 per md. 24,000 maunds at Rs.18-0-0 per md. 7000 maunds at Rs.60-0-0 per md. 10,000 maunds at Rs.3-0-0 per md. 10,000 maunds at Rs.7-0-0 per md. 15,000 maunds at Rs.2-2-0 per md. 20,000 maunds at Rs.1-8-0 per md. 25,000 maunds at Rs.2-8-0 per md.</td>
<td>Behar, and Patnâ, Calcutta, Bardwan and Rângganj, Calcutta, Behar, Shâhâbâd, and Tirhut, Half to Calcutta, half to Patnâ,</td>
<td>500, 2,500, 2,500, 400</td>
</tr>
<tr>
<td>Iron</td>
<td>Half to Calcutta, half to Patnâ,</td>
<td>Half to Bardwan, half to Behar, Two-thirds to Mirzapur, one-third to Rângganj, Two-thirds to Chutiâ Nâgpur, one-third to Behar, Half to Calcutta, half to Patnâ, Calcutta, Rânkurâ, Bardwan and Calcutta, Half to Bardwan, half to Behar, Two-thirds to Mirzapur, one-third to Rângganj.</td>
<td>300, 432,000, 420,000, 30,000, 70,000, 70,000, 12,000, 38,400, 75,000, 70,000</td>
</tr>
<tr>
<td>Dried petals of the mahud tree (bassia latifolia), used as a condiment, and from which a spirit is distilled.</td>
<td>5000 maunds at Rs.0-8-0 per md.</td>
<td>Do, do.</td>
<td>1,000</td>
</tr>
<tr>
<td>Kahis, catechu, Dhund, a resin produced from the sa-kud or red tree, used in painting wood, Amîda, a fruit resembling a plum, which the natives pickle. It is also used for dyeing and medicine, Lîdha, the bark of a tree used in dyeing, and in making the red powder for the Hol festival, Hârîda, fruit used as a dye, Behar, do. do.</td>
<td>5000 maunds at Rs.0-8-0 per md.</td>
<td>Do, do.</td>
<td>1,000</td>
</tr>
<tr>
<td>Bôns lochan, a crystallised substance found inside the bamboo, used as a tonic, Stîlî, a crystallised discharge from rock, used as a tonic, Honey, Lac</td>
<td>5000 maunds at Rs.0-8-0 per md.</td>
<td>Do, do.</td>
<td>1,000</td>
</tr>
<tr>
<td>Metal cooking utensils, Mica, Oils, vegetable (with mahud), Oil-seeds, Sirîquja, Sarîtha, Silk, cocoons, Silk, prepared tasar, Sugar, raw or (gar), Railway sleepers, Logs for planks, Beams, Vetch, wred,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total, Rs.</strong></td>
<td><strong>2,157,350</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Names of Articles</td>
<td>Estimated Quantity Imported</td>
<td>From whence Received</td>
<td>Value</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------------------</td>
<td>----------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Blankets,</td>
<td>6000 at Rs.1-8 each, 15,000 bullocks, Rs.12-0 per head, 5000 buffaloes, Rs.15-0 per head, 5000 cows, Rs.10-0 per head, 5000 maunds, at Rs. 22-0 per md.</td>
<td>Behar and Shāhābād, Nāgpur, buffaloes from Arārā and Districts north of the Ganges, Chutiā Nāgpur, Torī, and Palāmāu,</td>
<td>₹ 5,9,000</td>
</tr>
<tr>
<td>Cattle,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>305,000</td>
</tr>
<tr>
<td>Clarified butter (ghā), Europe, cotton or piece goods, Native, do. do.</td>
<td>Sufficient to clothe half the population.</td>
<td>Sufficient to clothe half the population.</td>
<td>110,000</td>
</tr>
<tr>
<td>Cloth, { Europe, cotton or piece goods, Native, do. do.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>100,000</td>
</tr>
<tr>
<td>Copper, { Cleaned, Raw,</td>
<td>A small quantity (say) 20 ser, at Rs.150-0 per ser.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>20,000</td>
</tr>
<tr>
<td>Cotton,</td>
<td>Wines and spirits, Rs.99,000-0; malt liquor, Rs.162,000-0; stores, Rs.35,000, 25,000 maunds, at Rs.2-0 per md. A small quantity (say) 20 ser, at Rs.1440-0 per ser, or Rs.18-0 per told. 200 maunds, at Rs.4-8 per md. 3500 maunds, at Rs.45-0 per md. One-third the quantity consumed, or 500,000 maunds, at Rs.2-0 per md. 100,000 maunds, at Rs.4-12 per md. 10,000, at Rs.2-0 per head. 4000 maunds, at Rs.14-0 per md. 6000 maunds, at Rs.4-8 per md. 100 maunds, at Rs.150-0 per md. 20,000 maunds, at Rs.11-0 per md. 20,000 maunds, at Rs.2-0 per md. 5000 maunds, at Rs.1-8 per md. 5000 maunds, at Rs.1-8 per md. 80,000 maunds, at Rs.1-12 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>120,000</td>
</tr>
<tr>
<td>Embroidery,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>32,000</td>
</tr>
<tr>
<td>Imported wines, malt liquors, &amp; stores for the troops &amp; residents, Field pea (gram),</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>110,000</td>
</tr>
<tr>
<td>Gold,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>54,000</td>
</tr>
<tr>
<td>Hemp,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>3,000</td>
</tr>
<tr>
<td>Lead,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>206,000</td>
</tr>
<tr>
<td>Rice,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>59,000</td>
</tr>
<tr>
<td>Salt,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>28,800</td>
</tr>
<tr>
<td>Sheep, { Black pepper and cloves, Turmeric, coriander,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>900</td>
</tr>
<tr>
<td>Spices,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>157,500</td>
</tr>
<tr>
<td>Tea seed, Tobacco, { Urid, Rahar, Khesari, Vetch,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Wheat,</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>Do. do. 1500 maunds, at Rs.8-0 per md. 2500 maunds, at Rs.13-0 per md. 4500 maunds, at Rs.12-0 per md.</td>
<td>475,000</td>
</tr>
</tbody>
</table>

Total, Rs. 3,294,200
REVENUE AND EXPENDITURE.

CAPITAL is usually employed either in trade or loans, and is not generally hoarded. The rate of interest in small loans, where the borrower pawns some article, such as ornaments or household vessels, varies from 4 as. to 8 as. per rupee, that is, from 25 to 50 per cent. per annum. The terms of the loan are not ordinarily stated in the form of a monthly percentage, but the borrower of R. 1 agrees to repay Rs. 1-4-0, or Rs. 1-8-0, as the case may be, within the year. In large transactions, when a mortgage is given on moveable property, 25 per cent. is usually charged; and when immovable property is mortgaged, the rate varies from 18 to 20 per cent. In small agricultural dealings, if grain is lent for seed, a return of cent. per cent. is exacted; but if the grain is borrowed for actual consumption, the rate does not exceed 50 per cent. The reason of this difference appears to be that a man who merely requires a loan to sustain himself and his household till harvest time, is really in a better position than a man who has expended his seed-grain, and has no means of raising a crop at all. In all these small transactions, whether the loan is of grain or cash, the usual practice is to take the personal security of the borrower and another râyat, in preference to a lien on the crop which entails registration of the deed. The Deputy-Commissioner states that money invested in an estate should yield a return of 6 per cent.

INCOME OF THE DISTRICT.—The net amount of income-tax actually realised in Hazâribâgh District in 1870–71 amounted to £9861, 14s. In the following year, 1871–72, when the rate of the tax was reduced to 12½ per cent., and the minimum of incomes liable to assessment raised to £75 per annum, the net amount of income-tax realised was £2593, 14s.

REVENUE AND EXPENDITURE, 1835, 1850, AND 1870.—The following statements will illustrate the growth of the revenue and expenditure since the formation of the present District of Hazâribâgh. It has already been remarked that previously to 1835 Hazâribâgh, together with Chutiâ Nâgpur, Palâmau and Pânchêt, constituted the District of Râmgarh; and no separate returns are available before that date. The revenue rose from £8621, 18s. in 1835, to £10,941, 10s. in 1850; and subsequently increased to £32,841, 6s. in 1870. It should be observed, however, that in this last year £9861, 14s. was derived from the Income Tax, which has since been discontinued. The civil expenditure, on the other hand, has risen, according to the District mode of book-keeping, from £3654, 4s. in 1835, to £7034, 2s. in 1850, and £31,367, 9s. in 1870.
### BALANCE-SHEET of Házâribâgh District for the Years 1835-36 and 1845-51.

<table>
<thead>
<tr>
<th>REVENUE.</th>
<th>1835-36.</th>
<th>1845-51.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>£ s. d.</td>
<td>£ s. d.</td>
</tr>
<tr>
<td>1. Land revenue,</td>
<td>4,871 16 3</td>
<td>5,564 2 4</td>
</tr>
<tr>
<td>2. Sayer and Abbâri revenues,</td>
<td>2,347 1 10</td>
<td>3,748 10 5</td>
</tr>
<tr>
<td>3. Law and justice,</td>
<td>98 4 3</td>
<td>180 2 10</td>
</tr>
<tr>
<td>4. Stamps,</td>
<td>1,304 16 1</td>
<td>1,213 3 5</td>
</tr>
<tr>
<td>5. Post-office,</td>
<td>1,304 16 1</td>
<td>235 11 5</td>
</tr>
<tr>
<td>Total,</td>
<td>8,621 18 5</td>
<td>10,941 10 5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EXPENDITURE.</th>
<th>1835-36.</th>
<th>1845-51.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>£ s. d.</td>
<td>£ s. d.</td>
</tr>
<tr>
<td>1. Administrative charges general,</td>
<td>3,541 7 6</td>
<td>3,973 0 0</td>
</tr>
<tr>
<td>2. Civil and criminal contingent expenses,</td>
<td>110 3 0</td>
<td>1,212 6 5</td>
</tr>
</tbody>
</table>
| 3. Salt officer,   | 20 10 0 | ...
| 4. Diet of excise prisoners, | 56 17 9 | ...
| 5. Revenue contingent expenses, | 15 10 2 | 57 11 1 |
| 6. Civil pension,  | 12 0 0 | ...
| 7. Stamp refund and discount, | 17 4 0 | ...
| 8. Refund of fines, | ... | 8 0 11 |
| 9. Salary of additional Principal Sadr Amin, | ... | 520 4 3 |
| 10. Diet of prisoners, &c., | ... | 1,195 14 8 |
| 11. Commission to treasurer and poâldar, | ... | 28 13 0 |
| 12. Office rent,   | ... | 5 0 0 |
| 13. Rent of cantonment lands, | ... | 33 11 10 |
| Total,             | 3,654 4 5 | 7,034 2 2 |
BALANCE-SHEET of Hazaribagh District for the Year 1870-71.

<table>
<thead>
<tr>
<th>REVENUE</th>
<th></th>
<th>EXPENDITURE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>£</td>
<td>l.  d.</td>
<td>£</td>
</tr>
<tr>
<td>1. Land revenue,</td>
<td>11,022</td>
<td>0 0</td>
<td>6,594</td>
</tr>
<tr>
<td>2. Excise revenue,</td>
<td>4,877</td>
<td>0 9</td>
<td>2,637</td>
</tr>
<tr>
<td>3. Stamp revenue,</td>
<td>3,977</td>
<td>10 0</td>
<td>8,279</td>
</tr>
<tr>
<td>4. Law and justice,</td>
<td>1,911</td>
<td>12 0</td>
<td>6,601</td>
</tr>
<tr>
<td>5. Postal receipts,</td>
<td>464</td>
<td>5 6</td>
<td>838</td>
</tr>
<tr>
<td>6. Income-tax,</td>
<td>9,861</td>
<td>14 0</td>
<td>1,107</td>
</tr>
<tr>
<td>7. Education,</td>
<td>566</td>
<td>7 2</td>
<td>566</td>
</tr>
<tr>
<td>8. Telegraph receipts,</td>
<td>77</td>
<td>4 0</td>
<td>3,572</td>
</tr>
<tr>
<td>9. Miscellaneous receipts,</td>
<td>83</td>
<td>12 10</td>
<td>814</td>
</tr>
<tr>
<td></td>
<td>32,841</td>
<td>6 3</td>
<td>31,367</td>
</tr>
</tbody>
</table>

The Deputy Commissioner was requested to deduct deposits and matters of account, in furnishing the balance-sheet for the year; but I have found it necessary to correct several items in the Budget estimate from the actual results of the year as subsequently ascertained. Thus, on the revenue side, I have given the amount actually realised under items Nos. 5, 6, and 7. On the expenditure side, I have given the actual outlay as reported by the Inspectors-General of Police and of Jails, and the Director of Public Instruction, under Nos. 3, 4, 7, and 8. Subject, therefore, to the above remarks, the revenue of 1870-71 would be £32,841, 6s. 3d.; the expenditure, £31,367, 9s. 3d.
LAND REVENUE.—The land-tax is by far the most important item of revenue in Hazaráribâgh, and in 1870-71 formed 34 per cent. of the total revenue of the District. In 1835, there were eighty-six separate estates on the rent-roll of the District, held by 129 registered proprietors or coparceners, paying revenue direct to Government. The total land revenue in that year amounted to £4871, 16s. 4d. This sum would show an average land revenue paid by each estate of £56, 13s., and of £37, 15s. 4d. from each individual proprietor or coparcener. In 1850, the number of estates had increased to 140, and the registered proprietors to 214. The land revenue demand amounted to £5564, 2s. 5d., or an average payment of £39, 14s. 11d. from each estate, and of £26 from each individual proprietor or coparcener. In 1870-71, the number of estates had increased to 244, the registered number of proprietors being 427. The total land revenue amounted to £11,022, equal to a payment of £45, 3s. 5d. from each estate, or £25, 16s. 3d. by each proprietor.

From the earliest times of which we have any knowledge, the succession to landed estates in the tract of country now known as Hazaráribâgh District has followed the rules of primogeniture. The eldest son takes the entire estate, and provides for the other members of the family by assigning them smaller holdings as maintenance grants. This custom was legally recognised by Regulation X. of 1800, and the Bengal law of partition (batwârd) has never been in force in the District. The increase in the number of estates on the rent-roll noted above is due, therefore, to other causes than the subdivision of property. Thus, between 1835 and 1850, a large number of villages in parganâ Kharakdibâ were resumed under the provisions of Regulation II. of 1819, each group of villages separately settled being entered on the rent-roll as a distinct estate; and again, between 1850 and 1870, the mausâtâdâri or detailed village settlement of the confiscated mahâl of Kodarmâ nearly doubled the number of estates on the roll.

Another peculiar feature of the revenue administration of the District is the exemption of estates from the ordinary process of sale for arrears of revenue. The operation of Regulations XIV. of 1793 and V. of 1812 was suspended for Hazaráribâgh by Section II. Regulation XIII. of 1833; and under Section V. of the same Regulation, the Governor-General's Agent for the South-West Frontier instituted what is known as the dostak system of levying arrears. When an estate falls into arrear, the Deputy-Commissioner demands pay
PROTECTION TO PERSON AND PROPERTY.

ment by a written document (dastak), specifying the amount of the
due, with the date on which it fell due, and calling for immediate
payment. If the sum is not paid within a reasonable time,
the immovable property of the defaulter is attached, and may be sold
by auction after fifteen days, if payment be still withheld. I have
already noticed in the paragraphs on the early history of Hazári-
bágh (p. 21), that sales in execution of decrees for money are not
permitted, unless the estate is so deeply involved that it is impossible
to save it from sale, by attachment and management on behalf of
Government.

PROTECTION TO PERSON AND PROPERTY.—In 1850 there were
five Magisterial and seven Civil and Revenue Courts in Hazáribágh.
In 1860, the number was reduced to four Magisterial and seven
Civil and Revenue Courts; and again increased in 1870 to ten of the
former and nine of the latter. The number of covenanted officers
at work in the District throughout the year was one in 1850, one in
1860, and three in 1870. Until the year 1859, the chief adminis-
trative officer of the District was styled the Principal Assistant to
the Governor-General's Agent. In 1861, his title was changed to
that of Deputy-Commissioner. He is vested with the usual powers
of a Magistrate-Collector of a District; and he may also be specially
empowered to try all offences not punishable with death, and to pass
sentence of imprisonment for a term not exceeding seven years,
subject to the condition that any sentence of upwards of three years
imprisonment passed by him must be confirmed by the Judicial Com-
missioner to whom he is subordinate. On the Civil side, he has also
the powers of a Subordinate Judge. His court is therefore enumer-
ated twice over in the statement of Courts given above, being both
a Magisterial and a Civil Court.

RENT LAW.—The number of rent cases instituted under Act X.
of 1859—the Rent Law of Bengal—is returned by the Deputy-Com-
missioner as follows:—In 1861-62, 119 original suits, with 215
miscellaneous applications; in 1862-63, 159 original suits, and 259
miscellaneous applications; in 1866-67, 334 original suits, and 220
miscellaneous applications; and in 1868-69, 632 original suits, and
376 miscellaneous applications. It will thus be seen that, although
the number of land suits is trifling for the large area of the District,
there has been a considerable increase of late years.

POLICE STATISTICS.—For police purposes, the District of Hazári-
bágh is divided into thirteen Police Circles (thanáis):—viz., (1)
Hazaribagh, (2) Gumiá, (3) Kashmár, (4) Rámgarh, (5) Tandáwá, (6) Chatrá, (7) Hunterganj, (8) Bárhi, (9) Kodarmá, and (10) Bagodar, in the Sadr Subdivision; (11) Pachambá, (12) Kharakdihá, and (13) Gáwan, in the Pachambá Subdivision. The machinery for protecting person and property consists of the Regular or District Police, the Village Watch or rural force, and a Municipal Police.

Regular Police.—In 1872 the strength of the Regular Police was as follows. The figures are taken from the Bengal Police Report for 1872:—2 superior European officers, consisting of a District Superintendent of Police and an Assistant Superintendent, receiving a total salary of Rs. 1100 a month, or £1320 per annum; 4 subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year, and 88 officers on less than Rs. 100 a month, or £120 a year,—maintained at a total cost of Rs. 2770 a month, or £3324 a year, or an average pay of Rs. 30-1-9 a month, or £36, 2s. 7d. a year for each subordinate officer; 16 mounted, and 447 foot constables, maintained at a total cost of Rs. 2902 a month, or £3482, 8s. a year, or an average pay of Rs. 7 a month, or £8, 8s. a year, for each mounted constable, and Rs. 6-3 a month, or £7, 8s. 6d. for each foot constable. The other expenses connected with the Regular Police in 1872 were: a sum of Rs. 150 per month, or £180 per annum, allowed for travelling charges of the superior officers; Rs. 172-13-4 a month, or £207, 8s. a year for pay and travelling allowances of their office establishments; Rs. 288 a month, or £345, 12s. a year for horse allowance; and Rs. 822-2-8 a month, or £986, 12s. a year for contingencies and all other expenses; bringing up the total cost of the Regular Police of Hazaribagh, which contained a total strength of 557 officers and men, to Rs. 8205 a month, or £9846 a year. The Census of 1872 returns the area of the District at 7021 square miles, and the population at 771,875. According to these figures, the total strength of the Regular Police force is one man to every 12'60 square miles of the District area, or one man to every 1385 of the population. The cost of maintenance is equal to £1, 8s. 0½d. per square mile of area, or 3d. per head of the population.

The Municipal Police maintained in the towns and large villages consisted in 1872 of 4 officers and 61 men, maintained at a total cost of Rs. 332-5-4 a month, or £398, 16s. a year, defrayed by means of rates levied from the householders and shopkeepers carrying on business within municipal limits. The three following towns,
CRIMINAL STATISTICS.

Hazaribagh, Ichak, and Chatra, which have been constituted municipalities, contain a total population of 28,867 souls. This figure gives 3d. as the average cost of the municipal police per head of the town population.

The Rural Police, or chaukidars, for the watch and ward of the villages in the interior of the District, consisted in 1872 of 3834 men, maintained by contributions from the villagers and rent-free grants of land, at an estimated total cost, including both sources, of Rs. 4599 a month, or £5518, 16s. a year, or an average pay in money or lands of Rs. 1-3 a month, or £1, 8s. 9d. a year for each man. Each village watchman has, on an average, 47 houses under his charge. According to the area and population given above, there is one village watchman to every 1’83 square miles, or one to every 201 of the population; maintained at a cost of 15s. 8½d. per square mile, or nearly 2d. per head of the population.

Including, therefore, the Regular Police, the Municipal Police, and the Village Watch, the machinery for protecting person and property in the District of Hazaribagh, consisted in 1872 of a total force of 4436 officers and men, equal to an average of one man to every 1’57 square miles, as compared with the area, or one man to every 173 souls, as compared with the population. The aggregate cost of this force in 1872 was Rs. 13,136-5-4 a month, or £15,763, 12s. a year, equal to a charge of £2, 4s. 10d. per square mile, or a little more than 4½d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872, the police conducted 1540 “cognisable” cases, the percentage of final convictions to men brought to trial being 66’90 per cent.; and 430 “non-cognisable” cases, the proportion of final convictions to prisoners brought to trial being 40’10 per cent. The total number of both cognisable and non-cognisable cases in 1872 was 1970, the percentage of final convictions to prisoners brought to trial for both classes of crime being 57’51 per cent.

In 1870, 5 cases of murder occurred in Hazaribagh, in only 1 of which was a conviction obtained; in 1871, out of 7 cases, conviction followed in 3. One of these murders was committed by a gang of Karmals, iron-forgers living in hamlets surrounded by forests, who are notoriously bad characters. A second case occurred in a travellers’ rest-house on the Grand Trunk Road; and in a third case the victim was in bad repute as a sorcerer, and was killed on his return from a sacred grove where he had been sacrificing a pig to pro-
pitiate an evil spirit. All three crimes are characteristic of Hazáribágh District. The offence of gang-robbery showed a decrease from 20 cases in 1870 to 15 cases in 1871. In the annual Crime Report of the Chutiá Nágpur Division for 1870, Colonel Dalton remarked, with reference to Hazáribágh, that only three dákháits on houses had been reported. The remaining seventeen were upon travellers, as they passed through hilly and wooded parts of the District, who often persisted in making short cuts instead of using the ordinary protected highways. In two of the gang-robberies in 1870, some rural road-watchmen followed and fought the dákháit, losing a man in one case, and in another having one of their number severely wounded. Of the gang-robberies committed in 1871, all but four were of a petty description. Thirteen of the cases occurred in jungles, and the value of the property stolen amounted toRs. 787. A conviction was obtained in only one case, but detection is admitted to be particularly difficult in a large and sparsely populated District like Hazáribágh. Eighteen cases of robbery occurred during 1870, one of which was the most serious case of the year in the Lower Provinces, Rs. 3451 being plundered. The police, however, recovered Rs. 3351. In 1871, the number of robberies decreased from 18 to 4. The offence of housebreaking shows an enormous increase from 55 cases in 1870 to 230 cases in 1871. Colonel Dalton thinks this is due to some defect in the previous returns; and the Deputy-Commissioner of Hazáribágh writes on the subject:—"The police seem utterly unable to deal with this crime; very few offenders being traced; and I believe that until we can reform the village police, and make the post of village policeman such that men of higher stamp will take it, this species of crime will not cease. The present chaukidárs are either paid by, or in league with, the housebreakers." I have already remarked in the paragraph on Village Officials, that the watchmen of Hazáribágh are taken from the worst classes of the population.

On the prevalence of serious crime in the District Colonel Dalton wrote in 1872:—"Hazáribágh was always notorious for its dákháits. Formerly, in the Mughul days, the Kharakdíhá jurisdiction was the worst part of the District for this crime; afterwards the Grand Trunk Road attracted attention, but a strong road police was established, and great efforts made, not always with success, to render it safe for travellers. Yet I have before me police reports which show that in 1852 eighty-seven dákháits, and in 1853 fifty-eight, were
CRIMINAL STATISTICS.

reported in Hazáribágh District. The transfer of traffic to the railway reduced the attraction; and though the police were also reduced, the road is still fairly patrolled, and the few sawárs allowed are of great value. I believe that sawárs and rural police are the best defences for roads." Dákátít and highway robbery are no doubt rendered particularly easy of commission by the loneliness of the roads, many of which run through dense jungle. Cattle-poisoning is also common, as might be expected in a great grazing District. The poison is administered in two ways—either by wrapping it up in an envelope of sád leaves and forcing it down the cow’s throat; or by wounding the animal on some part of the body which it can reach with its mouth, and then smearing the arsenic in such a way that in licking the wound enough poison will be taken to cause death. In either case death follows after an hour or two, and the poisoner returns to the spot in time to skin the animal.

In 1872, the crime of gang-robery showed an increase to 22 from 15 cases in the preceding year. Convictions were obtained in only 2 cases, both of which were on the highway. Five dákátít occurred on the direct road between Ránchí in Lohárágá district and Sherghátí in the District of Gayá. This is a hilly road bordered in places by jungle, and much used by the pleaders and subordinate officials of the Ránchí Courts. It is stated by the police and local authorities that the dákátít were all, or almost all, from Gayá District. In one of the cases they left shoes behind them, which were found to be of Behar manufacture. It appears that some of these men had been seen by a chaukidár and others, and that they gave themselves out to be pilgrims who had been to sacrifice kids at Kuleshwari Pahár, and were dressed accordingly. The chaukidár wished to detain them till he had reported their arrival to the sub-inspector, but they would not stay. The police were unsuccessful in all five cases. On 29th February and 2d of March 1872, dákátít were committed on pilgrims going to, and returning from, Párasnáth; and a considerable amount of plunder was taken by a gang of dákátít under the leadership of one Nara Ráí. Two gangs under the same leadership committed two dákátít in the Barákhar river; Nara Ráí was recognised with one band, his brother with the other. Again, in August a dákátít was committed on a house in the Pachambá police jurisdiction by Nara Ráí and his band. The Deputy-Commissioner gives the following account of this notorious dákátít and his capture:—"This man has on two occasions been convicted at the
Sessions, and in each instance acquitted by the High Court. The consequence has been that the ignorant inhabitants of that part of the District in which this man resides, in the Karharbári collieries, believed that he was under the protection of the High Court, and that to assist in arresting him was merely to bring down upon themselves revenge when he was again released. A large reward was offered for his capture; but although information was given on frequent occasions, the man was so well backed up that, though frequently sighted, he could not be seized. At last, acting on a suggestion of the Commissioner, I directed the Superintendent of Police to proceed to Karharbári; and I sent orders to the tickáits of Suriampur, Karharbári, Pálganj, and all the ilákadárs in the vicinity, to turn out, each with a large body of retainers, with instructions that the whole force should be employed in hunting this man till his capture. The day succeeding the commencement of the hunt, a woman came and gave notice to the Assistant Commissioner of Pachambá, that she had lured Nara Ráí into her hut. He determined to go with the woman accompanied by only one native, and was thus enabled to get close to the hut and to capture the man single-handed. The woman received the whole reward. I may add that, only a few days previous to his capture, Nara Ráí stopped the engineer in charge of the collieries, who was going to his work seated on a trolley, and begged him to stop the hunt after him till he had an opportunity of petitioning the High Court. Mr Kilby, in his report, suggests the use of mounted police on the roads leading from Shergásti to Ráanchí. There has not been so much dákáiti in the Pachambá and Bagodar police jurisdiction since Nara Ráí's capture, but it is improbable that the gang is broken up." I have quoted at length the details of the capture of this famous dákáiti, to show what prestige a successful robber may obtain among an ignorant population.

In 1872, there was a large increase in burglary and theft cases throughout the Chutiá Nágpur Division. On this the Commissioner remarks: "The only reason I can give for this rapid increase in crimes against property committed without violence, during the last twenty years, is that it is, in some proportion, owing to the increase in the price of the necessaries of life; and a man who depends on thieving must steal twice as much as he did before, to support himself. The thieves are of various races and castes; but the low helot tribes, who have no cultivation of their own, and live at all
times precariously, are most addicted to thieving, and it is amongst this class that re-convictions are most common."

Local System of Police.—In 1837, three years after the establishment of the South-West Frontier Agency, the chief executive officer at Hazáribágh reported on the Police Administration of the District, in answer to a circular letter of the Nizámât Adálat or Chief Criminal Court. The District was then divided into twelve thánds or police circles, giving an average area of 585 square miles to each thánd. In four of these circles the police were appointed and paid by Government, and were stated to be effective. In one circle, that of Hazáribágh itself, the expense of maintaining the police was divided between Government and the Rájá of Rámgarh; and in the remaining seven thánds the police force was kept up by the landholders. The maximum establishment at any of these latter thánds consisted of one inspector (dárogá), one clerk (muharrir), and five constables (barkandás). Then, as now, the characteristic crimes of Hazáribágh District were road dákkáits and highway robberies, which the landholders connived at, and the ghátwáds or guardians of the passes took active part in. In 1838, a ghátwál was killed while engaged in a gang-robbery at Chai; and two years later, the estate of Kodarmá in Kharakdihá was attáched and subsequently forfeited, because the owner had been concerned in a serious dákkáit. The preventive measures adopted then were the same as those which have recently been found sufficient to hold this form of crime in check. Most of the criminals appear to have been natives of Hazáribágh. Occasional inroads were made by bands of Rájwárs from Behar; but these men are said to have been easily recognised by their appearance, and to have been hunted down by the inhabitants of the District. In 1839, a patrol of road-watchmen (dígwárs) was posted on the newly constructed Grand Trunk Road; but owing to the low pay of the men, and the continual necessity they were under of leaving their posts to bring food from their homes, the arrangement was practically useless. In 1841, a patrol of mounted constables (sawárís) was established on the Grand Trunk Road, and on the pilgrim road from Gayá to Deoghar; and the arrangement appears to have had a good effect. In the following year, the chief executive officer proposed to increase the pay of the dígwárs and ghátwáds, and to employ them systematically to guard the roads, without separating them altogether from the landholders' authority. This scheme apparently was not carried out, for
in 1855, Mr Ricketts, in reporting on Hazáribágh, said:—"Were the 
digwárs and chaukídárs really paid, in such a manner that they 
could devote their time to their calling, instead of having to seek 
their livelihood by other means, the remuneration, whether in land 
or money, being quite inadequate to their support, they would in 
numbers suffice for an efficient police; but the allowance is in almost 
every case totally inadequate, and instead of looking after the rayats, 
the chaukídár is obliged to look after himself." Within the last two 
years the system of patrolling the roads by mounted police and 
road-watchmen (aigwárs), has been re-organised with marked 
success.

JAIL STATISTICS.—In 1870, there were five jails in Hazáribágh 
viz., the Central and District jails, the European Penitentiary at the 
Civil Station, and the Subdivisional lock-ups at Barhi and Pachambá. 
The following figures are compiled from the Administration Report 
of the Inspector-General of Jails for 1870, and from a return specially 
prepared in the Inspector-General’s office, showing the jail population 
of the District, cost of maintenance, value of jail labour, &c., for the 
years 1857-58, 1860-61, and 1870-71. There is an element of 
error in the figures for the earlier years. It has been found that in 
many cases prisoners have been counted twice and three times 
over; those transferred to the Central jail from the lock-ups being 
returned, in both statements, without any allowance made for the 
transfer. Under-trial prisoners subsequently convicted also appear 
twice, viz., both as under-trial prisoners and as convicted prisoners. 
Since 1870 an improved mode of preparing the returns has been 
adopted; and the figures returned for that year may be looked upon 
as absolutely correct.

In 1857-58, the first year for which materials are available, the 
daily average number of criminal, under-trial, and civil prisoners in 
the Hazáribágh jail amounted to 329; the total admissions of the 
year being 1241. The discharges were as follow:—Transferred, 
150; released, 554; escaped, 268; died, 60; executed, 19: total 
from all causes, 1051. In 1860-61, the jail returns show a daily 
average prison population of 537; the total number of prisoners 
admitted during the year being 800. The discharges were:— 
Transferred, 120; released, 459; escaped, 9; died, 80: total, 
668. In 1870, the daily average number of prisoners in the Cen-
JAIL STATISTICS.

charged from all causes being,—transferred, 3; released, 281; escaped, 9; died, 18: total, 311. The District jail in 1870 contained a daily average of 313 prisoners; number admitted during the year, direct 684, by transfer 103, total 787; and the total number discharged during the year was as follows:—Transferred, 58; released, 617; escaped, 8; died, 12: total from all causes, 695. In the European Penitentiary the daily average number of prisoners during the year 1870 was 39; the number of admissions being,—direct 6, and by transfer 8, total, 14. The discharges were:—Transferred, 10; released, 18; escaped, 2; died, 1: total, 31. For all the jails, the daily average number of prisoners in 1870 was 1066; number of admissions during the year, direct 697, and by transfer 311, total, 1008. The discharges were:—Transferred, 71; released, 916; escaped, 19; died, 31: total, 1037.

The sanitary condition of the Hazáribágh jail has much improved of late years. In 1857-58, the percentage of admissions into the jail hospital amounted to 133·96, and the deaths to no less than 60 or 18·23 per cent. of the average jail population. In 1860-61, although the percentage of prisoners admitted into hospital had increased to 252·33 per cent., the deaths were only 80 or 14·89 per cent. of the mean jail population. In 1870, the percentage of admissions into the Central jail hospital amounted to 111·76 per cent., and the deaths to 18 or 2·52 per cent. of the average jail population; in the District jail, the average of prisoners admitted into hospital was 112·14 per cent., and the deaths were 12 or 3·83 per cent. of the mean jail population; while in the European Penitentiary, the percentage of admissions into hospital amounted to 110·25 per cent., and the deaths to 2·56 per cent. of the mean jail population. The total percentage of admissions in 1870 into all the Hazáribágh jail hospitals amounted to 111·38 per cent., and the deaths to 31 or 2·97 per cent. of the mean jail population.

Cost of Jail Maintenance.—The average cost of maintenance per prisoner in the Hazáribágh jails and lock-ups, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the cost of the prison police guard, is returned as follows:—In 1857-58, £3, 18s. 5d.; in 1860-61, £4, 6s. 5d.; in 1870, in the Central jail, it was £5, 7s. per head; in the District jail, £4, 13s. 6d., and in the European Penitentiary, £37, 16s. 11d.; total average, £15, 19s. 2d. per head in all the jails of the District. The cost of the jail police guard in 1870 amounted to an
average of 18s. 10d. per head in the Central jail, 18s. 4½d. per head in the District jail, and £9, 4s. 11d. per head in the European Penitentiary; total average, £3, 13s. 11d. per head, making a gross cost to Government of £19, 13s. 1d. per head. Materials are not available for showing the separate cost of the jail police guard in years previous to 1870. The Inspector-General, in his Report for 1870, returns the total cost of the Hazaribagh native jails, European Penitentiary, and Subdivisional lock-ups, including police guard, at £7916, 11s. 3d. Excluding cost of police guard, which is included in the general police budget of the District, the cost of the jails amounted to £6601, 11s. 3d.

**Jail Manufactures** have been carried on at Hazaribagh since 1844, but only a small proportion of the expense of maintaining the criminal population is returned to the Government in the shape of profits therefrom. In 1857–58, the total value of prison manufactures was £118, 14s. 9d., and the total charges were £75, 5s. 11d., leaving a profit of £43, 8s. 10d.; average earnings of each prisoner employed on manufactures, 16s. 1d. In 1860–61, the value of prison manufactures increased to £332, 8s. 3d., the total charges being £200, 15s. 2d., leaving a profit of £131, 13s. 1d.; average earnings of each prisoner employed in manufactures, £1, 5s. 4d. In 1870, the financial results of the prison manufactures in the Hazaribagh Central jail were as follow:—Credits: value of articles sold during the year, £113, 3s. 3d. No debits are returned; and therefore, assuming the whole of the credits to be net profits, the average earnings of each prisoner engaged in manufactures were £6, 5s. 9d. The District jail in 1870 showed the following results:—Total credits: value of articles sold during the year, £497, 9s. 6d. Debits: value of manufactured goods in store at the close of 1869, £2, 11s. 4d.; raw materials, plant, and machinery purchased, and all other charges incurred during 1870, £292, 10s. 2d.; total debits, £295, 1s. 6d. Excess of credits over debits, or net profit, £202, 8s.; average earnings of each prisoner employed in manufactures, £1, 8s. 4d. The results of the manufactures carried on at the European Penitentiary during 1870 were as follow:—Credits: value of articles sold during the year, £426, 12s. 3d.; value of manufactured articles remaining in store at the close of 1870, £28, 13s. 1d.; value of raw materials in store at the close of 1870, £19, 11s. 10d.; value of plant and machinery in store at the end of 1870, £44, 13s. 1d.; total credits, £519, 0s. 3d. Debits: value
of manufactured goods in store at the close of 1869, £33, 10s. 6d.; value of raw materials in store at the close of 1869, £44, 5s. 11d.; raw materials, plant, and machinery purchased, and all other charges incurred during 1870, £394, 5s. 4d.; total debits, £472, 1s. 9d. Excess of credits over debits, or net profit, £46, 18s. 6d.; average earnings of each prisoner engaged in manufactures, £7, 16s. 5d.

The average number of prisoners employed on prison manufactures in the Hazáribágh jails in 1870 was 167, employed as follows:—

- Gardening, 70;
- Manufacturing cloth, 270;
- Bamboo, rattan, and reed work, 290;
- Oil pressing, 9;
- Flour grinding, 10;
- Cultivating, 48;
- Miscellaneous, 2440; total, 167.

Education in Hazáribágh District has hitherto made but little way against the utter indifference of all classes of society. Until 1865 there was no Government school at all, and the annexed table shows how little progress had been up to 1871:

RETURN of Government and Aided Schools in Hazáribágh District in 1870-71.

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</tr>
<tr>
<td>Aided English Schools,</td>
<td>3</td>
<td>150</td>
<td>57</td>
</tr>
<tr>
<td>Total,</td>
<td>8</td>
<td>390</td>
<td>566</td>
</tr>
</tbody>
</table>

At the end of March 1873, the number of persons receiving education even of the lowest description amounted to only 30 per cent. of the population. In 1872, the Inspector wrote as follows:—“The schools are few and in a poor state, and the people do not care to have them more in number, or better in condition. In towns the baníds care only for arithmetic and caligraphy; reading such as they want will come of its own accord, they think, with progress in writing. In the country the villages are scattered, and it is rarely that two villages will send boys to one school. Again, the houses of the zamíndárs are unfortunately in the smaller villages; and if the zamíndár starts
a little school to oblige the authorities, only five or six boys attend it. In the large villages no one likes to take the lead in a new matter, whether good or bad. The páthsádá system is the only one that can be pushed, and even then the absence of teachers will prevent any great extension. The opening of schools without competent teachers will result in failure.” The causes of this indifference are not far to seek. Most of the clerkships under Government are filled up by foreigners, so that a knowledge of English is not the obvious road to lucrative employment that it is in Bengal. Besides, even the more intelligent natives of the District are deterred by a sort of blind conservatism from giving their children any better education, either English or vernacular, than they had themselves. One of the richest and most influential mahájans in Hazáríbágh, on my asking him why he did not send his sons to schools, replied that he had done very well in the world without much learning (he could just sign his name), and he did not see why his sons should want to know any more than he did. In spite of these discouragements, there are signs of improvement even in English education. In 1871–72, only four candidates from the District school appeared at the entrance examination. Three failed, and one passed in the second grade, obtaining a scholarship tenable for two years at Patná. In 1872–73 ten candidates were sent up. All of them passed, and the seven junior scholarships allotted to the Chutiá Nágpúr Division were all taken by boys of this school. Concerning the social position of the pupils, the Inspector remarks—“In the higher English schools the middle ranks predominate, the numbers being 48 to 29; but in the middle English schools there are 122 of the middle rank to 139 of the lower. Hence, for those learning English there are 170 of the middle class to 157 of the lower. As the standard of education declines, and with it the fees, the number of the lower orders of society increases. This is only natural, but I was surprised to see so large a proportion of the lower classes learning English. Of those learning English, the three lines of Government services, estates, and professions, had sent almost equal numbers of pupils.”

**Primary Education** is hindered by similar causes to those referred to above. Parents do not see the advantages of education, and the boys' services are required for field-work. Moreover, until quite recently the indigenous village schools (páthsádás) received

*[Sentence continued on page 150.]*
## Comparative Statement, Showing the Progress of Education in Hazâribâgh District for the Two Years 1871-72 and 1872-73.

<table>
<thead>
<tr>
<th>Classification of Schools</th>
<th>Number of Schools</th>
<th>Number of Pupils</th>
<th>From Government</th>
<th>From Local Funds</th>
<th>Total</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Class Government School</td>
<td>1</td>
<td>1</td>
<td>£ 6 s. d.</td>
<td>£ 5 s. d.</td>
<td>£ 7 d.</td>
<td>£ 6 s. d.</td>
</tr>
<tr>
<td>Middle Schools.</td>
<td></td>
<td></td>
<td>900 2 0</td>
<td>195 11 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government Vernacular,</td>
<td>4</td>
<td>4</td>
<td>109 13 11</td>
<td>109 0 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided English</td>
<td>3</td>
<td>4</td>
<td>59 10 0</td>
<td>52 8 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unaided English</td>
<td>2</td>
<td>1</td>
<td>102 18 7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>9</td>
<td>9</td>
<td>463 460</td>
<td>169 3 11 11 8 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary Schools.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided Pathalas, old</td>
<td>3</td>
<td>4</td>
<td>89 13 1</td>
<td>23 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided Pathalas, new</td>
<td>43</td>
<td>605</td>
<td>127 0 0</td>
<td>60 4 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unaided Pathalas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
<td>78</td>
<td>694 1767</td>
<td>120 0 8 3 4 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Normal Schools.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government,</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unaided,</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Government and Aided Schools</td>
<td>54</td>
<td>86</td>
<td>1121 2183</td>
<td>379 7 11 451 6 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Unaided Schools,</td>
<td>2</td>
<td>4</td>
<td>102 140</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand Total</td>
<td>56</td>
<td>90</td>
<td>1223 2393</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note: The table provides a detailed comparison of the number of schools, pupils, and financial data for the years 1871-72 and 1872-73.*
only boys of the Bráhman and Káyasth castes, who for obvious reasons wish, in an illiterate country, to keep all knowledge in their own hands. In 1872–73, there was an increase in Hazáribáǵh District of 90 schools and 2323 pupils. This was entirely due to the establishment of 76 village schools (páthśálás), and one training school for village schoolmasters (gúrus). There was no increase in the number or strength of higher and middle-class schools. The District Committee was of opinion that these lower schools were the real want of the District, which was too backward to avail itself of the advantages of higher or middle-class education. It is worthy of remark that the number of Muhammadan scholars bears a slightly higher proportion to the school-going population, than the Musal-máns do to the total population of the District. The comparative table on the preceding page shows the progress of primary education for the two years 1871–72 and 1872–73, illustrating the results of Sir George Campbell’s reformed system.

Postal Statistics.—In 1853 the number of letters received at the District Post-Office was only 139; and the number of letters despatched, 343. From this date and until 1865 no returns are available. Since 1865 the postal business has largely increased, as will appear from the following table, which illustrates the working of the Post-Office of Hazáribáǵh for the years 1861–62, 1865–66, and 1870–71.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Received</td>
<td>Despatched</td>
<td>Received</td>
</tr>
<tr>
<td>Private letters,</td>
<td>47,720</td>
<td>48,752</td>
<td>90,592</td>
</tr>
<tr>
<td>Service letters,</td>
<td>18,346</td>
<td>18,694</td>
<td></td>
</tr>
<tr>
<td>Total letters,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Newspapers,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parcels,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Books,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>81,415</td>
<td>68,697</td>
<td>108,218</td>
</tr>
</tbody>
</table>

Receipts from cash collections (exclusive of those from sale of Stamps), £ s. d. 226 7 11 290 5 10 464 5 6* 199 2 3 2671 10 3 3572 9 10

* Exclusive of receipts from sale of service stamps for official correspondence, which in 1870–71 amounted to £82, 2s. 3d. Service stamps were first introduced in 1866.
ADMINISTRATIVE DIVISIONS.—The District of Hazáribágh is divided into the two following Subdivisions. The population statistics are compiled from Statements 1 A and 1 B, Appendix to the Census Report of 1872; the administrative figures are derived from the special report furnished by the Deputy-Commissioner, and refer to the year 1870–71.

(1.) THE SADR OR PRINCIPAL SUBDIVISION, with the head-quarters of the District at Hazáribágh, contains an area of 5197 square miles, with 4248 villages or townships; 109,848 houses, with a total population of 547,776 souls, of whom 464,978, or 84.9 per cent. are Hindus; 50,375, or 9.2 per cent. are Muhammadans; 1552, or 3 per cent. are Christians; and 30,871, or 5.6 per cent., are of other religions not separately classified. The proportion of males to the total population is 51.3 per cent.; average number of persons per square mile, 105; average number of villages or townships per square mile, 82; average number of persons per village or township, 129; average number of houses per square mile, 21; average number of persons per house, 4.9. The Subdivision consists of the ten police circles (thańdás) of (1) Hazáribágh; (2) Gumía; (3) Kashmár; (4) Rámgarh; (5) Tandawá; (6) Chatrá; (7) Hunterganj; (8) Barhi; (9) Kodarmá; (10) Bagodar. In 1870–71 it contained nine Magisterial and Revenue Courts, a regular police force of 368 men, and a village watch or rural police of 1236 men. The total separate cost of administration amounted to £12,335, 14s. Hazáribágh has been the head-quarters of the District since 1835, before which date the work of administration was carried on from Sherghátí in the present District of Gayá.

(2.) PACHAMBÁ SUBDIVISION was formed in 1870. It was first styled Karharbárí Subdivision, and the head-quarters were situated at the village of that name; but in 1871 the Subdivisional head-quarters were transferred to Pachambá. It contains an area of 1824 square miles, with 2455 villages or townships; 40,645 houses, with a total population of 224,099 souls, of whom 183,013, or 81.7 per cent. are Hindus; 21,963, or 9.8 per cent. are Muhammadans; 21 are Christians; and 19,102, or 8.5 per cent. of other religions. The proportion of males to the total population is 51.7 per cent.; average number of persons per square mile, 123; average number of villages per square mile, 1.35; average number of persons per village, 91; average number of houses per square mile, 22; average number of persons per house, 5.5. The Subdivision consists of the three police
circles of (1) Pachambá; (2) Kharakdihá; (3) Gáwan. In 1870–71 it contained two Magisterial and Revenue Courts, a regular police force of 44, and a village watch of 431 men. The total separate cost of administration amounted to £1969, 16s.

In 1870–71 there was a third Subdivision at Barhí, on the Grand Trunk Road, 22½ miles north of Hazáribágh, containing one Magisterial and Revenue Court, a regular police force of 145 men, and a village watch or rural police of 478 men. This Subdivision was abolished early in 1872, being thrown in with the Sadr Subdivision; and no separate return of its area and population, &c., was made when the Census was taken in that year.

**FISCAL DIVISIONS.**—The following list of the Fiscal Divisions or parganás comprised in Hazáribágh District is compiled partly from Captain Hunter Thomson’s Revenue Survey Report of 1863, corrected, wherever possible, from the results of the later Topographical Survey by Major J. Sconce; and partly from the Board of Revenue’s parganá Statistics, corrected from a special report furnished in 1875 by the Deputy-Commissioner. The total area is in all cases taken from the Topographical Survey.

(1.) Ahurí contains an area of 152,428·8 acres, or 238·17 square miles, of which 70·32 square miles are cultivated, and 167·85 uncultivated; and is situated within the jurisdiction of the Subordinate Judge’s Court at Chatrá. This Fiscal Division is a long irregular strip of country forming part of the north-west corner of the District, where it meets parganá Sherghátí of Gayá. It is cut through the middle by the Liláján river, which, further on, forms part of the southern boundary. A portion of its northern boundary is marked by the river Lam. Towards the centre it is considerably broken by hills and ravines. The chief town of the parganá is Chatrá, which carries on a large trade in grains, oil-seeds, &c., and contains a Subordinate Judge’s Court.

(2.) Bamanbih : area, 116,185·6 acres, or 181·54 square miles, of which 37·38 square miles are cultivated, and 144·16 uncultivated. It is situated on the edge of the central plateau, immediately south of the Sadr Station of Hazáribágh, and lies within the jurisdiction of the Hazáribágh Subordinate Judge’s Court. Part of the northern boundary is marked by the Kunar river. The western portion of the parganá is fairly level, but the eastern half is very much cut up by ravines and ridges of rock. Chendwára hill (2816 feet) lies close to the northern boundary, which intersects the Rámgarh Tea Company’s plantation three miles south-east of Hazáribágh.
LIST OF PARGANAS.

(3.) Barsot: area, 136,780·8 acres, or 213·72 square miles, of which 80·12 square miles are cultivated, and 133·60 uncultivated. It is situated north of Hazáríbágh, and is within the jurisdiction of the Hazáríbágh Subordinate Judge. A large portion of the western and northern boundary is formed by the Barákhár river; and the Grand Trunk Road crosses the centre of the parganá from north-west to south-west. The chief town is Barhi, 22½ miles due north of Hazáríbágh on the Trunk Road, which was formerly the head-quarters of a Subdivision. The southern boundary of the Fiscal Division follows the northern edge of the central plateau of the District, and passes close to Narendga hill, 2250 feet in height.

(4.) Chai: area, 233,363·2 acres, or 364·63 square miles, of which 128·63 square miles are cultivated, and 236 uncultivated. Subordinate Judge's Court at Hazáríbágh. This parganá forms part of the northern frontier of the District, where it meets parganás Mahair and Jarra of Gayá District. Its northern boundary coincides with the crest of the lower plateau 400 feet above the plain of Gayá, which has already been described. The southern boundary is the Barákhár river, with its tributary the Arganwa nadi. The central and southern part of the parganá is level and well cultivated; but the northern edge is a mass of confused hill and ravine. In the north-west corner of parganá Chai the Grand Trunk Road enters Hazáríbágh District by the Dhanwá Pass, rising from an elevation of 583 feet at Chordaná west of the Mohání river, to 1320 at Chaupáran, the head of the pass, where it is joined by the Chatrá road from the south-west. Dr Hooker, *Himalayan Journals*, vol. i. chap. ii., thus describes the stretch of road between Chaupáran and Chordaná:—“Chaupáran at the top of the Dhanwá pass is situated on an extended barren flat 1320 feet above the sea; and from it the descent from the table-land to the level of the Són valley, a little above that of the Ganges at Patná, is very sudden. The road is carried zigzag down a rugged hill of gneiss, with a descent of nearly one thousand feet in six miles, of which six hundred are exceeding steep. The pass is well wooded, with abundance of bamboo, Bombax, Cassia, Acacia and Butea, with Calotropis or the purple madder, a very handsome roadside plant, which I had not seen before.” In crossing the Barákhár river the Grand Trunk Road leaves parganá Chai and passes into Barsot. The road is joined at Chaupáran by the Chatrá road from the south-west. This and the following parganá are the legendary homes of the Santál tribe, and every Santál still looks back with regret to the

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good times when his race had not yet moved eastwards from their original hunting-grounds in Chai-Champa. For a full account of the tradition, see the section on Aboriginal Races (pp. 65–70).

(5.) CHAMPA: area, 247,987·2 acres, or 387·48 square miles, of which 165·43 square miles are cultivated, and 222·05 uncultivated. It is situated within the jurisdiction of the Subordinate Judge’s Court at Hazaribagh. This is the midmost Fiscal Division of Hazaribagh, and embraces the larger part of the central table-land, the northern edge of which coincides roughly with parts of the northern boundary of the parganá. The boundary line on the south passes within three miles of Hazaribagh, dividing the Sitagarh tea-garden at the foot of Cheadwara hill. It is generally level and well cultivated, though the north-west portion, around the two hills of Mhuda (2409) and Sindaill (2216), is a good deal cut up by ravines. It contains Hazaribagh, the administrative head-quarters of the District; and Ichak, a small town seven miles north of Hazaribagh, where the zamindár of Rámgarh generally resides.

(6.) CHANGARHÁ: area, 90,809·6 acres, or 147·89 square miles, of which 88·25 square miles are cultivated, and 53·64 uncultivated. Subordinate Judge’s Court at Hazaribagh. This parganá is bounded on the north by the Dámodar river, and on the west by the Bhera nádi, while on the south it touches the rising slope of the plateau of Chutiá Nágpur. If it is situated the village of Rámgarh, which formerly gave its name to the District, and now contains a garh or fort of the Rámgarh family. Changarhá is crossed from north to south by the direct road between Hazaribágh and Ránchí. The old road, which is still in existence, runs south-east from Rámgarh to meet the Ránchí and Govindpur road at Gola; the object of the circuit being to avoid the pass which the present road surmounts.

(7.) DANTARA: area, 81,446 acres, or 127·26 square miles, of which 33·12 square miles are cultivated, and 94·14 uncultivated. Subordinate Judge’s Court at Chatrá. It lies to the east of parganá Ahurí, and forms a projecting point on the north-west of the District, which stretches towards Shergháti in Gaya District. The river Lilaíán, running northwards from the high watershed in Ahurí, divides Dantará into two portions; the eastern of which is broken by entangled ridges and ravine, while the western is level.

(8.) GOLA: area, 288,000 acres, or 450 square miles, of which 139·62 square miles are cultivated, and 310·38 uncultivated. Subordinate Judge’s Court at Hazaribagh. Forms the south-west corner
of the District, where it meets Mánbhúm to the west, and Lohárdagá to the south. It is bounded on the north by the Dámodar river, on the west by the Bhera nádi, and a considerable part of its southern boundary coincides with the Subarnarekha. The pargáná contains the Chainpur range of hills, the highest point of which is 2380 feet. The road from Ránchí to Govindpur in Mánbhúm passes through Golá.

(9.) Guría: area, 178,976 acres, or 279'65 square miles, of which 90'12 square miles are cultivated, and 189'53 uncultivated. Subordinate Judge's Court at Chatrá. This Fiscal Division lies about the centre of the western frontier of the District, and contains the fine hill of Kasiátu (2649 feet).

(10.) Holang: area, 24,038'4 acres, or 37'56 square miles, of which 14'76 square miles are cultivated, and 22'80 uncultivated. Subordinate Judge's Court at Hazáríbág. This small pargáná occupies the eastern corner of the central plateau of the District, and is traversed from west to east by the new road from Bagodar to Hazáríbág.

(11.) Jogeswar: area, 280,006'4 acres, or 437'51 square miles, of which 86'74 are cultivated, and 350'77 uncultivated. Subordinate Judge's Court at Hazáríbág. The southern boundary of this Fiscal Division follows the course of the Dámodar, and the western that of the Kunar river. It is a long strip of country running south and south-east of Hazáríbág, below the elevation of the central plateau. The northern frontier consists of broken Rocky country, out of which rises Jhumrá hill (3057), with the tea-plantation of that name. To the south of Jhumrá is the striking hill of Lugu (3203).

(12.) Kaindi: area, 80,032 acres, or 125'05 square miles, of which 50'92 square miles are cultivated, and 74'13 uncultivated; pays a Government land revenue of £205, 4s.; and is situated within the jurisdiction of the Subordinate Judge's Court at Chatrá. It lies on the northern frontier of the District between pargánás Dantárá and Chai. The Mohání river forms a portion of its eastern boundary.

(13.) Karanjura: area, 311,545 acres, or 486'79 square miles, of which 116'96 square miles are cultivated, and 369'83 uncultivated. Subordinate Judge's Court at Chatrá. This pargáná forms the south-western corner of the District. Portions of its southern boundary are marked by the Dámodar river. Almost in the centre stands Máchudí (2437 feet), with the Máchudí tea-plantation on one of its lower spurs, at an elevation of about 2000 feet. Further to the west
is Gondá hill (2241 feet); and Patal hill (2163 feet) lies on the southern boundary.

(14.) PALANI: area, 61,196·8 acres, or 95·62 square miles, of which 36·21 square miles are cultivated, and 59·41 uncultivated. Subordinate Judge's Court at Hazaribágh. This parganá is bounded on the north by the Dámodar river, and forms part of the southern frontier of the District, where the face of the Chutiá Nágpur plateau rises from the valley of the Dámodar.

(15.) RAMPUR: area, 502,438·4 acres, or 785·06 square miles, of which 224 square miles are cultivated, and 561·06 uncultivated. Subordinate Judge's Court at Hazaribágh. Rámpur, the largest Fiscal Division but one in the District, is bounded on the north by the Barákhar river, and on the south by the Dámodar; part of the western boundary is defined by the Kunar river, from the point where it quits the central plateau till its junction with the Dámodar, and by the face of the plateau itself. It is divided in half by the Grand Trunk Road, and that part of its eastern boundary which lies between the road and the Dámodar coincides with the course of the Jamuná river. The south-east corner of the parganá, where it meets Mánbhúm, is comparatively level, but the central and north-western portions are very much cut up by hills and ravines. The highest hill is Dhargulí (2185 feet), just to the north; but smaller hills, varying from 1000 to 1200 feet in height, are sprinkled over the entire area.

(16.) SINHPUR: area, 23,449·6 acres, or 36·64 square miles, of which 13·32 square miles are cultivated, and 23·32 uncultivated. Subordinate Judge's Court at Hazaribágh. This Fiscal Division lies below the central plateau to the north-east; its northern and western boundaries coincide with the Kunar river.

(17.) TISRI: area, 18,816 acres, or 29·40 square miles, of which 9·13 square miles are cultivated, and 20·27 uncultivated. Subordinate Judge's Court at Hazaribágh. This is a small parganá, touching Sinhpur on the south-east.

These 17 pargánás, embracing a total area of 4417·97 square miles, of which 1385·03 are cultivated, and 3032·94 uncultivated, make up the large estate of Rámgarh, which pays a Government land revenue, according to the Board of Revenue's return, of £1808, 2s. A further account of this estate has been given in the section on Land Tenures (pp. 117-126).

(18.) ESTATE DHANWAR: area, 109,810·7 acres, or 171·58 square miles; revenue not shown in the Board of Revenue's Statistics, but
stated in the Survey Report as £075, 12s. 6d. A full account of this estate is given in the section on the history of the Rájás (pp. 206, 207). It occupies a very irregular area in the centre of parganá Kharakdihá, of which it forms part.

(19.) Kunda: area, 249,740·8 acres, or 390·22 square miles, of which 63·21 square miles are cultivated and 327·01 uncultivated; held rent free under a grant from a former Rájá of Rámgadh. Subordinate Judge’s Court at Chatrâ. This wild and hilly parganá forms the western portion of the District, where it meets the Districts of Gayá and Lohárdagá. The Morhar river marks a part of the western boundary. At Kundá is the old fort of the Rájás family—a fine building. For a further account of this parganá see p. 207.

(20.) Kharaki dihá: area, 1,301,907·2 acres, or 2,034·23 square miles; or, including the Dhanwár estate, 1,411,717·9 acres, or 2,205·81 square miles; pays a land revenue of £4,748. Subordinate Judge’s Court at Kharakdihá. This pargana comprehends the forty-seven following estates, locally called gâdis, he’d by gnâtwâls or guardians of the passes under service-tenures, of which the conditions have been allowed to fall into disuse:—(1) Báti, area in acres, 220·4·5, or in square miles, 3·3·44; (2) Birlâ, 21,552·9 acres, or 33·68 square miles; (3) Bhákkattá, 18,996·5 acres, or 29·68 square miles; (4) Birlá, 23,020·8 acres, or 35·97 square miles; (5) Chachgarhâ, 1103·7 acres, or 1·72 square miles; (6) Châk Manjo, 7118·5 acres, or 11·12 square miles; (7) Deopuri, 20,805·1 acres, or 32·51 square miles; (8) Deori, 5061·8 acres, or 7·92 square miles; (9) Deothan, 7,558·4 acres, or 11·87 square miles; (10) Dhóritá, 5,600 acres, or 8·75 square miles; (11) Díghi, 13,926 acres, or 21·76 square miles; (12) Domá, 6114·6 acres, or 9·55 square miles; (13) Dunchâñch, 23,897·6 acres, or 37·34 square miles; (14) Dorândâ, 70,188·8 acres, or 109·67 square miles; (15) Dargâon, 13,670·4 acres, or 21·36 square miles; (16) Gándeh, 28,729·5 acres, or 44·89 square miles; (17) Gáwan, 132,460·8 acres, or 206·97 square miles; (18) Ghóranjí, 11,878·6 acres, or 18·56 square miles; (19) Ghoseh, 3443·2 acres, or 5·38 square miles; (20) Goom, 81,715·2 acres, or 127·68 square miles; (21) Iskoh, 8935 acres, or 13·96 square miles; (22) Jerábâghí, 18,802 acres, or 29·38 square miles; (23) Jaridiâ, 9516·3 acres, or 14·87 square miles; (24) Khándísh, 2373·9 acres, or 3·71 square miles; (25) Khesml, 31,654·4 acres, or 49·46 square miles; (26) Khoksimar, 7262·8 acres, or 11·35 square miles; (27) Kurchutá, 36,565·8 acres, or 57·14 square miles; (28) Kurchuta Gháti,
11,415'2 acres, or 17'84 square miles; (29) Khargáli, 8179'2 acres, or 12'78 square miles; (30) Kharkáir, 2419'2 acres, or 3'78 square miles; (31) Kiskoh, 38,813'0 acres, or 60'65 square miles; (32) Kodarná, 69,036'8 acres, or 107'87 square miles; (33) Karharbáir, 40,571'2 acres, or 63'39 square miles; (34) Ledá, 25,259'2 acres, or 39'47 square miles; (35) Latákí, 27,391'6 acres, or 42'80 square miles; (36) Mornán, 3340'8 acres, or 5'22 square miles; (37) Mar-kacho, 29,388'8 acres, or 45'92 square miles; (38) Masnudi, 31,206'4 acres, or 48'76 square miles; (39) Negpurá, 3360 acres, or 5'25 square miles; (40) Naodihá, 9121'4 acres, or 14'25 square miles; (41) Pálganj, 171,462'4 acres, or 267'91 square miles; (42) Pesham, 15,356'2 acres, or 23'99 square miles; (43) Pobí, 4062'3 acres, or 6'35 square miles; (44) Srírampur, 105,499'5 acres, or 164'84 square miles; (45) Satgáwan, 87,264 acres, or 136'35 square miles; (46) Urári, 511'4 acres, or 0'80 square miles; and (47) Scattered Government villages, area, 4091'5 acres, or 6'39 square miles.

Parganá Kharakdiha embraces nearly a third of the total area of Hazáríbágh, and is bounded on the south and south-west by the Barákhar river. On the east it meets the Districts of Bóbhm and Monghyr, and the boundary is completed on the west and north-west by parganá Chai and the District of Gáyá. An outlying portion of the parganá, gádí Pálganj, is situated south of the Barákhar, which bounds it on the north, while the Jamúná river and Mánbhúm District enclose it respectively on its western and eastern sides. The extreme northern portion* of Kharakdiha, consisting of gádís Gáwan, Satgáwan, Masnudi, and Kodarná, is one tangled mass of hill and ravine, from which on the west the peak of Mahábar rises to a height of 2210 feet. The remainder of the parganá is undulating and well cultivated, with the exception of gádí Pálganj, in which is situated the long ridge of Mount Párásnáth, and a number of isolated hills. The chief markets in Kharakdiha are at Mirzáganj, Kharakdiha, and Dhanvár. Twenty miles of railway traverse the eastern portion of the parganá, of which fifteen miles are used for passenger traffic, and three and a quarter form a coal-line connecting the collieries at Karharbáir and Srírampur with the main line. The road from Girídi railway station to Hazáríbágh crosses the parganá from north-east to south-east, till it meets the Grand Trunk Road at Dumar. Another road, running north and south, connects the market villages of Kharakdiha and Mirzáganj
with the road from Giridi, through the Subdivisional head-quarters of Pachambá, to Bharkattá on the Grand Trunk Road; and the northern portion of the bārgainá is traversed by the old pilgrim road from Gayá, which takes a circuitous route up the valley of the Sukri, and passes on to the south of Ghoranjí (1983 feet) to Baijnáth or Deoghar.

**MEDICAL ASPECTS—CLIMATE.**—Hazáribágh is a second-class meteorological station, at which hourly observations are registered on four days in each month, in addition to two daily observations.

The climate of Hazáribágh differs from that of Lower Bengal chiefly in the circumstance that the months of June—September are much cooler and more pleasant, the elevation of the plateau being sufficient to raise it above the effects caused in the plains by diminished radiation after rain has fallen. The winter months are cold and bracing, and the intermediate months of October and March are also agreeable, their average temperature being about 74°5. Even in April and May, when the hot winds sometimes blow fiercely, the average daily temperature of the months is only 83°5 and 86°5 respectively. An average, deduced from the registers for a period of seven years, shows the mean annual temperature of Hazáribágh to be 74°4. In Table X. of the Meteorological Report of 1874, from which the foregoing figures are taken, Hazáribágh is compared with thirty-five other stations in Ceylon, Madras, Bengal, and the North-West Provinces. The results of this comparison show that the average annual temperature of Hazáribágh is below that of any of the others, except Dárjíling. The year 1874 was characterised by a cooler March than usual, an exceedingly hot April and May, and more than average heat in September.

In 1874, the following were the day maximum, minimum, and mean monthly temperatures at this station:—January, highest maximum, 82°0; lowest minimum, 37°5; monthly mean, 60°6. February, maximum, 89°0; minimum, 45°0; mean, 64°9. March, maximum, 98°0; minimum, 52°0; mean, 72°1. April, maximum, 5; minimum, 62°0; mean, 85°5. May, maximum, 107°0; minimum, 70°0; mean, 89°7. June, maximum, 97°0; minimum, 69°0; mean, 78. July, maximum, 91°0; minimum, 71°0; mean, 78°9. August, maximum, 88°0; minimum, 70°0; mean, 77°9. September, maximum, 89°0; minimum, 69°5; mean, 78°9. October, maximum, 87°0; minimum, 61°0; mean, 74°5. November, maximum, 83°0; minimum, 49°5; mean, 66°5. December, maximum, 78°0; mini-
mum, 40°5; mean, 60°9. Total for the year, maximum, 107°0; minimum, 37°5; mean, 74°0. The following were the maximum, minimum, and mean readings of the nocturnal grass radiation thermometer in the same year:—January, maximum, 49°5; minimum, 23°0; mean, 33°9. February, maximum, 54°0; minimum, 31°0; mean, 41°7. March, maximum, 54°0; minimum, 37°0; mean, 44°5. April, maximum, 61°5; minimum, 45°5; mean, 54°8. May, maximum, 68°5; minimum, 55°0; mean, 62°8. June, maximum, 74°0; minimum, 74°0; mean, 68°0; mean, 71°7. August, maximum, 73°5; minimum, 67°0; mean, 71°5. September, maximum, 72°0; minimum, 65°0; mean, 70°3. October, maximum, 70°0; minimum, 53°0; mean, 63°5. November, maximum, 64°0; minimum, 39°0; mean, 47°8. December, maximum, 48°0; minimum, 32°5; mean, 39°7. The nights therefore are almost always comparatively cool. The following exhibits the monthly mean temperature at the Hazaribagh observatory for the seven years 1867-74:—January, 61°5°; February, 65°9°; March, 74°7°; April, 83°4°; May, 86°5°; June, 82°0°; July, 78°8°; August, 78°6°; September, 77°6°; October, 74°3°; November, 68°0°; December, 61°7°. Mean yearly temperature, 74°4°.

The mean daily range of temperature, as would be expected in a locality of this intermediate elevation, is rather high, amounting in 1874 to 19°3. March, April, and May are naturally the months of highest range. The neighbouring station of Gaya shows a range of 21°1, and Patna of 20°7; but there the colder months give the greatest differences of temperature. The mean humidity of 1874 was 48, and the average of the preceding seven years 51, the mean humidity of Calcutta for the same period being 76.

The rainfall of 1874 was excessive, amounting to 60°21 inches. Rain fell on 134 days through the year. Taking a period of ten years, the average rainfall of each month in Hazaribagh is as follows:—January, 0°31 inches; February, 0°71 inches; March, 0°70 inches; April, 0°44 inches; May, 1°14 inches; June, 8°12 inches; July, 14°32 inches; August, 14°13 inches; September, 8°57 inches; October, 3°69 inches; November, 0°21 inches; and December, 0°06 inches. The average yearly rainfall amounts to 52°40 inches.

During the early part of the cold weather the direction of the wind is almost due west, which becomes north-west in the months of February, March, April, and May. In July and August south-west
winds prevail, changing occasionally to south-east. West winds set in again with the approach of the cold weather.

VITAL STATISTICS.—There are two rural and two urban areas selected for the collection of vital statistics, with the following aggregate population:—Males, 14,486; females, 12,838—total, 27,324. Area in square miles, 37.66; population per square mile, 723. Within these areas, mortality according to disease per 1000 of population was in 1873 as follows:—Cholera, 0.62; smallpox, 51; fever, 23.05; bowel complaints, 1.35; injuries, 0.10; all other causes, 1.64. Total mortality from all causes, 27.30. The mortality of the urban areas alone was 28.43, which is probably not very much below the true rate. The birth-rate of the same area was 35.73; and the birth-rate within the whole selected area was 32.42.

The town of Hazáribágh is unusually clean and well kept. Drainage is so far natural that unbricked drains suffice. The streets are broad and lined with trees. At the west end of the town, there still remains an old part where the houses are close together and the streets narrow.

DISEASES.—The climate of the plateau of Hazáribágh is decidedly healthy, although rheumatism is not uncommon. Malarious fevers of a severe type are less common than in the plains; but there are parts of the District which are unhealthy, owing to the local intensity of malarious poison. This remark more particularly applies to the tardi or hill jungle at the north and north-east sides of Párasnáth hill. There are also other spots at the bases of hills which have the reputation amongst the natives, no doubt justly, of being fever-producing localities; but on the whole, it may be broadly affirmed that the District is a healthy one. Dysentery in adults is of course met with, more particularly in the rains, but there is no indication of its unusual prevalence. Inflammatory diarrhoea is common among native children in the rains, but it is very amenable to treatment. Hazáribágh is within the cholera zone—that is, a relatively small number of deaths from this disease in a sporadic form would seem to be the normal state, particularly during the rains. Leprosy is almost unknown as a local disease, and the same may be said of goitre. The new treatment of the former disease by garjan oil has been tried at the Hazáribágh Dispensary on the persons of pilgrims, and has proved very successful. Syphilitic affections are frequently met with. Smallpox prevails annually, the outbreak being usually started by native inoculators, notwithstanding that Act IV. (R.C.) of
1865 has been extended to the District. Stone in the bladder and elephantiasis are both very unusual. Cholera was epidemic in 1866, when the European troops (Royal Artillery and 27th Foot) suffered, but not severely. During the first year the 63d Foot was stationed at Hazáribágh, there were a few cases of cholera among the troops, and a large number of cases in the jails. But the mortality was very small.

VACCINATION.—Government has definitely declared that the establishment of a self-supporting system of vaccination is its ultimate aim; as the impossibility of an imperial establishment under the control of a special department being able to meet the public requirements has been demonstrated. In Hazáribágh and Chutiá Nágpur generally, the nucleus of a self-supporting system is present ready to hand, in the shape of inoculators of the Sinduriá caste, who under slight pressure are ready enough to become converts to vaccination. In 1874, thirty ex-inoculators worked in Hazáribágh, and vaccinated 10,132 persons. In the same year three inoculators were convicted in Hazáribágh, under Act IV. of 1865. In 1874, 338 deaths occurred from smallpox; April, May, and June were the most fatal months. In about one-fourth of the District vaccination has been fully carried out; and a considerable area round Pachambá, Karharbári, and Chatrá is described in the Report on the subject as "less than half vaccinated."

HEALTH OF THE EUROPEAN TROOPS.—In considering the salubrity of Hazáribágh as estimated by the health of European troops stationed there, it is to be recollected that unhealthy regiments have on several occasions been sent to the station on account of its reputed healthiness; and also that regiments have been sent there immediately on their arrival in India, when it is well known that the mortality is highest. During the ten years 1860-69 three such regiments occupied Hazáribágh. Notwithstanding this fact, the following statement, which is extracted from the Indian Medical Gazette of September 1st, 1874, shows that the sickness and mortality of British troops at Hazáribágh contrast favourably with the averages of the Presidency stations for those years. Admission-rate per one thousand of strength in the Presidency, 1754'9; in Hazáribágh, 1535'7. Daily sick-rate in the Presidency, 67'1; in Hazáribágh, 70'5. Death-rate in the Presidency, 29'98; in Hazáribágh, 19'15. The statistics of the three succeeding years, though less favourable to Hazáribágh, still uphold its superiority. In 1870, the admission-rate per one thousand of strength in the
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The 2d Battalion of the 22d Foot was the last regiment to occupy this station. This corps arrived in India in December 1873 and proceeded at once to Hazáribágh, whence it was permanently removed in November 1874, the immediate cause being the existence of typhoid fever, which had occasioned some twenty deaths during this period. The 2-22d Regiment was relieved by a detachment of the 62d Foot, which has since its arrival been singularly healthy. This detachment was located in one of the barracks, which was specially selected, because less sickness was supposed to have originated in it than in others. A considerable sum was spent in improving the ventilation and drainage. Free access of air was obtained by pulling down neighbouring buildings, laying a new floor, and re-roofing the structure.

If further evidence of the salubrity of Hazáribágh for Europeans is required, the statistics of the European Penitentiary ought to furnish valuable testimony. Most of the prisoners are confined for a long term of years, and but few changes are made. The only misleading element—the previous unhealthiness of the prisoners—would tell against the Station. It is the case that European prisoners who are in a bad state of health are transferred from other jails in Bengal and Bombay to Hazáribágh, and several such transfers have taken place during the present year. Yet there has not been a death in the Penitentiary for three years, and the daily average number of sick in 1873 was 3'37, nearly all for trivial complaints. Turning now to the native jails, the average death-rates for all the jails in Bengal for the years 1871, 1872, and 1873 were 4'05, 5'34, and 4'85 per cent.; while the rates for the Hazáribágh native jails were only 2'41, 1'62, and 2'35 for those years. It is, of course, apparent that the vital statistics of a large central jail, to which there are frequent transfers, and which receives its prisoners from several surrounding Districts in varying conditions of health, cannot be relied on as a definite test. But viewed comparatively, such a steadily low average may fairly be
claimed as more than a confirmation of other facts. On this point
the Inspector-General of Jails states in his Report for 1872:—"The
Hazáribágást Central Jail enjoyed better health than any other of our
larger jails."

Alock hospital has existed since April 1867. The provisions of
Act XXII. of 1864 are nominally extended to a radius of five miles
around the cantonments, but practically the Act is only enforced in
the town. In 1874, the average number of cases under treatment
was 13.66. Total monthly cost of the lock hospital establishment,
Rs. 83, or £99, 12s. per annum; total expenses under all heads for
the year, £133, 8s. 8d.; of which £13 was derived from regis-
tration fees, and the remainder paid by Government

CHARITABLE DISPENSARIES—There are now (1873) four charitable
dispensaries in Hazáribágh District—at Hazaribagh, Barhi, Ichák,
and Chatrá. The following brief account of each is condensed from
the Report on the Charitable Dispensaries under the Government
of Bengal for 1872. I have not access to any statistics relating to
the Chatrá Branch Dispensary, which has been only recently
established.

(1.) HAZÁRIBÁGH DISPENSARY, established in March 1867, was in
September 1872 under the charge of a second-class hospital assistant.
The financial condition of this institution is good. During 1872, the
sum of £69, 14s. was collected as subscriptions and donations from
private sources. The total income of the institution amounted to
£174, and the expenditure to £158, 12s., leaving a balance in hand
of £15, 8s. The year was a healthy one. Little or no cholera
prevailed in the District during 1871 and 1872. There was an epi-
demic of chicken-pox in January, February, and March. In-door
patients: total cases treated, 263; recovered or relieved, 205; died,
29, or 11.02 per cent. of the total cases; average daily number of
sick, 14.05. Out-door patients: total number treated, 2721; average
daily attendance at the dispensary being 64.34. In the preceding
year (1871) the number of in-door patients was 313; and of out-
doors patients, 3147.

(2.) BARHI BRANCH DISPENSARY, established in July 1868, was
at the close of 1872 in charge of a third-grade hospital assistant.
The dispensary, which has accommodation for eighteen patients, is
situated on the Grand Trunk Road, and is used as a refuge for
disease-stricken pilgrims. During 1872 the total income was
### MEDICAL CHARITIES OF THE DISTRICT OF HAZARIBAGH FOR THE YEAR 1872.

<table>
<thead>
<tr>
<th>Names of Dispensaries</th>
<th>Date of establishment</th>
<th>In-door patients</th>
<th>Out-door patients</th>
<th>Operations</th>
<th>Income</th>
<th>Expenditure</th>
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<tr>
<td></td>
<td></td>
<td>Admitted during the year</td>
<td>Total treated</td>
<td>Cured</td>
<td>Relieved</td>
<td>Not improved</td>
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<tr>
<td>1. Hazaribagh Dispensary, 1867</td>
<td>15 248 236 188 17 14 29 15 11 02</td>
<td>14 05</td>
<td>2721</td>
<td>64 34</td>
<td>5</td>
<td>42</td>
</tr>
<tr>
<td>2. Barhi Branch Dispensary, 1868</td>
<td>1 134 135 93 8 31 3 22 96 4 40</td>
<td>1 804</td>
<td>11 50</td>
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<tr>
<td>3. Ichak Branch Dispensary, 1872</td>
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<td>...</td>
<td>...</td>
<td>302 13 48</td>
<td>1</td>
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<tr>
<td>Total</td>
<td>16</td>
<td>382 398 281 25 14 60</td>
<td>379 7 11</td>
<td>451 6 5</td>
<td>120 10</td>
<td>12 0</td>
</tr>
</tbody>
</table>

* This Dispensary was first opened in 1867. The figures, therefore, refer only to a period of seven months.
£56, 6s., collected as subscriptions and private donations; and the expenditure was £26, 2s., leaving a cash balance in hand of £30, 4s. Here, also, the year was healthy, and no epidemic prevailed. Indoor patients: total cases treated, 135; recovered or relieved, 107; died, 31, or 22.96 per cent. of the total cases; average daily number of sick, 4.46. The number of out-door patients treated was 894, the average daily attendance being 11.50. As at Hazáribágh Dispensary, the attendance of 1872 was smaller than in 1871.

(3.) Ichák Branch Dispensary was opened in September 1872, under the charge of a vernacular licentiate native doctor. The town committee of Ichák guaranteed a building, and a subscription of £2 a month, the remainder being contributed by the Rámgarh estate. Out-door patients during the year, 302. The total income of that year amounted to £22, 4s., and the expenditure to £19, 10s., leaving a cash balance in hand of £2, 14s.

History of the Landholders.—(1.) Rámgarh.—The estate of Rámgarh embraces an area of 4417.97 square miles, nearly two-thirds of the entire District of Hazáribágh, and pays in land revenue the extremely light assessment of £2808. The net income of the zamindári is estimated at from £20,000 to £30,000 a year, which is a small return from so large an area. A very large proportion has, however, been made over to subordinate holders in the form of grants for religious and military service, which yield only a nominal rent. The Rámgarh Rájás are by origin Kharwars—a tribe which Colonel Dalton considers to be of purely Turanian descent, and possibly identical with the Kiráts of Sikkim. A sketch of the family history has been given in the section on Land Tenures (pp. 117, 118).

(2.) Dhanwár.—The Dhanwár estate contains an area of 109,810 acres, or 171.58 square miles, and pays to Government a revenue of £675, 12s. The net rental of the estate is now about £3900, having increased largely since it has come under the management of the Court of Wards. The Rájás of Dhanwár profess to trace back their descent in an unbroken line of fifty-one chiefs to Hansrác Blut Deo, who came from Southern India, expelled a Rájá of the Bandáwat caste, and conquered for himself in Gayá and north Hazáribágh a kingdom that extended for six hundred miles. The High Priest of Deoghar invested him with the title of Rájá, marking his forehead with the tiká, or symbolic mark of sovereignty, and empowered him to confer a similar distinction in a slightly different form on his own
feudatories. The practice of giving the tiká to their feudal tenants was maintained by the Rájás of Dhanwár until recent times, and only fell into disuse during the lifetime of the present Rájá; owing to the action of the British courts, which declined to recognise it as an essential preliminary to possession. The holders of ghátwálí or military service-tenures in Kharakdihár still, however, retain the title of tikáyat, or bearer of the tiká, although the ceremony may not actually have been performed. It is curious that, whereas the ancestor of the family received his tiká from the thumb of the Deoghar priest, the feudatories of the Rájá had to take their mark of investiture from that chieftain’s great toe, besmeared with ashes. A sketch of the family history has been already given on pp. 129–133.

(3.) KUNDÁ.—The traditions of the Kundá family say that the first Rájá was a Garhwál Rájput, and a personal servant of the Emperor Aurangzeb, from whom he obtained a rent-free grant of the Fiscal Division of Kundá, on condition, as the sanad recites, of “guarding the four passes of Bábáltán, Pinjri, Banwádi, and Nagdarrá from the inroads of the Mahtrattás, Bargis, and Pindárís.” In 1771 Captain Camac passed through Kundá with a British force, on his way to instal Gopál Ráí as Rájá of Palámau. Dhríja Náriyán Sinh, fourth Rájá of Kundá, joined Captain Camac’s expedition, and four of his relations were killed by the Cheros at the storming of the Palámau fort. On his return from Palámau Captain Camac gave the Rájá a fresh sanad of Kundá, confirming the original sanad of Aurangzeb and granting 328 rent-free villages in perpetuity. In 1797, the grant was a second time renewed by Mr William Hunter, then Collector of Rámgarh, of which District Palámau formed a part. The Kundá estate now contains 332 villages; 124 of which the Rájá retains under his own management; 146 are held as feudal under-tenures, paying from two to five rupees annually as compliment-money (salámi) at the Dasahará festival; and the remaining 62 have been granted to Brahmans, for religious service (pujá pách) and maintenance (khairát). These latter tenures pay no salámi. Both feudal and religious tenures escheat to the estate on the failure of male heirs of the grantee. The total rental from all sources is stated to be £800. The present Rájá, Rámeswar Náth Sinh, fifteenth in descent from the founder of the family, lives at Kundá.

JAINS: THEIR HISTORY.—The precise date at which the Jain religion arose ranks among the more obscure problems of Indian history. The conjectures made by the best authorities range from
the sixth or seventh century before Christ to the tenth century after Christ. Colebrooke assumes that Mahávíra, the last of the Jain Tirthankaras or deified saints, was the teacher of the founder of Buddhism; while the Rev. J. Stevenson, arguing from the fact that the Buddhists say that Gautama had twenty-four predecessors, a number which corresponds with the twenty-four Tirthankaras of the Jains, writes that “Gautama, from the force of natural genius, threw their system entirely into the shade, until the waning light of Buddhism permitted its fainter radiance to reappear on the western horizon.” Professor Wilson’s earliest opinion, in which Lassen concurs, was that the sect arose in the Dakhin during the second century after Christ; but subsequently he placed them as late as the decline of Buddhism; in the beginning of the eighth century. Benfey, on the other hand, thinks that they sprang from the struggles of the Buddhists with the Bráhmans in the tenth century A.D. It may be assumed at the outset that the statements of Jain writers are untrustworthy, both on the ground of their unhistoric character, and the natural tendency to exaggerate the antiquity of their sect. The most valuable independent testimony is that of the inscriptions of the Chálukya dynasty of Kalyáni, which show that the Jains were influential under Pulakesi, a king who reigned from 485 till 510 A.D. And if it be admitted that the Jains arose in Northern India, it is obvious that some time must have been required for the sect to spread itself into the south. It would be out of place here to enter into further details of the testimony afforded by inscriptions, the more so as each item of evidence involves of itself a separate controversy. We are thrown back, therefore, upon such internal evidence as can be derived from the Jain religion, ritual, and philosophy. This appears to point with tolerable certainty to the conclusion that Jainism, in spite of the claims of its adherents to a higher antiquity than Buddhism, was really an offshoot from that religion, and may not unfairly be described as a compromise between Hinduism and Buddhism. The most striking resemblances between the two in point of terminology, doctrine, and religious practice may be briefly summarised. Jina, or vanquisher of human infirmities, and Arhat, or one worthy of the homage of gods and men, are titles both of Jain Tirthankaras and of Gautama Budhha himself. Siddhártha, the ‘stablisher of faith,’ the name of the father of Mahávíra, is the proper name of Buddha; both are of the race of Ikshwáku; Mahávíra’s wife was Yasodá, as Buddha’s was Yasodhára; Mahávíra
died at Páwá in Behar, about 527 B.C., and Buddha near the same place in 543 B.C. The term Srávakas, or hearers, the general name of the Jain laity, is applied by the Buddhists to those who practise the first precepts of their religion, but fail "to emancipate themselves entirely from the influence of passion and prejudice." Both religions pay divine homage to their teachers, and erect statues to them in their temples. Both also profess the doctrine of ahínsá, which makes it a sin to destroy animal life. Both are adepts at inventing periods of time of enormous and inconceivable duration; and what is more striking, both revere a series of saints or teachers of decreasing longevity and physical stature. A comparison of the Jain and Buddhist series irresistibly suggests the conclusion that the Jains have merely magnified the Buddhist ideas; and it is curious that in both cases the series ends with a being of little more than the ordinary age of man, who is in each case conjectured to be the founder of the sect.

JAIN PHILOSOPHY starts by affirming the existence of two categories, in one or other of which all things and persons are included—jīva, spirit or life, and ajīva, matter or not-life. Life is defined to be "without beginning or end, endowed with attributes of its own, agent and enjoyer, conscious, subtle, proportionate to the body it animates. Through sin, it passes into animals or goes to hell; through virtue and vice combined, it passes into men, and through virtue alone ascends to heaven; through annihilation of both vice and virtue, it obtains emancipation." Ajīva, on the other hand, embraces all things which are devoid of consciousness or life, and is the passive object of enjoyment on the part of jīva. Matter is ultimately analysed into an aggregate of homogeneous atoms, and the idea of time is one of the subdivisions of ajīva. Both Life and Matter are uncreated and imperishable, though both take various forms and appear under different conditions of being. Thus Life, understood as the unchanging vital principle, goes through a series of migrations from a lower to a higher grade of existence, until it attains moksha or final liberation. The bulk of the Jain philosophy consists of a statement of the causes which hinder or promote this consummation, each cause being minutely divided and subdivided in a way it would be tedious to recount. The chief impediments to liberation are—pápa or sin, which is defined as the cause of unhappiness to mankind, and under which are included all human passions and infirmities, not excepting...
laughter and love. Next to this ranks āstrava, which directs the embodied spirit towards external objects, and thus renders it subservient to mere fruition. Bandha, the bondage of the soul, is the association of life with action, and consists of a succession of births and deaths, the results of works done in the flesh. These hindrances to liberation are counterbalanced by samvara, which is the power of rightly directing and controlling the senses in contradistinction to āstrava, their wrong direction; and by nirjarā, or the practice which destroys or wears away earthly impurities. This latter is divided into external nirjarā, comprising fasting, continence, silence, and bodily suffering; and internal nirjarā, which consists in repentance, piety, protection of the virtuous, meditative abstraction, and disregard of both virtue and vice as mere modes of action. Moksha, or final liberation from the chain of works, is thus described:—"As a bird let loose from a cage, plunging into water to wash off the dirt with which it was stained, and drying its pinions in the sunshine, soars aloft, so does the soul released from long confinement soar high, never to return." Again, the "Nava Tatwa" (Stevenson's translation, ed. 1848) says:—"Emancipation is only obtained through the sacrament of the highest asceticism, in that path of rectitude in which there is no retrogression, through the possession of perfect knowledge and vision, and in the practice of abstinence. The space occupied by each of the Perfect is boundless, and increases according to any one's desire. The term in which they remain in this state is also infinite. Their parts are innumerable. There is no returning again to a worldly state, and no interruption to their bliss. They have perfect vision and knowledge, they have no dependence on works, but exercise themselves according to the highest philosophy. Such is the life of the Perfect." But the precise state of those saints, who attain the only knowledge (kevalajñāna) and only vision (kevaladarsan) which moksha reveals, is still left in comparative obscurity. From the use, however, of the term nirvāṇa as a synonym for moksha, it may be inferred that the philosophical meaning of the latter term is annihilation. This would be perfectly consistent with its being popularly understood as an undefined state of happiness, the reward of self-denial in the present life. It certainly does not mean absorption into any divine being, personal or impersonal. For Jain philosophy evades the problem of a First Cause, and, treating life and matter as eternal, occupies itself only with inquiring how the soul may escape from the incidents of bodily existence.
THE JAINS: THEIR PHILOSOPHY.

On the speculative affinities of the Jain system Lassen writes as follows:—"In this system a syncretism meets us, to which Buddhism, the Vaiseshika, and Sankhya philosophy have contributed. The doctrine—that by a perfect cognition and strict observance of the teaching of a religious or philosophical sect, the liberation of the soul from its fetters may be attained—is Buddhistic, or, more accurately, almost universally Indian. The opinion that matter is eternal, and that there are only four elements, is Buddhistic. The idea that all things are composed of atoms, belongs to the Vaiseshika school, although this doctrine had been more developed by Kanada than by the Jains. That philosopher, moreover, considered time as a special category. Kapila teaches that by four states the liberation of the spirit is impeded, and by four others promoted; he arranges them, however, in a logical manner, so that the progress from the lowest state to the highest, i.e., to that of dharma or virtue, is well established, whilst such is less the case in the arrangement of the Jains. The sect now under discussion borrowed from that philosopher probably also the idea of an ethereal body, with senses formed of ideal elements, wherewith the soul is invested." ("Indische Alterthums-kunde," iv. 755, translated by E. Rehatsek, M.C.E., in the Indian Antiquary for July 1873.) I have omitted the four states of liberation which Lassen describes, owing to the obscurity and confusion of the Jain account of them.

Before leaving the subject of Jain philosophy, it may be well to notice their eclectic doctrine of syadva or "perhaps." This is an attempt to reconcile certain contradictory statements, such as "a thing is" and "it is not," characteristic of the different schools of philosophy, by the reply syadva "it may be so sometimes." As a philosophical speculation the thesis is valueless, but it suggests the inference that Jainism was later than the other schools; while, on the other hand, as this doctrine was opposed by Ramanuja, it certainly dates from earlier than the twelfth century.

With reference to this principle, which professes to find truth by arriving at a middle term between two contradictories, it may not be out of place to point out that a similar doctrine, brought into greater prominence, and made the keystone of a system, is familiar as the first and last word of western metaphysics. Five hundred years before Christ, Heraclitus taught that all things were in "a perpetual flux and reflux;" or, to take another form in which he asserts the same principle, "all is, and all is not, for though in truth
it does come into being, yet it forthwith ceases to exist." More than
two thousand years after, in 1817, Hegel enunciated his great logical
law of the identity of contradictories, avowedly based upon the fore-
going dictum of Heraclitus, and expressed by Hegel in an axiom
which might equally have been borrowed from Heraclitus or from
Jainism—the famous "Being and Non-Being are the same." It
would hardly be pressing the parallel too far to compare the
Vedántin criticism on the Jains, "to say that a thing is and is not,
is as incoherent as a madman’s talk or an idiot’s babble," with the
ridicule which Hegel’s canon called forth in England.

JAIN SACRED LITERATURE shows no trace of Buddhist influence,
but is chiefly modelled on Brähmanic writings. Legends borrowed from
Hindu mythology are occasionally inserted; and the Charitras, such
as the Párswanáth Charitra, are described as a sort of Purána.
Similarly, the Jain cosmogonies are to a large extent imitated from
the Puránas. These cosmogonies are, in fact, symbolic descriptions
of the world; which in one case is described as resembling three
cups placed one over the other, the lowest being upside down, while
the upper and middle touch each other at their circumferences. In
another case, the world is presented as a woman sitting with folded
arms. Her face and breasts are heaven, the habitation of the gods,
the middle portion of her body is the earth, and the lower portion
stands for the regions beneath the earth.

RELIGION.—To turn to the Jain religion, so far as it can be
separated from the philosophy. The most characteristic tenet is the
denial of the divine origin and infallible authority of the Vedas.
Professor Wilson has pointed out that this disregard of the Vedas is
due to the fact that they enjoin sacrifices; and that the homa
or burnt offering, which forms a part of all Brähmanic ceremonies, must
of necessity destroy a large number of insects every time it is
celebrated. It should be observed that, in spite of this, the Vedas
are admitted as an authority wherever they agree with Jain tenets.
Secondly, the reverence for the Jinas or Tirthankaras, mortal men
who have by their austerities acquired a position superior to some
of the Hindu gods whom the Jains admit into their system. The
most popular among the twenty-four Tirthankaras are Adinátha,
Neminátha, Pársvanátha, and Mahávíra. This has already been
noticed as a point of resemblance to the Buddhists, and the same
applies to the five Jain mahávratas or chief moral precepts, which
are almost identical with the Buddhist panchasíla; tenderness for
animal life, truth, chastity, honesty, and restraint of worldly desires. Besides these great tenets, there are a variety of minor and somewhat grotesque instructions, such as not to eat in the open air while it is raining or after dark, for fear of swallowing a fly; to strain water thrice before drinking it, and not to walk against the wind lest it should blow insects into the mouth. Jain Yatis or devotees even go so far as to carry about with them an ughā or brush, to sweep insects out of the way when they sit down, and a mohomati or mouth cloth, that no insects may be swallowed when they are engaged in prayer.

The characteristic objects of worship of the sect are the Jinas or Tirthankaras. The word tirthankara itself is explained by Lassen to be of Brāhmanic origin, meaning a preparer of a tirtha or place of pilgrimage; but Wilson renders it “one who has crossed over (tīryate ānena), that is the world, compared to the ocean.” They seem to be regarded, at any rate in theory, as deified saints, each of whom declared a particular institute for the purification of the world; and this view of their function may be summed up by saying that the Jain tirtha is a moral one. Besides the Tirthankaras, the Jains recognise the existence of the Hindu gods, and admit to their worship such of them as are connected with the history of their own saints. Frequent mention is made of Indra or Sakra; and images of Sarasvati, Devi, Bhavānī, Hanumān, Bhairava, and Ganesa, are found in their temples. There is also what may be called a special Jain pantheon, comprising various orders of supernatural beings, the most curious among whom are the Sāsanadevis or female satellites of the Jinas, who appear to be copied from the Saktis or consorts of the Brāhmanic deities.

Jain ritual and religious practice is extremely simple both for priests and laymen. Meditative abstraction from worldly affairs is the first duty of a yati or professional devotee; and he is therefore entitled to dispense with all external acts of worship at his pleasure. It is usual, however, for the Scripture-reader in a Jain temple to be a yati; and I have myself seen one of these devotees reciting in a monotonous chant a history of one of the Tirthankaras, as part of his private devotions. He was sitting cross-legged on a common bedstead (chārpāi), in one of the cloisters of the nīchī, or lowest temple at Madhuban, with his book, a handsomely bound and well-written volume, propped on a small reading-desk in front of him. With his left hand he held the mohomati, or mouth cloth, close to his lips, and
the ughā, or brush to sweep away insects, was lying beside him. As he read, he rocked himself backwards and forwards in tune with the recitation. The religious duties of a srdwakā, or lay votary, as described by Professor Wilson, are by no means onerous. The worshipper should visit daily a temple containing images of the Tirthankaras, walk round it three times, do obeisance to the images, and make an offering of fruit or flowers, repeating some such invocation (mantra), as:—“Salutation to the Arhats, to the Pure Existences, to the Sages, to the Teachers, to all the Devout in the world.” A morning prayer is also repeated:—“I beg forgiveness, O Lord, for your slave, whatever evil thoughts the night may have produced—I bow with my head.” The day’s devotions are finished by hearing read part of the kalpe sutra, or the life and conduct (charitra), of one of the Tirthankaras.

In the department of personal religion are enjoined two practices of markedly Buddhistic origin—aauricular confession, and observance of a special season of religious meditation. Every orthodox Jain should confess to a priest and obtain absolution at least once a year, at the commencement of the holy season. Feasts of various kinds are imposed as penances. The Paryudhana (vernacular pajjushan), or period of seclusion, fasting, and reading religious books, corresponds to the Buddhist Wasso, and is divided into two sections—comprising respectively the fifty days that precede, and the seventy days that follow, the fifth day of the bright half of the month Bhādra. The second period, therefore, would commence about the 26th of July. The Svetāmbara, or white-robed sect of Jains, fast during the first period, and the Digambara sect, who wear coloured robes, during the second. The distinctions between the two sects are detailed below. It is impossible to avoid noticing the curious resemblance, so far as these two practices are concerned, between Jainism and Roman Catholicism, the more so perhaps as the Abbé Huét, a Catholic writer, in his “Travels in Tibet,” remarks freely on the similarities between Buddhist and Roman Catholic ceremonial.

In speaking of the origin of Jainism, I have already suggested the inference that it was in the first instance a schismatic offshoot from Buddhism, and that its later development took the form of a compromise between that religion and Hinduism. This inference derives considerable support from the fact that, speaking generally, the traces of Buddhistic origin are strongest in the more esoteric doc-
trines, which could hardly have been imposed on them from without; while the influence of Brāhmanism shows itself most clearly in matters of religious and domestic ceremonials, and the observance of festivals.

The most prominent among the points which indicate a connection between Hinduism and Jainism, is the fact that the priests in Jain temples are Brāhmans. On this Wilson writes:—“The reader in a Jain temple is a yati, or religious character; but the ministrant priest, the attendant on the images, the receiver of offerings, and conductor of all usual ceremonies, is a Brāhman. It is a curious peculiarity in the Jain system, that they should have no priests of their own; but it is the natural consequence of the doctrine and example of the Tīrthankaras, who performed no rites, either vicariously or for themselves, and gave no instruction as to their observance. It shows, also, the true character of this form of faith, that it was a departure from established practices, the observance of which was held by the Jain teachers to be a matter of indifference, and which none of any credit would consent to regulate; the laity were, therefore, left to their former priesthood, as far as outward ceremonies were concerned.” The Jains also recognise the Brāhmanical fiction of four castes, and the Brāhmans in their turn receive as a Kshatriya or Vaisya, a Jain who has renounced his own religion. They observe the sanskāras or ten essential ceremonies of the higher castes, and they worship some of the household gods of the chief Brāhmanic sects.

The special Jain festivals kept in Bengal are pilgrimages to the following localities:—(1) The temple of Pārśvanātha, the twenty-third Tīrthankara or deified saint, on Samet Sīkhara, or Pārasnāth Hill, in Hazāribāgh District; (2) The temple of Mahāvīra, the twenty-fourth and last Tīrthankara, at Pāpapuri or Apāpapuri in South Behar; (3) The temples of the same Tīrthankara at Nawāda, also in South Behar; and (4) The temple at Purl, in Orissa, where the pādukas or foot-prints of Mahāvīra are shown to pilgrims. Besides these, which are peculiarly their own, the Jains observe certain Hindu festivals, such as the Vasanṭa yātra, or vernal festival; the Śrīpanchami, and the Akṣaya tritiya; and have written rules for the Gharā sthāpāna, when Devī is supposed to be present in a water-jar set up as her emblem.

Jains are divided into two great sects, the Digāṁbara or ‘sky-clad,’ who wear coloured garments; and the Śvetāmbara or ‘white robed,’
who dress in white. This distinction of dress applies only to *yatīs* or devotees, and is not observed by laymen. The early Digambara Jains are said to have worn no clothes at all; and this tradition has induced some writers to identify them with the Gymnosophists of the Greek accounts of India. Lassen, however, rejects this view on the ground that, looking to the ordinary Greek use of *γυμνός*, the term *Γυμνοσοφίσται* does not imply total nudity, but merely refers to the scantiness of attire of Brāhmanic ascetics and philosophers. The evidence of the earlier accounts being thus eliminated, there remains only the gloss of Hesychius, who lived near the end of the fifth century, *Tīni*—*σὶ Γυμνοσοφίσται* which is hardly enough to base a theory upon. Total nudity, at least in public, has long ceased to be the distinctive tenet of the Digambara sect, though traces of the practice remain in their habit of taking their food naked, and of declining to decorate the images in their temples with any kind of ornament. The Svetāmbaras, on the other hand, take their meals clothed, and adorn the images of the Tirthankaras with ear-rings, necklaces, armlets, and tiaras of gold and jewels. They also wear white garments, in opposition to the Digambara practice of dressing in colours. The Digambaras, again, deny that the use of the face-cloth to guard the mouth, and of the brush for sweeping away insects, is essential to the character of an ascetic; while the Svetāmbaras lay great stress on these practices. Another prominent distinction occurs in the position which the two sects assign to women. According to the Digambaras, women cannot attain *nirvāṇa* or final annihilation, a privilege to which they are admitted by the Svetāmbaras. From the fact that in early Hindu philosophical writings the Jains are called Digambaras or *magnas*, naked, Professor Wilson argues that the Digambara sect is the more ancient of the two. It should be noticed, however, that the practice of nudity is said to have been enjoined by Mahāvīra, the twenty-fourth Tirthankara, in opposition to the teaching of his predecessor Pārśvanātha; and that the denial by the Digambaras of the necessity for using the fly-brush and mouth-cloth, would seem to be characteristic of a reforming sect.

From the foregoing general account of Jainism I have omitted as uninteresting the detailed list of the twenty four Tirthankaras, with their legendary history and parentage; and I proceed to explain the connection of the sect with the District of Hazāribāgh.

**The PārASNĀTH Temples.**—The Jains hardly form a distinctive part of the population of Hazāribāgh. No separate enumeration of
them was made in taking the Census of 1872; and although their number has been estimated at five thousand by the Deputy Commissioner, this estimate is merely conjectural. In fact, the religion of the secular members of the Jain community is not prominent enough for them to be easily distinguished from the general mass of Hindus; and the religious Jains, who live in the temples at the village of Madhuban under Párasnáth Hill, are few in number and socially insignificant. The only excuse, therefore, for noticing Jainism at length in a Statistical Account of Hazáríbágh District, is the fact that Párasnáth Hill is the eastern metropolis of the religion; and that South Behar generally was, probably, the centre from which Jainism spread towards Southern and Western India. The great stream of Jain pilgrims to Párasnáth commences about the beginning of December; and when I visited the Madhuban temples at the end of March, I found a few strangers still there, one of whom was a man of good social position who had come by rail from Guzerát. He was waiting to attend the car festival of the Digambara sect of Jains, which was to take place the next day. This festival, as I was informed on the spot, is peculiar to the Digambaras, and a rath or ceremonial car is kept in the precincts of the temple of that sect. Two elephants are harnessed to the car, as the road to the shrine, which Pársvanátha is taken to visit, is too rough for the worshippers to draw it. The Digambara priests could not tell me any reason why Pársvanátha should leave his temple, and it seemed at first sight as if the idea of the car festival had been borrowed from Hinduism. The following passage, however, is conclusive as to its origin:—“The Chinese traveller Fa Hian gives a curious account of the yearly procession of the Sacred Tooth from its regular chapel to a shrine some way off, and of its return after a stay there. This was in the fifth century, A.D.; but the account applies so exactly to the car festival at the present day, that one of the most accurate of Indian observers pronounces the latter to be ‘merely a copy.’”

The special sanctity of Párasnáth Hill, which yearly attracts about ten thousand pilgrims from distant parts of India, arises from the fact that it was the scene of nirvána of no less than ten of the twenty-four deified saints, who are the objects of Jain worship. From the last of these, Pársva or Pársvanátha, the hill originally called Samet Sikhar has derived its second and better known name of Párasnáth. Pársvanátha is stated in the Jain accounts of his life to have been born in Bhelupura, a suburb of Benáres, of the royal
race of Ikshwáku. He is usually depicted as having a blue complexion, with a hooded snake for his chinha or cognizance, and is sometimes represented sitting under the outspread hoods of a many-headed snake. Jain tradition, as recorded in the Párvanátha Charitra, says that while the saint was absorbed in religious abstraction, a jealous enemy caused a heavy shower of rain to fall upon him. On this the king-serpent Dháraná came to the spot, and sheltered the devotee with his outspread hood. According to Jain chronology, Párvanátha died at the age of one hundred, when fasting, with thirty companions, on Párasnáth Hill.

Lassen, while rejecting, on independent grounds, the Jain account of the date of Párvanátha's death, thinks that he was probably the real founder of the sect. His immediate predecessor, Nemi, is said to have attained an age of one thousand years; and the sudden descent of the series to an age little exceeding that of ordinary men, seems to justify the inference that the last Tirthankara was a historical person. Little is known of Párvanátha's teaching, and the bulk of Jain doctrine is attributed to his successor, Mahávira. He it was who, rejecting Párvanátha's practice in the matter of clothes, became himself a naked ascetic, and founded the Digambara, or "sky-clad" sect. He also assigned to jiva, or spirit, an objective reality as the one vital principle which animates all living bodies, and which, after a series of migrations through various forms of life, achieves by supreme knowledge and virtue its true destiny, in final liberation from the bonds of mundane existence. In teaching this, and in affirming the reality of matter (ajitva), he rejected the two fundamental precepts of Buddhism,—its denial of all reality in creation, and its theory of the material world as the result of ignorance and illusion. If, then, Párvanátha be considered the founder of Jainism, the further development of the religion and the propagation of its most characteristic tenets was the work of Mahávira. Both these Tirthankaras died in South Behar; and as that country is still one of the great centres of Jain pilgrimage, it is not unreasonable to suppose that Jainism spread from thence to the other parts of India.

Madhuban is situated on the north side of Párasnáth, on the last slope which rises towards the base of the hill. The road to Madhuban turns off from the road to Hazáribágh at the 16th mile from Giridi; and from a ridge a little before this point, the temples are seen as a gleaming white spot on the dark back-ground of Párasnáth. On leaving the main road, Madhuban is lost to view; but after wind-
ing for three miles through jungle, a sudden turn in the branch road brings the temples into sight quite close at hand. Seen from this point, three tiers of temples rise one above the other, showing some fifteen shining white domes, each surmounted by bright brass pinnacles, and in the case of the Svetámbara temples, by red and yellow flags. The whole forms a dazzling white mass of masonry, set against the huge bulk of Párasnáth dark in shadow. There are now three temples, known respectively as the Uparli or Gwálior, the Majhli or Murshidábád, and the Nichlí or Calcutta mandir. The anonymous writer quoted below, who visited Madhuban in 1827, enumerates four temples; and I can only conjecture that two of those which he saw have since been amalgamated into one. The present Uparli or Gwálior temple, which stands on the top of the slope and at the very base of the hill itself, was built about fifty years ago by Rájendra Bhukan Bhattárakji, a wealthy merchant of Gwálior. The Digambara form of worship is followed; and it is supported by the contributions of pilgrims, and an endowment given by the founder. The Majhli or Murshidábád temple stands immediately below the Gwálior one, and belongs to the Svetámbaras. It was founded by the banking family of Seth at Murshidábád, and is the richest of the three temples at Madhuban. The Nichlí or Calcutta temple stands the lowest in the tier, and was founded by a Calcutta merchant whose name I have been unable to ascertain. Each of the temples consists of an inner and an outer quadrangle. The outer quadrangle is built like a cloister with cells for lodging pilgrims, and various kind of out-houses. Over the gate of the inner quadrangle is a naubat kháná or musicians' gallery, where flutes and drums are played at daybreak, at 8 A.M., at noon, and at sunset. The rest of the inner quadrangle is occupied by temples with foliated domes, containing images of the Tirthankaras. On the summit of these domes the Svetámbara Jains erect a pole with a short cross-bar surmounted by three brass knots, and also fly a red or yellow flag. This, as their priests informed me, is to show that Pársvanátha is at home. No such symbol is used by the Digambaras. The priests of both sects agreed in telling me that the relations between themselves and their rivals were most amicable.

In 1827, a government officer visited Párasnáth by way of Pálganj, and wrote an account of his visit, signed with the initials A. P., in the Calcutta Quarterly Magazine for that year. Of late years no European has been allowed to enter the Madhuban temples, and I therefore quote the following paragraphs from his account:
"The village of Pálganj is beautifully situated between the large woods that spread to the north and east, and the gradually rising hills to the south-west, that concert at last in the majestic pile of Párasnáth. From this point of view, this fine mountain forms a screen along the greater part of the southern horizon—the deep blue tinge, which it wears at sun-set and moonlight, struck me as different from any effects of light and shade which I had observed in other mountainous countries.

"At Pálganj commence the devotional duties of the Jain pilgrims, who flock to this remote spot from every part of India, even from the furthest provinces of the Dakhin. The zamindár, who has dubbed himself with the title of Rájá, is considered by that sect as the guardian of the holy lands, and has in his possession a small image of Pársvanátha, which every pilgrim pays for worshipping, before he proceeds to the temples at the foot and on the summit of the mountain. The Rájá shows a small image of stone, which he affirms to be that found in the tank by the direction of Pársvanátha. Its rude appearance, however, and small size (not above 8 inches high) clearly betray that it was made at Pálganj, probably by the same person who invented the fable attached to it. In posture it is an imitation of the idols peculiar to the sect, and is not otherwise worthy of description.

"There are two images of Pársvanátha in the possession of the Rájá, besides this old and rude one:—one inscribed with the name of Bindraban Sa, of Gwálior, by whom it was given to the Rájá; and another which has been lately sent from Dehli by a mahbjan in whose charge the old idol was broken about three years ago, while being carried from Pálganj to Madhuban, where the temples stand. The broken image, which is the most beautiful, represents a naked figure sitting cross-legged in that attitude of abstract meditation which is peculiar to all the idols of the Jains, with the exception of the gigantic figures of Gomat Iswar at Belligola and Kurkul. It measures one foot three inches high, and is cut out of a single piece of black marble with very fair proportions. Comparing this figure with the plates attached to Mr Colebrooke's article on the Jains, in the 9th volume of the Asiatic Researches, it appears to differ from them in the superior beauty of its form and features, the closed appearance of the eye-lids, two rows of necklaces round the neck, and the chatttra rising over the head from the back of the tiara that encircles the brows. The chatttra distinguishes the image of Párswa
or Párvanátha from those of the other twenty-three Tirthankaras, which are otherwise undistinguishable by posture or appearance. It is related in the Jain Sástras, that, in token of approbation for his piety, the deity sent a snake to preserve this favourite saint from the approach of all contaminating things during the period of his tapasyá, or abstract devotion; the obedient animal crawling up the neck of the honoured devotee, arched his hooded head above his crown, and retained this attitude of protection and watchfulness until the apotheosis of his ward. This is the form represented by the marble image; though it was explained to me that the chattrá is composed of 20 hoods of the Cobra di Capello.

"The more ignorant pilgrims, believing that the image of Párvanátha was found by the Rájá at the bottom of a tank, in consequence of a revelation from the god himself, commence their devotions at Pálganj by propitiating the guardian of their Deotá, and procuring his permission to worship the idol and his charge. Every visitor, of whatever consequence, considers this commencement of his duties absolutely necessary. Arrived at the village, the first proceeding is to settle with the diwán the day and hour at which they can be admitted to the presence of the Rájá. This latter individual himself is one of those many examples of idiocy, to which the ministers of such persons too often intentionally reduce their masters, with a view to the usurpation of all authority in their estates. The diwán, at the time of my visit, was an adept in such matters; and persuading both the Rájá and his heir that prayer and ablution were the only occupations becoming a terrestrial representative of the deified saint, had appointed a Kanauj Bráhman to direct them in these difficult ceremonies.

"The day of ceremony being fixed, the Rájá is washed (for he is almost as helpless as the stone image he protects), dressed in his smartest clothes, and his brows adorned with some of the sacred sandal wood. Thus prepared, he sits in state to receive the pilgrims in the small courtyard of his house, when the devotees spread before him their nasrs in money and offerings of fruit. The Rájá, having approved the presentation, holds out his right foot to every pilgrim in turn, who, having touched his hand and eyes with it, washes the great toe, and pours the ablution water over his own shoulders. This done, the pilgrim begs the Rájá's blessing upon himself and train, a boon which is granted towards every living thing in the caravan of devotees, the Rájá repeating "Subh Sáhib, Subh Ghorá," until every
goat and dog of the procession has received the blessing of fruitfulness. The pilgrims are then permitted to carry away the idol for their private adorations."

The Svetámbaras have discontinued this practice since 1866, in consequence of a quarrel with the Rájá of Pálganj. A rich Jain woman of Bombay presented some valuable jewels, which the Svetámbaras wished to keep to decorate the image of Pársvanátha. The Rájá, however, insisted on taking them, arguing that by immemorial custom he, as protector of the pilgrims, was entitled to all offerings. The case ultimately came before the High Court, and it was decided that the Rájá had a right to the articles themselves, but must pay their value, Rs.800, to the Jains. In consequence of this, a new arrangement has recently been made. The offerings of the last three years were valued, and an average annual amount agreed upon, which for the future the Svetámbara Jains will pay to the Rájá, and will take on behalf of the temple all jewellery that may be presented by pilgrims.

On Madhuban itself and the temples, A. P. writes as follows:—

"From the point of view at which the temples first appeared in sight, until I entered the village of Madhuban, which they nearly join, the various turnings in the road gave them in the landscape a position constantly changing and beautiful. As I approached nearer and nearer, a new building seemed to start up at every turn, either from behind a clump of trees, or from the white collection that had seemed to compose one pile; and it was not till I stood by the ditch that encircles them, that I could definitely make out the walls and enclosures dividing off each range of buildings. From this position I counted four separate temples with their handsome naubat khánás, gateways and out-houses. The gardens and fine trees that lay between each, and the long walls that enclosed large yards around each math, gave the whole the appearance of a beautiful palace; but that the silence of the picturesque scene seemed more in character with a place of holiness. The buildings were almost tenantless, and nothing caught my ear save the melodious notes of the koel, and the cries of the paroquets that flew from cupola to cupola and from pinnacle to pinnacle. One fine bush of jasmine (brought originally from Hazáríbág) perfumed the court of the largest temple, and there was on all sides a profusion of those yellow and pink flowers which are commonly offered at every Hindu shrine. I have stood in the principal Siala at Benáres, and in the temple of Vishnu at
Gayá; but I have never seen, and I scarcely suppose that India can contain, a place of consecration whose peace and beauty are so imposing as this.

"The temple, the idol in which bears the oldest date of consecration, although the edifice does not exhibit the greatest signs of age, is a handsome building of brick, freshly chunamed and whitewashed every year. It is ornamented with a plain cupola, with four little turrets, with roofs like bells at the corners, and a steeple, from the top of which several little brazen bells blew about and rang in the wind. The centre chamber of this temple contains two idols of Pársvanátha, one of brass, the other of white marble, both of the same form. A Sanskrit inscription at the foot of the images announces the year of their being placed in the shrine. 'Ast' hapit Shuogal Chand and Hoshiyal Chand, Samvat 1825' (A.D. 1768). This is called the panchayta mandir, as it is in the charge of, and its repairs are kept up by, the mahájans of Murshídábád, heirs of the consecrators. The courtyard is surrounded with roomy galleries for the accommodation of pilgrims.

"Adjoining this temple on the southern side, and more under shelter of the mountain, stands the mandir, which, from its appearance, is evidently the oldest of the set; for though the dates engraved on the pedestals of the idols are more modern, the architecture is less ornamental, and the interior of the building more dirty and decayed than any of the others. The appearance of this building may partly be occasioned by want of attention on the part of its distant guardian, but the beams and the walls bore certain marks of age as well as of ill repair. Although possessing no claims to great antiquity, it is without doubt the oldest of the Jain sanctuaries at Madhuban. It contains two handsome images, both of Pársvanátha:—one in black marble, on which is inscribed in Sanskrit letters, 'Ast' hapit Junandhar Bhukan Tirthankara, Samvat 1871' (A.D. 1814); the other of white marble, with an inscription bearing the name of Hirá Lál of Patná, Samvat 1881 (A.D. 1824). The Jain who placed the former image in this sanctuary, and who calls himself a Tirthankara, lives at Gwálior, and was described to me, by some of the pilgrims of the season, as the head pandit of the sect. The temple is called his; and a chelá, who resides in the sanctuary on his part, was the only Jain resident at Madhuban. He was, however, extremely ignorant, and could not even assist me in discovering the names of the Tirthankaras to whom the buildings are dedicated on the
peaks of the mountain. As the word _ast hapit_ (installation) clearly relates to the placing of the idols in the several shrines, the actual dates of the buildings cannot be ascertained; but except in the case of this temple, there is no reason to believe that the consecration could have taken place long after the erections were completed.

"The third temple belongs to the Digambara Jains; it is less high and less ornamented than the first I noticed, but it is a handsome building; with a square pediment and cupola preserved perfectly clean and white. It contains two idols:—one of Nemináth, the twenty-first of the Tirthankaras; and the other of Pashpadanta, the ninth of the Tirthankaras. The Sanskrit letters on each image announce their consecrator, "_Ast hapit Rup Chand Jagat Seth, Samvat 1873_" (A.D. 1816); the repairs of the sanctuary are at the expense of Indra Chand Seth, a _mahájan_ of Murshídábád.

"A fourth _mandir_, commenced about three years ago, is still (1827) building under the charge of the _pancháyat_ of Murshídábád merchants, to whom the first temple belongs; and on this work the contributions of pilgrims are bestowed. The new edifice is on a larger scale, and in a more ornamental style of architecture than the rest, and already presents a very beautiful appearance. The body of the building consists of two stories, the upper of which, being smaller than that on which it stands, is surrounded by a broad gallery, with a balustrade and bell turrets at the corners. On the second tier stands the pediment of the cupola, ornamented with arches on the sides, in the same fashion as the lower ranges of buildings. The dome is yet unfinished, and had no steeple when I saw it. The whole edifice stands in the centre of a large square court, on the eastern side of which is a very elegant _naubat khán_, with an arched gateway below and apartments above. The scarlet _pardahs_ hanging before the open gallery of this building, contrasted with the brilliant white colour of its walls, afforded a most rich combination to the eye at a distance. This temple has not yet been consecrated; and although £3200 have been spent upon it, £1000 more are required to finish the work.

"The fashion of these temples is unlike that of any Jain remains in the south or west of Hindustán, of which I have either seen representations or read descriptions. They bear a composite resemblance both to Hindu _maths_ and Muhammadan mosques; the _naubat khánís_ balustrades, and bell turrets are of the latter style, while the cupolas and arches are the same as are common in Hindu architecture.
“Arrived at Madhuban, the pilgrims attach themselves to whichever temple they prefer, finding accommodation in the apartments round the courts. Those who are desirous of propitiating heaven in favour of deceased friends, carry a pindah, or offering of honey, ghi, rice, sugar-candy, and the flower amkhānd, to the shrine of the Gwālīor mandir. There are no priests to initiate the pilgrims in the mysteries of their ceremonials. Each, therefore, pursues his own habits of devotion; and their only expenses, after passing through the hands of the spoilers at Pālganj, consist in hiring a duli to carry them up the mountain, and in leaving some small contribution for the repairs of the sacred buildings. These repairs are undertaken with the greatest punctuality as soon as the rainy season breaks up; the panchāyat of the Murshidábád mahájans are responsible for the application of the funds, and make whatever additions are necessary. Attention to cleanliness is inculcated by their religious principles, and the beauty it secures to their buildings surpasses everything of the kind that I have seen.”

After visiting the summit of the hill, A. P. descended on the south side, passing the large temple which he thus describes:—

“About three-quarters of a mile on the southern descent from the first math at which I arrived, and snugly sheltered from the northern and western storms, stands the principal and the most beautiful of all the temples in this neighbourhood. The same observation that I have made regarding the mixture of Musalmán and Hindu architecture in the temples of Madhuban, will apply to this mandir, which, as I descended through the thick jungle upon it, looked more like a Muhammadan dargah, than a building belonging to the original people of Hindustán. The pediment and body of the temple were ornamented with arched entrances between single pillars, such as are common in the larger houses of the Hindus; but above this, all was in Muhammadan fashion. Five handsome fluted domes, one large one in the centre, surrounded with four small ones, each forming the roof of a corresponding apartment, seemed too heavy a crown for the edifice from which they rose. These domes were well ornamented, and were pointed with those spires composed of golden or brazen balls, and ending in arrow heads, which are generally to be seen shooting out from the tops of minarets. The four sides of the building are alike, but to mark the principal approach, a large chabutra lies in front of the eastern archways.

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"On entering the centre and holy chamber of this temple, it is impossible to avoid being impressed with the simple beauty of the place. The pavement is composed of fine slabs of blue veined marble; and on a white marble pediment opposite to the entrance, five very beautiful idols of the Jain Tirthankaras sit in dignity waiting for the prayers of their disciples, which are rendered more deep toned by the echoing influence of the dome that forms the ceiling of the sanctuary. The centre figure, which represents Parśvanātha in the same attitude as at Pālganj, is cut out of a beautiful piece of black marble. It measures between three and four feet high, as sitting, and is a remarkably graceful idol, in full preservation. The other four are about two feet and a half high each; all of them of white marble, and one of them wearing the same hood which adorns the head of the central image, as the peculiar ornament of Parśvanātha.

"On the pedestal of each murat, the same Sanskrit inscription appears. 'Asū ḫapīt Shuogal Chand Jagat Seth, Samvat 1822' (A.D. 1765). The consecrator is the same as in the first temple at Madhuban, the date of consecration being three years earlier.

"The chamber which constitutes this sanctuary is about 20 feet square, and between 30 and 40 high to the centre of the dome. There are no ornaments beyond those I have described, but the marble pavement, pedestal, and idols are the handsomer for being undorned. Of the four smaller apartments at the corners, two remain empty, and the other two contain each seventeen idols of all sizes (but all of the Jain form and posture), ranged along a ledge in the wall. These appear to have been left at will by any pilgrims who may have been anxious to consecrate their household gods at the shrine of Parśvanātha."

As to the shrines, known as guṁtīs or maths, A. P. writes:—

"It is held to be necessary that every guṁtī or tāk should be visited, and receive an offering at the hands of each pilgrim; and as many of the peaks are several kos distant from the maths of Kuntānāth, to which the ascending path arrives, and as some of them can only be mounted by climbing, this is indeed a penance of extreme labour and fatigue. But no danger or difficulty will deter these persevering enthusiasts, and rather than return to their houses without having completed this arduous task, they will die in the undertaking; death in such a service being looked upon as the most honourable fortune that can befall a pilgrim. The length and tediousness of this duty is increased by their strict forbearance from committing any
kind of impurity whatever within the holy precints; and as it is their
custom only to eat by daylight, to avoid incurring the destruction of
the smallest insect, several excursions to the summit are necessary
for the accomplishment of the pilgrimage.

"Each gåmti is a solid pile of brickwork, varying in height and
size according to the facility its station afforded to the builders.
The largest does not exceed eight feet in height, and the same in
length and breadth; while some appeared not to be larger than one-
fourth of these dimensions. In each of these buildings is a small
recess, on the flat of which is marked the print of a foot, revered as
the charan (or last footmark upon earth) of the Tirthankara, whose
name is engraved beneath. Upon every gåmti near the charan an
inscription certifies the date of its consecration, 'Asthapati Shuopal
Chand Jagat Seth; Mágh Sudit Tiroti, Samvat 1825'—the 13th day
of the second half (or the 28th day) of the month of Mágh, 1825
Sambat (A.D. 1768).

"The visits and salutations to the several charans on the peaks are
concluded by a more deliberate adoration at the temple of Párvá-
nathá, which is so admirably situated to encourage those abstract
exercises of the mind in which the Jains ordinarily indulge. After
concluding the duties on the mountain, those who desire to leave no
claim to a sanctified character unadvanced, perform a circuit round
the base, starting from Madhuban, to which they again return after
traversing a circle of at least thirty miles. From this place the
greater part of the pilgrims depart for the other temples at Páwápurí
in Behar, and Champapurí near Bhágalpur."

A very beautiful shrine of white marble, supported by two graceful
sculptured figures, was recently erected on the highest peak of Páras-
náth, in the place of one destroyed by lightning two years ago.
This new shrine is said to have cost £8000. It has since met with
the same fate as the shrine which preceded it, and is now (1876)
lying in fragments round the base of the peak on which it stood.
STATISTICAL ACCOUNT

OF THE

DISTRICT OF LOHÁRDAGÁ.
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THE DISTRICT OF LOHÁRDAGÁ.¹

THE DISTRICT OF LOHÁRDAGÁ forms the central and north-western portion of the Chutiá Nágpur Division. It lies between 22° 26' and 24° 39' north latitude, and 83° 24' and 85° 57' east longitude; and contains a total approximate area, as returned by the Surveyor-General in 1875, of 12,044 square miles. The population of the District, according to the Census Report of 1872, is 1,237,123 souls. Ránchí, the chief town and Administrative Headquarters, is situated in 23° 22' north latitude, and 85° 23' east longitude. The District takes its name from Lohárdagá, a small town forty-five miles

west of Ránchí, where the first British officer was stationed on the establishment of the South-West Frontier Agency in 1834.

**Boundaries.**—The District is bounded on the north by the Districts of Hazáribágh and Gayá; on the north-west and west by the District of Mirzápur in the North-Western Provinces, and the Tributary States of Sargújá and Jashpur; on the south by the Tributary State of Gángpur; and on the south-east and east by the Districts of Singbhúm and Mánbhúm. A portion of the eastern boundary coincides with the course of the Subarnarekhá river, and the western and northern boundaries of the Palámau Subdivision are formed by the rivers Kanhar and Són.

The Revenue, Magisterial, and Civil Jurisdictions are all con-

**General Aspect.**—The District of Lohárdágá comprises two tracts of country which differ essentially in aspect and physical con-

formation—Chutiá Nágpur Proper, and the Subdivision of Palámau. Chutiá Nágpur Proper, as distinguished from the Commissioner's Division which bears that name, is an elevated tableland, forming the central and south-eastern portion of Lohárdágá District. To the west, this plateau rises and stretches away towards Central India to meet the Sátpura range. On the north, it is connected with the central plateau of Hazáribágh by a narrow neck of high land passing through *pargána* Torí, which separates the headwaters of the Dámodar from those of the Amánát. The surface of the Chutiá Nágpur plateau is undulating, and the staple crop is rice, grown on terraces cut in the slopes of the depressions which lie between the ridges.

Captain G. C. Depree, who conducted the Topographical Survey of 1868, describes Chutiá Nágpur Proper as follows:—“The rocks throughout Chutiá Nágpur are of igneous origin, generally of gneiss formation. They assume fantastic forms, and are often piled one on another in an unaccountable manner, as in the case of the remarkable natural pillar standing a mile to the north of Pálkót; or they take a globular form, rising abruptly from the ground, and looking as if they had exuded from the earth as gigantic bubbles that had become solid instead of bursting. Rocks of this character pervade the whole of the District except the north-west corner. They form the faces and slopes of the elevated plateaux (to be presently spoken of), and of the isolated hills which crop out of the plain. All these isolated peaks conform to regular lines, which run
east and west. An observer stationed on one of these may trace the line as far as the eye can reach, by the sharp peaks rising as they are foreshortened, and looking like the teeth of a shark. Again, in the north-west corner, and along the boundary of Jashpur, are to be seen the peculiar hill features called páts. These hills extend westward into Sargújá and Jashpur. They are of a nearly uniform height, 3600 feet above the sea. Looking at them from a distance, their summit is as level and uniform as that of a masonry wall, and they form as perfect an horizon as the sea itself. On a near inspection, however, they are found to consist of rocky spurs of various heights, with deep valleys and many precipitous ravines radiating from the central mass. The ascent of these páts is steep. The path winds amongst boulders of rock, or up earthy slopes covered with forest, until 20 or 30 feet from the summit is reached; here a precipitous rock, the edge of a horizontal stratum, bars progress except through some fissure, not seen at first view. This horizontal stratum of trap-rock forms a true contour or level line, being visible like a collar on every side of the pát. It in fact gives the pát its form; were it not that it continues to resist the action of rainfall, these páts would long ago have had their upper soil washed away, and would have put on the form of peaks and ridges common to ordinary hills. On the summits there is generally a small depth of soil overlying the rock, consequently very little can be cultivated; forest trees however grow, and the slopes of the páts generally bear heavy timber. It is probable that the páts at an early period were one continuous mass, forming a plateau. If this be so, then Chutíá Nágpur was formerly made up of three separate levels of 3600, 2100, and 800 feet respectively above the sea. The second level, upon which Ránchí Station is situated, averages 2100 feet above the sea, and has an area of about 4500 square miles. On the east, the fall to the level of 800 feet coincides with the meridian line of about 85° 45'. On the south, the gháts run east and west in about latitude 22° 45'; and on the north, the plateau abruptly falls to the valley of the Dámodar river, in latitude 23° 30' on an average. On the west, the high land runs on into the adjoining countries of Sargújá and Jashpur, forming a part of the great Vindyá range. The highest part of the plateau of Chutíá Nágpur, or second level, lies about eight miles south-west of the Station of Ránchí. Here the ground is nearly 2500 feet above the sea, forming the watershed from which rise streams that flow into the Bráhmaní on the south, and
the Subarnarekhá river on the east. The northern edge of the plateau above noticed, again, forms the watersheds of the Dámodar, the Bráhmaní, and the Subarnarekhá rivers. And lastly, from the undulating ground forming parganá Torí, streams flowing to the east join the Dámodar, while those to the west fall into the Són. The third level of 800 feet has nothing remarkable attaching to it. It has no abrupt falls, and its principal drainage-line, the Subarnarekhá river, slopes gradually away to the Bay of Bengal.

"There are few countries which present more quiet beauty than Chutiá Nágpur. During the rainy season and cold weather the purple gneiss rocks, contrasting with the green jungle on the near hill-sides, the deep blue of the distant hills, the mango groves with which the country is thickly studded, the rice cultivation, the bright yellow-flowered surgujitá crops, and the dark red of the newly turned-up soil, form a variety of colour uncommon and striking. There are few spots where some hill features do not form part of the view; the whole country is undulating; and the scenery on the gháts is picturesque, and as grand as hills of 2000 to 3600 feet elevation ever afford."

The Subdivision of Palámau forms the north-western portion of Lohárdágá District. On the east and south, it consists of spurs thrown off from the plateaux of Hazáribágh and Chutiá Nágpur, while the rest of the Subdivision is a tangled mass of isolated peaks and long irregular stretches of broken hills. The general run of these hill-ranges is from east to west, but the relations of the minor ridges are most involved, and the size of the valleys which they form is stated to vary from one to nine hundred square miles. The average elevation of the country is about 1200 feet above sea-level, but some of the higher peaks forming the southern face of the valley of the Aurangá rise to more than 3000 feet. In the eastern and southern portions of the Subdivision the rocks consist of gneiss and various kinds of granite, while many of the western and south-western hills are capped with sandstone and laterite. The contour of the hills is mainly determined by the rocks of which they are composed; those topped by laterite or sandstone have long flattened summits, but the crystalline rocks show an irregular outline broken by sharp ridges and conical peaks. Trap dykes occur frequently, and masses of quartz, hornblende, and felspar are found all over the Subdivision. The face of the country is wilder and more broken by rock and jungle than in Chutiá Nágpur. There are no level
arées of any extent except the valleys of the North Koel and Amánat rivers, to which rice cultivation is confined. Oil-seeds (til) and cotton (kapdā) are the staple crops of the Subdivision.

**RIVERS.**—The principal rivers in Chutiá Nágpur Proper are the following:

The **Subarnarekhá** rises ten miles south-west of Ránchí, and flows towards the north-east, leaving the main plateau in a picturesque waterfall called Hundrughágh. From this point it forms the boundary with Hazárribágh, its course being eastwards to the triple boundary junction with Mánbhúm District. Hence it bears southwards, and is again the boundary-line until Singbhúm District is reached, after a course of 100 miles. Its main confluent are the Kánchí and Karkari rivers, both of which rise on the central plateau and fall into the Subarnarekhá from the west. The former has a course of 55 miles, and the latter of 78 miles.

**The South Koel.**—There are two rivers called Koel in Lohár-dagá District. The North Koel rises in the Barwá Hills to the west of the District, and after a course of forty miles, enters the Palámau Subdivision, and eventually joins the Són. The South Koel drains the greater part of Chutiá Nágpur Proper. Rising a short distance to the west of Ránchí, it follows a circuitous course southward until it meets the Sankh in the Tributary Mahal of Gángpur; and the united stream, under the name of the Bráhmaní, enters the sea on the north-east of Cattack. The Káru, the Deo, and many minor streams, are the feeders of the South Koel, which has a length of 185 miles from its source in Lohár-dagá to its junction with the Sankh in Gángpur. The Sankh rises in the west of the District, and meets the South Koel in Gángpur, after traversing a course of 120 miles.

**The North Koel.**—The chief watersheds of Palámau Subdivision are towards the south, and the drainage passes off uniformly in a north-westerly direction towards the river Són. The most important stream is the North Koel, which rises in the Barwá Hills in Chutiá Nágpur, and passing through the centre of Palámau, falls into the Són about twenty miles above Dehrí. Throughout a large part of its course the bed of the North Koel is rocky; and even if the worst obstacle—a ridge of gneiss rock crossing the river near the village of Sigsigí—could be removed, the sudden freshes which take place during the rains would render navigation extremely dangerous. The chief feeder of the North Koel is the Amánat, which takes its rise in the hilly parganá of Kundá in Hazárribágh District. It
meets the North Koel from the east; and the richest and most thickly-populated portion of Palámau is the undulating plain to the north formed by the junction of these two rivers—the Amánat from the east, and the Koel from the south. The bed of the North Koel is rocky up to the point of junction, but that of the Amánat and of the united stream is entirely composed of sand. Near the centre of the Subdivision the two valleys coalesce into one, which extends to the river Són. The average width of the valleys is about eight miles, and they are flanked on either side by ranges of hills lying about fifteen miles apart. The river Aurangá rises in Chutiá Nágpur, and, after a course of about fifty miles, joins the North Koel fourteen miles south of Dal tonganj. The Aurangá is a rocky and picturesque stream, and its valley forms an area of richly productive soil in the south-east portion of Palámau. Cultivation, however, is sparse, owing to the thinness of the population. The Kanhar river is a large mountain torrent which rises below the western face of the Jamirá pát, in the Tributary Mahal of Sargújá. For a considerable distance it runs parallel with the North Koel, marking the western boundary of Palámau, and eventually falls into the Són in the District of Mírzápur some way to the west of the former river. The bed of the Kanhar is rocky throughout its course, and the valley does not afford a cultivated area of any importance.

Hill System.—The characteristic features of the hill system of Lohárdagá have already been described in the section on the General Aspect of the District. As far as Chutiá Nágpur Proper is concerned, it is hardly possible to add anything to what has been said above. That part of the District contains, indeed, several ranges of hills, but the natives do not assign any common name to a range. Each peak has its special name for those who live close by, and is known to persons from a distance by the name of the village which lies at its foot. The highest hill in Chutiá Nágpur is Sáru, 3615 feet, in parganá Kasmár, west of Ránchí. Bárágáí, or Marang Burú, north of Ránchí, is 3445 feet above sea-level.

One of the most prominent features of the hill system of Palámau is the Chechári valley, which occupies the south-west corner of the Subdivision. This valley is a complete basin, with only one outlet to the north, through which a small stream takes off the drainage of the high lands into the river Koel. On the south it is overlooked by the range of hills in parganá Barwá; on the west the Jamirá pát, a high plateau in the Tributary Mahal of
RIVER BANKS, ETC.

Sargūjā, rises like a wall to a height of nearly 4000 feet, confronted on the eastern side of the valley by the Nethurhāt āṭā of 3600 feet; while a lofty spur from the Jamirā āṭā, crowned by the natural fortress of Tāmolegarh, overhangs the valley to the north. The summit of the Nethurhāt āṭā is an undulating tableland about four miles long and two and a half miles broad. A small stream runs through the centre of the plateau. The climate of the Nethurhāt is cool throughout the year, the summit is free from clouds and mist, and the place is stated to be well suited for a sanitarium. The other most conspicuous peaks of Palāmau are—Bulbul, on the south-east boundary, 3329 feet; Burī, on the south-west boundary, 3078 feet; Kotām, 2791 feet; Kumāndi, 2530 feet; Tungari, 2108 feet.

Throughout the entire District the hills are, as a rule, covered with tree jungle, or a scrubby undergrowth, consisting of wild plum (Zizyphus jujuba) and stunted palās (Butea frondosa).

River Banks, &c.—The banks of the rivers throughout the District are usually steep and covered with jungle. No attempts have been made to bring them under cultivation. Most of the river-beds are rocky, and there are no important instances of alluvion or diluvion.

Lakes, Marshes, &c.—The District of Lohārdagā contains no natural lakes, and no marshes that remain wet throughout the year. To the west of the town of Ŗānchī an artificial lake has been made, which covers about forty-eight acres of ground. There are no canals or artificial watercourses in the District.

Description of Boats.—The only boats used in the District are the hollowed-out trunks of trees. Boats of more elaborate construction have been tried on the lower reaches of the Koel river, where the bed is broad and sandy, and the fall comparatively slight. But owing to the sudden freshes which are caused by heavy rain in the south, the experiment proved a failure.

Loss of Life by Drowning.—The Deputy Commissioner reports that in the five years ending 1869, the average annual loss of life from drowning was seventy-four persons. This, however, is only the number reported to the police. The real loss of life from this cause was probably much greater.

Communities Living by River Traffic.—There are no villages in the District with a community living solely or chiefly by water traffic. Nor is there any regular trade on the rivers; but during the rains, bamboos are floated down some of the larger rivers in Palāmau, for sale on the banks of the Sōn. This trade is chiefly carried on by
merchants of Shâhâbâd and Patnâ, whose agents are employed in woodcutting in the forest of Palâmau during six months of the year. The proprietors of the jungles charge a royalty of Rs. 2 (4s.) per axe, without reference to the amount of timber felled. Each raft that is floated down generally contains from sixty to seventy thousand bamboos, and the cost per thousand, by the time they reach their destination, is said to be Rs. 5 (10s.)

Utilisation of the Water Supply.—Water is stored for the purpose of irrigation, by constructing small embankments across the upper ends of the trough-like depressions which make up the face of the country. Such embankments, it is estimated, repay the cost of their construction within three years' time, by the rent of the land which is brought under cultivation by their means. But even this simple mode of irrigation is not largely resorted to, and the crops are usually left to depend on the natural rainfall of the District. Except near large villages where tanks have been dug, drinking-water is obtained from natural springs (dârêis), which rise perennially in the lower levels. The water of these springs is kept clean by letting into the ground a wooden framework, or the stem of a hollow tree.

Fisheries and Fishing-Towns.—There are no fisheries in the District; nor are there any villages of which the inhabitants make their livelihood by fishing.

Lines of Drainage.—The central portion of Chutiâ Nâgpur Proper is drained by the South Koel, which is joined by the Sankh, and under the name of the Brâhmanî flows into the Bay of Bengal. The drainage area of the south Koel is 3600 square miles. The Sankh takes the drainage of the western portion of the District, and has a total basin of 1100 square miles. The Subarnarekhâ, running in a north-easterly course, drains the eastern portion of Chutiâ Nâgpur. It has already been pointed out that the drainage system of Palâmau is quite distinct from that of Chutiâ Nâgpur Proper, and runs northwards to meet the Sôn, while the Chutiâ Nâgpur rivers bear southwards and fall into the Bay of Bengal. Palâmau, then, is drained chiefly by the North Koel and Amânât rivers. The drainage area of the North Koel is estimated at 550 square miles. No data are available to determine the area drained by Amânât, Aurangâ, or Kanhar rivers. The latter, however, merely forms the western boundary of the Subdivision, and does not take the drainage of any considerable area. All these rivers have rocky barriers in different parts of their courses; and it is owing to the rocky nature of
the river-beds that the levels of the country have undergone comparatively little alteration from water action. All surface drainage is effected by the rivers, and no water is carried off by gradual percolation through large marshes and swamps.

**Hot Springs.**—Only one hot spring is known to exist in the District. It oozes from the bed of a small stream in the village of Mundal in tappá Bárí, Palámau. The temperature of the water is about 180° Fahrenheit, and the spring is supposed to contain iron.

**Waterfalls.**—The District of Lohárdagá contains two picturesque waterfalls, known as Hundrughágh and Dásamghágh. The former is situated in parganá Jashpur, about twenty-five miles east-north-east of Ránchí, and is caused by the Subarnarekhdí river rushing down a rocky chasm, as it passes from the second to the lowest plateau in its course towards the Delta of Bengal. The measured height of the fall is 320 feet, but this does not represent a sheer drop, except in the rains. Dásamghágh waterfall, about twenty-two miles to the south-east of Ránchí, is formed by the Kánchí river falling over a ledge of rock in a perpendicular descent of 114 feet.

**Forests.**—The entire surface of Lohárdagá District was probably at one time covered with dense forest. No revenue has ever been derived from this source, and the forests have been continually dwindling, owing to the spread of cultivation, and the practice of ringing the sál tree for dhundó or resin. A zone of bark six inches wide is cut away near the base of the tree, a thin connecting strip being left, through which the sap passes. The resin exudes from the edges of the cut bark, and is collected every rainy season. Although its growth is arrested by this process, the tree lives for a few years, and only dies when the connecting strip of bark is finally severed. In spite of the wholesale destruction of timber that has gone on for many years, the slopes of the great plateaux and the undulating country on the south edge of the District are still covered with forest. In particular, the Fiscal Division of Bárá is described as one vast jungle. No further detailed information is available for Chutiá Nágpur Proper. The Subdivision of Palámau was visited in March 1873 by Dr Schlich, Conservator of Forests, from whose report the following paragraphs are condensed.

The forests of Palámau may be divided into three distinct classes—lower mixed forest, occupying the lower portion of the area up to an elevation of about 1000 feet; sál forest; and upper mixed forest, which is found on the upper part of the ranges, and on steep slopes
where rocks appear in large masses on the surface. The săl forest appears generally between the two others, occupying the undulating ground down to the level at which the lower mixed forest begins. The characteristic trees of the lower mixed forest are:—Khayer (Acacia catechu); Palês (Butea frondosa); Asan (Terminalia tomentosa); Baer (Zizyphus jujuba). In the săl forest the proportion of săl is so great that all other species are comparatively unimportant. Besides săl, the following are the chief characteristic trees:—Piâr (Buchanania latifolia) and Belawâ (Semecarpus anacardium).

The upper mixed forest contains the greatest number of species, of which the following are the most characteristic:—Salái (Boswellia thurifera); Thauta (Anogeissus latifolius); Gambhâr (Gmelina arborea); Thiù; Kiù (Diospyros tomentosa); Gárohau (Soymida febrifuga); Gulier (Ficus racemosa); Ginyán (Odina wodier); Kusum (Schleicheria trijuga); Galga (Cochlospermum gossypium); Bâns or bamboo (Bambusa stricta).

Taking the forests as a whole, the following are the trees found in the largest numbers:—Khayer (Acacia catechu); Săl (Shorea robusta); Palês (Butea frondosa); Salái (Boswellia thurifera); Asan (Terminalia tomentosa); Mahù (Bassia latifolia); Sidá (Lagerstroemia parviflora); Baer (Zizyphus jujuba); Berî (Casearia tomentosa). As timber, săl takes the first place, being used for an endless variety of purposes. Next comes Kusum (Schleicheria trijuga), an extremely hard wood, used for rice-pounders, oil-presses, sugar-cane crushers, &c. Kiù (Diospyros tomentosa), a kind of ebony; Thauta (Anogeissus latifolius); Kahtù (Terminalia glabra); Asan (Terminalia tomentosa); Thiù; Sida (Lagerstroemia parviflora); Karam (Nuclea cordifolia); Imli (Tamarindus Indica); Gambhâr (Gmelina arborea); Bel (Ægle marmelos); Ginyán (Odina wodier); Piâr (Buchanania latifolia); Persâr (Cassia fistula); and Bâns, or bamboos, are prized above others for domestic purposes.

Three different kinds of timber are exported from Palâmâu. Large săl timber is transported from the forests around Barâsaud, partly by land, and partly by water, down the Koel to Dehri, for the Sôn Canal Works; secondly, small timber averaging in girth 2 feet, and in length 12 to 15 feet, and bamboos, are carried from the range on the north-east far in Gayâ District; thirdly, very large quantities of bamboos are cut in the forests around Barâsaud, and transported down the Koel to Shâhâbâd, Patnâ, and Gayâ Districts. The quantities exported per year are not known.
The mahud (Bassia latifolia) is found in large numbers all over the District, and enormous quantities of the flowers are collected for food and for the preparation of spirit. Baer (Zizyphus jujuba) is also found over extensive areas, and its fruit is also collected for food. Catechu is extracted from the wood of the khayer (Acacia catechu). The amount prepared annually is estimated at 3500 maunds. Dhund, or resin, is collected from the sath tree, for which purpose the largest trees are killed. The amount of resin collected per annum is supposed to be some 300 maunds. No revenue is derived from this source.

The lower mixed forest contains no middle-sized or large trees whatsoever, except those preserved for the fruit’s sake, as, for instance, mahud, and here and there a few useless as timber. This condition has been brought about by cutting ordinary timber-trees for local use and for export, cutting khayer for the fabrication of catechu, and by the practice known as jum cultivation. For this latter purpose large areas are cut every year, as soon as the shoots or trees are a few years old. In most cases the jungle of a large tract is collected on a comparatively small spot, which is cultivated after the wood has been burnt. In this manner the jungle of from 5 to 10 acres is cut for the purpose of cultivating one acre of land. In the upper mixed forest, large and mature timber is still found in the more remote tracts. Near the lines of communication, and along the border of Gayal District, very little or no large timber is found, except such as is useless. In some parts the jum system of nomadic cultivation prevails, but the areas fit for it are limited. All the more accessible sath forests have been worked-out some time ago, and they contain now hardly anything but shoots from old stumps, of a girth up to 1 1/2 or 2 feet at the utmost. Seedlings are extremely rare, simply owing to the fact that there are no seed-giving trees. Some less accessible sath forests, chiefly in the vicinity of Barasaud, still contain a little mature timber, but very few living large trees. Dead trees of considerable girth are more frequent; and from a spot between Garu and Sirju, Dr Schlich counted 130 large dead sath trees within a circle of about half a mile. These trees had almost all been killed for the sake of the resin, to obtain which they were girdled. From inquiries, it appears that the value of the resin obtainable from a full-grown sath tree is about half an anna; and for such a trifle from 50 to 100 cubic feet of timber are sacrificed. After another few years there will not be a single large sath
tree found alive, and natural reproduction will be completely stopped for want of seed. Jhum tillage is carried on to a considerable extent in sāl forests, and some of the old trees have been killed by the cultivators’ fires. A portion of the old timber has been removed for the Són Canal Works; it is carted some 20 to 25 miles along a rough and difficult road, or rather track, to the junction of the Koel and Aurangá, whence it is floated to the Són. The timber now lying on the banks of the Koel is all unsound, almost all the pieces being hollow, or at least diseased in the centre. Dr Schlich observed that a large proportion of the timber exported for the Són Canal Works was unsound, and attributes this circumstance to excessive jungle fires during the infancy of the trees, and excessive tapping for resin. Young trees, or shoots from old stumps, are cut in large numbers for domestic purposes, including firewood; in fact, in some parts the people burn nothing but young shoots of sāl, of which they keep a good supply near their houses. In Dr Schlich’s opinion, there is no doubt that excellent sāl forests can be produced by protecting certain areas against cutting and fires. If this is done, seedlings will spring up as soon as seed becomes available, and in the meantime fair-sized timber will be produced from the shoots of the old stumps. Twenty-eight blocks of land in the Palámau Sub-division, comprising a total area of 113,995 acres, or 178.12 square miles, have been set aside for forest purposes. These tracts are all situated in the southern half of Palámau, that is to say, in the sāl districts. These Government forest-reserves contain the three different classes of forest described above, and, as far as Dr Schlich saw, in the same reduced condition. At present only a small portion of the total area of the parganā is under cultivation, but a steady tide of immigration has set in, and tillage is rapidly extending. Dr Schlich recommends, therefore, that the forest blocks be brought under regular management, and estimates that proper supervision and protection will secure at the outset a yearly return of at least Rs. 3600 (£360).

Jungle Products.—The chief jungle products of Chutiá Nágpur Proper are returned by the Deputy Commissioner as follow:—

(1) The corollas of the mahú tree (Bassia latifolia), which the poorest classes eat, and from which an intoxicating spirit is distilled;
(2) The seeds of the sāl tree (Shorea robusta), which are roasted, and either mixed with mahú flowers or eaten alone;
(3) The berry of the jánún tree (Eugenia jambolana), used for food;
(4)
The bean of the *karanj* tree; (5) Lac, found on the twigs of the *kusum* (Schleichera trijuga) and the *pālās* (Butea frondosa); (6) *Tasar* silkworm (Antherea paphia); (7) Catechu; (8) Resin; (9) Honey; (10) Arrowroot. It is probable, however, that most of the edible jungle products enumerated in the Statistical Account of Hazāribāgh, ante pp. 47–55, are also found throughout Lohārdagā District.

The following notice of the forest and jungle products of Palāmau is condensed from Mr Forbes' Settlement Report.

The most important of all the indigenous jungle products is the flower of the *mahuā* tree, as the abundance or deficiency of this crop affects the market-price of all other food throughout the year. The total number of *mahuā* trees in Palāmau from which fruit was regularly gathered was estimated by Mr Forbes in 1869 at 113,885, of which 18,492 belonged to Government farms, and were specially dealt with at the time of the Settlement. All were of indigenous growth, and it appears not to be the practice to rear trees artificially. The part of the *mahuā* which is eaten is the corolla of the flower, a fleshy blossom of a pale-yellow colour. Mr Ball, in his paper on the edible jungle products of Mānbhum and Hazāribāgh, says that when fresh it has a peculiar luscious taste, with an odour somewhat suggestive of mice, and that when dried it has some resemblance to the inferior kinds of figs. The blossoms spring from the ends of the smaller branches of the tree, in bunches of from twenty to thirty, and, as they approach ripeness, swell with secreted juices and fall to the ground. Much depends on the weather while the flowers are developing; the crop requires sun, and cloudy weather and thunder-storms are most destructive. As soon as the buds appear, the ground is carefully cleared beneath the tree, and sometimes a rough fence of thorns is put up to keep cattle from eating the flowers. On the first fall of the blossoms, the women and children commence the work of collecting. Those who own trees near home, return at intervals during the day with what they have gathered; but where the trees are at a distance, the whole family will encamp close by till they have got in the entire crop. *Mahuā* blossoms are rarely eaten fresh, but are dried on a smooth floor of cow-dung and mud until they shrivel to a quarter of their original size, and take a light-brown colour, so as to resemble raisins. They are usually prepared by boiling. This takes all the flavour out of the flower, and it is therefore eaten with the seeds of the *sāl* tree, called *sarrāyā* or some acid leaves or herbs,
to give it a relish. Those who can afford to do so eat mahuḍ fried in gḥī or butter. The yield of a mahuḍ tree varies very much in different seasons. A large tree will bear in a good season from 4 maunds 2 sers to 4 maunds 29 sers of ripe blossom; but the average yield is about 2 maunds 28 sers, which when dry does not weigh more than 1 maund 14 sers. Of late years the price of mahuḍ blossom has risen. It used to sell at three maunds for the rupee, but at the present market value about a rupee and a half is paid for two maunds. During the distress of 1869, the price rose to fourteen, and even eleven sers per rupee. The fruit of the mahuḍ tree begins to form immediately after the fall of the blossoms, and ripens in June. The weight of the yield of fruit generally equals that of the crop of blossom. Natives never gather the fruit, nor even shake the tree to make it fall, the belief being, that if this were done the tree would not bear in the following year. When ripe, the mahuḍ fruit is about as big as a peach, and is made up of three separate envelopes with a white nut or kernel inside. The two outer skins are either eaten raw or cooked as a vegetable, and the inner coating is dried and ground up into a kind of meal. Of the kernel itself an oil is made; four sers of kernels making one sær of oil, which is largely used both for cooking and for adulterating gḥī. Before, however, it can be used for the latter purpose, it must be clarified with buttermilk, to prevent its offensive smell from being detected in the gḥī. The oil sells at nine sers for the rupee. The amount annually made is small, and it can rarely be purchased two months after the manufacturing season is over.

Baer (Zizyphus jujuba), or wild plum, grows in small thorny bushes all over the surface of the country. Its fruit is very generally eaten in a half-ripe state. When fully ripe, it is gathered, dried, and stored, and either boiled or eaten raw. Pidr (Buchanania latifolia) grows freely in all parts of Palāmau. It bears a small black fruit something like a sloe. The fruit is gathered and dried in the same way as that of the baer. The two small stones inside the fruit are called chirunji, and are made into a delicate sweetmeat, which sells at three sers for the rupee. When eaten raw the fruit is considered unwholesome, and even dangerous if taken during the cholera season.

With the exception of mahuḍ blossom, there are only two jungle products in Palāmau which are known to yield an intoxicating liquor—khasunā and khulu. The former is the bean of a creeper, which bears clusters of pods covered with a velvety fur of a rich
brown colour, which if handled causes great irritation. This bean is cooked as a vegetable, by soaking it two or three times in water, which extracts the intoxicating spirit. If soaked merely to obtain the spirit, a smaller proportion of water is used. Khulu is the root of a creeper, and the spirit which it yields is extracted in the same way as the spirit obtained from khasundá.

The following list of the Palámau jungle products, arranged in alphabetical order, is taken from Table XI in the Appendix to Mr Forbes's Report:—Fruits—(1) Ām; (2) āmrá; (3) āmrukh; (4) baer; (5) bāghrūpī; (6) barhar; (7) bel; (8) beraini; (9) bir; (10) dhelá; (11) dithor; (12) gambhár; (13) gular; (14) gurkhand; (15) inli; (16) jámun; (17) kanuadhí; (18) kataí; (19) kathár; (20) keksá; (21) khejur; (22) khuprī; (23) mahuá; (24) pānkhar; (25) píár; (26) pindár; (27) pípal; (28) rám charná; (29) sará; (30) sikat; (31) tár; and (32) tendá. Herbs (ság)—(1) Amti; (2) banbut; (3) bathúd; (4) bunt; (5) chakwár; (6) chiantí; (7) dháín; (8) dhakñí; (9) gadahporwá; (10) gendhári; (11) gumúb; (12) hansuá; (13) har-chikár; (14) hurhur; (15) karam mongar; (16) kená; (17) khar-pati; (18) khartúá; (19) khesári; (20) konár; (21) nauá; (22) púdiná; (23) pálki; (24) patdhamín; (25) sarhanchí; (26) sarsun; (27) sunsuniá; and (28) thengamá. Roots—(1) Bankapási; (2) beraini; (3) charkákandá; (4) durá; (5) gentí; (6) khání; (7) khejur; (8) khasundá; and (9) khulu. Intoxicating liquor is made from the last two. Dyes—(1) Acheh; (2) bakkam; (3) khayer, kath; (4) barre; (5) kosum; (6) singarhár; and (7) tun. The first three of these dyes are wood, and the rest flowers.

PASTURAGE GROUNDS. — Throughout the Palámau Subdivision the quantity of cleared and cultivated land in each village bears a very small proportion to the uncleared waste; and the south and south-west portions of the Subdivision form, in fact, one vast grazing-ground. A considerable number of cattle are bred on the spot, and during the dry months of the year large herds are driven in to graze from the neighbouring Districts of Gayá and Sháhábád. Since 1870, grazing-dues have been levied by Government in the twenty-eight blocks of waste land set apart as forest reserves. By the old custom of the parganá, no dues were charged for cows or bullocks, but two ánnds per head and two chhatáks of ghi were levied for grazing buffaloes. The Government rules follow this custom in exempting bullocks and cows; but every ahir or herdsman is required to provide himself with a license to graze a stated
number of buffaloes at three अन्नास per head, the ग्हुत being thus commuted into a money payment. Each license is issued for one year, and an ahir who is found with cattle in excess of the number stated in his pass is charged at double rates. The revenue derived from the grazing-dues of the Subdivision in 1870 amounted to रू.150 (£15).

Feræ Naturæ.—The large sorts of game met with in the District are the tiger, leopard, bear, wild boar, wolf, hyena, antelope, spotted deer, ravine deer, sâmbhar, and nilgâi. A few bison are to be found in the south of Palâmou, and packs of wild dogs are occasionally seen in the northern and western parts of that parganâ. The small game comprise hares, quail, snipe, grey partridge, duck, teal, ortolan, plover, and pigeon. In Palâmou are found, in addition to these, pea-fowl, jungle-fowl, black partridge, florican, curlew, siren, and heron. The superior sorts of fish are the महासिर, several kinds of trout, the रुही, काटला, पुलिदा, गराई, जहाव, &c. During the five years ending 1869, the following नुम्बर were paid by Government for the destruction of wild animal: in 1865, रू.504 (£50, 8s.); in 1866, रू.654 (£65, 8s.); in 1867, रू.1620 (£162); in 1868, रू.8325 (£832, 10s.); in 1869, रू.7652 £765, 4s.). The great increase in the amounts paid in the three later years is due to the fact that the scale of rewards was very considerably raised in the middle of 1867. No rewards have ever been given for killing snakes, though the loss of life caused by them is greater than that from wild beasts. For the five years ending 1869, an average of thirty-eight persons a year were killed by wild beasts, and forty-eight by snake-bites. There is no regular trade in wild beasts’ skins; but the skins of sâmbhar deer are sent out of the District in considerable numbers, and there is a trifling trade in stag-horns. Monkey-skins, also, are used to cover musical instruments.

Population.—The first attempt at an enumeration of the people appears to have been made by Captain Depree, at the time of the Topographical Survey of Chutîâ Nâgpu Purser in 1868. One hundred and twenty-eight houses in different villages, belonging to men of different castes, were taken at random; and the total number of inmates was found to be 811, yielding an average of 6·34 persons per house. The number of houses, ascertained by the Survey to be 139,116, was then multiplied by the factor thus obtained, and a total population of 881,995 souls was arrived at. For Chutîâ Nâ gpu Proper, exclusive of parganâs Tori and Palâmou.
Taking the area of the portion surveyed by Captain Depree at 7120 square miles, the foregoing figures disclosed an average of 123·9 inhabitants to the square mile. It was assumed that this average would apply equally to the Subdivision of Palámau and to pargánd Torí; and by including these areas in the calculation, a total population of 1,412,956 souls was arrived at for the entire District of Lohárdagá, then containing an area of 11,404 square miles.

In the course of the year 1869 an experimental Census was taken by the Deputy Commissioner, and the population was returned at 1,396,471 persons, or 16,485 less than Captain Depree's estimate. This Census was taken by the village watchmen (chaúkídārs), those who could not read or write getting assistance from the neighbouring landholders. The returns were sent in to the several police stations, and were eventually compiled in the District Superintendent's office.

Census of 1872.—A careful Census of the District was taken, by authority of Government, during the cold season of 1871-72. Owing to the sparseness and ignorance of the population, no attempt was made in any District of the Chutiá Nágpur Division to effect a simultaneous Census, but a gradual enumeration of the people was made by a special salaried agency. For the sake of economy, the work of supervision was intrusted to the regular police. The District was divided into fifty-nine circles, and each enumerator was furnished by the police with a list of the villages contained within his circle. There was at first some difficulty in the preparation of these lists. Lohárdagá has only been surveyed topographically; and, owing mainly to differences of spelling, it was found almost impossible to reconcile the police lists of villages with the map. The Deputy Commissioner, however, reports that the lists ultimately sent out proved to be fairly correct. Some few villages were found to have been omitted, and these were added by the enumerators. Concerning the unofficial agents who took part in the work, the Deputy Commissioner remarks:—"There is no indigenous agency of any kind in Lohárdagá save that of the village watchmen (chaúkídārs) and messengers (gordits); and these were made use of as far as practicable. No landholders made themselves conspicuous by rendering any special assistance in the Census, but that was not to be expected in this District. There were, however, no complaints against any of them, and they always
deputed an agent to render assistance when called upon. The assistance thus afforded was generally given by the *manda* or *pāhn* of the village, and, when required, by a *tahsildar* or other servant of the landholder, who accompanied the enumerator in going his round of the village." As to the accuracy of the results obtained, Mr Oliphant states:—"On the whole, I think the Census may be said to have been taken as accurately as possible under the circumstances. Every precaution was taken with regard to travellers, a ticket being given to each by the enumerator who counted him, to prevent his being entered twice over. Mr Forbes, the sub-divisional officer at Pálāmau, states that some difficulty was at first experienced in getting at the jungle tribes who squat over the hills. In one case, having reason to believe that one of the enumerators had not been successful in his attempt to count some of them, he deputed another person specially to inquire and ascertain, but the result showed that his apprehensions were quite unfounded."

The results of the Census disclosed a total population in Lohárdagá District of 1,237,123 souls, inhabiting 240,843 houses, the average density of the population being 103 souls to the square mile. The table on the opposite page illustrates the distribution of the population in each Police Circle (*thānda*) and Subdivision. The table is reproduced as it stands in the Census Report of 1872. The Subdivisional figures will be again presented on a subsequent page, when the Administrative Divisions of the District are treated of (p. 482), but they may here be exhibited as a whole.

**Population According to Sex and Age.**—The number of males is 621,548, and of females 615,575; the proportion of males in the total population being 50·2 per cent. Classified according to age, the Census gives the following result:—Hindus—under twelve years of age, males 161,289, females 131,228, total 292,517, or 39·42 per cent.; above twelve years of age, males 213,582, and females 235,853, total 449,435, or 60·58 per cent. of the total Hindu population. Muhammadans—under twelve years of age, males 12,487, and females 10,092, total 22,579, or 38·79 per cent.; above twelve years, males 16,724, and females 18,908, total 35,632, or 61·21 per cent. of the total Muhammadan population. Christians—under twelve years of age, males 3152, and females 2601, total 5753, or 45·01 per cent.; above twelve years, males 3375, and females 3653,
Abstract of the area, population, etc., of each subdivision and police circle of Lohardaga District.

<table>
<thead>
<tr>
<th>Subdivision</th>
<th>Police Circle (Thana)</th>
<th>Area in square miles</th>
<th>Number of villages, mannads, or townships</th>
<th>Number of houses</th>
<th>Total Population</th>
<th>Averages calculated by Census Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Persons per square mile.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>81</td>
</tr>
<tr>
<td>Baswari</td>
<td>Barwe</td>
<td>664</td>
<td>267</td>
<td>10,709</td>
<td>32,837</td>
<td>223</td>
</tr>
<tr>
<td>Bassiā</td>
<td></td>
<td>279</td>
<td>10,195</td>
<td>50,648</td>
<td>62,226</td>
<td>223</td>
</tr>
<tr>
<td>Bikra</td>
<td></td>
<td>153</td>
<td>8,334</td>
<td>38,782</td>
<td>32,837</td>
<td>127</td>
</tr>
<tr>
<td>Choriā</td>
<td></td>
<td>198</td>
<td>8,614</td>
<td>50,648</td>
<td>62,226</td>
<td>235</td>
</tr>
<tr>
<td>Korambā</td>
<td></td>
<td>309</td>
<td>15,552</td>
<td>70,479</td>
<td>62,226</td>
<td>223</td>
</tr>
<tr>
<td>Lodhānī</td>
<td></td>
<td>316</td>
<td>11,931</td>
<td>63,607</td>
<td>62,226</td>
<td>231</td>
</tr>
<tr>
<td>Lohardaga</td>
<td></td>
<td>385</td>
<td>18,778</td>
<td>93,261</td>
<td>93,261</td>
<td>235</td>
</tr>
<tr>
<td>Pālkot</td>
<td></td>
<td>340</td>
<td>17,295</td>
<td>79,999</td>
<td>79,999</td>
<td>235</td>
</tr>
<tr>
<td>Rāanchī</td>
<td></td>
<td>365</td>
<td>21,061</td>
<td>116,426</td>
<td>116,426</td>
<td>235</td>
</tr>
<tr>
<td>Silli</td>
<td></td>
<td>193</td>
<td>10,967</td>
<td>54,524</td>
<td>54,524</td>
<td>235</td>
</tr>
<tr>
<td>Tamār</td>
<td></td>
<td>366</td>
<td>13,983</td>
<td>75,077</td>
<td>75,077</td>
<td>235</td>
</tr>
<tr>
<td>Torbā</td>
<td></td>
<td>390</td>
<td>16,901</td>
<td>78,660</td>
<td>78,660</td>
<td>235</td>
</tr>
<tr>
<td><strong>Subdivision total</strong></td>
<td></td>
<td><strong>7,784</strong></td>
<td><strong>3,819</strong></td>
<td><strong>172,124</strong></td>
<td><strong>870,604</strong></td>
<td><strong>112</strong></td>
</tr>
<tr>
<td>Bareswar</td>
<td></td>
<td>308</td>
<td>86</td>
<td>3,017</td>
<td>12,334</td>
<td>40</td>
</tr>
<tr>
<td>Chattarpur</td>
<td></td>
<td>430</td>
<td>289</td>
<td>5,350</td>
<td>27,196</td>
<td>63</td>
</tr>
<tr>
<td>Daltonganj</td>
<td></td>
<td>424</td>
<td>312</td>
<td>9,863</td>
<td>53,976</td>
<td>127</td>
</tr>
<tr>
<td>Garwā</td>
<td></td>
<td>663</td>
<td>369</td>
<td>10,710</td>
<td>59,212</td>
<td>89</td>
</tr>
<tr>
<td>Munkā</td>
<td></td>
<td>563</td>
<td>322</td>
<td>6,758</td>
<td>33,222</td>
<td>59</td>
</tr>
<tr>
<td>Majhiwān</td>
<td></td>
<td>654</td>
<td>505</td>
<td>14,893</td>
<td>78,336</td>
<td>119</td>
</tr>
<tr>
<td>Patun</td>
<td></td>
<td>490</td>
<td>434</td>
<td>10,202</td>
<td>59,961</td>
<td>122</td>
</tr>
<tr>
<td>Rāmkunda</td>
<td></td>
<td>728</td>
<td>359</td>
<td>7,926</td>
<td>42,282</td>
<td>58</td>
</tr>
<tr>
<td><strong>Subdivision total</strong></td>
<td></td>
<td><strong>4,260</strong></td>
<td><strong>2,667</strong></td>
<td><strong>68,719</strong></td>
<td><strong>366,519</strong></td>
<td><strong>86</strong></td>
</tr>
<tr>
<td><strong>District Total</strong></td>
<td></td>
<td><strong>12,044</strong></td>
<td><strong>6,486</strong></td>
<td><strong>240,843</strong></td>
<td><strong>1,237,123</strong></td>
<td><strong>103</strong></td>
</tr>
</tbody>
</table>
total 7028, or 54.99 per cent. of the total Christian population. Other denominations not separately classified—under twelve years of age, males 97,008, and females 81,443, total 178,451, or 42.07 per cent.; above twelve years, males 113,931, and females 131,797, total 245,728, or 57.93 per cent. of total “Other” population. Total population of all religions—under twelve years of age, males 273,936, and females 225,364, total 499,300, or 40.36 per cent.; above twelve years, males 347,612, and females 390,211, total 737,823, or 59.64 per cent. of the total District population. It deserves notice that the proportion of children is abnormally large, being 40.4 per cent. in the total population. This is said to be due to the fact that the aboriginal races are unusually prolific; and the returns of the Chutiá Nagpur Division and of the District of the Santál Parganas certainly display a proportion of children to the total population, bearing a direct ratio to the relative strength of the aboriginal element. Thus, in the Santál Parganas, where the aboriginal races are most numerous, the children under twelve form as much as 40.7 per cent. of the population—a proportion which rises even to 47.5 per cent. in the Santál villages of that portion of the Daman-i-Koh which is situated in Rájmahal. Conversely in the Districts of Hazáribágh and Mánbhúm, which are largely peopled the one by Hindustání and the other by Bengál immigrants, the proportionate number of children falls to 36.4 and 37.1 per cent. respectively; while among the more aboriginal Districts we find a percentage of 40.0 ruling in the District of Singbhúm, and 40.4 in that of Lohárdágá and in the Tributary Mahals of Chutiá Nagpur. As in other Districts of Bengal, the Census returns disclose a very small proportion of girls to boys, whilst in the population above twelve years of age the females are considerably in excess of the males. This discrepancy probably arises from the fact that natives consider girls have attained womanhood at a much earlier age than boys attain manhood. The percentages of children not exceeding twelve years of age, of all religions, are given in the Census thus:—Hindus—proportion of males 21.7, and of females 17.7 per cent.; proportion of children of both sexes, 39.4 per cent. of the total Hindu population. Muhammadans—proportion of males 21.5, and of females 17.3 per cent.; proportion of children of both sexes, 38.8 per cent. of the total Muhammadan population. Christians—proportion of males 24.7, and of females 20.4 per cent.; proportion of children
of both sexes, 45.1 per cent. of the total Christian population.
“Others”—proportion of males 22.9, and of females 19.2 per cent.; proportion of children of both sexes, 42.1 per cent. of the total “Others” population. Total population of all religions—proportion of males 22.2, and of females 18.2 per cent.; proportion of children of both sexes, 40.4 per cent. of the total District population. The total number of insane and persons otherwise afflicted with infirmities, in Lohardaga District, is returned in the Census Report at 1655. Particulars of the various kinds of infirmity are not given.

**Occupations of the People.**—The details showing the occupations of the people, given in the District Census Compilation, are omitted, as they do not stand the test of statistical criticism.

**Ethnical Division of the People.**—The Hindus and aboriginal races form the great mass of the population. The following tabular classification of the people, according to an ethnological arrangement, is taken from Mr C. F. Magrath's District Census Compilation. The list of Hindu castes will be reproduced on a subsequent page, but arranged on a different principle from that given here, and according to the rank which they hold in local public esteem.

<table>
<thead>
<tr>
<th>Name of Nationality, Tribe, or Caste</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I.—Non-Asiatics.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>European.</strong></td>
<td></td>
</tr>
<tr>
<td>English,</td>
<td>51</td>
</tr>
<tr>
<td>Irish,</td>
<td>6</td>
</tr>
<tr>
<td>Scotch,</td>
<td>12</td>
</tr>
<tr>
<td>German,</td>
<td>17</td>
</tr>
<tr>
<td>Danish,</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total,</strong></td>
<td>91</td>
</tr>
<tr>
<td><strong>II.—Mixed Races.</strong></td>
<td></td>
</tr>
<tr>
<td>Eurasian,</td>
<td>3</td>
</tr>
<tr>
<td><strong>III.—Asiatics.</strong></td>
<td></td>
</tr>
<tr>
<td>Natives of India and British Burmah.</td>
<td></td>
</tr>
<tr>
<td><strong>I.—Aboriginal Tribes.</strong></td>
<td></td>
</tr>
<tr>
<td>Asur,</td>
<td>897</td>
</tr>
<tr>
<td>Bhar,</td>
<td>1,046</td>
</tr>
<tr>
<td>Bhuihar,</td>
<td>940</td>
</tr>
<tr>
<td>Binjwar,</td>
<td>2,665</td>
</tr>
<tr>
<td><strong>Total,</strong></td>
<td>518,645</td>
</tr>
<tr>
<td><strong>2.—Semi-Hinduised Aboriginals.</strong></td>
<td></td>
</tr>
<tr>
<td>Bágái,</td>
<td>532</td>
</tr>
<tr>
<td>Banjárá,</td>
<td>58</td>
</tr>
<tr>
<td>Bári,</td>
<td>92</td>
</tr>
<tr>
<td>Castes</td>
<td>Number</td>
</tr>
<tr>
<td>----------------</td>
<td>--------</td>
</tr>
<tr>
<td>Báuri</td>
<td>67</td>
</tr>
<tr>
<td>Bediyá</td>
<td>3,540</td>
</tr>
<tr>
<td>Bhulyá</td>
<td>45,008</td>
</tr>
<tr>
<td>Bind</td>
<td>236</td>
</tr>
<tr>
<td>Chamár</td>
<td>18,966</td>
</tr>
<tr>
<td>Chandál</td>
<td>217</td>
</tr>
<tr>
<td>Chik</td>
<td>12,387</td>
</tr>
<tr>
<td>Dom</td>
<td>5,395</td>
</tr>
<tr>
<td>Turí</td>
<td>4,551</td>
</tr>
<tr>
<td>Dosádh</td>
<td>25,233</td>
</tr>
<tr>
<td>Gháši</td>
<td>15,700</td>
</tr>
<tr>
<td>Ghátwál</td>
<td>145</td>
</tr>
<tr>
<td>Háří</td>
<td>200</td>
</tr>
<tr>
<td>Káórá</td>
<td>1,981</td>
</tr>
<tr>
<td>Karangá</td>
<td>36</td>
</tr>
<tr>
<td>Kharirá</td>
<td>8,488</td>
</tr>
<tr>
<td>Kharwár</td>
<td>33,573</td>
</tr>
<tr>
<td>Bhogtá</td>
<td>33,452</td>
</tr>
<tr>
<td>Ganjlu</td>
<td>383</td>
</tr>
<tr>
<td>Mahat</td>
<td>19</td>
</tr>
<tr>
<td>Mánjhi</td>
<td>98</td>
</tr>
<tr>
<td>Mahilí</td>
<td>8,999</td>
</tr>
<tr>
<td>Mál,</td>
<td>950</td>
</tr>
<tr>
<td>Mihtar</td>
<td>321</td>
</tr>
<tr>
<td>Musáhar</td>
<td>54</td>
</tr>
<tr>
<td>Páši</td>
<td>1,103</td>
</tr>
<tr>
<td>Rajwár</td>
<td>3,339</td>
</tr>
<tr>
<td>Shikáří</td>
<td>30</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>225,173</strong></td>
</tr>
</tbody>
</table>

3. — Hindu.

(i.) — Superior Castes.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bráhmán</td>
<td>27,326</td>
</tr>
<tr>
<td>Khandášt</td>
<td>322</td>
</tr>
<tr>
<td>Rájput</td>
<td>37,744</td>
</tr>
<tr>
<td>Bandáwat</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65,400</strong></td>
</tr>
</tbody>
</table>

(ii.) — Intermediate Castes.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bábhán</td>
<td>5,786</td>
</tr>
<tr>
<td>Báldya</td>
<td>729</td>
</tr>
<tr>
<td>Bhát</td>
<td>1,334</td>
</tr>
<tr>
<td>Káyašt</td>
<td>4,061</td>
</tr>
<tr>
<td>Doglá</td>
<td>141</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12,051</strong></td>
</tr>
</tbody>
</table>

(iii.) — Trading Castes.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agarwálá</td>
<td>977</td>
</tr>
<tr>
<td>Baniá</td>
<td>1,725</td>
</tr>
<tr>
<td>Barnawar</td>
<td>51</td>
</tr>
<tr>
<td>Dhusár</td>
<td>1,104</td>
</tr>
<tr>
<td>Gandhawanik</td>
<td>5,035</td>
</tr>
<tr>
<td>Jamanpurí</td>
<td>37</td>
</tr>
<tr>
<td>Jaswar</td>
<td>335</td>
</tr>
<tr>
<td>Kasarwání</td>
<td>322</td>
</tr>
<tr>
<td>Kasandhán</td>
<td>198</td>
</tr>
<tr>
<td>Khatrí</td>
<td>113</td>
</tr>
<tr>
<td>Lohandí</td>
<td>66</td>
</tr>
<tr>
<td>Mákuri</td>
<td>2</td>
</tr>
<tr>
<td>Márwári</td>
<td>33</td>
</tr>
<tr>
<td>Nuniyar</td>
<td>2,729</td>
</tr>
<tr>
<td>Rástogi</td>
<td>12</td>
</tr>
<tr>
<td>Sinduriá</td>
<td>275</td>
</tr>
<tr>
<td>Subarnabauik</td>
<td>2,730</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,750</strong></td>
</tr>
</tbody>
</table>

(iv.) — Pastoral Castes.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gareri</td>
<td>3,124</td>
</tr>
<tr>
<td>Goálá</td>
<td>20,794</td>
</tr>
<tr>
<td>Ahír</td>
<td>39,340</td>
</tr>
<tr>
<td>Mahákul</td>
<td>299</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>63,557</strong></td>
</tr>
</tbody>
</table>

(v.) — Castes Engaged in Preparing Cooked Food.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gour</td>
<td>3,513</td>
</tr>
<tr>
<td>Halwái</td>
<td>2,995</td>
</tr>
<tr>
<td>Kándu</td>
<td>5,056</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11,564</strong></td>
</tr>
</tbody>
</table>

(vi.) — Agricultural Castes.

<table>
<thead>
<tr>
<th>Castes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agúri</td>
<td>1,678</td>
</tr>
<tr>
<td>Baráik</td>
<td>4,034</td>
</tr>
<tr>
<td>Báriú</td>
<td>3,183</td>
</tr>
<tr>
<td>Támbullí</td>
<td>1,233</td>
</tr>
<tr>
<td>Chásá Dhobá</td>
<td>74</td>
</tr>
<tr>
<td>Kaibarta</td>
<td>584</td>
</tr>
<tr>
<td>Koeri</td>
<td>20,198</td>
</tr>
<tr>
<td>Kurmi</td>
<td>[35,688</td>
</tr>
<tr>
<td>Málí</td>
<td>5,205</td>
</tr>
<tr>
<td>Pák</td>
<td>1,397</td>
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</tbody>
</table>
### Ethnical Division of the People

<table>
<thead>
<tr>
<th>Castes Engaged Chiefly in Personal Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behárá,</td>
</tr>
<tr>
<td>Dhanuk,</td>
</tr>
<tr>
<td>Dháwá,</td>
</tr>
<tr>
<td>Dhóbí,</td>
</tr>
<tr>
<td>Hajjám or Nápít,</td>
</tr>
<tr>
<td>Kábár,</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Artisan Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barhai (carpenter),</td>
</tr>
<tr>
<td>Bháskar (stone-cutter),</td>
</tr>
<tr>
<td>Chitrakar (painter),</td>
</tr>
<tr>
<td>Darzí (tailor),</td>
</tr>
<tr>
<td>Kámár (blacksmith),</td>
</tr>
<tr>
<td>Gojá (ditto),</td>
</tr>
<tr>
<td>Kánsári (brazier),</td>
</tr>
<tr>
<td>Kumbhár (potter),</td>
</tr>
<tr>
<td>Láheri (lacworker),</td>
</tr>
<tr>
<td>Sánkhárí (shell-cutter),</td>
</tr>
<tr>
<td>Sikálgir (cutler),</td>
</tr>
<tr>
<td>Sonár (goldsmith),</td>
</tr>
<tr>
<td>Sunrí (distiller),</td>
</tr>
<tr>
<td>Télí (oilman),</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Weaver Castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhumiá,</td>
</tr>
<tr>
<td>Jugí,</td>
</tr>
<tr>
<td>Kapáí,</td>
</tr>
<tr>
<td>Kashta,</td>
</tr>
<tr>
<td>Patúá,</td>
</tr>
<tr>
<td>Durihará,</td>
</tr>
<tr>
<td>Tántí,</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

### Labouring Castes

<table>
<thead>
<tr>
<th>Castes Engaged in Selling Fish and Vegetables</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beldár,</td>
</tr>
<tr>
<td>Kakherí,</td>
</tr>
<tr>
<td>Nuniyá,</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

### Boat and Fishing Castes

<table>
<thead>
<tr>
<th>Castes Engaged in Boat and Fishing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bathúá,</td>
</tr>
<tr>
<td>Júlá,</td>
</tr>
<tr>
<td>Keut,</td>
</tr>
<tr>
<td>Málá,</td>
</tr>
<tr>
<td>Pátú,</td>
</tr>
<tr>
<td>Pod,</td>
</tr>
<tr>
<td>Tiór,</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

### Dancer, Musician, Beggar, and Vagabond Castes

<table>
<thead>
<tr>
<th>Castes Engaged in Dancer, Musician, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Báti,</td>
</tr>
<tr>
<td>Bárjání,</td>
</tr>
<tr>
<td>Gandharb,</td>
</tr>
<tr>
<td>Gulguliá,</td>
</tr>
<tr>
<td>Pawariá,</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

### Persons Enumerated by Nationality Only

<table>
<thead>
<tr>
<th>Nationality Only</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindustání,</td>
</tr>
<tr>
<td>Madrásí,</td>
</tr>
<tr>
<td>Panjábí,</td>
</tr>
<tr>
<td>Uriyá,</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>
(xv.)— Persons of Unknown or Unspecified Castes, 1,426

**GRAND TOTAL OF HINDUS, 412,939**

4.—Persons of Hindu origin not recognizing Caste.

<table>
<thead>
<tr>
<th>Caste</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Atith,</td>
<td>85</td>
</tr>
<tr>
<td>Vaishnav,</td>
<td>4,459</td>
</tr>
<tr>
<td>Gosain,</td>
<td>509</td>
</tr>
<tr>
<td>Fakir,</td>
<td>222</td>
</tr>
<tr>
<td>Jogi,</td>
<td>56</td>
</tr>
<tr>
<td>Nånaksháhi,</td>
<td>55</td>
</tr>
<tr>
<td>Sanyási,</td>
<td>3,929</td>
</tr>
<tr>
<td>Sutrasháhi,</td>
<td>59</td>
</tr>
<tr>
<td>Native Christians,</td>
<td>12,687</td>
</tr>
</tbody>
</table>

Total, 22,061

5.—Muhammadans

<table>
<thead>
<tr>
<th>Caste</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Juláhá,</td>
<td>25,607</td>
</tr>
<tr>
<td>Kalá,</td>
<td>275</td>
</tr>
<tr>
<td>Kunjrá,</td>
<td>171</td>
</tr>
<tr>
<td>Pathán,</td>
<td>4,434</td>
</tr>
<tr>
<td>Sayyid,</td>
<td>1,070</td>
</tr>
<tr>
<td>Shaikh,</td>
<td>4,175</td>
</tr>
<tr>
<td>Unspecified,</td>
<td>22,478</td>
</tr>
</tbody>
</table>

Total, 58,211

**TOTAL OF NATIVES OF INDIA, 1,237,029**

**TOTAL OF ASIATICS, 1,237,029**

**GRAND TOTAL, 1,237,123**

**IMMIGRATION.**—The Deputy Commissioner reports that the authority of the old Munda or Uráon chiefs has been almost entirely effaced by that of Hindu farmers, introduced by the superior landlord or by the numerous holders of religious or maintenance grants. In some villages the aborigines have completely lost their proprietary rights, and have been reduced to the position of farm labourers. The grain merchants (mahéjans or sáhus), whose money-lending system is described in the paragraphs on Capital and Interest, are, with hardly an exception, immigrants from Behar, who have settled permanently in Chutiá Nágpúr and Palámaú. No statistics exist showing the number of immigrants, or the proportion of those who settle permanently in the District, as compared with those who ultimately return to their original homes.

**EMIGRATION.**—Up to the year 1867 emigration went on from Lohárdagá District to a very considerable extent. The total number of emigrants in the four years from 1864 to 1867 inclusive, was 12,369. Members of every tribe and caste in the District were to be found among the emigrants, but more than half of them belonged to aboriginal races, the Mundas numbering 3986; Uráons, 1058; Bhuiyás, 1546; total, 6590. Of Hindus, the castes most largely represented were the following:—Goálá, 618; Káhár, 133; Tántí, 392; Kurmi, 267; Lohár, 958; Kharwár, 265; Súrf or Sunrí, 191; Dom, 475; Dósádh, 142; Ghási, 249. From 1867 to 1872 the official returns show a marked decrease in the number of emi-
ABORIGINAL TRIBES.

grants. Thus in 1868–69, 883 persons emigrated from Lohárdagá; in 1869–70, 877; in 1870–71, 650; and in 1871–72, 542. In 1872–73, the number rose to 1405. The figures for this last year do not include the labourers recruited by 150 garden sardárs, to whom certificates were given under Act VII. (B.C.) of 1871. If each sardár on an average recruited twenty coolies, 3000 should be added to the foregoing return to obtain the total number of emigrants for that year. All these men went to the tea-districts of Assam and Cachar. No emigration takes place from the Palámau Subdivision, where population is sparse, and immigration from the surrounding Districts is on the increase.

Besides the regular emigration to the tea-districts, there is a considerable efflux of labourers from Lohárdagá to Calcutta and other places, in search of agricultural employment. They leave their villages after the December harvest, and return within about four months to resume their own cultivation. This practice is partly owing to the fact that Chutíá Nágpur Proper is chiefly a rice-growing country, and has hardly any spring crop of pulses. During the slack season, therefore, that intervenes between reaping the winter rice crop and sowing the autumn rice and the highland rice known as gorá dhán, the labourers go off to other Districts to find employment.

ABORIGINAL TRIBES: INTRODUCTORY.—Before entering upon a detailed account of the various aboriginal races of Lohárdagá District, it may not be out of place to explain the system on which those races are classified. All the aboriginal dialects spoken in the Province of Chutíá Nágpur agree in possessing the structure known as "terminational," and are included in the southern division of the Turanian family of languages. Certain of these dialects, in particular those spoken by the Gonds of Udaipur and Sargújá, the Uráons of Chutíá Nágpur Proper, and the Paháriás of the Rájmahál Hills, display striking affinities with the civilised Turanian languages of the south of India, and are therefore classed with them by Professor Max Müller as Tamulic. Others, again, such as Santálí, Mundáří, and the language of the Hos or Larka Kols of Singbhúm, have no words in common with the Tamulic languages, and are placed by Max Müller in a separate class under the name of Munda. Sir George Campbell, in his work on Indian Ethnology, published in 1866, divides the aboriginal races of "the hilly country from the western and southern borders of Bengal, Behar, and Benátes, to the frontiers
of the Haidarábád and Madras territories, and from the Eastern Gháts inland to the civilised portions of the Nágpur territory of the Central Provinces,” into two great classes—the Dravidian aborigines, speaking dialects allied to the Dravidian languages of the south, and the Kolarian or northern aborigines, whose dialects are of the type which Max Müller calls Munda. The wider linguistic affinities of these latter dialects, and the origin of the people who use them, were, however, still left in uncertainty. Max Müller, in his letter on the Turanian languages, had spoken of them as unconnected with any other tongues; and Hodgson, in his Essay on the Koch, Bodo, and Dhimál tribes, had considered them Tamulian, and ascribed the divergence of the Kolarian dialects from the Dravidian type to the dispersion of those races in the wild jungles of Central India. Sir George Campbell, while remarking on Hodgson’s wish to establish a connection between the inhabitants of the south and the eastern races of Bengal, and his very extended use of the term Tamulian, pointed out certain peculiarities common to the Ho dialect of Singhbhm and the Dravidian languages. Thus, both in the Kolarian and Dravidian tongues there is no regular gender, all inanimate things are neuter, and the terms male and female are prefixed when required. Adjectives are not declined, nor are there degrees of comparison. There are two forms of the plural of the first personal pronoun and of its corresponding possessive pronoun, one of which includes, and the other excludes, the person addressed. The place of relative pronouns is supplied by using participles, and “the man who went” would be expressed in Ho by “the gone man.” On the other hand, the Kolarian tongues seem to be more highly inflected than the Dravidian, and have a regular dual form, which the latter have not. Moreover, the vocabularies of the Kolarian tongues are more complete, and show fewer traces of borrowing from their neighbours all but the very simplest words. Thus, in the matter of numbers, while the Gonds do not count beyond ten, the Uráons beyond four, and the Rájmahali Paháriás beyond two in Dravidian numbers, but borrow all the rest from Hindí; the Kols and Santáls count up to high numbers in their own language.

Up to this point, then, the only attempt to account for the Kolarian races was the suggestion of a remote connection between them and the Dravidians, the traces of which are preserved in the structural resemblances of the dialects. Colonel Dalton, however, in his Ethnology of Bengal, thinks that there cannot be a doubt of the
remote north-eastern origin of the Kolarian tribes; and supports his view by citing Hodgson's opinion that an affinity with Munda or Kol could be traced in the pronominalisation of some of the languages of the Kiratis, Hayas, and other broken tribes of Nepal. He also refers to "the Talaings or Mon of Pegu, who speak a language quite distinct from the Indo-Chinese tongues of the adjoining tribes, but which strongly resembles the Munda or Ho language of Chutia Nagpur and Singbhum. Mr J. R. Logan, quoted by Colonel Phayre in his history of the Burmah race, considers 'the radical identity of the relative pronouns, definitives, and numerals of the Kols with those of the Mon-Anam group as established. Both groups in their glossarial basis are branches of one formation, much more akin to Tibetan Burman than Dravidian.'" Mr Logan has also noticed a linguistic affinity between the Kasiás of Assam and the Kols; and there is a remarkable resemblance between the funeral ceremonies and the sepulchral monuments of the Kasiás and the Hos of Singbhum. This latter point of resemblance is referred to in the Statistical Account of Singbhum District (vol. xvii. pp. 54, 55), and is noticed here merely for its bearing on the supposed north-eastern origin of the Kolarian tribes. Colonel Dalton also remarks on the minute correspondence between the national dance of the Hayas, as described by Dr Campbell, and that of the Hos and Santáls, both being circular dances of a most peculiar kind.

Hill Tribes and Aboriginal People.—The following are the aboriginal tribes of Lohardaga District, with their numbers as ascertained by the Census of 1872:—

(1.) Asur, 897; iron-smelters, and, to a limited extent, cultivators. For a fuller notice of the Asurs see the Statistical Account of the Tributary Mahals of Chutia Nagpur (vol. xvii.)

(2.) Bhar, 1046; probably connected with the Rajwárs. They are referred to again in the Account of Mánbhúm District (vol. xvii.)

(3.) Bhuihar, 940. This tribe is confined to Palámau, and is not found in Chutia Nagpur Proper. They are said to be good cultivators, which Colonel Dalton understands to mean that they are docile farm-labourers and beasts of burden. The tribe is most largely represented in the State of Sargújá, and accordingly a fuller notice of them is reserved for the Account of the Tributary Mahals (vol. xvii.)

(4.) Binjwar, 2665; are said to be immigrants from the Vindhya mountains. They speak Hindí only, but in appearance and customs vol. xvi.
resemble the aboriginal tribes of the Dakhin; and Colonel Dalton
thinks they may possibly be connected with the Bhils.

(5.) Bhirhors, 227. This small tribe is noticed at some length in
the Account of Hazăribăgh (ante pp. 63-65). The following remarks,
so far as they deal with the customs of the tribe, are condensed from
Mr Forbes’ Settlement Report on Palămau Subdivision. The Census
Report of 1872 returns the total number of Bhirhors in the Chutiá
Nágpur Division at 393, of whom 132 are in Hazăribăgh, 227 in
Lohárdaga, and 34 in the Tributary Mahals. Only five were
enumerated in Palámau, but owing to their migratory habits this
does not necessarily affect the correctness of the experimental
Census of 1869, which returned the Bhirhors in Palámau at 87. The
Bhirhors are an aboriginal tribe of the lowest type, and doubtless of
Kolarian origin. Their language is composed of a mixture of
Mundárí and Santálí words, with some words which Mr Forbes
could not identify as belonging to either of those languages. They
live only on the tops and high spurs of the hills, cultivating nothing,
and feeding on monkeys, birds, and jungle products. They also
tame monkeys and teach them to dance; the drum used in Kol
festivals is made by Bhirhors. In appearance they are small, very
black, and sharp featured; and they wear their long matted hair
hanging over their faces. When they have exhausted the supply of
their favourite jungle roots on any particular range of hills, they
send out scouts to explore the country, and select a fresh range
where food may be found. On the return of the scouts the whole
tribe migrates to its new habitat, keeping to the most remote forest
paths, and only crossing the open when it cannot be avoided. The
Bhirhors do not form compact villages, but live in groups of two or
three families, scattered along the range of hills from which they
gather their food. Their marriage is of the most primitive form,
simulating the chase and forcible abduction of the bride by the
bridegroom. As soon as a young couple have agreed to marry, the
elders of both families collect all available resources for a feast.
Roast-pig, stewed-monkey, herbs cooked in fat, and all sorts of
roots, make up the bill of fare, with plenty of rice-beer, or, if that
cannot be obtained, the intoxicating liquors made from the plants
khulu and khassund. When the feast is ready, the members of the
two families sit down in a line opposite one another, and the father
of the bridegroom addresses the bride’s father, to the effect that his
son is swift of foot an’ ’se calling on his bride. The girl’s father
then turns to her, and tells her to run and show her lover how fleet she is. On this, she gets up and runs into the jungle, and after a minute's interval her lover follows to catch his bride. During the chase the assembled company chant a kind of song, in which one side praises the speed of the bridegroom, and the other that of the bride. The song goes on till the shout of the boy, as he succeeds in catching the girl, is heard, when silence follows. The marriage is consummated at once in the jungle, and the girl on returning to the company is dressed by the women in a new sāri of coarse country cloth, the bridegroom's present. After this, the feast commences, and is kept up sometimes for two or three days.

(6.) Chero, 9756. Out of the total number of Cheros recorded in Lohardaga District at the time of the Census of 1872, 9736 belonged to the Subdivision of Palamau, and only 20 were residents of Chutiá Nágpur Proper. General tradition ascribes numerous monuments throughout Behar to the Cheros; and they are said to have ruled as a sovereign race over the plateau of Sháhábád, from which they were expelled by the Savars, Siviras, or Suars, a race of whom scarcely the name remains in Behar. Mr Forbes, in his Settlement Report, gives a local tradition recorded by a former kánúng, or land-registrar, of Palamau, to the effect that the Cheros, starting from Morang, took Kumáon, and thence, led by Rájá Phul Chánd, made themselves masters of Bhojpur, where they reigned for seven generations. In A.D. 1611, a large army of Cheros under Rájá Sháhábal Ráí marched to Champáran, and laid waste the country up to the foot of the Taráí. Sháhábal Ráí was captured by the troops of Jhángír, and died fighting a tiger single-handed before the Emperor at Dehlí. In the following year (1612) Bhagwant Ráí, son of Sháhábal Ráí, took service with a large body of retainers under Mán Sinh, the Ráksel Rájá of Palamau; and in 1613 treacherously murdered Mán Sinh's family, and made himself the first of a long line of Chero Rájás, who ruled in Palamau for nearly two hundred years.

The following paragraphs relating to the Cheros are quoted from Colonel Dalton's Ethnology of Bengal. "The distinctive physical traits of the Cheros have been considerably softened by the alliances with pure Hindu families, which their ancient power and large possessions enabled them to secure; but they appear to me still to exhibit an unmistakable Mongolian physiognomy. They vary in colour, but are usually of a light brown. They have, as a rule, high cheekbones, small eyes obliquely set, and eyebrows to correspond,
low broad noses, and large mouths with protuberant lips. It appears from Buchanan that the old Cheros, like the dominant Kolarian family of Chutiá Nágpur, claimed to be Nágbansís, and had the same tradition regarding their origin from the great ‘Nág,’ or dragon, that has been adopted by the Chutiá Nágpur family. The latter were, it seems, even in Gorakhpur and Behar, allowed to be the heads of the Nágbansí family, and Buchanan considered them to be Cheros; but they are, no doubt, originally of the same race as their Kol subjects, though frequent alliances with Rájput families have obliterated the aboriginal lineaments. The western part of Kosála, that is, Gorakhpur, continued some time under the Cheros, after other portions of that territory had fallen into the hands of the people called Gurkha, who were in their turn expelled by the Thárus, also from the north. In Sháhábád, also, the most numerous of the ancient monuments are ascribed to the Cheros, and it is traditionally asserted that the whole country belonged to them in sovereignty. Buchanan suggests they were princes of the Sunaka family, who flourished in the time of Gautama, about the sixth or seventh century before the Christian era. An inscription at Buddh Gayá mentions one Phudi Chandra, who is traditionally said to have been a Chero. The Cheros were expelled from Sháhábád, some say, by the Savars or Suars, some say by a tribe called Harihá; the date of their expulsion is conjectured to have been between the fifth and sixth centuries of the Christian era. Both Cheros and Savars were considered by the Bráhman of Sháhábád as impure or Mlechchhas, but the Harihas are reputed good Kshatryias.

"The overthrow of the Cheros in Mithila and Magadha seems to have been complete. Once lords of the Gangetic provinces, they are now found in Sháhábád and other Behar Districts, only holding the meanest offices, or concealing themselves in the woods skirting the hills occupied by their cousins, the Kharwárs; but in Palámão they retained till a recent period the position they had lost elsewhere. A Chero family maintained almost an independent rule in that Jargand, till the accession of the British Government; they even attempted to hold their castles and strong places against that power, but were speedily subjugated, forced to pay revenue and submit to the laws. They were, however, allowed to retain their estates; and though the rights of the last Rájá of the race were purchased by Government in 1813, in consequence of his falling into arrears, the
collateral branches of the family have extensive estates in Palámau still. According to their own traditions, (they have no trustworthy annals) they have not been many generations in the pargandá. They invaded that country from Rohtás; and with the aid of Rájput chiefs, the ancestors of the Thákurai of Ranká and Cháinpur, drove out and supplanted a Rájput Rájá of the Ráksel family, who retreated into Sargújá and established himself there. It is said that the Palámau population then consisted of Kharwárs, Gonds, Márs, Korwás, Parheyás, and Kisáns. Of these, the Kharwárs were the people of most consideration; the Cheros conciliated them, and allowed them to remain in peaceful possession of the hill tracts bordering on Sargújá. All the Cheros of note who assisted in the expedition obtained military-service grants of land, which they still retain. It is popularly asserted that at the commencement of the Chero rule in Palámau, they numbered twelve thousand families, and the Kharwárs eighteen thousand; and if an individual of one or the other is asked to what tribe he belongs, he will say, not that he is a Chero or a Kharwár, but that he belongs to the twelve thousand or to the eighteen thousand, as the case may be. The Palámau Cheros now live strictly as Rájputs, and wear the paitá, or caste thread. They do not, however, intermarry with really good Rájput families. I do not think they cling to this method of elevating themselves in the social scale so tenaciously as do the Kharwárs. But intermarriages between Chero and Kharwár families have taken place. A relative of the Palámau Rájá married a sister of Manináth Sinh, Rájá of Rámgarh, and this is amongst themselves an admission of identity of origin. As both claimed to be Rájputs, they could not intermarry till it was proved to the satisfaction of the family priests that the parties belonged to the same class. But the Palámau Cheros, and I suppose all Cheros, claim to be descendants of Chain Muni, one of the Rishís, a monk of Kumáon. Some say the Rishí took to wife the daughter of a Rájá, and that the Cheros are the offspring of their union; others, that the Cheros are sprung in a mysterious manner from the áshan, or seat, of Chán Muni. They have also a tradition that they came from the Morang.

"The Cheros observe, like the Kols, triennial sacrifices. Every three years a buffalo and other animals are offered in the sacred grove of sarna, or on a rock near the village. They also have, like some of the Kols, a priest for each village called páhn. He is always one of the impure tribes, a Bhuiyá, or Kharwár, or a Parheyá, and
is also called baigá. He alone can offer this great sacrifice. No Brāhmanical priests are allowed on these occasions to interfere. The deity honoured is the tutelary god of the village, sometimes called Duár Pahár, sometimes Dharti, sometimes Purgahaili, or Daknai, a female, or Dura, a sylvan god, the same perhaps as the Darhá of the Kols. I found that the above were all worshipped in the village of Munka in Palámau, which belongs to a typical Chêro, Kunwar Bhikári Sinh."

Mr Forbes describes as follows the present position of the Cheros in Palámau—"In Palámau the Cheros are divided into three great divisions—the Bábuán, the Bárahazár, and the Birbandhás. The first class speaks for itself; they are the descendants of the ruling family, and call themselves Chohán, or Chánmanbansí, sometimes Chandrabansí Rájputs, and indignantly deny being Cheros. The other two appellations are, I suspect, mere local terms, and have reference probably to their several social positions in the pargánd. The Bárahazár were probably the Chero army which joined Bhagwant; the Birbandhás are the illegitimate offspring of the former. Both these divisions, though admitting themselves to be Cheros, still, like the Bábuán, claim to be Chohánbansís. The Bábuán freely intermarr with Rájputs, but the other two divisions pretend to intermarr only amongst themselves. This, however, is a mere pretence, for there is not a single family that has not at one time or other intermarried with a Rájput or some other caste. The family apppellations of the Cheros are Mauár, Kanwár, Rautía, Sánwát, and Mánjhi. The Cheros of Palámau now affect the purity of Hindus. The Sakaldwíps and Kanaújiás are their purohits or priests; and their gurus or spiritual guides are either these Bráhmans or the Gharbási Gosáins. The Cheros all wear the cord, and are looked upon as a division of Kshatriya Rájputs. Bráhmans will drink water from their hands, and eat anything but rice that has been cooked by them. They are much respected, and regarded with deference, as being the descendants of the reigning family, and when spoken to are generally addressed as Mahárájá or Bábu. Their characters differ according to the amount of admixture with Rájput blood. The Bábuán, except in the one instance of the Bísránípur family, differs in no way from the ordinary Rájput of Behar; but by far the greater portion of them have all the simplicity and truthfulness of the aboriginal tribes, to whom they bear a much closer resemblance than to any of the Aryan castes. But with all this
simplicity of character, the Cheros are a proud race, and exceedingly jealous of their national honour. They have never forgotten that they were once a great people, and that their descent was an honourable one. Only the poorest among them will hold the plough, and none of them will carry earth upon their heads. They are excessively extravagant and fond of show, and will run irrecoverably into debt, so long as they have the smallest fraction of an estate left to give as security. These habits have been pandered to by the craftier Aryan castes, and one by one the Cheros have almost all allowed their estates to slip from them. Many of them thus driven have sold their estates, but the greater number have mortgaged them, and still get a small rent."

(7.) Jhora Gond, 1338; are only found in Chutiá Nagpur Proper. A notice of them is given in the Statistical Account of the Tributary Mahals (vol. xvii.)

(8.) Kharrias, 21,019. The following paragraphs relating to the Kharrias of Chutiá Nagpur Proper are quoted from Colonel Dalton’s Ethnology of Bengal. The wilder tribes of hill-Kharrias are noticed in the Statistical Account of Mánbhúm District (vol. xvii.):—"The tribes that are linguistically most closely allied to the Juangs of Cattack are the Kharrias. They are found in Singbhúm in a very wild state, living much in backwoods and on the tops of hills apart from the Hos and Bhúmij, who are somewhat in dread of them, as these isolated Kharrias have the reputation of being great wizards. They are found in the Mánbhúm hills bearing the same name, and I apprehend that the people called Bhrhor in Hazáríbhág District are of the same tribe. The Kharrias are also seen in villages with other tribes as farm labourers; but on the Chutiá Nagpur estate they are found in large communities, and the Kharrias belonging to these communities are far more civilised than those who live apart. The best settlements lie near the southern Koel river, one of the streams that rise on the Chutiá Nagpur plateau, the principal source of the Bráhmaní. This river the Kharrias venerate as the Santals do the Dámodar, and into it they throw the ashes of their dead. At the village of Aghurma, not far from it, I collected about me a number of the tribe, and they gave the following account of themselves. Their ancestors were formerly settled between Rohtás and Patná. They quarrelled with their relations and fled into the jungles, and wandered till they came to the Koel river, where finding unoccupied lands to suit them, they settled first at a place they called Pora
on that river, from whence they spread in different directions. Their settlements have much diminished in consequence of the interference of the interlopers who obtained from the Rájá the farms of their villages, and many have gone to settle in the estate called Bírú Kasalpur, in the south-west corner of Lohárdagá District, the landlord of which gives them lands to clear on very fair terms. But there was also a tradition that they had come from the south, and that, driven from the country they had originally occupied, they had ascended the valley of the Koel till they found themselves in their present location. Their veneration for the Koel, and the fact that in some customs where they differ from the Kols they approach the practices of Dravidian tribes, supports this account; but both may be true. They may have fallen back south from the Gangetic provinces, passed through the Vindhyan range, and come gradually round to the south-eastern watershed of Chutiá Nágpur. They worship the sun under the name of Bero. Every head of a family should, during his lifetime, make not less than five sacrifices to this divinity—the first of fowls, the second of a pig, the third of a white goat, the fourth of a ram, and the fifth of a buffalo. Bero is then considered sufficiently propitiated for that generation, and regarded as an ungrateful god if he does not behave handsomely to his votary. In praying to Bero, they address him as Parameswar, the Hindu word for God. The Ho term Sing Bonga, they do not know. Their sacrifices are always made in front of an anthill, which is used as an altar. This peculiar mode of sacrificing has fallen into desuetude among the Hos and Mundas, but on my making some inquiries on the subject from old men of those tribes, I was informed that it was orthodox, though not now generally practised. Their religious festivals are almost identical with those of the Mundas, described in the account of that tribe (quoted in the Account of Singbhúm, vol. xvii. pp. 48-51). In worshipping Bero, the head of the family acts as priest; but at the Sarhúl and other pujás or sacrifices offered in behalf of the community, a person is employed as village priest, whose office and name—páhn—appear to me to have been introduced into Chutiá Nágpur by the Uráons. From the Hindus they have adopted the custom of solemnising the boring of the ears of the children, and the occasion when the hair is for the first time tied up. They have other ceremonial observances similarly derived; but these, probably, will only be found among the Kharriás on the Koel, who are much mixed up
with Hindus and are under Hindu headmen. I have no doubt their village communities were at one period organised like those of the Mundas, and that they had headmen and village officers of their own tribe, but every trace of this is swept away; and it is strange that whilst the Mundas and Hos struggled for, and maintained, their old institutions, the Kharriás should have submitted to so degrading a change.

"Dancing is an amusement to which the Kharriás, like all Kolarians, are passionately devoted. The only noticeable difference in their style is, that in the energy, vivacity, and warmth of their movements they excel all their brethren. I have already noticed that the Kharriás I am describing burn their dead, and putting the ashes in an earthen vessel, throw them into the river. They afterwards set up in the immediate vicinity of their houses tall rough slabs of stone, and to these, as representing the departed, they make daily oblations. On the whole, their customs sufficiently conform to those of the Mundas to confirm the relationship suggested by the affinity of the tongues; but at the same time there is dissimilarity enough to indicate that, though they were originally one people, it must have been after a very long separation that they again met on the banks of the Koel. These Kharriás are respectably dressed and comfortably housed; and as they are fair cultivators, they are well supplied with wholesome food. They therefore have very little resemblance to the Kharriás of the backwoods, who live as precariously as beasts of prey, and it is difficult to imagine their being of the same race.

"It is a singular circumstance that some tribes of Kharriás profess to be intensely exclusive in regard to cooking and eating. This characteristic I found most developed in villages of Chutiá Nágpur, where Kharriás were associated with Uráons under Bráhman proprietors; and it is a common saying in that part of the country that every Kharriá must have his own hariá—cooking-pot. He may not allow even his wife to cook for him; and if a stranger enters a house in which he keeps his earthen drinking and cooking vessels and water-pots, every vessel is polluted, and the whole are destroyed or thrown away. This class of Kharriás are especially filthy in their habits; and it is not improbable that Hindus may have been more than ordinarily harsh in excluding them from their kitchens and inner apartments, and that the Kharriás retaliate by outcasting everybody. There is a tradition that the Kharriás, with another tribe
called Purâns, were the aborigines of Morbhanj, one of the Cattach Tributary Mahals. They aver that they and the family of the chief (Bhanj) were all produced from a pea-fowl's egg—the Bhanj from the yolk, the Purâns from the white, the Kharriâs from the shell.

"The Koel Kharriâs are, in point of physique, much on a par with the Mundas, rather coarser perhaps in feature and figure, but, where they differ, approximating more to the appearance of a northeastern tribe. The women are all tattooed with the marks on the forehead and temples common to so many of these tribes—three parallel lines on the forehead, the outer lines terminating at the upper end in a crook, and two on each temple. The Juâng marks of this nature take up a larger space on the forehead and temples than those of the Mundas, the lines being longer and further apart. The Kharriâs, in regard to the space over which the marks extend, occupy a middle place between the Juângs and Mundas."

(9.) KOL, 132,104. The word Kol is really a generic term, including the two tribes of Munda Kol, and Larka (Laraka) or fighting Kol, which latter is more commonly known as Ho. In consequence of this vague use of the word, the total number of Kols returned in the Census of 1872 is made up partly of Mundas and partly of Hos; some Urâons also, may be included. As, however, the Mundas are separately enumerated, and the Hos are almost entirely confined to Singbhûm, a detailed notice of the latter is reserved for the Account of that District (vol. xvii. pp. 39-59), and the Mundas are dealt with below under No. 11.

(10.) KORKWA, 5214. See the 'Statistical Account of the Tributary Mahals of Chutiá Nágpur (vol. xvii.)

(11.) MUNDA, 163,051. Mention has been made above of the vague popular use of the word Kol to include not only the Mundas and Larkas, but all Kolarian aborigines wherever located. In the Ethnology of Bengal, Colonel Dalton appears to employ the word in a narrower sense, as a generic term embracing the three principal Kolarian tribes of the Province of Chutiá Nágpur—the Munda Kols of Chutiá Nágpur Proper, the Larka Kols or Hos of Singbhûm District, and the Bhûmij Kols of the District of Mánbhûm. Of this latter tribe, those who live on the borders of Chutiá Nágpur Proper recognise no distinction between themselves and the Mundas. They intermarry, and associate, and coalesce in all matters indicating identity of race. The Bhûmij farther east have become too Hinduised to acknowledge the relationship; and the
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Bhúmij of Dhalbhúm, on the borders of Midnapur District, consider themselves autochthones, and will not admit that they are in any way connected with the Mundas, Hos, or Santáls. In selecting the following quotations relating to the Mundas from Colonel Dalton’s section on the “Mundas, Hos, Bhúmij,” it has been found impossible to draw a rigid line of distinction between Munda and Ho customs. In his account of the Kol or Munda race, Colonel Dalton selected “the Hos as the branch of the people who, from their jealous isolation for so many years, their independence, their long occupation of one territory, and their contempt for all other classes that came in contact with them, especially the Hindus, probably furnish the best illustration, not of the Mundáris in their wildest state, but of what, if left to themselves and permanently located, they were likely to become.” Consequently Munda usages are not treated separately, but are indicated in each particular case as differing from those of the Hos. Thus, in the matter of festivals, it is impossible to discover with certainty what are the special Munda festivals as distinguished from those of the Hos; and therefore, all mention of the subject is omitted here, and Colonel Dalton’s general description of both Ho and Mundári festivals is quoted in the Account of Singbhúm (vol. xvii. pp. 48–51).

ORIGIN.—It has already, in the account of the Cheros and Kharwárs (see ante pp. 259, 260, and post p. 311), been noticed that Behar, the ancient Magadha, has numerous antiquities attributed to the Cheros and Kols; and from the traditions handed down it appears that the sovereigns of the country were at one time Cheros, the people being for the most part Kols. Dr Buchanan Hamilton points to Kábar, the most important of the ruins in Behar attributed to the Cheros or Kols, as evidently the work of a powerful ruler and probably the stronghold of the princes of the race. These legends of the Cheros and Kols are still preserved in Behar. The antiquities, forts, and ruins in all parts of the Province are by the present inhabitants universally ascribed to that ancient dynasty and primitive race. In his account of Sháhábád the same author states that “by far the most numerous monuments of antiquity in this District are attributed to the Cheros, to whom it is universally admitted the whole country belonged in sovereignty. The ancient name of the country was Kekata (Kíkata); and all the tract west of the Són retained that name, whilst the name of the country to the east, formerly a part of Kekata, was changed to Magadha.”
"The following passage from the Rigveda, quoted in Dr Muir's Sanskrit Texts (vol. ii. p. 362), shows that the Aryans had at a very early period come in contact with the people of Kīkata. 'What are thy cows doing among the Kīkatas? They yield no milk for oblations and they heat no fire.' In the commentary it is explained that Kīkata was a country inhabited by a people who were not Aryans, and the following lines are quoted from the Bhāgavata Purāṇa (1, 2, 24)—'Then when the Kālī age has begun, a person named Buddha, son of Anjana, will be born among the Kīkatas, in order to delude the Asuras.' The commentator explains 'that is, in the District of Gayā.' The Kīkatas, therefore, were people who lived in Magadha or Behar. They, or at any rate the dominant race among them, the Cheros, were expelled by the Savars in about 421 of the Śālivāhana era, or 500 A.D. The Dravidian people, who are said to have expelled them from a portion of the country, are always called Siviras in the Purānas; and it is probable that the snake race, Cheros and Kols, to whom the antiquities are ascribed, were Kīkatas. The Kīkatas, according to the commentator Sāyana, being destitute of faith say, 'What fruit will result from sacrifices, claims, or oblations? rather eat and drink, for there is no other world but this'—a doctrine modern Kols decidedly subscribe to. In his account of Gorakhpur, Dr Buchanan Hamilton says that there are many Nāgbansis in that District now considered Rājputs, who acknowledge the Rājā of Chutia Nāgpur as the head of the family. If this be so, these Nāgbansis are most probably, like the Rājā, of Kol extraction, i.e., they are Mundārī. It appears, therefore, that the Mundas were once located in Magadha, and were still there when Gautama was born; and it has been noticed that the Buddh Gayā sculptures portray not Aryan but Turanian or Kol features. Dr Buchanan Hamilton says that the chief people, the Cheros, probably accepted his doctrine, and the lower orders, the Kols, rejected them; and whilst the Cheros became Aryanised, the Kols adhered to the life of freedom and impurity in which they are still found. The Kols are, according to these legends, the earliest settlers in the Gangetic valley that we hear of; and they had been long established there, and had attained some advance in civilisation, when they were dislodged by the Savars.

"Of the great Kol empire we have now no remnants in the Behar Division. The Chero chiefs, on being expelled from it, fell back into Palāmāu; whilst the chief seat of the Munda race is now the plateau
of Chutiá Nágpur. The central tableland, on which the tribes rallied, is admirably adapted for defence. The approaches to it from the north, north-west, east, and south, are exceedingly precipitous, the paths winding up defiles which a handful of resolute men could hold against hosts of invaders. The highlands in the western and south-western direction stretch into Sargújá and Jashpur, uniting with the Vindhyan mountains in a western direction and the Sátpura range to the south-west. They divide the waters of the Narbadá and Mahánadi, forming a covered way by which fresh accessions of cognates strengthened the growing colonies of Kols on the Jhár-khand or forest tract; and thus were founded the ‘strongholds’ of the ten chiefs,’ referred to in the Puránás, and in Colonel Wilford’s essays, as the Dasarána, or ten forest forts east of the Són. These Jhár-khand or Chutiá Nágpur chiefs appear to have maintained their isolated and elevated defensive positions throughout the long series of Hindu dynasties, and to have come with an indifferent reputation under the Muhammadan Government. In the ‘Report of the Select Committee’ it is stated that Birlóhúm District was conferred by ‘Jafar Khán-on Asad-ulla-Pathán, to guard against the incursions of the barbarous Hindus of Jhár-khand.’ It is curious that they should be called Hindus, but the Muhammadans probably regarded as such all who were not of their own faith. From this it would certainly appear that Jhár-khand has, to a comparatively recent period, been regarded by Hindus as out of the pale of Hindustán, occupied by people who differed from them in religion, in customs, appearance, and language.

"I have never found much in Munda or Bhúmij folk-lore that threw light on the early history of the race. The families that rank highest among them have lost such traditions in the hazy fables which Hindus have invented for them. The lower classes, as a rule, declare themselves to be autochthones; and even the chiefs found their claims to be of noble birth on miracles that took place in the country which they call their fatherland. But in a manuscript account of the family of the Rájás of Chutiá Nágpur I possess, it is stated that the Mundárs came to Jhár-khand, afterwards called Chutiá Nágpur, from Pipra and Pálgarh, names that occur in the Santál traditions. It is also stated that the Mundas as well as the Uráons fought with the Lowrik Sumwará, no doubt the Lowrik Sowrik of the Uráons, whom I suppose to have been Saráwaks or Jains, and were worsted; having to fly from their own country,
they successively occupied Jaipur, Chitor, Simaliya, Ruhidás, and at last found themselves in Jhárkhand. It is noticeable that the Ruhidás hills are said to have afforded a refuge, or temporary resting-place to the Kharwárs, the Kharriás, the Mundáris, and the Uráons; but whilst the Mundáris seldom speak of Ruhidás as a place they are interested in, I have often heard them speak of it as the place that the Uráons came from. It is not, however, improbable that several tribes of aborigines may have made a stand in the Ruhidás and Kaimur hills at different times, before they were finally forced back into Palámau, Jhárkhand, and the Vindhyan hills.

Village Organisation.—"The Mundáris say they had no Rájá when they first occupied Chutiá Nágpur. They formed a congeries of small confederate states. Each village had its chief, also called a munda, literally 'a head' in Sanskrit; and as a village often consisted of one family, the inhabitants were all of Munda dignity, and hence it became a name for the whole tribe. What the original name for the tribe in their own language may have been, I do not know; but as the Mundáris on the plateau call themselves Konk Pát Munda, Konk or Konkpát may have been a national dénomination. They appear to have only one word for ruler, the term gúmki, and they apply it to every one in authority. In Mánbhúm District, the word munda becomes mura, which is also Sanskrit, and has the same meaning. As these Kols have taken up the word munda, the Santáls have appropriated the term márjhi, and the Bhúmij sirdar. The Mundári villages had each its own staff of officers, and from the customs that still prevail in most old villages, the organisation that has descended from primitive times appears to have been very complete. The system of government that obtained among the Mundas and Uráons of Chutiá Nágpur, before their polity was disturbed by the conversion of their chief, may still be discerned in the existing organisation. The country was divided into groups of twelve or more villages, called parhás, each under a headman, who was generally called the munda. Although not recognised by the authorities in the administrative divisions of the present time, the people still acknowledge the parhá jurisdiction; and questions affecting their social relations are still adjusted in parhá conclave. Each village had, besides, its establishment of hereditary public servants, who still exist. The principal of these are the representatives of the most influential of the patriarchs. They originally formed the colony, and each is literally a pillar of the little state called
khúnt. The head of one of these khúnts or families is the chief or múnda, of another the páhn, or priest, and there is sometimes a third called máhato, the múnda’s deputy. The headmen had no superior rights in the lands cultivated by other villagers. They were not landlords but chiefs, and they and the people acknowledging them held the soil they cultivated in virtue of their being the heirs of those who first utilised it; and when it became necessary to distinguish such men from cultivators of inferior title, the former were called bhuínhár, breakers of the soil. When the Mundárs and Uráons submitted to a Rájá, and all were required to contribute to his maintenance, the people in each village were divided into two classes. The more privileged, who retained the designation of bhuínhár, had to give honorary attendance and constituted the milí of the state. The remainder supplied food and raiment; but these obligations were eventually commuted for money payment or rent, and the lands cultivated by this class were called rájhas, or rent-paying, in contradistinction to the bhuínhárí, which were, no doubt, originally rent-free. At a late period, the Rájá was allowed to hold in each village a proportion of land called múnjihas, which was cultivated for his sole benefit; and the persons who cultivated this land for him or his assigns had lands allotted to them, subject to no other service and no rent, called beth khetá. Besides the above, there were lands set apart for the expenses periodically incurred in the propitiation of the national and local deities, by which means the Kols provided against the dangers that threatened their gods from impending changes of belief. The produce of the lands has never, that I am aware of, been appropriated to the service of the Hindu divinities, though the people contribute something yearly towards the public worship of Káll, inaugurated by the samíndárs; if, however, the villages were all to adopt a new religion, they would doubtless assert their right to devote the assets of what may be called their church lands to the service of the newly-adopted faith.

“The Religion of the Mundárs possesses a Shamanistic rather than a Fetish character. They make no images of their gods, nor do they worship symbols; but they believe that, though invisible to mortal eyes, the gods may, when propitiated by sacrifice, take up for a time their abode in places especially dedicated to them. Thus, they have their ‘high places’ and their ‘groves’—the former, some mighty mass of rock to which man has added nothing, and from which he takes nothing; the latter, a fragment of the original forest,
the trees in which have been for ages carefully protected, lest when the clearance was first made, lest the sylvan gods of places, disquieted at the wholesale felling of the trees that sheltered them, should abandon the locality. Even now, if a tree is destroyed in the sacred grove (the jāhīra or sarna), the gods evince their displeasure by withholding seasonable rain. Sing Bonga, the creator and preserver, is adored as the sun. Prayer and sacrifice are made to him as to a beneficent deity, who has no pleasure in the destruction of any of his creatures, though, as a father, he chastises his erring children; and to him our gratitude is due for all the benefits we enjoy. He is said to have married Chandra Omol, or the moon, but she deceived him on one occasion and he cut her into two; but repenting of his anger, he allows her at times to shine forth in full beauty. The stars are her daughters. The worship of the sun as the supreme deity is the foundation of the religion of the Kols in Chutiā Nāgpur, and also of the Urāons, who address him as Dhārmī, the Holy One. He is not regarded as the author of sickness or calamity, but he may be invoked to avert it; and this appeal is often made, when the sacrifices to the minor deities have been unproductive. The other deities are all considered subordinate to Sing Bonga, and though they possess supernatural powers, there are cases beyond their authority; but when they are invoked in such cases, it is their duty to intercede with Sing Bonga, and so obtain for their votaries the solicited relief. This notion of the intercessional power of the minor spirits is remarkable. Chanala Desum Bonga and his wife Pāngora have been included among the minor deities of the Hôs, but these are the styles under which Sing Bonga and his wife Chandra Omol desire to be worshipped by female votaries. Chanala is to women what Sing Bonga is to men.

"The following singular story has recently been recounted to me by a Mundārī pâhn, or priest, of a village in the southern quarter of Chutiā Nāgpur Proper. There were formerly people in heaven who served Sing Bonga. They absented themselves from work because, seeing their faces in a mirror, they found they were in God’s image, and therefore his equals. Thereupon God expelled them from heaven, and they fell in a place that goes by the name of Terasi Pirhi Ekasibasi. They found there quantities of iron ore, and immediately made seven furnaces and commenced smelting it; the fire burnt the trees and the grass, and the smoke and the sparks ascended to heaven. This went on night and day.
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It disturbed Sing Bonga, and he gave orders that if they worked all day, they must stop all night; or if they worked all night, they must stop all day; but they would not obey. Sing Bonga then sent two king crows and an owl to warn them, but they did not attend; and they tried to catch the birds with their furnace tongs, and spoil their long tails. Then he sent a crow and a lipti (lark). The crows were formerly white, but the Vulcans caught the crow sent by Sing Bonga and smoked it black, and they made the lipti red and flattened its head; but the orders of Sing Bonga were not carried out. Other messengers were sent, with no better success. Then Sing Bonga resolved to go himself, and he stopped at the house of Lûtкum Háram and Lûtкum Bûrî, an old couple who made charcoal, and he served them incognito for some time, and amused himself by playing with the smelters' children. They played with balls of iron, he with eggs, but the eggs smashed the iron balls. When the old man and his wife went to the woods to make charcoal, they left Sing Bonga in charge of the hut, and told him to watch the dhán (rice) laid out to dry; but he played all the time, and the fowls ate up the dhán except a few grains, and when the old couple returned, they mourned for the loss of the dinner. But Sing Bonga consoled them, and taking the few grains that were left, he filled all the pots with them; and when the old people accused him of having stolen rice to make good what was lost by his carelessness, he answered mildly, 'No, God gives it.' The furnaces of the smelters were now continually falling in, and the smelters sought an ojhâ, or diviner, to ascertain the cause; but as they could not find one, they placed rice on a winnowing-fan, and it led them to Sing Bonga, and they asked him what they should do. He replied, 'You must offer a human sacrifice.' But they could not find a man, and returned to Sing Bonga, who said that he himself would be the sacrifice. Then, under his direction, they made a new furnace, and instead of iron ore, they put Sing Bonga into it, and blew the bellows; and when there was sufficient heat, as they had been instructed, they sprinkled water on the fire, and Sing Bonga appeared uninjured, but from the furnace flowed streams of gold and silver, and precious stones shining like the sun. Then Sing Bonga said, 'See what one person has done; if you all pass through the furnace, what a heap of wealth you will have!' They agreed to be smelted, and they entered the furnace and were shut up, and Sing Bonga made their wives blow the bellows. When the people inside began to howl,
the women were alarmed, and would have stopped, but Sing Bonga said, 'Blow away! they are only quarrelling over the division of the spoil.' Thus they were all destoyed, because they had not obeyed the word of Sing Bonga. Then the women said, 'You have killed our husbands, what are we to do?' Sing Bonga then assigned to each of these women a locality, and they became the minor deities or bhūtis, male and female. Some had rocks, some groves, some pools, some rivers, as their abodes; and thus originated the Naiads and Dryads, the Marang-Būrū or Būrā Bonga of the hills, the Desaulis of the groves, and the Naga Eras of the streams.

"The next in order among the gods after Sing Bonga is Marang-Būrū or Būrā Bonga, the mountain god. The highest or most remarkable hill or rock in the neighbourhood is the shrine of this deity or spirit. The Kols evidently recognise the importance of wooded hills in securing the needful supply of rain; and trusting entirely to rain for irrigation, and regarding Būrū Bonga as the head of the heavenly water department, they naturally pay him special attention. Every third year, in most places, buffaloes are sacrificed in his honour, and fowls and goats every year. He is also invoked in sickness. In Chutiā Nágpur a remarkable bluff, near the village of Lodhma, is the Marang-Būrū or Mahá-Būrū for a wide expanse of country. Here people of all castes assemble and sacrifice—Hindus and even Muhammadans, as well as Kols. There is no visible object of worship; the sacrifices are offered on the top of the hill, a bare semi-globular mass of rock. If animals are killed, the heads are left there, and afterwards appropriated by the pāhn, or village priest. Hindus say that the Marang-Būrū, as a deity, is the same as Mahádeo; but under what name the Muhammadans pay devotions to him I know not. They aver, however, that they cannot exist in Chutiā Nágpur without propitiating the local deities. Every village has in its vicinity a grove reputed to be a remnant of the primeval forest, left intact for the local gods when the clearing was originally made. Here Desauli, the tutelary deity of the village, and his wife, Jhár-Era or Mabūrū, are supposed to sojourn when attending to the wants of their votaries. There is a Desauli for every village, whose authority does not extend beyond the boundary of the village to which his grove belongs; if a man cultivates land in another village than the one in which his home is, he must pay his devotions to the Desauli of both. The grove deities are held responsible for the crops, and are especially honoured at all the great agricultural
festivals. They are also appealed to in sickness. The next in order are Nága-Era or Naiads, who preside over tanks, wells, and any bodies of stagnant water (called Ekhir-Bonga by the Mundás); and Garhá-Era, the river goddess. They, too, are frequently, and no doubt very truly, denounced as the cause of sickness, and propitiated by sacrifices to spare the sufferers. The remaining spirits are the ancestral shades, who are supposed to hover about, doing good or evil to their descendants. They are often denounced as the cause of calamitous visitations, and propitiatory offerings are made to them; but besides, a small portion of the food prepared in every house is daily set apart for them. The ancestors are the Penates, and are called Ham-ho. The ancestors of the wife have also to be considered; they are called Horatan-ho, because sacrifices to them are always offered on the path hora, by which the old woman came as a bride to the house.

"The Mundári Marriages, as solemnised in most parts of Chutiá Nágpur, have many ceremonies, some of which appear to have been taken from the Hindus; at all events the ceremonies I allude to are common to Hindus and aborigines, but it is not always easy to decide by whom they were originated. We may, however, safely assert that practices common to both, which are not in accordance with the ritual prescribed in the Vedas, are derived from the aborigines. Among Mundas having any pretensions to respectability, the young people are not allowed to arrange these affairs for themselves. Their parents settle it all for them, French fashion; and after the liberty they have enjoyed, and the liaisons they are sure to have made, this interference on the part of the old folk must be very aggravating to the young ones. The pan, or purchase money paid for the bride, varies from Rs. 4 to Rs. 20 (8s. to £2); but the marriage feast is very liberally provided, and as it takes place at the bride's house, the expense chiefly falls on her father. When the day for the wedding is fixed, the bridegroom goes in some state to the bride's house, the young men who accompany him being armed and fantastically dressed. As they approach the village of the bride, her friends come out to meet them in similar guise, and a mimic fight takes place which ends in the simultaneous rush of the whole party into the village, making a terrible row. The bride and bridegroom are now well anointed with turmeric, and then taken and wedded not to each other but to two trees, the bride to a mahuá, the groom to a mango, or both to mangoes. They are made to touch the tree
with red lead (sindur), and then to clasp it, and they are tied to it. On returning they are placed standing face to face, the girl on a curry-stone over a ploughshare, supported on sheaves of grass or corn. The bridegroom stands ungallantly treading on his wife's toes; in this position he touches her forehead with the red lead, and she touches his forehead in a similar manner. The bridesmaids, after some preliminary splashing and sprinkling, pour a jar of water over the head of each. This necessitates a change of raiment, and apparently concludes the ceremony, as the young people now go inside to change, and do not appear again till the cock crowing announces the approach of dawn. At the first crow the bridesmaids, who with the young men have been merrily keeping it up all night with song and dance, burst into the nuptial chamber and bring forth the blushing bride and her bashful lord and their clothes. They all go to the river or to a tank to wash the clothes and bathe; and parties of boys and girls form sides under the leadership of the bride and bridegroom, and pelt each other with clods of earth. The bridegroom next takes a water vessel, and conceals it in the stream or water for the bride to find. She then conceals it from him, and when he has found it, she takes it up, filled with water, and places it on her head. She lifts her arm to support the pitcher, and the bridegroom standing behind her with his bow strung, and the hand that holds it lightly resting on her shoulder, discharges an arrow through the pretty loophole thus formed, into the path before her. The girl walks on to where the arrow falls, and with head erect, still bearing the pitcher of water, picks it up with her foot, takes it into her hand, and restores it to her husband with a graceful obeisance. She thus shows she can adroitly perform her domestic duties, and knows her duty to her lord and master; whilst he, on his part, in discharging an arrow to clear her path of an imaginary foe, indicates that he is prepared to do his duty as her guide and protector for life.

IRON-SMELTING.—"The Kolos, generally, understand the smelting of iron. Their country is rich in that mineral; but it is the wilder clans, the mountain Kharriás, the Bfrhors, and in Lohárdágá, the Asúrs and Agáriás, that chiefly utilise it. Those who devote themselves to it regularly, pay no attention to the cultivation of the soil. The Mundás have also acquired the art of washing for gold in the streams and rivers that drain the plateau of Chutíá Nágpur, or rise in the bordering hills which are all auriferous; but the
average quantity obtained is not more than suffices to give a bare subsistence to the persons employed, including men, women, and children. The richest field, Sonápet, is the valley of the Sonai river below the plateau opening on Kharsáwan. The population are all Mundáris, enjoying a rich soil, a most romantic and sequestered situation, and low fixed rents. This last advantage was secured to them after the insurrection of 1831, in which they heartily joined.

**Food.**—"The Hinduised Munda abstains from most meats which Hindus consider impure, but it is not safe to place a fat capon in his way. Other Mundas, and all the Hos, eat beef, mutton, goats' flesh, fowls, fish, hares, and deer. Pigs are not much relished except by the poorer classes; and the flesh of bears, monkeys, snakes, field mice, and other small game that the Uráons and Santálás affect, the Mundas and Hos do not approve of. They will take from our hands cakes, bread and the like, but not cooked rice. In regard to cooked rice these tribes are exceedingly particular. They will leave off eating if a man's shadow passes across their food.

"Very few of this people have been known to take to trade as a pursuit, but the Kols of one small section of Chutiá. Nágpur, Tamárh, known as Tamáriás, form an exception. They are employed chiefly as brokers for the purchase of the produce of the wilder parts of the Kolhán; but owing to extension of the market system, and a growing predilection on the part of the Kols for more direct dealings with the traders, the Tamáriás' occupation as brokers is on the wane.

**Property.**—"An equal division of property amongst the sons is the prevailing custom of inheritance; but they live together as an undivided family until the youngest boy attains his majority, when the division is made. The sisters are regarded as live-stock, and allotted to the brothers just as are the cattle. Thus, if a man dies, leaving three sons and three daughters and thirty head of cattle, on a division each son would get ten head of cattle and one sister; but should there be only one sister, they wait till she marries, and divide the *pan.*" The *pan* is the price of a wife, paid by her husband to her father's family, and usually consists of about six head of cattle. In Singbhúm the *pan* is higher than in Chutiá Nágpur, and the question of its amount is there found to affect seriously the number of marriages.

The funeral ceremonies of the Hos or Larka Kols, as described at
length by Colonel Dalton, have been given in the Statistical Account of Singbhúm District (vol. xvii. pp. 53-57).

CHARACTER, &c.—"The Mundárís are not so truthful and open as the Hos of Singbhúm, nor do I consider them so manly and honest; but the Mundas have lived for ages under conditions ill-calculated to develop the good qualities for which I have given the Hos credit. There has been a continual struggle to maintain what they consider their rights in the land, against the adverse interest of the landlord or his assigns. The very conditions under which most of them hold their lands place them in a position of dependence and inferiority, as they have to labour for their landlord as well as pay rent to him. Moreover, they live among a people who look down on them as a degraded race, and one of whose favourite theories is, that the Kols were created to serve them. This, no doubt, must be as demoralising as it is aggravating; and in many places the Mundárís and Uráons have listened to it so long that they begin to accept the doctrine, and calmly subside into the position of serfdom allotted to them. The licentiousness indulged in by Mundárís and Hos at their great festival is, of course, incompatible with purity and chastity, and there is no doubt that the majority of the elders are terrible sots; but in Singbhúm the rising generation show a disposition to abandon sottish and licentious habits, and it is satisfactory to know that they can be entirely weaned from them. About seven thousand Mundas have now embraced Christianity, and recently the movement has extended to the Hos of Singbhúm. One of the mánkíš, with all his family and a considerable number of his villagers, has been baptized; and, generally speaking, all those who have embraced our religion have entirely withdrawn from participation in the wild revelry of their pagan brethren. Their pastors have made this a test of their sincerity, and it is no doubt a very severe one. The women must lay aside all their trinkets, and should not be seen, even as spectators, at dances. The last condition is too hard, and is, I know, frequently evaded; but the first is readily acquiesced in, and native female converts look with astonishment at the jewellery displayed on the persons of European ladies even in church, and wondering ask, 'Have they been baptized?' In regard to breaches of chastity and sins against modesty which I have noticed, it is to be observed that whatever is done on these convivial occasions is confined to their own people. The instances of Munda or Ho girls committing
themselves to acts of impropriety with males of another tribe are exceedingly rare, and such a thing as prostitution or its baneful effects is entirely unknown among them. It is, I think, true that the race generally are duller of comprehension and more difficult to teach than Hindus or Muhammadans. With the exception of those who embrace Christianity, the Mundas are usually unwilling to learn; but the Hos have of late years evinced considerable interest in education, and the progress they make is satisfactory, their anxiety to learn and wonderful diligence making up for sluggishness in intellect."

(12.) Nágeswar, 4200. See the Statistical Account of the Tributary Mahals of Chutiá Nágpur, where the Nágeswars are described in the detailed account of Sargújá (vol. xviii.)

(13.) Naik, 371.
(14.) Nat, 41. A detailed notice of the Nat tribe is given in the Account of the Santál Parganás (vol. xiv.)

(15.) Uráon or Oráon, 151,810. The division of aboriginal races into the two main groups of Kolarian and Dravidian has been explained in the introductory paragraph to this section (pp. 255-257). Colonel Dalton is of opinion that the strength of the Dravidian element in the population of Bengal has been much under-rated, and would include in the Dravidian group the Bhuiyás and Koch, and most of the broken tribes who are described as semi-Hinduised aborigines. These latter, however, have ceased to speak any dialect even remotely connected with the Tamulic languages, and the suggestion that they were originally Dravidians must remain a mere conjecture. Excluding, therefore, the semi-Hinduised races, the Uráons remain as the strongest Dravidian tribe in Bengal. The following paragraphs are quoted from Colonel Dalton’s account of the Uráons given in the Ethnology of Bengal:—

Origin.—“The Khurnkh or Uráons of Chutiá Nágpur are the people known in many parts of India as Dhángars—a word that, from its apparent derivation (dang or dhang, a hill), may mean any hillmen. Amongst several tribes of the southern Tributary Mahals, the terms Dhángar and Dhángarin mean the youth of the two sexes both in highland and lowland villages, and it cannot be considered as the national designation of any particular tribe. The Uráons are found massed in the northern and western parts of Chutiá Nágpur Proper, in the eastern parts of Sargújá and Jashpur, and scattered in Singbhúm, Gángpur, Bonái, and Hazáríbágh, all in the
Chutiá Nágpur Division, and in Sambalpur of the Central Provinces; but all the scattered colonies are offshoots from the nucleus of the race in the Districts first mentioned. According to the traditions I have received from the most venerable and learned of my Uráon acquaintances, the tribe has gradually migrated from the western coast of India. Some of the elders point to Gujrát as the starting-point; by others the Konkan is given as the cradle of the race (the latter derivation being adopted by the Rev. William Luther, of the Chutiá Nágpur Mission); and thence, it is supposed, is derived the name Khurnkh, by which they invariably call themselves. Uráon appears to have been assigned to them as a nickname, possibly with reference to their many migrations and pronesty to roam. The people of the Konkan are called Kaunkanas in the topographical list from the Mahábhárata in the Vishnu Purán; but the affections of the Uráons for gutturals is marvellous. The Uráons all agree in this, that they were for many generations settled on the Rohtás and adjoining hills, and in Patná District; and they say that they were driven from that part of the country by the Muhammadans. But as they declare they were in Chutiá Nágpur before the birth of Phaní Mukuta Ráí, the first Nágbansí Rájá, and as the present Rájá of that illustrious race claims to be the fifty-second in descent from Phaní Mukuta, they must have been under the sway of the Nágbansís before Muhammad was born. The Uráons have a tradition that when driven from Rohtás they divided into two parties. One under the chief himself went north towards the Ganges, and eventually occupied the Rájmahál hills; the other, under the chief's younger brother, went south-east. This tradition of a separation is borne out by the evident affinity in language and similarity in customs of the Uráons and Rájmahálís; and, though the latter do not acknowledge the relationship, their common origin may be considered as established. As the Rájmahálís are Málas or Málavas, it may be assumed that the Uráons are Málavas too. Leaving Rohtás they proceeded up the Són into Palámau, and, pursuing their course eastward along the Koel, found themselves eventually on the highlands of Chutiá Nágpur. They emerged on the north-western and western portions of the plateau, where they found but a few scattered colonies of the Munda race; and, according to the tradition which I have received, were permitted to settle without opposition from that people. The Rev. William Luther records that they attacked and dislodged the Mundas, who retreated
into the hills bordering on Singbhúm; but it is difficult to believe
that the Uráons ever vanquished the progenitors of the Larka Kols,
and after minute inquiries I do not find any such tradition in the
part of the country alluded to. There are still a few Mundas in
the specially Uráon quarter of Chutiá Nágpur, who are acknowledged
and looked up to as the descendants of the founders of the villages
in which they live. This is hardly compatible with the supposition
that they were subjugated and driven out by the new arrivals. The
Uráons, indeed, maintain that they were then a more advanced
people than the Mundas, and that they introduced cultivation by
ploughs into Chutiá Nágpur. This may be true, for the Mundas
are still partial to the ḍáho or ḍum system of tillage, so prevalent
among the Indo-Chinese families.

"The Constitution of the Uráon Village is the same as that
of the Mundári. In each the hereditary múnda or headman, and the
hereditary páhn or priest, have their lands on privileged terms, as
the descendants of the founders of the village. The hereditary
estates of the two families are called khúnts, and there is sometimes
a third khúnt, called the máhato; on all of these a very low rent is
fixed, but there are conditions of service attached. These may now
be commuted to cash payments at the instance of either party.
There is also, under charge of the páhn, the land dedicated to the ser-
vice of the village gods. The priestly office does not always descend
from father to son. The latter may be ignorant and disqualified, or
he may be a Christian; therefore, when vacated, it is filled by
divination. The magic sip, or winnowing-sieve, properly spelled
like a divining-rod, conducts the person holding it to the door of
the man most fitted to hold the office. A priest there must be; an
Uráon community cannot get on without one. The fate of the
village is in his hands; in their own phraseology, it is said that 'he
makes its affairs.' He is also master of the revels which are, for
the most part, connected with religious rites. The doctrine of the
Uráons is, that man best pleases the gods when he makes merry
himself; so that acts of worship and propitiatory sacrifices are
always associated with feasting, drinking, dancing, and love-making.
The múnda or máhato is the functionary to whom the proprietor
of the village looks for its secular administration. In contradis-
tinction to the páhn who makes (bandá) the affairs, the máhato
administers (cháládá) them; and he may be removed if he fail to
give satisfaction.
"In all the older Urão villages, when there is any conservation of ancient customs, there is a house called the Dhúmkuria, in which all the bachelors in the village must, when not absent from home, sleep, under penalty of a fine. Precisely similar institutions are met with amongst the Hill Bhuiyas of Keunjhar and Bonái; and, from the notes left by the late Rev. S. Hislop, I find they are common to other Dravidian tribes. The domiciles of the Uráons have insufficient accommodation for a family, so that separate quarters for the young men are a necessity. The same remark applies to the young unmarried women; and it is a fact that they do not sleep in the house with their parents. Where they do sleep is a mystery. They are generally frank enough when questioned about their habits, but on this subject there is always a certain amount of reticence, and I have seen girls quietly withdraw when it was mooted. I am told that in some villages a separate building is provided for them like the Dhúmkuria, in which they consort under the guardianship of an elderly duenna; but I believe the more common practice is to distribute them amongst the houses of the widows, and this is what the girls themselves assert if they answer at all when the question is asked. But however billeted, it is well known that they often find their way to the bachelors' hall, and in some villages actually sleep there. I not long ago saw a Dhúmkuria in a Sargdijá village in which the boys and girls all slept every night. They themselves admitted the fact; the elders of the village confirmed it, and appeared to think that there was no impropriety in the arrangement. The Dhúmkuria fraternity are under the severest penalties bound down to secrecy in regard to all that takes place in their dormitory; and even girls are punished if they dare to tell tales. They are not allowed to join in the dances till the offence is condoned. They have a regular system of flagging in this curious institution. The small boys serve those of larger growth, shampoo their limbs, and comb their hair, &c.; and they are sometimes subjected to severe discipline to make men of them.

"Immediately in front of the Dhúmkuria is the dancing arena, called akhra, an open circus about forty feet in diameter, with a stone or post marking its centre. It is surrounded by seats for tired dancers or non-dancing spectators, and shaded by fine old tamarind trees that give a picturesque effect to the animated scene, and afford in their gigantic stems convenient screens for moonlight or starlight flirtations. During the festive seasons of the year, dancing at the akhra-
commences shortly after dark every night, and, if the supply of the home-brew holds out, is often kept up till sunrise. Very rakish do the dancers appear in the early morning after a night so spent. On some occasions the circus is laid down with red earth, which becomes pulverised under the many twinkling feet, and rises in a lurid cloud about the dancers, till the garments, the dusky skins, and the black hair of the performers become all of brick-dust hue. Ordinarily, on the party breaking up at dawn, they proceed from the akhra to their usual avocations, and work as cheerfully and vigorously as if their night had been passed in sound sleep.

"The dress of the men consists of a long narrow strip of cloth carefully adjusted as a middle garment, but in such a manner as to leave the wearer most perfect freedom of limb, and allow the full play of the muscles of the thigh and hip to be seen. They wear nothing in the form of a coat; the decorated neck and chest are undraped, displaying how the latter tapers to the waist, which the young dandies compress within the smallest compass. In addition to the cloth, there is always round the waist a girdle of cords made of tasar-silk, or of cane. This is now a superfluity, but it is no doubt the remnant of a more primitive costume, perhaps the support of the antique fig leaves. After the age of ornamentation is passed, nothing can be more untidy or unprepossessing than the appearance of the Urâons. The ornaments are nearly all discarded, hair utterly neglected, and for raiment any rags are used. This applies both to males and females of middle age. The ordinary dress of the women depends somewhat on the degree of civilisation, and on the part of the country in which you make your observations. In the villages about Lohárdağâ, a cloth from the waist to a little below the knee is the common working dress; but where there is more association with other races, the persons of young females are decently clad in the coarse cotton cloth of the country, white with red border. Made-up garments are not worn, except by the converts to Christianity. The one cloth, six yards long, is gracefully adjusted so as to form a shawl and a petticoat. The Urâons do not, as a rule, bring the upper end of the garment over the head, and so give it the functions also of a veil, as it is worn by the Bengal women; they simply throw the end of the dress over the left shoulder, and it falls with its fringe and ornamented border prettily over the back of the figure. Vast quantities of red beads, and a large heavy brass ornament, shaped like a torque, are worn round the neck. On the left hand are rings of copper, as many
as can be indulged on each finger up to the first joint; on the right hand a smaller quantity. Rings on the second toe only, of brass or bell-metal, and anklets and bracelets of the same material are also worn. The hair, as a rule, coarse and rather inclined to be frizzy, but by dint of lubrication they can make it tolerably smooth and amenable; and false hair or some other substance is used to give size to the mass (the chignon) into which it is gathered, not immediately behind, but more or less on one side, so that it lies on the neck just behind, and touching the right ear; and flowers are arranged in a receptacle made for them between the roll of hair and the head. The ears are, as usual with such people, terribly mutilated for decorative purposes; spikes and rings are inserted into holes made in the upper cartilage, and the lobe is widely distended. When in full dancing costume, they add to their head-dress plumes of heron feathers, and a gay bordered scarf is tightly bound round the upper part of the body.

Physical Appearance.—“Although the Urâons, when young, both male and female, have countenances which are pleasant to look upon from their good-humoured and guileless expression, they must, on the whole, be regarded as a dark-complexioned and by no means well-favoured race. When we see numbers of them massed together in a market, the features that we find to predominate are excess of jaws and mouth, thick lips pushed out by the projection of the jaws and teeth, a defect which age increases, the teeth becoming more and more projecting till they appear to radiate outwards from the upper jaw. The forehead is low and narrow, but not, as a rule, receding; and the eyes have nothing very peculiar about them, often bright and full, with long lashes and straight set, sometimes small and dim but not oblique. These upper features give them an intelligent expression, notwithstanding the somewhat simian characteristics of the lower face. There is the indentation usual in the Turanian races, between the frontal and nasal bones, but the latter are more pronounced than we find them in the Lohitic tribes. The colour of the majority is of the darkest brown, almost black; but the observer may not only pick out individuals in the crowd who are of complexion as light as the average Hindu, but may find villages in which all the Urâon inhabitants are light brown to tawny. The fact is, they have to a surprising degree the faculty of assimilating their own colour and features to those of the people amongst whom they dwell; and it may be generally remarked, that when there are good-looking Aryans in the same village with Urâons, the complexions of the latter
become brighter, and the features more in accordance with a classical standard of beauty.

Marriage.—"Child-marriage is not in favour amongst the Uráons. When a young man makes up his mind to marry, his parents or guardians go through a form of selection for him; but it is always a girl that he has already selected for himself, and between whom and him there is a perfect understanding. The parents, however, have to arrange all preliminaries, including the price of the damsel, which is sometimes as low as Rs. 4 (8s.) In the visits that are interchanged by the negotiators, omens are carefully observed by the Uráons, as by the Mundas, and there are, consequently, similar difficulties to overcome; but when all is settled, the bridegroom proceeds with a large party of his friends, male and female, to the bride's house. Most of the males have warlike weapons, real or sham, and as they approach the village of the bride's family, the young men from thence emerge, also armed, as if to repel the invasion, and a mimic fight ensues, which, like a dissolving view, blends pleasantly into a dance. In this the bride and bridegroom join, each riding on the hips of one of their friends. A bower is constructed in front of the residence of the bride's father, into which the bride and bridegroom are carried by women, and made to stand on a curry-stone, under which is placed a sheaf of corn, resting on a plough-yoke. Here the mystery of the sindür dán is performed; but the operation is carefully screened from view, first by cloths thrown over the young couple, secondly by a circle of their male friends, some of whom hold up a screen cloth, while others keep guard with weapons upraised, and look very fierce, as if they had been told off to cut down intruders, and were quite prepared to do so. In Uráon marriages, the bridegroom stands on the curry-stone behind the bride, but, in order that this may not be deemed a concession to the female, his toes are so placed as to tread on her heels. The old women under the cloth are very particular about this, as if they were specially interested in providing that the heel of the woman should be properly bruised. Thus poised, the man stretches over the girl's head, and daubs her forehead and crown with the red powder, sindür; and if the girl is allowed to return the compliment (it is a controverted point whether she should do so or not), she performs the ceremony without turning her head, reaching back over her own shoulder and just touching his brow. When this is accomplished, a gun is fired; and then, by some arrangement, vessels full of water, placed over the bower, are capsized, and the
young couple, and those who stand near them, receive a drenching shower-bath. They now retire into an apartment prepared for them, ostensibly to change their clothes, but they do not emerge for some time, and when they appear they are saluted as man and wife. Dancing is kept up during their retirement, one of the performers executing a pas seul with a basket on her head, which is said to contain the trousseau. The Uráon girls have no prescribed wedding garments. They do not follow the Hindu custom of using saffron-coloured robes on such occasions. The bride is attired in ordinary habiliments, and no special pains are taken to make her lovely for the occasion. The bridegroom is better dressed than usual. He wears a long coat and a turban. Nor have the Uráons any special days or seasons for marriages. The ceremony may take place in any month of the year, but, with all natives, the hot, dry months are generally selected, if possible. There is then not much work on hand; granaries are full, and they prefer those months for marching and camping out.

"The young Uráon girls always appear on friendly terms with each other, but a custom obtains amongst them by which the ties of friendship are made almost as binding as those of marriage. It is not exclusively an Uráon practice, but it is more generally resorted to by the girls of that tribe than by other maidens. Two girls feel a growing attachment for each other. They work together, sing together, and strive to be always together, till they grow so fond, that a sudden thought strikes one or other of them to say, 'Let us swear eternal friendship.' The formula being in Chutiá Nágpur Hindí—'Toi vor main gui jurabi amren phûl lagdib.' Then each plucks flowers, and neatly arranges them in the other's hair. They exchange necklaces and embrace; and afterwards jointly, from their own means, prepare a little feast, to which they invite their friends of their own sex, who are made witnesses to the compact, and the ceremony is considered complete. From that hour they must never address or speak of each other by name. The sworn friend is my gui or flower, or something of the kind. They are as particular on this point, as are Hindu women not to mention the names of their husbands.

DANCES.—"The Uráons have adopted all the Munda dances, and improved on them. They have one called the Uráon's jádura, which is quite a refinement on the ordinary jádura, most complicated in step and figure; but the movements in it are executed with wonderful precision by girls accustomed to dance it together. They commence
at a very early age to learn this accomplishment. Children may be
seen practising their steps, whose powers of toddling are but rudi-
mentary. They positively dance as soon as they can walk, and sing
as soon as they can talk. Their voices are more musical than those
of the generality of native children. They are naturally accurate
timists, and have good ears; and the choir-singing in parts of the
Urão and Munda converts is most remarkable. They acquire with
facility, and sing correctly, pieces of sacred music, that very few
English parish church choirs would attempt. The tribe I am treat-
ing of are seen to most advantage at the great national dance-meet-
ings called játaras; which are attended by all classes of the people,
but the most conspicuous groups are those that come from the Urão,
or from the Urão-Munda villages. The játaras are held on ap-
pointed days, once a year, at different places chosen as convenient
centres. These are generally large mango groves in the vicinity of
old villages, formerly the headquarters of the barhá, or divisional
headman. On the evening preceding the gathering there is a sacri-
fice to the tutelary spirit; followed by a carousal in the village, and
the elders of that village are sure to be all very drunk on the follow-
ing morning. As a signal to the country round, the flags of each
village are brought out, and set up on the road that leads to the
place of meeting. This incites the young men and maidens to hurry
through their morning work, and look up their jatra dresses, which
are by no means ordinary attire. Those who have some miles to go
put up their finery in a bundle to keep it fresh and clean, and pro-
ceed to some tank or stream in the vicinity of the tryst grove; and
about two o'clock in the afternoon may be seen all around groups of
girls laughingly making their toilettes in the open air, and young
men in separate parties similarly employed. When they are ready,
the drums are beaten, huge horns are blown, and thus summoned,
the group from each village forms its procession. In front are
young men with swords and shields or other weapons, the village
standard-bearers, with their flags, and boys waving yaks’ tails, or bear-
ing some poles with fantastic arrangements of garlands and wreaths,
intended to represent umbrellas of dignity. Sometimes a man riding
on a wooden horse is carried, horse and all, by his friends as the
Rájá, and others assume the form of, or paint themselves up to
represent, certain beasts of prey. Behind this motley group, the
main body forms compactly together as a close column of dancers in
alternate ranks of boys and girls; and thus they enter the grove where
the meeting is held in a cheery, dashing style, wheeling and counter-marching, and forming lines, circles, and columns with grace and precision. The dance with these movements is called khariah, and is considered to be an Urão dance, though Munda girls join in it. When they enter the grove, the different groups join and dance the khariah together, forming one vast procession and then a monstrous circle. The drums and musical instruments are laid aside, and it is by the voices alone that the time is given; but as many hundreds, nay, thousands join, the effect is grand. In serried ranks so closed up that they appear jammed, they circle round in file, all keeping perfect step; but at regular intervals the strain is terminated by a hururuh, and at the same moment they all face inwards and simultaneously jumping up, come down on the ground with a resounding stamp that marks the finale of the movement, but only for a momentary pause. One voice with a startling yell takes up the strain again, a fresh start is made, and after gyrating thus till they tire of it, the ring breaks up, and separating into village groups, they perform other dances independently till near sunset, when all go dancing home.

"The religion of the Uraons is of a composite order. They have, no doubt, retained some portion of the belief that they brought with them to Chutiá Nagpur; but coalescing with the Mundas and joining in their festivals and acts of public worship, they have to a certain extent adopted their ideas on religion and blended them with their own. There is, however, a material distinction between the religious systems of the two people. The Mundas have no symbols and make no representations of their gods; the Urão, and all the cognates whom I have met with, have always some visible object of worship, though it may be but a stone or a wooden post, or a lump of earth. Like the Mundas, they acknowledge a Supreme God, adored as Dharmi or Dharmesh, the Holy One, who is manifest in the sun; and they regard Dharmesh as a perfectly pure, beneficent being, who created us, and would in his goodness and mercy preserve us, but that his benevolent designs are thwarted by malignant spirits whom mortals must propitiate, as Dharmesh cannot or does not interfere, if the spirit of evil once fastens upon us. It is, therefore, of no use to pray to Dharmesh or to offer sacrifices to him; so though acknowledged, recognised and reverenced, he is neglected, whilst the malignant spirits are adored.

"I do not think that the Urão have an idea that their sins are
visited on them, either in this world or in a world to come. It is not because they are wicked that their children or their cattle die, or their crops fail, or they suffer in body; it is only because some malignant demon has a spite against them, or is desirous of harming them. Their ideas of sin are limited. Thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness against thy neighbour, is about as much of the Decalogue as they would subscribe to. It is doubtful if they see any moral guilt in murder, though hundreds of them have suffered the extreme penalty of the law for this crime. They are ready to take life on very slight provocation, and in the gratification of their revenge an innocent child is as likely to suffer as the actual offender. There is one canon of the Mosaic law that they in former years rigorously enforced—

‘Thou shalt not suffer a witch to live.’ I have dwelt on this subject in treating of the Mundas [quoted in the Statistical Account of Singbhüm, vol. xvii. pp. 52, 53]. If left to themselves, the life of elderly females would be very insecure. As it is, a suspected old woman (and sometimes a young one, especially if she be the daughter of a suspected old one,) is occasionally condemned, well drubbed and turned out of the village; and she does not always survive the treatment she is subjected to. If we analyse the views of most of the Uraon converts to Christianity, we shall, I think, be able to discern the influence of their pagan doctrines and superstitions in the motives that first led them to become catechumens. The Supreme Being who does not protect them from the spite of malevolent spirits has, they are assured, the Christians under His special care. They consider that, in consequence of this guardianship, the witches and bhûts have no power over Christians; and it is, therefore, good for them to join that body. They are taught that for the salvation of Christians one great sacrifice has been made, and they see that those who are baptized do not in fact reduce their live-stock to propitiate the evil spirits. They grasp at this notion; and long afterwards when they understand it better, the atonement, the mystical washing away of sin by the blood of Christ, is the doctrine on which their simple minds most dwell. I have not found amongst the pagan Uraons a trace of the high moral code that their cousins of the Rájmahál hills are said to have accepted. I consider that they have no belief whatever in a future state, whilst to the Rájmahális is attributed a profound system of metempsychosis. The Uraons carry that doctrine no further than to suppose that men who are

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killed by tigers become tigers, but for other people death means annihilation. As the sole object of their religious ceremonies is the propitiation of the demons, who are ever thwarting the benevolent intentions of Dharmesh, they have no notion of a service of thanksgiving; and so far we may regard the religion of the Mundas as of a higher order than theirs. When suffering or misfortune befall a man, he consults an augur, or ojhd, as to the cause of his affliction, and acts according to the advice given. The ojhd has it in his power to denounce a mortal or a particular devil. The method employed has been described in the account of the Mundas, and the result is the same. If a fellow-being is denounced, it is said that he has caused his familiar to possess and afflict the sufferer; and the person denounced is seized and tortured, or beaten, to force him to effect the expulsion of the evil spirit. But the family or village bhuit may be accused. The ojhd, under inspiration, of course, decides what is to be sacrificed, and frequently ruins, if he does not cure, the patient consulting him. In the process of propitiation, the fetish nature of the Urâon belief is shown. The sorcerer produces a small image of mud, and on it sprinkles a few grains of rice. If fowls are to be the victims, they are placed in front of this image; and if they peck at the rice, it indicates that the particular devil is satisfied with the intention of his votaries, and the sacrifice proceeds. The flesh of the animals killed is appropriated by the sorcerer, so it is his interest to have a hecatomb, if possible. In regard to the names and attributes of the devils, the Urâons who live with Mundas sacrifice to Marang Bûrû and all the Munda Bongas. The Urâons on the western portion of the plateau, where there are few Mundas, ignore the Bongas, and pay their devotion to Darhâ, the Sarna Burhi (Lady of the Grove), and the village bhûts, who have various names. Chanda or Chandâ, is the god or goddess of the chase, and is always invoked preparatory to starting on great hunting expeditions. Any bit of rock, or stone, or excrescence on a rock, serves to represent this deity. The hill near Lodhma, known to the Mundas as Marang Bûrû, is held in great reverence by the Urâons. To the spirit of the hill, whom they call Baranda, they give bullocks and buffaloes, especially propitiating him as the bhuit, who when malignantly inclined, frustrates God's designs of sending rain in due season to fertilise the earth. In some parts of the country Darhâ is almost the only spirit they propitiate. If fowls are offered to him they must be of divers colours, but once in three years he should have a sheep from his
votaries; and once in the same period a buffalo, of which the ojha or pâhn gets a quarter. The Uraon must always have something material to worship, renewed every three years. Besides this superstitious dread of the spirits above named, the Uraon's imagination tremblingly wanders in a world of ghosts. Every rock, road, river, and grove is haunted. He believes that women who die in childbirth become ghosts, called chorail; and such ghosts are frequently met hovering about the tombstones, always clad in robes of white, their faces fair and lovely, but with backs black as charcoal, and inverted feet, that is, they walk with their heels in front. They lay hold of passers-by and wrestle with them, and tickle them; and he is lucky, indeed, who, thus caught, escapes without permanent injuries.

“Towards Lohárdagá many Uraóns take the name of Bhagat, the corruption of Bhakt, and attach themselves to some Bráhman or Gosáin, who gives them mantras. The Bhagats, without absolutely abandoning the religious observances of their ancestors, have adopted the worship of Siva or Mahádeo. They have in their houses, or on their premises, the usual monolithic emblem of that deity, and keep brazen images of Ganesh and other Hindu gods. The Bhagats rather discourage the unrestricted intercourse between the youth of the two sexes that their ancestors smiled upon, and do their best to keep their girls from joining in the dances; but the young men heed not the injunctions of the elders on this point, and the girls evade them as much as possible. The Bhagats conform to Hindu notions regarding what should be considered clean and unclean for food; and they will not eat or drink with the people of their own tribe who are not Bhagats. I have been informed by a Christian convert, who formerly belonged to the Bhagat fraternity, that in some villages near Lohárdagá, they annually make an image of a man in wood, put clothes and ornaments on it, and present it before an altar of Mahádeo. The person who officiates as priest on the occasion says:—‘O Mahádeo, we sacrifice this man to you according to ancient custom. Give us rain in due season, and a plentiful harvest.’ Then, with one stroke of the axe, the head of the image is cut off, and the body is removed and buried. The Gonds make a similar offering to their Baradeo, and with them it is not always in effigy that the human sacrifice is made. There are grounds for concluding that the practice was observed by all the peoples of Dravidian origin.

Festivals.—“The Uraóns and Mundas keep the same festivals;
but, according to Mr Luther, the *Karm* is, with the former, the most important. It is celebrated at the season for planting out the rice grown in seed beds, and is observed by Hindus, as well as by Kols and other tribes. On the first day of the feast, the villagers must not break their fast till certain ceremonies have been performed. In the evening, a party of young people of both sexes proceed to the forest, and cut a young *karma* tree (*Nauclea parvifolia*), or the branch of one, bearing which they return in triumph,—dancing, and singing, and beating drums,—and plant it in the middle of the *akhra*. After the performance of a sacrifice to the Karma Deota by the *pâhn*, the villagers feast, and the night is passed in dancing and revelry. Next morning all may be seen at an early hour in holiday array; the elders in groups, under the fine old tamarind trees that surround the *akhra*, and the youth of both sexes, arm-linked in a huge circle, dancing round the *karma* tree, which, festooned with garlands, decorated with strips of coloured cloth, sham bracelets and necklets of plaited straw, and with the bright faces and merry laughter of the young people encircling it, reminds one of the gift-bearing tree so often introduced at our own Christmas festival, and suggests the probability of some remote connection between the two. Preparatory to the festival, the daughters of the headmen of the village cultivate blades of barley in a peculiar manner. The seed is sown in moist, sandy soil, mixed with a quantity of turmeric, and the blades sprout and unfold of a pale yellow, or primrose colour. On the *karma* day, these blades are taken up by the roots, as if for transplanting, and carried in baskets by the fair cultivators to the *akhra*. They approach the *karma* tree, and, prostrating themselves reverentially, place before it some of the plants. They then go round the company, and, like bridesmaids distributing wedding favours, present to each person a few of the yellow barley blades, and all soon appear, wearing, generally in their hair, this distinctive decoration of the festival. Then all join merrily in the *karma* dances, and malignant, indeed, must be the *bhút* who is not propitiated by so attractive a gathering. The morning revel closes with the removal of the *karma*. It is taken away by the merry throng and thrown into a stream or tank; but after another feast, dancing and drinking are resumed. On the following morning, the effects of the two nights’ dissipation are often, I fear, very palpable.” Colonel Dalton notices that the *karma* festival is celebrated by Hindus as well as by the aboriginal tribes,
and quotes a passage from the Bhavishya Purána, the object of which appears to be to explain how a festival of an aboriginal people came to be adopted by the Hindus. He also points out that the necessity of the females of the family joining in the ceremony, is an argument against its Hindu origin.

"The Uráons have some observances during the Sárhúl festival that differ a little from those of the Mundas. Their idea is that at this season the marriage of Dharti, the earth, is celebrated; and this cannot be done till the sál trees give the flowers for the ceremony. It takes place, then, towards the end of March, or beginning of April, but any day whilst the sál trees are in blossom will answer. On the day fixed, the villagers accompany their páhn to the sarna, the sacred grove, a remnant of the old sál forest, in which the Uráons locate a popular deity called the Sarna Búrhi, or woman of the grove, corresponding with the Jáhir Era and Desauli of the Mundas. To this dryad, who is supposed to have great influence on the rain (a superstition not unlikely to have been founded on the importance of trees as cloud-compellers), the páhn, arriving with his party at the grove, offers five fowls. These are afterwards cooked with rice, and a small quantity of the food is given to each person present. They then collect a quantity of sál flowers, and return laden with them to the village. Next day the páhn, with some of the males of the village, pays a visit to every house, carrying the flowers in a wide, open basket. The females of each house take out water to wash his feet as he approaches, and, kneeling before him, make a most respectful obeisance. He then dances with them, and places over the door of the house, and in the hair of the women, some of the sál flowers. The moment that this is accomplished, they throw the contents of their water-vessels over his venerable person, heartily dousing the man whom, a moment before, they were treating with such profound respect. But to prevent his catching cold, they ply him with as much of the home-brew as he can drink, consequently his reverence is generally gloriously drunk before he completes his round. The feasting and beer-drinking now become general; and after the meal, the youth of both sexes, decked with sál flowers (they make an exceedingly becoming head-dress), flock to the ákhra, and dance all night and best part of next day.

Funeral Ceremonies.—"Where a death occurs in an Uráon family, it is made known by the lamentations of the women, who
loosen their hair (a demonstration of grief which appears to prevail in all countries) and cry vigorously. They lay out the body on the common cot, called charpūi; and, after washing it carefully, convey it to the appointed burning-place, covered with a new cloth, and escorted by all the villagers, male and female, who are able to attend. In some families the funeral procession proceeds with music, but others dislike this custom, and nothing is heard but the cries of the women. When they have arrived at the place where the funeral pile has been prepared, the body is again washed, and the nearest relations of the deceased make offerings of rice, and put rice into the mouth of the corpse, while others put pice or other coin. The body is then placed on the pile and anointed; further offerings of rice are made, and the pile is ignited by a father or mother, a wife or husband. When the body has been consumed, notice is given in the village, and there is another collection of friends and relatives to collect the charred bones which remain. These are placed in a new earthen vessel, and ceremoniously taken to the village; and as the procession returns, parched rice is dropped on the road to mark the route selected. The cinerary urn is suspended to a post erected in front of the residence of the deceased; the guests are feasted, and the party then breaks up. In the month of December or January next ensuing, the friends and relations are all again collected to witness the disposal of the bones in the place that, from the first establishment of the community, has been appropriated to the purpose. This is a point on which the Uraons are exceedingly tenacious; and even when one of them dies far from his home, his relations will, if possible, sooner or later, recover the fragments of his bones, and bear them back to the village, to be deposited with the ashes of his ancestors. The burial-ground is always near a river, stream, or tank. As the procession proceeds with music to this place, offerings of rice are continually thrown over the cinerary urn till it is deposited in the grave prepared for it, and a large flat stone placed above. Then all must bathe, and after paying the musicians, the party returns to the village. The money that was placed in the mouth of the corpse, and afterwards saved from the ashes, is the fee of the musicians. The person who carried the bones to the grave has to undergo purification by incense and the sprinkling of water. It is to be observed that this ceremony occurs in each village but once in the year; and on the appointed day the ashes of all who have died during the year are simultaneously
relegated to their final resting-place. No marriage can take place in a village whilst the bones of the dead are retained there. The most ardent lovers must patiently await the day of hadbâri or sepulture. The marriage season commences shortly afterwards.

Character, &c.—"The Úráons, if not the most virtuous, are about the most cheerful of the human race. Their lot is not a happy one. Not one of their own people now occupies a position which would give him the power to protect, or the influence to elevate them from the state of degradation into which a majority of the tribe have long fallen. They submit to be told that they were especially created as a labouring class. They have had this so often dinned into their ears, that they believe and admit it; and I have known instances of their abstaining from claiming, as authorised by law, commutation for the forced labour exacted by their landlords, because they considered that they were born to it. There are indeed some amongst them, stern yeomen, who cling with tenacity to the freeholds they have inherited, and will spend all they possess in defending them; but the bulk of the people seldom rise, in their own country, above the position of cottiers and labourers. There the value of labour has not risen in proportion to the advance that has taken place in other parts of India; and Úráons are easily induced to migrate for a time to other climes, even to regions beyond the great 'black water,' where their work is better remunerated. But those who return with wealth thus accumulated regard it not. They spend in a month what would have made them comfortable for life, and relapse into their lot of labour and penury, as if they had never had experience of independence and plenty. I believe they relish work, if the task-master be not over-exacting. Úráons sentenced to imprisonment without labour, as sometimes happens, for offences against the excise laws, insist on joining the labouring gangs, and wherever employed, if kindly treated, they labour as if they felt an interest in the work. In cold weather or hot, rain or sun, they go cheerfully about it; and after some nine or ten hours of toil, they return blithely home, in flower-decked groups, holding each other by the hand or round the waist, and singing. When I first saw them, this struck me as a very noteworthy characteristic; for, as a rule, the working classes of all countries, especially those of India, move unsociably in single file. It is only people of fine organisation and gentle nurture, and the aborigines of Chutiá Nágpur, who voluntarily walk abreast and linked together in line. The Úráons have
acquired this habit from their naturally genial dispositions, and their dancing drills and parades.”

(16.) PAHÁRIÁ, 35. The Paháriás are treated of at length in the Account of Mánbhum District (vol. xvii.)

(17.) PARHEYÁ, 2965; of whom all but thirty-four are found in the Subdivision of Palámau. Colonel Dalton writes of them as follows:—

“The people in Palámau called Parheyá appear to be the mere remnant of a tribe who, according to their own traditions and the traditions of other races in the District, once formed an important section of the population. I have little to say about them. They are one of the numerous tribes, or perhaps, it might be more correctly stated, one of the branches of the great tribe who, with Turanian features and many corresponding customs, have adopted Hindu as a language, to the obliteraton of all their primitive forms of speech; and who, though affecting Hindu customs, retain practices that are in the eyes of Hindus impure and abhorrent. Their marriages and funeral ceremonies are Hindu. In the former, the red powder called sindér is used, the bridegroom sealing the compact by touching and marking with it the forehead of his bride. The Kolarian races who have adopted the custom show their superior appreciation of female dignity by requiring an interchange of the process, the bride respectfully returning the compliment by similarly marking her husband. The Hinduised tribes do not allow her to take so active a part in the ceremony. The Palámau Parheyás have retained the adoration of sylvan deities, Dharti and Gohet. These gods dwell in the hills, and delight in the blood of goats. I have noticed considerable variety of features amongst the Parheyás. Of four I had before me at Rámkúnda, in Palámau, two might have been classed as Negro, two as Mongolian. The two former were dark and pro-gnathous; the latter bright copper-coloured, with flat, broad faces and slightly oblique eyes.”

Mr Forbes’s account of them, in the “Settlement Report of Palámau,” is quoted below, as his description of their marriage ceremonies differs in some particulars from that given by Colonel Dalton. “The Parheyás are a Hindu-speaking aboriginal tribe, found in tolerable numbers in the more jungly parts of parganá Palámau. In their habits and customs they present a curious mixture of the Hindus and the aborigines; they are certainly not pure Mundas, but they may be Kaukus, who are a branch of the Munda family. They differ so much in personal appearance, that it is
difficult to assign to them any distinct physiognomy. I have seen many of them that might almost be mistaken for Kawârs; while others are a tall, fair, handsome race of men, with features rather Aryan than otherwise, and so athletic and powerful, that the expression 'as strong as Parheyá' has almost passed into a proverb. These last have none of the Negrito stamp about them. Many of them are to be found residing in the plains, but they generally choose the more jungly villages, and reside in a separate tolâ or hamlet. The farmers and many of the rayats of the Government farm of Kechki are Parheyás, and are very good cultivators; but the majority of the tribe, like the Brijiás, live in the hill ranges and roam about from spur to spur, clearing small patches of ground and cultivating a few hardy crops. They also bring down to the plains honey, beeswax, dhundâ, lac, and other jungle produce, which they barter for grain, salt, tobacco, and cloth. Most of them have Brâhmans as purohits or priests, and employ the barber at marriages. Hindus of every class will drink water from their hands, and eat any food but rice that has been cooked by them. The Parheyás themselves, strange to say, carry their Hindu prejudices so far that they will not eat ghî which has been kept in a kupâ made of cow-hide. They always smear their cooking-places with cow-dung, and eat bare-footed like the Hindus. They know nothing whatever of their former history; in fact, the only ancient custom of the tribe that I have been able to discover is that they formerly held deer and sheep sacred, and used the manure of those animals where they now use cow-dung. Notwithstanding their affectation of Hinduism, they still adhere to many of their old customs, which decidedly point to their origin. Marriage rarely takes place before the age of puberty. In their wedded life they are chaste and moral; before this takes place, the intercourse between the sexes is unrestricted. They never marry out of their tribe, and any woman found misbehaving herself with a man of an alien tribe, is at once outcasted, and so with the men. Notwithstanding the employment of Brâhmans and barbers, their marriage ceremony is simple and decidedly aboriginal. I have never witnessed one of their marriages, and am unable therefore to describe all that takes place; but the principal part of the ceremony consists in pouring ghî or oil upon the forehead of the bride, and allowing it to run down the face. If it trickles from the centre of the forehead straight down the ridge of the nose, the fates are propitious, and the marriage will be a happy one; if, on the other
hand, the ghô or oil trickles down to the right or left, it is a sign that the girl will either shortly die or prove unfaithful, and very often in this case the marriage is broken off and the maiden has to wait till another seeks her hand.”

(18.) PURÁN, 3375; are confined to Chutiá Nâgpur Proper. They, with the Kharriâs, claim to be the aborigines of Morbhanj, one of the Cattach Tributary Mahals. They say that they and the family of the chief (Bhanj) were produced from a peafowl's egg, the Bhanj from the yolk, the Purâns from the white, the Kharriâs from the shell.

(19.) RAUTIÁ, 16,387; are also found only in Chutiá Nâgpur Proper. Colonel Dalton thinks they are probably connected with the Gonds, and therefore of Dravidian origin. They were introduced at an early period by the Nâgbansí Rájá of Chutiá Nâgpur to aid him against his Kol subjects, and obtained grants of land as military colonists, which their descendants still hold. "They resemble the Gonds in feature and in disposition; but as they aspire to be of Aryan descent, have lost all trace of their original language, and follow the customs of Hindu Súdras, it is impossible to be certain of their affinities. They made their first appearance in a place called Panári; and though now scattered, they still maintain there a Rautia pdhn or baígâ, i.e., priest, who performs for the tribe the worship of their tutelary deity called Mahadán, whom I take to be the same as the Bura Deo of the Sargújá and Singbhúm Gonds, and Bada Deo and Badiyal Pen of the Southerners."

(20.) SANTÁL, 1204; only found in Chutiá Nâgpur Proper. For a full notice of the Santál see the Statistical Accounts of the Districts of Hazâribâgh (ante pp. 65–74) and the Santál Parganás (vol. xiv.).

(21.) BRIJÍA. The following notice of the Brijíá, a tribe not mentioned in the Census Report of 1872, but found, according to Mr Forbes and Colonel Dalton, in the south and west of Palámau Subdivision, is condensed from Mr Forbes's Settlement Report. In the experimental Census of Palámau, conducted by the police in 1869, the numbers of the tribe were ascertained to be 545, of whom 255 were Brijíás and 290 Agoriáas. These two divisions intermarry, and observe similar customs, the only difference between them being that the Agoriáas smelt iron and the Brijíás do not. Mr Forbes collected a small vocabulary of the Brijíá language, on which Colonel Dalton bases his opinion that they are of pure Kolarían origin. They have
no traditions, and disclaim kinship with any other tribe. A few have entered the villages of the level valleys in the south of Palámau, and have become decent cultivators; but the bulk of both divisions of the tribe live in groups of two or three families on the spurs of the highest hills. By cutting the forest and burning the underwood, they clear a small space of ground on the top of the spur where they have fixed their home for the year. On this land they cultivate a few scanty crops of rahar, til, urid, bodi, tusáru, and sometimes castor-oil. They use neither plough nor hoe, but plant their seeds in small holes drilled with a pointed bamboo. The crop barely supplies their own wants, and is never brought to market; but they pay a maund or two of grain by way of rent to the proprietor of the village within the boundary of which their hill is situated. The same hill is seldom occupied for two successive seasons. They collect lac, beeswax, and honey, besides an immense variety of jungle roots. The three former, and some of the latter, are brought down to the plains and bartered for grain, salt, and tobacco. The jungle roots and herbs are also largely used for food. Neither Brijíás nor Agoríás bear any marked resemblance to the Kolarian tribes. Their features are usually long, noses pointed, cheekbones large, and eyes sunken. Some of them wear beards. The women, however, resemble the Mundas, particularly when they are young. Their only idea of religion appears to consist in the worship of deceased ancestors, in whose honour sacrifices called mud are offered on certain days of the year. Marriage rarely takes place before the age of puberty, and the ceremony is extremely simple. The father of the bridegroom sends a younger brother or a friend to the girl's father to demand her in marriage. This ambassador is called ágna, and his duty is to receive from the bride's father a customary payment of Rs. 4 (8s.), and to arrange for the marriage feast. At the appointed time both families meet at the bride's house, and the rejoicings are kept up for several days. The marriage is consummated on the first night, and the married couple rejoin the feast next morning. The Brijíás dances are like those of the Uráons, but somewhat quicker and more energetic. The men wear peacock's feathers on the head and over the shoulders as they dance, with a large bunch fastened on behind and hanging down like the tail of the bird. The women have their hair simply decorated with flowers. Their songs are considered by Mr Forbes to be more melodious and less monotonous than those of
the Uraons. Most of them are simple love tales; but some are evidently the old war-songs of the tribe, and one in particular relates the resistance they made to the invasion of Palámau by the Cheros or Rájputs. This song, which Mr Forbes gives in Hindi, in an appendix to his report, mentions the name of Deo Sáhi, a Rájput Rájá of Daudand in the District of Sháhábád; and the burden of each verse is, "Retire, retire; Deo Sáhi is coming, we cannot resist him."

HINDU CASTES.—The following is a list of seventy-seven Hindu castes in Lohárdagá District, arranged as far as possible according to the order of precedence which they hold in local esteem, and showing the occupation of each caste. The numbers are taken from the Census Report of 1872:—(1) Bráhman, 27,326; priests, landholders, and ministerial officers under Government. For Colonel Dalton’s comments upon the Bráhmans of the Chutiá Nágpur Division generally, see the Account of Hazáribágh District (ante p. 75). Mr Forbes writes that the four chief Bráhmanic gotras or septs in Palámau are the Sakaldwipi, Kanaujia, Sarwariá, and Jyotishi. The two former are the most numerous, and are about equally represented. Living among a population of aboriginal races and broken tribes, the Bráhmans of Palámau, whose entry into the pargana probably dates from the rise of the Cheros, are as a body extremely ignorant. Although most of them act as spiritual teachers and priests, they are ill-informed as to their own doctrines, and very few can even read or write. Many estates in Palámau are held by Bráhmans both on rent-free and service tenures; but owing to their practice of dividing their lands equally among their children, there is no great wealth among them. Their estates are subdivided into almost infinitesimal quantities, a share consisting sometimes of no more than a few square yards of land. They are, however, good cultivators, and some of the poorer among them actually hold the plough. Socially, they are exceedingly quarrelsome and grasping; but some of them are kind and considerate landlords. Many take service and act as farm-agents, herdsmen, and domestic servants. (2) Chhattrí or Rájput; landowners and servants, mostly well off; 37,744. A large proportion of the ostensible Rájputs of Lohárdagá are, no doubt, sprung from aboriginal races, and have but little Aryan blood in their veins. The chief Rájput families of Chutiá Nágpur are the Nágbansí, Síkhár, and Ráksel, who are acknowledged to be of good family, and intermarry with the best; though Colonel Dalton
HINDU CASTES: RAJPUTS.

thinks that none of them, except the Ráksel, can trace their descent out of the Province. On the general character of the Rájput landlords, Colonel Dalton writes as follows:—“Very good specimens of country gentlemen may be found amongst the Rájput landlords of Western Bengal. Where, as is sometimes the case, primogeniture is the local custom or family usage, and estates have been long in the same family, the best relations generally exist between the landlord and the peasantry. Indeed, it will be found that a very indifferent landlord is, in such estates, more respected and beloved than the most indulgent new man. Good or bad, they live among their own people ‘like the fine old English gentleman.’ They may fleece the tenants sometimes when they levy contributions for marriages, or reimburse themselves for some act of needless extravagance; but in whatever tends to the dignity of the family, the people deem themselves personally concerned and give without demur, and it is a satisfaction to them when the duties of hospitality are religiously observed by their chiefs. The objects of their charity are often the reverse of worthy, but still ‘the poor seldom pass unrelieved from their gates.’ The class of native gentlemen that I speak of are not the inert sensualists that wealthy Bengalis so often become; they are fully capable of enjoying field sports; they generally ride well, and are good shots and keen sportsmen. They are sure to have a good battery of guns by the best English makers, good horses, dogs, elephants, and hawks, and even fishing-tackle. It is true that a Rájput claiming to be one of the twice-born is bound to study the Vedas, and to perform most of the religious duties that are enjoined on Bráhmans. I know some Rájput gentlemen who, acting up to the Bráhmans or sacred precepts, spend a great part of the day in devotion, such as it is; but the Bráhmans are, after all, the most indulgent and accommodating of religious guides. Any Rájput gentleman who finds the observances prescribed tedious or irksome, may hire a Bráhman to do it all for him. The Rájput may be shooting or hawking whilst it goes on—the result is the same, so far as his spiritual welfare is concerned.” Mr Forbes says that most of the wealthier landlords of Patlaimau are Rájputs; the leading family among them being the Námudág, who are Sarwariá Rájputs, and are usually appealed to in caste dissensions. The Thákuraits of Ranka and Chainpur are also Sarwariás, and are descended from the family of the diwan or chief ministerial officer under the old Chero ruler. The heads of
both these families did good service in the Mutiny, and received
from Government the title of Rái Bahádur, besides khíldís or dresses
of honour, and rent-free lands. All the Rájput families of Palámau
have intermarried freely with the Cheros and Kharwárs, and the
poorer classes among them have very much degenerated in appear-
ance. The Rájputs are good cultivators, and think very highly
of ownership in the soil. As petty landlords, they are generally
oppressive and overbearing; and Mr Forbes attributes most of the
insurrections of the Cheros and Kharwárs to their wish to throw
off the Rájput yoke. (3) Khandáit, 322; found only in Chutiá
Nágpur Proper. They are noticed in detail in the Statistical
Account of Singbhúm (vol. xvii. pp. 63, 64), where they number more
than 2000. The Singbhúm Khandáits are almost certainly immi-
grants from Orissa, and the Khandáits of Chutiá Nágpur are an off-
shoot from the Singbhúm colony. (4) Baidya; hereditary physicians,
but many have abandoned their caste employment and betaken them-
selves to agriculture; 729 in number. (5) Káyasth; landowners,
writers, and clerks in Government and private employ; number 406.
(6) Bándávat; wear the jándó or sacred thread, and claim to be
Rájputs, but they are described by Colonel Dalton as cultivators;
number, 8. (7) Bábhan or Báhmán; landowners and cultivators,
fairly well off; number, 578. The Báhman of Palámau make no
claim to be either Sarwariá or Sákalwípi Bráhmans, like their
brethren in Behar, but call themselves Rájputs. The general belief
in the Subdivision is that they descended from certain Súdras who
were raised to military rank, and the following curious legend of their
origin is quoted by Mr Forbes:—"A Rájá of Mathurá, named Kansa,
went to fight against Krishna, his own nephew, and was killed. Jára
Sindhu, father-in-law of Kansa’s daughter, on hearing this, went with
a great army to fight Krishna. He was defeated, but tried seventeen
times with the same ill success; and the eighteenth time made a
vow that if he was successful, he would, on his return home, feed
108,000 Bráhmans. On this occasion he was successful, and had to
act up to his words. Bráhmans were called in by hundreds and
thousands, fed, and sped on their way, but still the number fell far
short of his rash vow. His two diváns, to whom the duty of collecting
the Bráhmans was intrusted, were driven to their wits’ end; not
knowing what to do, they at last hit upon the expedient of bringing
in low-caste men from all parts of the country, and having adorned
them with the Bráhmanical cord, presented them to the Rájá as
Brāhmans. Doms were called in and presented as Dom-kattar Brāhmans, the name being suggested by the knife, universally used by Doms for cutting bamboos, called kattår. Some were named after the village in which they resided, men from the village of Sonbhārdā being called Sonbhārderiā Brāhmans, and so forth. The Rājā at last grew suspicious at all these new Brāhmanical orders, and directed his two dīwāns, who were Amasta and Srībasthab Kāyasths, to eat with all persons they brought in; and this accounts for these two divisions of the Kāyasths eating with Brāhmans."

(8) Bhāt; heralds and genealogists; 1334. (9) Doglā or Krishna-pakshi is a name applied to the sons of the higher classes by women of low caste. They appear to have found employment chiefly as writers; number, 141. (10) Agarwālā; traders; 977. (11) Mārvārī; merchants and traders, mostly Jains; 33. This name clearly denotes a nationality rather than a caste. (12) Nāpit or Hajjām; barbers; 11,739. (13) Kāmār; blacksmiths; 30,515; with the subdivision of Gōjiā, numbering 1481. The blacksmith caste, which is reckoned pure in Bengal, is impure in Behar, owing perhaps to the large aboriginal element which it contains in the latter Province. (14) Kumbhār; potters; 15,589, (15) Telī; oil-pressers and sellers; 24,427. (16) Tāmbulīf; growers and sellers of betel leaf; 1233. (17) Bāruf; follow the same occupation as the preceding, though it is said that the Bāruf are the growers, and the Tāmbulī the sellers, of betel; number, 3183. (18) Sadgop; cultivators; 69. (19) Mālf; gardeners; 5205. (20) Baniā; traders; 1725. The following are subdivisions of the Baniā class:—Barnawar, 51. Dhusār, 1104. Gandhabanik, 5035. Jamanpuri, 37. Jaswar; a somewhat inferior class of Baniās, who are lax Hindus, and permit their widows to remarry; number, 335. Kasandhan, 198. Kasarwānī, 322. Khatrī, 113. See the Statistical Account of Hazāribāgh (ante p. 77). Lohandia; a well-to-do class of ron-smelters, 66. Mahuri, 2. Nuniyār, 2729. Rāstogi, 12. Sindvaria, 275. (21) Kānsārī; braziers; 2068. (22) Sānkhārī; shellcutters; 153. (23) Aguri; a Bengal caste, identified in the Census Report with the Ugrakhetri of Manu. They are engaged in agriculture and trade, and possibly made their way into Lohārdagā from the District of Bardwān; number, 1678. (24) Goālā; cowherds and milkmen; 20,794. In the Census Report, Ahir, numbering 39,340, and Mahākūl, 299, are given as subdivisions of the Goālās. Mr Forbes, however, writing of Palāmāu, says that no distinction is there recognised between Ahir and Goālā; and that a man will describe himself in-
differently by either name. Many of the Palámau Goálás are wealthy, and own large numbers of cattle, and a few are farmers of land or mere cultivators; but the greater portion are simply herdsmen, and live by the percentage they receive on the quantity of ġhí obtained from the herd under their charge. The owners of the cattle do not rely on their herdsmen to give in the proper produce, but send a trustworthy agent once a fortnight, or once a month, to test the quantity of milk that the buffaloes yield. The amount thus ascertained for one day is what the herdsman has to account for daily until the next visit; and the amount of ġhí obtained from a ser of milk is tested in the same way. The Goálás in service lead a wandering and hard life, as the grazing-grounds of the larger herds have to be changed twice a year. At the approach of the hot weather they drive off their cattle to the tablelands of Sargújá, or even as far as Udaipur and Singrauli, returning as the rains set in to the rich low grounds of Palámau Subdivision. As a class, the Palámau Goálás have the reputation of being very dishonest, and the offence of cattle-stealing is, no doubt, common among them. (25) Hálwáí; confectioners; 2995. (26) Kándú; prepare chirá murkhí or parched rice; 5056. (27) Goní; a subdivision of the foregoing; 3513. (28) Gáréri; shepherds; 3124. They are probably an offshoot of the Goálás, though the two castes do not intermarry. Together with their occupation of tending sheep, they carry on that of making blankets. In common with the other pastoral tribes, they observe the custom that when an elder brother dies the next in age marries his widow. (29) Kaibartta; agriculturists; 584. (30) Chásá Dhobá; cultivators; 74. (31) Vaishnav; followers of Chaitanya, a religious reformer in Nadiyá, who lived in the beginning of the sixteenth century; number in Lohárdagá, 4459. A detailed account of this sect is given in the Statistical Account of the Twenty-four Parganás (vol. i. pp. 65–67, and 72, 73). (32) Barák; a subdivision of the Koiris, and, like them, cultivators of garden produce; 4034. (33) Káhárs; cultivators, palanquin-bearers, and servants; 22,526, of whom more than 19,000 are found in Palámau. Mr Forbes describes them as generally good cultivators, and enumerates four divisions, Rawáni, Gaiwára, Dhus, and Kharwára. The first three are well known; but the last is confined to the jungle districts of Western Bengal, and Mr Forbes believes that they are not really Káhárs but Kharwárs, who accepted the domestic services performed by genuine Káhárs, and were accord-
HINGU CASTES: KOERIS, ETC.

ingly transformed into Kharwára Kháhrs. (34) Behárá; palanquin-bearers, probably a Bengal caste; 157. (35) Sakiár; grow, prepare, and sell gur or molasses. Colonel Dalton suggests that they may be a tribe of Koeris, and not a distinct caste. Number in Lohárđagá, 16.

(36) Koeris; independent cultivators, and growers of opium, sugar-cane, and garden produce; number, 20,198. The following is quoted from Colonel Dalton’s Ethnology of Bengal:—“The distinction between the Koeris and Kurmis is, that the former are generally market-gardeners as well as agriculturists. They rear vegetables, tobacco, opium, and other produce that requires more careful cultivation than the staple crops; but they are also good agriculturists as well as gardeners. The Koeris are generally allowed to be Satsúdras, i.e., pure Súdras. Their own tradition is, that they were produced specially by Mahádeo and Párvatí for the gardens of the holy city of Benárés. They observe the Bráhmanas more strictly than most Súdras and inferior castes. Six months after birth the first food is given to a child by a Bráhman from rice, maháprasád, that has been offered to idols. At the age of five or six, boys and girls have their ears pierced by the gurú, or spiritual guide, who is a Sanyásí Gosání, not a Bráhman, and the mantra is at the same time given; but as the child does not always recollect the mysterious words imparted to him, they are repeated to him when he grows older. No other ceremony occurs till marriage, which takes place when the boy is ten to twelve, and the girl seven to ten. The preliminaries are first arranged by mutual friends, who meet at the house of the bride. If they come to an agreement, small sums of money are interchanged. The boy’s friends give four ánnás and a half, and the girl’s friends one ánná and a half, and this is an engagement. But as a betrothal it is incomplete, till the ceremony called sugam bándhndá is performed. Ten or more of the boy’s friends, with music and a Bráhman, go to the girl’s house; her friends are also invited, and the ceremony commences by the father of the girl and the father of the boy each spreading a new cloth on the ground. The Bráhman then takes some dhán, or paddy, from the store of the bride’s father, and places it in the hands of the maiden, who throws it on the cloth spread by her father-in-law that is to be. The Bráhman next takes some grain that has been brought from the bridegroom’s house, and this is thrown on the cloth spread by the father of the maiden. The cloths are then rolled up with the grain in them, and the bride retains that which was brought from the house of her betrothed;
while the friends of the latter take away the cloth produced by the bride’s father. Eight days after the above ceremony the marriage takes place. A Bráhman priest presides, and the service is strictly Bráhmanical. At the conclusion of the orthodox ritual, the bride and bridegroom, their scarves tied together, are made to perform seven times a circuit round a collection of vessels containing water, grain, oil, and a light. This is called the bhanwar. The girl goes first; she carries one of the cloths with grain, and the boy the other; allowing the grain to drop, they thus mark the circuits they make. When all is over the boy is taken into the women’s apartments and invited to eat, but he will not touch food till a present is made to him. In the same manner, when the bride first appears amongst the females of her husband’s house, she obstinately declines all refreshments till bribed to eat. The jaház is used by the Koerí; as well as by the Kurmis. Widows may marry again, but for such a union the full marriage ceremony is not needed; an interchange of gifts and the presentation of the sindúr is all that is requisite. This is called sagat. The offspring of such a marriage are considered legitimate. It is usual for a younger brother to take his elder brother’s widow, unless she objects. The grám deotás, village gods, of the Koerí, at least of those that I have met with, are Sukha, Parameswarí, and Mahávíra or Hanumán. Altars to these three are in each house; one altar to all three and a plant of tulsi in the courtyard. They keep the Hindu festivals of Janmáshatami and the Sivaráti. Like many other Hindus settled in Chutiá Nágpur, they also observe the aboriginal festival of Karma; and every three years they make offerings on a hill known as the Marang Búri, the god that is invoked by the aborigines, especially when rain does not fall in due season."

(37) Kurmi; the great agricultural caste of the Chutiá Nágpur Division. A full notice of them is given in the Statistical Account of Mánbhúm (vol. xvii.) Number in Lohárda nagá, 35,688. (38) Panda; cultivators; 5478. (39) Sárak; cultivators; 1659. The Sáraks are said to have been Sráwaks or secular Jains, who were converted to Hinduism and took to agriculture. (40) Tántí; weavers; 5837. (41) Sonár; goldsmiths, considered a pure cast in Behar; 3302. (42) Subarnabanik; the goldsmith caste of Bengal, held to be impure; 2736. (43) Barhi; carpenters; 6366. (44) Bháskar; stonecutters; 18. (45) Chitrarak; painters; 60. (46) Láherí; workers in lac; 489. (47) Sikalgír; cutlers; 11. (48) Páik; landowners and cultivators; 1397. (49) Dhibí; washermen; 8612. (50) Dhanuk;
HINDU CASTES: GULGULIÁS, ETC. 307

cultivators; 2107. Mr Forbes describes the Dhanuks of Palámau as free agriculturists who pretend to great purity. Buchanán speaks of them as “a pure agricultural tribe, who, from their name, implying archers, were probably in former times the militia of the country. They are perhaps not essentially different from the Kurmis, for any Jasawar Kurmi, who from poverty sells himself or his children, is admitted among the Dhanuks.” (51) Beldár; labourers; 828. In Behar the Beldárs form a distinct caste, and though frequently associated with Nuniás, do not intermarry with them. They are also known as Khátwás. (52) Kakheri; labourers; 118. (53) Nuniyá; labourers; described by Mr Forbes as the navvies of the Palámau Subdivision. They work by contract. Number in Lohárágá, 2635. (54) Sunrí; spirit-distillers; 9984. (55) Ghatwál; guardians of the hill passes; number only 145 in Lohárágá, all of whom are probably immigrants from Hazáríbágh District. In Palámau Subdivision there are no Ghatwáls. They are, for the most part, Bhuiyáns by descent, who have converted the official title of ghatwál into a caste appellation. (56) Dhuniá; cotton-carders; number, 137. The Dhuniás are included by Mr Forbes in his list of Muhammadan sects found in Palámau, and the Dhuniás of Behar are described as Muhammadans in the Census Report. It is possible, however, that Hindu weavers may have adopted the name, as they have done in Bhágalpur with the purely Musalmán title of Juláhá. (57) Jugí; makers of silk string; 540. (58) Kapálí; weavers of gunny cloth; 174. (59) Kashtá; weavers; 397. (60) Patué; makers of silk thread on which they string beads; 2079. (61) Durihrá; string-makers; 733. (62) Khátik; sellers of onions and chillies; 26. (63) Porit; fish and vegetable sellers; 129. (64) Bathuá; boatmen, described in the Census Report as a subcaste of Málás; 16. (65) Jaliá; fishermen and boatmen, said to be a branch of Kaibarttas; 99. (66) Keut or Kewat; boatmen, taking their name from the Hindi kéná, to row; 678. (67) Malá; the great boating and fishing caste of Behar; 7250. (68) Pántí; ferrymen; 16. (69) Pod; fishermen; 271. The Pods have a Turanian type of feature, and are said to be an aboriginal race descended from the Paundras, who inhabited Bengal in the age of the Mahábhárata. (70) Tior; fishermen and boatmen; 761. (71) Bái; musicians, probably an offshoot of the Dom and Chamár castes; 163. (72) Bajañía; dancers; 67. (73) Gandharb; the ordinary Hindu prostitute caste; 15. (74) Gulguliá; 4. This caste has already been noticed in the Statistical Account of Hazáríbágh (ante p. 81), as,
although not separately enumerated in the Census returns of that District, it was mentioned in the list of castes furnished by the Deputy Commissioner. They are a vagrant tribe, who live by begging, pilfering, exhibiting monkeys and goats, and gleaning up what is left on the ground when the crops are cut. Some of them are said to conceal their profession under the garb of a sanyásí or religious mendicant. They do not live in villages, but build small hovels of reeds and leaves on the outskirts. The women sell drugs, and pretend to cure toothaches, earaches, and barrenness. Gulguliás will eat the leavings of all other castes, except the Dhobís or washermen. They are said to speak a peculiar patois or thieves' slang, understood only among themselves; and it is believed that to this circumstance they owe their name of Gulguliás, or "chatterers." (75) Pawaria; dancers; 32.

Besides the foregoing, two low Hindu castes, not separately recorded in the Census, are mentioned by Mr Forbes in his "Report on Palámau." (76) The Tetwas are a caste of musicians and weavers, apparently not connected with the Tántís. A few families of them were found in Palámau Subdivision at the time of the Experimental Census of 1869. (77) The Bangalas are a tribe of wandering gipsies, distinct, however, from the Nats or Bázígars. They come chiefly from the banks of the Ganges, and travel about the country in parties of from ten to fifteen, generally having with them one or two fine bulls, on which they pack their goods. These animals are trained to assist in the snaring of birds and small game. Bangalas are expert thieves, and are said to make a trade of kidnapping. They sell porpoise-oil, and live in small tents made of a reed called sirkí, which they put together so neatly as to be perfectly water-tight. The women of the tribe are professional tattooers, and are employed by all the Hindu castes. Mr Forbes considers the Bangalas distinct from the Nats; but the habits of the two appear to be extremely similar, and one of the ordinary names of the latter is Sírki-básh, or dwellers in reed huts of the kind used by the Bangalas.

**Semi-Hinduised Aborigines.**—The following list of Semi-Hinduised aborigines is arranged, as far as possible, in order of precedence; but where all rank so low in the Hindu social system, it is difficult to determine precisely the relative status of particular classes:—

(1) Chandál; described in the Census Report as the great sweeper caste, to which was consigned the bulk of the aboriginal tribes who embraced Hinduism in Bengal. They number only 217 in Lohár-
dagá District, of whom none are found in the Palámau Subdivision. All of these are probably immigrants from Bengal. (2) Karangá; 36. The Karangá appear in Mr Magrath’s District Statement, but there is no mention of them in the General Census Report, in Dalton’s Ethnology, Mr Forbes’ “Report on Palámau,” Sir George Campbell’s Indian Ethnology, or in the returns of the Deputy Commissioner. (3) Chik; one of the helot weaver castes, which form a conspicuous feature in the Chutiá Nágpur Division. Further reference is made to this subject in the Statistical Account of Singbhúm District. In feature, the Chiks, like the other weavers, are Aryan or Hindu rather than Kolarian or Dravidian. They repudiate the Hindu restrictions on food, but worship Hindu deities, and have no peculiar customs to connect them with the aboriginal races. Number in Lohárdagá, 12,387; only 72 of whom belong to Palámau. (4) Bind; fishermen and tank-diggers, only found in Palámau; 236. (5) Máí; 950. For a full notice of this caste see the Statistical Account of Mánbhúm (vol. xvii.) (6) Shikáí; hunters; 30. (7) Bágdlí; fishermen, palanquin-bearers, and general labourers. Colonel Dalton describes them as the remnant of an aboriginal race, who, by intermarriage with low-caste Hindus, have nearly effaced their primitive lineaments. It is suggested in the Census Report that they may possibly be allied to the Bauris, who are found in the same localities. The Bágdlís are confined to Chutiá Nágpur Proper, where they number 532. (8) Bhuiyá; 45,008. See the Statistical Accounts of Hazáribág (ante p. 79) and of the Tributary Mahals of Chutiá Nágpur, for a fuller notice of this tribe. (9) Baurí; are joined by Colonel Dalton with the Bágdlí (No. 7 supra), as the remnant of an aboriginal race which has lost its typical features by intermarriage with low-caste Hindus. He also considers that the fact of Bauris being still in possession of ghátwádlí tenures as ancestral, shows that they once had a proprietary interest in the soil. They are gross feeders, but lose their caste if they eat a heron or a dog. The heron is the emblem of the tribe; and they account for the sanctity of the dog by saying that they found it necessary to have a sacred animal, and chose the dog because he was useful when alive, and not nice to eat when dead. (10) Dom; basketmakers and general scavengers; 5395. Turf; a subcaste of Dom, who also engage in fishing; number, 4551. (11) Dosádh; cultivators, village watchmen, and servants. Mr Forbes writes that the Dosádh of Palámau are very numerous. They are divided into several classes, and are to be found in almost every
village either as cultivators or watchmen. There are some wealthy and respectable families among them; but the majority are too indolent to accumulate wealth honestly, and have the character of being inveterate thieves. In Palâmau, as elsewhere, they worship the demon Râhu. The peculiar character of their ritual is explained in the Statistical Account of Hazâribâgh (ante p. 80). Number in Lohârdagâ, 25,233. (12) Banjâras; described by Wilson as a numerous tribe, of obscure origin; extending along the foot of the mountains from Haridwâr to Gorakhpur, and comprising both Hindus and Muhammadans. They are said to be connected with the Bhâts, and to enjoy similar privileges, their persons being held sacred, and accepted in guarantee of engagements. Number in Lohârdagâ, 58. (13) Chamâra; preparers of hides and workers in leather. The Chamâr is a village official (see post p. 331); his wife, also, is the village midwife; r8,966. (14) Bâri; collectors of sâl leaves and makers of leaf plates. They come from Oudh, and are properly torch-bearers; 92. (15) Mahalf; a labouring and basket-making caste, classed by different observers with Doms, Bhûmij, and Bediyâs. Their origin is doubtful, but they are probably akin to the Bhuiyâ tribe; number, 8999. (16) Rajwâr; a mongrel tribe especially addicted to dâkâiti and highway robbery. “They live in the villages as a kind of serfs and bearers of burdens, carry palanquins, and sometimes till a little land for themselves.” By Dr Buchanan-Hamilton and Sir George Campbell they are classed as aborigines. Another conjecture ranks them as Râjbhars; and they themselves claim kindred with Râjputs, Kurmîs, and Musâmârs. The Bengal members of the caste admit that they were the offspring of Kurmîs and Kols. Hindus regard them as very impure, and will not take water from their hands. The Rajwârs of Sargûjâ and the neighbouring States are a far more respectable class than those of Lohârdagâ. Number in Lohârdagâ, 3359. (17) Musâhar; work for hire, and also search for and sell roots and drugs to shopkeepers; number in Lohârdagâ, 54. For a more detailed notice of the caste, see the Statistical Account of Hazâribâgh (ante p. 82). (18) Pâsî; sometimes called Tirsuliya, are perhaps connected with the bird-catching tribes of Arakh, Byâdh, and Bâheliya. They were famous for their skill in archery, and are said to have been a great and powerful nation. Their own tradition is that they were originally Bhars, and used to intermarry with Râjputs. In the North-Western Provinces Pâsîs are much employed as watchmen, but in Behar they
are chiefly occupied as makers and sellers of paim-toddy. Number in Lohardaga, 1103. (19) Khairá; labourers and cultivators; a tribe of obscure origin, not mentioned by Colonel Dalton. They are probably akin to the Kharwárs, and may perhaps have come from Khairágárh pargáná in the District of Allahábád. Number, 8488.

(20) Kharwár; landlords and cultivators, 33,573; with the following divisions separately enumerated in the Census:—Bhogtá, 33,452; Ganjhu, 383; Mahá, 19; and Mánjhi, 98. In the paragraphs on the Cheros and Mundas (Nos. 6 and 11 of the section on Aboriginal Races) mention has been made of Colonel Dalton’s theory, that the Gangetic provinces were once occupied by peoples speaking a Kolarian language closely allied to the present Munda dialect, among whom the Cheros were the latest dominant race. These pre-Aryan inhabitants of Behar possibly included the broken tribes of Nepál, the Koch of Kuch Behar, the Cheros, the Kharwárs, and the Kolarian aborigines who have preserved their own language. If, however, the Kharwárs, Cheros, and Kols originally formed one nation, the Kols must have parted from the parent stock and settled in Chutiá Nágpur before the two former tribes embraced Hinduism, and erected the various temples of which the ruins still recall their rule in Behar; for all of these are dedicated to the worship of idols, and it is a distinctive feature in the religion of the Kols of the present day that they never attempt to represent their deities, or to build any sort of habitation for them.

The following passages are quoted from Colonel Dalton’s section on the Cheros and Kharwárs in the Ethnology of Bengal:

ORIGIN.—“The Kharwár legends declare their original seat to have been Rohtás, so called from having been the abode of Rohitaswa, son of King Harischandra, of the family of the sun. Considering themselves to be entitled, as subjects of his paternal Government, to claim to be of the same family as their father and chief, they call themselves Súrjya-bansas, and wear the paitá, or caste string, as good Kshattriyas. Others say they are a mixed race, who originated during the reign of Rájá Ben, by whose order all men were allowed to mate themselves with women of any caste or country; and the Kharwárs are the offspring of a marriage between a Kshattriya male and Bharní female (i.e., a woman of the aboriginal races). From the extreme ugliness of their physiognomy, I am inclined to believe that the mass of Kharwárs are of pure Turanian descent; and it is not improbable that they are allied to the Kiratis, who, we are
informed by Mr Hodgson, call themselves by a nearly similar name—viz., Kirawa—and have, like the Kharwars, one clan or division of the tribe called Mânjhi. Speaking of the Kharwars of Shâhâbad, Dr Buchanan-Hamilton states that great confusion prevails concerning them, because in different places they have, in very different degrees, adopted the rules of Hindu purity in very different situations of life. Some are found amongst the labouring classes, bearing burdens and carrying palanquins; some have attained positions as landowners, lording it over Brâhmans and Râjput rayats; whilst others occupy the tableland, unmixed with any other tribe, and there is little reason to doubt that they are its original inhabitants. These, he observes, have retained the features by which the aboriginal tribes of the Vindhyan mountains are distinguished, but no one has met with any of the tribe who retain a trace of their original language. If the conjecture of affinity between Kiratis and Kharwars be correct, the structure of the original language would connect them with the Munda or Kolarian races. Mr Hodgson has given a full account of the Kirant or Kirati language, and says that the complex pronominalisation of the Kiranti verb points to a special connection with the Munda. In the fragments of an ancient religion preserved by the Kharwars, notwithstanding their Hinduism, there is much that supports the theory of their having been at one time in some way associated, if not connected, with the Kolarians.

RELIGION.—"The Kharwars observe, like the Kols, triennial sacrifices. Every three years a buffalo and other animals are offered in the sacred grove, Sarna, or on a rock near the village. They also have, like some of the Kols, a priest for each village called páhn or baigâ. He is always one of the impure tribes—a Bhuiyâ or Kharwâr, or a Parheyâ; and he alone can offer this great sacrifice. No Brâhmanical priests are allowed on these occasions to interfere. The deity honoured is the tutelary god of the village, sometimes called Duár Pahâr, sometimes Dharti, sometimes Purgahali or Daknai; a female, or Dura, a sylvan god, the same perhaps as the Darhâ of the Kols. The Kharwars are divided into four tribes or families—Bhogtâs, Mânjhis, Râuts, and Mahâtos. The Bhogtâs are found in the hills of Palâmau skirting Sargûjâ, in Tori and Bhanwar Pahâr of Chutiâ Nâgpur, and other places. They have always had an indifferent reputation. The head of the clan in Palâmau was a notorious freebooter, who, having been outlawed, and
having successfully evaded every attempt to capture him, finally obtained a jāgir on his surrendering and promising to keep the peace. He kept to his engagement, and died in fair repute; but his two sons could not resist the opportunity afforded by the disturbances of 1857–58. After giving much trouble, they were captured,—one was hanged, the other transported for life; and the estate was confiscated. The low Kharwārs strongly resemble the Santáls in feature. They are very dark, with pyramidal shaped low noses, thick protuberant lips, and cheekbones or sygomata that project so as to make the temples hollow. In their worship of the maines of their ancestors and their triennial, or sometimes biennial, sacrifices to the tutelary pagan gods, they follow the custom of the Kolarian tribes; but here, so far as I know, the similarity ends. The Kharwārs are of a lazy, sullen disposition, and have no festive meetings like the Santáls and their brethren. In adopting Hinduism, it is the bloody Kālī, as Chanda, that they most delight to honour; and if they are not maligned, many a human victim suffers on the altars erected by them in her name. It is a fact that some of our people who fell into their hands in 1857 and 1858 were so dealt with. In a village recently visited by me in Palámau on the borders of Sargújá, I found all the inhabitants Kharwārs except one family,—that of the village pagan priest, who was a Korwá. I have often remarked this peculiarity of the borderers, to take as priest the greatest barbarian they could find in the neighbourhood. They argue that the hill people, being the oldest inhabitants, are best acquainted with the habits and peculiarities of the local spirits, and are in least peril from them. Besides, they are wholly pagan; whilst the people in whose behalf they make offerings having Hindu and Brāhmanical tendencies, could only offer a divided allegiance to the sylvan gods, which it might not be safe to tender. The chosen priest was called the baígá. He told me that he offered sacrifices in the name of the village every second year to Chindol, a male spirit, Chanda, a female spirit, and to Parvin. Buffalo, sheep, and goats are offered to all these promiscuously. They do not associate Chanda with Kālī, and make no prayers to any of the Hindu gods; but when they are in great affliction, they appeal to the sun. They have no particular name for the luminary, calling it suraj, and any open place on which he shines may be the altar. The other gods have shady retreats. These villagers honoured their ancestors by a yearly offering of a wether goat; this is strictly a family affair.
The animal is killed and eaten at home. The Kharwárs do not indulge in dancing as an amusement after the fashion of the Kolarian Uráons, but they have dancing festivals in which the women join. They dance apart from the male performers; and are so modest about it, that not only is each girl’s head covered by her own dress, but a light cloth is thrown in addition over the heads of the whole group. The Korwás of this part of Palámou have adopted this mode of double veiling. It appeared strange to see Kolarian girls disporting themselves in so prudish a fashion, and I am satisfied that their cousins of Singbhúm, Mánbhúm, and Santália, would soon laugh them out of such mauvaise honte.”

The following paragraphs are condensed from the notice of the Kharwárs of Palámou, given in Mr Forbes’ Settlement Report:—

SUBDIVISIONS.—The Kharwárs recognise two main divisions, the Pátband and the Dewálaband. The former term perhaps denotes that portion of the race which had its original home in the high tableland (pát) of Rohtás; while the latter indicates the dwellers in the plains. The Dewálaband Kharwárs are the most numerous, and contain the three sub-classes of Mánjhi, Ráut, and Ganjhu. The Pátband division, however, hold a higher social position, and wear the jando or sacred cord. The sub-classes of the Pátband are the Bhogtá, who are the soldiers of the tribe; the Tirwárs, who may perhaps have been the archers; and the Bissits. The two latter are chiefly found in Singrauli, and are not numerous in Palámou. A further distinction between Pátband and Dewálaband Kharwárs is, that the latter permit to an elder brother’s widow the custom of sagar or marriage, with a meagre and inexpensive ceremony; which the Pátband repudiate as a low-caste practice. Another name by which the Kharwárs are known is Atharazáár; which Mr Forbes considers a mere local appellation, and accounts for by the legend that when the Chero marauder, Bhagwant Ráí, seized Palámou, he was assisted by an army composed of Chéros and Kharwárs, numbering respectively twelve thousand and eighteen thousand men. In the paragraph on the Chéros (ante pp. 262, 263) it has been observed that their name of Barahazár is an allusion to the number of this original invading force, and it seems not improbable that the Kharwár title is due to a similar source. In general character the Kharwárs resemble the Chéros, but are fiercer and more martial. The Bhogtás, in particular, have always been a turbulent set, and were the first to rebel in the Mutiny of 1857. From the earliest
times the Kharwárs received many jágirs, or service tenures, from the Rájás of Palámau; but their natural extravagance and indolence have reduced most of them to the position of cultivators. The relations between the Kharwárs and the Hindu traders or money-lenders are fully discussed below in the paragraph on the Condition of the Cultivators.

Their Religion, like that of the Cheros, has been powerfully affected by the influence of Hinduism. They use the Hindu forms of oath, and employ Bráhmans as their spiritual guides and domestic priests. In spite of this, many of the ancient forms of worship remain; and the belief in witchcraft and the power of evil spirits is as strong as among the less civilised aboriginal tribes. The Kharwárs appear to recognise vaguely the existence of a Supreme Being, whom they call by the Hindu name of Parameswar; but they stop short at the mere recognition, and do not worship him under any definite shape. Three or four times a year they worship two good deities—Darha, a male; and Dákín, a female—with offerings of country spirit and pigs. An evil spirit called Purbiá is also propitiated, but the precise nature of his malevolence, as well as the mode of worshipping him, is uncertain. The most prominent of the Kharwár divinities is Gánhel, the village god—a being of doubtful sex, who presides over the sowing and gathering in of the crop. Gánhel is worshipped at seed-time and harvest with offerings of sheep, kids, or goats, according to the means of the votary. Symbols of him, in the form of a rough stone daubed with vermillion, are found at the foot of different kinds of trees in almost every village throughout Palámau; and all castes, from Bráhmans to Bhuiyás, join in his worship. The household gods of the tribe are Pachián, Cherí, and Chattar. Each family chooses one of these to consult in all domestic matters, and in times of sickness, with oblations of cloth, ghí, fowls, or kids.

Marriage of the Ráni.—The most curious of the Kharwár religious ceremonies is the triennial “marriage of the Ráni,” which Mr Forbes describes as follows:—“The Kharwárs, like all the aboriginal tribes, are very superstitious, and people the jungles and hills with spirits and gnomes, to whom they offer sacrifices at certain times of the year. One of the most remarkable of these spirits is called the Durjágiá Deotá, who also rejoices in the name of Muchak Ráni. She is a Chamán by caste, and her home or nehár is on a hill called Bohúraj, situated in the Government village of
Juruáhar; her priests are the baígás of Juruáhar and Ukámánd villages. All the Kharwárs regard her with great veneration, and offer up pigs and fowls to her several times during the year. Once a year, in the month of November, what is called the kárúj takes place in her honour; the ceremony is performed in the village kálihán, or threshing-floor, when pákwán, a kind of bread, and kids are offered up. Once in every three years the ceremony of marrying the Ráni is performed with great pomp. Early in the morning of the bridal day the whole of the two villages I have mentioned, both men and women, assemble with drums and horns, form themselves into procession, and ascend the hill singing a wild song in honour of the bride and bridegroom. One of the party is constituted the priest, who is to perform the marriage ceremony. This man ascends the hill in front of the procession, shouting and dancing till he works himself into a frenzy. The procession halts at the mouth of a cave, which exists, or is supposed to exist, on the top of the hill. The priest then enters the cave and returns bringing with him the Ráni, who is represented by a small oblong-shaped and smooth stone daubed over with vermilion. After going through certain antics, a piece of tasar silk cloth is placed on the Ráni's head; and a new dohar or sheet is placed below her, the four corners being tied together in such a manner as to allow the Ráni, who is now supposed to be seated in her bridal coach, to be slung on a bamboo and carried by two men, like a palanquin. The procession then descends the hill and halts beneath a banian-tree in Juruáhar till noon, when the marriage procession starts for the home of the bridegroom, who resides on the Kándí Hill in Ukámánd village. On their arrival there, offerings, consisting of milk sweetened with gur or molasses, two copper pice, and two mátiá or bell-metal bracelets, are presented to the bride; she is then taken out of her palanquin and put into the cave in which the bridegroom, who belongs to the Agoriá caste, resides. This cave is supposed to be of immense depth, for the stone goes rolling down striking the rocks as it falls, and the people all listen eagerly till the sound dies away, which they say it does not do for nearly half an hour. When all is silent, the people return rejoicing down the hill, and finish off the evening with a dance. The strangest part of the story is, that the people suppose that the caves on the two hills are connected, and that every third year the Ráni returns to her nehr in the
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Bohúraj hill. They implicitly believe that the stone yearly produced is the same. The village baígás could probably explain the mystery. In former times the marriage used to take place every year; but on one occasion, on the morning succeeding the marriage ceremony, the Rání made her appearance in the baígâ’s house. The baígâ himself was not present, but his wife, who was at home, was very indignant at this flightiness on the part of the Rání. The idea of her going about the country the morning after her marriage so shocked the baígán’s sense of propriety, that she gave the Rání a good setting down and called upon her to explain herself; and as she could give no satisfactory account of her conduct, she was punished by being married every three years, instead of yearly as before."

MARRIAGE.—There are two forms of marriage among the Kharwárs, at both of which Bráhmans officiate. In the one, which is called dâlí, the ceremony is performed at the bride’s house; and in the other, karú, at the bridegroom’s. The first step in either case is the betrothal, which is effected by the father or some friend of the bridegroom, who makes the necessary arrangements for a feast, and pays a uniform customary sum of Rs. 6 (12s.) to the father of the bride. The Kharwár ceremonies are almost the same as those in use among the Cheros, and both tribes are extremely lavish in their expenditure on such occasions. The Sarhul festival of the Mundás and Uráons is kept by the Kharwárs in April. The headman of the village entertains all comers, and dancing and singing go on for two whole days and nights. At dawn of the first day all the houses and courtyards are swept, and the dârí, a small well with a wooden lining, emptied and thoroughly cleaned. The village baígâ or priest performs certain ceremonies at the well, and every one present touches the wooden framework with vermillion. The party then return singing to the village, and the feast begins. No water can be drawn from the well during the festival.

(21) Gháśí; scavengers and musicians; 15,700. Colonel Dalton writes of them as follows:—"But far viler than the weavers are the extraordinary tribe called Ghásís, foul parasites of the Central Indian hill tribes, and submitting to be degraded even by them. If the Chandáls of the Puráns, though descended from the union of a Bráhmaní and a Súdra, are the ‘lowest of the low,’ the Ghásís are Chandáls; and the people who further south are called Párias, are no doubt of the same distinguished lineage. If, as I surmise, they
were Aryan helots, their offices in the household or in the community must have been of the lowest and most degrading kinds. It is to be observed that the institution of caste necessitated the formation of a class to whom such offices could be assigned; and when formed, stringent measures would be requisite to keep the servitors in their position. We might thence expect that they would avail themselves of every opportunity to escape, and no safer asylums could be found than the retreats of the forest tribes. Wherever there are Kols, there are Ghásís; and though evidently of a different origin, the two tribes have been so long associated that the Ghásís form a recognised class in the Kol tradition of creation, which appropriately assigns to them a thriftless career, and describes them as living on the leavings and charity of the more industrious members of society. There are not fewer than 50,000 Ghásís in the Kol countries. Their favourite employment is no doubt that of musicians; no ceremony can take place, or great man move, without the accompaniment of their discordant instruments—drums, kettledrums, half drums, and huge horns—to proclaim the event in a manner most horrifying to civilised ears.” (22) Hárl; the Bengal scavenger caste; 200. (23) Káórá; swinekeepers, a caste whose principal home is stated in the Census Report to be the Districts of Húglí and the Twenty-four Parganas; 1981. (24) Bediá; a wandering, gipsy-like tribe numbering 3540, who live by thieving and jugglery. For a further notice of these people, see the Statistical Account of Hazáribágh (ante pp. 82, 83). (25) Mihtar; sweepers; 321 in number.

RELIgIOUS DIVISION OF THE PEOPLE.—The population of Lohárdagá consists of Hindus, Muhammadans, Element and Fetish worshippers, Christians, and a small number of Jains, known as Saráks, properly Sráwaks, who can hardly be distinguished from Hindus.

THE HINDUS are the most numerous section of the community. The Census Report returns their number at 374,871 males and 367,081 females—total, 741,952, or 60 per cent. of the total population; the proportion of males being 50.5 per cent. The Deputy Commissioner reports that the Hindu community is composed chiefly of the higher and lower castes, and that the intermediate castes are not largely represented. The Hindus hold a higher social scale in the District than any other religious body; but they are not as a rule zealous for their religion, and make but few proselytes.

THE MUHAMMADANS, according to the Census of 1872, number
29,211 males and 29,000 females—total, 58,211, or 4.7 per cent. of the total population; the proportion of males to females being 50.2. Very few of the Musalmans rank high socially, and the bulk of them consist either of weavers (Joláhás) or of the descendants of cloth-merchants and horsedealers, who were retained by the zamindárs as sief-holders for quasi-feudal services. None of the reforming sects of Islám are known in the District; and Muhammadanism, like Hinduism, has ceased to recruit its ranks by making fresh converts.

CHRISTIANS.—In 1872, the Census disclosed a Christian population of 6524 males and 6254 females—total, 12,781 in the whole District, being 1 per cent. of the total population. This included Europeans, Eurasians, &c., to the number of 94, leaving a balance of 12,687 for the native Christians. The Deputy Commissioner reports that about 9000 of this number are baptized converts, and the remaining 3000, though not baptized, are “inquirers,” and call themselves Christians. Nearly all the Christians are Mundas or Uráons, and belong to the agricultural classes. Most of them are poor. In spite of their poverty, however, they are rising in public estimation, and have a common cause with their unconverted tribesmen in the question of the bhuiubahri or original clearer’s right in the land. Partly to this common interest, and partly to the inactivity of both Hindus and Muhammadans, is due the increasing influence of the Christian community. A detailed account of the spread of Christianity in Lohárdagá District is given subsequently in the paragraph on Missions.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—The population of Lohárdagá District is almost wholly rural, and the Civil Station itself is little more than a collection of villages. Nor are the rural communities sufficiently numerous to run into one another, as in the more populous parts of Bengal, and thus to form groups which can hardly be distinguished from regular towns. The entire population being thus influenced by purely rural ideas, the bulk of administrative work is concerned with the agricultural classes and agricultural questions.

The Census Report of 1872 thus classifies the villages and towns:—There are 4427 villages containing less than 200 inhabitants; 1675 from 200 to 500 inhabitants; 322 from 500 to 1000; 48 small towns with from 1000 to 2000; 6 towns with from 2000 to 3000; 6 from 3000 to 4000; 1 from 4000 to 5000; and 1 from 10,000 to 15,000—total number of towns and villages, 6486.
The Census returns for the town of Ráchní itself are as follow:—Hindus, males, 3733; females, 2708—total, 6441. Muhammadans, males, 1410; females, 1232—total, 2642. Christians, males, 470; females, 344—total, 814. Other denominations, males, 1247; females, 942—total, 2189. Total of males of all denominations, 6860; females, 5226—grand total, 12,086.

The municipality of the town and Civil Station, which is the only one in the District, collected in 1871 a gross revenue of £669, 10s.; the expenditure amounted to £627, 12s.; and the rate of municipal taxation was 8 annas 10 pie, or 1s. 1½d. per head of the population. Besides the municipality, there were three chaukidári unions in 1869-70 for the maintenance of the police required for the larger villages; namely, Lohárdagá, with 750 houses, annual income £104, 6s., and expenditure £90, 19s. 7d.; Garwá, containing 863 houses, annual income £104, 4s. 7d., and expenditure £92, 8s.; and Dorandá, with 378 houses, annual income £51, 18s., and expenditure £41, 3s. 2d.

The following is a list of the chief towns, places of interest, and fairs in the District:—

Ráchní, the Civil Station of Lohárdagá, and the administrative head-quarters of the Chutiá Nágpur Division, is pleasantly situated on the high central plateau of the District, in 23° 22’ N. latitude, and 85° 23’ E longitude, with a general elevation of about 2100 feet above sea-level. As in Hazáribágh town, the soil is clay mixed with gravel and sand, and is well suited for the growth of European vegetables, flowers, and fruit. Ráchní is little more than a cluster of villages with intervening cultivation, which have sprung up around the Civil Station since 1840, when the headquarters of the District was transferred from Lohárdagá. From one of the smallest of these villages the Station takes its name of Ráchní. The place is the seat of no notable manufacture or commerce, but has a considerable money-lending business carried on by bankers from Márwár; and is also the distributing centre, for Lohárdagá and the Tributary States, of large quantities of cloth imported from Calcutta. The town has a Commissioner’s office, Collector’s office, courthouses, a jail, a good schoolhouse, and a small library maintained by public subscriptions. There are two churches, one belonging to the Anglican and the other to the German Lutheran Mission. The Charity Hospital, not a good building for the purpose, is maintained from local funds. Popu-
lation according to the regular Census of 1872:—Hindus, males, 3733; females, 2708—total, 6441. Muhammadans, males, 1410; females, 1232—total, 2642. Christians, males, 470; females, 344—total, 814. Other denominations not separately classified, males, 1247; females, 942—total, 2189. Total of all denominations, males, 6860; females, 5226—grand total, 12,086. It will be observed that the male Hindu population exceeds the female, while the Musalmán population of both sexes is almost equally balanced. This difference is probably due to the fact that the Hindu population contains a larger proportion of respectable men in official employ, who leave their families behind in their homes. In 1871, the gross municipal income amounted to £669, 10s., and the gross municipal expenditure to £627, 12s.; average rate of taxation, 8 annás 10 pies, or 1s. 1½d. per head of the population.

Doranda, the military cantonment, lies to the south of the Civil Station, from which it is separated by a small stream. It has a parade-ground and a rifle-range, with a small bazar, which is mainly peopled by the followers of the regiment. The military force stationed in the cantonment in 1874 was the 33rd Regiment of Madras Native Infantry. The provisions of Act XX. of 1856 are in force in Doranda. In 1870 the revenue amounted to £51, 18s., and the expenditure to £41, 28.

Chutiá, a small village two miles to the east of Ráncí, contains an ancient temple standing in a small square enclosure, with four flanking bastions, and a well in the centre, which is approached by a gradually descending covered passage. This was the original residence of the Nágbansí family of the Rájás of Chutiá Nágpur. The name Chhotá (sic) Nágpur is a modern corruption of Chutiá. Rennell's map has "Chuttiah;" and in 1787, Mr J. Grant (Fifth Report, vol. i. p. 503) speaks of the Rájá's estate, as "Chutea Nagpoor." Chutiá in the local dialect of Hindi means 'a mouse.' In the enclosure near Ráncí there is an old temple containing stone images of Ráma and his wife Sítá, which are under the care of a resident Bráhman.

Daltonganj, the administrative head-quarters of the Palámau Subdivision since 1863, is prettily situated on the eastern bank of the North Koel River, opposite to the old town of Sháhpur, where the picturesque ruins of the Maharájá's palace are still standing. It contains a courthouse, a lock-up, a handsome schoolhouse, a charitable dispensary, and several bungalows; and is the seat of a con-

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tinually increasing trade with Mírzápur, Sargújá, Hazáríbág, and several Districts of Behar.

Gárwa, on the North Koel River some distance to the north-west of Daltonganj, is the chief trading centre of the Palámau Subdivision. The provisions of Act XX. of 1856 are in force. In 1870 the municipal income amounted to £104, 4s., and the expenditure to £92, 8s.

Lohárdágá, forty-five miles to the west of Ránchí, was up to 1840 the administrative head-quarters of the District to which it gives its name. It has an important market, and is assessed for purposes of watch and ward under Act XX. of 1856. In 1870, the municipal income was £104, 6s., while the expenditure amounted to £90, 19s.

Jagannáthpur, a small village three miles south-west of Ránchí, contains the largest temple in the District. It stands on a high rock, commanding an extensive view of the plateau around Ránchí, and is built on a plan roughly resembling that of the great temple of Jagannáth at Puri. At the rath játá or car festival, which takes place in July, the temple is visited by about six thousand pilgrims.

Doísá, in the Fiscal Division of that name, about thirty miles south-west of Ránchí, is the site of a ruined palace, once inhabited by the Rájás of Chutiá Nágpur. "The house," says Major Depree, "is five-storied and of brick; the temples and buildings around are of elegantly carved granite. An inscription cut on one of the stones shows the place to have been built in 1721 Samvat, or A.D. 1664. It is snugly ensconced between rocky hills, and is now deserted and enveloped in briers and thorns. The legend goes that after Rájá Raghunáth Sáhi built the garh or fort, he lived there for a few years only, and left it at the bidding of a Bráhman, who declared the place unlucky. The Rájá afterwards lived at Pálkot, selecting that spot on account of a perennial stream which issues from the rocky hillside; there he built himself a holy cell, so that he could drink and perform his devotions with the aid of the water, pure and uncontaminated by his subjects, who lived in the town below. The buildings here are extensive, but devoid of all architectural interest. The Rájá has within the last few years [1868] changed his residence to Bhaunro, having discovered that Pálkot was ill-omened, as his ancestor found Doísá to have been."

At Tilmí, a small village in the Fiscal Division of Sónpur, there
is a ruined fortress, once the seat of the Thákurs, a subordinate branch of the Chutiá Nágpur family. At the mouth of a stone well within the enceinte of the fort, a Sanskrit inscription, written in the modern Devanágari character, was discovered by Bábú Rákhlá Dáś Háldár, Special Commissioner under the Chutiá Nágpur Tenures Act of 1869. The inscription relates to the dedication of this well in 1794 Samvat, or A.D. 1737, by one of the Thákurs named Akbar, "for the attainment of the four várgas or beatitudes." In explanation of the apparent anomaly of a Hindu with the Muhammadan name of Akbar, Bábú Rákhlá Dáś Háldár refers to the well-known Munda practice of adopting foreign names; and suggests that this Akbar of Tilmí may have been of Munda descent. Akbar, however, is one of the few Muhammadan names which Hindus have adopted, and the compounds of it with Sinh occur in histories.

Two other inscriptions, dated respectively Samvat 1722 (A.D. 1665) and Samvat 1739 (A.D. 1682), and written in Hindí, were found by the same officer at a village called Boreá, about five miles north-east of Ráncí. They record the commencement and completion of a stone temple, still standing in the village, as the monument of its founder's devotion to Madanamohana. The Bábú says, "We learn that Rs. 14,001, in the currency of that period, were expended in constructing the shrine. The sum was very large, considering the fact that the chief building material, stone, was close at hand. Now, allowing a high remuneration for the architect, there was still a considerable balance left, which probably remunerated the labourers. If begári or forced labour, so urgently demanded by the present landlords, had been in vogue, a much smaller amount would have sufficed for building the shrine in question." Transcriptions and translations of these inscriptions are given in a paper by Bábú Rákhlá Dáś Háldár in the Asiatic Society's Journal for 1871, from which the foregoing remarks have been condensed. It deserves notice that the letters of all three inscriptions are cut in relief.

FAIRS.—Two large annual fairs are held in Lohárdagá District:— One at Chutiá, about two miles to the south-east of Ráncí; the other at Daltonganj, the administrative head-quarters of Paláman. Both are held in the month of February. The Ráncí or Chutiá fair was first established in 1851 by Mr Crawford, Agent to the Governor-General for the South-West Frontier, at Sillí, about 38 miles from Ráncí, on the main road to Puruliá. In 1855, Mr Ricketts, in his
Report on Chutiá Nágpur, speaks of the poverty of the chiefs living round Sillí, and the want of shelter for persons attending the fair; and recommends its removal to Chutiá, where there is a mango grove covering over a hundred acres of land, three large tanks, the river Subarnarekhá close at hand, a village in which goods might be secured, and the básdr at Ránchí less than two miles off for visitors to lodge in. This proposal was carried out, and the fair has since been held at Chutiá. The original object of the fair was to establish an attractive centre for the general encouragement of trade and exhibition of local produce; to improve the social relations between the different chiefs, who were disposed to isolate themselves; and to bring them into friendly communication with the European officers of the Province. For some years these objects were to a certain extent attained, and the annual fair is still regarded as a great social gathering; but as a meeting for the purposes of trade, it has of late years declined. The native gentry cannot afford to buy horses and elephants every year; and as the Ránchí shops supply the finer descriptions of clothing and other goods required by them, they are not obliged to defer their purchases to a particular time of the year. In 1872, the value of the articles exposed for sale in the fair books was estimated at £15,077, 18s., and of articles sold, £2580, 18s.; of animals bought for sale, £17,600; sold, £281. The athletic sports, games, &c., attracted a large concourse of people.

The fair at Daltonganj in Palámau was established in February 1873. The number of people that assembled was estimated at from 20,000 to 25,000. The sales of cloth, which is the chief import of Palámau, aggregated in value between £3000 and £4000. The Assistant-Commissioner anticipated that, if the fair was successful in future years, it would give a real impetus to the trade of Palámau, by bringing in foreign traders and buyers, and breaking up the monopoly of the local merchants.

VILLAGE OFFICIALS.—The following account of the village officials in Chutiá Nágpur Proper is condensed from a Report in 1839 by the Principal Assistant to the Governor-General's Agent; from papers regarding the Indigenous Agency employed on the Census of 1872 and from a special Report on the Land Tenures of Chutiá Nágpur Proper by Mr G. K. Webster, C.S.

According to ancient and universal tradition, the central tableland of Chutiá Nágpur Proper was originally divided into pahóds or rural communes, comprising from ten to twenty-five villages, and
presided over by a divisional chief, called the rájá or múnda of the parhá. In 1839, titular rájás of the parhá were still existing in the Fiscal Division of Khukrá near Ránchí, who retained considerable authority in tribal disputes, and at times of festival and hunting. But this element in the Kol village system has now fallen into decay, and survives only in the jhandás or flags of the parhá villages, and in the peculiar titles bestowed on the cultivators themselves. The exclusive right to fly a particular flag at the great dancing festivals is jealously guarded by every Kol village, and serious fights not infrequently result from the violation of this privilege. Besides this, individual villages in a parhá bear specific titles, such as rájá, diwan, kunwár, thákur, chhotá lái, &c., similar to those which prevail in the household of the reigning family, which obviously refer to some organisation which no longer exists. I am informed by Mr T. F. Peppè that these officials still make the arrangements for the large hunting parties which take place at certain seasons of the year.

A Kol village community consists, when perfect, of the following officers:—Múnda, máhato, páhn, bhandári, gordit, godá, and lohár. Washermen, barbers, and potters have been added since 1839, and even now are only found near much frequented halting-places, and in villages where the larger Hindu tenure-holders live. The Kols invariably shave themselves, and their women wash the clothes.

(1) MÚNDA.—The múnda is the chief of the bhuiñhárs, or descendants of the original clearers of the village. He is a person of great consequence in the village; and all demands from the bhuiñhárs, whether of money or labour, must be notified by the owner of the village through the múnda. He is remunerated for his trouble by the bhuiñhári land, which he holds at a low rate of rent, and receives no other salary. In the Fiscal Division of Lodhmá, and in the south-eastern portion of the District, he sometimes performs the máhato’s duties as well as his own, and he then gets a small jágir of half a pàwá of land rent-free.

(2) MÁHATO.—The functions of a máhato have been compared to those of a patwári or village accountant, but he may be more aptly described as a rural settlement officer. He allots the land of the village among the cultivators, giving to each man a gòti or clod of earth as a symbol of possession; he collects the rent, pays it to the owner, and settles any disputes as to the amount due from the rayats; and in short, manages all pecuniary matters connected with the land.
He is appointed by the owner of the village, and receives one páwá of rá́jhas land rent-free, as a jágir or service-tenure. But the office is neither hereditary nor permanent, and the máhato is liable to be dismissed at the landlord’s discretion. Dismissal, however, is unusual, and the máhato is often succeeded by his son. Where the máhato collects the rents, he almost universally receives a fee, called bättá, of half an ánnda from each cultivator, or of one ánnda for every house in the village. In one village, bättá amounts to four ánndás and a half on every páwá of land. Occasionally, where there is no bhandári or agent for the owner’s rent-paying land, the máhato gets three bundles (karats) of grain in the straw, containing from ten to twenty sers apiece, at every harvest. Thus, during the year he would receive three bundles of gondli from the cold-weather crop, and the same amount from the gorá or early rice, and the don or late rice. In khālsá villages, which are under the direct management of the Mahárdí, the máhato often holds, in addition to his official jágir, a single páwá of land called kharcha or rozina kket, from the proceeds of which he is expected to defray the occasional expenses incurred in calling upon cultivators to pay their rent, &c.

The functions of the máhato are shown in greater detail in the following extract from Dr Davidson’s Report of 1839:—“On a day appointed, the thikádár or farmer proceeds to the akhrá or place of assembly of the village, where he is met by the máhato, páhn, bhandári, and as many of the rayats as choose to attend. He proceeds, agreeably to the dictate of the máhato, to write down the account of the cultivation of the different rayats, stating the number of páwás held and the rent paid by each. Having furnished this account, any new rayats who may wish to have lands in the village, after having the quantity and rent settled, have a goti given to them. If any of the old rayats require any new land, a goti is taken for that, but not for the old cultivation. The máhato collects the rent as the instalments become due, according to the above-mentioned account given to the farmer; and all differences as to the amount of rent payable by a rayat, if any ever arise, which very seldom happens, are settled by the opinion of the máhato. So well does this mode answer in practice, that in point of fact a dispute as to the amount of rent owed by a rayat, is of rare occurrence. When a farmer wishes to cheat a rayat, he accuses him of having cultivated more land than he is entitled to, or of owing him maswár or grain-rent for land held in excess; and if such a thing as a dispute as to the
amount of rent owed ever does arise, the māhato's evidence is generally considered conclusive by both parties."

(3) Pāhn.—The importance of the pāhn, or priest of the village gods, may be inferred from the current phrase in which his duties are contrasted with those of the māhato. The pāhn, it is said, "makes the village" (gdon banátá), while the māhato only "manages it" (gdon chalátá). He must be a bhuiñhár, as no one but a descendant of the earliest settlers in the village could know how to propitiate the local gods. He is always chosen from one family; but the actual pāhn is changed at intervals of from three to five years by the ceremony of the sūp or winnowing-fan, which is used as a divining-rod, and taken from house to house by the boys of the village. The bhuiñhár at whose house the sūp stops is elected pāhn. On the death of a pāhn, he is frequently but not invariably succeeded by his son. Rent-free lands are attached to the office of pāhn under the following names:—(1) Pāhnī, the personal jāgrī or service-tenure of the priest, generally containing one pāwā of land. (2) Dālikatári, for which the pāhn has to make offerings to Jāhir Būrhī, the goddess of the village. It is called dālikatári, as it is supposed to defray the expenses of the Kārm festival, when a branch (dāli) of the karma tree is cut down and planted in the fields. (3) Desauli, a sort of bhutkheta or devil's acre, the produce of which is devoted to a great triennial festival in honour of Desauli, the divinity of the grove. This land is either cultivated by the pāhn himself, or by rayats who pay him rent. (4) Pānbhārā and tāhālu are probably the same. Lands held under these names are cultivated by the pāhn himself or his near relations; and whoever has them, is bound to supply water at the various festivals.

(4) Bhandařī.—The bhandařī or bailiff is the landlord's agent in respect of the management of the village. He is usually a Hindu, and represents the landlord's point of view in village questions, just as the pāhn is the spokesman of the bhuiñhārs or original settlers. He generally holds one pāwā of land rent free from the owner, receiving also from every rayat three karais or sheaves of each crop as it is cut—one of gondli, one of early rice, and one of wet rice. Instead of the land, he sometimes gets Rs. 3 or Rs. 4 in cash, with 12 kéts or 4½ cwt. of paddy.

(5) Gorāit.—The gorāit is, in fact, the chaukhādār or village watchman. He communicates the owner's orders to the rayats, brings them to the māhato to pay their rents, and selects coolies when
required for public purposes. As a rule, he holds no service-land, but receives the three usual karais or sheaves from every cultivator.

(6) ĀHIR or GOHLÁ.—The ēhir's duty is to look after the cattle of the village, and to account for any that are stolen. He is remunerated by a payment of one kāt of paddy for each pair of plough-bullocks owned by the cultivators whose cattle are under his charge. He also gets the three karais or sheaves at harvest-time, besides an occasional sūp or winnowing-fan full of paddy. If cows are under the ēhir's charge, the milk of every alternate day is his perquisite. In the month of Āghan (December) he takes five sers of milk round to the cultivators, receiving in return pakhira or 20 sers of paddy as a free gift. He always pays the ātwād known as dādān ghi, and in some villages has to give the baithāwān ghi as well. In a very few cases the ēhir holds half a pāwā of land rent-free.

(7) LOHĀR.—The lohr or blacksmith gets one kāt of paddy and the three karais for every plough in the village, and is also paid two or three annas for every new phār or ploughshare. In a very few villages he holds half a pāwā of land rent-free.

The kotwāl or constable and the chaukidār or watchman do not belong to the genuine Munda-Uráon village system, and need not be mentioned here.

In the Fiscal Division of Torf the bulk of the inhabitants belong to the Kharwār sub-tribe of Bhogtās, and the village system differs from that which prevails on the central plateau. Here the pāhn is the only official who holds service land, and he gets half a patti, or not quite two standard bighās. He performs the village pujās, and often does the work of a māhato, when the owner of the village is an absentee. But even then the landlord sometimes employs a bailiff, called barāhil, to collect the rents.

In the tract known as the Five Parganās, including the Fiscal Divisions of Tāmār, Bundu, Sillī, Rāhe, and Barandā, as well as in the Mānkipatti, or that part of Sōnpur pargānā which borders on Singbhūm District, we meet with mānkiś and mūndas who are undoubtedly the descendants of the original chiefs, and still hold the villages which their ancestors founded. Here the parāh divisions exist in their entirety, as groups of from twelve to twenty-four villages, each of which has its own mūnda or village head; while the whole commune is subject to a divisional head-man called mānki, who collects the fixed rents payable by the mūndas. The chief
VILLAGE OFFICIALS IN PALÁMAU.

Village officer is the pāhn, who holds from one to five kāts of land rent free as dālikatāri. A kāt in this sense is a measure of land analogous to, if not identical with, the khandi of the Kolhán in Singbhúm, and denotes the quantity of land which can be sown with one kāt of seed. In this part of the country the munda sometimes has a deputy called dīwán who assists him to collect his rents, and bhandários are occasionally met with.

VILLAGE OFFICIALS IN PALÁMAU.—The following paragraphs are condensed from Mr Forbes's Settlement Report on Palámau, and from a special Report by the same officer on the Land Tenures of the Subdivision. In most villages in Palámau we find five regular village servants—the baigá, kotwár or goráit, chamáry, barhi, and lohrá.

(1) BAIGÁ.—The chief duties of the village priest, variously called baigá, pujáry, or pāhn, consist in keeping away evil spirits from the village, and in performing sacrifices to propitiate them. No village is without a baigá; and such is the superstition of the people, that they would rather desert their land than remain on it without a priest.

"Generally speaking," says Mr Forbes, "he is a member of one of the aboriginal tribes, but in some cases I have found Bráhmans and Rájputs holding the office. He is looked up to with awe by every caste in the village, is responsible for the appearance of disease among man and beast, and is bound to offer up the necessary sacrifices to drive it away. He is supposed to be better informed on all that concerns the village than any one else, to have a thorough knowledge of its boundaries, and to be able to point out each man's tenure. Among the jungle tribes, he is invariably the arbiter in all disputes as to land or rent, and is the oracle in all discussions affecting the ancient customs and rights of the village, with all of which he is supposed to be intimately acquainted. He is bound at the commencement of each harvest to offer up sacrifices, and to perform certain ceremonies to propitiate the spirits. For this purpose he levies contributions of money, grain, cloth, fowls, and goats from all the villages. Until these sacrifices have been performed, no one would think of yoking a plough, and the baigá often takes advantage of delay to increase his demands.

"The office is hereditary, but in the event of its becoming necessary to appoint a baigá, a meeting of the entire village community is held, and the successor is chosen by vote; the individual selected is then called upon to accept the post, and in the event of his doing
so, a day is fixed for the ceremony of installation. On the appointed
day the whole village community meet in solemn conclave. The
landholder or village head-man presides; and the proceeding com-
mences by his calling upon the candidate to state publicly whether
he is willing to accept the baigáship, and on giving a reply in the
affirmative, the emoluments he will receive and the duties he will
have to perform are explained to him. He is then conducted round
the boundaries of the village, the different landmarks of which are
pointed out to him. The whole party then return to the place of
meeting, when the president taking up the baigá's wands of office,
which are called churi kótkí, solemnly hands them to the new in-
cumbent, and the installation is complete. The wands above referred
to are the sacrificial instruments, and are heirlooms of the village;
they are presented in the formal manner above described to each
successive baigá, and are used solely in sacrifices."

In every village there are lands specially set apart for the support
of the baigá, which he holds rent-free. When his jurisdiction ex-
tends to two or more villages, he holds land only in the village
where he actually resides, while the others pay him tithes in kind.
The average extent of baigá holdings is about two standard bighás of
rice-land, with a certain area of upland attached. But Mr Forbes
mentions one such tenure, in which the rice-growing area alone
amounted to sixteen standard bighás. If there are any mahú or
mango-trees in the village, the baigá gets a share of from two to
five trees. Towards the south, some of the baigás on the Government
farms claimed to hold from two to three hundred mahú trees; but
they were unable to prove possession, and their claims were conse-
quently disallowed.

(2) Kotwál or Gorái.—The kotwál is properly the village
messenger, but he has come to be treated as a sort of general drudge.
He is usually a Dosádh; but many other castes, such as Bhuiyás,
Uráons, Kharwárs, Parheyás, Dóms, and others, often occupy the
post. He is supposed to be appointed by the owner of the village,
and to be his servant, his duties being to carry to the police station
information of crime, or of any occurrence requiring the inter-
ference of the police. A kotwál's jurisdiction generally extends over
from two to six villages; and where there is no chauktír, he per-
forms the duties of village watchman. In many villages he holds a
small tenure rent-free, and gets from Rs. 3 to Rs. 6 annually, besides a
sheaf of unthreshed grain from every cultivator's crop. This perquisite
is called pānjā, and frequently forms the entire remuneration of the kotwāl. In any case, however, he receives at the winter harvest a paseri or two of grain, as a free gift from the cultivators. This annual present varies in amount according to the richness of the crop, and is called khalīhāni, from khalīhān, a threshing-floor. The office of kotwāl is generally hereditary, but when it does become vacant, the landholder has the power of appointing a successor. He is bound, however, to send information to the police, giving the name of the new incumbent. The chaukīdār is remunerated in the same way as the kotwāl or gōdīt, but his profits are larger. He is a Government servant, and under the immediate control of the police. At the time of the Settlement, provision was made for him in cases where he was under-paid, the arrangements for his stipend being otherwise left undisturbed. By far the greater number of both chaukīdārs and gōdīts were found receiving pānjā only, and this mode of payment is appreciated by them, as being sure and profitable. As a rule, they do not care to hold lands, because their duties often carry them out at critical times; and the very small income derived from the rent of the land, should they lease it out, is not sufficient for their support.

(3) Chamār.—The chamār is bound to supply the ploughs with the hide-thongs attached to the yokes. He is paid only at the winter harvest, when he gets a paseri or two (about ten sers) of grain, according to the generosity of the rayat. He is also entitled to the skins of dead cattle, out of which he makes a considerable profit. Chamārs are often suspected of causing disease among the cattle for the sake of their skins.

(5) Barhai.—The barhai is the village carpenter, and his duty is to keep the ploughs in repair. For this he gets a perquisite called manni—that is, he is entitled at the winter harvest to one maund of grain, half of which must be paddy; and at the spring harvest to another maund of whatever grain the cultivator chooses to give him.

(5) Lohār.—The lohār is the village blacksmith, and has to keep the ploughshares in order, for which he is paid on the same scale as the carpenter. The public duties of both barhai and lohār are confined simply to keeping the village ploughs in repair; they are separately remunerated for any other work they may happen to do for individuals.

Besides the foregoing there are two other village officers found in the Palāmau Subdivision—the patwārt and the barāhil. The former
is confined to a few estates bordering on Gayá District. As in Behar, he is the accountant of the village, and is remunerated by tithes levied from the cultivators. The baráhil or land-agent is found in almost all private estates. He represents the proprietor, and is the immediate link between him and the tenantry. He makes settlements, measures and assesses land, looks after the landlord’s own cultivation, and performs generally all the duties of a manager. Sometimes he receives a fixed stipend, but more generally he is remunerated by tithes. In some villages these duties are performed by an officer called jeth rayat.

Village Disputes: Ordeal.—The methods of determining village disputes in Lohárdagá District derive their peculiar character from the universal belief that not only every village, but almost every plot of land, is peopled by malevolent spirits, who, unless suitably appeased, are continually on the watch to frustrate all human arrangements. Hence it is that the village priests (páhns or baigás) and the diviners (sokhas or ojhás) are more frequently resorted to for the decision of rural questions than pancháyats or village committees. With the advance of civilisation and the growing influence of the Christian population, these superstitions are beginning to fade away; and in the villages around Ránchí the authority of the páhn has of late years visibly declined. But even now, questions of fact as to boundaries and the ownership or possession of land can sometimes be decided with almost absolute certainty by the oath of the páhn, sworn on the land. The procedure is this:—The páhn, standing on the contested land, takes up a clod of earth, and placing it on his head, swears to speak the truth, imprecating awful calamities on himself, his children and his crops, in the event of his telling a lie. At the present day, perhaps, the truth is more often to be inferred from the priest’s reluctance to take this oath, and his preference for the ordinary procedure of the courts; but there is no doubt that, twenty years ago, the entire boundary of a village could thus be ascertained with absolute certainty.

In the event of a genuine doubt, where two páhns are at issue on a question of fact, a more curious mode of decision, called gorgári, is resorted to. The following description of gorgári is quoted from a paper of 1795 in the Asiatic Researches “On some Extraordinary Facts, Customs, and Practices of the Hindus,” by Sir John Shore, then President of the Asiatic Society:—“From habitual neglect in ascertaining the quantities of land held in a lease, and in defining
with accuracy their respective tenures, frequent disputes arise between the inhabitants of different villages regarding their boundaries. To determine them, a reference is usually made to one or more of the oldest inhabitants of the adjacent villages; and if these should not agree in their decision, other men are selected from the inhabitants of the villages claiming the disputed ground, and the trial proceeds as follows. Holes are dug in the contested spot, and into these holes each of the chosen men puts a leg, and the earth is then thrown in upon it; and in this situation they remain, until one either expresses a wish to be relieved, or complains of being bitten or stung by some insect. This decides the contest; and the property of the ground is adjudged to belong to that village, the inhabitant of which goes through the trial with the most fortitude and escapes unhurt by insects.” A substantially similar account of the practice is given by Professor Wilson in his Glossary of Indian Terms, where he says that the subjects of the ordeal are the watchmen of the contending villages, who are buried up to the waist. At the present day the pāhns are the actors in the transaction, and one leg is buried up to the knee, so that the men can sit down.

Another portion of Sir John Shore’s paper gives the history of a case in 1792, in which five women were put to death with the consent of their own relations on a charge of witchcraft. Three modes of detecting a witch were then practised in Rámgarh District, viz.:

“First, Branches of the sīl tree, marked with the names of all the females in the village, whether married or unmarried, who have attained the age of twelve years, are planted in the water in the morning for the space of four hours and a half; and the withering of any of these branches is proof of witchcraft against the person whose name is attached to it. Secondly, Small portions of rice enveloped in cloths marked as above are placed in a nest of white ants; the consumption of the rice in any of the bags establishes sorcery against the woman whose name it bears. Thirdly, Lamps are lighted at night; water is placed in cups made of leaves, and mustard-seed and oil is poured drop by drop into the water, whilst the name of each woman in the village is pronounced; the appearance of the shadow of any woman on the water during this ceremony proves her a witch.” A ceremony closely resembling the third of these methods is performed by the ojhrs in Pālāmaul at the present day. It is called kānsā kurthi, and consists in throwing a handful of coarse pulse (kurthi) into a shallow bell-metal (kānsā)
dish, the shadow of the grains being interpreted by the *ojhā* so as to disclose the witch. Indeed, the matter rests entirely in the hands of the *ojhā*, who thus commands a powerful weapon to employ against his personal enemies, or the unfortunate barren woman whom he usually denounces, if he has no special enmity to gratify. Throughout the Chutiá Nágpur Division, the most terrible form of this superstition is the belief that certain men, like the were-wolves of mediæval Europe, can assume at will the forms of tigers. Once this belief has gained credence with regard to a particular person, corroborative evidence, such as the disappearance of cattle and the like, is not wanting, and he is certain to be murdered.

**The Material Condition of the People: Clothing.**—The ordinary dress of a well-to-do shopkeeper generally consists of a cotton dhuti, or waistcloth wrapped round the loins and falling over the legs as far as the knee; a chādar, or cotton sheet or shawl, which serves as a covering for the upper part of his body; and a pair of country-made shoes. To this is sometimes added a jāmā, or sort of short coat, and a topā, or cotton cap covering the head for a man. For a woman, a cotton sārī, or piece of cloth five yards long, so adjusted as to cover the whole body; and a kurṭā, or jacket with half sleeves which fits tight to the shape, and covers, but does not conceal, the bust. An ordinary husbandman wears only a kaupin, or a long strip of cloth worn as a girdle round the loins, knotted behind, and the ends brought between the legs and fastened to the girdle in front. Occasionally he has a small chādar, which is converted into a head-dress and worn as a turban when at work in the fields. A coarse sārī forms the entire dress of a female.

**Dwellings.**—The building materials for the dwelling either of a shopkeeper or a rayat generally consist simply of earth and posts, with a thatched roof. The houses are single huts with two or three compartments. A shopkeeper adds perhaps a detached hut for a kitchen. These remarks do not apply to the houses at Ránchí, where they are in a somewhat better style.

**The Furniture** usually met with in such a house consists of a few sets of brass or pewter utensils for cooking, or for eating and drinking from; some earthen pots, also for cooking; one or two earthen water-jars; a machiā or rude chair; one or two mats of date-tree leaves, and a chālpā or two, for sleeping purposes. The furniture, if such it may be called, of an ordinary peasant, consists simply of one or two brass or earthen pots; a tumbā, or dried
AGRICULTURE: SOILS.

hollow gourd used for drinking-water; a chālpāi and a mat for sleeping on.

Food.—The shopkeeper lives on rice, flour, pulses (dāl), clarified butter (ghūṭ), curries made of vegetables, sweetmeats, preserved fruits, &c. The food of an ordinary peasant consists of rice, marud, gondli, makai, pulses (dāl), oil, vegetables, &c. The marud and gondli are not used during every month of the year, nor is makai procurable everywhere in the District; when these fail, their place is supplied either by rice or certain jungle fruits and roots. Illi or bodai, rice-beer, is a necessary drink with the majority of rāyats.

The Deputy-Commissioner estimates the living expenses for the family of a well-to-do shopkeeper, consisting of three adults and two children, to amount to Rs. 6, or 12s. per month, and of a cultivator to Rs. 4, or 8s. per month. The figures above quoted represent what would be the cost of living, provided that everything had to be purchased in the bāzār. It should be remembered, however, that a husbandman produces himself the greater portion of what is required for his support.

AGRICULTURE: SOILS.—Throughout Chutiá Nágpur Proper, the soil consists of a red ferruginous loam, which contains a very small proportion of lime. Although not so rich as the soil of Hazāribāgh, it is deeper and more friable, and is well suited for growing gōrā or highland rice, surgujiā, and tea. For spring crops such as wheat, barley, grain, &c., it requires high cultivation and frequent manure.

The physical conformation of Palāmau is far less uniform than that of Chutiá Nágpur Proper. The cultivators in this part of the District distinguish five varieties of soil as follows:—(1) Kewāl, the black friable soil of the wide river valleys, chiefly consisting of decomposed gneiss and hydraulic lime. It is highly retentive of moisture, and will stand a long succession of crops without requiring to lie fallow. (2) Gōrā, or white kewāl, contains a large proportion of nodular lime (kankar). It is best adapted for spring crops, such as wheat, barley, sarsun, &c.; but when it occurs in large patches which can readily be irrigated, it serves also to grow rice. (3) Doma kewāl, a rich black clay, fertile for rice where irrigable, but not so productive under a spring crop as the foregoing. (4) Akrau, a poor soil consisting of sand and gravel mixed with clay, which is often fit for hardy crops, such as til, kulthī, and cotton. (5) Lāmmatti, the "red earth" of the southern portion of Palāmau, is the characteristic
soil of Chutiá Nágpur Proper. (6) Rêhrâ, a soil containing a large proportion of salt. It will hardly bear any crop, but is much valued in a village, as it forms good salt-licks for cattle.

Classes of Land.—The system of agriculture followed in Lohár-daga District is determined, particularly in the case of rice, by the physical conformation of the country. This is composed of long undulating ridges, between which the drainage runs off to join the large streams. The lower slopes of these ridges, and the swampy ground between, supply the only land on which a wet rice crop can be raised. The soil is, in the first instance, brought under cultivation by cutting level terraces out of the hillside, a small bank to hold water being left round the edge of each plot. The hillsides thus present the appearance of a series of steps, varying from one to five feet in height; and when the slopes are too steep for terracing, or the soil too stony for cultivation, the bed of the stream is banked up and made into one long narrow rice-field. The rice terraces are flooded as soon as possible after the rains set in, and the water is retained until the crop ripens in late autumn. After the crop has been reaped, the higher levels become dry and hard; but the lower fields remain so muddy until February and March, that they can only be crossed on foot along the edges of the terraces.

In Chutiá Nágpur Proper, the rice-fields (kiyâri or dhan-khet) thus constructed are divided into the three following classes, having regard to the height of the land and its capacity for remaining moist until the season for transplantation:—(1) Garhâ, the rich alluvial land which lies lowest in the trough or depression between the ridges, and which from its position receives all the vegetable mould washed off the slopes. The best garhâ land remains moist and capable of yielding crops throughout the year, while the inferior sorts get dry towards the end of the hot weather. (2) Sokrâ or gariâ lies higher up the slope than garhâ, and remains dry during a longer period. (3) Chaurâ, again, is situated considerably above the foregoing, and is the highest land on which rice can be grown at a profit without artificial irrigation. The tops of the ridges, and the higher slopes which lie above the chaurâ lands, are classed as tâur, and sown with wheat, barley, pulses, and miscellaneous crops. It should be observed, however, that tâur lands are divided from rice-lands by a continually shifting line, and that in crowded villages the margin of rice cultivation is being gradually carried, by fresh terracing, higher up the slopes. In Chutiá Nágpur Proper there is no standard of
land measurement—that is, the local unit (khári or kat) does not
denote a definite superficial area. Indeed, the khári, which is the
unit of assessment for rice-land, varies so enormously both in its size
and the rent it bears, that an average, based on whatever number of
recorded measurements, would be useless for any practical purpose.
The obscure question of the land measure in Chutiá Nágpur Proper
is treated of at length in the paragraph on Weights and Measures
(post pp. 359-361).

In the Subdivision of Palámau, the rice-lands (ktyári or dohár) are
divided, on a system similar to the foregoing, into three classes:—
(1) Aj or Ídh, the best low-lying rice-lands, which remain moist
throughout the year. The rent paid varies from R. 1 to Rs. 4 per
standard bighá, or 6s. to £1, 4s. per acre. (2) Chaunr lies some-
what higher up the slope than the foregoing, and gets dry earlier in
the year. Its capacity for a second crop depends upon the soil.
Thus black clay (kewdil) will grow a crop of khesári dál as well as
rice; while bālsundar, or kewdil mixed with sand, gives a heavier
return of rice, but is not fit for khesári. The rent paid for chaunr
land varies from 12 ánnás to Rs. 2-12-0 per bighá, or from 4s. 6d. to
16s. 6d. per acre. (3) Cháncar, rice-lands of the higher levels,
which are either entirely dependent on the rainfall for moisture, or
can be irrigated by the áhrás or high-level reservoirs, which are con-
structed at the upper ends of the drainage hollows. The rent varies
from 4 ánnás to R. 1 per bighá, or from 1s. 6d. to 6s. per acre.

The uplands which grow cereals other than rice, and also pulses,
and miscellaneous crops, are known as bhítá, and are thus classified:
—(1) Dihkam, land immediately surrounding the village, which grows
wheat, mahúá, mustard, sugar-cane, and other valuable crops. These
lands are cultivated with great care, being fenced in and manured, and
in many villages irrigated from kachchá wells. Rent from 4 ánnás to
R. 1 per bighá, or from 1s. 6d. to 6s. per acre. (2) Báharsí, lands
forming the outer ring of uplands round the village, which is cultivated
for the most part with rábí or cold-weather crops. Rent from 2 to
8 ánnás per bighá, or from 9d. to 3s. per acre. (3) Bári, garden lands
lying immediately round a bári or homestead. These are held rent-
free by all resident cultivators; but, if assessed, would pay from 2 to
4 ánnás a bighá, or from 9d. to 1s. 6d. an acre. (4) Dhúb land lies
at the shallow end of the basin of an áhrá or reservoir, and is highly
prized for the rich crops of wheat which it yields. Being necessarily
of small extent, it is usually held by the village head-man. (5) Tánr is
outlying jungle land, that has only recently been reclaimed. It is rarely cultivated for more than two successive seasons, and is then allowed to relapse into jungle, and again cleared. Rent is paid at from 1 to 3 annás per bighá, or from 4½d to 1½d. per acre.

RICE CULTIVATION.—Rice forms the principal product of Chutiá Nágpur Proper; while in Palámau, rice cultivation is confined to the more highly-tilled parts of the Koel and Amánat valleys. The Deputy-Commissioner reports that the rice crops of the District are divided into three classes—viz., tewán or lowland rice, comprising both an early and an autumn crop; gorá or upland rice; and don, which includes two autumn crops, and the great winter rice crop of the year.

The tewán or lowland rice is sown in moist ground or in the beds of streams, and consists of two varieties. The first of these is an early crop, sown in January and reaped in May. The second or kando crop is sown in June and reaped in September. Neither of these are transplanted, and the rice which they yield is coarse.

The gorá or upland rice is also grown on tánr land, that is, on the crests of the undulating ridges which make up the face of the country. It is sown after the first fall of rain in June and reaped in September, and is never transplanted. The following varieties of rice are included in the gorá crop:—(1) Korá; (2) dání; (3) karangá; (4) arsaná; (5) bundía; (6) kiramá; (7) baká; (8) kháting; and (9) sikri. All these sorts are coarse rice.

The don class of rice includes three crops. One of these is sown broadcast on moist land in June and reaped in the autumn. The coarser varieties of rice-plant are usually sown in this crop. Another crop is sown on moist land and reaped at the same time as the foregoing; it is usually transplanted, and consists of finer varieties of rice, such as bánikirás, ráichuni, newári, and türásár. The third and most important crop of the don class is sown on high land at the beginning of the rains, transplanted to low-lying wet land in July, and reaped in the months of November and December. This crop includes many varieties of rice-plant, of which the following are the chief:—Coarse—(1) Ratgoli; (2) jhingá sál; (3) kalam dánh; (4) bará mugdhi; (5) kshir dánt; (6) nongá; (7) nagrá; (8) Hansli hur; (9) háti pánjar; (10) bhaíná chándi; (11) Jhálar genda; (12) mahádeo jat; (13) lál mugdhi; (14) sárugu; (15) gangá-jal; (16) gulía; (17) hardh khunta; (18) jhábrí; and (19) bak pánjar.

Medium quality—(1) Sítá bhog; (2) sikk sundari; (3) rám sál; (4)
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nán siki; (5) gol bhantá; (6) charki ráš; (7) ghiuhar; (8) ráni kójal; (9) kanak chur; (10) bhantá phul; (11) dumar phul; (12) kesar phul. Fine—(1) Prasád bhog; (2) sital chiint; (3) rái mundá; (4) kapur sál; (5) son khariká; (6) dahukí jírás; (7) runiá pháuk; (8) kapur dhul; (9) megh jawáin; (10) ládu jawáin; (11) sám jírás; (12) bás mátí; (13) síri kamal; and (14) báus phul.

As a supplement to the foregoing crops, and by way of insurance against loss in any or all of them, a special variety of rice called *karhání* is sown on any sort of land in July, when the other rice is transplanted. Thus, should the nursery-grown plant fall short from any cause, the land prepared to receive it can be sown with *karhání* rice.

The foregoing account of rice cultivation in Chutiá Nágpur Proper is based upon the agricultural returns specially furnished in 1871 by the Deputy-Commissioner. A more general and more complete classification is into the four following crops:—(1) Gorá, or highland rice, sown broadcast on high land either immediately before or immediately after the chhotá barsát, or first rainfall of May and June, and reaped in August. (2) Lohuhan, or autumn rice, sown broadcast, or sometimes transplanted, in June, and reaped in October. This crop is grown on the middle and higher levels of the terraced fields which lose their moisture early in the year, and therefore require a rice which comes to maturity quickly. (3) Jarhan, or winter rice, sown in a nursery on high lands in June, transplanted to low land in July, and reaped in November and December. (4) Bórd, or spring rice, follows the jarhan crop on lands which are overflowed by dórís or natural springs, or in any way command a supply of water all the year round. After the jarhan harvest in November and December, the ground is ploughed over once and bóró rice sown broadcast, to be harvested in the following April and May. Thus, both in the land which it requires and in the seasons for sowing and reaping, the bóró rice of Lóhárdagá corresponds precisely to the *boro dhán* of Lower Bengal. Like the latter, also, it yields a coarse grain. *Karhání* rice has been noticed in some detail above, and may perhaps be regarded as a distinct crop.

Rice of the highest quality is not grown to any extent in Lóhárdagá. It is supposed that improved varieties of rice are gradually coming into use, but owing to the large size of the District no accurate information is available on this point. The soil, however, is so well suited for the finest varieties of rice, that *samiónárs* who culti-
vate both here and in Behar import rice from Chutiá Nagpur for their own consumption, in preference to that of Behar. Similarly, there is no doubt that rice cultivation is being gradually extended; but no estimate can be given of the area that has been brought under tillage of late years.

The Names of the Rice-Plant in the different stages of its growth are as follows:—Bithan, the seed; bhrá, muri, and gákhhi, the young plant; dhán, the full-grown plant, and also unhusked rice; chául, husked rice, bhát, boiled rice.

The Different Preparations made from Rice are the following:—Chira, paddy first steeped in water, afterwards parched, then husked and flattened in a rice-pedal. Muri, paddy steeped in water and boiled, afterwards dried, husked, and parched. Lawá, paddy parched and husked. Pithá or cake, and roti or bread, are solid preparations made from rice. Hándiá or rice-beer is made by boiling rice in a little water so as to burn the layers at the bottom. It is mixed with rám, a compound of various roots found in the jungles, and is fermented for three or four days before being strained off for use. It is sold at half an ánná per ser.

Other Cereal Crops.—The other cereal crops grown in Lohárdágá District are as follow:—Goham or wheat, Múnd. nil (Triticum vulgare), is sown on high land in September and reaped in March. Dháb land lying at the shallow end of the basin of an áhrá or reservoir is largely planted with wheat. The crop is irrigated three times during the year. Jau, barley, Múnd. nil (Hordeum hexastichon), is sown on high land in September and October, and reaped in March and April. Jawár or musuri, great millet, Múnd. gándai (Sorghum vulgare), sown in March and April, and cut in September. Bájrá, or spiked millet, Múnd. suti (Pennisetum glaucum); kángni or Italian millet, Múnd. irbá (Pennisetum italícum); Chiná (Panicum miliaceum); and koko, Múnd. nil (Paspalum scrobiculatum); all sown on tánur land in June and reaped in October and November. Gondí (Panicum miliare), sown on the same class of land, and cut at the same season as the above. Maruá, Múnd kódá (Eleusine coracana), sown in June, transplanted in July, and reaped in August and September. Margi or makai, Indian corn, Múnd. nil (Zea mays), sown in May and June and reaped in August and September. Two varieties are grown, the red and white. Indian-corn is the staple food of the lower classes for six months in the year. Sáwán, Múnd. iri (Panicum frumentaceum), sown in
June and cut in August. Kheri and bheri are sorts of millets, Múnd. nil.

PULSES AND GREEN CROPS, locally known as dálíhan.—Mušuri, (Ersvum lens), sown in September or October and reaped in March. Mug (Phaseolus munógo), sown in June and July and reaped in September. Urid, or green gram, Múnd. rámbará (Phaseolus Roxburghii), sown in June and July and reaped in September. Kulthi, Múnd. horé (Dolichos uniflorus), sown on tánr land in September and reaped in November and December. Chané or bút, gram (Cicer arietinum), sown in September and October and cut in March. Arhar or rahar, Múnd. rahari (Cajanus Indicus), sown in July and reaped in November. Khésári (Lathyrus sativus), sown on moist land in September and October and reaped in March. Matar (Pisum sátivum), sown in September and cut in March.

OIL-SEEDS.—The oil-seed crops grown in Lohárdagá District comprise the following:—Rái or sarsun, mustard, Múnd. mâni (Sinapis dichotoma), sown in October and reaped in February. Lótri and toti are said to be oil-seeds, but I cannot find out either their scientific names or the seasons of their cultivation. Tíl, Múnd. tilmí (Sesamum orientale), sown on high land in September or October and reaped in March, forms one of the staples of Palámau, and is largely grown throughout the southern portion of the Subdivision. It is a hardy crop, grows on poor light soils, and does not require elaborate cultivation. The average yield of tilmí is 4 maunds or 3 cwt. per acre, and it sells at R. 1.12 a maund, or 45. 9d. a cwt. Surgújiá or rámtil (Guizotia oleifera), sown in July and August on tánr land, and reaped in November and December. Tisi, or linseed (Linum usitatissimum), sown in September or October and reaped in March. Karanj, Múnd. nil (Pongamia glabra), sown and reaped with tisi. Reri, castor-oil plant (Ricinus communis), sown in September and October and reaped in February and March.

MISCELLANEOUS CROPS.—Kétári or akh (Saccharum officinarum), planted from cuttings in February or March on the best homestead lands, and cut in November or December of the following year. Aphin or postá, opium (Papaver somniferum), sown in September and October on the best homestead land, and cut in February and March. The crop is manured, irrigated, and carefully weeded. Pán (Chavica betel) is sown on moist land in May, and the leaves are gathered in the following March. It is transplanted, and requires to be well irri-
gated.  *Haldi*, turmeric (*Curcuma longa*), is planted on garden lands in June and July and cut in March.  The land is thoroughly turned up to the depth of a foot, and plentifully supplied with old manure and ashes.  The average out-turn is 15 maunds per bigha, valued at from Rs. 150 to Rs. 200, or 1 ton 13 cwts. per acre, worth from £45 to £60.

**COTTON.**—*Kapás*, sown in July and cut in November, forms, with *til*, the staple crop of the Palámau Subdivision.  Two methods of growing cotton are practised in Palámau—*kachwán* and *dáhá*.  For *kachwán*, a plot of land is usually selected which was under *til* or some similar crop in the preceding season.  It is ploughed three or four times, and the seed is sown broadcast after the next fall of rain.  *Rahar dáli* is sometimes sown with the cotton.  *Kachwán* is not a popular mode of growing cotton, on account of the expense incurred in weeding the crop.  This expense is almost entirely avoided by the second method of cotton cultivation called *dáhá*, which is followed by the aboriginal and semi-aboriginal races.  A piece of forest land is chosen, the trees are cut down, and the whole field covered with a thick layer of brushwood, which is set on fire during the hot weather.  The alkali of the wood-ashes forms an excellent manure.  After the first showers of rain the field is lightly ploughed over once, and the seed sown broadcast.  The only expense incurred between sowing and harvest is for fencing the field to keep off deer.  Mr Forbes estimates the produce of an acre of cotton at 3 maunds 15 sers, or nearly 2\(\frac{3}{4}\) cwts., value Rs. 20, or £2; and the cost of cultivation at Rs. 11-1-6, or £1, 2s. 2d.  The net profit, therefore, is about Rs. 8-14-6, or 17s. 10d. per acre.  Cotton suits the soil of Palámau, and is a favourite crop with all the wilder races of the Subdivision.  But for the hampering effect of the custom of borrowing money on the security of the incoming crop, the area under cotton cultivation could, in Mr Forbes's opinion, be increased at least four-fold.  "In the months of April, May, and June, when food is scarce, the people apply to the *mahájans* and petty traders for small loans, to enable them to live and to buy seed for the coming autumn harvest.  Some of them mortgage only their cotton, and some the whole of their coming crops.  But once a cultivator has resorted to the grain merchant, he is rarely able to shake himself free again; nor is this to be wondered at, when we consider the rates of interest at which these loans are taken.  For instance, a cultivator borrows, we will say, one rupee on his cotton crop; for this he binds himself
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to deliver to the grain merchant, when his crop is ripe, one (kachchhā) maund or 48 lbs. of seed-cotton, the market price of which at the cheapest rate, 12 (kachchhā) sers per rupee, is Rs. 4." The acreage under cotton crops in 1870 was estimated by Mr Forbes at 9600 acres, distributed over 1600 villages; the average cotton area in each village being six acres. Total yield:—38,400 (kachchhā) maunds, or 948 tons 17 cwt's. of raw cotton, value Rs. 153,600, or £15,360; of which 28,000 (kachchhā) maunds, or 691 tons 17 cwt's., worth Rs. 112,000, or £11,200, are exported to Benáres and Mírzápur, while 10,400 (kachchhā) maunds or 257 tons are worked up into cloth by the Jóláhás or Musalmán weavers of the Subdivision.

TOBACCO cultivation is confined to Chutiá Nágpur Proper, and is not practised in Palámaù, except on a very trifling area of garden-land in the town of Garwá. The following paragraphs describing the mode of growing the plant adopted in Chutiá Nágpur Proper are slightly condensed from an elaborate report on the subject by Mr T. F. Peppè, Sub-Deputy Opium Agent at Ránchí. The cultivation of the tobacco-plant is almost entirely confined to the tract known as the Five Parganás, which lies below the central plateau at an elevation of 700 to 800 feet above the sea, and differs entirely in soil and climate from the plateau of Chutiá Nágpur Proper. The climate resembles that of Behar, or more nearly perhaps that of Bánkurá and Midnapur. The heat in May is very great; and the hot winds prevail for upwards of a month; while in December the temperature falls very low, especially in the early morning. As to the soil, the chief peculiarity is the alluvial deposits along the banks of the rivers, which form some 10 per cent. of the whole area cultivated. This may seem a large proportion, but it should be borne in mind that the country lies between the hills forming the plateau of Chutiá Nágpur and the Subarnarekhá River; and that the entire drainage of the plateau and of the Five Parganás has to cross this fertile tract of country on its way to the Subarnarekhá.

The area of tobacco-growing land in this part of the District is estimated by Mr Peppè at from 500 to 600 bighás, or from 166 to 200 acres. This, in fact, represents almost the entire area under tobacco in Lohárdagá; for in all other parts of the District, except in this eastern tract, the plant is only grown in small patches for local consumption. Owing to the indefiniteness of the local land measures, the cost of cultivation per acre, as well as the out-turn of crop, is particularly difficult to estimate. Looking, however, to the
fact that irrigation is extensively applied to the tobacco crop, the
cost of cultivation probably ranges from Rs. 15 to Rs. 20 per bighá,
or from £4, 10s. to £6 per acre. The maximum out-turn under
favourable circumstances is stated by Mr Peppè to be, at the first
cutting, 10 maunds of dried leaf per bighá, or 22 cwts. per acre;
and at the second cutting, 3 maunds per bighá, or 6½ cwts. per acre.
The price of the leaf ranges from Rs. 4 to Rs. 6 4-0 per maund, or
from 10s. 11d. to 17s. 1d. per cwt.

As a rule, all the cultivation is confined to alluvial lands; it is
only in exceptional circumstances that there is any cultivation else-
where. It is commonly grown in small patches in the gardens
round the houses for home consumption, and every one makes and
smokes his home-made cheroots rolled up in a sál leaf.

There are two kinds of tobacco cultivated, viz., bárá or maghiá-
tamáku and hinguliá or khágariá, also sometimes called Veldí-
tamáku. There are two methods of cultivating both these kinds,
which may be termed the wet or dry methods. The maghiá tobacco
is the kind most commonly cultivated in this District. The leaf is
a large lanceolate one, whereas the hinguliá kind has small leaves
partly curled, and only half the size of the other. It is said that
the smaller kind is much more pungent in flavour, but it gives much
less produce than the large kind. It is evidently a late intro-
duction, and is reported to have been introduced by the Koirís
from Hazáribágh some sixty or seventy years ago. I have never
seen it in any other District except Mánbhúm, where it is more
largely cultivated than in Lohárdagá.

The first method of cultivating is as follows:—A seed-bed
is prepared in a well ploughed and manured piece of garden-
land in September, and sown broadcast. It is watered, if neces-
sary, until the plants are four inches high; and in November-
December, they are transplanted into holes dug 1½ feet apart, and
the young plants are protected from the sun with a covering of
straw or leaves of the castor-oil plant. Before transplanting, the
land is ploughed about twenty times, and well manured and levelled
into beds to allow of subsequent irrigation. The principal manures
are cow-dung, ashes, and sugar-cane refuse; the little holes dug for
the young plants are filled up with a mixture of soil and well-
rotted manure. It is watered very sparingly by the hand for the
first week after transplanting, and then hoed two or three times,
according as the land is free from weeds or not. By the time it is
nine inches high, the soil is formed into ridges round the plants; and when about a foot high the top is nipped off to make it more bushy, a slight incision being made in the stem for the same purpose. At the end of March or beginning of April the plant is cut down, leaving about two inches of the stem in the ground; this is watered and hoed as before, when a second crop is obtained, which is cut down in the same manner about the end of April or middle of May. It is calculated that if the first crop gives 10 maunds of dry leaf per bighá, the second will give 3 maunds: the first crop fetches upwards of Rs. 6 per maund of dry leaf, and the produce of the second crop only Rs. 4 per maund of dry leaf. The first crop is used as dry leaf for chewing, and the second for smoking purposes, as the produce of the second crop is thought to be inferior.

The second method is this:—A seed-bed is well ploughed and manured in garden-land in August, and the seed sown broadcast in it. No water is given; and when ready for transplanting in September, it is transplanted into garden-land, well ploughed and manured in much the same way as with the other method. It is watered a little, if necessary, but this is rarely required; it is also shaded from the sun in the same way. No water is given at any time after the plants have struck; but it is hoed several times and kept perfectly free of weeds. The soil is also heaped up round the stem as the plants get older, and by December it is cut down in the usual manner. But it is common to leave a longer portion of the stem in the ground; and in many places the custom is to strip the leaves singly without cutting the stem at all, and the plants in this way yield a continual supply of leaves until the approach of the hot weather, when it can no longer subsist without water. It is then allowed to dry up and wither, or the plants are allowed to seed for the next season's sowing. The first crop is calculated to give 6 maunds of dry leaf, and the second about 2 maunds, at an average cost of about Rs. 8 per bighá, or Rs. 24 per acre; but it is very difficult to obtain anything like an accurate estimate, and the above is but a rough approximation. Both kinds of tobacco may be grown in this way, but it is more usual to apply it to the cultivation of the hinguliá kind.

The method of curing adopted is much the same for both kinds, and is irrespective of the method of cultivation. When the plant is cut down, it is collected in the field, stems and all, and
spread out to dry; next morning it is turned over and left to wither, and the third day it is again turned. The fourth day it is collected into small bundles, containing five or six plants in each, and carried to the courtyard of a house, where it is placed on straw and piled up for about a foot or a foot and a half high, large stones being placed on the top. If it is very dry, it is first sprinkled with water, and for the next five days the same process is repeated; it is then ready for disposal, and is sent away, stalks and all.

There are no data available to show the quantity exported, but the only demand seems to be from the District of Singbhûm. All traders come from that side, and there is no export to the west or north. On the contrary, Tirhut tobacco finds its way to every bazar in the District; and even in Tamâr, where most of the local plant is cultivated, Tirhut tobacco is found to be an article of import. It is said that hookah tobacco can only be made from Tirhut leaf. For some time past the cultivation of the poppy has been gradually supplanting tobacco in the tract of country under notice, and the latter will probably soon cease to be grown except for home consumption. This is due partly to the increase of tobacco cultivation in Singbhûm, and the consequent fall in the demand from that District; but chiefly to the fact that the poppy is in itself a more profitable crop, and is off the fields before the dry weather of May, when tobacco still requires laborious irrigation.

SILK.—In Chutiá Nágpur Proper the production of tasar silk is confined to the police circle of Tamâr and a small part of Torpâ, and is nowhere pursued on a large scale. It is, however, an industry of some importance in the Palámau Subdivision. The following paragraphs are condensed from a report on the subject by Mr Forbes:

In this part of India, wild, that is, free jungle-bred cocoons are the exception, and domesticated the rule. There are two harvests or breeding seasons in the year; the first of which begins in June and ends in August; while the second begins in September and ends in November. The cocoons set aside in November for seed are carefully packed in kodo straw, and stowed away in some dry place till the following July. In the months of June and July the cocoons are unpacked, strung upon thread and hung up to the roof of the breeding-house. From this time the labour of the breeders commences. After the cocoons have been threaded, they have to be carefully guarded from rats and little house-squirrels. The moth eats its way out within six to eight days after threading. The always during
the night. The following evening pairing takes place on the cocoons, as they hang. The next morning the females are taken off their respective cocoons, their wings tied with a piece of cotton, and they are deposited on little bamboo trays to lay their eggs. It has not been ascertained whether males pair twice or not. When incubation is over, the wings of the female are broken off and crushed between the forefinger and thumb over the eggs, so as to allow the soft down to fall upon them. If there is a westerly breeze blowing, the eggs are exposed to it; if not, a westerly wind is produced by a small hand-punkah being worked over them from the west. This performance is probably a mere superstition. When the eggs have been properly dried, they are put into a small cradle, made of a leaf rolled up into a hollow cone and fastened against the wall. In about eight or nine days the young worms begin to appear, and the leaf is then taken down and carried to the ásan plantation, where it is pegged to one of the trees; the leaves immediately above being bent down and pinned over it, so as to protect the young worms, and at the same time afford them the means of travelling up the branch. In two or three days the young worms leave the cradle, crawl up the branch, and spread themselves over the tree. Branches of this tree, with the young worms feeding on the leaves, are then cut off and fastened to other trees, and so on from tree to tree. All that is now required is to protect the feeding worms from birds, ants, a flying insect called pachui, and other pests. The worm goes on alternately feeding and lying dormant during the time of skin-changing, until spinning commences. The first or September harvest is for breeding only; consequently a very limited quantity of cocoons are reared. These cocoons, when ready, are picked from the trees, packed in nets, and slung to the roof. Twelve days later they are taken down, the wood extracted, and the cocoons threaded as described above, and the process of hatching and rearing goes on the same way.

In Palámau the domesticated worm is fed only upon the ásan tree. Wild cocoons are never collected in the jungles, as they occur too sparsely to repay the trouble of gathering. The ásan tree, found growing in so-called plantations, is of indigenous growth, and is never planted or grown from seed, although it is believed that the rearing of young trees from seed would not be a difficult matter. It is a quick-growing tree, and can be utilised for feeding purposes in the third year; but after ten, or at most fifteen years, the leaves appear
to lose some necessary ingredient, as the worms will not then feed on them. The trees of most plantations vary from three to nine inches in diameter. The tree is never worked two successive years; and after the November harvest, it is pruned and allowed to regain its strength for a whole year. For this reason only half a plantation is worked at one time. In their wild state the worms will feed upon the following trees:—Deotá, sídá, kohoré, baer (Zizyphus jujuba), khóvá, sád (Shorea robusta), tind, and a few others. The quality of the cocoon depends not only upon the species of tree, but upon the soil on which the tree grows. Thus an ñsan plantation on black kewáli or loam produces large, hard, and heavy cocoons of a black colour; white kewáli produces cocoons of a dirty-white colour, inferior in size and weight to the foregoing; while wild cocoons found upon koá trees are much smaller, softer, and of a yellow colour.

Cocoons are counted and sold by the khári, which contains from 1100 to 1200 cocoons—more generally the former; the higher number being taken in boundary villages, where, to prevent competition, rents are lower. Formerly, the right to the whole of the koá or silk revenue of Palámau was in the hands of Government, and was farmed out; but within the last few years, one small and three large estates have claimed and obtained the right to this revenue. When the whole was in the hands of Government, the proceeds of the koá amounted to Rs. 1500; it is now Rs. 1125. The production of cocoons is subject to the following taxes:—Khutkar, pátkar, and hansúd. Khutkar is the rent demanded by the proprietor or farmer of the land for the use of the trees; pátkar is the revenue paid by the farmer of the koá to Government, or to the proprietors of the exempted estates; hansúd, or sickle, is the tax levied by the farmers of the koá on the produce. This tax derives its name from the hansúd or sickle used in pruning the trees and gathering the cocoons, and forms in fact a royalty of Rs. 5 paid by every man who works on a plantation where cocoons are grown. Mr Forbes estimates the number of hansúás in the Subdivision at 2000, each hansúd representing a yearly out-turn of 5500 cocoons. Taking the number of cocoons that go to the maund at 3440, as computed by Mr Deveria of Ráníganj, the annual yield of cocoons in the entire Subdivision of Palámau would amount to 3190 maunds.

The rearing of tasar cocoons is not confined to any particular class. For the most part the following castes are occupied in the
Dyes and Tanning.

work:—Chero, Kharwár, Uráon, Bhuiyá, Chamár, Dosádh, Málá, and Ghásis, but no Musalmáns. Their mode of working may be thus described:—Very few cocoons are kept for being used for propagation at the November harvest, and these only by well-to-do producers, who can afford to breed during the September harvest for the great harvest of November. In September, therefore, the poorer producers apply to the mahájans for advances, as baijhán for the purchase of seed-cocoons, and as kaihán for the means of supporting them during the breeding season. These advances are generally given at derhá, or 50 per cent., i.e., for every rupee given R. 1-8-o is returned. When the cocoons are ready, the baniá or mahájan appears on the ground and collects his dues, and the remainder is sold by the producer either to the mahájan or in the háts, at prices varying from Rs. 5 to Rs. 7 per khári of 1100 cocoons. Most of the tasar cocoons are exported to Benáres, Mírzápur, and Patná. There are a few patuás (Gosáins) in the Subdivision who reel off some cocoons for making the zerbands and dandás, worn by most of the respectable castes, either as waistbands or for fastening ornaments to; but no cloth of any kind is made.

Dyes and Tanning.—The following list of dyes and substances used for tanning in Chútía Nágpur was drawn up for the Economic Museum by Mr T. F. Peppè, Sub-Deputy Opium Agent, Ránchí:—

(1) Lodh chhál (Symplocos racemosa), bark boiled with sají, an impure carbonate of soda, dyes red. (2) Amlá (Phyllanthus emblica), mahuá (Bassia latifolia), sál (Shorea robusta), gúlar (Ficus glomerata), ám (Mangifera Indica), bar (Ficus religiosa), jámun (Syzygium jambo-lana), and kachháv (Bauhinia variegata); barks boiled up together dye a deep black. (3) Sál chhál (Shorea robusta); bark dyes red and black. (4) Amlá (Phyllanthus emblica); bark, leaves, and fruit dye purple and black; price, two ánnás per ser (1½ d. a lb.). (5) Hará (Terminalia chebula); unripe fruit, used with prot or sulphate of iron, dyes brownish-black. The ripe fruit prepared in a similar manner gives purple-brown and black. (6) Amaltás (Cassia fistula); bark boiled with alum gives a bright red, which may be deepened by adding pomegranate bark; price, nominal. (7) Baherá (Terminalia belemica); fruit boiled with sají dyes brown and snuff colour; used with iron, yields black and ashy-grey; price, 6 píes per ser (½ d. a lb.). (8) Chaitli (Morinda exserta); bark of root prepared with castor-oil seed, husks of surgujiá, and lodh leaves, gives a very durable bright red, used for the fringes of the kariás worn by
the Kols. (9) Kāmalā gundī (Rottlera tinctoria); hairs from fruit boiled with taj, jatamānsi, and katchur, dye orange; price, 8 annās per ser (6d. a lb.). (10) Rangphul (Bixa orellana); seeds pounded and boiled with wood-ashes yield a pale yellow, resembling the colour of a China rose. (11) Haldā (Curcuma longa); roots treated with sour-milk and alum, dye a pure yellow, which takes a darker tinge if lime-juice or some similar acid be added. The shade of green known as dhāni is obtained by mixing a little indigo with the above infusion. Price 3 to 4 ser per rupee (3d. or 4d. a lb.). (12) Harsinhār (Nyctanthes arbor-tristis); calyx of flower boiled up with the seed dyes yellow. A cloth thus dyed can be coloured red by soaking in a solution of betel-nut and water. (13) Gendā (Tagetes patula); petals of the flowers dried and boiled with alum, yield a dull green. (14) Champā (Michelia champaca); flowers boiled in water, dye yellow. (15) Kūsūm (Carthamus tinctorius); flowers pounded and mixed with wood-ashes, give a rose-red called jaithī. (16) Tun (Cedrela toona); flowers treated in the same way as (12), dye red. (17) Kesrāj (Wedelia calendulacea); root pounded with iron, dyes black. (18) Āsan chhāl (Terminalia tomentosa); bark boiled, dyes black, brown, and buff. (19) Mahū (Bassia latifolia); bark boiled with the bark of mango and jāmun, dyes red. (20) Pālās tis (Butea frondosa); flowers treated in the same way as (13), dye yellow-red. (21) Bābūl (Acacia Arabica); bark treated with alum, dyes fawn colour. (22) Menā (Lawsonia alba); leaves, pounded into a paste and mixed with lime, are used for dyeing the palms of the hands and soles of the feet red. (23) Dawā-kā-phul (Grislea tomentosa); flowers steeped in a solution of alum, produce a red dye. (24) Kath (Acacia catechu); bark dissolved in alum and water, yields a dull red. (25) Rori, testa of seed ground up with water, dyes dull red. (26) Girū or yellow ochre, is an earth found in Bīrū pargarā. The same name is applied to a red ochre also found in the form of earth in pargarā Korambe.

The following eight substances are used in tanning:—(1) Dawā-kā-phul (Grislea tomentosa); (2) Amlā (Phyllanthus emblica); (3) Āsan (Terminalia tomentosa); (4) Sāl (Shorea robusta); (5) Harā phal (Terminalia chebula); (6) Bahera (Terminalia belerica); (7) Gāmb (Diospyros embropteris); and (8) Kend (Diospyros melanoxylon).

Opium cultivation was introduced into Chutiā Nāgpur Proper in 1869 by Mr T. F. Peppé, Sub-Deputy Opium Agent, and has very largely increased throughout the entire District during the last few
years. Up to 1869, the entire area under opium did not exceed 228 bighás or 76 acres, all situated in the Subdivision of Palámau, which until then was attached for opium purposes to the District of Gayá. It was at first expected that considerable difficulties would arise from the character of the uplands of the plateau, which will not grow opium without copious supplies of manure; from the clumsiness of the people both in raising the plant, and in extracting the drug from its capsule; and most of all, from the distaste for the cultivation caused by the oppressive conduct of the native Opium Agency, which was at work in the District in 1833. But it turned out that the alluvial soil of the Five Pargáns, which lie below the plateau to the east, was peculiarly adapted for poppy cultivation. Even on the tableland itself, the deficiencies of the soil were compensated by a plentiful water supply derived from wells and natural springs (dáris), and lasting very late into the season; while the abundance of cheap labour was of itself enough to render the cultivation a success. In fact, the late Commissioner was of opinion that the introduction of opium into the District has been an unmixed benefit to the people. It has not only given employment to surplus labour in a country where no great public works are carried on, but has rendered the people less dependent on wahájans or village usurers, and taught them a system of garden cultivation which they would not otherwise have learned. At the same time, there appears to be no signs of the cultivators taking to the use of opium, as a narcotic.

The following statement illustrates the development of opium cultivation during the five years, 1869-74, in those portions of Lohárdágá and Mánbhúm which form the Opium District administered from Ránchí.

**Opium Statistics of Lohárdágá Opium District, 1869-74.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Area sown with Opium in bighás.</th>
<th>Total Outturn in manáns.</th>
<th>Total advanced to Cultivators, in Rupees.</th>
<th>Total paid for Produce, in Rupees.</th>
<th>Total Expenses of the year, in Rupees.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1869-70</td>
<td>1162</td>
<td>83</td>
<td>5,874</td>
<td>15,798</td>
<td>44,432</td>
</tr>
<tr>
<td>1870-71</td>
<td>2733</td>
<td>108</td>
<td>17,427</td>
<td>20,439</td>
<td>58,784</td>
</tr>
<tr>
<td>1871-72</td>
<td>3395</td>
<td>233</td>
<td>23,809</td>
<td>50,333</td>
<td>87,894</td>
</tr>
<tr>
<td>1872-73</td>
<td>5271</td>
<td>301</td>
<td>31,878</td>
<td>65,068</td>
<td>102,452</td>
</tr>
<tr>
<td>1873-74</td>
<td>5546</td>
<td>335</td>
<td>42,213</td>
<td>70,503</td>
<td>109,025</td>
</tr>
</tbody>
</table>

During the period to which the foregoing table refers, the area of land under opium cultivation has increased from 1162 bighás or 387
acres to 5546 bighás or 1848 acres; while the total out-turn has advanced from 83 maunds or 60 cwts. in 1869-70 to 335 maunds or 245 cwts. in 1873-74. Taking the average price of a chest of opium at Rs. 1200 or £120, the net profits of the Ránchí Agency have been as follows:—1869-70, £1437, 12s.; 1870-71, £1700; 1871-72, £7710, 10s.; 1872-73, £11,043, 16s.; and 1873-74, £12,797, 6s.

**Tea Cultivation.**—In the Statistical Account of Hazáribágh, I have noticed briefly some conditions of tea-growing which seem to be peculiar to that District, and have contrasted them as far as possible with those which prevail in Cachar and Assam. In Chutiá Nágpur Proper, there are no meteorological statistics accurate enough to form the basis of a similar comparison; but it is probable that the soil and climate here do not differ materially from those of the Hazáribágh plateau, while this District has the advantage in the matter of labour supply. Small differences, however, there certainly are. Thus, the soil of Chutiá Nágpur Proper is lighter and more friable than that of Hazáribágh, and runs down to a greater depth. On the other hand, it is deficient in the alkaline properties of the soil of Hazáribágh, and contains more lime, the absence of which is said to be characteristic of the best tea-land. The rainfall of both Districts is virtually the same; but Chutiá Nágpur is less exposed to the hot westerly and north-westerly winds of April and May, and has a more copious dewfall than Hazáribágh. There are two tea plantations containing mature plants in Lohárdagá—at Hotwár and Palándu.

**The Hotwár Tea Plantation** is situated about three miles from Ránchí. The land forms part of the Barkágarah Estate, which was confiscated by Government at the time of the Mutiny. On the introduction of tea planting in 1862, a temporary lease, renewable from time to time, was granted to Mr Staintforth of Ránchí, and the garden is still held on this tenure. The average elevation of the garden is about 2100 feet above sea-level, and the total area of land available is 160 acres. Of this area, 35 acres were in 1872 under mature plants, and 25 acres under immature, while 100 acres of cultivable land still remain uncleared. The average yield is estimated at 91 lbs. per acre of mature plant. In 1872, the total yield of the estate amounted to 3200 lbs., all of which was made up as black tea.

**Palándu Tea Plantation** is situated about 12 miles to the east
of Ránchí, at an average elevation of 2,000 feet above sea-level. It contains a total area of 184 acres, all of which was under mature plant in 1872. The land also forms part of the Barkágarh Estate, and is held on precisely the same terms as the last-mentioned plantation. In 1872, the approximate yield of leaf amounted to 20,500 lbs., all of which was manufactured into black tea, showing an average yield of 111 lbs. of tea for every acre of land under mature plant. In that year the manager reported that there were large vacant patches in the garden, due to the effects of drought and heat, while the soil was so poor that it had been necessary to use manure. The factory was supplied with labour from the neighbouring villages. During the planting season of 1872, more than 250 men were employed daily by the factory, besides about 150 women and children. Men were paid Rs. 2 (4s.) a month, rising from Rs. 2-8 to Rs. 5-8 (5s. to 11s.) for skilled workmen; women and children earned from three-quarters of an ānnā to two ānnās per day, by plucking leaf at a contract rate. A woman's ordinary wages are Rs. 1-8 (3s.) a month. There are several thousand acres of jungle close to the factory, which supplies charcoal for burning, and small sal timber fit for inferior building purposes.

Area of the District: Out-turn of Crops, &c.—The approximate area of Lohárādagā District is returned by the Surveyor-General at 12,044 square miles, and this area was assumed to be correct for the purposes of the Census of 1872. The Subdivision of Palámau was surveyed by the Revenue Survey between 1862 and 1866; and a Topographical Survey of Chutiá Nágpur Proper was made between the years 1860 and 1868. The Deputy-Commissioner reports that in Chutiá Nágpur Proper the area actually under cultivation in 1871 was 3,957 square miles, or 2,532,480 acres; the area lying waste, but capable of being brought under cultivation, 998 square miles, or 638,720 acres; while 2,829 square miles, or 1,810,560 acres, consist of rock and jungle, and are incapable of cultivation. The foregoing estimate cannot be relied on, so far as it deals with the areas that are capable and incapable of cultivation. Chutiá Nágpur has never been subjected to a Revenue Survey; and Major Thompson, who conducted the Revenue Survey of Palámau, gives merely approximate estimates of cultivable and uncultivable land. No means exist of forming an estimate of the comparative acreage under the different crops. The Board of Revenue's return for 1868–69 does not give even approximate statistics on this point.
It is probable, however, that the area of land under rice cultivation exceeds that under all other crops put together. *Urid* (Phaseolus Roxburghii) ranks next in importance, and *surugujia* (Guizotia oleifera), *til* (Sesamum orientale), cotton or *kapás*, and *maraná* follow in order. In Palámau, rice cultivation is almost confined to the more highly tilled parts of the Koel and Amánat valleys; and the staple crops of the Subdivision are oil-seed (*til*) and cotton (*kapás*). How important these crops are to the *rayats* of the wilder villages, appears from the fact that a peasant habitually speaks of his cultivation as his *til-kapás*; and these two crops are the security on which he gets advances from the village money-lender. The Assistant-Commissioner of Palámau estimates the area of cotton lands in the entire Subdivision at 9600 acres, distributed among 1600 villages.

It has been observed, on a previous page, that the terms used in Chutiá Nágpur Proper to denote quantities of land do not correspond to any determinate area. In consequence of this, no general estimate of the average out-turn of a *bighá* of rice-land is available. Two separate plots, however, one of first-class and the other of second-class land, were specially measured by Bábú Rákhal Dás Hálán, Special Commissioner under the Chutiá Nágpur Tenures Act of 1869. Each plot contained 8½ standard *bighás* or 2½ acres, and was capable of receiving 6 *káts* or *maunds* of seed. The yield of the first-class land was found to be 5 *maunds* 9 *sers* of unhusked rice per *bighá*, or 11½ cwts. per acre; while that of the second-class land was 3 *maunds* 35 *sers* per *bighá*, or 8½ cwts. per acre. In spite of the difference of out-turn, both plots paid a rent of 13½ *annás* per *bighá*, or 5s. per acre. The cultivators are reported to have said that both plots paid the same rent, because in good years their out-turn would be the same. But this can hardly be the case; and the most probable explanation is that the *rayat* who had the inferior land was indirectly compensated, by being allowed an extra quantity of upland. Second crops are not usually grown on rice-land; but occasionally barley, *musuri*, or gram are sown on the higher levels after the rice has been cut.

In Palámau, on the other hand, there is a recognised local *bighá* of 32,598 square feet, or nearly two and a quarter times the standard *bighá*, and about three-fourths of an English acre. The Assistant-Commissioner reports that a fair out-turn of paddy from two acres of land paying a rent of 9s. and 18s. an acre respectively,
would be 20 maunds and a quarter, or 14\frac{3}{4} cwt., and 42 maunds or 30\frac{3}{4} cwt., value Rs. 15 and Rs. 31-2 respectively. A second crop of khesári dal (Lathyrus sativus) is generally taken from the former descriptions of land, namely, that which pays a rent of 9s. an acre. The average produce of this second crop is estimated at 6 maunds, value Rs. 3. No such crop is grown on the superior rice-land, which pays a rent of 18s. an acre.

CONDITION OF THE PEASANTRY.—The Deputy-Commissioner of Lohárdagá reports that, in Chutiá Nágpur Proper, a farm of upwards of 33 acres, containing 22 acres of low land and 11 acres of upland, would be considered a very large holding for a single husbandman; and anything below 3\frac{1}{2} acres, consisting of 1\frac{3}{4} acres low land and 1\frac{3}{4} acres upland, as a very small one. A farm of 13 acres, of which 8 acres are low land and 5 acres upland, would be a fair-sized comfortable holding for the support of a cultivator and his family. But in Palámau the proportion of upland cultivated is far larger than in Chutiá Nágpur Proper; and there, a farm consisting of 13 acres of low land and 26 acres of high land, would be considered a large one; and a holding of one-third of an acre of low land and 3\frac{1}{2} acres of upland, a very small one. A fair-sized comfortable holding in Palámau would be about 4 acres of low land, with from 8 to 10 acres of upland. In Lohárdagá, a cultivator with a middling-sized household cannot live so comfortably on a small holding of 5 acres as an ordinary retail shopkeeper, or a man drawing a salary of Rs. 8 or 16s. a month. The Deputy-Commissioner, however, reports that out of a holding of 13 acres a cultivator can support himself and his family, on the same scale as a man drawing Rs. 8 or 16s. a month in money wages. In Chutiá Nágpur Proper, an ordinary pair of bullocks can plough from 5 to 7 acres of land; and in Palámau 5 acres. In Palámau, a rayat who has no plough-bullocks of his own, hires them on what is called the bhúa system, that is, for every bullock hired the cultivator has to deliver 2 maunds or 1\frac{1}{2} cwt. at each of the three harvests. If he fails to pay, the value of the grain is converted into money, and the transaction treated as a loan. Throughout Palámau the cultivators, especially those belonging to aboriginal races, are hopelessly in debt to the rural money-lender (mahájan or sáhu). A full notice of the process by which this state of indebtedness is reached will be found in the paragraph on Capital and Interest. In Chutiá Nágpur, it may be inferred from
the systematic consumption of fermented liquors, and the large sums spent in litigation by the agricultural classes, that their material condition is at present fairly prosperous.

The Domestic Animals of the District consist of cows, buffaloes, a few elephants and horses, goats, sheep, pigs, cats, dogs, fowls, ducks, and pigeons. The animals used in agriculture are oxen and buffaloes, and in a very few instances the Kols employ cows. Those reared for food or as articles of trade are cows, buffaloes, goats, sheep, pigs, ducks, and fowls. The price of an average cow is from Rs. 5 to Rs. 6, or 10s. to 12s.; of a pair of oxen, Rs. 16 to Rs. 20, or £1, 12s. to £2; of a pair of buffaloes, from Rs. 20 to Rs. 25, or £2 to £3, 10s.; a score of sheep, from Rs. 45 to Rs. 50, or £4, 10s. to £5; a score of kids six months old, from Rs. 15 to Rs. 20, or £1, 10s. to £2; and a score of full-grown pigs, from Rs. 45 to Rs. 50, or £4, 10s. to £5.

The Agricultural Implements in common use are the following:—(1) Hāl, or plough. (2) Kodāl, or hoe, used for constructing the low earthen embankments which mark the boundary of each field; also for digging trenches for irrigation, and for loosening and turning up the soil in case the field should become overgrown with weeds. (3) Hengā, or leveller. This is a wooden implement which is dragged over the field after ploughing in order to break the clods, as well as to level the ground before sowing. (4) Khunā, or adze, used in making holes when planting a hedge. (5) Chanti, or spud, used in weeding. (6) Sābar, or crowbar. (7) Mungrā, or mallet, used in breaking clods in very dry weather. (8) Gaṅā, or pick-axe. (9) Sagar and Meāns, two different forms of cart. The former has spokeless wheels, made by bolting together three solid pieces of wood; and the other, which is only used in the Palāmāu Subdivision, runs on curved timbers, and has no wheels at all. (10) Hasū, a sickle for reaping. The cattle and implements necessary for cultivating what is technically known as "a plough" of land (which varies between five and seven acres, according to the strength and capabilities of the plough-oxen), with their cost, are the following:—

One pair of oxen, value from Rs. 16 to Rs. 20, or from £1, 12s. to £2; 1 plough, 12 ānnās, or 1s. 6d.; 1 hoe, 12 ānnās, or 1s. 6d.; 1 sickle, 1 ānnā, or 1½d.; 1 leveller, R. 1-4, or 2s. 6d.; 1 mallet, 1 ānnā, or 1½d.; 1 cart, R. 1-4, or 2s. 6d.; 1 hatchet, 4 ānnās, or 6d.; 1 adze, 6
ANNÁS, or 9d.; 2 chisels, 2 ANNÁS, or 3d.; 2 winnowing-fans, 1 ANNÁ, or 1/4d.; 2 baskets, 2 ANNÁS, or 3d.; 1 spud, 3 ANNÁS, or 4/3d.; 4 sers of twine, R. i, or 2s.; 1 driving goad, 6 pales, or 3d.; and 1 siká-banghí, 3 ANNÁS, or 4/3d. The total cost of implements and cattle represents a capital of from Rs. 22-8 to Rs. 26-8, or from £2, 5s. to £2, 13s. In this part of the country, cultivators help each other to a considerable extent in reaping; if this were not so, more sickles, &c., would be requisite.

WAGES AND PRICES have risen considerably of late years from general causes, and not from any circumstances peculiar to Lohárdağá District. The following table shows the comparative wages of coolies, day-labourers, smiths; bricklayers, and carpenters in the years 1856 and 1870. For years previous to 1856 no information is available. Wages are said to have risen to their present level almost immediately after the Mutiny in 1857.

WAGES IN LOHÁRDAGÁ DISTRICT FOR THE YEARS 1856 AND 1870.

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>1856</td>
<td>1 ANNÁ or 1/4d.</td>
<td>1 ANNÁ to 1 a.</td>
<td>2 to 3 ANNÁS</td>
<td>2 to 3 ANNÁS</td>
<td>2 to 3 ANNÁS</td>
</tr>
<tr>
<td>1870</td>
<td>1 a. 3 p. to 1 a.</td>
<td>1 a. 3 p. to 1 a.</td>
<td>2 to 3 ANNÁS</td>
<td>2 to 3 ANNÁS</td>
<td>2 to 3 ANNÁS</td>
</tr>
<tr>
<td></td>
<td>6 p. or 1/3d. to 2 1/4d.</td>
<td>6 p. or 1/3d. to 2 1/4d.</td>
<td>4 p. to 4 a. or 4 1/4d. to 6d.</td>
<td>3 to 4 a. or 4 1/4d. to 6d.</td>
<td>3 to 5 a. or 4 1/4d. to 7 1/4d.</td>
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In rural parts of the District the village carpenter is paid 10 pailás or sers of unhusked rice for every plough, while the village smith gets 20 sers per ploughshare.

The following table shows the prices per maund of the more important food-grains in the years 1859, 1866 (the year of the Orissa Famine), and 1870. No returns of prices can be given for any year previous to 1859, and even those shown below for that year cannot be relied on as perfectly accurate. All the prices shown have been reduced to the standard maund. As the Subdivision of Palámáu differs so materially from Chutiá Nágpur Proper, the prices appertaining to it have been shown in a separate column.
### Prices of Food-Grains per Maund in Chutía Nágpur Proper and Palámau for the Years 1859, 1866, and 1870.

<table>
<thead>
<tr>
<th>Name of Article</th>
<th>1859 Chutía Nágpur Proper</th>
<th>1866 Chutía Nágpur Proper</th>
<th>1870 Chutía Nágpur Proper</th>
<th>1859 Palámau</th>
<th>1866 Palámau</th>
<th>1870 Palámau</th>
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<tr>
<td>Best unhusked rice</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
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<tr>
<td>Best cleaned rice</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
</tr>
<tr>
<td>Common unhusked rice</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
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<tr>
<td>Common rice</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
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<tr>
<td>Wheat</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
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<tr>
<td>Barley</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
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<tr>
<td>Indian-corn</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
<td>R. a. p. 50 13 6 2 0 0 10</td>
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In the rural parts of the District, and even in Ránchi itself, the rise and fall of prices is indicated by the variations of the size of the pailá, or measure holding about a ser weight of grain. Rice is sold at the uniform rate of one pice per pailá; but as the price rises, the size of the pailá diminishes. This custom has some curious results. Disputes are continually occurring as to the size of the pailá; and it is a common trick, while measuring out a maund of grain, to change the pailá for one of a smaller size that had previously been hidden in the sack. Thus also, instead of asking the current price of grain, a man will walk round the market and narrowly watch the size of pailá which different dealers are using.

**Weights and Measures.**—The weights and measures made use of in Lohárdágá District are the following:—There are four kinds of ser weights prevalent—1st, the sóhri ser, so called from being equal to sixteen gorakhpurí pice in weight. Its denominations with their equivalents in English are as follow:—1¼ sikkás or tolás of 180 grains each = 1 chhaták = 8 drams avoirdupois; 4 chhaták = 1 pão = 2 oz.; 4 pão = 1 ser of 20 sikkás or tolás = 8 oz. The tolás is the weight of one rupee. Second, the atháisí ser, so called from its being equivalent to 28 pice. The weights are—2½ tolás = 1 chhaták = 1 oz.; 4 chhatáks = 1 pão, or about 4 oz.; 4 pão = 1 ser of 40 tolás = 1 lb. 0 oz. 7 drs.; 7 ser = 1 pasi; 8 pasi = 1 man or maund of 57½ lbs. Third, the kachchá ser: 3 tolás = 1 chhaták = 1 oz. 13 drs.; 4 chhatáks = 1 pão = 4 oz. 12 drs.; 4 pão = 1 ser of 48 tolás = 1 lb. 2 oz. 13 drs.; 6 ser = 1 pasi; 8 pasi = 1 man or maund of 59 lbs. Fourth, the pakka or standard ser: 5 tolás = 1 chhaták = 2 oz.; 4 chhatáks = 1
land-measures.

páo, or about 8 oz.; 4 páo = 1 ser of 80 toláś = 2 lbs. o' oz. 14½ drs.; 5 ser = 1 paseri; 8 paseri = 1 man or maund of 82 lbs. The other denominations of weight are the same in name as those given above, their weight varying according to that of the ser. Grain is generally measured according to the following standard:—The pailá, which forms the basis of the measure, has two dimensions—one is called the chhapnádh, from its being equal to 56 old copper pice, or one standard ser of 80 toláś; 40 pailá = 1 kite or maund = 82 lbs. The second is called the sawáiá pailá, which derives its name from being equivalent to one and a quarter of the atháisi ser; and is equal to five-eighths of a standard ser; 40 pailá = 1 kite or maund = 25 standard sera = 51½ lbs.

The current measures of time are as follow:—2 dand = 1 ghari, or three-quarters of an hour; 4 ghari = 1 pahar, or 3 hours; 8 pahar = 1 din, or day and night of 24 hours; 30 din or days = 1 mahiná or month; 12 mahiná = 1 baras or year.

Measures of distance are computed as follow:—About 440 deg or paces = 1 guli or gunshot distance; 4 guli = 1 kos, or about 5280 yards = 1 English league.

Land-measures, in the ordinary sense of the word, can hardly be said to exist in Chutiá Nágpur Proper, as the terms used to indicate amounts of land do not correspond to any uniform superficial area. Five different scales of measurement are current in that portion of Lohárdágá District, viz.:—(1) Uplands or tánr are measured by káts, each of which denotes the quantity of land which can be sown by one káte of seed rice, which in some places equals a standard maund, and in others a kachchá maund of 23 sera. The káte is again subdivided into 40 pailáś, each of which is supposed to be the amount of land that will take a kachchá ser of seed. This system of measurement prevails under other names in the Tributary States; and in Singbhúm, the khandí, which precisely corresponds to the káte, has been reduced to a uniform superficial area, and forms the standard measure of the Government estates of the Kolhán and Paráhát. In Chutiá Nágpur Proper, however, the area of the káte has never been fixed, and an average káte is variously estimated at one-half to two-thirds of an acre, or from one and a half to two standard bighás. Within the same village the kátes have a tendency towards the same size, modified by the position and fertility of the land. (2) For rice lands situated on the central plateau of the district, the unit of land-measure in general use is the pówá. The scale of computation is as follows:—2 kánis = 1 kanwá; 2 kanwás
= 1 pāwā; 4 pāwās = 1 khārī; 8 khārī = 1 bhārī. The pāwā is far less determinate in size than the kāt, and ranges from the quantity of land that can be sown with two kāts' or kachchā maunds of seed to that which requires thirty-two kāts. It is obvious that an average struck from quantities which vary so enormously could not serve any accurate statistical purpose, and I therefore do not attempt to show the average area of the pāwā. Within the same village the pāwā is supposed to contain a uniform amount of seed, but the size of the pāwās varies considerably from the following causes:—First, the general, though not universal, custom is for the rate per pāwā to be the same for all quantities of land, and the poorer pāwās are therefore, by way of compensation, larger than the richer ones. Secondly, pāwās which abut on tānr or highlands, though originally of about the same size, now differ in consequence of the holder of one pāwā having enlarged his rice land, by terracing and taking in portions of the adjoining upland; while another cultivator has been content to keep his pāwā as he got it. Thirdly, when new cultivators come into the village, the customary rent, like the customary price noticed above, remains the same; but the pāwā, like the pailā in the case of price, is reduced in size. It is found, moreover, that enhancements of rents by the landlords are more readily agreed to by the rayats, if they take the form of a reduction in the size of the pāwā, and leave intact the fiction that the rate of rent has never been changed. In the Fiscal Division of Dōisā, and in some other parts of the District, the term ḍūnd is used instead of pāwā, which is absent from the scale. The names of the subdivisions of the ḍūnd and pāwā vary very much in different villages. (3) In the eastern tract of country lying below the plateau, and known as the Five Parganās, the unit of measurement is again the kāt, which, like the khandī of Singbhūm, is applied both to rice lands and uplands. The scale is—40 pailās = 1 kāt, or the area of land which takes a kachchā maund of seed; 10 kāts = 1 bānd. I may observe here that the khandī of Singbhūm is equal to a standard maund, while the kāt of Chutiā Nāgpur averages, as a rule, only 23 sers; so that the Singbhūm hal, containing 5 khandīs of land, very nearly corresponds, as far as the test by seed is concerned, to the bānd of the Five Parganās. Another measure frequently used for land in this part of the country is the "rupee," which in its origin probably denoted the amount of land for which a rupee rent was paid. A "rupee" of land contains about three kāts. A system of measurement by ḍūnd is also
DAY-LABOURERS.

prevails in the Five Parganas; but I am unable to find out what is the precise relation that the anna bears to the band or the "rupee." Not improbably, however, it is a subdivision of the latter. (4) In the Fiscal Division of Torf, don, or low-lying rice land, is measured by pattis, each of which is supposed to be equal to 3 standard bighas, or one acre. As a rule, however, the patt, though much less variable than the khari of Chutiá Nagpur Proper, ranges in different villages from 2 to 4 bighas. Highlands in Torf are measured by a bighá of 32,400 square feet, or three-fourths of an English acre. Each patt is divided into 16 annás. (5) Alluvial land on the banks of rivers where sugarcane is grown, has a special measure, as follows: — 5 pohri or cane-joints = 1 gádi; 20 gádi = 1 pan; 80 pan = 1 khán = 8000 cane-joints. As the cane-joints are planted a yard apart, the superficial area of a khán would be 8000 square yards, or 5 standard bighás. This measure is also used for tobacco land, simply owing to the fact that tobacco is grown on the same kind of land as sugarcane.

In Palámau, the local bighá is the same as that in use in Hazáribágh District, and for highlands in the Fiscal Division of Torf in Chutiá Nagpur Proper. It contains 32,400 square feet, and is therefore equivalent to 2½ standard bighas, or three-fourths of an English acre.

DAY-LABOURERS.—The Deputy Commissioner reports that there is no tendency in Chutiá Nagpur Proper towards the growth of a distinct class of day-labourers, neither renting nor possessing land. There are, however, the following three modes of employing labour, none of which confers the status of day-labourers on the persons who work under them. (1) On the dhángar system a labourer is hired by the year, and receives for the entire period either from Rs. 3 to Rs. 6 (6s. to 12s.) in cash with two hachhá maunds of grain per mensem, or from Rs. 15 to Rs. 18 (£1, 10s. to £1, 16s.) without any grain. In the latter case a large proportion of the sum is paid in advance as a bonus, and is invariably invested by the labourer. A dhángar, in fact, is generally a member of a joint family who takes service for a year, in order to earn a lump sum of money and increase the family stock of bullocks and agricultural implements. If the investment is a success, and has not merely replaced, but added to, the fixed capital of the family, the dhángar will probably return to his home the following year. (2) Sajhádári; a system of joint cultivation adopted in cases where one man has land without implements of tillage, and another has implements of tillage without land. Both cultivate the land and divide the produce equally.
(3) Pasridání; a cultivator who has land but no ploughs or cattle, works three days in his neighbour's fields, and is paid by the loan of his neighbour's cattle and ploughs for a single day's work on his own land.

In Pálmáu there are large numbers of day-labourers who neither own nor rent land; and it is only of late years that the kamía system of serf labour, described in my Statistical Account of Hazáríbág District, has begun to die out. Bagári or forced labour still prevails, and is a serious hindrance to the advance of cultivation.

Spare Land.—There is an enormous area of spare land in Lohár-dágá District, but it is not held under any special tenure.

Land-Tenures of Chutiá Nágpur.—The following account of the land-tenures of Chutiá Nágpur Proper is slightly condensed from a Special Report by Mr G. K. Webster, C.S., Manager under the Court of Wards of the Chutiá Nágpur estate, dated 8th April 1875; and so far as possible, the actual arrangement and language of that report have been preserved. The subject falls naturally into the following four divisions:—I. The estate as a tenure held direct from Government. II. Tenures held by Rájás, dependent on the estate. III. Maintenance jágir and other service tenures held from the estate or from the dependent Rájás. IV. Cultivating tenures.

I. The Chutiá Nágpur Estate.—"With the exception of a few villages belonging to the Rámgarh estate, the revenue of which is paid in Hazáríbág, the only estate in Chutiá Nágpur Proper paying revenue direct to Government is that of the Mahárájá of Chutiá Nágpur. The early history of the Chutiá Nágpur family is given at some length below. It will be sufficient here to state that the country was first reduced by the Muhammadans in A.D. 1585, the thirtieth year of Akbar's reign, when Mádhú Sinh, forty-fourth Rájá of Chutiá Nágpur, submitted to Sháhábá Khán Kambú, and became a tributary (málgusár) of the Imperial Government. Again, in A.D. 1616, Rájá Durjan Sál, on falling into arrears of tribute, was seized by Ibráhím Khán Fath-jang, then governor of Behar, and sent to Gwálior, where he was detained for twelve years. On his release, he agreed to pay a yearly tribute of Rs. 6000, and received a grant of his estate on that condition. Chutiá Nágpur Proper was ceded to the British in A.D. 1765; but the first Settlement with the Rájá seems to have been made in A.D. 1771, by Major Camac, who granted a lease to Rájá Dripnáth Sáhí for a period of three years from A.D. 1772 to 1775, at an annual rent of Rs. (Benáres) 12,000,
including *sayer* and *rahdári*, or customs and transit duties, but not *kānūngo rusūm* or accountant's fees. The Rs. 12,000 consisted of Rs. 6000 *māl* or actual revenues, and Rs. 6000 *nasrándā* or additional exaction. This is the amount stated in the lease, but in a copy of a letter referring to a report of Major Cama's, dated 18th August 1771, Mr Webster found the rent stated at Rs. 10,000 *māl* and Rs. 5001 *nasrándā*; and this is the sum entered in the lease of A.D. 1781 and subsequent deeds. It is not improbable that the sum of Rs. 15,001 included the revenue of the Fiscal Division of Torf bordering on Hazāribágh District.

"In the lease of 1787 it is clearly laid down that the estate is saleable for arrears of revenue, and a similar provision is contained in the leases of later date. In spite of this, however, it has always been held, from reasons of policy, that the estate is not so saleable.

"The first lease granted to the Rájá appears to have conferred a permanent title, which did not need confirmation by the rules of 1793. But the point seems to have been raised as to whether, even under these rules, the assessment was fixed for ever; as I find that the Board of Revenue, in a letter dated 11th October 1799, held, in reply to a reference, that the Settlement was permanent under Regulation I., 1793.

"In the leases granted to the Rájá, he was held responsible for the safe conduct of travellers and the recovery of stolen property. No allowance was made, nor were any lands granted him for the purpose of defraying the cost of the police, neither is there any clause in any of the arrangements concluded with him which can be construed as making him liable for a police contribution; yet in the year 1809 he was ordered to keep up police stations and appoint watchmen. In 1841, he was empowered to call on his under-tenants to pay their quota of the expense. He filed in the office of the Governor-General's Agent a list of the under-tenants and the rents payable by them, and an assessment (*bardóch*) at four per cent. on the rent-roll was made by the Agent. The *thánás* were kept up by him till 1862, when the new police were introduced, since which date only a small fraction of this *bardóch* has been received from the Rájá, though he still continues to collect it from the *ilákádáirs*.

"Clearly, then, up to the end of last century the Mahárájá was considered as a feudal chief, and not a zamíndár; and until that time civil and criminal process was unknown. When a criminal was to be arrested, a small detachment was always deputed; and even in
the collection of the rents due to the Mahárájá by his īlākādārs, on which an assignment was granted to the sazáwal, or revenue agent, a detachment was occasionally deputed to assist that officer. No attempt seems to have been made to interfere in the internal affairs of the province until 1808, when disturbances in Barkágarh, resulting from quarrels between the Mahárájá and his brothers, necessitated the deputation of an armed force to quell them, and the establishment of the police in 1809 followed. Even then the management and payment of the police were left entirely in the hands of the Mahárájá.

"The earlier leases, up to 1785 A.D., include the miscellaneous import and transit duties known as sayer, rahdārī, &c.; but in the lease of 1787 A.D., there is a clause to the effect that a deduction has been made for sayer. I have been unable to find any record of such deduction. This estate does not appear in the list of estates in the Rámgarh Collectorate in which an abatement for sayer was allowed; and as the rental payable under the leases which gave to the samindār the right to collect sayer, and under those which expressly prohibited its collection, is the same, it is a fair deduction that no remission was ever made. Mr Smith, Collector of Rámgarh, writing in 1823 A.D., about the introduction of the ābhārī, distinctly states that there had been no deduction. In that year, however, in spite of the Mahárájá's remonstrances, the ābhārī or excise was taken from him by special pleading on the part of the Collector, who brought forward an improperly-attested vernacular order of 1790, to prove that both the authorised and unauthorised sayer had been then resumed or abolished. The only conclusion one can come to is, that the Mahárájá has been most unjustly treated in the matter. His estate was expressly exempted from the resumption of the sayer. The Regulations did not apply,—not only the Settlement Regulation, but the later ones, as Mr Cunynghame, Collector, on 9th October 1799, writes to the Board that he has not exacted interest on arrears of revenue from the Chutiá Nágpur estates, as the Regulations do not apply. After the introduction of the ābhārī, the Regulations began to be put in force, but only partially, as up to 1839 no real property had been sold in execution of decrees; and I find that, after the establishment of the Agency in 1834, it was remarked that, up to that time, the sale law was almost unknown."

II. Tenures held by Rájás dependent on the Estate.—
"The estate may be divided into two portions—that comprised in
the upper plateau, at an elevation of about 2000 feet above sea-level; and that lying on the slopes of the hills and the lower steppe, at an elevation of about 800 feet. A large part of the former is held by jāgirtārs of various denominations, while the whole of the latter was, and most of it is still, in the possession of dependent Rājās. The tenures of these chiefs were not creations of the Mahārājā of Chutia Nāgpur, but had been gained by conquest in the first instance, and were not completely reduced till the end of the last century. Tamār, indeed, was at one time subject to Orissa; and it seems probable that it was brought under subjection when the Chutia Nāgpur chief accompanied the Muhammadans in their invasion of Orissa. But Bundu and Rāhi were not finally reduced and made tenants of Chutia Nāgpur under regular covenants till 1793, when Major Farmer compelled their rulers to execute engagements to pay rents. Sillī appears to have been fully under the power of the Chutia Nāgpur estate some time before the country was ceded to the British, as some old papers show that rent was assessed on each village in that Fiscal Division. Barwā, or Barwē, was originally subject to Sargūjā, and was not finally brought under the power of Chutia Nāgpur till A.D. 1799. The traditional origin of the Barwā family is as follows:—A Benāres Brāhman came on a visit of ceremony to the Rājā of Sargūjā. It happened that the Rājā had gone out, but his bearer, a Chamār or leather-dresser by caste, was sitting close to the Rājā’s seat. Now, the Chamār was dressed in the Rājā’s cast-off clothes, and the Brāhman mistook him for the Rājā, and addressed him as Mahārājā Sāhib. When he discovered his error, he begged the real Rājā not to let him fall under the imputation of having told a lie, and to make his words come true. So the Sargūjā chief, in order to save the honour of the holy man, made his servant a Rājā, and settled him in Barwā. His descendants quarrelled with their old patron and went over to Chutia Nāgpur. All these estates are held under what are called bhāndowā pattās, and on the failure of heirs-male to the original holder they escheat to the Chutia Nāgpur estate. Torī and Rāhi have already so fallen in. It is generally held that all under-tenancies created by the holders determine with that of the grantee, but I was told that in some cases in Torī the opposite had been ruled. No record of such cases could, however, be found; and what probably happened was that the Mahārājā was referred to regular suits against the under-tenants, which he did not institute. The present possessors of Bundu and Tamār and Barwā are not legitimate descendants
of the men who were in possession at the time of the Permanent Settlement, so that now these tenures may be considered as creations of Chutiá Nágpur."

III. MAINTENANCE JÁGÍR AND OTHER SERVICE TENURES.—"As in all feudal estates, a large part of the country has been let out in jágír and other permanent under-tenancies. Before, however, entering on a consideration of the origin of each class of under-tenants and their rights and liabilities, I proceed to describe the general conditions which apply to all.

"Inheritance.—It is admitted on all hands that no woman can succeed to any under-tenancy, and that there is no succession through the sister's son. On default of heirs-male of the original grantee, the grant falls into the parent estate in the condition in which it was granted. The widow of the late holder is only entitled to a maintenance, proportioned to her rank and the value of the estate held by her deceased husband. This is an old and acknowledged custom, to which the Courts give effect, and is a consequence of the grants being all hereditary. The eldest son succeeds, and the parent estate is not obliged to enter the name of any sharer on its books; if it does so, it is an act of grace, and for this a nasrándá, or fine, is always paid. The sharers may sue in the Civil Courts for a division of their property and get decrees, but the estate looks for its rent only to the eldest member of the family whose name is entered on its books. There is small doubt in my mind that, before our rule, only direct lineal descendants were entitled to inherit on the same terms as the last holders, and that at the furthest such right did not extend beyond first cousins; or if collateral heirs were allowed to succeed, they did so on payment of a large nasrándá. Even yet in the Tributary Mahals this custom, I believe, prevails. A relation beyond the first cousin inheriting, has to pay a higher rent than his predecessor.

"Power of Resumption.—On this point the Board of Revenue, on 26th November 1792, wrote that the zamínádár might, at his option, on the death of a jágírdár, either resume his tenure, or lease it to his heir at an increased rate. The Board of Revenue, Central Provinces, on 10th January 1823, expressed an opinion that the decision of the Board, that the whole of the jágír was resumable on the death or default of the grantee, was far too general. In fact, the power to resume grants existing at the time of the Permanent Settlement was expressly taken away by the lease granted to Rájá Dripnáth Sáhi;
nor do I find that the Rájá has ever put forward any claim to resume such, except on failure of lineal heirs-male of the grantee. As regards later grants the question is different. Mr Cuthbert says, writing about Pálamau, but his remarks apply equally to this estate:—‘In all the hill pargãns it has been the custom to grant jágírs to dependants and servants instead of money remuneration. Under the late Rájá and his ancestors offices appeared to have been considered hereditary, and most of the holders of these lands are the descendants of the original grantees. In some cases the Rájá appears to have resumed them at his pleasure, and bestowed them on others.’ This was undoubtedly the case here, and for many years after A.D. 1790. The Courts, however, now refuse to allow the resumption of such tenures, even when service is no longer required.

"Alienation.—On this subject I can state positively that, under the custom of the country, a jágír dár has no right to alienate his tenure without the consent of the Mahárájá, and that any practice to the contrary which has grown up is entirely the product of our Courts. All the officers immediately connected with this District in the end of last century, and the early part of this, have recorded their opinions on this question; and I believe the only reason why there is any doubt on the point is that an early Collector of Rámgarh, in his jealousy for the power possessed by the Political Agent, tried to introduce the Regulations, regardless of the customs of the country, in the hope of thereby obtaining an influence over the people. The Courts, not allowing for the essential difference between the feudal service tenures here and the common under-tenancies in Bengal, which are entirely the creation of contract, have given effect to alienations; but the Mahárájá has invariably refused to admit that they are valid, unless made with sanction, acting on a letter from the Board of Revenue, dated 28th November 1792. The people show that they are aware that such transfers without sanction are invalid, as they always try to get a grant from the estate, for which they pay a large salámí or fee. The actual state of the case at present is this: jágír dárs alienate their tenures by sale, and mortgage, but the name of the old jágír dár remains in the estate books, and receipts are given in his name, and on the failure of his heir, the tenure lapses to the estate free of all encumbrances. It is not right that such alienations should be allowed, as the estate rents are thus rendered insecure. The jágír dár having no property in the soil, but only a limited interest, the jágír cannot be
sold for arrears of rent, and the original jagirdar often has no property from which the arrear can be realised.

"Rahumat or Miscellaneous Cesses.—In addition to the rent the following payments are made, some of which are collected in some parganas and some in others. (1) Bardokh, police contribution at 4 per cent. The Mahárájá was allowed in 1841 to collect this from his under-tenants, payable by all, unless especially exempted. (2) Dak mushahar, collection for the District post, levied from the under-tenants at Rs. 2-8-0 per cent. In 1863, when the contribution payable on this account by the estate was raised by Government, the Mahárájá tried to raise the rate to 5 per cent.; and about half the under-tenants now pay at this increased rate. (3) Parkhái, at 1 per cent., is supposed to be paid to the poddar, or treasurer, for the trouble of counting the rent. (4) Tip rustum salání is paid by each under-tenant, without regard to the number of villages held by him. Tip rustum is said to have been imposed when the ilákháds used to be much in arrears, and were made to give tips or promises to pay; the tip rustum being taken for the trouble of writing the promise. (5) Panridi, at Rs. 2-8-0 per cent., used to be taken by the pánre of the year, that is the officer who had charge of the records, and wrote the leases. (6) Dlwání, one per cent. to the dlwán, one half per cent. to the mahant of Buddh Gayá. (7) Mutsadíán or clerk's fees at Rs. 7-8-0 per cent. is paid only in the Fiscal Division of Torí. In some Fiscal Divisions a cess called (8) thákurdi is paid. This is of two kinds—thákurdi proper, paid at the rate of R. 1 per village by every under-tenant to whom the Mahárájá gives pán or betel at the Dasahará festival; and tirbichái, levied at the Bijayá Dasami festival, when the Mahárájá shoots an arrow, which Thákur Padam Lochan Sáhi picks up, and gets in return an order to collect R. 1 from every village. In addition to these regular payments, a demand of Rs. 4 per year was made from each under-tenant when he came to make up his accounts, and was paid in the time of the Mahárájá, but has not been collected by the Court of Wards. Of this sum, R. 1 went to the dlwán, R. 1 to the pánre, R. 1 to the muharrir, and R. 1 to the Mahárájá.

"Rent.—The way in which rent was assessed was as follows:—The amount of cultivated land in each village was estimated, the unit being the khári; and as this rent was fixed at certain rates varying from Rs. 20 to Rs. 30 per khári, it seems probable that the only land taken into account was the rájhas or rent-paying land. The
instalments in which rent was payable were the páñchá (including
the sonamati), the mángni, and the hákini. I have made careful
inquiries, but I have not been able to obtain the slightest informa-
tion as to the date when rent was first imposed. I feel certain, how-
ever, that originally only the páñchá was paid, which was probably
expended in the expenses of the Dasahará festival. Afterwards, when
intercourse with the outer world became more frequent, the expenses
of the Mahárájá naturally increased, and the mángni was added; and
at last, when a tributé was demanded from the country by the Muham-
madans, the hákini was imposed to meet the cost of the tribute.
The old account-books are called bahí páñchá; they contain no
mention of the hákini instalment, and the mángni is entered in some
of them in irregular places, at the side or at the end of the accounts,
as though it were an after-thought. The páñchá was probably at one
time Rs. 5 a khári. In a rent-roll of 1739, I notice that the mángni
was increased. The rents of almost all the jágírs have been changed
within the last hundred years. In 1788 A.D., I find that the barádil
or land-agent paid Rs. 25 per khári, thus divided:—Páñchá, Rs. 5;
hákini, Rs. 10; mángni, Rs. 10. Between that time and 1792, an
addition called barhantá was made, being generally equal in amount
to the páñchá, but in some cases only one-half of that sum. Again,
between 1788 and 1811, there was an increase of three dundí in the
rupee of the original rent, and báttá for changing the sikká into the
Benáres rupee was also added. In consequence of this change in
the rent, there is scarcely a jágírdár in the country who holds on a
lease of a date anterior to 1793. Some few of the jágírdárs' leases
contain a clause that no more rent than is entered in them will be
demanded, but most do not; so that if the Regulations apply, they
would be liable to enhancement under section 51, Regulation VIII.

1793.

“Mádat.—In addition to the rent and rakumát, the ilákáddárs or
landholders were liable to be called upon for mádat, a demand
varying in amount and frequency, according to the necessities of the
Mahárájá. It is undoubtedly one of the old feudal imposts, and it
has been paid several times within the last twenty years. Indeed,
it has been collected by the Ráns of the late Mahárájá, even since
the estate has been under the Court of Wards.

“Naxráná.—As a rule, there is a fine payable to the superior on
the succession to all under-tenancies, which in the case of some
larger holdings is a fixed sum; but in general, the amount is settled
in consideration of the value of the holding. This custom is dying out. No attempt to enforce it in the Courts has been made; and it cannot, therefore, be affirmed whether the demand would be considered legal or not. But as it is an incident to all feudal tenures, I should consider the demand legal, more especially as the Mahárájá at the time of the Permanent Settlement had no opportunity given him of assessing these customary payments, and consolidating them with the rent.

"The various classes of maintenance jágírs or other permanent service tenures are as follow:—(1) Maintenance Grants.—As the succession to the Ráj follows the custom of primogeniture it became usual for the Rájás to allot maintenance holdings to their near relations. Such grants are entered in the old registers under the headings of Bháí, Thákuráí, and Nágbansí tolás. Unlike similar grants in Páñchét and other parts of the country, they are hereditary, and only fail in on default of heirs-male of the grantee. Although not originally transferable, they are now commonly alienated. The general rules of inheritance noticed above apply to these tenures. The eldest brother of the Mahárájá is called Kunwar, and the next Thákur; the former is entitled to a grant of land, the gross rental of which brings in Rs. (Benáres) 10,001 a year, while the latter receives a grant of only Rs. 500. These grants usually include some devottar and other service tenures; and on failure of heirs of these under-tenants, the maintenance holder can resume their villages, and take them under his personal management. The titles of Kunwar and Thákur are not hereditary; the sons are called Láls. The title of Kunwar has, I believe, never been continued, but that of Thákur has been, on payment of a fine for the honour. Thus, the Govindaipur Thákur is liable to a fine of Rs. 1000 on succession; and Jitnáth Sáhi of Basargarh paid Rs. 600 when he inherited his tenure. Maintenance holders pay the customary ābwábs, with the exception of dakhil kháríj or fees for entering their names on the estate rent-roll, salámí on acquiring their tenure, and the yearly salámí fees. The heirs of these maintenance holders have no right to demand a partition of the property. The eldest son is the owner, and the others are only entitled to maintenance from him. If the heirs of any such under maintenance holder fail, the grant reverts to the chief of the family, and the other heirs have no interest in the lapsed grant.

"(2) Páráiks formerly called Khukrawar tolás.—These tenures
correspond to the chero and bhogtâ tenures of Palâmau, whose origin is well explained by Mr Walpole in a letter dated 6th July 1809: ‘In former years, long prior to the period when these provinces became subject to the dominion of the British Government, the Râjâs and independent chiefs of bordering districts were continually engaged in broils and petty wars amongst themselves, attended by a rabble composed of all manner of persons armed in all manners of ways, whom the hope of plunder allured to offer their services. The ravages caused in consequence were so great, that it became necessary for the heads of the contending parties to contrive some method of keeping in a constant state of readiness and attendance a sufficient number of followers, not only for the purpose of defending themselves against sudden enterprises, but with the view also of having the power to make reprisals upon their neighbours. The method pursued in consequence by the Râjâs gave rise to the now long established custom of bestowing lands in jâgîr, a feudal tenure, the very counterpart to those engagements which once existed to so great an extent in many parts of Europe. These jâgîrdârs obtained sanads from the Râjâs for the grant of lands, under an engagement of feudal vassalage, or, in other words, of being at all times ready to assist the Râjâ with a certain proportion of armed followers, whom they maintained upon their jâgîrs, either in the defence of the Râjâ’s country or invasion of neighbouring districts. From the time that the dominion of these provinces became vested in the British Government, the original necessity for the personal services of the jâgîrdârs gradually lessened. It was, accordingly, deemed equitable that the jâgîrdârs should pay a certain yearly portion of revenue to the zamindârs, in proportion to the value of the lands held by them, in lieu of the services formerly required. Agreements to this effect have in former periods been concluded between the zamindârs and jâgîrdârs, which, however, were productive of no good effect, and only answered the purpose of creating quarrels between the parties; and the jâgîrdârs have ultimately paid what they pleased, which, as may be readily conjectured, was not much.’

It may not here be irrelevant to observe that the grant of jâgîrs has not been confined to the consideration of military services alone. It has likewise been customary to bestowed them, in some cases, as a reward and compensation for services previously performed; and in others, in the hope and expectation of future services of a miscellaneous nature. These bârdâiks were the militia of the country.
When they were first introduced I cannot say, but the ancestors of most of the men who now hold these jāgīrs are entered in the rent-rolls of 150 years ago. They must have come from the North-West, and they claim to be Rājputs. The services taken from them have now fallen into disuse. All that they are expected to do is to come to the Mahārājā when called, and always to be present at the Dasaharā and other great festivals. In fact, as Mr Cuthbert-said of Palāmau, these tenures appear to be considered by their holders more in the light of mukarrār istimrārīs, or permanent holdings at a fixed rent, than what are generally denominated jāgīrs in other parts of the country. The bārāiks have a chaudharti or headmān, who receives a certain yearly deduction from his rent called siropā. The bārāik of Maka' was formerly the chief, but of late year the bārāik of Chaureā has taken his place. All orders to the bārāiks were originally conveyed through him. When a call for mādat was made, he was the man with whom the settlement of the amount to be paid was concluded; he occasionally gave a written promise to pay the contribution, and he assessed the money among the other bārāiks. Once in every three years the bārāiks, like the pūrba pātthā brittīās, noticed below, used to give a contribution of Rs. 3000 called tehslīā mādat, but this has been discontinued for many years. They used also to give Rs. 3 per bhārī as negi amlāgān, or fees to the clerks of the Maharājā's office. A great many of the villages held on this tenure are betalab, i.e., rent-free. Probably it was intended that the expenses of the armed retainers should be defrayed from their produce. There are also many debottar villages, but it is doubtful whether the proceeds of these are still devoted to religious purposes. Some bandhik villages are also included in the bārāiks' tenures; but the holders do not admit there is any difference between villages held on this title and ordinary jāgīrdārī conditions.

"(3) The brittīās are divided into two sections, the pūrba pātthā and the pachīm pātthā; but I have been unable to learn what is the difference between the tenures. They are of very ancient date, and are all held by Brāhmans. It does not appear that they were granted for any special service; probably, all that the holder was expected to do was to be present at the chief festivals, and to pray for the well-being of the Mahārājā on other occasions. The brittīās paid the tehslīā mādat and negi amlāgān at the same rate as the bārāiks; and have, like them, a chaudharti, who performs the same duties. In 1786, the rent payable by the brittīās for debottar villages
was Rs. 30 a bhāri; and there was a deduction made to each jāgirdār for siropā, at a rate of from Rs. 3 to Rs. 11 per bhāri. In 1792, an increase of seven ánnds per rupee was levied from almost all. It was in general calculated on the total rent, before deduction of siropā, but sometimes on the balance, after the deduction had been made. In those few cases in which there was no siropā entered in the books of 1786, no increase was levied, and it is suggested that these were later grants. After this date, siropā was only allowed to the chaudhari.

"(4) Amenidak.—The holders of these tenures are connections by marriage of the family of the Mahárájá, and most of them bear the designation of bhayá. In this class are now included the holdings of the jamádárs, most of whom are Muhammadans, which used to appear in the old books under the heading sipáhi. These jamádárs are bound to attend on the samindár and execute his orders. They usually receive a small pay when they were in waiting. Some of the jamádár toláš seem to have been at one time classed as tupchi, along with the tenures of the Mirdahas. These were granted in consideration of the holder keeping up a certain quota of bārkandáss.

"(5) Hujurhá.—These seem to be what are entered in the old papers as ohdár toláš, probably because the tenure of the dīwán, who was called ohdár, is entered under this head. It includes the service tenures of the dīwán musáhib, writers, pánres or record-keepers, bakshis or paymasters, cooks, khawas, sahínts or superintendents of elephants and horses, head kaparghariás, moti ojha or witch-exorciser, kabirájs or native physicians. Many of these tenures are of old date; and though at one time they may have been resumable, they are now by custom not liable to resumption, as long as services are performed.

"(6) Bhittáná.—The tenures of khidmatgárs or table servants, barbers, gold and silver smiths, grooms, chobdárs or mace-bearers, palanquin-bearers, khákís or mendicants, and prostitutes, come under this head. They are all service tenures, and the holders when in waiting received pay like the preceding. These tenures are believed to be liable to resumption when service is no longer required, and are not alienable by the holders.

"(7) Ghátwáls.—The tenures of the mánki of Janáká, the par- gandit of Pithauria, the ilákádárs of Buṇdu and Sillí, and others, are ghátwáls. The holders are bound to keep the gháts or hill-passes clear,
and to furnish men to guard them. Their contracts are made with the Chutia Nagpur estate; and, so far as I can find out, the Government has nothing whatever to do with them, nor could it under any law in force compel the ghâtewâls to be kept up, though the estate could resume these tenures if they were not. Most of the men who guard the passes receive a monthly pay, but there are hereditary ghâtewâlî lands in Edalhatu and Timarâ on the Bundu Pass, and in Kasidi on the Janâhâ Pass. The tenure of the Janâhâ mânki is one of the oldest, but he holds under a lease of a late date, and his rent has been changed of late years. His tenure is now entered under the hujurhâ as a service one; and he holds two villages as chibâ birt, which he says that he got before he was granted the parganâ of Janâhâ. The tenure of the parganáit is not so old as that of the Janâhâ mânki; part of it, indeed, Garh Baragayâ, he only obtained within the last hundred years. He is a Bhogtâ by caste, and came from the North-West. The parganâits were officers who were entrusted with the collection of rents in a parganâ.

"(8) Bhayâ tenures are divided into three sub-classes, bhayâ proper, garh bhayâ, and hujur bhayâ. They are found in Biru, Bassiâ, and Baragayâ. In the two former, the holders are Râutisâs, a sub-tribe of the Gonds; and in the latter, Bhogtâs. All hold on terms of military service. The bhayâ had to protect the estate and keep the passes, and it is probable that they were nothing more than subordinate ghâtewâls. The hujur bhayâ were bodyguards, and the garh bhayâ were specially attached as sentries to the palace."

The following—(9) to (15)—are described by Mr Webster as "forms of pattâs or leases," but they appear to amount to distinct tenures, and are therefore treated as such here.

"(9) Hindu haramî is held on a lease which provides in the strongest terms against any future increase of rent. Most other leases are silent on this point; and it is a fair deduction that they admitted of it. Almost all jâgirdârs have been subjected twice during late years to an increase of rent; and in a petition presented to the Governor-General's Agent, the Mahârâjâ expressly stated that the jâgirdârs were liable to an increase of rent, proportioned to the extension of cultivation.

"(10) Bandhik or Mortgage Tenures,—Some of the bandhik leases contain a clause that the village mortgaged is to be held as an hereditary tenure, but in most there is no such condition. There was a dispute for a long time in Palâmau and Râmgarh, whether
the zamindar could resume these and birt or maintenance tenures on payment of the bandiapam, or amount advanced, but I do not know how the dispute was decided. The holders of these tenures consider them just the same as any other jagir, and custom has probably entitled them to entertain this view.

"(11) Tangor villages generally belong to Brahmans, and according to tradition were obtained in this way:—If a Brahman failed in his attempt to get a village from the Maharajah by fair means, and was willing to sacrifice himself for the benefit of his heirs, all he had to do was to betake himself to a village, taking care to select a good one, and deliberately hang himself therein. The only method of expiating the guilt of possessing a village in which a Brahman had hanged himself, was by getting rid of the accursed spot, and giving it away in jagir to the heirs of the deceased.

"(12) Chibâ brit is a rent-free tenure. Its origin is said to be as follows:—The Maharajah, having finished chewing his pàn or betel, threw it away. Some great admirer picked up the choice morsel and put it in his mouth, whereupon the Maharajah, as recompense for his great devotion, gave him a village or two in chibâ brit. They follow the usual conditions of maintenance tenures. There is generally a provision against any future increase of rent.

"(13) Kusahâ tenures bear rent, and receive their name from a piece of kusa grass being given as a token of possession. They are held by Brahmans.

"(14) Debottar.—Some debottar villages are included in almost all jagirdari tenures of any extent; and even when one village only formed the jagir, part of it was often set apart for religious uses. The lease sometimes contains a provision that the village is to remain in the possession of the grantee and his heirs, so long as he continues to perform service. Strictly speaking, these tenures are not alienable; and when they are alienated, the alienee always denies that they are held as debottar. Rent is paid by most, if not all, of these tenures. When the heirs of the original grantee fail, the tenure is often regranted without any stipulation as to its remaining debottar.

"(15) Brith-bhandar is held on a permanent lease at a fixed rent, the zamindar being entitled to re-entry on failure to pay rent in the proper instalments. Some tenures of this nature have been resumed by the zamindar, notwithstanding that there were heirs alive; but the Courts have held that such resumption is not legal, as the conditions
are hereditary. The rent of these tenures is inclusive of all ábwábs. No service is due from the holder. Be-middi, thiká, and ijárá seem to be only other names for the same thing.

"(16) Lákhiráj.—There are a good many lákhiráj and betalab tenures, of which the holders pay bardbch and dák mushahará, but no rent or salámi. These include what are entered in the old papers as athit tolás, which were rent-free tenures granted to fakirs; and probably also bráhmottar villages, which usually pay no rent. Of late years the holders of lákhiráj villages have shown a desire to have rent assessed, as they have an idea that rent-free tenures are not legal."

IV. CULTIVATING TENURES.—"The conditions of the tenures on which land is held by the immediate cultivators are not constant throughout the estate, the character of the tenures depending on whether the bulk of the population is Uráon, Munda, or Bhogtá. Each of these tribes favours a well-defined and separate class of tenures, which merge into one another on the borders of the habitats of these races, and it is therefore necessary to treat separately of different parts of the estate.

"In the central portion of the plateau, extending from some miles east of Ráncí to some distance west of Lohárdagá, and including the parganás of Khukhra, Sutiambe, Jaspur, Umedanda, Deoikhand, Doisa, and Lodhma, in which the Uráon element predominates, the universal tradition is that the original clearers of the soil were the Mundas, who were afterwards driven to the south and east by an irruption of the Uráons from the neighbourhood of the fort of Rohtás. The country was first divided into groups of from ten to twenty-five villages, called parhás, each under a petty Rájá. This arrangement being found clumsy, one head Rájá was chosen, whose descendants are now the possessors of the Chutiá Nágpur estate. The Kurmís and other Hindu tribes are evidently more recent settlers, although many of them held lands before the introduction of British rule. In most villages they hold on the same terms as the aboriginal cultivators; but if there is any difference in the rates, it is generally in favour of the sads, as Aryans are called here, though justice would rather exact a higher rent from them, as they do not give begári or forced labour, and occasionally even refuse to give the customary help in the cultivation of the mánjhas or mánjhíhás land. The tenures of the plateau may be divided into three classes—(1) Mánjhíhas or mánjhas, (2) rájhas, and (3) bhuinhári. There has been some doubt as to the origin
of the two former names, but I think that a consideration of the process of the formation of a village, as it is still to be seen in parganá Torí, will give the desired clue. First comes the Bhogtá (here it was the Munda), who clears jungle here and there for his jum cultivation, in which he sows cotton, &c.; and after cultivating the space for two or three years, deserts it to clear new and virgin land, whence he can with less trouble get a higher produce. When in this way a few acres have been cleared, the solitary dhir or herdsman appears on the scene with his herd of buffaloes, and builds huts for himself and his cattle in the clearing, the soil of which is gradually enri hed by the manure from his herd, which are tethered at night at the bāthān or grazing ground. When more land than gives sufficient produce for the dhir's requirements becomes rich enough to grow Indian corn, one or two settlers come and build their huts by the side of his; then generally some substantial cultivator, finding the land he has in his own village not equal to his necessities, and looking about for a new home, thinks this a likely spot, and offers the landlord a small rent for the right to make what he can of the place, and sets to work preparing low rice land. Some he keeps for himself, the rest he gives on rent to new-comers, whom he thereby induces to settle; they prepare more land, and so the village is founded. Sooner or later the landlord discovers that the village can afford to pay a higher rent, and sends for the founder; finds out from him the amount of land in cultivation, allows him so much rent-free, and fixes rent on the remainder. The land left free of rent is the mánjhihas, the rest is the rájhas. This is of course a modern version of the rise of a village, but the process must have been somewhat similar in all times. The mánjhihas is clearly the mánjhiangs or share of the mánjhi (or headman); and the rájhas is the Rájá's share.

"Mánjhihas.—The mánjhihas is always held by the landlord or lessee; if let out on rent, a higher rate than that paid for ordinary rájhas land is taken. No length of occupation of mánjhihas gives any right to the occupier. The landlord or his assignee has an indefeasible right to hold it khás; and he is entitled to get help from his rayats in its cultivation. Each must work for him three days' ploughing, three days' digging, three days' planting, and three days' cutting; occasionally four days' work is the complement, and three days' weeding is added. Some maintain that the landlord is bound to give an allowance of food; but this is not customary, except at the time
of planting, when the women and children of the rayats assist, and they get an allowance, bāte, equal to the amount of seed planted; and again at the harvest, a small sum is distributed as drink-money, pīyā. When the landlord does not keep the mānjhihās in his own hands, an arrangement called saikā is made, under which the rayats cultivate the land themselves, and give a certain pre-arranged quantity of grain to the landlord. The quantity of grain demanded by the late Mahārājā as saikā from his lessees was 9 maunds of cleaned rice per pawā, but ilākhādārs take as much as 100 maunds of unhusked rice per pawā.

"Rājhas.—The rent-paying rājhas tenures may be subdivided into utakar, chatisā, murīle chatisā, māswar, bethkheta, and korkar.

"Utakar or balkat corresponds very nearly to the u.śāndā tenure of Nadiyā. One pawā of utakar contains one pawā of don land alone, and that generally of an inferior description. By the custom of the country, no length of possession gives the holder any right of occupancy. The rate of rent leviable is entirely at the discretion of the landlord; and beyond the actual money rent no cesses or dōvādōs except dassain are taken, and no begrār labour is due from the holder. Utakar land is supposed to pay lower rent than chatisā, and indeed it generally does so; but in some villages in which the chatisā rent has not been changed for a long time, a higher rent is paid than for chatisā with its various appendages. The names of the tenure are sufficient to show that in its essence it has no permanence. Balkat, or balikat as it is often written, is clearly bālkāt, the long vowel of foreign words being commonly shortened, as shown above in mānjhihās; and utakar may be a corruption of utulkār, as it is the later importation of the two. The holder paid rent (kar) for the land for the year in which it was cultivated (u...it), and in which he cut the crop (bālkāt); when not in cultivation, no rent was paid. Though now utakar is generally in continuous cultivation, it is only in one or two villages that any claim to a right of occupancy in this tenure is put forward; and even then it is by aliens, who wish to introduce Behar customs into the District.

"Chatisā, or lekhā.—The first name is derived, so goes the story, from the holder being obliged to obey the ‘thirty-six’ standing orders of the landlord. The synonym lekhā is apparently an Urdu word signifying ‘to count,’ and means the land taken into consideration in estimating the quantity of rent-paying land in the village, and entered against the rayat’s name. Each pāwā of chatisā generally consists of
one páwá of good don land with a complement or lágán of tánr (high land), varying in amount from 5 to 20 káts, according to the extent of such land in the village. The rayat's homestead and some chérá bári, or rich high land near the village, are also included, and a consolidated rent is paid on the whole. In some villages two páwás of don, and in a very few three páwás, go to make up one páwá of chatisá. The chief páwá is called métá or the head, the second láthá or the feet, and the third mágiyá or the middle. In one case, six páwás of láthá were included in one páwá of chatisá, but this was clearly an abuse. Murile chatisá is, as its name implies, chatisá shorn of its appendage and one páwá of this tenure consists of one páwá of don alone. It pays chatisá rents, generally without rakumat or cesses.

"Rights attach'ng to chatisá."—I think that a right of occupancy, independent of the length of occupation, is inherent in chatisá. But the right to undisturbed possession is, under the custom of the country, limited. If a new settler comes to the village and wants land, any old settler who has a large quantity may be called on to give up a small portion for the benefit of the new comer. So also, if a man held more land than was necessary for the support of his family, which had become less numerous than it used to be, he was liable to give up some to any man who had insufficient for his family requirements. If a man who held a good deal of land died, leaving only minor children, it was the custom to give part of his lands to others; but on the children growing up, they were considered rightfully entitled to recover such lands. These customs are still in force in almost all villages in which there are no alien settlers. One may lay it down that a saminádár has no right to turn out a chatisá rayat; but the máható or headman may, for the good of some other resident cultivator, deprive him of some of his land. Claims to hold chatisá at fixed rents are often made, but I hold strongly to the opinion that there is scarcely a village in Chutia Nágpur in which rents have not been raised since the Permanent Settlement. In most villages of which I have seen old rent-rolls, I find that rents have been considerably raised during the last thirty years. In 1793 the country was wild and half-cultivated, constantly subject to be harried by the Mahrettás, whose incursions continued even in the memory of some old inhabitants who are still living, so that it would have been impossible for the cultivators to have paid at that time even the low rates they now pay. One of the Collectors of Rámgarh, writing about A.D. 1820, notices the general rise in the rate of rent in this District,
and says, 'Land which a few years ago paid Rs. 2, is now paying Rs. 9.' Scarcely any land now pays as low a rate as Rs. 9. As far as I am aware, no suit for enhancement of rent has ever succeeded. Some have been tried, but either the notices have been defective, or owing to the *pāwā* being an indeterminate measure, it has been impossible to prove that the defendant *rayat* was paying a lower rate than the mass of the neighbouring *rayats* paid. The difficulty of getting proof of the value of produce many years ago is notorious, so that the present law results in the anomaly that the rent is liable to increase, but cannot be enhanced through the courts.

"Chatīsā" land descends by inheritance, but there is, as far as I can learn, no definite and universal rule of succession. This much is settled, that no woman can inherit. Succession generally extends to the first cousins; but even then, if the brothers have separated for a long time, it is a disputed point whether the cousin is entitled to succeed. If he is allowed to take the lands, a year's rent is often taken as *salemiti*. My opinion on this question is at variance with that held by some other officers, notably by Mr Peppè of the Opium Department; but I do not think there is a shadow of a doubt that no *rayat's* tenure is transferable without the consent of the landlord. As has been shown above, even the jāgīrādāri tenures were not originally transferable, and, *a fortiori*, the subordinate tenures were not. The Mahārājā has always refused to acknowledge any transfer; and, except in the case of the Koeris and other alien cultivators, who claim a right to transfer their lands, no other class of *rayats* would attempt to set up a claim of this nature. The custom of the country is directly opposed to any such right, and it is solely owing to the decisions of our courts that it exists even in the limited form in which it does. As long as the original cultivator continues in the village, and his transferee pays rent through him, the courts do not allow a resumption of the tenure. This limited right is claimed by the residents of most of the large villages in which there are Telīs and Koeris, but it has never been clearly settled whether they possess such a privilege or not.

"Liabilities attaching to chatīsā"—The money-rent varies from Rs. 2 to Rs. 16 per *pāwā*, varying chiefly with the size of that measure. In addition to the money-rent, there are certain *abwāds* or determinate cesses varying in the different *pargandas*. These are *dassain salemiti*, a payment made at the Dasaharā festival, generally 2 *ānnās* per house, but sometimes at the rate of 2 or 4 *ānnās* per *pāwā*. Das-
sain beheri is sometimes consolidated with the salámi, but is often separate, and is about the same in amount. It is also called kárá bakri, and is a payment for the purchase of buffaloes and goats given at the Dasahará to the Maharájá. Each village gives one or two buffaloes and from one to six goats, the number depending on its size. These payments are made by all rayats, the following only by those holding chatísá:—Urid.—A certain quantity of kalái, varying from 3 to 20 pailas or sér per páwá of land, is taken as a payment for the táná or high land cultivated with the chatísá. In some few villages unhusked and husked rice and surgujiá are also taken. Kapás.—Very commonly one sér of cotton is also taken; it is also usual to take one sér of oil, either per house or per páwá. Where there is jungle, each rayat who keeps his cattle in his own charge pays one sér of ghī; but if the dhír has the charge of them, it is he who makes the payment. In some villages each rayat holding chatísá has to give one goat at the Dasahará, or in default to pay 8 or 12 ánáds. This is called beheri, a name which is also applied to many other payments. It is usual for each chatísá rayat to give also about 20 bamboos, and from 60 to 200 bundles of kher or thatching grass and two small rafters. This was primarily for the purpose of thatching and keeping in repair the granary or bhandárá of the landlord; but as the villages have increased in size, more materials are generally collected than are required for this purpose, and the landlord sells the excess. It is questionable whether he is strictly entitled to do so; and I remember a case where the demand was remitted on the rayats clubbing together to keep the bhandárá in repair. In some villages also the payments for dák mushahará and for bardóch, and in most villages those for thákurái and chándá are assessed upon the rayats. In addition to these ábwás, which are apportioned on the land or per house, there are others assessed through the máhato. The chief of these and the most usual are the jhika and mangal bakra. These are two of the oldest ábwás, and were, I believe, at one time levied from most of the ilákádás. Each village gives a goat at the Dasahará, in addition to those mentioned above, which are called nishisht bakrá, and are paid for at a stated rate of 5½ ánáds a head. Neither the jhiká nor the mangal bakrá are paid for, but their price is assessed by the máhato among the villagers. The goat taken at the Dasahará is called jhiká or ‘seized,’ as the landlord had the right to pounce on any goat he pleased. The mangal bakrá is given when demanded. Baithéwánghi.—A thirteen taki rupee, ten ánáds, and
eight "pie is given to the *māhato*, and the village has to give thirteen tāmbis of ghi; each tāmbi containing thirteen and a half chhatāks of standard Bengal measure. *Nishisht ghi* and *urid.*—For every rupee given to the *māhato*, the village has to give four kāts of *urid* or eight tāmbis of ghi. The number of rupees given depends on the size of the village. This ghi is often taken from the *āhir*. *Moe Khund or Dādani.*—From eight annās to two or three rupees are given to the *māhato* of each village; for each rupee six tāmbis of ghi, or four kāts of *urid*, or four kāts of rice are collected. These ādivās are chiefly levied in the Mahārājā's *bhandār*, or home farm, and the two latter are, I think, of recent origin. *Māngū, hārtake, beheri, or tānpangchār.*—In villages where there is a large amount of tānr land, and no attempt has been made to find out whether a *raya* cultivates more tānr with his chatisa than he is entitled to hold, a hārtake is often imposed, especially in Doisā and Lodhmā, at the rate of about 12 annās per plough (hār) or per house. Sometimes this extra payment is added to the chatisa, rent being assessed per pāngā, and it is then called māngū. *Bethbegārī.*—Each chatisa rayat is also bound, as stated above, to give three days' ploughing, three days' digging, three days' planting, three days' cutting, and one or two days' threshing and storing the grain. The Hindus do not give the three days' digging. In the Mahārājā's bhandār, the rayats are bound to carry the saikā or produce of the mānjihihas to the residence of the Mahārājā; and if they are excused from this labour, they pay sometimes as much as one rupee per house. They are also bound to carry ban-ghis, &c. Seven days of such labour in the year is considered a fair demand; for this they get an allowance of food.

"Māsvar-manisvar.*—High land held in excess of the complement allotted to chatisa comes under this heading. From the nature of this tenure, no right of occupancy in the land can be acquired, as the cultivator only pays rent for the year in which he cultivates it and cuts the crop. No rent is due for the years in which the land lies fallow. The rent is payable in the kind of grain which is sown, and is usually at the following rates. For the quantity of land which can be sown by one kāt of gorā dhān or high-land rice there is taken:—1 kāt gorā dhān, and 1 sup or winnowing fan of the same. For other crops the rates are:—14 sers surgujiā, 14 sers urid, 16 sers kaldi, 5 sers cotton, 20 sers gondī, and 14 sers marūd. Occasionally, a money-rent of 4 annās per kāt is taken. Māsvar is very rarely
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paid for low rice land, but only for inferior chaurá, or land which gets little water.

"Bethkheta.—In villages where the amount of mánjhihas is large, and the saiká arrangement is not in force, each rayat who is not a bhuinchár has a small piece of inferior low rice land allotted to him, varying from what requires 30 ser of seed to what takes 2 maunds. For this he has to give more than the regulation number of days' ploughing, &c.; in fact until the mánjhihas cultivation is completed, he is not, as a rule, allowed to touch the bethkheta. No rent is paid, and no right of occupancy can be acquired in the land. It is optional with the zamindár to resume and take full rent for such land, if he does not require more than the usual number of days' ploughing, &c.

"Korkar, otherwise called dhriát, baiballá, and sajjot, is low rice land which has been prepared from high land by the individual exertions of the cultivator. The reclaimer has a right of occupancy in such land, from which he cannot be ejected on any pretence. It is difficult to say at what rent the occupier is entitled to hold, but I believe the custom is as follows:—After the land is prepared, and he has had, say, one crop, he holds for three years at no rent; at the end of the third year he has to pay half rent. This is the universal custom, but it is, I think, not certain whether the half rents are utakar or chatisá, as no táur goes with korkar; half utakar rents are generally meant, but chatisá rents are sometimes taken. At the end of three more years, in some parts full utakar rents are charged; in other parts, the land continues to pay half rents.

"Rájhas rent-free tenures are held for the most part by village servants, or for the religious offices of the village." These have already been described in the paragraph on Village Officials(ante pp. 324-329).

"Bhútkheta, or devil's acre, is a term including desauli and other kinds of land, for some of which rent is paid, while for others it is not; but the theory of this distinction is difficult to formulate. It seems, however, that when the land is troubled by the bhút, or ghost of the holder's own ancestors, or any private spirit of that sort, rent is paid for the land. But if the spirit be one of considerable power, who is prone to disturb the village generally, and not only the man who cultivates the land, then it is considered necessary for the well-being of the community that he should be appeased; and as considerable expense is incurred in doing this, the cultivator is let off his rent. Private bhútkheta, when the bhút is the spirit of some
third party, is not generally cultivated for more than three years by any one man. As bhūts arise in their generation, they will not allow a right of occupancy to accrue on their land, and do some damage to the adventurer who dares to try a fourth year's crop without doing pūjā. Marudhāvā is land which pays no rent, but it seems doubtful whether it is rājhas or bhunihārī. I think with Bābu Rākhāl Dās Hāldār, that it is probably the private bhūtktetā of some bhunihār whose family have died out; but that his bhūt being a very wicked one, the landlord has been afraid, or has not been allowed, to turn it into rājhas, and the rayats have cultivated it as ordinary bhūtktetā. The produce is appropriated to a feast, in which all the male inhabitants of the village join each year. Every third, seventh, and twelfth year all the members of the parhā join in the feast. Some people therefore say that this is not bhūtktetā at all, but is land set apart for the merry-making of the parhā or communal group of villages. As to the rights of the villagers and landlords to the pāhni, or priests'-land, and the bhūtktetā, it is clear that so long as the majority of the inhabitants believe in the bhūts, the landlord has no right to lay a finger on any of this land. It is also, I think, clear that the pāhni and public bhūtktetā having been set apart by the community for religious services of a certain nature, no individual who is converted to another religious persuasion has any right to hold any of this land; and that, if called upon by the owner or any member of the village, he is bound to give up any such land in his possession. The only question not clear to my mind is, supposing the majority of the village turn Christians (a possible contingency), what is to be done with these lands?

"(3) Bhunihārī—This is the third great division of the land. The holders of these tenures are the bhunihārs, who are supposed to be the descendants of those pioneers who turned the first soil in the village. That they are so in the parganā of Khukhrā is questionable; for it is known that the original clearers of the soil were Mundas, while we find scarcely any Munda bhunihārs in this part of the District, almost the whole of the bhunihārī tenures being held by Urāons. Still, as they have held the land for generations, they are practically bhunihārs, and probably in almost all cases now cultivate the lands which their ancestors reclaimed. They have a tradition that they are entitled to half the lands of every village rent-free; but it is pretty certain that, whatever may have been their original right, they have not possessed that amount of land for generations. In an old
rent-roll of the parganā of Deorkhund, for A.D. 1712, I find that the proportion of reht-paying to bhuinhārī land was nearly as 5 to 1. This rent-roll also bears out Dr Davidson's statement that, in the first instance, the clearers of land were considered the owners, and only paid sālamī at festivals, and gave services to the Rājā; for no rent is entered against the bhuinhārī land, but in the collection accounts I find that all the bhuinhārīs collected and paid a sālamī of Rs. 50. The bhuinhārīs are undoubtedly in many cases the descendants of men who were in the villages, when the Hindu jāgīrdār first obtained a footing in the country. Before that period, there being no landlord, there could have been no rent; and when the Hindu landlords came, they took from the villagers such services as they found most advantageous to themselves. These services must at first have been feudal, such as attendance at marriages, following the chiefs in war, &c.; but as the condition of the country changed, the services changed also, until they have resulted in the matter-of-fact demands now exacted. The calls made upon the superiors for money payments necessitated similar calls upon their inferiors; and in process of time, probably within the last 100 or 150 years, half-rents were imposed. As the necessity for the services lessened, the landlords cast covetous eyes on the fair lands paying low or no rents; and not content with the slow work of death which swept family after family away, and brought their bhuinhārī lands into the rājhas, they set to work by various devices to oust a great proportion of the bhuinhārīs. Their act, however, brought their own punishment. The imposition of half-rent gave rise to the cry of Aīdā dām ādā kām, which caused the Christian bhuinhārīs to lay claim to half the land of the District. When imbued with a spirit of independence, instilled into them by the Lutheran missionaries, they learnt that they too had rights and privileges; and waking from a long sleep of apathy and submission to the illegal exaction of the jāgīrdārs, they turned the tables on their old masters, and took forcible possession of large quantities of land to which they had not the remotest title. The riots resulting from this attempt necessitated the passing of the Chutía Nāgpur Tenures Act, for the determination and measurement of the actual amount of land held under this tenure and the mānjikāhās, betkhetā, and pāhni.

Chutía Nāgpur Tenures Act, 1869.—It may not be out of place to note briefly the state of things which led to the passing of this Act. Up to the year 1857, the policy of the principal and subordinate
holders, with regard to the occupants of bhuiñhāri lands, was to aggrava-
tate in every way the pressure of the conditions, whether of service
or of money payments, on which those lands were held; and to take
any opportunity that occurred of extending the boundaries of the
rājhar lands, or of claiming bhuiñhāri lands as an escheat, when their
occupant happened to leave the village. After the Mutiny, however,
the Christian Kols who had been compelled to desert their villages
and take refuge in the jungles, received assistance from the Relief
Fund to enable them to recultivate their lands, and the number of
converts largely increased. They, therefore, assumed an indepen-
dent attitude towards the sāmindārs; and when the usual disputes
arose at the reaping of the winter harvest, the rayāts took the law
into their own hands. After some serious riots had occurred,
Lāl Loknāth Sāhi was appointed to hold a summary inquiry into the
matter, and to record the bhuiñhāri rights in 500 villages where the
discontent of the cultivators appeared to be strongest. He had, of
course, no judicial authority; but the mere fact of the inquiry going
on satisfied the cultivators, and the riots stopped. In 1862, how-
ever, Lāl Loknāth Sāhi died; and the power of passing summary
orders in Non-Regulation Provinces had in the meantime been
taken away by the Indian Councils Act. Disputes, therefore, re-
commenced. The general discontent continued to increase till the
21st September 1867, when a petition purporting to proceed from
14,000 Christian Kols was presented to the Lieutenant-Governor
of Bengal, complaining that the Mahārājā of Chutiā Nāgpur had cut
the petitioners’ crops, and dispossessed them of their ancestral
privileges. This was forwarded to Colonel Dalton, then Commis-
sioner of Chutiā Nāgpur, for report, and referred by him to Mr F.
Batsch, the senior missionary. In a letter of November 1867, Mr
Batsch, while disowning the petitioners, pointed out that both the
Christian and the unconverted bhuiñhārs were continually dispos-
sessed by the sāmindārs, who in most cases were supported by the
police. Nothing, he added, short of an authoritative settlement of the
question by Government, could stop the cultivators from appealing to
personal violence. To supply such a settlement, the Chutiā Nāgpur
Tenures Act was passed in 1869. The characteristic provisions of
that Act may be summarised as follows:—Bhuiñhāri, as defined in
the Act, includes the four cognate privileged tenures known as
bhūtkhetā, dālikatāri, pāhni, and māhtodi; while manjhas or
mānjihāds includes bhūtkhetā. The jurisdiction of the regular courts
is barred; and Special Commissioners are appointed to demarcate and register the tenures which come under the Act, subject to appeal to the Commissioner of the Division. Pleaders (vakils) and law agents (mukhtárs) are not allowed to be heard without special permission. The term of limitation is fixed at twenty years, and the service conditions of bhuníhári tenures are allowed to be commuted for a money payment. At the same time, no date is fixed within which such claims to hold land on a privileged tenure must be put in. In consequence of this omission, and the impossibility of commencing the work of demarcation in all parts of the District at once, it is feared, that when some of the more remote pargáns are visited by the Special Commissioners, serious difficulties may arise.

On the general effect of the Tenures Act of 1869 and the rules passed for carrying it out, Mr Webster writes as follows:—“The rules passed under this Act have, to some extent, altered the conditions of the bhuníhári tenure; and will, I regret to think, have the very effect which the Act was specially designed to prevent, viz., the elimination of the old hereditary Kol cultivators. I already see this process in operation, but it is to be feared that the evil is now past remedy. The rules introduced two new features, which are the direct cause of this evil. First, they allowed these tenures to be transferred, whereas they were only hereditary within limited degrees of relationship; and secondly, they permitted the services to be commuted to a money payment. The Kols are a drink-loving and careless people; many of the bhuníhárs will get into debt, nay, are already involved, and will transfer their tenures by out-and-out sale to the mahádjan, who are no longer deterred from buying the lands by the fear of being called on for personal service. The Christian bhuníhárs, who are more careful, may, perhaps, retain their lands; but there is, in my opinion, little hope for the unconverted ones. When a bhuníhár left his village, he used to make over his lands to his landlord; and the custom was that, whenever he or his heirs returned, his landlord was morally bound to restore them to him. If he was away a long time, a nazráná was often exacted, and sometimes only a portion of his land was restored to him; but this was considered a breach of faith. He did occasionally mortgage his lands, but, so far as I can learn, invariably to his landlord, or with his landlord’s consent. The first alienation to a stranger occurred, I believe, some forty years ago, and the question was tried in court and decided against the landlord. The alienation was only a mortgage, not a
sale. The commutation will be a serious loss to the landlord, as rates of wages will rise all the quicker on account of the commutation, and he will have to pay for the amount of services which the bhūinhārs used to give him twice or thrice the sum he has been allowed as compensation. Another change made by the rules was to fix the amount of burden-carrying at fifteen days in the year, and to limit it to the Province. Before the Act was passed there was no limitation except the temper of the bhūinhārs, and the right was liable to great abuse. In some cases, the jāgīrdārs took their bhūinhārs with them as far as Benāres; but if these calls were often made, I think, as an offset, the bhūinhārs were released from other demands, and not made to pay half-rents.

"The liabilities of these tenures are now—the rent, if any, paid at the longest time before the passing of this Act, not exceeding twenty years, of which proof can be got. The usual amount of ploughing is given as if by an ordinary chattsā rayat; 15 days' burden-carrying in the year, with an allowance of food; 100 bundles of grass, 20 bamboos, and 2 small timbers. These are the normal services; but they are subject to slight variations in different villages. I should also notice that in many villages no tánr went with bhūinhār land; but an arbitrary rule has now been made that tánr ought to go with don, and to each pāwā of don a small amount of tánr has been decreed. There is one other service taken from bhūinhārs called ogra. Every village is bound to send one or two men to the landlord, to assist him in building and thatching his house. The time for which they are bound to work varies from seven days to a month. In default of such service, the bhūinhārs pay from Rs. 3 to Rs. 12 per village. In the pargandīts' villages in Sutiambe, for each man not sent, Rs. 3 and 18 kats of dhān are given to the landlord."

Khunts.—The bhūinhārs of a typical Kol village are divided into three khunts or stocks, called the múnda khunt, the múhato khunt, and the pāhn khunt. This division into families corresponds to a division of the bhūinhār lands; and it has been conjectured that the system was introduced by the Hindu landlords, in order that the bhūinhār lands might become rājhas by instalments, as each khunt became extinct, instead of continuing bhūinhār until all the bhūinhārs in the village had died out. Mr Webster, however, thinks it more probable that the bhūinhārs of each khunt are the descendants of the men who held the offices of múnda, múhato, and pāhn, when the Hindus came in. The word khunt appears to mean a genera-
tion or family, and its use is closely analogous to that of stirps in Roman law.

The following paragraphs, describing the Land-Tenures in par-
ganás Torí, and Obá, and in the tract known as the Five Parganás, continue the quotation from Mr Webster's Report, cited supra.

"Tenures in Parganá Torí.—The bulk of the inhabitants of the pargáná of Torí are Bhogtás; and the tenures of land differ greatly from those in Khukra and the upper part of the plateau. There are no bhuiinhárs. The arrangement called saiká is, I believe, unknown. There is no bethkheta, though there is mánjhihás; and the villagers are not liable to give the same amount of begári or forced labour as the Uráons do, so that, as a natural consequence, the rents are higher. The system prevailing is as follows:—The don or low rice land of the village is divided into patti, each of which is supposed to contain three bighás. The actual area of the patti varies from two to four bighás in different villages; but though here and there in a village some old or some powerful rayat may be found to be enjoying a larger quantity of land than he is entitled to, as a rule the patti varies less than the pánwa. With the patti is incorporated a certain quantity of bári or homestead land, including the house of the cultivator, and from 8 to 16 mahúá trees,—the whole forming the jiban, corresponding to the chatisá, on which rent is paid. In general, where the portion of don is fully three bighás, one bighá of bári is included; if less than this, one bighá of bári, and one of bhítá or high land, go to make up the patti. Occasionally the patti contains no don, but is made up entirely of bári lands. In some villages, the bári has been regularly measured and apportioned to the rayats; in others, a piece of land is pointed out (ángur batás) to the rayats as a bighá; but in both cases, any man holding more bári than the quantity belonging to his jiban, has to pay rent for the excess at the rate of R. i per bighá. This is called utakar rent. No rent is charged for outlying tánur land, called bákhir charur, or outside the cow path, which does not get manured, nor for new cultivation in the jungle by villagers; but outsiders are charged for dáhá or jám lands, where the jungle-burning system of tillage is resorted to, at the following rates:—1st year, called dáhá, R. i per bighá; 2d year, khirkí, 8 as. per bighá; 3d year, murhi, 4 as. per bighá; and subsequent years, dhurhi, 2 as. per bighá. These rents are also called utakar, a term which is locally applied to all rents which are not jiban. Don lands are never actually measured; the bighá in use for bári is one
having a side of 20 lags or poles, each lágí being about 9 feet. The lágí is commonly made by measuring 5 cubits from the elbow to the end of the middle finger, and one from the elbow to the tip of the closed fist. Rents vary from Rs. 6 to Rs. 12 per patti, but Rs. 8 is the standard rate. In addition to the money-rent, there are many negís or cesses rated per house, so that the rate per patti falls heavily on a man holding a small amount of land. The commonest are—1 kachchá ser of mahúd oil per house; 1 ser of karmá, a sort of bamboo pickle; 1 birní or bamboo broom for sweeping the bhändár or granary; 1 ser of cotton, and 1 ser of ghi per patti. Very few rayats have a right of occupancy; and it is only within the last few years that even those, who are legally entitled to it, have made the claim. The Bhogtás are a migratory race; and the proprietors, in order, apparently, to prevent the accrual of any right of occupancy, move the rayats from one plot of land to another. Rents have been raised in all villages within the last few years, and are much higher than in Chútiá Nágpur Proper. All kusím trees belong to the zamín dádár, who takes a rent of from 4 to 8 annás per tree, for the liberty of cultivating lac on them. Low rice land, which the cultivator has prepared himself, is generally left in his possession, unless he was a lessee of the village at the time, and then he is often dispossessed on the lease being taken from him. No special advantages are allowed to the reclamer of land. If he is allotted the proper share of mahúd trees and bárí which fairly belongs to the land he has terraced, he pays the usual jiban rents; but till this is done, he pays somewhat lower than this, and no negís or cesses. He is generally allowed to hold it free for three years, then at half jiban rates for three years, at the end of which period he is liable to pay full rates. Occasionally another plan is adopted; R. 1 per patti is charged the first year, Rs. 2 for the second, and so on till the full rate is reached.

“Tenures in Parganá Obá.—The tenures in the immediately adjoining parganá of Obá are nearly the same as in Torí, with this difference, that the patti in average don land contains 2½ bighás. The mode of allotment also differs. In Torí, land is assigned on what is known as the sajiníj system, a certain proportion of good and bad land being included in the patti. But in Obá, one patti may consist entirely of good and another entirely of bad land; while the difference is equalised by making the size of the patti vary inversely with the quality of the land.

“The Tenures in the Five Parganás, that is, the parganás of
Tamár, Bundu, Sillí, Ráhi, Baranda, require to be separately treated, as in them we meet with the múndas and máñkis, who are undoubtedly the descendants of the original chiefs, and have still possession of the villages which their ancestors founded. The múnda is the hereditary head of the village; the office descends from father to son. It seems that in former times the lands of the village were actually divided among the children of the múnda, the eldest taking a larger share and acting as chief. This is the only method of accounting for the varying number of khunts or stocks, into which we find the villages divided. As mentioned above, a khunt is a stock or division of a family. But from a partition of the land always accompanying a separation of the family, the term khunt came to be used for either the portion of the land or the family; and even rayats who are no relations of the leading family will say they belong to a certain khunt, meaning that they hold land in the division of the village belonging to that khunt. The probability is that in old times each of these khunts paid such a sum, or gave such services, that the total amount paid by all the khunts equalled what was due to the superior by the múnda. For many generations, however, the custom has come into vogue of giving maintenance grants to the younger members of the family, which are called bánuán lands; rent being paid for them, but at a lower rate than ordinaryrayats pay. Serious riots have more than once resulted from attempts to interfere with the máñkis and múndas. It was held by, I think Sir T. Wilkinson, that 'It is clearly ascertained that the lands in the possession of the máñkis and múndas are hereditary clearings; that they have never paid variable rents; and that, excepting receiving rent, the zamíndár has no other right or power of control.' In conformity with this, pattás or leases were granted by the Rájás of Tamár and the other parganas to the máñkis and múndas, confirming their titles, and fixing the rates of rent payable by them for ever. These pattás were signed by Sir T. Wilkinson. It is doubtful whether the múnda has a right to alienate his village. Some of the most experienced officers have thought he could not; but they do alienate, and the transfers are upheld. A máñki is the chief of a circle. Twelve is the number of villages considered the proper appanage of a máñki, but some have more than double that number. A máñki is only entitled to collect the fixed rents payable by the múndas. Máswar is levied on excess high land, and excess bári land is also paid for. Dassái tháná kharchá or bardóch for police purposes and dák musha-
hará are always paid by the rayats, who also pay one ánná per rupee to the chákádár or collecting officer of the Tamár pradhán. There is no bhuinhári land in Tamár, the owners of the villages being generally themselves the bhuinhárs. The only village officer is the pánh. He holds from one to five kátí rent free as dalikatári. The munda sometimes has a chief officer called diván, and a bhandári, or landlord’s agent is also met with. They receive either pay or land. Baiballá corresponds to korkar, and the remarks on that species of tenure apply here. The rent eventually payable is that considered by a committee of five men to be fair and reasonable. It is said that the Kurmis claim a right of absolute transfer of baîballa, but I doubt if the custom is universal. All new rayats are liable to have their rents increased; but the rent of a khuni taken from a khundár or of bóbudán lands is, I believe, fixed for ever.

“Khunti-khatti” tenures are commonest in these southern pargáns. They may be divided into two classes, the new and the old. The latter are the product of customs; the former, in many cases, of written contract. The holders of these tenures may be of any caste or class. They themselves or their ancestors settled in the jungle, and by their own exertions brought the forest-land into cultivation. The rights claimed by them arise from the custom originally prevalent in Chutiá Nágpur Proper, that the clearer of the soil was considered the owner. They claim to hold at fixed rents, on a hereditary and transferable tenure. The older class are nothing less than somewhat modern munda tenures, and are, I think, held on the same terms; but the more modern ones, some of which are held on written pattás, giving the holders permission to cultivate a piece of waste ground, are not entitled to any such privileges.”

Land-Tenures of Palámau.—The following account of the land-tenures of the Palámau Subdivision, is slightly condensed from a Report on the subject, by Mr L. R. Forbes, Assistant-Commissioner of Palámau:—

The Subdivision of Palámau embraces the three Fiscal Divisions of Palámau, Belaunjah, and Japlá, the tenures in each of which will be separately treated. The Fiscal Division of Palámau itself is further subdivided into fifty-five tappás, and some of the smaller of these are again grouped into circles called chaklás. From the vague wording of some of the earlier documents on the land administration of the country, Mr Forbes infers that all the larger tappás and the present chaklás were at one time separate pargáns. For Pundág,
one of the largest of these chaklás, is used in the Ain-i-Akbárt as a synonym for Palámau, and reappears as Pendách in the "Fifth Report" (Madras Reprint, 1866, p. 518). The tappás may at one time have constituted separate estates, but have ceased to do so now.

**The Superior Land-Tenures** of Palámau, with their present number as estimated by Mr Forbes, are the following:—

1. Jágir Bábúán; maintenance grants made by the Máhárajás of Palámau to their near relatives. Some of these grants were hereditary, and others not; but none were alienable, and, in default of male-heirs to the grantee, the lands reverted to the Mahárajá. Estimated number, 58. 

2. Service Jágirs; grants made in lieu of payments for various civil, military, or political services rendered; some were hereditary and others not; number, 446⅔. 

3. Jágir kánungo and kázi; grants made in virtue of the office held, and in lieu of official salaries; number, 37. 

4. Jágir cherdán, kharwár and bhogtá; all similar tenures, being grants made as rewards or in return for military services, to those tribes who were the original soldiers of the parganá; number, 1022½. 

5. Jágir inám; grants for services rendered during the rebellion of a Chero sardár in 1802 A.D.; number, 109½. 

6. Jágir mutafarrikát; simple jágirs, for which no special terms or conditions are laid down, except the fixed amount of quit-rent; number, 21. 

7. Ijárá; tenures under which villages are held on lease for a specific term of years; number, 10. 

8. Ijárá khairát; charitable grants, 23 in number. 

9. Ijárá mukarrárí; grants that have descended from father to son for many generations, without any variation of jamá or rent; number, 3. 

10. Ijárá bai pattá; grants for lands that had been purchased out-and-out by the occupants, 90½. 

11. Ijárá jágir and inám; rewards granted for miscellaneous services, 20. 

12. Ijárá jamá brit; grants held under mortgage, 5¼. 

13. Minháí mahals; as the term implies, rent-free holdings given for various reasons, but generally as maintenance or charity grants to fakirs or religious mendicants, Bráhmans, Bháts, &c.; 502 in number. 

14. Deori and khálsá mahals; the lands that were reserved by the Rájá for the Ránís, or for his own immediate wants. These lands became, and still are, the Government villages; 402 in number.

"All the foregoing tenures were created by the Cheros who began their rule in Palámau in 1613, as independent chieftains owing allegiance, it is believed, to no one. About fourteen years later, they became subject to the Muhammadans, who treated the country as a
fief, and whose sole interference consisted in the exaction of a yearly tribute. In 1773 A.D., the *parganá* was taken possession of by the British Government, and treated as a Tributary Estate, the Settlement which took place at this time being made by Mr Camac, the Government Agent at Patná. After this Settlement, the *parganá* was much disturbed by disputes among the different branches of the ruling family; and in 1784 A.D., Churáman Rai, the last of the Chero Maharájás, succeeded to the *gádi* or State cushion as a minor. Sheo Pershad Sinh, one of the *thákurdás*, or relatives of the chief, became regent; and the *sanad* was drawn up in his name, the most curious part of which is that no mention whatever is made of the Maharájá himself. In 1789 A.D., a second Settlement was effected, which has since been known as Mr Mathew Leslie's Settlement. This officer not only settled the revenue payable by the Maharájá to Government, but he also drew up a list of the *jágirdárs* and other tenure-holders, fixing the *jamá* payable by them to the Maharájá. At the same time he prepared a general register of estates and made a settlement of the *khálsás*, or lands held in demesne. Shortly after this, the minor Rájá, Churáman Rai, came of age; through extravagance and other causes he fell into arrears with his revenue, which led to an inquiry being set on foot and the attachment of the *parganá*. Eventually, in 1814 A.D., the estate was brought to auction, and purchased by Government. Just before this, in 1812 A.D., what is known as Mr Perry's Settlement had been concluded. I believe that Mr Perry gave the *jágirdárs* an acknowledgment of their title on behalf of Government; while from the *ijáráddás* he took simple *ikrárnamás*, or engagements to pay a stated rent. Two or three years later, in 1816 A.D., the Government bestowed the entire *parganá* upon Rájá Ghanesám Sinh of Deo in Gayá, as a reward for military services. The Rájá, acting as he believed within the terms of his *sanad*, commenced a system of interference with certain of the tenure-holders; and this and certain acts of oppression on the part of his servants having caused an insurrection, the Government resumed the grant.

"It appears from early correspondence, that Mr Mathew Leslie recognised certain tenure-holders styled *jágirdárs* as proprietors, whose long and unquestioned possession entitled them to hold on a fixed rent, and he treated them accordingly. All other lands he appears to have dealt with as being either under temporary settlement, and liable to interference and re-settlement by the Rájá, or as
lands held in demesne. Mr Perry appears to have somewhat disturbed Mr Leslie’s Settlement. But I gather from the following extract from a letter to the Secretary to the Board of Revenue, which would appear to have been written about the time of the dispossессion of Ghanesām Sinh of Deo, that the sanad granted to Ghanesām Sinh expressly limited the benefit of the interference of Government to a certain class of people called jāgīrdārs, who had been for a long time in possession of certain lands at a fixed jāmā; and stipulated for all such individuals, a perpetual continuance of the said lands at the jāmā fixed for them by Mr Leslie. ‘With the exception of such lands as are described to be jāgīrādāli tenures in that settlement, the sanad leaves the Rājā (i.e., Ghanesām Sinh) and his heirs at full liberty to make their own arrangement with the farmers of the parganā.’ If this be a true extract from the sanad granted by the Government, it is not very difficult to arrive at a conclusion as to what the Government rights as a landlord are, or were. It must be borne in mind that Mr Leslie’s Settlement bears the date 1790 A.D., at which time the last of the Mahārājās, Churāman Rai, though a minor at the time, was on the gadi. From my own experience, I believe that very few of the tenures called ijārās were then in existence. Most of them bear the signature of, or purport to have been granted by, Churāman Rai, and were most probably created by him in his later difficulties. Mr Perry appears to have treated these tenure-holders in a temporising manner, and eventually to have merely taken agreements from them for the payment of their rents; whereas the course undoubtedly open to him was to have dealt with simple ijārās as farms liable to settlement. Where, however, there had been a money premium, and the ijārā was in the form of a mortgage, he should have advised a foreclosure. There can also be no doubt that the Government, when making over its rights and privileges to Ghanesām Sinh, passed over Mr Perry’s arrangements altogether, and took its stand upon the earlier Settlements of Mr Leslie. All these rights and privileges were resumed by Government, on its taking back the parganā from Ghanesām Sinh. I would therefore describe the rights and privileges of the Government as a landed proprietor in Palāmau thus:—(1.) The Government cannot disturb the possession of those ancient jāgīrdārs, whose estates are enumerated, and whose jāmās were fixed by Mr Leslie, so long as they continue to pay the revenue with regularity. (2.) The Government can, however, resume any of those jāgīrs, in case of failure of lineal male heirs
of the original grantee, according to ancient custom, whether such a
condition is or is not specially mentioned in the sanad, as also in
case of failure to pay the Government demand; and on resumption,
may deal with the estate as one held in demesne. (3.) The Govern-
ment, as superior landlord, can call upon its feudal tenants or jágír-
dárs above-mentioned of all denominations, to render such service
as from ancient custom they are bound to render. This service in-
cludes the furnishing of men, ammunition of war, supplies, and
money, as their quota towards the proper preservation of peace
within the parganá and the protection of property; and of madad
or assistance, each according to his means (hasb-ul-lídát), in making
and keeping up roads and bridges within their several estates. In
the exercise of the above rights, the Government, during the long
course of years that has elapsed since it took up the direct manage-
ment of the parganá, has frequently resumed jágírs on failure of male
heirs. It has also on several occasions called upon the jágírdárs to
render service, and to furnish ammunition and supplies.

"The foregoing only refers to the rights of the sámíndár, that is,
the Government, in respect to the jágírdári estates. Of the rights of
Government in respect to those tenures called ijárás, I am not quite
sure. It is clear that the Government never contemplated assigning
them the rights and privileges of full proprietors, which were accorded
to the jágírdárs. In my opinion, the Government possesses the right of
stepping in at any moment, and making a re-settlement of all tenures,
the pattás or leases of which bear date subsequent to 1790; but it could
not disturb possession, unless there was a refusal to accept settlement,
in which case the ijárárddár would probably be entitled to målikáná,
or monthly allowance regularly made to dispossessed lánd-holders.

"In describing the rights of Government as superior landlord, I
have incidentally enumerated those of the jágírdárs. I would merely
add that their tenures cannot be sold for arrears of rent or revenue;
that they are bound to pay the Government demand when due;
and that on failure to do so, their jágírs became liable to resumption.
This extreme measure would, however, appear to have been rarely
taken, the usual course being attachment. The jágírdárs are pro-
hibited from disposing of their estates by sale. As a matter of fact,
they not only openly dispose of them in this manner, but their
estates are also brought to the hammer under decree of Court; but
in either case the sale is at the sole risk of the purchaser, who is not
protected in case of the resumption of the parent estate.
"Sub-Tenures.—The next link in the chain is formed by those rent-paying sub-tenures which are immediately subordinate to the superior tenures, and intervene between them and the peasant holdings. First in order come those sub-tenures which, in name and nature, hold exactly the same relative position to the superior tenures that the superior tenures do to the Government, the zamindar. The jagirdars of the pargana, following the example set them by the Maharájás, in their turn gave portions of their estates in jagir on terms identical with their own. Each jagirdar had to provide the younger branches of the family with maintenance, so that each large jagirdari estate represents, as it were, a facsimile of the head estate or zamindari. These sub-jagirs and other tenures of old date are all service grants, and liable to resumption by the superior tenure-holder on failure of heirs. It is only those estates created in later times, such as mukarrari mortgages, &c., granted for a consideration, which are not liable to resumption by the superior jagirdar. As in the case of superior tenures, the rents of the sub-tenures are merely nominal, the superior tenure-holder being content with what he could squeeze out of his sub-jagirdar under cover of the term madad. This is, however, no longer the case, and the madad is not so easily obtained as in former days; the sub-jagirdar having learnt that while the landlord can get a decree for his rent, the Court will not take cognizance of a claim for anything which is not rent. After these come the several classes of lease-holders, sar-i-peshgirdar, permanent and temporary leases, which in themselves require no special explanation. The only thing remarkable in the engagements under these leases, is the absence of all mention of peasant rights. The only tenures which these farming leases, as a rule, recognise at all are the rent-free tenures. There is a peculiar form of lease bearing no special name, though it might with propriety be called a jangal-buri lease. It consists in the separation from the rest of the village area of a certain tract of jungle land within certain specified boundaries, denominated a khát. The leases invariably direct the lessee to clear the jungle and bring the land under cultivation. Sometimes they provide for a quit-rent, and give the land to the lessee and his heirs to hold as long as the rent is regularly paid; in others, the lease is temporary and not hereditary; while in others, again, there is a right of enhancement clause. Many of these leaseholders have been in possession for several generations, and no longer consider their tenures as a portion of the parent village; and in some instances during the
Revenue Survey they were treated as distinct mahals. It is impossible to assign any specific rights to this class of tenure-holders, there being such a variety of practice in regard to them. Each would have to be judged on its own merits."

The following Cultivating Tenures are found in Palámau:—
(1) Pariádári, (2) utakár or bigháwáta, (3) kanwá or anná system, (4) bídoli, and (5) bári. "(1) The pariá system of holding is a creation of the aboriginal tribes, and has arisen out of unwritten custom. It consists in dividing off certain of the village cultivated lands into pariás or shares, the general number being 16. The gross rent of the village being then ascertained, the total is distributed equally among the pariás. The lands generally chosen to be the basis of the pariá are the rice lands; but where there are no such lands, what are called the dih lands, i.e., the permanently cleared high lands immediately surrounding the village homestead, are chosen, or sometimes the bári or homestead land; and even in some cases I have known the mahá trees to form the basis of a pariá. Each holder of a pariá has the right to occupy as much up-land as he can afford to cultivate, without being called upon for any further payment of rent. But these cultivators, holding only a fraction of a pariá and paying of course only a fraction of rent, have also an equal right to cultivate as much up-land as they choose; so that in the same village may be seen one cultivator with a holding, say, of one pariá consisting of three bighás of rice land for which he pays a rent of Rs. 30, and cultivating as attached to his pariá, say, 50 bighás of up-land; while another cultivator holding, we will say, ten káthás or one-sixth of a pariá, for which he pays Rs. 5, will also be found cultivating 50 bighás of up-land without any further payment of rent. The only remedy the landlord has against this, is to limit the area of up-land that fractional holders of pariás can cultivate, and to assess any up-lands they may wish to hold in excess. This was rarely done in former days, but the landlords have now begun to act in self defence. In the Government farms under the rayatvári settlement, a standard pariá was set up, and the proportion of up-land which could be held with it was fixed. The area of a pariá was declared to be three parchári bighás, and might consist either of three bighás of the same quality of land, or it might be a mixed pariá; but of whatever quality it might consist, the up-land attached to it is the same, i.e., a first-class pariá consisting of three bighás first-class rice-land would carry with it three bighás first-class up-land,
whereas one consisting of, say, one bighá of first-class and two of third-class land, the up-land to be attached to it would likewise consist of one bighá first-class and two of the third-class. (2) In the utakár or bighá system, rent is paid for each bighá of land held. No further explanation is necessary. (3) The kanwddári system, strictly speaking, is the division of the entire village area into 16 ánnás or kanwás, each holder of a kanwá having a right to a sixteenth of the village area, including cultivation and waste. This is the theory, but in practice I have never found it to be so, except where the holders of the kanwás are not only rayats, but also shareholders; otherwise I have found that as a rule the kanwá division extends only to the lands actually under cultivation, the landlord, or farmer, or whoever he may be, assuming to himself the right to lease lands to páikasht or non-resident rayats, charging them rent for the same, and to settle new cultivators without any claim being set up by his copartners, the kanwddárs. (4) Bháoli system.—This system prevails only in those maháls bordering on Behar, and in pargáns Belaunjeh and Japlá. The system is peculiar, only in respect to the mode of assessment, and not to the distribution of land, which is the simple bighá system. Under the bháoli system the rent is payable in kind—that is to say, there is a division of crops. No pattás are given for lands held under this system. There are two methods of ascertaining the amount of grain or rent payable by the rayats—dánábandi, and battayá. Where the rent is assessed on the dánábandi system, an estimator or shudkár is sent to the land to value or estimate the crop when it ripens. The person chosen for this work is supposed to be a disinterested person, whose opinion may be relied upon. After the shudkár has delivered his estimate, the dhanbhákdá or village pancháyat is appointed, partly by the landlord and partly by the rayats. The members of the dhanbhákdá visit the land accompanied by a kátmárdá or measurer, or by the patwárdi or some other village accountant or writer. They pass regularly from field to field measuring and estimating the crops, the patwárdi recording opposite each rayat’s name the amount or weight of grain estimated; half of this amount belongs to the landlord or person entitled to the rent, and half to the rayats. After the whole has been completed, each rayat is furnished with an abstract of the estimate, showing him exactly how much grain he has to deliver. This abstract is called an uteré, and is the only proof the rayat possesses of his occupancy and his payment of rent. All
village titles, which by custom are payable by both parties, are deducted from the quantity estimated, before making the division. The amount entered in the utere is unalterable, whatever the actual out-turn may eventually prove to be. Where there is no collusion, the estimates are generally pretty accurate; but very frequently the members of the dhanbhākā have a private understanding with the cultivators, and sometimes they are the paid creatures of the landlord. Under the dāndābandī system, after the estimates have been made and the utere distributed, the landlord has nothing more to do. Each rayat brings his proper quantity of grain or its equivalent in money, according to market rates, as may be agreed upon. Under the bātāyā system there is no estimate of crops. The division takes place on the threshing-floor. Here the landlord has much more trouble than under the dāndābandī system. From the moment the crop is ripe and fit to cut, to the time he proceeds to weigh it on the threshing-floor, he has to keep watch night and day to prevent being defrauded. Lands formerly held on the bhādāī system, when payment in kind has been commuted to a money rental, are said to be held naktī. (5) Bāṛī lands are the homestead lands held by the peasantry, and consist of those immediately surrounding their dwellings or homesteads. The custom regarding these lands varies in different parts of the pargānā; but as a general rule, all cultivating tenants in a village are permitted to hold a certain area of land as homestead, without payment of rent. The area thus assigned is generally about four to six kathās, pargānā measurement. Where the area exceeds this, rent is charged, though sometimes rayats will be found holding bāṛī lands of two or three bighās in extent. Non-cultivators, or cultivators who are also artisans, requiring land on which to carry on their trade, such as weavers, mahājāns, and shopkeepers, are not entitled to homestead land free of rent.

"In Palānaū, cultivators are divided into two broadly-distinguished classes—(1) khudhāsht or resident rayats, (2) paikāsht or nonresident rayats. The rights of the first named are governed by unwritten custom descending for ages. The giving and taking of pattās and kabuliyat in Palānaū is a custom of rare occurrence, and has been introduced from Behar. As a rule, the cultivators of a village rarely hold their lands on pattās. Receipts for rent too are rarely given, while suits for arrears of rent are rarer still. The fact that scarcely 297 suits for arrears of rent have been brought during the past eleven years speaks for itself. The rayats have not so much
rights of occupancy in any particular field, as the right to cultivate in
the village at village rates. And this is a right which is never denied
by the landlord. It may be that were cultivators more numerous in
proportion to the area of available land, their position would not be
so secure as it is now; but one thing is certain that, comparing the
Palámau cultivator with those of his own status in the adjoining
Districts of Gayá and Sháhábád, there cannot be a doubt that he is
far better off in every way than his neighbours. It is very rare
indeed that the Palámau landlord proceeds to oust one of his
resident cultivators, or impose upon him an increased rate of rent,
without a just reason for so doing; that is to say, if the produce has
increased by better irrigation, brought about by the landlord having
expended capital in making a reservoir or raising an embankment,
and the increase is so marked that the cultivator has nothing to
urge against the increased demand. It is true that the landlord
frequently imposes abwásás of different kinds, some of them in a
measure legalised by long-established custom; but he dare not go
any great length in so doing, without running the risk of losing his
tenants. Taken as a whole, the Palámau peasant is better housed,
clothed, and fed than his Behar neighbour. He is very improvident
and often in debt; but there is this difference between him and the
rayat of Bengal, that whereas he is only the victim of the mahájan,
the latter is the landlord's also. The Palámau landlords have never
admitted a right of occupancy (as defined in Act X. of 1859) on
the part of their rayats, but have always assumed to themselves the
right to enhance at will at the end of the year; and it may be fairly
argued that, with long-established usage as their guide, they have
a perfect right to do so. The Law of Landlord and Tenant, it must
be remembered, has never been extended to Lohárdagá District.
The local Courts have been simply enjoined to act according to the
spirit of the Act, that is to say, in regard to procedure when dealing
with rent disputes, and to procedure only. There are hundreds of
cases, it is true, in which rayats have been permitted to hold the
same lands for generations. And yet, if dispossessed to-morrow,
however hard they might think it, they would accept the situation
without remonstrance; but such harsh measures are very rare, and,
as a rule, Palámau tenants are treated very leniently by their
landlords. The assessment is light, the terms on which they hold
their land are easy, and as the population is scant and land is plen-
tiful, the cultivating peasant is too valuable and too easily scared
away, or induced to settle on a neighbour's lands, to admit of his being rack-rented.

"Rent-Free Tenures.—The rent-free tenures of Palâmau may be broadly divided into two classes — those created by the Mahârâjâ, and those created by the jâgîrdârs and other superior tenure-holders within their estates. The following is a list of the several kinds of rent-free tenures as existing at the present day:—Religious grants—

"Many of the tenures comprised in the above list contain revenue or rent-free estates of considerable extent. The most important is the service tenure No. 26 in the list, which comprises the estate known as the Nagar Natârî mahaî, consisting of 301 villages. This estate seems to be as ancient as the original Palâmau estate, and to have been separate and distinct from it. In fact, it would appear to have constituted at one time a separate parganâ. The proprietors, who hold the title of bhâyâ, do not originally appear to have been vassals of the Chero Mahârâjâs. The estate was constituted a royal grant, long prior to the creation of parganâs Japlâ and Belaunjeh into a royal altamghâû grant, and was granted to the bhâyâs as a ghââtâli tenure for the protection of the Behar boundary. The bhâyâs are a branch of the Sönpurî family of Belaunjeh, being the descendants of the elder wife of one of the Râjâs. In the Sönpurî family it is a custom for the first-born son to succeed, whether born of the elder or the younger wife. The title of bhâyâ sprung from the fact that on one occasion the elder wife had a son
after the younger wife, and the question of title was settled by calling this son bhayá or brother. The sanad of the Natári estate provides for the maintenance of the police; and up to the present date the cost of the entire imperial police force within the estate is maintained by the bhayá.

"Most of the rent-free tenures in Palámau are hereditary, either by express terms or from long-established custom. Some of the holders are possessed of sanads. But by far the greater number have merely little scraps of paper said to be wágudáshts, or confirmations of original sanads, granted chiefly by Rájá Churáman Ráí; and in nine out of ten cases the chances are that these so-called sanads are forgeries, set up chiefly at the time of the earlier Settlements.

"Tenures of Pargáná Belauunjeh.—Pargáná Belauunjeh forms a long steep of hilly broken country, varying from ten to twelve miles in width, intervening between Palámau and the Són river, which runs due east and west along the whole of the northern boundary. The District of Mirzápur in the North-Western Provinces forms the extreme western, and the North Koel river the greater part of the eastern boundary. A small portion of the pargáná, stretching across the Koel river, intervenes between Palámau to the south and pargáná Japlá to the north. Belauunjeh, which is geographically divided into four minor fiscal divisions or tappás, namely, tappás Páraúdá, Pahári, Deymá, and Khayrá, forms an estate belonging to an ancient family of Rájputs. The present Rájá, Rídnáth Sáhi, claims to be the 56th in descent from Rájá Nar Náráyan, the alleged founder of the family. He does not, however, possess any records which date further back than the time of Rájá Kindra Sáhi, the 50th of the line, who lived about the year 1708 A.D. The family appears to have been the proprietor of pargánás Japlá and Belauunjeh on the east bank of the Són, and also of pargánás Hávili, Sarkár Rohtás, Subah Behar, on the west bank of that river. The Mughul Government styled the Rájás the sole samándárs of these three pargánás; and in a paper, termed a taslinamá, dated 25th of the month of Zillhij of the year 7 Jalús, addressed to Rájá Balbhadra Sáhi, the immediate successor of Rájá Kindra Sáhi above mentioned, the jamá of the estate is declared to be Rs.2459; but whether this is the jamá payable on account of the three pargánás, or only for pargáná Belauunjeh, is uncertain. The taslinamá was as follows:—‘Writers of the present and future account of the history of pargáná Sarkár Rohtás, belonging to Subah Behar, are informed that the Rájá Balbhadra Sáhi attended this
dargā, and petitioned as follows: 'That from a long time the jamā of
the tāluk already in his possession is settled at Rs.2459; that at pre-
sent the officers of the Khālsā, on account of his having no sanād of
samīndāri of the aforesaid dargā, wish to increase the rent. In reply
to his petition, it is hereby ordered that the māligudāri of his tāluk shall
not be allowed to be increased during his and his successor's times,
and the officers must take Rs.2459 only and nothing more, because
he has to support his family from the income of that tālukā. He is
also exempted from paying other expenses, such as kānungho, &c., &c.,
on account of his being a man of very high family. The aforesaid
officers should be particular not to infringe this order.' It would
appear from the above, that at this time the three pargāndās, forming the
Rājā's samīndāri, comprised a revenue-paying estate. For some act
of disloyalty, as it would seem, the old Hindu Rājā was dispossessed,
and the two pargāndās Belaunjeh and Japlā were afterwards created
into an altamghā estate by one of the Mughul kings of Dehli, in fāvour
of the ancestor of the present Nawābī family of the latter pargāndā.
The Rājās fought every inch of the ground to keep their patrimony;
and the Nawābs succeeded only in getting actual possession of Japlā,
and of that portion of Belaunjeh mentioned below as lying on the east
bank of the Koel. The Nawābs eventually relinquished their rights in
Belaunjeh to the British Government; and the Settlement was made
with the Rājās as mukarraridārs, the whole of the revenue assessed
(Rs.7883-12) being paid at the present day to the various representa-
tives of the Nawābī family, under the name of mālikdāndā, a term pro-
perly applicable to the allowance awarded to a dispossessed proprietor.

"The principal subordinate tenures in Belaunjeh consist of main-
tenance jāgirs, service grants, mukarrarīs and other isticmārī heredi-
tary tenures, both rent paying and rent free, similar to those found in
Palāmū. The peasantry of the pargāndā hold their lands, as a rule,
on the bhadūli system previously described. Both the dāndābandā and
the battayā modes of collecting the rent in kind are employed,
but the two methods never prevail in the same village together.
The bhādūli system extends, as a rule, only to the permanent holdings;
outlying lands held temporarily, such as jungle tānr lands, are usually
held on the nakāri or cash system. In a few villages only is the nakāri
system found throughout. Pattās are, as a rule, given for lands the
rent of which is collected in cash. In the case of newly broken-up
jungle land held on the bhādūli system, the proportion of the produce
exacted by the landlord is not, as a rule, one-half, as has been shown
to be the case in old lands. In such cases the landlord, in consideration of the labour and expense which the cultivator has to incur in order to bring the land into a proper state of cultivation, sometimes exacts no rent for the first two or three years; and after that the rayat has to give a fourth of the produce, and so on by gradual increments until he can fairly afford the usual quota of one-half. The same consideration is shown to new settlers, where the rent is paid in money. This custom prevails also in Palámau, where new settlers are treated with every consideration, both in regard to the terms on which they hold their land and the assistance given them in the shape of money, grain, and plough cattle.

"Tenures of Parganá Japlá.—Parganá Japlá formerly belonged, with parganá Belaunjeh mentioned above, to the Rájas of Sónpurá. It was granted by Muhammad Sháh, king of Dehli, as a royal altamghá grant to Amtulzohra Begam, wife of Nawáb Hidayat Alí Khán, in the hands of whose descendants it has remained ever since. On the death of the Begam, her eldest son, Ghulám Husáin Khán, author of the Siyar-ul-mutakhárín, succeeded; and his second son, Takhyali Khán, alias Farakul Daulá, obtained a similar grant of parganá Belaunjeh. The Rája did not submit quietly to this summary ejectment by royal farmán, and it was only after a long and protracted struggle that the Nawábs succeeded in securing peaceful possession of Japlá. The struggle for the possession of Belaunjeh was protracted for a much longer period, and finally terminated in the compromise which has been described in the account of the Land-Tenures of that parganá on the preceding page. The Nawábi family of Japlá is now almost extinct, more than three-fourths of the estate being held by aliens, the greater number of whom pay no rent. The lands are almost all held on the dándbandi and battayá forms of the bháoli system, by which the rent is collected in kind. In fact, the system is exactly identical with that which prevails in the neighbouring parganá of Belaunjeh. As Japlá forms a Muhammadan estate, there are no extensive Hindu rent-free tenures, though there are many petty rent-free holdings granted by Rájput landlords. The chief rent-free tenures are those granted by the Nawábs, of which the following is a list:—(1) Mussajia, guardianship of mosques; (2) mukábir, guardianship of ceremonies; (3) wakf, or charitable bequests; and (4) nizs-i-dargáh, or grants to particular shrines. All these are obviously of Muhammadan origin."

Rates of Rent: Operation of Act X.—Owing to the impossi-
bility of reducing the local land-measures, no general statement of rent-rates can be given for Chutiá Nágpur Proper. The ordinary rents paid in the Subdivision of Palámau have been shown, as far as was possible, in the paragraph on Classes of Land (ante pp. 337, 338). The provisions of Act X. of 1859 have never been formally extended to the District of Lohárdagá, but the spirit of the law is followed in the decision of rent cases. All over the District the landlords are now (1875) trying to enhance rents; but their attempts do not, as a rule, take the form of a direct money demand, and the customary rate of the village is often nominally retained, although the cultivators have, in fact, submitted to an increase. For instance, it has oft-n been observed that near Ránchí, where the action of the landholders has been most vigorous in this respect, the average size of the khárí of low land is much smaller than in more remote parts of the District; while, in some extreme cases, ṣdwás have been converted into khárís, and charged as such. Thus, the fiction of an unchanged rate of rent was preserved, although, in fact, the rents of the cultivators had been doubled or quadrupled by decreasing the land-measure.

Rotation of Crops.—On the rice lands of Chutiá Nágpur Proper the rotation of crops can hardly be said to be practised. An attempt, indeed, is made in this direction, by sowing different varieties of rice-plant in successive years; and even on the very lowest lands it is not uncommon to sow rice broadcast one year, and to put in a transplanted variety the next. But the latter method is not in favour with the best cultivators, and it is doubtful whether the varieties differ enough to affect the soil to an appreciable extent. On high lands, however, a regular system of rotation is worked out as follows:—1st year, marud, for which the ground has previously been highly manured; 2d year, gómá dhán, or highland rice, which may be manured slightly, and which requires the land to be thoroughly ploughed at intervals throughout the year; 3d year, urid, which, like all pulses, is highly absorptive of manure, and takes out of the land most of the fertilising elements that had been left there by the preceding cereal crops; 4th year, gondlí, or millet, which grows productively on a very poor soil. In the same year, after the millet is off the ground, the oilseed, surugufid, may be sown. By the time this is cut, the soil has been rendered friable and ready for ploughing, and it is ploughed continually until the season comes round for manuring the land, and beginning the series again by sowing marud. It will be observed that the principle of the foregoing system is to make
one application of manure yield four or five different crops, each of which leaves in the land the fertilising elements which are required by its successor. Marud, for instance, requires a large quantity of manure, while highland rice is injuriously affected by the presence of weeds, and the process of clearing these out when the rice is on the ground is peculiarly troublesome and expensive. Rotation, therefore, begins with a crop of marud, and the land is previously ploughed once a month throughout the year, so that it is free from weeds and ready for the gorá dhán. This will yield a good crop without much manure, and has the further advantage of leaving the land full of grass for the succeeding crops. Some cultivators plant the urid before the gorá dhán, and this is perhaps a more scientific method. But Mr T. F. Peppè, to whom I am indebted for the information incorporated in this paragraph, is of opinion that, under the conditions of soil to which they are applied, it would be difficult to improve upon either system of rotation. Occasionally rahur dāl, or a pulse called bodī, is sown with the highland rice, and reaped in the spring.

Again, in the tract lying below the plateau to the east, and known as the Five Parganas, the following system is in vogue for the alluvial lands in the river valleys where sugarcane is grown:—1st year, sugarcane; 2d year, gorá dhán; or 1st year, sugarcane; 2d year, poppy; 3d year, gorá dhán. This form of rotation, however, is not designed to supply the place of manure, but is prompted simply by the fact that sugarcane occupies the ground for thirteen months, and therefore cannot be grown in the same field year by year. Until lately, a crop of tobacco was planted alternately with one of sugarcane, and in some places this plan is followed still. But the area of land under tobacco is decreasing rapidly, as that crop is everywhere giving way to opium.

In the Subdivision of Pálámau the following system of rotation is adopted for dhākam, or well-manured high lands, which lie close around the village:— 1st year, makai; 2d year, maruá; 3d year, sarsu, barai, or sawdān; 4th year, gram, or wheat. For tānr, or land reclaimed from jungle, the series is:— 1st year, til, or kodo; 2d year, cotton; 3d year, urid, after which the land lies fallow for two or three years, and the jungle springs up again.

Manure (mánd) composed of cattle-dung, ashes, and house-refuse, is used by all cultivators who can get it. Dung is chiefly used for the low lands, while in manuring high land a larger proportion of ashes
is applied. Rice is also indirectly manured to a certain extent, through the practice of leaving more than half the stalk standing when the crop is cut, to be subsequently eaten off by cattle. The cost of manure per standard bighá of land cannot be estimated, as manure is never sold in the open market. A considerable demand for manure is now beginning to arise, in consequence of its extensive use in tea cultivation.

IRRIGATION.—Three modes of irrigation are in general use:—the kachchá well, the dārī, and the āhrā. A kachchá well can be dug some eight or ten feet deep at a cost of from Rs. 5 to Rs. 10 (10s. to £1). It is reckoned that one such well can be made to irrigate five bighás of land. A dārī is simply a natural spring, the mouth of which has been enclosed in a rough framework of wood to preserve it from surface pollution. An āhrā is a small embankment thrown across the upper and narrower end of the trough-shaped depression that lies between two ridges of land. It thus forms a reservoir at a high level, from which all land lying below the āhrā may be irrigated as long as the water lasts.

NATURAL CALAMITIES.—Mildew and a variety of blights caused by insects and worms occur occasionally in the District. No remedial measures are adopted against them, except in the case of bānki, a small grasshopper which eats the seedlings of lowland rice after they are planted out. It is believed that the ravages of these insects can be prevented by planting branches of sāl or champá trees mixed with certain fruits, at the mouths of the small watercourses from which the fields are irrigated. Sometimes, also, slips of gondli are thrown into the water lying on the field, in order that the smell which they give out when rotten may drive away the grasshoppers.

Droughts occasionally occur in consequence of a failure in the local rainfall, but seldom affect any considerable area. Such partial failures are more common in Palāmau than in Chutiá Nágpur Proper. The last great drought is stated to have been in 1843. The highest prices of food-grains reached on this occasion are returned by the Deputy-Commissioner as follow:—rice, 7 sers to the rupee, or 16s. per hundredweight; paddy, 14 sers to the rupee, or 8s. per hundredweight; Indian-corn, 13 sers to the rupee, or 8s. 7d. per hundredweight. No further information is available, but the distress is believed to have been serious.

Floods are rendered almost impossible, except for a very short time, and within the narrowest limits, by the physical conformation
of the country, and the extremely rapid discharge of surface drainage. The crops of the lowest levels are sometimes injured to a small extent by very heavy falls of rain.

Embankments.—Owing to the height and strength of the river banks, there are no large embankments in Lohárdagá District designed to protect the country from being flooded. Everywhere, however, both in Chutiá Nágpur Proper and in Palámau, small embankments (bándhs or áhrás) are made for the purpose of irrigation. In Palámau, these embankments are repaired annually between the months of February and May by men of the Nuniyá caste, and it has become a settled principle with the cultivators never to work on embankments themselves. The Nuniyás work by measurement, being paid at the rate of R. 1 (2s.) per 800 cubic feet of earth. They number only 2196 in the entire Subdivision, and are better off and more independent than any other class of the population.

Famines.—The great famine of 1866 did not seriously affect Lohárdagá District. In Chutiá Nágpur Proper the highest prices reached were—Best rice, $9\frac{1}{10}$ sers for the rupee, or 11s. 6d. per cwt.; coarse rice, $11\frac{7}{15}$ sers for the rupee, or 9s. 9d. per cwt.; and coarse, unhusked rice, $22\frac{2}{5}$ sers for the rupee, or 4s. 11d. per cwt. While in Palámau Subdivision the maximum prices of the year were—Best rice, $9\frac{1}{8}$ sers for the rupee, or 11s. 5d. per cwt.; coarse rice, $10\frac{1}{9}$ sers for the rupee, or 10s. 6d. per cwt.; and coarse, unhusked rice $21\frac{3}{8}$ sers for the rupee, or 5s. 3d. per cwt. There is no doubt that the people felt the pressure of scarcity to a certain extent; but nowhere, except in one or two places on the borders of Mánbhúm, was there any approach to actual scarcity. It would seem, however, that the indications of distress afforded by money prices cannot altogether be relied upon. This is probably due to the fact that many of the grains on which the poorer classes subsist, either do not come into the market at all, or are sold at a customary price which bears no relation to the plenty or scarcity of the article sold. Thus, in 1859–60 actual famine prevailed in Palámau, and relief operations were resorted to on a considerable scale, although both husked and unhusked rice were selling at a cheaper rate than in 1866–67, when no actual famine was felt. Indeed, the high prices which ruled in the latter year are stated to have been caused in great measure by the demand for food-grains for export to other Districts.

Famine Warnings.—In Chutiá Nágpur Proper, rice forms the
staple food both of the Aryan and the non-Aryan population. Three principal rice crops are grown—gord dhán or highland rice, lahuhan or autumn rice, and jarhan or the great winter crop of the year. The aggregate produce of the two former crops is estimated by the Deputy-Commissioner at less than one-fourth of the winter crop. The rice of the preceding year is brought for sale to the local markets during the months of September and October, after which time it can hardly be procured, as the balance that remains in the cultivators' hands is stored up by them in small quantities for use as seed. As to the precise point at which scarcity may be expected to merge into famine, the Deputy-Commissioner says that, owing to the size of the District and the absence of trustworthy agricultural statistics, this question is one of considerable difficulty. He is of opinion, however, that when coarse rice is selling at 8 7/9 sers for the rupee, or 8 5/8 lbs. per shilling, and the corresponding kind of paddy at 14 7/9 sers for the rupee, or 14 7/16 lbs. for a shilling, scarcity would have passed into famine. In Chutiá Nagpur Proper everything may be said to depend on the winter rice crop, and a total failure of this would not be adequately compensated by an enhanced out-turn from the highland and autumn crops. If the autumn rice were to fail, and the price of rice were to rise to 16 sers per rupee (6s. 10d. a cwt.) immediately after the winter crop was off the ground, there is reason to fear that in March or April the price would be 8 sers per rupee (13s. 8d. a cwt.) and relief operations would be necessary.

In the Subdivision of Palámau the population is almost equally divided into two distinct sections—the Aryans, who live for the most part upon rice; and the non-Aryans, who depend chiefly upon the autumn harvest, and with whom Indian-corn and the blossoms of the mahud tree may be said to be staple articles of food. Both classes are affected by famine, but in a very different degree. For instance, in the event of a total failure of the autumn and winter rice, the spring harvest of pulses and the mahud crop, the non-Aryan section of the population would be far worse off than the Aryan. For the former are almost entirely dependent on the local out-turn of Palámau itself, while the latter draw large supplies of food from Chutiá Nagpur Proper and the District of Gayá. So long, therefore, as the stocks of food in these exporting Districts are ample, a total failure of the rice crop in Palámau would not expose the Aryan population to actual famine. If, however, the failure in the rice crop were to extend to the neighbouring Districts as well, both
Aryan and non-Aryan would be in serious danger of famine. In this case, the aborigines would have a certain advantage from their knowledge of, and power of subsisting on, many kinds of jungle-roots and herbs. The importance of these jungle products, as securities against the extremity of famine, was very evident during the famine of 1866 in Mánbhum District. With regard to the warnings of famine, the Assistant-Commissioner of Palámau is of opinion that an indifferent Indian-corn crop and rice harvest in one year, followed by the failure of the mahúd crop in March, together with a scarcity of rainfall in June and July, and general high prices prevailing in the surrounding Districts, would give rise to serious apprehensions, and would be sufficient grounds for anticipating so early as August a great scarcity, if not absolute famine. The symptoms of distress would begin to make themselves felt about the middle of January when prices might be expected to stand at the following rates:—Coarse rice, Rs. 3-8 a maund, or 9s. 6d. per cwt.; coarse paddy (unhusked rice), R. 1-12 a maund, or 4s. 9d. per cwt.; Indian-corn, Rs. 2-12 a maund, or 7s. 5d. per cwt.; mahúd, Rs. 2-8 a maund, or 6s. 10d. per cwt. A good mahúd crop following in March would afford partial relief; but if this crop again failed, relief operations would in all probability have to be continued until the end of July or middle of August.

With regard to the means available for averting the extremity of famine by importation, there are no railways, navigable rivers, or canals in this District, but there are roads and a brisk traffic by means of pack-bullocks. As long as the famine is only local and does not extend at the same time to the surrounding Districts, the means of importation are sufficient. In the case, however, of a general failure of crops, both here and in the surrounding Districts, this part of the country would be in considerable danger of isolation, unless grain were imported by the Government.

FOREIGN AND ABSENTEE LANDHOLDERS.—The Deputy-Commissioner reports that no European or Muhammadan landholders are registered as proprietors on the rent-roll of the District. There are, altogether, only two estates in Lohárdaga—the Chutiá Nagpur Estate, and the Government Estate of Palámau.

ROADS.—The principal roads in the District, with their length and average annual cost for the three years, 1867–68 to 1869–70, are returned as follow:—(1.) Road from Ránchi to Silli, 39 miles in length; average annual cost for repairs £355. This road was formerly under
local management, but in 1872 it was made over to the charge of
the Public Works Department. (2.) Road from Ránchí to Bankhetá,
the northern boundary of the District, 18 miles in length, under
the management of the Public Works Department. Annual cost of
repairs not returned. The following minor fair-weather roads are
all under local management:—(3.) Road from Ránchí to Chandwá,
50 miles in length, average annual cost of repairs £125, 8s. (4.)
Road from Chandwá to Daltonganj, 60 miles, average cost £164,
2s. (5.) Road from Ránchí to Bandgáon, 34 miles, average cost
£93, 6s. (6.) Road from Ránchí to Tílmi, 12 miles, average cost
£161, 14s. (7.) Road from Lohárdágá to Chatrá, 60 miles average
cost £138, 8s. (8.) Road from Daltonganj to Lehar, 36 miles,
average cost £76, 14s. (9.) Road from Daltongar; to Garwá, 18
miles, average cost £46, 14s. (10.) Road from Garwá to Khajrí
nadi, 10 miles, average cost £50. (11.) Road from Ránchí to Pituriá,
11 miles, average cost £14, 12s. Besides the above-mentioned
lines of road, there were in 1870 two other roads within the District
under construction, which were under the management and super-
intendence of the Dehri Irrigation Department. (12.) Road from
the Rájera and Panduá coal mines in Palámau to Budhuá ghát on
the Són, 40 miles in length; and (13.) Road from the confluence
of the Koel and Aurangá rivers about 16 miles above Daltonganj, going
southwards towards the sál forests for the purpose of carriage of
timber. The total length of roads in Lohárdágá District is returned
by the Deputy-Commissioner at 330 miles, maintained at an average
annual cost for repairs of £1080, 18s.

MINES AND QUARRIES.—There are no mines in Chutiá Nágpur
Proper, although iron is found in many places in a nodular form.
Lime is obtained in small quantities in the shape known as kankar
or ghutín; and ghátí, a calcareous tufa formed by water with lime in
solution, yields a very pure lime suitable for whitewashing. In the
south-east of the District soapstone is quarried to a small extent, and
turned on a rough lathe into plates which are exported to neighbour-
ing Districts. Gold is washed by the poorest classes from the
sands of the rivers in the south of the District, especially in the
valley of Sonápet bordering on Singbhúm. Copper has been found
in several places in Palámau, but the size of the lode is too small
to be worked with profit. Three varieties of iron ore also occur in
Palámau—biíi, báli, and dherhar. Bibi is said to be really the best,
as it is the most ductile; but the natives prefer báli, as it is harder,
and makes better ploughshares and agricultural implements. Dherhar is very brittle, and is not much used.

Coal.—The only important coal-bearing area in Lohardaga District is situated to the north of Daltonganj, the administrative headquarters of Palámau Subdivision. The following account of this field is taken from the Memoirs of the Geological Survey:

"The Daltonganj Field lies partly in the valley of the Koel river and partly in that of the Amánat, extending altogether a distance of 50 miles from east to west. Its total area is nearly 200 square miles. This statement of its size, however, conveys a very erroneous idea of its value as a coal-bearing tract, for out of the 200 miles, scarcely 30 belong to the Dámodar series. The boundaries of the field are very irregular, and for distances of considerable length, they are often so obscured by alluvium that they have been plotted only approximately. The most eastern extremity is near the village of Loharsi, which is just within the Palámau boundary after leaving Hazárí-bágh District. The most western extremity is probably near Chitorpur, a mile or so beyond the town of Garwá. Hitherto, it has been the custom to call this field the Palámau, and not the Daltonganj coal-field. There are, however, many coal-bearing areas within the Subdivision of Palámau, and the name consequently of the Palámau field as applied to any one of them is not sufficiently distinctive. The designation would be admissible did any coal-measures occur near the town of Palámau; but that town happens to be far distant from any locality in which coal-measures exist. To indicate, therefore, more precisely the geographical position of the field, a fresh name has been adopted from the Civil Station of Daltonganj, which lies just beyond the southern borders of the field. The surface of the country, within the limits of the field, is an undulating plain with no rising ground (consisting of sedimentary rocks), that has any pretensions to the name of hill. All the inliers of gneiss—and there are several—have been planed down; and although bordering the field there are hills of the same or nearly of the same lithological character, that rise to a height of over 200 and 300 feet, and even considerably more above the level of the Amánat, still the metamorphic rocks, where within the area of the field, have failed to express a definite physical contour distinct from that of the Tálcher type. The principal drainage channels are the Koel and its affluent the Amánat. The latter river enters the field at its eastern extremity about two miles west of Loharsi; and then flows steadily westwards
until it joins the Koel five miles north of Daltonganj. None of the sections that it exposes in its passage through the Tálcchers and Dámodars are important either geologically or economically; and the same remark applies to those of the Koel. The tributaries of the Amánat are small streams with the exception of the Jinjoi, which may be further noted as the only one of its important feeders that exhibits coal in its banks. The Koel, soon after its entrance into the field, runs between high alluvial banks for about two miles, but when it enters into the area of the Barákhars its banks lose their conspicuous height. Its most important tributaries are the Durgátol, with its sub-tributaries, the Sudábah and the Dánro or Garwá river. The last-mentioned stream exposes no coal, but it displays the entire series of the Tálcchers in the west of the field.

"In ascending order, the formations usually developed in the coal-fields of Bengal are:—I. Tálcher; II. Dámodar—(z) Ránigánj, (2) carbonaceous shales, and (3) Barákhar; III. Pánchét—Upper and Lower. In the Daltonganj field, only the Tálchir series and the lowest group of the Dámodars occur. I shall proceed to treat of the economic value of the field.

"On account of the limited area occupied by the Barákhars and the paucity of coal seams, the economic value of this field is small. There is, indeed, but one workable seam—that which occurs at Pandua and Rájhera; and in calculating the available yield of coal, I would leave out of consideration the seams at Singra and the one in the Sudábah river, as they would only be worked for supplying fuel should their proximity to a lime or brick-kiln give them the advantage of position over the Rájhera seam. For any demands from a distance that may be made upon the Daltonganj field, the Rájhera (or Pandua) seam only would be available; and as I question whether any local demand will ever arise, a computation of its yield will give the true index of the value of the field. The area covered by this seam may be estimated at three miles by one, and assuming that there is 6 feet of coal, the yield would be 18,000,000 tons. But a considerable correction has to be made on account of waste, &c., in working. From the 18,000,000 tons of possible coal, I do not think a deduction of $\frac{6}{10}$ would be excessive, and we shall have remaining 11,600,000 tons of coal available. Although this amount is small, it is sufficient to supply for the next fifty years any centres of industry that might find it advantageous to draw their fuel from the Daltonganj field.
"In the office of the Geological Survey, the following analysis of the Pandua coal, which had been exposed for several years, was made by Mr Tween, viz.:—carbon, 64.4; volatile matter, 22.4; ash, 13.4. In the Indian Gleanings in Science, vol. iii. page 283, the following analyses are recorded:—(1) Slaty coal, S. G., 1.482; water expelled on sand bath, 9.1; carbon, 52.1; volatile matter, 37.4; ashes, 10.5; percentage of ash in coke, 16.8. (2) Coal without lustre, S. G., 1.419; water expelled in sand bath, 7.1; carbon, 54.1; volatile matter, 36.4; ashes, 9.5; percentage of ash in coke, 14.9. Considering that the coal assayed by Mr Tween had been exposed for several years, and possibly some of the volatile matter had been dissipated, there is a close approximation to the results obtained and recorded in the Gleanings in Science. I have little doubt that these assays are of the Singra coal, and if so, it shows that the coal of the field is of pretty equable quality. Ten to thirteen per cent. of ash is in excess of the better kinds of Dāmodar coal, but for ordinary purposes, this amount of inorganic matter is no serious drawback. The coal of this field is capable of performing the duties which Rānīganj coal has hitherto accomplished. The Bengal Coal Company once worked the coal at Rājhera and at Pandua. Several shafts have been sunk, and two of them are of large dimensions. The finest is one south of the village of Pandua, which is 13 feet in diameter. The water in it stood at a level of 50 feet below the surface of the ground, on the 18th February 1869. Since 1862, operations have been suspended; but now that the project of the Són Canal has been sanctioned, a demand for coal may arise to bring into activity a branch of industry which so materially affects the welfare of a people. A road has lately been constructed to facilitate the carriage of coal from Rājhera and Pandua. It runs in a north-westerly direction, skirting the hills which border the Koel. It diverges from the Koel near Muhammadganj, and passing by Haidarnagar and Japlá touches the Són near Būdwá. The following returns of the coal raised between the years 1859 and 1862 are taken from the Coal Resources and Productions of India:—In 1859, 28,648 maunds or 1048 tons; 1860, 30,990 maunds or 1131 tons; 1861, 33,343 maunds or 1220 tons; and in 1862, 43,772 maunds or 1602 tons."

Manufactures.—Lohárdagá District is conspicuous for its poverty in manufactures of importance. Inferior articles of brass and iron work, coarse cloth, rough blankets, mats, baskets, rope,
and rude pottery-utensils, are the only manufactured products of the District. Until about ten years ago, all brass utensils were made by the process of moulding, as the braziers had not learned how to heat the metal into the required shape; and even now the local demand for brass utensils is met, to a great extent, by importation from other Districts. The pottery ware is thick, inelegant in shape, and wanting in durability. It is generally glazed with a mixture of sāji matti or fuller's earth, catechu and kābish, a sort of red ochre. A strong cotton cloth called dosūti is woven in the District; but the supply of it has not at present been brought up to the demand. Most of this cloth is made by the Joláhás or Muhammadan weaving class; and many women of all castes live entirely by spinning cotton, for which they are paid by the dealers at the rate of half an ānnā (1/4 d.), for every ser of raw material worked up, into cloth. Useful mats, which white ants will not eat, are made by the Uráón women from the leaf of the palm-tree (tár), which grows abundantly in many parts of the District. These sell at one ānná (1/4 d.), for a strip six feet long by three broad. Hemp and aloe fibres are worked up into rope, but the rope is roughly made, and there is no great demand for it.

The Deputy-Commissioner reports, that the manufacturing classes are poor and illiterate. For the most part they carry on their work in their own houses, and the wages of the large majority range from an ānná and a half to four ānnás (2½ d. to 6 d.) a day. Even the brass workers, who are far better off than any other persons engaged in manufactures, do not earn more than eight ānnás (1 s.) a day.

Lac Manufacture.—Lac (lāh) is a cellular resinous incrustation of a deep-orange colour, secreted by an insect (Coccus lacca), round the branches of various trees, of which the kūsim (Schleichéra trijuga), pālās (Butea frondosa), pīpal (Ficus religiosa), and baer (Zizyphus jujuba) are the chief. Its principal chemical component is resin, which forms from sixty to seventy per cent.; together with ten per cent. of a dark-red colouring matter which occupies each of the small cells of the incrustation, and is itself a portion of the body of the female insect. From the resin is manufactured the shell-lac, and from the colouring matter the lac-dye of commerce. The entire secretion, while still adhering to the twig, is called stick-lac. In order to obtain the largest quantity of both resin and colouring matter, the stick-lac should be gathered before the young come out. This occurs twice a year, in
January and July; and the larvæ, as they emerge from the cells, carry away with them the greater part of the colouring matter. Stick-lac gathered after the insect has emerged, is known in Lohár-dagá District by the name of phunkí. It yields scarcely any dye, but is very good for working into shell-lac. If the manufacture of lac-dye were discontinued, phunkí would come largely into use, and the seasons for gathering would in that case begin immediately after the insect had swarmed. The present seasons for collecting lac in Lohár-dagá are from the middle of October to January, and from the middle of May to July. Thick jungles are the favourite haunts of the lac-insect; and it is found in large numbers in the forest-clad tracts of the Chutiá Nágpur Division, and in the eastern Districts of the Central Provinces. Ránchí, therefore, is a convenient centre, both for the collection of stick-lac and the manufacture of the commercial products known as shell-lac and lac-dye; a factory has for some years been in working, close to the cantonment of Dorandá, under the name of the Ránchí Lac Company. Large supplies of stick-lac are drawn from the District of Lohár-dagá, and from Ráipur and Sambalpur in the Central Provinces, at prices paid ranging, according to the proportion of refuse, from Rs. 10 to Rs. 25 per maund (L1, 7s. 4d. to L2, 14s. 8d. a cwt.) for lac gathered from the kúsíum, and Rs. 10 to Rs. 15 per maund (L1, 7s. 4d. to L2, 1s. a cwt.) for that gathered from the parás. Stick-lac from the kúsíum yields a shell-lac of a light yellow colour, which has the highest commercial value; while the raw material derived from the parás yields a deeper dye, but less valuable shell-lac than the former.

In manufacture, the first part of the process is to separate the lac from the twigs to which it adheres. This is done in the Ránchí factory by grinding the stick-lac in chàbris or mills, each of which is turned by two women. The lac is thus broken off the twig, and afterwards completely separated from the wood by winnowing and hand-picking. By further grinding, and sifting in a series of sieves, the lac is reduced to small dark orange-coloured nodules, known as rangdár chaurí or seed-lac, with the dye in it. This is mixed with a small quantity of water and put into good sized earthenware tubs, where the dye is trodden out by URóon women. The process of extracting the dye is somewhat peculiar. A woman stands in each tub on the wet seed-lac, and steadying herself against the wall with her hands turns her body violently to the right and left so as to

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keep the seed-lac in a continual state of friction against her feet and the sides of the tub. At intervals the tub is filled with water, on which the seed-lac sinks to the bottom, while the dye rises to the surface and is skimmed off in shallow pans. This process is repeated at intervals, until the water poured into the tub shows no trace of colour, owing to the lac-dye having been completely extracted. A full day's work in scouring out the dye is estimated at a maund and a quarter (102 lbs.) of seed-lac, from which the dye has been extracted. For this an anna and a half (2½d.) is paid. The dye, which is taken up in the form of coloured water from the scouring-tubs, is strained through coarse cloth on a gently sloping platform with a raised edge. Fragments of seed-lac, wood, and dirt, that may have been taken up with the water out of the tubs, remain in the straining-cloths, and this refuse is subsequently dried and sifted and sold as pâuk, for Rs. 3 per maund (8s. 2d. a cwt.). The pure colouring matter, still held in solution by the water, runs slowly off the platform through a fine wire sieve, and flows in a slow current along a gradually descending series of zigzag troughs into a well, the mouth of which is covered with a second sieve of still finer texture. While passing along these channels, the sediment that has found its way through the straining cloths falls to the bottom of the troughs, and a further deposit of sediment is left in the well. From the well, the coloured water is pumped up into a large vat, and at the end of the day lime-water is poured in to precipitate the dye. By the next morning the dye has settled, and is ready to be run out into boxes lined with cotton cloth, with small holes in their sides. From these the dye is transferred to compressible frames containing strong iron plates, and reduced by a screw press to solid sheets of dark purple-dye about a quarter of an inch thick. These are cut up into cakes, and stored until dry enough for packing.

The price of lac-dye varies very much, according to the demand in Europe. It is impossible to lay down, even an average price for the commodity, but I may observe that for all articles in which permanent colour is not required, lac-dye can never compete with the cheaper and less permanent aniline dyes; while for more lasting colours, cochineal is preferred. Lac-dye, however, is superior even to cochineal in resisting the action of human perspiration; and it is probable that in the event of the supply of the latter falling short, lac-dye might be used in its stead to produce the scarlet of soldiers' coats.
The manufacture of shell-lac is an entirely distinct process. I have mentioned above that after the colouring water containing lac-dye in solution has been taken out of the scouring-tubs, the seed-lac from which the dye has been extracted remains at the bottom of the tub. This seed-lac, now of a golden-brown colour, is taken to a storeroom, dried, and sifted so as to separate the very small particles known as malammat, which would ignite during the process of manufacture into shell-lac. Malammat is afterwards sold at Rs. 10 per maund (£1, 7s. 4d. a cwt.) to the local Tilheris or lac-workers, who make it up into bracelets and ornaments of various kinds. Seed-lac, then, which is to be made into shell, is poured into long bags about two inches in diameter, made of American drill, and taken to the shell-lac manufacturing house, a long shed full of small chulds or fireplaces for burning charcoal. A brass cylinder filled with sand or some heat-absorbing substance, inclined at a slight angle to the ground, is placed within easy reach of each fireplace. A bag full of shell-lac is fixed horizontally on rough trestles before the fire, while a man and a woman sitting one on each side of the fireplace twist it tight and keep it turning briskly, until the substance of the lac melts and oozes through the interstices of the drill, into a shallow trough of aloe leaves placed under the bag. As the mingled resin and wax drop into the trough, the man, while still turning the bag with his left hand, stirs the melted substance in the trough with a wooden ladle which he holds in his right hand, so as to thoroughly amalgamate the wax and resin. He then lifts a ladleful of this simmering paste on to the cylinder, and spreads it lightly over the upper end. A second woman stands ready here holding in both hands a strip of aloe leaf, with which she draws down the melted lac in a thin coating over the surface of the brass. Directly this is done, the man cuts off the upper and lower portions of the sheet with a pair of scissors, and returns these ends, which are too thick for commercial purposes, into the trough of melted lac, where they are worked up again in the next sheet. The woman then takes up the sheet in both hands, stretches it while still supple with the heat in front of the fire, and lays it down as finished. The object of the stretching is partly to reduce the thickness of the sheet, and partly to pull out the small wave-like furrows which are impressed on it by the fibrous surface of the aloe leaf. While doing this, it is not uncommon to see the Uráon women, who are very intelligent workers, lift the hot sheet to their mouths and bite out any foreign substance,
such as dirt or sand, that may appear in the semi-transparent yellow surface. The staff of workers is the same at every fireplace, viz., a man and two women. The average rate of wages is an anna and a quarter (1s. 6d.) per day.

The hard, brittle sheets, now known as shell-lac, are taken, after they have cooled, from the manufacturing house to the storeroom, where they are broken into small pieces and packed after careful sorting for transport to Calcutta. The refuse left in the bags is taken out at intervals during the process of manufacture, and moulded by the hand into rough cakes called kiris, which are sold for local use at Rs. 4 per maund (10s. 10d. a cwt.). A special variety of shell-lac, very pure in quality, but rather darker than the favourite shell-lac of commerce, has usually been produced by the Ranchi Lac Company. This is known to the market as H.S.L.; and the Company are now (1876) engaged on a contract to supply it at the rate of Rs. 48 per maund (£6, 11s. 6d. a cwt.). The average yearly output of shell-lac from the Ranchi factory is estimated at 8000 maunds or 292 tons, representing 16,000 maunds of raw material of the best quality, which contains 1/3 of workable lac and 3/5 of refuse.

Income of the District.—The Deputy-Commissioner in 1870 returned the estimated total of incomes above £50 in Lohardaga District, as calculated for the purposes of the Income-tax Act of 1870, at £248,064. The net amount of tax (at the rate of 3½ per cent.) actually realised in Lohardaga in 1870–71 amounted to £7855, 8s. In the following year, 1871–72, the rate of the tax was reduced to 17½ per cent., and the minimum of incomes liable to assessment raised to £75 per annum. The net amount of Income-tax realised in that year was £1991, 12s.

Commerce.—The principal seats of trade in Lohardaga District are Ranchi, Lohardaga, Pakhtot, Govindpur, Garwa, Nagar, Untari, Satharwai, and Maharajgan. By far the most important of these is Garwa in Palamau, which forms the distributing trade-centre for the surplus produce of great part of Sargajah, of the Tributary States further west, and of Palamau Subdivision itself. The Garwa market is held during the dry season on the sands of a river, and is perhaps the largest in the Chutiya Nagpur Division. Stick-lac, resin, catechu, cocoons of tasar silk, hides, oilseeds, ghia, cotton, and iron, are there collected for exportation. Rice and other food-grains, brass vessels, piece goods, blankets, broadcloth, silk, salt, tobacco, spices, drugs, and beads are brought to market for local consumption,
and to supply the stocks of itinerant merchants, who take these articles into Sargujá and Koreá. All over the District, trade is carried on by periodical markets, held once or twice a week, according to the importance of the neighbourhood which they supply. But by far the largest amount of business, at any rate in Pálámau, is transacted in what Mr Forbes calls the "door-to-door trade," by travelling merchants who buy up produce from the cultivators. Owing to the general insolvency of the producing classes of Pálámau, this trade is to a great extent carried on by means of advances, and the prices paid are consequently very low.

**CAPITAL AND INTEREST.**—The old landed proprietors of Lohár-dágá District are not, as a rule, possessed of large savings, and they do not enter into money transactions in the character of lenders. Such transactions are carried on by mahájans or professional bankers and merchants, a few of whom are landholders as well as capitalists. These loans are of two kinds—those in which land is given as a security without possession, interest being charged at the rate of twelve per cent. per annum; and those where the transaction takes the form of a mortgage with possession, and the interest is at the nominal rate of one-half or one per cent. As, however, the mortgagee has complete possession of the property, the interest which he actually realises from his capital, is often very high indeed. In zar-i-peshgí loans, given in consideration of a lease granted by the borrower, the current rate of interest is twenty-four per cent. payable from the rents of the estate, and the amount of the advance is adjusted in proportion to the rent-roll. Sometimes the precise rate of interest is not specified, but the lender is allowed to realise whatever he can get from the collections of the estate.

The more important forms of small transactions in cash or grain between cultivators and their landlords or their mahájans are the following:—(1) Len-den or petty loans to rayats, which are generally given in cash in the month of June when prices are at their highest, and repaid in grain after the winter harvest when prices are very low. Interest is charged at the rate of one-third of an ānd ānd for each rupee per mensem, or twenty-five per cent. per annum, and is also paid in kind. So that for every rupee advanced in June a rayat has to pay in December a rupee's worth of grain at the price then ruling, in addition to the worth of from two to three ānnds on the rupee as interest. (2) Chárdé is a simple form of loan which resembles the foregoing, except that the interest is not estimated in
terms of money. The principal is paid in December, with one
maund of grain at the market rate of the day, as interest. (3) Khepi
is a form of loan made to persons taking a journey (khepi) to purchase
grain. Interest is paid at the rate of one ānnā per rupee for every
journey that is made. Thus, if a man borrows Rs. 25, as khepi,
makes two trips for grain and repays the principal at the end of a
month, he will have to pay fifty ānnās or Rs. 3, 2, o, being interest
at the rate of 150 per cent. per annum. (4) Serī is a form of loan
peculiar to the south-western portions of Palāmāu and the western
parganas of Chutiā Nāgpur Proper. In the month of June the
landholder advances to each of his tenants a serī of sōlt, which
is repaid in December by one maund of grain. Sometimes tobacco
is given instead of salt, and is paid for in the same manner and at
the same time. The custom of giving serī loans is fast dying out,
and is now chiefly interesting as illustrating the mode in which Hindu
landlords used to deal with their aboriginal tenants.

In small transactions where ornaments or household vessels are
pawned as security for the loan, the rate of interest varies from
25 to 37½ per cent. per annum, or from ½ to ¾ an ānnā for each
rupee per mensem. Such loans are never given for more than half
the intrinsic value of the article pawned; and if the money is not
paid on the date specified, the property is, ipso facto, forfeited to the
lender.

To illustrate more fully the system pursued by the sāhus or village
grain-merchants of Palāmāu, and the entanglement of debt in which
the rayats are involved, the following paragraph is quoted from Mr
Forbes's Report: — "Before every harvest, the people apply to the
money-lenders for loans to carry them on till harvest time comes.
The interest demanded ranges from 8 ānnās to 3 rupees on each
rupee per annum. Sometimes payment in kind at certain rates is
stipulated for; sometimes the conditions are, that half is to be
repaid in kind and the other half in cash. For instance, a
Kharwār rayat wishes to prepare his dāhā or cotton lands; he
visits his sāhu and requests a loan. After the usual diffi-
culties as to scarcity of money, always raised by people of his
class, the money is produced by the sāhu, on the verbal condition
that it is to be repaid by delivery at harvest time of a certain amount
of cotton at 16⅓ sers; and sometimes 27 sers, per rupee—the market
value being from Rs. 3, 8, o to Rs.4. Punctually as the harvest comes
round, the sāhu or his agent appears with his pack-bullocks to carry
off the cotton. If the quantity agreed upon is forthcoming, all is well; but woe betide the unfortunate cultivator if it is not. Should a small portion only be forthcoming, it is seized, and sometimes charged against the debtor as loss upon the profit which the sāhu would otherwise have made. The loan remains over till next harvest on the same conditions, only that interest is added. Sometimes the deficiency in the weight of cotton is made up by seizing other grain, proportionate to the market value of the cotton. Thus, supposing a loan of Rs. 4 has been taken on condition of delivery of 27 sers of cotton per rupee, the quantity to be delivered would be 2 maunds 28 sers, the market value of which at 6½ sers per rupee, which is the cheapest rate, would be Rs. 16. If only 27 sers, value Rs. 4, and representing R.1 of loan be delivered, the sāhu will help himself, not to Rs. 3 worth of other grain, but to Rs. 12 worth. In the case of til at Rs. 2, 3, 6 per maund, this would be 5 maunds 16 sers; and if only 2 maunds 28 sers of til, value Rs. 6, were forthcoming, the balance of Rs. 6 is put down as the principal, and the same transaction is repeated the following year."

MISSIONS: HISTORY FROM 1844 TO 1868–69.—The original Chutiá Nagpur Mission was founded in 1844 by Pastor John Evangelist Gossner of Berlin, a Bavarian by birth and an energetic promoter of Missions in all parts of the world. In December of that year he sent out to Calcutta four Missionaries, named E. Schatz, F. Batsch, A. Brandt, and H. Sanke, but did not indicate any special field for their work. At first, they had some thoughts of proceeding to Thibet, a country to which attention had been directed by the recently published travels of the Abbè Huc. But while waiting in Calcutta, they came across some Kols who were working there as coolies, and being struck with their docility and good humour, determined to establish a Mission in Chutia Nagpur. They reached Ránchí in March 1845, and worked there for five years without making a single convert. In the early part of 1850 "four men of the Uráon tribe came to the Mission-house at Ránchí and desired to see the Missionary. They said that they had read in a book of some one called Jesus. The word had pleased them, and they wished now to see Jesus." The book referred to seems to have been a Hindí version of the New Testament. They were invited to attend the evening prayer-meeting which the Missionaries held with a few orphans who were under their charge; but after the service they repeated their original request, and went away in anger when
the Missionaries explained that it could not be granted. After some days, however, they returned and asked permission to attend the English service, which satisfied them that the Europeans really worshipped an unseen God. Eventually, they were baptized and received into the Lutheran Evangelical Church. From these beginnings the number of converts rapidly increased. In 1855 a church was built; and Hindi was definitely adopted as the language of the public services, in consequence of the various dialects and defective vocabularies of the aboriginal tongues. During the Mutiny the native Christían community was broken up, but their dispersion over the District seems to have given a considerable impulse to Christianity, as the number of converts largely increased after the restoration of order. Thus, up to 1860, 1227 persons had been baptized; while in November 1868, the total number is returned at 11,108.

Ten years earlier, in 1858, Pastor Gossner, then 85 years of age, had proposed that the English Church Missionary Society should take over the charge of the Chutiá Nágpur Mission. The suggestion was favourably received by the Society in England, but was disapproved of by their Calcutta Committee and by the Ránchí Missionaries themselves. Accordingly, just before Gossner's death in 1858, a Society had been formed, called "the Evangelical Mission Society of Berlin, founded by Pastor Gossner," with a curatorium or Executive Committee to support and manage the founder's various Missions. In 1868, the Berlin curatorium resolved to change the entire constitution of the Chutiá Nágpur Mission, and sent their Secretary, the Rev. H. Ansorge, to Ránchí to carry out this change, and at the same time to inquire into certain charges made against the elder Missionaries by the younger men who had recently joined the Mission. On Mr Ansorge's arrival, the elder Missionaries declined to enter upon the question of the new organisation, until the complaints against them had been thoroughly inquired into. This was done at a general Mission Conference, at which two members of the Calcutta Auxiliary Committee of the Mission were present; and the charges were pronounced to be groundless. Mr Ansorge, however, refused to do anything to vindicate the elder Missionaries, and called upon them to at once receive the new constitution. This they declined to do, partly on the ground that they were still under the slur of mismanagement, and partly because the constitution was so framed as practically to deprive them of all share in the govern-
ment of the Mission. Accordingly, on the 22d November 1868, Mr Ansorge, who was entrusted with full powers by the curatorium, informed the elder Missionaries that their connection with the Berlin Society was dissolved. They, therefore, withdrew from the Church and the Mission building, and appealed to the Berlin Committee against Mr Ansorge's decision. In this course of action they were supported by all the residents of the Station, who addressed an appeal on their behalf to the curatorium at Berlin; while about five or six thousand native Christians declined to leave their former teachers, and presented a petition to the late Bishop of Calcutta, praying him to receive them with their pastors into the Church of England. Bishop Milman refused even to visit the Mission, until a definite answer to the remonstrance had been received from the Berlin Committee. When, however, he learned that the curatorium had decided to treat the elder Missionaries as seceders from the Lutheran Communion, he included Ráncí in his Visitation Tour; and on the 17th of March 1869, after an interview with the younger Missionaries and most careful consideration of the entire question, he received the Kol Christians into the English Church. Returning again on the 19th of April, he ordained F. Batsch, H. Batsch, and H. Bohn, first as deacons and then as priests of the English Church. At the same time William Luther, a native convert, was ordained as deacon. This branch of the Chutiá Nágpur Mission was then placed in connection with the Society for the Propagation of the Gospel, although in the matter of funds that Society became only partially responsible.

From that time until now the English Church Mission and the German Lutheran Evangelical Mission have continued working side by side. "Such a division," says the report of the English Mission for 1869–70, "necessarily involved, especially at first, much that is to be regretted, but already we see with thankfulness that very much good is resulting from what some imagined to be an unmixed evil." In the following paragraphs, which are condensed from the most recent reports, I have endeavoured to trace, first, the separate development of the two Missions, and secondly, the various causes which affect the progress of Christianity in Chutiá Nágpur generally.

CHURCH OF ENGLAND MISSION.—For the first year (1869–70) in which the Church of England Mission was at work, no accurate returns of the number of baptized converts are available. In 1870–71, including the out-stations of Hazáribágh and Cháibásá,
there were 5773 baptized converts inhabiting 330 villages, and under
the charge of 5 ordained clergymen, 3 lay missionaries, and 65
readers and teachers. Of the 330 villages, 318 were situated in
Chutía Nágpur Proper, 8 in Singbhúm, and 4 in Hazáríbágh. Besides
these, 924 unbaptized persons were under instruction at the close of
the year. By 1873–74 the number of baptized converts had risen
to 6663, under the charge of 9 Missionaries, the number of
unbaptized persons receiving instruction being 1388. The sum of
Rs. 782-11-7 (£78, 5s. 5½d.) was collected during the year from the
native members of the Church. The returns for this year do not
state the number of villages over which the converts were distributed,
or the number of readers and teachers employed. The number
of baptized persons given above is corrected from the returns of 1872–
73, in accordance with a note in the report of the following year.
In 1874–75, the numbers of this mission increased considerably.
There were 8156 baptized converts, inhabiting 340 villages, of which
320 belonged to Chutía Nágpur Proper, 18 to Singbhúm, and 2 to
Hazáríbágh. During the year, 1535 persons were baptized, and
1289 unbaptized persons received religious instruction to prepare
them for baptism. The collections from the native Christians
amounted to Rs. 1283-2-11 (£128, 6s. 4½d.).

The following tables show in detail the statistics of the Mission
for 1874–75.

**Statistics of the Chutía Nágpur Anglican Mission for 1874–75.**

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of Villages in which there are Christians</th>
<th>Baptized.</th>
<th>In School</th>
<th>Money collected during the year.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ráncáh.</td>
<td>6</td>
<td>137</td>
<td>137</td>
<td>555</td>
</tr>
<tr>
<td>Maranghada</td>
<td>78</td>
<td>316</td>
<td>328</td>
<td>642</td>
</tr>
<tr>
<td>Itki.</td>
<td>60</td>
<td>223</td>
<td>267</td>
<td>441</td>
</tr>
<tr>
<td>Kachábári.</td>
<td>47</td>
<td>198</td>
<td>203</td>
<td>336</td>
</tr>
<tr>
<td>Tapkárá.</td>
<td>38</td>
<td>386</td>
<td>406</td>
<td>695</td>
</tr>
<tr>
<td>Rámíllá.</td>
<td>17</td>
<td>214</td>
<td>216</td>
<td>317</td>
</tr>
<tr>
<td>Murhu.</td>
<td>74</td>
<td>448</td>
<td>497</td>
<td>675</td>
</tr>
<tr>
<td>Hazáríbágh.</td>
<td>2</td>
<td>55</td>
<td>56</td>
<td>85</td>
</tr>
<tr>
<td>Cháibássá.</td>
<td>18</td>
<td>88</td>
<td>82</td>
<td>171</td>
</tr>
</tbody>
</table>

Total: 340 | 2045 | 2194 | 3917 | 8156 | 3324 | 604 | 209 | 1535 | 1289 | 1283 | 2 11
### Balance Sheet of the Chutiá Nagpur Anglican Mission for 1874-75

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in hand on April 1st, 1874...</td>
<td>Salaries of Missionaries</td>
</tr>
<tr>
<td></td>
<td>Ditto Readers</td>
</tr>
<tr>
<td></td>
<td>Ditto School Teachers</td>
</tr>
<tr>
<td></td>
<td>Boarding-School expenses</td>
</tr>
<tr>
<td></td>
<td>Travelling</td>
</tr>
<tr>
<td></td>
<td>Derá, i.e., Lodging-House for Villagers...</td>
</tr>
<tr>
<td></td>
<td>House and Ground-rent</td>
</tr>
<tr>
<td></td>
<td>Repairs</td>
</tr>
<tr>
<td></td>
<td>Taxes</td>
</tr>
<tr>
<td></td>
<td>Native Doctor and Medicines</td>
</tr>
<tr>
<td></td>
<td>Servants</td>
</tr>
<tr>
<td></td>
<td>Towards building and enlarging Village Chapel and</td>
</tr>
<tr>
<td></td>
<td>Rest-houses</td>
</tr>
<tr>
<td>Calcutta Diocesan Committee, S.P.G.</td>
<td>Printing Press</td>
</tr>
<tr>
<td>Offeritories received through C.D.C...</td>
<td>Paper for Books</td>
</tr>
<tr>
<td>Ditto at Ránci...</td>
<td>Printing Report and Quarterly papers and postage</td>
</tr>
<tr>
<td></td>
<td>Passages from Europe and Furlough Allowances</td>
</tr>
<tr>
<td>Subscriptions, &amp;c., through C.D.C...</td>
<td>Contingencies</td>
</tr>
<tr>
<td>Ditto received at Ránci...</td>
<td>Cháribágh Mission Expenses</td>
</tr>
<tr>
<td></td>
<td>Hazáribágh ditto</td>
</tr>
<tr>
<td>Government Grants for English Service</td>
<td></td>
</tr>
<tr>
<td>Ditto Schools and Orphans</td>
<td></td>
</tr>
<tr>
<td>Calcutta Native Pastorate Fund, for Rev. W.</td>
<td></td>
</tr>
<tr>
<td>Luther...</td>
<td></td>
</tr>
<tr>
<td>Ránci Native Congregation for ditto</td>
<td></td>
</tr>
<tr>
<td>School Fees...</td>
<td></td>
</tr>
<tr>
<td>Hazáribágh Tea Estate for a Teacher</td>
<td></td>
</tr>
<tr>
<td>Work done by the Press</td>
<td></td>
</tr>
<tr>
<td>Subscriptions to Quarterly paper</td>
<td></td>
</tr>
<tr>
<td>Rev. E. C. Glyn, Beverley, for Readers...</td>
<td></td>
</tr>
<tr>
<td>Deficit on March 31st, 1875...</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Rs. ...</th>
<th>Total Rs. ...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>33,674 12 0</td>
</tr>
</tbody>
</table>

Rs. a. p. 1,694 12 10 17,500 0 0 17,106 7 8 4,714 6 6 5,607 3 11 1,008 11 6 2,404 8 0 90 0 0 82 8 0 149 12 0 60 0 0 55 8 0 7 8 0 189 14 2 109 15 1 12,187 12 0 2,260 0 0 2,736 0 0 5,378 3 6 886 5 9 263 12 3 422 4 0 358 9 6 39 0 0 303 3 3 78 0 0 1,203 2 0 326 6 6 101 0 0 299 2 0 3,700 0 0 65 6 9 2,790 4 6 276 4 0

47
I have mentioned above that the church and mission buildings, which belonged to the original Gossner Mission, remained in the possession of the Lutheran Missionaries, when the elder members of that communion were received into the English Church. At first, therefore, the English Mission services were held in a large shed-like building of sun-dried bricks, which could only accommodate about 600 persons, so that on festival seasons a large portion of the congregation had to sit on the ground outside. Subscriptions were collected in 1870 to supply this want; the first stone of a new church was laid in the autumn of that year; and, on the 8th March 1873, the building, still incomplete, was consecrated by the Bishop of Calcutta. Other buildings have been added from time to time as they were required, and as funds were available; but the Mission is still in want of a regular school-room, with suitable class-rooms attached.

The ordinary work at Ranchi, the head-quarters of the Mission, is thus described in the Report for 1874-75:—"Daily morning and evening services, the one about a quarter of an hour before sunrise, and the other at sunset, have gone on uninterruptedly during the year. Holy Communion is celebrated weekly—early in the morning, except on the Sunday after each full moon, and on great festivals, when the service usually begins at 10:30, in order that people from a distance may be able to arrive in good time. To mark festival times, the choir, who ordinarily sit with their schoolfellows in the body of the church, wear their surplices, and sit in their proper place in the chancel on Saturday evenings, Sundays, festival days, and their eves. On Saints' days, &c., a short sermon is preached on the persons and events commemorated."

A church council chosen from members of the congregation meets at intervals during the year; and at the February Harvest Festival, which takes the place of the Māgh Purna or Desauli Bonga of the unconverted Kols, a general panchāyat or conference of the whole congregation is held. At the general panchāyat of February 1877, the following subjects were discussed:—(1) The duty of educating children by sending them to village schools, and teaching them at home the elements of religion, such as the Creed, Lord's Prayer, and Ten Commandments, which every baptized adult has learned by heart. (2) Marriage. On this subject it was agreed that money prices should not be paid for daughters, and that couples formerly united by the native rite should be re-married on becoming Christians.
(3) The necessity of making offerings in money or rice for the service of the church; and the Madras system of sangam, or setting aside for the good of the Mission a small portion of each day's household allowance of rice. (4) The duty of offering up daily prayers, and in particular, of praying for the conversion of the heathen. (5) How Christians should regulate their conduct towards the unconverted.

Through the agency of the conferences and church councils, a system of discipline has been introduced, which is thus described in the report for 1873–74: —“The names of the excommunicated are read out before the congregation after the Nicene Creed, and the people are warned against associating with the impenitent; when the time of penitence has expired, a solemn re-admission takes place. Before the commencement of the Communion Service, the penitent is met by the priest at the rail which divides the baptized from the unbaptized and excommunicate, and there makes confession, and asks for absolution, and the prayers of the congregation. This is followed by the absolution and an adaptation of the prayer following in the order for the visitation of the sick, after which the person is introduced into the congregation.” Almost all the offences thus dealt with are breaches of chastity; but there were during the year two cases of deliberately giving false evidence, for which the offenders were excommunicated for two months after they had expressed their penitence.

At the Harvest Festival, it is customary for the Christians to bring in, and present before the altar, offerings of their newly cut rice. In 1870, when the late Bishop Milman visited Ranchí, the offerings of rice amounted to about 15 maunds or 11 cwt. Baptism is administered at all times of the year, as the Missionaries are reluctant to delay the rite, when a candidate is sufficiently instructed in the nature of the vow he is taking and really desires to enter the church. But the endeavour is to make Easter and Whitsuntide the special seasons for the baptism of catechumens. At Easter 1875, more than 400 persons were baptized in the various Districts attached to the Chutiá Nagpur Mission. These seasons happen to be very convenient for the people, as both are preceded by a time when field work is almost at a stand still, and inquirers thus have leisure to learn fully what is required of them. Although 1535 persons were baptized during 1874–75, there were still 1289 candidates for baptism at the end of the year; and it should be observed that the
number of catechumens is largest in those Districts where there have been most baptisms.

It appears from the Statistical Table on p. 426 that the Christian community in Chutiá Nágpur Proper, excluding Hazáribágh and Cháibásá, is scattered over 320 villages. Owing to the limited staff of the Mission and the want of funds, the supervision and instruction of converts in outlying villages has from the first been a matter of serious difficulty. In October 1869, the whole Missionary District was divided into 35 circles, containing from 10 to 15 villages a-piece; and a reader or teacher was appointed to take charge of the Christians in each circle. Thirty-two chapels and several readers' houses were built, much assistance, in the form of personal labour, being given by the Christians themselves. In Biru, for instance, the Christian headman of the village helped to build a neat brick church and enclosed the burying-ground, called prabhu ka baghchá, or the Lord's garden, with a strong fence. But the pressing want was for ordained native pastors to look after the village congregations. Accordingly, in March 1870, seven young men were selected for special training with a view to their being ordained. Five of these were ordained in March 1873, and three more were added to the number in 1874-75. With the help of this increased staff, the system of managing the congregations of distant villages was remodelled as follows:—"The 320 villages are grouped into 48 districts, and these districts again into seven pastorates. It is the duty of the reader of each district to visit frequently the whole of the Christians in his charge. Each pastor visits, less frequently of course, the villages in charge of his readers; and again, an European Missionary visits as many of them as he can, when he goes on his tour. In order to promote systematic instruction throughout the whole Mission, a table of lessons and subjects to be taught is lithographed at our Press and circulated every month. This table contains—(1) A lesson from Holy Scripture for each Sunday and Holyday; (2) the teaching to be drawn from the lesson; (3) a verse of Holy Scripture to be committed to memory; (4) a subject for instruction. It is quite clear that the reading through of the Scripture lessons as appointed in our Calendar (which was drawn up for persons in very different circumstances from ours) would be a mere formality for our rural congregations. Short lessons are chosen which can be explained, if not fully, yet to some extent." In actual practice, difficulties arise in working the scheme, from the reluctance
or inability of the people to come to church regularly, as well as
from the slackness of the readers in house-to-house visitation. Be-
sides this, the readers themselves are not very well instructed, while
the demand for them is so great that many men have to be sent
out to work in villages, before they have been thoroughly taught in
Ráncí. Constant superintendence, however, is kept up by the
European Missionaries, who visit each native pastor's station once
every two months for the purpose of celebrating Holy Communion;
monthly returns of the number of villages visited are regularly sent
in; and every week the readers assemble at the pastorate head-quar-
ters, to report progress, receive instructions, and read over the lesson
for the following Sunday. It is hoped, moreover, that as Chris-
tianity, and education with it, gain more hold on the District, volun-
tary assistance will be given in the work of teaching and preparing
for confirmation. Even now there are two villages where the con-
gregation is served entirely by volunteers, who hold services, and
prepare catechumens for baptism "in a most satisfactory manner."
It may be noticed here that the want of large chapels at the stations
of the native pastors is gradually being supplied. At Támkárá, for
instance, where the congregation had outgrown the old building, a
new chapel has recently been finished; and on Bishop Milman's
visit in 1874, 443 persons were confirmed within the walls, although
the roof had not then been put on. Some progress has also been
made towards supplying small bungalows, as rest houses for the
European Missionaries when on their tours of inspection.

The foregoing scheme of teaching and supervision deals only with
those persons who have already become Christians. Hitherto, in
consequence of its limited staff, the Mission has been unable to set
on foot systematic work among the unconverted. A special endow-
ment, however, has been provided by the Vicar and parishioners
of the Church of St Mary, Beverley; and a teacher in the Ráncí
boarding-school has lately been ordained, expressly for the duty of
preaching among the heathen Kols. The following description of the
mode in which the work is carried on is quoted from the Report of
1874-75: "A village is selected for each day's preaching. In the
morning the deacon goes there, and tells the people whom he meets
that they are to expect us in the evening. We find that the evening
is the only time when the people can be got together. In the evening
we go forth carrying two lanterns, a small gong, and some large
pictures illustrating the life of our blessed Lord. We go to a con-
venient place in the village which the deacon has selected in the morning, and there strike our gong to call the people together, light our lanterns and arrange the pictures illustrating the part of the life of Christ which we wish to speak of." Nothing need be said here about the Branch Missions in Hazáribágh and Singbhúm. The dates of the foundation of those Missions, with the number of baptized converts in 1874–75, have already been given in the Statistical Account of the Districts in which they are situated.

EDUCATION.—The following notice of the educational system carried out by the Anglican Mission is condensed from the Report of the Director of Public Instruction for 1872–73:—Boarding-Schools.—During the past year, the number of pupils in the Ráčhi boarding-schools has been remarkably steady. Some lads who had learnt what is ordinarily sufficient for such as get their living by cultivating the ground, were sent to their homes towards the end of 1872, to make room for others; but very few left of their own accord. Very many applications for admission to the school had to be refused for economical reasons. At the end of March 1873, the number on the books was 228, all except 9 being Christians. The boarding-school contains 118 boys and 62 girls, and 48 children attend the school as day-scholars. The average attendance has been 203. The whole school is divided into 10 classes, each having its own teacher. The only non-Christian teacher employed is a pandit, who teaches the upper classes Hindí. The standard of education has been somewhat raised during the year throughout the school; and the training class, which is composed of the first-class students and the teachers, have made considerable advance in the subjects on which they have been engaged. There have been 16 in this training class during the year. The scheme of studies is—English, including grammar and reading; Arithmetic up to decimal fractions, and Euclid, book i., 28 props.; Hindí, reading of print and MS.; religious instruction in the Old and New Testaments, and the Catechism; History of India in Hindí; geography. The teachers are engaged eight hours during the day—four hours teaching, and four hours receiving instruction. The plan of including the teachers in the training class, which was commenced nearly two years ago, has answered admirably. It involves a great increase of labour on the part of the head-master, but has produced a great improvement in the teaching staff. A great deal more attention has lately been given to the reading and writing of the Kaithí Hindí, which differs considerably from the
printed character. An improvement has been observable in the teaching of the lower classes. Much less time than formerly has been spent over the alphabet and elements of reading. From the first class, three young men have been appointed to important mission schools in distant villages, and two others have obtained employment in Government páthsídás. In the industrial class there were 12 lads; of these four have continued to work, one as a tailor, one as a bookbinder. One has gone to Assam as a school teacher, and two have returned to their homes. Evening School.—The evening school at Ránchí, which at the beginning of the year contained only 15 men and boys, assumed considerable proportions during 1872-73; 50 or 60 persons use it to attend, half of the number being non-Christians. Nearly all of those who attend the evening school, work during the day. This school owes its success entirely to the exertions of the Rev. W. Luther, native pastor of Ránchí, who has taken the entire conduct of the institution into his hands, and obtained a few volunteers to help him in teaching. At present, the instruction is very elementary. Village Schools.—For years past the village schools of the Mission have fallen short of success, for want of better trained teachers and an inspecting schoolmaster. There are now, however, very well qualified teachers in five schools, four of whom are stationed in the same villages with the deacons who were lately ordained as pastors of Christian congregations. An inspecting schoolmaster has also been appointed. His sole work is to go round inspecting every school once a month, examining the classes and reporting on them, and advising the teachers. Signs of improvement are manifest; there is more work being done, and more appearance of life and zeal in the teaching staff. The number of children in every school has increased since the inspector began his regular visitation. In an considerable number of places, evening schools for those who are engaged in the day have been instituted, and are flourishing. There are 11 principal day-schools, containing nominally 273 children, boys and girls. The average attendance is only 189. In the evening schools there are 157 scholars. Want of oil for lighting is very often pleaded as an excuse for the irregularity or non-existence of an evening school; but in the village of Lataulí, the boys of the school raised a crop of oilseed sufficient to supply the school for several months. When the village people are busy and children are obliged to help, the village schools will be closed for a time, and all the teachers will be called in to Ránchí for further training. They
do not teach the alphabet and first elements of reading at all well, and much time is lost by beginners. They will receive instruction in the art of teaching, and will have a class of little boys to practise upon.

Besides the foregoing classes, which belong to the regular educational system of the Mission, there was a special theological class of five students, three Mundas and two Uráons, who had been preparing for ordination since March 1870. The course of study comprised Holy Scripture, Ecclesiastical History of the first three centuries, Evidences of Christianity, the Prayer Book, the XXXIX. Articles, and part of Theophilus Anglicanus. On these subjects few Hindi books are available, so that the greater part of the instruction had to be conveyed orally. Towards the end of November 1872, the class was removed to Murhu, in order to give them some insight into their future work of superintending and instructing the circle readers. At the same time they were instructed in vaccination by one of the regular staff of vaccinators employed in the District.

The German Mission.—In 1872, the first year for which accurate statistics are available, the working staff of this Mission consisted of 6 ordained and 7 lay European Missionaries, 2 native pastors, 50 catechists, 25 teachers, and 105 práchins or village elders. Including the three Districts of Chutiá Nágpur Proper, Singbhúm and Mánbhúm, "the total number of Christians belonging to the Mission was 16,916, of whom 166 died and 8 were excommunicated, leaving a balance of 16,742 converts at the end of the year, out of whom 5535 were full church members." By the end of 1873 there were 19,172 baptized converts, of whom 17,271 belonged to Chutiá Nágpur Proper, 1322 to Singbhúm, and 579 to Mánbhúm. The number of persons who entered their names as inquirers was 1592; and during the year voluntary subscriptions to the amount of Rs. 1131-2-3 (£113, 2s. 3d.) were collected from the native members of the church. In 1874, a year which corresponds accurately enough for purposes of comparison with the year 1874-75 adopted by the English Mission, the number of baptized converts had risen to 19,355 persons. Of these, 16,877 were inhabitants of Chutiá Nágpur Proper, 1833 of Singbhúm, and 645 of Mánbhúm. The unbaptized inquirers numbered 1587; and the collections from the native congregations amounted to Rs. 1318-2-2 (£131, 16s. 3d.).

The German, like the Anglican Mission, soon found the native congregation too numerous and too scattered for effective supervision
from Ráanchí. Accordingly, since 1869 out-stations have been added
at Patrasburj, 30 miles to the south-east of Ráanchí; at Govindpur
or Gossnerpúr, about the same distance to the south-west; at Lohár-
dágá, 40 miles to the west; and at Takarmá, 56 miles to the south-
west of Ráanchí. Patrasburj was founded by a Russian nobleman, who
made over 3000 roubles for the purpose, on the condition that the
new station should be called after St Petersburg. Takarmá, in the
Fiscal Division of Sarsiá, is situated at a point where the three tribes
of Munda, Uráon, and Kharriá meet; and is, therefore, particularly
well suited for the extension of mission work towards the south and
south-west. The station of Puruliá or Frederick Wilhelmspur in
Mánbhúm was established in 1863, and that of Cháibásá in Sing-
bhúm in 1864. The Anglican Mission has not attempted work in
Mánbhúm, while in Singbhúm the sphere of operations of the two
Missions is stated to be distinct.

The work at Ráanchí is of a purely pastoral character, and differs
little from the routine of the Anglican Mission, which has already
been described. The congregation numbers about 200 persons, a
large number of whom are in the employ of the Mission. Morning
and evening services are held daily, and the attendance of all
Christians present in the station is insisted upon, and if necessary
enforced. In order to allow the women to attend evening service
occasionally; one evening in every week is set apart for their special
instruction, and the men remain at home to take care of the house
and children. Special mission services are held on the first Monday
in every month, when lectures are delivered on the History of the
Church and similar subjects, and collections are made from the
congregation. In addition to these collections and the Sunday
offertories, a yearly tax of four ánnas per house is regularly levied,
and is said to be readily paid by every one. Offerings are also given
at the Harvest Festival in the spring of the year. The Christian
prisoners are visited every Sunday afternoon. From an early period,
the Mission has been called upon to provide for Christian converts
who have lost their land, or in some way been reduced to poverty.
This was at first managed by giving them work in Ráanchí. But as
the number of destitute persons increased, the Mission was unable
to supply their wants; and an attempt was made to induce them to
settle in Singbhúm, where labour is wanted to bring spare land
under cultivation. Very few, however, availed themselves of the
offer, and the majority preferred to rent land in the Mission com-
pound, or to work as rayats in Lálganj, a village near Ránchí, where
the Mission is in temporary possession of some lands.

The following account of the District work around Ránchí is quoted
from the Report of 1874:—“The District congregation connected
with this station numbers over 3000 souls, who live dispersed in
nearly 200 villages in the west and south of Ránchí, and there is
only one Missionary to look after them all. It is evident that under
these circumstances only a certain number of villages can be visited
once a year; and even then the time given to each is very short,
scarcely sufficient to enable the Missionary thoroughly to examine
the spiritual condition of each family. It follows that the Christians
for the greater part of the year, and many of them for the whole
year, must be left to the immediate care of the catechists and elders
stationed among them. The former are living in places of a central
situation, whence they visit the Christians of their circle, and collect
them for the usual services. In order to make their work as effective
as possible, and to spur them on to continued exertions, they are re-
quired to draw up detailed weekly reports of their work. These
reports show the number and names of the villages they have been
to during the week, and give the particulars of what they have
done there. The numbers of services held, of the people present,
of the candidates for baptism and confirmation who are under
instruction, the texts on which the catechists preached, the amount
of money collected, and other particulars, are minutely specified and
separately examined at the end of every month, when the reports
must be presented in Ránchí. To counteract the deteriorating
influences of a prolonged stay in the villages, where the catechists,
often themselves young in faith and with little actual experience, are
very apt to forget the divine character of their mission, and to take
things easy, they are taken for two months into the Station, and
instructed in the various subjects which they themselves have to
teach, due attention being given to familiarise them with the prac-
tical side of their work. The elders, who are supposed to assist the
catechists in their parish work, have been, with a few exceptions, of
little use. Nominally the heads of a certain number of Christian
communities, they have shown little interest in the welfare of the
latter, nay we are sorry to say, they have often used the in-
fluence, which some of them possess, for purposes diametrically
opposed to our intentions. This has been especially the case with
those who have joined that discontented party of Christians, who,
for many years the principal agitators in the land question, are gaining more influence every year. These misguided people entertain the hope of regaining the possession of their former lands; in fact it has become a fixed idea with them, that half of the bhunhāri land belongs to them, and that the present occupants should be ousted, and themselves put in possession. All our efforts to convince them of the folly of their expectations, and to prove to them the impossibility of their demands being ever fulfilled, have only served to alienate them from us."

The Mánbhúm congregation numbers only 645 persons. This enables the Missionary, who has been there for nearly ten years, to exercise a minute personal superintendence which would be impossible with larger numbers. The Christian community, therefore, in Mánbhúm is a very united body, as was proved by the subscriptions voluntarily levied among them for the relief of the distress in 1874. The Santál portion of the congregation is stated to be, both intellectually and morally, inferior both to the Bhúmjí and to the Hindus, who are for the most part Kurmis.

In Singbhúm, the field of operations of the Mission comprises the Fiscal Division of Dhalbhúm with the Bhúmjí in the east, Paráhát with the Mundas in the west, and the large Ho tract of the Kolhán lying between the other two. The greatest success has been attained among the Mundas of Paráhát; and nearly all of the 427 converts who were baptized in 1874 came from that part of the District. Since 1869, the Ho dialect has been used as much as possible in the services of the church; and a Kol hymn-book is now being prepared, with hymns composed by the most advanced members of the congregation, and set to native tunes as played on the bhájan or drum. But, on the whole, the advance of Christianity in Singbhúm has not been so marked as in Chutíá Nagpur Proper. This is partly owing to the fact that the tenure of land in that District is secure, and the people have not the inducement of the land question to become Christians; while the opposition of the women to the change of religion is said to be particularly strong, and the Report of 1874 narrates a case in which a wife committed suicide because her husband was about to turn Christian. Indeed, most of the conversions that have taken place in Singbhúm are stated to be due either to the influence of relations, or to domestic trials such as illness and the like. When the usual sacrifices to the aboriginal deities have failed to cure a disease, Christianity is resorted
to as the last remedy. Catechists or elders are called in to pray over the patient; or if the evil spirit who caused the illness is believed to live in the sick person's house or in a tree near, he will be taken to the house of a Christian, where the bhút cannot touch him.

"Our work among the Larkas," says the Report, "is attended by still greater difficulties, owing to their energetic and active character, which makes them all the more disinclined to unbend to any foreign interference. A Larka would sooner die than forsake the manners of his forefathers for the sake of material gain. Their reliance on the efficacy of the offerings dedicated to the Bongas is still unshaken, and we have only been able to baptize twenty-one persons in their county."

EDUCATION.—The following notice of the educational system pursued by the German Mission, is condensed from the Report of the Director of Public Instruction for 1872-73:—The following five schools belonging to the German Mission were in existence in Chutiá Nagpur during that year—A seminary or training class for native pastors, a boarding-school for boys, and a boarding-school for girls, in Ránchí itself; a boarding-school for boys in Burju; a village school in Bodá, near Lohárdágá. The seminary was divided into two classes—the first class numbering seven pupils. The course of instruction comprised singing, arithmetic, general history, geography, Hindi classics, English, Greek, exegesis of the New Testament, inculcation of the principles of positive divinity, doctrine of symbols, homiletical and catechetical exercises, and pastoral theology. The pupils of the second class were instructed in singing, arithmetic, geography, universal history, Hindi classics, English, Greek, Church history, and sacred history of the Old Covenant. The study of Greek was introduced to teach the pupils habits of independent thought, and to discourage a mechanical style of learning lessons by rote. At the close of 1872, the pupils of the first class underwent an examination, at which five of them passed. These have been put in temporary charge of small congregations in the District, under the supervision of the Missionaries, to enable them to get a thorough insight into the practical working of the different parishes, preparatory to their receiving ordination. The remaining two have been employed as teachers, the one in the Ránchí boarding-school, and the other at Bodá, in the Lohárdágá circle. At the commencement of 1873, there were 13 pupils in the seminary, who formed one class. Two of them were dismissed for misconduct, and a third left
because his services were required by his relations. The remaining 10 received instruction in the profane subjects detailed above, to which were added introduction to the different books of the holy scriptures and exegesis of the Old Testament, Church history, and dogmatics. There were on an average 110 boys in the Ráanchí boarding-school during the year, who made up seven classes. They were taught singing, reading and writing in Hindí and Roman characters, drawing, arithmetic, geography, sacred and profane history, and catechism. Latterly, it was deemed advisable to teach Kaithí writing, in order to enable the pupils of the schools to meet the requirements of public business, in which this character is largely used. The system of teaching has been regulated in such a way, that those boys who are less gifted can leave school after five years, to make room for fresh comers. By this arrangement, a larger number of Kol boys are brought under the influence of instruction, than would otherwise be possible. The more talented pupils are transferred to the upper classes, and prepared for the seminary. In order to accustom the boys to cleanliness and labour, and to prevent their being alienated from that kind of work which is common to the class of people from whom they come, they have to clean their own rooms, and are also employed after school hours in some out-door works, such as road-mending, gardening, compound-sweeping, &c. Besides this, every boy gets a piece of ground allotted to him, which he may cultivate at his own pleasure. During leisure hours, they play or do gymnastics on a limited scale. Three European Missionaries, assisted by two pandíts and six native teachers, employ their entire time upon the management of the seminary and the school. Another European, who has been specially trained for this kind of work, has been put in charge of the boarding-house to superintend the household management.

The girls' boarding-school had three classes, and numbered fifty pupils on the average during the year. Instruction was given in singing, reading, writing, arithmetic, geography, Bible history, and catechism. The girls have to cook their own food and make their own clothes, in order to fit them for their future household duties. The Burju boarding-school, with fifty boys in three classes, is under the charge of a European Missionary, who himself takes part in the teaching, and superintends the work of the three assistant native teachers. The instruction was limited to singing, reading, writing, drawing, and religious subjects. The boys remain two years in the
school, and after having received certain elementary training, are sent to their homes. Boys who promise well are put into the higher classes of the Ránchí school. There is a village school in Bodá, in the vicinity of Lohárdagá, under the charge of a master trained in the seminary. The pupils, from twenty-five to thirty in number, are instructed in religion, reading, writing, and ciphering. Similar schools have lately been started amongst the Uráons, west of Ránchí. A large number of Government village schools (páthdsáds) were established during the year in the neighbourhood of Govánpur, and voluntarily superintended by the Rev. D. Didlaukies. Eighteen primary schools in this part of the country were under the charge of Christian gurus or masters, and were attended by three hundred and thirty-six Christian children. With the exception of the Ránchí boys' school, which receives a grant in aid of Rs. 50 per mensem, all the five schools under the German Mission are maintained solely from funds supplied by the Berlin Committee of Management.

**Statistics of the Chutiá Nágpur German Mission for 1874.**

<table>
<thead>
<tr>
<th>District</th>
<th>Baptized during the year</th>
<th>Total No. of Enrolment</th>
<th>Confirmed during the year</th>
<th>Total No. of Converted</th>
<th>No. of School Children</th>
<th>New Inquirers</th>
<th>Money collected by the Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Inquirers</td>
<td>Christian Children</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Christian Children</td>
<td>Unconverted Children</td>
</tr>
<tr>
<td>Ránchí..........</td>
<td>128</td>
<td>94</td>
<td>3,207</td>
<td>49</td>
<td>917</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Puruliá .......</td>
<td>8</td>
<td>33</td>
<td>645</td>
<td>10</td>
<td>635</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Chábábasá ....</td>
<td>427</td>
<td>84</td>
<td>1,833</td>
<td>107</td>
<td>1,726</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Patrasburi.</td>
<td>522</td>
<td>190</td>
<td>4,843</td>
<td>111</td>
<td>3,732</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Govánpur.</td>
<td>373</td>
<td>331</td>
<td>8,000</td>
<td>118</td>
<td>6,822</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Lohárdagá.</td>
<td>134</td>
<td>20</td>
<td>477</td>
<td>21</td>
<td>456</td>
<td>...</td>
<td>...</td>
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<tr>
<td>Takarmá .......</td>
<td>...</td>
<td>...</td>
<td>350</td>
<td>...</td>
<td>350</td>
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<tr>
<td>Total..........</td>
<td>1,592</td>
<td>767</td>
<td>19,355</td>
<td>416</td>
<td>15,942</td>
<td>209</td>
<td>64</td>
</tr>
</tbody>
</table>

**Prospects of Christianity.—** In conclusion, it may not be out of place here to indicate briefly the general causes which further, or retard, the progress of Christianity in Chutiá Nágpur. In the opinion of both Missions, the large majority of conversions are due to an undefined idea on the part of the aborigines, "that, by turning Christians, they will better themselves somehow or other." Accustomed as they are, in their own religions, to the use of incantations
and formulæ of various kinds to avert physical evil, they readily learn to believe in the efficacy of prayer. In a neighbourhood where there are many Christians, it is not uncommon for even an unconverted Kol to call in Christian readers and catechists, to pray over a sick person in the name of Christ, or, as their phrase runs, *Prabhu Jesu kā nām lendā.* If a cure is effected, it is usually followed by numerous conversions. Although the Kols are by no means intellectually deficient, they have not the acute critical faculty which has proved an obstacle to conversion in the case of Hindus, and they find no difficulty in accepting the Scriptures as literally inspired. Besides this natural predisposition to belief, they are quick to see certain practical advantages which the status of Christians confers upon them. Converts are at once released from the strong terror of spirits and witchcraft, which haunted them in their unconverted state. They need no longer propitiate the local *bhūts* before cultivating a piece of land; they are spared the continual necessity of paying black-mail to the village witch-finder, and they can even cut the timber of the *sarna* or sacred grove with impunity. For Christian Kols, marriages or funerals are nothing more than simple ceremonies; while for the unconverted, both involve such a heavy expenditure that, not many years ago, marriages were sensibly decreasing in the Kolhán of Singbhúm on this account alone (see Statistical Account of Singbhúm, vol. xvii. pp. 44, 45). Again, in Chutiá Nágpur Proper, the depressed social condition of a large section of the aborigines, and the continual disputes in which they are involved with their landlords... to the tenure of *bhūinhári* and other privileged holdings, have exercised a material influence on the feelings of men who thought that they saw in Christianity “a declaration of independence from the *thikādárs.*” On this point Colonel Dalton writes: “When matters came to issue between the simple Kol and the *zamindár*, or the foreign farmer, the Kol had no chance; and, indeed, he appeared to think so himself, for he seldom sought redress. But the Kols who embraced Christianity imbibe more independent notions, and in several instances successfully asserted their rights. From this the belief unfortunately spread through the District, that when Kols go to court, as Christians, they are more uniformly successful than those who have not changed their religion. The next step was to profess Christianity; and going up to Ránchí to the Mission, they returned with their hair puritanically cropped, and were ready to assert their rights and defy their landlords. The demands that were made by
the latter, whether right or wrong, were resolutely opposed. Affray
took place, and blood was shed; and considering the acts of the
nominal Christians, who took advantage of these disturbances to seize
lands to which they had no right, and to extort from zamindars and
farmers what they called compensation for the property they alleged
had been taken from them, it is surprising that disturbances of a
more serious nature did not break out." These interested adherents
have, however, never been recognised as genuine converts by the
missionaries themselves; and the reports of both Missions, from 1869
to 1874, are full of doubts as to the motives which have induced
large numbers of Kols to profess Christianity. Moreover, it appears
from the following extract from the Quarterly Report of the Angli-
can Mission for 1874, that the effect of the land-question has not
been wholly favourable to the spread of Christianity:—"It originated
a band of agitators in the country, who have used the grievances of
others as an excuse for raising money, under the pretext that mea-
sures are being taken to obtain redress from the Government, but
with the result that a great deal has been converted to the use of
the agitators. Among the earliest converts would naturally be found
men of the boldest and most independent temperament, and this
would undoubtedly be true whatever were the depth or reality of
the convictions of the converts. It is not, therefore, surprising to
find that the head agitator, and many, at least, of his principal adher-
ents have been baptized, or enrolled as catechumens, although they
became disobedient and unruly Christians some time before the
Mission became divided; they have, in fact, now openly set up a
dissenting and independent congregation. Happily, many of those
who once gave them some help and countenance have now seen the
dishonesty of the agitators and deserted them; but the effect of this
is twofold:—First, the landholders are much inclined to confound
the Christians with the agitators, and to look upon them as not only
less productive rayats, but as introducing into the villages an ele-
ment of opposition to their demands, whether just or unjust; and,
consequently, it is probable that the great bulk of the landholders
are not only prejudiced against Christianity, as being strict Hindus
and proud of their Hinduism, but are also determined to oppose
Christianity as suffering from it in their income and influence. They
have, accordingly, not only added oppression to discourage Chris-
tianity, but have, in some cases, gone so far as to make the position
of the Christians so disagreeable, that they have emigrated in a body
to other villages at a distance with less intolerant landlords, or have
gone into the jungle, or out of the country altogether to Assam and
other places. Secondly, it is not improbable that, in other cases, the
very same causes have disposed the minds of some villagers to a
more ready acceptance of Christian teaching. It is certain that
among the successful opponents of landholders in the earlier years of
Christianity were found several Christians; and whether they have
received any useful advice from missionaries, or hope to do so;
or whether they have any obscure hope of any other kind of assist-
ance or advantage, both these alternatives furnish motives which at
least aid in getting rid of the former difficulty, the unwillingness to
submit to instruction, and to have the name and reputation of being
a Christian. In spite of every exhortation and explanation, it is
always found that a man calls himself a Christian as soon as he is
formally enrolled as a catechumen, although the departure of the
unbaptized from the church before the celebration of the Holy Com-
munion is rigidly insisted on, and enforced by public notice and the
assistance of the church officers."

Although it is probable that the balance of the influences which
affect the Kols is, on the whole, in favour of Christianity, there are
still many permanent deterrent causes. Drunkenness, the love of
personal ornament, and a passion for dancing to somewhat indelic-
ate music, are weaknesses common to both Uráons and Mundás.
It is a serious trial to them to give up these amusements in the first
instance, and there is a continual temptation to indulge in them after
baptism. Their taste for music, indeed, may possibly be utilised in
spreading Christianity by means of vernacular hymns. But drink
presents a serious difficulty, especially in the case of the Uráons,
whose native indolence leads them to rest content with the status of
mere inquirers, and to avoid any further step which will oblige them
solemnly to abjure their favourite indulgence. With both races
polygamy is a recognised custom; and this, coupled with the prac-
tice of paying a stated price for a maiden to her father, makes them
slow to understand the Christian idea of marriage, while their torch-
light dances and peculiar arrangements for passing the night cannot
promote a rigid standard of sexual morality. Moreover, so long as
the vast majority of the population remains heathen, any domestic
trouble may induce a Christian to have recourse to the aboriginal
methods of propitiating the evil spirits, nor is any system of church
discipline feasible when a rupee or two spent in feasting his uncon-
verted friends will restore a pervert to his old position in the village.

In spite of these various difficulties, there is much that is genuine among the present generation of Kol Christians. As a general rule, persons who have been baptized show great respect for church ordinances, and attend service regularly. Even in remote villages, the Christians are conspicuous for abstaining from Sunday-work, and many of them have shown considerable zeal in making proselytes of their unconverted relations or friends. It would appear, moreover, that the influence of the Mission is not confined to Chutiá Nágpur, for there is a congregation of nearly three hundred emigrants at Dibrughar in Lakhimpur District, many of whom became Christians after their arrival in Assam.

**LEGENDARY HISTORY OF CHUTIÁ NÁGPUR PROPER.**—The only materials even for conjecture as to the early history of Chutiá Nágpur Proper are the legends of the aboriginal races. From these, it would appear that while the country was still covered with unbroken jungle, and retained its ancient name of Jhárkhand or "the forest tract," the Mundas and subsequently the Uráons effected a settlement on the central tableland. Although the two races did not intermarry, and in many respects remained distinct, they adapted the same system of government by *parhás* or village communes which has been described above (*ante* p. 270). At some time, which cannot be precisely indicated, the *parhá* chiefs were either conquered by, or voluntarily subjected themselves to, the Nágbansí Rájas of Chutiá Nágpur. The traditional origin of that family is as follows:—The great serpent, Pundaríka Nág, escaped from the *yajnya* or incantation by which Rájá Janmejaya purposed to destroy the whole of the serpent race, and transforming himself into human shape, married Párvatí, the daughter of a learned Bráhman at Benáres. He could not, however, get rid of the double tongue which marked his serpent parentage, and this was one day discovered by his wife. In order to divert her mind from the subject, he took her on a pilgrimage to the temple of Jagannáth at Purí. They returned through Jhárkhand, in which the Mundas and Uráons were then established; but as they reached the hill of Sútiándá, in the Fiscal Division of that name, Párvatí was seized with the pangs of childbirth, and again inquired the reason of her husband's forked tongue. At such a critical time, so runs the story, Pundaríka was obliged to reveal the secret of his origin, even at the cost of immediate separation from his mortal
wife. He accordingly told her who he was, and then disappeared from her sight into a pool of water. "Párvatí," writes Colonel Dalton in his *Ethnography of Bengal*, "was now inconsolable at the catastrophe she had brought about. In the midst of her grief and remorse, her child was born; but instead of rejoicing at its birth, she prepared for herself a funeral pyre and became a sati. At this juncture a Sákaládwípa Bráhman appeared on the scene, bearing an image, the idol of the sun. He slaked his thirst at the pool, and when about to proceed on his journey, found he could not lift the idol that he had hitherto carried without difficulty; and whilst pondering on this, his eyes fell on a child lying sheltered and guarded by a great hooded snake. This snake was Pundarika, in his proper form, protecting his child. Addressing the Bráhman, he narrated his own history, and foretold that the child would become the Rájá of the country to be called Nágpur, that the Bráhman was to be his purohit or priest, and the idol his tutelary deity. The boy, he said, was to be called Phani-Mukuta-Ráya, that is, 'the snake-crowned.' After promising, on his own part, to return when his presence was necessary, he confided the child to the Bráhman, and again plunged into the pool and disappeared. It is in commemoration of this event that the Rájá and chief members of the Nágbansí family always wear turbans, so arranged as to make the head-dress resemble a serpent coiled round the head with its head protruding over the wearer's brow. The seal of the Maharájá and arms of the family show, as a crest, a cobra with a human face under its expanded hood, surrounded by all the insignia of royalty. Near Sútiámbá dwelt Madura, who was Rájá or mánki of one of the parhás. To his house the Bráhman repaired with the infant, and the mánki was easily induced to take charge of the foundling and bring it up as his own child. He had a son of the same age; and when both the boys were twelve years old, Madura convened the parhás chiefs, and, it is said, the neighbouring Rájás, the Rájá of Sargújá and the Ditya Rájá, that is, the Rájá of Pátkúm, who claims descent from Vikramáditya; and it was then agreed that Phani-Mukuta Ráya should be proclaimed Rájá of Chutiá Nágpur. The Uráons had at this time established themselves in the north-western part of the plateau, and were present at Phani-Mukuta Ráya's inauguration as Rájá. The next event recorded is the marriage of the Snake Rájá with a daughter of the Sikharbhúm Rájá, that is, of the ancestor of the present Rájá of Pánchet. There was an awkward hitch when the
Pánchét Bráhmans asked for Phani-Mukuts’s pedigree, horoscope, and record of his birth; and the match would not have taken place, if Pundaríka had not appeared and proved to the satisfaction of the ambassadors from Sikharbhúm that the marriage proposed would be no misalliance. It is especially mentioned that the Mundas and Uraős all got drunk at the wedding, and had a fight.

"The place pointed out as the scene of the birth of the first Nág Rájá is Pithauria, a considerable market-town on the northern face of the plateau overlooking the valley of the Dár...odar in parganá Sútiámbá. Many Mundásí regard this part of the country as the cradle of the race, but it is not at present most densely populated by people of that tribe. The representatives of the Madura of the tradition are still to be found tenaciously clinging to the ancestral site and the graves of their forefathers; and, though simple peasants, they enjoy considerable influence, which they sustain by performing at the proper seasons the festivals that commemorate their former power. At all places in the Province of Chutiá Nágpur that are, or have been, the head-quarters of the sovereign or chief, a festival is annually solemnised in his honour, called the indparáh. Amidst great rejoicing, an enormous umbrella, attached to the end of a mast some forty feet in length, is raised like a maypole by the united force of all the people that can be collected. At Sútiámbá, to the present day, two of these poles are annually set up, one in honour of Madura, the other to the Nábansí Rájá; and the latter must not be moved from the ground till Madura’s umbrella is well aloft. In support of the antiquity of the Nábansís of Chutiá Nágpur, there is collateral evidence in the annals of the Kharonda dependencies of the Central Provinces. Jagannáth Deo, the last member of the Gangá-bansí families who reigned there, finding himself without heirs, sent to Chutiá Nágpur for a Nábansí, who founded the present dynasty of Kharonda 860 years ago. The boy selected was a brother of the Satranjigarh chief. This was a collateral branch holding a maintenance grant; and it can be shown that many generations of Nábansí Rájás had passed away before this branch of the family took root.

"Unfortunately, as the Rájás became great potentates among Hindus, they grew to despise the impure Kols, their subjects; and as the latter were disinclined to submit quietly to degradation, and were not unmindful of what the Nábansís owed them, they revolted against such ingratitude, and the Rájás found it necessary to seek
extraneous aid. Foreigners were gradually introduced, to whom lands were assigned for military services, who assisted or supported the Rájá in his innovations; and Bráhmans were encouraged by grants of villages to settle in the country, and to aid in civilising it after their fashion. Their attempts at proselytising were not unsuccessful amongst the Mundáris. The chief men of that tribe were by degrees induced to see something very honourific and desirable in the distinction conferred by the paitá, the thread indicating that the wearer is a Bráhman or a Rájput; and without altogether rejecting their ancient sylvan deities, they commenced paying their addresses to the new order of gods and goddesses, that the Bráhmans and their now Bráhman-ridden Rájás were endeavouring to bring into fashion. But the change did not extend to the masses generally. They saw the encroachments on their rights and liberties that were threatened, and preferred the freedom of action and sense they had hitherto enjoyed. The whole body of Uráons held steadfastly to this view. And thus, while most of the chiefs in Nágur and Mánbhúm adopted Bráhmanical ideas, the Uráons and the majority of the Mundáris remained in their pristine state; and though intermarriage between the two peoples was not allowed, they otherwise harmoniously amalgamated as one nation.

"The circumstances under which the Rájá's ancestor rose to power precludes his making any division of the Ráj. It remains to this day an undivided estate; and the succession to it is regulated by the local custom of primogeniture, acknowledged under Regulation X. of 1800. But as the families increased, the younger members or collateral branches were supported by maintenance grants, which lapse to the parent estate on failure of heirs-male of the grantee. These were among the earliest of the alienations which changed so greatly the relations between the chief and his people. The latter had agreed to serve and support him, but they were now compelled to serve and support his assigns; and soon the assigns included not only relations, but the Bráhmans and mercenaries who received grants for religious or military services, and lastly, foreign farmers, to whom leases of villages were given in supercession of the Kol headmen."

RELATIONS WITH THE MUHAMMADANS.—The following notice of the dealings of the Musalmán Emperors with the Rájás of Chutíá Nágpur is condensed from a paper by Professor H. Blochmann in the Journal of the Asiatic Society of Bengal for 1871.

The hilly country now comprised in the Chutíá Nágpur Division
remained independent, both in name and in fact, during the Muham-
madan period, until the Musalmán governors of Bengal and Behar
failed in their attempts to push their conquests farther to the east,
and therefore turned their arms towards the west and south. Their
earliest inroads, however, were directed not against the frontier
chieftoms of Rámgarh and Palámau, but against Kokrah or Chutíá
Nágpur Proper, which was celebrated at the Mughul court for the
diamonds to be found in its rivers. Concerning these occurrences
Professor Blochmann gives the following extracts from the Muham-
madan chronicles:

_Akbar-námah_ (Lucknow edition, iii. p. 491). "About the same
time (end of 993 A.H., or A.D. 1585, 30th year of Akbar's reign),
Shahbáz Khán Kambú sent a detachment to Kókrah. Kokrah is
a well-cultivated district between Orissa and the Dakhin, ruled over
by Mádhú Sinh. As the country is inaccessible, the Rájá thought
that he was safe, and assumed an independent attitude. Our men,
however, entered the district, and carried off much plunder. The
Rájá became tributary (múlgudár), and was thus fortunate to get
under the shadow of the imperial government." From the same
work, p. 641, 37th year, or A.D. 1591 (end):—"Mádhú and Lakhmi
Ráí of Kokrah also served in the detachment commanded by Yúsuf
Chak Kashmirí." This detachment consisted of the contingents of
South Behar and Western Bengal Rájás; and marched, in the 37th
year of Akbar's reign, over Jhárkhando to Midnapur, where they
joined the imperial army under Mán Sinh for the conquest of Orissa.

_Tuzuk-i-Jahángír_ (p. 155). "On the 3d Isfandíármuz of the 1011
year of my reign (Safar, 1025, or A.D. 1616) it was reported to me,
Jahángír, the Emperor, that Ibhrámí Khán, governor of Behar, had
overrun Kokrah, and taken possession of its diamond-washings.
This district belongs to Súbah Behar, and the river (the Sankh),
which flows through it, yields the diamonds. When the river con-
tains little water, tumuli (gorábdhá) and hollows (ákbandhá) are
formed. The diamond-diggers know from experience that those
tumuli contain most diamonds over which insects hover, called by
the Hindús _jhingah_. They pile up stones on all sides of the tumuli,
and then cut into them with hatchets and chisels, and collect the
diamonds from among the sand and the stones. Sometimes diamonds
are found of the value of a _lákh_ of rupees each. The District and the
diamond-river are in the possession of the zamindár, Durjan Sál.
The governors of Behar sent frequently detachments into Kokrah;
but as the roads are fortified and the jungles impenetrable, the governors were generally satisfied with a tribute of two or three diamonds. When I appointed Ibrāhīm Khán governor of Behar, vice Zafar Khán, I told him at the time of his departure to invade the district and drive away the unknown petty Rájá. No sooner had Ibrāhīm entered on his office, than he prepared himself to invade Kokrah. The Rájá, according to custom, sent a few diamonds and elephants; but Ibrāhīm was dissatisfied, and invaded the district before the Rájá could collect his men. When he received the news of the invasion, he was in fact already besieged in the pass (kohdarākh) where he used to reside. Some of Ibrāhīm’s men who had been sent out to look for him found him with several persons, among them his mother, another wife of his father, and one of his brothers, concealed in a cave. They were deprived of the diamonds in their possession; twenty-three elephants besides were taken. The District is now subject to me, and all diamonds found in the river are forwarded to court.”

Prof. Blochmann also gives the following extract from a MS. history of Chutiá Nágpur in the possession of Colonel Dalton:—“The 45th king was Mahārájá Durjan Sál. In consequence of his having failed for several years to pay his tribute to Dehli, Nawáb Ibrāhīm Khán came from that city with 2000 cavalry and other troops. Durjan Sál was defeated, captured, and thrown into prison. He offered as ransom jewels, gold and silver to the value of 84 kors of rupees, but the Nawáb would not release him. The Rájá and his offering were taken to Dehli, where he was again fettered and sent to Gwálíor Fort, and kept in durance for twelve years. Other Rájás were imprisoned in the same place. It happened that at this time two diamonds were brought to the Emperor; and the jewellers who tested them pronounced the best of them to be impure, and the impure diamonds they declared to be sound. The Emperor, therefore, called for Durjan Sál, who was a great judge of diamonds. He pointed out the flaw (bāl, properly hair); and to prove that he was right, he tied the diamonds to the ends of the horns of a ram, and made the animal fight with another ram, when the diamond with the flaw split, and the bāl became apparent. The other diamond remained uninjured. The Emperor was so pleased, that he pardoned Rájá Durjan Sál, released him, and restored all the property that had been taken from him. In parting with the Emperor, Durjan Sál was permitted to make any request he pleased. Durjan on this, clasping
his hands as a suppliant, begged that all the Rájás who were imprisoned with him might be released. This was acceded to, and the Emperor gave the Rájá permission to crave another boon. He begged that his former rank might be restored to him, including the right to sit on a chair in the presence of the Emperor. This also was awarded. It was then settled that the Rájá of Kokrah should pay an annual tribute of Rs. 6000."

ACQUISITION OF THE DISTRICT.—The following quotation is taken from Colonel Dalton’s *Ethnology of Bengal.* ‘Chutia Nágpur, as part of Behar, was ceded to the British in A.D. 1765; but the earliest arrangement with the Rájá occurred in A.D. 1772, when he appeared before Captain Camac, commanding a force in Palá-nau, and after exchange of turbans with the Company’s representative duly acknowledged himself a vassal of that power, gave as tribute Rs. 3000, and agreed to do service against the Mahrattás. The oldest settlement deed is dated 1179 Fasli (A.D. 1772), by which Rájá Dripnáth Sáhi of Khúkra, alias Nágpur, agreed to pay Rs. 12,000, viz., mál or rent, Rs. 6000, nasrándé or tribute, Rs. 6000. For some years after this, the Rájá was allowed to administer the territory as the chief of a tributary mahál; but in 1816 or 1817, it was found necessary to deprive him of magisterial powers. The estate was placed under the Magistrate of Rámgarh, who held Court alternately at Shergháti and Chatrá. Natives of Behar, who were considered foreigners in Chutía Nágpur, were sent into the country as police-officers; and occasionally the násir of the Rámgarh Magistrate’s Court was deputed, with extraordinary powers, to inspect and report on the administration. Up to A.D. 1831, when the most serious revolt of the Kols of Chutía Nágpur occurred, there can be no doubt that the changes of government which had taken place were not beneficial to them. They were neglected by their new masters, oppressed by aliens, and deprived of the means they had formerly possessed of obtaining redress through their own chief. The Rájá, by no means satisfied at his own loss of dignity and authority, gave but curby answers to complainants who came before him. The dárogás or native police-officers, the highest resident officials under the British Government, declared it was not competent for them to decide on the grievances that most harassed the Kols; who complained that they had been dispossessed by foreigners, Muhammadans, Sikhs, and others, who had obtained from the sub-proprietors farms of the Kol villages over the heads of the Kol headmen. It often happened
that the unfortunate Kol, who with difficulty made his way to the far-off Station, found the tables turned on him when he got there. A host of witnesses in the pay of the opposite party were already on the spot, prepared to prove that he had not only no rights in the land, but was a turbulent rebel besides.' Major Roughsedge, the first Political Agent for the South-Western Frontier, notices a case of this kind, that occurred in A.D. 1811. Some disturbances had broken out in Tamár, and troops were sent there. The officer in command reported that they arose entirely from the oppression practised by the Tamár Rájá on one of his vassals, named Raghunáth Sinh; and the officer was allowed to enter into negotiation with the malcontents, who, hoping for redress, returned to their allegiance. In this hope, Raghunáth Sinh went to the court then sitting at Chattrá. 'The evidence kept in readiness against him by the Tamár zamín-dár caused his committal to the Court of Circuit, and the result was his condemnation to transportation or imprisonment for life.' For years after this event, Tamár continued in a disorganised state. In 1820, serious disturbances broke out; and two Kols, Rudu and Kantu, at the head of three hundred followers, for a long time defied the authorities, and were not reduced till military operations on an extensive scale were undertaken against them. The Kol insurrection of 1831, though, no doubt, only the bursting forth of a fire that had long been smouldering, was fanned into flame by the following episode:—The brother of the Mahárájá, who was holder of one of the maintenance grants which comprised Sónpur, a pargáná in the southern portion of the estate, gave farms of some of the villages over the heads of the mánkis and múndas, to certain Muhammadans, Sikhs and others, who had obtained his favour. Twelve villages, that had belonged to Sinh Ráí mánki, were thus given to the Sikhs; and not only was the mánki dispossessed, but two of his sisters were seduced or ravished by these hated foreigners. A similar complaint was made against the Muhammadan farmers. One of them had acted very oppressively towards a múnda of Bandgáon in Singbhum, and, it was said, had abducted and dishonoured the múnda's wife. These men, with some other mánkis of Sónpur, who were equally dissatisfied, invited all the Kols of Sónpur, Tamár, and Bandgáon to assemble at the village of Lankah in Tamár. The meeting took place, and the conveners addressed the assemblage. 'The Patháns and the Sikhs,' they said, 'have dishonoured us; the Kunwar Haráth Sinh has forcibly deprived us of our villages, which he has given to
the Sikhs. Our lives are no longer of value. We are all brethren, let us act together.’ It was agreed that the wrongs inflicted on them could no longer be tolerated. They would at once ‘commence to burn, plunder, murder, and eat.’ This was no vain threat. A few days after the meeting, on the 11th December 1831, a raid was made on the village of Kamrang, held in farm by Muhammad Ali Nákí, and two hundred head of cattle carried off. On the 20th December, a number of villages bordering on Singhbhum, held in farm by two Sikhs, Hari Sín and Díyál Sín, were plundered and burned by a body of seven hundred Kols under Súrga, the aggrieved mínda of Singhbhum, Singráí mónki, and others, and one of the Sikhs was wounded. These villages formed part of the estate from which Singráí had been ejected. On the 25th December, several villages, held in farm by Kálí Khán and Saiifullá Khán, were plundered and burned, and one of the Khán’s men was thrown into the fire. On the 2d January 1832, Kamrang was again attacked; and next day they sacked Jafar Ali’s village, and murdered him and ten of his people, including the unfortunate Kol woman whom he had seduced. The ndair of the Shergháti Court now appeared on the scene, and sent to the Kols to say that, if they would desist from disturbing the peace of the country, their lands would be restored to them. They replied, they would attend to no orders but those that emanated from the Mahárájá of Chutiá Nágpur; that they would not leave a single foreign farmer alive; they would destroy every village in Sónpur pargáná, even Govindpur, where Harnáth Sáhi resided, and then they would wash their weapons in the river Káro that flows by hi. house! In the meantime, the arrows of war were being circulated through the country like the fiery cross; and by the middle of January, the Mundáris and Urdáns had all entered with zeal into the spirit of the insurrection. The country appears to have been entirely unprepared for such an event; troops there were none, the police stations were generally abandoned, and even the hereditary samín-dár, connections of the Rájá, sought safety in flight. In every pargáná, the villages in which sáds (Hindus) resided were destroyed, and all dikos (foreigners) who fell into the hands of the insurgents were murdered. The subordinate Rájás of Ráhe, Búng, Tamár, Barwá, though neither sáds nor dikos, narrowly escaped with their lives, when those places were sacked and destroyed. With the exception of the force from Singhbhum that came to the aid of the insurgents, and formed the most formidable division of the rebel army,
it does not appear that the Kols, in their work of destruction, moved far from their own homesteads, as the sad portion of each village was plundered and burned by the Kols of that or neighbouring villages. The murders were most numerous in the Doisa and Korámbe pargands, as the sads there were unprepared for the attack; and none were spared that fell into the hands of the insurgents. Troops to put down the insurrection were, of course, being collected from different points, and were gradually concentrated in the disturbed districts; but before military operations could be undertaken, the insurgents had done all that they had threatened to do, and might, though it is not again mentioned, have washed their weapons in the Káro, and retired. Captain (the late Sir Thomas) Wilkinson reached Pithauria, which is on the brink of the northern face of the plateau, about the middle of January, and the work of incendiaryism was then in full blaze. He was without sufficient force to penetrate far into the disturbed districts, but he lost no time in compelling the villages near Pithauria to submit. This was not done without fighting; and indeed the insurgents, on more than one occasion, threatened his position, advancing against it with a force estimated at about 3000 fighting men, but they appear to have been easily repulsed. The inhabitants of the large village of Nágrí, between Ránchí and Pithauria, had been particularly active in the work of destruction, and had avowed their determination to fight to the last; but an expedition was sent specially against them with the unequivocal instructions, 'Attack, slay, and destroy,' and to such orders, energetically carried out, the Nagrí heroes speedily succumbed. This is a very primitive Uráon village, which up to the present time retains all the old institutions: the bachelors' hall with the banners, yaks' tails, trumpets, and drums, &c., and the dancing arena in front, where songs are often sung that remind the young men how their fathers 'went out' in 1832. The subjugation of Nagrí was followed by the submission of most of the northern villages. But the Uráons of the west and Mundáris of the centre and the south showed no inclination to lay down their arms; and the insurrection now spread into Palámau, where it was taken up by the Kharwás, merely, it would seem, for the love of the thing. It grew serious, however; and a squadron of cavalry, while making its way to Chutiá Nógpur through that pargánd, found itself so hotly opposed in one of the hill passes, that the officer in command deemed it necessary to make a retrograde movement and await reinforcements. Not till the middle of
February were the troops in a position to operate on a scale adequate to the occasion. Then three columns were formed, to start simultaneously from three points in the northern part of the plateau, and sweep the country in parallel lines as they moved from north to south. The right and centre columns met with little opposition, the heads of villages submitting as they advanced; but the left column, when they reached Sónpur, found that the Kols had abandoned their villages, and, with their flocks, and herds, and families, had taken refuge in the hills. In attempting to dislodge them, the troops, especially a detachment of the Third Light Cavalry, suffered some loss. The columns, however, were now concentrated in the south. Bindrali mánki, Singrai's brother, and Súrga, the heroes of the episode, held out to the last, but on the 19th March 1832 these leaders came into camp and surrendered to the Commission. The remaining sardárs all then tendered their submission, and the insurrection was at an end. Great changes in the administration followed this insurrection. The disturbed districts and jungle maháls, with the dependent tributary maháls, were organised as a Non-Regulation Province, under the name of the South-Western Frontier Agency; the system of zamindári police, under which authority was restored to the chiefs to whom the people had been accustomed to look for its exercise, was established in Chutiá Nágpur; the border mánkis, whose dispossession from their tenures was the main cause of the insurrection, were reinstated, and the zamindárs were deprived of the power of ousting them without the orders of the European officers now placed at the head of the District. The mánkis obtained title-deeds constituting them ghátwáls, or guardians of the passes, and officers of police, and that position they still hold."

The system of government which prevailed under the South-Western Frontier Agency has been treated of in the Statistical Account of Hazáríbgáh District (ante pp. 20, 21). The headquarters of the Agent were at Kishanpur, a small village within the municipal limits of Ráncí, where the District Jail now stands. By Act XX. of 1854, the designation of the Province was changed from South-Western Frontier Agency to Chutiá Nágpur, and it has been administered since that date as a Non-Regulation Province under the Lieutenant-Governor of Bengal. At the same time, the title of the chief executive officer was changed from Governor-General's Agent to Commissioner.

EARLY HISTORY OF PALÁMAU.—The now semi-Hinduised and
broken tribe of Mâls are said to have been the first settlers who obtained a permanent footing in Palâmau. Local tradition says that the old town of Palâmau, the important trading mart of Garwá, and the villages of Dândá, Lakhná, and Málhattiá were of their building. But the Mâls themselves have disappeared, and are now found only in the Tributary States of Sargújá and Udaipur. The Sargújá members of the tribe allege that they were driven out of Palâmau by force of arms. It is a common belief in the Sub-division that the Mâls were a very wealthy race; and that parties of them return occasionally to the sites of their ancient settlements, seeking treasure which their ancestors buried in the hurry of flight. It is not ce tainly known who supplanted the Mâls, but their conquerors may well have been the tribe of Râksel Râjputs, who in their turn were driven out by the Cheros and made for themselves a kingdom in Sargújá. The traditional account of the arrival of the Cheros in Palâmau is thus given by Mr Forbes in his Settlement Report, as it was told to him by a former kânungo or accountant of the parvând. It is possible, however, that the whole story may be a Brâhmanical fiction, designed to cover the aboriginal descent of the Cheros; and in any case, it has no claim to historical accuracy. Bhagwant Rái, a predatory Chero leader from Bhojpur, is said to have taken service with a large body of retainers under the Râksel prince then ruling in Palâmau, and to have treacherously seized the supreme power, when the Râjá went to Sargújá to celebrate his son's marriage with a daughter of the chief of that state. On hearing this news, the Râksel made no effort to regain his kingdom, but murdered the Sargújá chief and founded the Râksel Râjput dynasty, which is in possession of Sargújá at the present day. The descendants of Bhagwant Rái were Mahârájás of Palâmau, until it became a Government estate in 1814. According to the kânungo's story, the fourth Mahârájá, Mední Rái, surnamed the Just, made himself lord-paramount of large portions of Hazâribâgh, Gayâ, and Sargújá, and undertook an expedition against the Mahârájá of Chutíá Nâgpur Proper, in which he sacked the palace of Doisá, and built with the plunder thus won the old fort of Satbarwá near Palâmau. One of the gates of this fort is still called the nâgpurí darwâzâ; but the name more probably refers to the aspect of the gate, and the entire story of the invasion may have grown up insensibly to account for the name. From the shadowy outline of Chero supremacy in Palâmau, I pass on to the authentic history of three Muhammadan
invasions of the country. Here again I have availed myself of Prof. Blochmann's paper in the *Journal of the Asiatic Society*, referred to above. On this subject, local tradition, as collected by Mr Forbes from the Mowár or Monátú, one of the oldest inhabitants, says that it was in Sháh Jahán's time, about 1627 A.D., that Abdullah Khán, Governor of Behar, first made demands upon the Palámau Rájás. "He was engaged at the time in settling matters with Pratáp Sinh Ujjainiá, a Rájput chieftain, who held considerable territory in Bhojpur. Abdullah, though unable to come himself, sent forward Muazzam Khán, the Rájá of Dumráon in Sahansrám (Sasseram), as an advance guard, to clear the way and prepare a passage for Abdullah's troops. Muazzam Khán, on getting to the small stream which lies at the foot of the Bhábulthán-ốr Monátú Pass, was met by Rájá Ghulám Husán, the Rohillá chief of the Kohí fort, and a rebel; a fight ensued, and Muazzam was killed. The field or piece of land on which he fell is called the Muazzam Khání-khet to this day. Muazzam Khán's force then returned." The date given above for Muazzam's defeat is too early by thirteen years, as it is clear, both from the Mowar's story and from the subjoined account, that this stubborn resistance to the advance guard was immediately followed by the first systematic invasion in A.D. 1641-42, which is thus described in the *Pádisháh-námah*, ii. 248 to 250.

"Palámau lies south of Patná, the distance from the latter place to the northern boundary of that district being fifty miles. The distance of the fort, where the zamindár of the district resides, from the (northern) boundary is thirty miles. The short-sighted rulers of Palámau trusted to their mountain fastnesses, which are difficult of access and full of jungle, and showed no signs of obedience to the imperial governor of súbah Behar. Pratáp, whose family, generation after generation, had ruled over the country, an infidel like all his ancestors, had neglected to send the customary pesh-kash to Abdullah Khán Bahádúr Fíráz-jang, the former governor of Behar; and the súbahdár, engaged as he was in operations against the rebellious Pratáp Ujjainiá [Rájá of Bhojpur], had hitherto had no opportunity of bringing him to his senses. This made the Chero so haughty, that he also disobeyed Sháístá Khán, the new governor. Sháístá at last reported matters to court; and his Majesty [Sháhjahán] ordered the súbahdár to call in the contingents of the jágírdárs of the súbah, drive away the zamindár, and 'clear the country of the filth of his unprofitable existence.'
“Leaving his son Muhammad Tâlib, with 500 horse and 1000 foot, to hold Patná, Sháístá marched on the 17th Rajab 1051 [12th October 1641 A.D.] with about 5000 horse, taken partly from imperial regiments and partly from his own contingent, and 15,000 foot, consisting of his own men and zamindári troops. The order of march was as follows:—Sháístá commanded the centre (kol), which was made up of imperial troops; Zabardast Khán was in the vanguard (hardwál); Atash Khán Dakhání and several other officers commanded the left wing (búranghár); and others, the right wing (juranghár). Sayyid Mírzá, brother of Mukhtár Khán, with a few other officers, commanded the rear (chand-áwul). Having made these arrangements, he set out for Gayá, which forms the boundary of the province of Patná and borders on Palámau, and entered the hostile territory through the Monátú Pass. Wherever he pitched his camp, he had trenches dug, the earth of which was formed into a wall surrounding the whole of the encampment, and matchlock-men were placed as guards in the trenches to frustrate night-attacks. A large party was employed to cut down the jungle, and make a road wide enough for the army to advance. All settlements on both sides of the road were plundered and destroyed. The wretched enemies withdrew on every occasion to the jungles and the hills, and trembled like victims in the hands of the butcher. The swords of the soldiers, ‘swords of pure water, delivered many unto the fire of hell;’ others escaped half dead with fright. Of our troops also some were wounded, and a few fell martyrs in this holy war.

“On the 5th Zí Qa’dah [26th January 1642], the victorious army left the station Arú (properly Ará) and directed its march upon the north side of Fort Palámau. The enemies collected at a place where two roads crossed (bar sar i dîrâdâh), but fled after a short engagement. As the fort was on all sides surrounded by impassable jungle, Sháístá Khán sent an officer of one of his own contingents with a party of coolies, hatchet-bearers, a detachment of matchlock-men and archers, to cut down the trees and clear a spot for the tents. Having marked off a place near a garden close to the fort, they began to cut down the trees, when the enemies rushed upon them from all sides; but our men with God’s assistance were victorious, and killed many of them. Sháístá, on hearing of the engagement, sent at once a detachment of imperial troops and of his own men to their assistance, and, together with Zabardast Khán, took up
a position on the banks of a river which flows below Fort Palámau. The enemies, covered by the houses outside the fort, fired upon him, and as a number of our troops suffered martyrdom, the men dismounted and occupied the summit of a hill which commands the fort. The firing lasted till evening, and large numbers were killed and wounded. Pratáp saw the courage of our troops, and convinced himself that there was no other help but to submit; he therefore sent a message, and offered to pay a peshkash of Rs. 80,000 if he obtained a free pardon, promising at the same time that he would never again in future rebel. He was so overawed, that he even engaged to pay his respects at Patná. In consideration of the heat and the approach of the rains, Sháístá Khán, at the recommendation of several loyal officers, accepted the proposal; and after receiving the peshkash, he returned to Patná on the 22d Zí Qa’dash [12th February 1642]." 

Pádísthá-námah, ii. 356 to 361. "Pratáp, however, failed to secure the affection of his people, and offended his chiefs, who watched for an opportunity to get rid of him. When Itikád Khán had been appointed to the government of Behar, he was waited upon by Daryá Ráí and Tej Ráí, paternal uncles of Pratáp. They tried to obtain his favour, and proposed to imprison their nephew and hand him over to the súbahdár. Both then returned to Palámau, and with the consent of others imprisoned him. Tej Ráí was made Rájá. When the governor came to hear of it, he wrote to Tej Ráí to hand over Pratáp, but Tej Ráí put him off with subterfuges, and sent a wakti to make excuses.

"Pratáp had been for some time in prison, when Daryá Ráí, Tej Ráí’s elder brother, together with several other Chero chiefs, became dissatisfied with Tej Ráí. The conspirators found support in the súbahdár, Itikád Khán, who advised them to submit to the imperial government; and Daryá Ráí and his party sent him a message to say that, if he would send a trusted officer with an army, they would hand over to him Fort Deogan, which is an important thdná in Palámau, and would, besides, do whatever he should tell them. Upon this the governor of Behar sent Zabardast Khán with the ruler of Sháhábdád to Palámau. On the 1st Sha’bán 1053 A.H. [5th October 1643 A.D.], Zabardast Khán arrived at Deogan, and was waited upon by Daryá Ráí, his sons, and the two commanders of Deogan, Bhowál and Champat, who handed over the fort. The Khán then sent Daryá Ráí with some of his own men to
Itikád Khán. The inhabitants of Deogan partly submitted and were promised the protection of the imperial government; but others rebelled and were imprisoned. Zabardast now appointed a party of men to cut down the jungle and widen the road that leads to Palámau, and commenced to repair and strengthen the fortifications of Deogan. On the 11th of the same month [15th October 1643], the Khán received intelligence that Tej Ráí had sent his vākīl, Madan Sinh Thákuráí, and other chiefs, with about 600 horse and 7000 foot, to Báolf Cheraon, a village which lies about ten miles south of Deogan; and that two other corps had been sent viâ Mordah and Kundah, and were ready to commence hostilities. A detachment of the first-mentioned corps even advanced four miles nearer, with the object of making an attack by night. The Khán sent out a division to oppose them; several of the hostile troops were killed and the remainder fled. On the 16th [20th October], Itikád Khán having heard of Zabardast's advance, ordered Abdullah Najm-i-sánti, bahshí of súbah Behar, to march, with Daryá Ráí and a strong corps, to the support of Zabardast Khán, and prepared himself to follow, should it be necessary. By the help of the good luck which so signallly furthered the policy of the imperial government, it happened that on the 3d Ramazán [5th November 1643], Tej Ráí left Fort Palámau with a hunting party. During his absence, Súrat Sen and Sabal Sen, sons of the vākīl Madan Sinh Thákuráí, declared for Pratáp, took off his fetters, and having brought over the garrison, put him in possession of the fort. Some of Tej Ráí's companions returned afterwards to Palámau and were let in; others fled, whilst Tej Ráí, who now stood between two fires, concealed himself in the jungles. Madan Sinh Thákuráí and two or three other chiefs, who lay encamped in front of the imperial army, fled in the middle of the night with a great number of their men. On receiving this information, Zabardast Khán left Dhamídhar, a native of Újjain, with a detachment of his own men as garrison in Deogan, and marched on the 5th Ramazán [7th November 1643] upon Palámau. He passed through a dense jungle, forced several difficult passes, and arrived at Màngarh.

"Pratáp, seeing that resistance was useless, wrote to Zabardast Khán that the arrival of the imperialists was a deliverance sent him by God; he willingly submitted to the government, and would be glad to be allowed to wait on him. Zabardast had occupied the village of Bárf, six miles from Palámau, and replied to Pratáp's
message that the Rájá would have to come with him to Itikád Khán; if he should not like that, he ought to remember that the bakhshí of the súbah was about to arrive with a strong corps, when escape would be impossible. Pratáp answered that when Sháístá Khán ere this had come with a large army to the walls of Palámau with the object of taking it, he had not been obliged to wait on him, Sháístá having contented himself with receiving the peshkash, when he returned. He had no objection to wait on Zabardast Khán; but as none of his illustrious predecessors who had been rulers had ever gone to Patná, he would not promise to go there. Zabardast in reply said, that he would have either to go to Patná or perish. After several other messages, Pratáp declared himself willing to go to Patná, though it be, he said, against the wishes of his party; but he requested Zabardast to give him a letter of safety, and promise him that he would do him no harm. This Zabardast agreed to, and Pratáp had an interview, at which he gave the Khán an elephant. As he was still willing to go to Patná, Zabardast asked Itikád Khán to send him a letter of safety, and wrote to Abdullah Najm-i-sání that, as Pratáp had submitted, it was no use for him to advance beyond where he stood, since he himself was on the point to return. On the 17th Ramazán [19th November 1643], Zabardast left Palámau accompanied by Pratáp, and on the 22d joined Abdullah Najm-i-sání at Deogan, from whence both marched to Patná. Pratáp presented Itikád Khán with an elephant, and agreed to pay into the imperial treasury a peshkash of one lákhu of rupees, which Zabardast was to receive. Itikád then sent a detailed report to court, and recommended Pratáp for a mansab. Thereupon his Majesty appointed Pratáp a full commander of 1000 horse; the jamá of Palámau was fixed at one kror of dáms [250,000 rupees], and the district was left him as a tuyút [tenure held on condition of recruiting troops for the imperial service].” The Pádsháh-námáh records no further conflict between the Mughul government and Palámau. From a remark on p. 733 of the second volume of that work, we find that Pratáp was still alive in 1057, or A.D. 1647.

The following extracts are taken from the Alamgir-námáh (pp. 648 to 660, 673, 972). The translation is not literal, for the ornate style of the work renders a close version undesirable.

“The heathenish zamindárs of Palámau, trusting to the inaccessibility of their country, had not only shown neglect in paying the stipulated peshkash, but had also encroached on imperial lands ad-
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jacent to their country. When therefore Dáuíd Kháñ, governor of Behar, had returned from the expedition to Bengal, and had brought several other refractory zamíndârs to their senses, his majesty (Aurangzib) ordered him to invade Palámau. The jâgîrdârs and faujiârs were at the same time ordered to place themselves and their contingents under his orders. On the 2d Sha‘bân of the same year in which he had subjected other rebellious zamíndârs [3d April 1660], Dáuíd marched upon Palámau, accompanied by Mirzá Kháñ, faujiâr of Darbhanga, Tahawar Kháñ, jâgîrdâr of Chainpur, Rájá Bihruú, zamíndâr of Monghyr, and other officers of the Súbah.

“Palámau has two stone forts, one on the top of a mountain, the other on even ground near a large river. The whole country is very mountainous and full of jungle. Besides, there are three other forts near the Behar frontier, viz., Kothí, which lies fifty miles from Palámau; Kundah, fourteen miles to the left of Kothí; and thirdly, Fort Deogan, at a distance of twenty miles to the right of Kothí. During the reign of Shâhhâhán, Abdulláh Kháñ, and after him Sháistá Kháñ, had attacked Pratâp son of Balbhadr, the Chero; but they had not annihilated the Rájá. Dáuíd Kháñ contemplated the total subjection of the country, and first marched upon Kothí, which he reached on the 5th Ramazán of the same year [1070 A.H., or 5th May 1660]. The enemies were so terrified by his unexpected arrival, that they deserted the fort, and Dáuíd took possession of it. He then moved to Kundah. This fort is very strong and lies upon a hill. It is only ten miles from Kothí, but the road passes through dense jungle, and half-way there is a high hill and a difficult pass. The trees, therefore, had to be cut down to a distance of two miles from the fort. The determined advance of the imperialists frightened the enemies from this fort too; and on the 4th Shawkál [3d June 1660], Dáuíd took possession of it, and in a short time razed the fortifications to the ground. As the rains were setting in, he erected at every sixth mile between Kothí and Kundah fortified encampments, placing in each 100 horse and a detachment of matchlock-bearers and zamíndâris troops, so that provisions might safely be sent from Behar to head-quarters.

“When the rains were over, he set out for Palámau, without paying attention to proposals made by the Rájá that he should accept a peshkash and return to Patná. On the 1st Rabi’ I. [25th October 1660], Dáuíd commenced his march. Mirzá Kháñ, with 300 horse and 200 matchlock-bearers, formed the van; Tahawar Kháñ, with 700 horse
and 300 foot, held the right wing; Shaikh Tátár, son of Dáuíd's brother, with 500 tábhrán or feudatory horse, and Rájá Bihrúz, with 400 horse and 1500 foot, commanded the left wing; whilst Dáuíd Khán in person occupied the centre with 2000 horse. He also told off 500 horse of his own contingent to form the rear. Besides, a strong detachment of hatchet-bearers was appointed to cut down trees and clear the road to Palámau. During the march, Dáuíd erected thánds at suitable places, and garrisoned them. He advanced most cautiously, and during the first nine days passed over only twenty miles. On the 9th Rabí I. [3d November] he reached the village of Narsí [Tarhasí], which lies fourteen miles from Fort Palámau. The Rájá had during all this time repeated his futile proposal; and when Dáuíd reached Narsí [Tarhasí], he was again waited on by Surat Sinh, the Rájá's minister, who promised unconditional submission. The vakíl especially addressed himself to Rájá Bihrúz, and begged him to intercede, proposing to pay one lách of rupees as peshkash, and a present of Rs. 50,000 for Dáuíd. The humility of the Rájá, and his urgent solicitations to obtain peace, made Dáuíd so far favourably inclined to his proposal, that he sent a report thereof to court, suspending hostilities till the arrival of his Majesty's orders. During the armistice, the enemies intercepted a convoy at a place about sixteen miles from the imperial camp; and though the Rájá sent the vakíl to express his regret at the untoward event, which, he said, had taken place without his knowledge and sanction, and tendered Rs. 50,000 as part payment of the stipulated peshkash, Dáuíd thought it advisable to advance. He left Tarhasí on the 8th Rabí II. [1st December...], and pitched his camp at the foot of a hill six miles distant from Palámau. On the 16th [9th December], he moved two miles nearer. The enemies then advanced from the fort, threw up earthworks, and occupied the trenches in large numbers.

"About the same time orders came from court; the Rájá was to embrace Islám, pay peshkash, and remain in possession of his country; if he refused, Dáuíd was to annihilate him, destroy the forts, and annex the district. His Majesty's answer was then conveyed to the Rájá. Before he had replied, Tahawar Khán, on the 24th Rabí II. [17th December], unable to suppress his eagerness to fight, attacked the enemies without the knowledge and sanction of Dáuíd Khán, and engaged them near their earthworks. Dáuíd was thus obliged to push forward, and advancing within the reach of the enemies' bullets, threw up earthworks and commenced a bombardment which was
continued till sunset. The fighting on both sides was obstinate. Tahawar Khán, who was nearer to the enemies, had sixteen men killed, and fifty men and many horses wounded, and retreated towards evening, at Dáuíd’s orders, upon the centre. During the night, the enemies brought two large guns from the fort, placed them on the earthworks, and managed to kill several of our men and horses. The Rájá also sent a message to Dáuíd to say that he refused to accept his Majesty’s conditions. The fire of the enemies did in the meantime much damage, directed as it was from an eminence on Dáuíd’s trenches. He therefore occupied the hills which command the fort, threw up new earthworks, placed upon them several guns, and commenced a well-directed cannonade. On the 27th Rabí‘ II. [20th December], the enemies could no longer hold their trenches, retired nearer to the fort to the banks of the river, and threw up new earthworks. The space between their position and the imperial camp being overgrown with jungle, Dáuíd for two or three days cut down the trees, and having cleared a road, advanced against the enemies. Shaikh Tátár and Shaikh Ahmad, both sons of his brother, with troops of his contingent, several imperial mansabdar, and the son of Rájá Bihriúz with his followers and a detachment from Mírzá Khán’s contingent, were placed on the left, and were ordered to attack the enemy from the passes; Shaikh Sa‘í with a division was sent to the right; and Dáuíd Khán, Mírzá Khán, Tahawar Khán, Rájá Bihriúz, Abú Muslim, Sayyid Najábat, and several mansabdar, formed the entre. The attack simultaneously commenced on all three sides, and the ground was warmly contested till the second watch (midday). The enemy was repulsed on all points; many were shot and cut down, and others escaped. It had been Dáuíd’s original plan to occupy the trenches dug by the enemy, and commence a siege; but the soldiers could not check their fury, and rushing to the river, they crossed it, and attacked the fortifications which surround the town (shahrband) at the foot of the fort. The enemies became bewildered and withdrew to the higher fort. The Rájá now sent his whole family and valuables to the jungles, and continued the defence. The imperialists in the meantime had taken the lower fortifications, and stood before the gate of the upper fort, where the fight raged till the first watch of the evening. Half a watch later, the Rájá fled to the jungles, when the whole fort was occupied by the victorious army. The town was cleared of the ‘filth of the existence of the infidels,’ their idol temples
were destroyed, and Islámitic prayer filled the place. The loss of the imperialists was 61 killed, and 177 wounded. Of the enemies a large number was slain and wounded, some escaped, and others were taken prisoners. A few days later, it was reported that the enemies had assembled about Fort Deogan. Dáuíd Khán despatched a division under Shaikh Safí to retake the fort. On his arrival there he laid siege to the place and took it.

“Dáuíd remained for some time longer in the district, arranged financial matters, and fortified several strong places. He then handed over the government to Mánkí Khán, who had been appointed by his Majesty faujdár of Palásmau, and returned to Patná. On the removal of Mánkí Khán, Palásmau was placed under the immediate orders of Lashkar Khán, the new súbahdár of Behar, Sáfár 1077 [August 1666].”

A large picture of the attack on Palásmau fort by Dáuíd Khán is preserved by his descendants at Dáuídnagar in South Behar; it was recently photographed in several pieces (it measures thirty feet by twelve, and is painted on cloth) by Mr T. F. Peppè of Ránchí. The following detailed description of it is quoted from a paper by Colonel Dalton in the Journal of the Asiatic Society for 1874:

“The picture represents the camp of Dáuíd Khán on the 16th Rabí’ II., the entrenchment of the enemy, and the different positions from the first attack on the Chero position by Tahawar Khán, which opened the fight rather sooner than Dáuíd had intended, to the final capture of the fort and flight of the gawârs, or wild tribes, as the enemy are contemptuously called, on the 27th Rabí’ II., 10—
[20th December 1666].

“The first division of the picture shows Dáuíd’s entrenched camp, an oblong enclosure. On two sides, the front and right, large guns are in position; to the rear of numerous small tents in the enclosure is a row of pavilions, with banners in front of them, in the following order:

**LEFT WING.**

*Black and Yellow Banner.*

Rájá Bihrúz.

*Two White Banners.*

Shaikh Tátár.

Shaikh Ahmad.

**CENTRE.**

*White Banner.*

Dáuíd Khán.
EARLY HISTORY OF PALAMAU.

RIGHT WING.

Banner with Embroidered Border.
Muhammad Záhid.
Bakhshí of Behar.

Three-Tailed Banner Golden.
Mírzá Khán.

Red-Bordered Banner.
(T Colour eaten away.)
Tahawar Khán.

The advance of the army from the fort is in the same order. The banners are thus displayed three times—(1) in the camp; (2) on elephants during the advance; (3) close to each chief in action. It is said in the Alamgir-náma that the Cheros met this advance of Dáuíd’s on the 16th by issuing from the fort, and taking up an entrenched position about one mile from the imperial camp. This is represented in the picture by a straight wall across the picture with three burjís, or bastions, on which, as well as on the curtain-works, guns are mounted, pointed at the camp of the imperialists. It is said that hostilities were suspended until an answer should be received from Pratáp, the Chero Rájá, to the demands of the Emperor, viz., that he must not only submit, but become a Muhammadan; but Tahawar Khán could not be restrained, and without orders from Dáuíd, he made an attack from the right on the enemies’ left. This is shown in the picture.

In front are the three divisions of the army, the sardárs leading, all on foot; next come the horses of the sardárs, enormous brutes, each followed by an elephant on which is borne the sardár’s banner, and then the led horses of the imperialist cavalry. The third line of banners with the advance indicates the position of the different chiefs in the action; and their names are also given. Dáuíd Khán is in the centre. He is dressed all in white, except his stockings, which are red, and he wears a white turban and tunic and white shoes. But the group of Dáuíd and his immediate attendants is drawn on a bit of cloth inserted as a patch in the great picture, and it is said that this portion of the original drawing met with some accident necessitating a reproduction. However, Dáuíd’s two nephews are represented near him similarly attired and armed. He and one of his nephews have bows, arrows, shield, and sword. Another has a matchlock; and one of Dáuíd’s attendants holds his master’s firelock as if offering it to him, whilst the general is drawing a bow, evidently not at a venture, as he looks stern and determined, and the enemy are close to him. The imperialist forces show a decided mixture of races. Some are of dark-brown complexion, some of a lighter brown,
and others fair as Europeans. The costumes also vary. There are regulars and irregulars in the imperial army, both bowmen and matchlock-bearers, the regulars distinguished by turbans with stiff feathers, dresses of some figured cloth, and shoes high over the instep, with long thongs behind to assist in pulling them on. The men are all bearded. The bows of the imperialist chiefs are all of the Cupid or Apollo shape, lip-curved; whilst not a few, both of the enemy and of the dark-skinned portion of Dáuí’s army, are of a simple curve, such as we still see in the hands of Kols, Gonds, and other hill tribes. The dark imperialists are as insufficiently clad as the majority of the Cheros are represented to be; and their martial ardour is roused by drums precisely similar to those no. 7 used by the Kols, whilst the regulars of the imperial army are in-pired by the ‘trumpets’ pealing note,’ the trumpets as big as the men who blow them. They have also kettledrums and trumpeters on camels. There is no reason why Kols should not be found in the ranks of Dáuí’s army, as the Kols had on previous occasions helped the Emperor; and in one obscure corner of the picture outside the entrenched camp of Dáuí we find the samáíndár-i-kán-i-aimás, ‘the Lord of the diamond-mine,’ and who could he be if not the Nágbansí Rájá? In the portion of the picture representing the attack, the Rájá of the diamond-mines appears valiantly leading the troops on the extreme right of the line. This is a position assigned by the Muhammadan historian to Shaikh Safí, whom I have not been able to identify among the belligerents.

“On the left, but somewhat in front of the imperial camp, a range of hills is represented, from which the Chero camp behind their entrenchment is commanded. On the centre of these hills four great guns are mounted, and a note indicates that they were placed by Dáuí to enfilade the enemy. This is just as it is described by the Muhammadan historian. The losses of the imperialists were chiefly due to the fact that the outworks of the enemy were higher than those of Dáuí, whose camp was at the foot of the hill. Dáuí therefore occupied a hill which overlooked the position of the enemy, and erected a battery which caused much damage.

“On the 27th of the same month, the enemy left their position and withdrew to the banks of the river near the fort. It is clear from the narrative as it proceeds that they took up an entrenched position in a range of hills running parallel with the river, which passes through them. This is shown. A conventional drawing of
hills going right across the picture, and dividing it into two equal parts, exhibits the second position of the Cheros, and represents them engaged with the imperialists. The Cheros are not shown in their first position, as the space behind their entrenchment was reserved by the artist for a good pictorial display of the imperialists advancing on the second position, after the Cheros had abandoned the first. The action represented is where ‘Dáúd attacked the trenches which the Rájá had erected along the river;’ but judging from the picture (and from the ground, which I have been over), ‘fortified position’ should be substituted for ‘trenches’—a line of hills with breastworks in different places and passes barricaded. (I have had myself to attack precisely similar positions when engaged against the very same people.)

“I find from the picture, as from the annals, that Shaikh Tátár and Shaikh Ahmad, sons of Dáúd’s brother, with their contingents, several imperial mansabdárs, and the sons of Rájá Bihrúz, attacked on the left, and forced the passes held by the enemy. The élite of this portion of the imperial army, a body of handsomely dressed matchlockmen, have seized a hill on the extreme left, which enfiladed one of the passes, and they are represented as keeping up a brisk fire on the disordered Cheros, whom they had dislodged. The whole position is, indeed, shown as captured by the imperialists; and from this part of the ground their arrows and matchlock-balls are dealing destruction on their enemies, who are seen some without heads, others fleeing with arrows in their backs, but some still holding the ground between the hills and the river.

“The annals tell us that Dáúd was induced to remain in the position he had gained, leisurely to make arrangements for the prolongation of the siege, but he could not restrain his men; ‘they pursued the enemy, crossed the river after them, and commenced an attack on the fortifications.’ Before morning he had completed the conquest of the fort, and the Chero Rájá fled to the hills behind it. The river is represented by a band of green right across the picture (blue in my sketch), with queer-shaped obstructions of a darker colour; but as we are informed by the notes in Persian that the first is a river (the Ourangá), and that the second represents rocks, it answers as well as if it had been most artistically delineated. The Chero Rájá’s fort, drawn rather elaborately in plan, comes next, and the picture ends in a map of great wooded hills, into which the Rájá retreated. The Chero host is for the most part portrayed
holding its ground, but in sad plight between the hills from which they had been dislodged and the river. The Chero cavalry were evidently posted in reserve in the bed of the river, a very respectable body, as well mounted as their foes: but many are galloping up and down the sands of the river in a purposeless manner, some badly wounded. They are all with one or two exceptions of fair complex and dressed as Hindustánís; and amongst the Chero foot-soldiers there are a number of fair-complexioned and well-dressed men, showing that in those days, as at present, there was a considerable sprinkling of Aryans amongst the Palámaú population. But the majority are black with only a loin cloth, and bare heads and bare feet, bows as above described with only one curve and plenty of arrows, besides which some have spears, and some swords and shields. The proportion of matchlock-men to bowmen is small, but even the imperialists are shown to have more of the latter than of the former. The artist has not altogether failed to grasp some of the ethnical characteristics of the Palámaú aborigines. The black men have all receding chins and foreheads, and are probably Kharwárs. Dáív's flank movement was apparently the only piece of strategy employed. Strong as he was in cavalry, he might have easily cut off the retreat of the Rájá to the hills beyond the fort; but I daresay his intelligence department was at fault. It is noticeable that the imperialists did not advance their guns when attacking the second position; they were left at their place and no field-artillery was employed."

From this time the annals of Palámaú are blank up to 1722, when Rájá Ranjit Ráí was murdered, and Jaikissan Ráí, the head of a faction called the Bábúán, who were descended from the younger son of a former Rájá, was placed upon the gadi. A few years afterwards, Jaikissan was shot in a skirmish with some of Ranjit Ráí's relatives on the Chetma Pass near Satbarwá, and Chitrájít Ráí was made Rájá. Jaikissan's family fled to Megrá in Behar, and took refuge with one Udvant Rám, a kâníngo, who, in 1770, took Gopál Ráí, grandson of the murdered Rájá, to Patná, and presented him to Captain Camac, the Government Agent, as the rightful heir to the Palámaú Raj. Captain Camac promised the assistance of the British Government; and it happened that about the same time Jinnáth Sinh, díwán under Chitrájít Ráí, had declared before Mr Bellam at Aurangábád that the Mahárájá of Palámaú would neither become a vassal of the British, nor grant supplies to any British
troops that might pass through his country. A force, therefore, marched into Palámau in 1772, under Captain Camac, and drove the Maharájá’s troops under Jinnáth Sinh back into the Satbarwá forts, which occupy a strong position on a bend of the Aurangá river. Here there appeared likely to be a difficulty, as the light guns which had accompanied the British troops could make no impression on the solid stone of the forts. Udwant Ráí, however, pointed out a certain spot in one of the walls of the old fort, which, though apparently as strong as the rest, consisted of mud merely faced with stone; and had been purposely left in this state by Mední Ráí, so as to afford him a means of retaking the fort in case he should be driven out of it. At this point a breach was soon effected, the fort was taken by storm, while Chitrajit Ráí fled to Rámgarh, and the diwán with his family to Sargújá. Captain Camac then granted a sanad for five years to Gopál Ráí, conjointly with his cousins, Gajrác and Seogand Ráí, and left the country. Palámau thus became part of the District of Rámgarh. After a year or two, the sons of the late diwán came back from Sargújá, and being reinstated in the diwánship, procured the murder of the kámíngo, Udwant Rám, at the palace of Sháhpur near Daltonganj. The relatives of the murdered man applied for help to a small detachment of British troops which was quartered at Leslieganj. Gopál Ráí was taken prisoner by Lieutenant Remyss, sent for trial to Chatrá, the administrative head-quarters of Rámgarh District, and sentenced to imprisonment at Patná, where he died in 1784. In that year died also Bassant Nái, who had succeeded to the gadi when Gopál was imprisoned; and Churáman Ráí, a minor, thus became Maharájá. By 1813, Churáman had become insolvent, and Palámau was, therefore, sold for arrears of revenue, and bought in by Government for the amount due. Three years afterwards, in 1816, the estate was given to Rájá Fátih Náráyan Sinh of Deo in Gayá, and his son, Ghánesám Sinh, as a reward for services rendered in quelling revolts of the Cheros and Kharwárs. The Rájá’s management, however, was so oppressive as to rouse the people into open rebellion; and in 1818 Government revoked the deed of grant, allowing the Rájá a remission of Rs. 3000 a year from the revenue of his Behar estates by way of compensation. Under Government rule Palámau remained quiet up to 1832, when the Kol rebellion was followed by a rising of the Cheros and Kharwárs. This was soon put down, and there were no further troubles until the Mutiny of 1857, when the Khar-
wars, headed by the Bhogtás, rose against their Rájput landlords; and the mutineers of the Rámgarh Battalion, taking refuge in Palámau, made common cause with Nilámbar and Pitámbar Sinh, two malcontent landholders. The 26th Madras Native Infantry, and a portion of the Rámgarh Battalion which had remained loyal, defeated the insurgents at the Satbarwá forts. Nilámbar and Pitámbar Sinh were taken prisoners, and hanged as rebels.

Revenue and Expenditure.—The following statements, taken from the balance sheets of the District, which are printed at length on the two next pages, illustrate the growth of the revenue and expenditure since 1858–59. Owing to the destruction of the records at the time of the Mutiny, no returns are available for any previous date.

In 1858–59, the revenue of the District, which then contained the same area as at present, with the exception of the Fiscal Divisions of Belaunjah and Japlá, which have been recently transferred from Gayá, amounted to £13,681, almost entirely derived from land revenue and excise; and the expenditure on civil administration to £15,440, or nearly £2000 more than the revenue. This excess of expenditure over revenue was, however, quite abnormal, being caused by payments (Nos. 11 and 12) made on account of the Mutiny. In 1870–71, the net revenue amounted to £29,900, and the total expenditure to £22,563. The expansion of revenue here shown is due for the most part to the resettlement of Palámau at enhanced rates, the imposition of the Income Tax, and the increased sale of stamps.

The Land Tax forms a smaller proportion of the revenue of the District than is usually the case elsewhere. Thus, in 1858–59, the land revenue of Lohárdagá District amounted to £4474, 10s. 2d, or about one-third of the entire revenue of the District. By 1870–71 it had risen, in consequence of the new Settlement of Palámau, to £7067, 5s. but formed a still smaller proportion of the entire District revenue.

Protection to Person and Property has much increased of late years. In 1860–61, there were five Magisterial and five Civil and Revenue Courts in the District; in 1870–71, there were nine Magisterial, and the same number of Civil and Revenue Courts. There were three Covenanted European officers at work in the District in 1860–61, and two in 1870–71.

Rent Suits.—The number of rent cases instituted under the pro-
### Balance Sheet of Lohárdagá District for the Year 1858-59.

#### Revenue

<table>
<thead>
<tr>
<th>Item</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Land Revenue</td>
<td>4,474</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>2. Revenue from <em>Kod Kath</em> (silk cocoon or catechu)</td>
<td>134</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>3. Revenue from Confiscated Estates</td>
<td>1,101</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>4. Political</td>
<td>715</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>5. Excise</td>
<td>5,375</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>6. Process Fees</td>
<td>1</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>7. Stamps</td>
<td>1,241</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>8. Civil Court <em>Amin's Fees</em></td>
<td>4</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>9. Pound Collections</td>
<td>10</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>10. <em>Chaukidári</em> Tax</td>
<td>11</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>11. Fees for Searching Records</td>
<td>3</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>12. Proceeds from Sale of Mutineers’ Property</td>
<td>225</td>
<td></td>
<td>0</td>
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<tr>
<td>13. Savings from Establishments of the Revenue, Civil, and Criminal Departments</td>
<td>135</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>14. Proceeds from Sale of Unclaimed Property</td>
<td>31</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>15. Fines</td>
<td>194</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>16. Premium on Bills</td>
<td>17</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>17. Jail</td>
<td>10</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,681</strong></td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

#### Expenditure

<table>
<thead>
<tr>
<th>Item</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Revenue</td>
<td>3,216</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>2. <em>Abkári</em></td>
<td>282</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>3. Civil</td>
<td>1,422</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>4. Criminal</td>
<td>5,363</td>
<td></td>
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</tr>
<tr>
<td>5. Political</td>
<td>563</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>6. Discount on Sale of Stamps,</td>
<td>36</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>7. Pensions</td>
<td>238</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>8. Public Works</td>
<td>83</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>9. Interest on Promissory Notes</td>
<td>16</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>10. Collection Charges of Confiscated Estates</td>
<td>162</td>
<td></td>
<td>0</td>
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<tr>
<td>11. Compensation paid to Government Servants during the Mutiny</td>
<td>2,090</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>12. Salary of the Sepoys of the Rájá of Deo, who came to assist the Government during the Mutiny</td>
<td>1,969</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,440</strong></td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

In converting the rupees, the nearest pound sterling has been taken, and the odd shillings have been omitted.
## Balance Sheet of Lohārdagā District for the Year 1870-71.

### Revenue.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Land Revenue</td>
<td>7,007</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2. Fees under Record Rules</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3. Fines</td>
<td>660</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4. Tax on Kōd Kath, or right to collect silk and catechu</td>
<td>140</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5. Abbārī</td>
<td>6,005</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6. Stamps</td>
<td>4,502</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7. Income-Tax</td>
<td>8,402</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>8. Peons' Fees (Revenue and Civil)</td>
<td>563</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>9. One per Cent. Road Fund</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>10. Rate from Wards' and Attached Estates</td>
<td>339</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>11. Miscellaneous Revenue Department</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>12. Proceeds of Unclaimed and Intestate Property</td>
<td>45</td>
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<td>0</td>
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<tr>
<td>13. Civil Court Amin's Fees</td>
<td>26</td>
<td>0</td>
<td>0</td>
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<tr>
<td>14. Stamp Penalties by Judicial Officer</td>
<td>36</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>15. Fees for Searching Records</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>16. Chaukidārī Fund</td>
<td>316</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>17. Town Fund</td>
<td>727</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>18. Zamindārī dāk Fund</td>
<td>369</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>19. Pound Fund</td>
<td>228</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>20. Proceeds of Jail Manufacture</td>
<td>170</td>
<td>0</td>
<td>0</td>
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<tr>
<td>21. Registration Fees</td>
<td>282</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>22. Miscellaneous Criminal Receipts</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
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</table>

**Total:** 29,900 0 0

### Expenditure.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Revenue</td>
<td>4,062</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2. Abbārī</td>
<td>501</td>
<td>0</td>
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</tr>
<tr>
<td>3. Stamps</td>
<td>115</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4. Income-Tax</td>
<td>749</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5. Peons' Fees (Revenue and Civil)</td>
<td>574</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6. Rate from Wards' and Attached Estates</td>
<td>72</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7. Civil Department (including £1062 paid as rewards for killing wild animals)</td>
<td>1,109</td>
<td>0</td>
<td>0</td>
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<tr>
<td>8. Criminal Department</td>
<td>1,393</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>9. Chaukidārī Fund</td>
<td>230</td>
<td>0</td>
<td>0</td>
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<tr>
<td>10. Town Fund</td>
<td>679</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>11. Zamindārī dāk</td>
<td>369</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>12. Pound Fund</td>
<td>88</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>13. Jail</td>
<td>1,316</td>
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</tr>
<tr>
<td>14. Registration</td>
<td>196</td>
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<tr>
<td>15. Amalgamated District Road Fund</td>
<td>1,000</td>
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<tr>
<td>16. Police</td>
<td>8,187</td>
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<td>0</td>
</tr>
<tr>
<td>17. Special Commissioners, C. N. Tenure Act</td>
<td>1,504</td>
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<tr>
<td>18. Fund for the Improvement of Government Estates</td>
<td>12</td>
<td>0</td>
<td>0</td>
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<tr>
<td>19. Pensions</td>
<td>373</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>20. Interest on Government Promissory Notes</td>
<td>34</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Total:** 22,563 0 0

In converting the rupees, the nearest pound sterling has been taken, and the odd shillings have been omitted.
visions of Act X. of 1859—the Rent Law of Bengal—are returned by the Deputy-Commissioner as follow:—In 1861–62, 71 original suits were instituted, besides 242 miscellaneous applications; in 1862–63, there were 79 original suits, besides 150 miscellaneous applications; in 1866–67, the number of original suits instituted amounted to 444, and of miscellaneous applications to 1067; in 1868–69, the number of original suits was 214, and of miscellaneous applications 1354.

**Police Statistics.**—For police purposes, the District of Lohárdagá is divided into twenty-one Police Circles (thánás), viz.:—(1) Bálunat; (2) Barwá; (3) Bassiá; (4) Birí; (5) Choriá; (6) Kor-ambe; (7) Lodíhmá; (8) Lohárdagá; (9) Pálkót; (10) Ránchí; (11) Silli; (12) Tamár; and (13) Torpá, in the Sadr Subdivision; (14) Bareswar; (15) Chattarpur; (16) Daltonganj; (17) Garwá; (18) Munká; (19) Majhiwán; (20) Patun; and (21) Rámkunda in the Palámau Subdivision. The machinery for protecting person and property consists of the Regular or District Police, the Village Watch or r. ral force, and a Municipal Police for the municipalities.

**The Regular Police** consisted of the following strength at the end of 1872:—Two superior European officers, consisting of a District Superintendent and an Assistant-Superintendent, receiving a salary of Rs. 1100 a month, or £1320 a year; 5 subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year, and 90 officers on less than Rs. 100 a month, or £120 a year, maintained a total cost of Rs. 3125 a month, or £3750 a year, equal to an average pay of Rs. 32-14-4 a month, or £39, 9s. 9d. a year, for each subordinate officer; and 412 foot police constables, maintained at a total cost of Rs. 2537 a month, or £3044, 8s. a year, equal to an average pay of Rs. 6-2-6 a month, or £7, 7s. 6d. a year for each man. The other expenses connected with the Regular Police are, an average of Rs. 154-2-8 a month, or £185 a year, as travelling expenses of the superior officers; Rs. 168-14-8 a month, or £202, 14s. a year, for pay and travelling allowances of their office establishments; and Rs. 825-1-4 a month, or £990, 2s. a year, for contingencies and all other expenses; bringing up the total cost of the Regular Police of Lohárdagá District in 1872 to Rs. 7919 a month, or a total for the year of £9502, 16s. The total strength of the force was 509 men of all ranks. The present area of the District is 12,044 square miles; and the population, as ascertained by the Census Report of
1872, is 1,237,123 souls. According to these figures, there is one policeman to every 23.66 square miles of the District area; and one to every 2,430 of the population. The annual cost of maintenance of the force is equal to Rs. 7.14.2, or 15s. 9.4d. per square mile of area, and Rs. 0.1.2, or 13d. per head of the population.

The Municipal Police is a force maintained in the towns and large villages. It consisted at the end of 1872 of one native officer and 59 men, maintained at a total cost of Rs. 270.13.4 a month, or £325 a year, defrayed by means of rates levied from the house-holders and shopkeepers carrying on business within municipal limits. As compared with the municipal area, the proportion of officers and men is 41 to every square mile; as compared with the population of the town of Ranchi, the proportion is one policeman to every 201 persons. The cost of maintaining this force, as compared with the municipal population, amounted in 1872 to Rs. 0.4.3, or 63d. per head.

The Village Watch or rural Police numbered 2,332 in 1872, maintained either by the zamindars or by service lands held rent-free, at an estimated total cost of Rs. 30,247, or £3024, 14s. per annum. Compared with the area and population, there is one village watchman chaukidar to every 5.16 square miles of the District area, or one to every 531 of the population; maintained at an estimated cost of Rs. 2.8.2, or 5s. 0.4d. per square mile of area, and four pies or 1d. per head of the population. Each village watchman has on an average charge of 52 houses; and receives an average pay in money or lands of Rs. 1.0.9 a month, or £1, 5s. 13d. a year.

Including, therefore, the Regular Police, the Municipal Police, and the Village Watch, the machinery for protecting person and property in Lohardaga District consisted at the end of 1872 of a total force of 2,489 officers and men; equal to one man to every 4.84 of a square mile as compared with the District area, or one man to every 497 souls as compared with the population. The estimated aggregate cost of maintaining this force, both Government and local, and including the value of the rent-free lands held by the chaukidars, amounted in 1872 to Rs. 10,710.6.8 a month, or a total for the year £12,852, 10s., equal to a charge of Rs. 10.10.8, or £1, 11s. 4d. per square mile of the District area, and Rs. 0.1.7, or nearly 2d. per head of the population.

Criminal Statistics.—During the year 1871, the police conducted 777 "cognisable" cases, the percentage of final convictions
to men brought to trial being 57·6 per cent.; and 863 "non-cognisable" cases, the proportion of final convictions to prisoners brought to trial being 46·7 per cent. The total number of both cognisable and non-cognisable cases in 1871 was 1640, the percentage of final convictions to prisoners brought to trial being 50·8 per cent. During 1872, the year which has been uniformly adopted in other Statistical Accounts, 1009 "cognisable" cases were reported to the police, of which 144 were discovered to be false, and 119 were not inquired into, under section 137 of the Criminal Procedure Code. Convictions were obtained in 455 cases, or 61 per cent. of the "true" cases; the number of persons actually brought to trial was 1106, of whom 576 or 61·12 per cent. were finally convicted. In the same year the number of "non-cognisable" cases was 1081; the number of persons who actually appeared before the Court was 1091, of whom 552 or 50·60 per cent. were finally convicted. The total number, therefore, of both "cognisable" and "non-cognisable" cases in 1872 was 2090; the total number of persons convicted of an offence under either of these heads was 1228 or 1 per cent. of the total District population.

The following are the principal cases of serious crime which occurred in Lohardaga District during the years 1870 and 1871. The prevalence of murders, gang robberies, and similar crimes of violence has always been a peculiar feature of the District. No less than seventeen cases of murder occurred during 1870, the victims in two instances being women, who were put to death as reputed witches. But with the exception of these particular crimes, the murders reported were proportionately more numerous among the civilised classes; nor was there anything to justify the assumption, that the frequency of the crime of murder was due to the savage nature or exceptionally low moral standard of the aboriginal races, who make up the bulk of the population. In dākāitīs there was a sensible decrease; and almost all the eight cases inquired into in 1870 were attacks made on travellers in different hill passes or on jungle roads. The Commissioner, however, writes that "the results in the dākāitī cases are very unsatisfactory. Out of 80 persons concerned in eight cases, only 15 were arrested; and of the 31 persons brought to trial, only one was convicted." The Deputy-Commissioner explains that this is mainly due to the facilities for escape afforded by the size of the District, and the time which the police necessarily take in arriving on the spot; while the injured parties are usually strangers,
and either unable to keep the police in the work of detection, or disinclined to do so for fear of being detained on their journey. Moreover, as the bulk of the property stolen consists either of grain or money, identification is impossible, and the police have but little evidence to guide them in their inquiry. In 1871, the number of murder cases fell from seventeen to seven, one only being connected with the belief in witchcraft. Another case was left pending at the end of the year, in which a woman had been beaten to death for having caused by sorcery the death of a child of one of the village headmen. Only three cases of dākārī were returned in 1871, as against eight reported in the previous year. All were attacks on travellers passing through wild parts of the District. In one case, some traders were set upon by a party of hill Korwās, in a pass leading from Palāmau into the Tributary State of Sargūjā. The police, aided by the villagers and the Sargūjā authorities, followed the dākārīs into the hills, and arrested four men whom the traders professed to be able to recognise. But no property was recovered, and the men were released as the recognition was considered doubtful. Three bigamy cases were decided during the year; in one of which the parties were Rajwārs, and the defence set up was that the husband had formally divorced his wife while yet an infant, by making her over to her father, having at the same time torn a leaf and broken a straw to symbolize the dissolution of the marriage.

Jail Statistics.—In 1870, there were two jails in Lohārdagā, viz., the District jail at Rāncī, the Station of the Head-quarters Subdivision, and the Subdivisional lock-up at Palāmau. The following figures are compiled from a return specially prepared in the Inspector-General’s Office, showing the jail population of the District, cost of maintenance, value of jail labour, &c., for the years 1857-58, 1860-61, and 1870-71; and from the Administration Report of the Inspector-General of Jails for 1870 and 1872. The caution which has been prefixed to the jail statistics of Hazāribāgh, regarding the inaccuracy of the figures for the early years, applies also to this District.

In 1857-58, the first year for which materials are available, the daily average number of criminal, under-trial, and civil prisoners in the Lohārdagā jail amounted to 148; the total number of admissions during the year being 1010. The total discharges from all causes were as follow:—Transferred, 64; released, 553; escaped, 2; died, 16; executed, 75: total, 710. In 1860-61, the jail returns show a
daily average of 333 prisoners; the number admitted during the year being 824. The discharges were—transferred, 215; released, 642; escaped, 12; died, 91; executed, 4: total, 964. In 1870, the daily average number of prisoners was 265; the number admitted during the year being—direct, 775, and by transfer, 88; total, 863. The total number discharged from all causes was as follows:—transferred, 98; released, 808; escaped, 4; died, 18; executed, 2: total discharged, 930. For 1872, the jail figures were as follow:—Average daily number of prisoners, 187.25; total number of prisoners admitted during the year, 619. The discharges were—transferred, 173; released, 422; escaped, 5; executed, 2; died, 4: total, 606.

The sanitary condition of the Lohardaga jail has much improved of late years. In 1857–58, the percentage of admissions into the jail hospital amounted to 232.43 per cent., and the deaths to 16, or 10.81 per cent., of the average jail population. In 1860–61, the percentage of admissions into hospital amounted to 189.78 per cent., and the number of deaths increased to 91, or no less than 27.32 per cent., of the average number of prisoners. In 1870, the proportion of admissions into hospital amounted to 120.37 per cent., but the mortality had fallen to 18, or 6.79 per cent., of the mean jail population; although, as the Inspector-General remarks in his report for that year, cholera of an epidemic type had caused nine deaths in the jail, seven of which occurred amongst convicted prisoners. But for this exceptional mortality, the proportion of fatal cases would have appeared considerably less than in the preceding year. In 1872, the death-rate had further decreased to 1.97 per cent.

**Cost of Jail Maintenance.**—The average cost of maintenance per prisoner in the Lohardaga jail and lock-up, including rations, hospital charges, clothing, contingencies, and all other charges except the cost of the prison police guard, is returned as follows:—In 1857–58, it was Rs.60–12–7 (£6, 1s. 7d.) per head; in 1860–61, Rs.42–13–6 (£4, 5s. 8d.) per head; and in 1870, Rs.46–15–4 (£4, 13s. 11d.) per head. In the latter year the cost of police guard amounted to Rs.8–1–6 per prisoner, making a total cost to Government of Rs.55–0–10 (£5, 10s. 1d.) per head. Materials are not available for showing the separate cost of the jail police guard in years previous to 1870. The Inspector-General, in his report for 1870, returns the total expenditure incurred in the maintenance
of convicted prisoners in the jail and lock-up of Lohárdağá District, including police guard, but exclusive of the cost of building new jails and additions, alterations, and repairs, at £1169, 14s. Excluding cost of police guard, which is included in the general police budget of the District, the cost of the jails in 1870 amounted to £855, 2s. In 1872, the cost of the jails, including police guard, amounted to £1364, 11s.; and excluding police guard, to £1040, 13s.

Jail Manufactures have been carried on at Lohárdağá since 1857, but only a small proportion of the expense of maintaining the criminal population is returned to the Government in the shape of profits from this source. Returns are not available for 1857-58. In 1860-61, the value of prison manufactures amounted to £103, 12s. 4d., the total charges being £56, 8s. 8d., leaving a profit of £47, 3s. 8d.; average earnings of each prisoner employed in manufactures, 11s. 3½d. In 1870, the total credits amounted to £260, 2s. 8d., and the total debits to £229, 2s. 4d.; excess of credits over debits, or net profit, £31, os. 4d.; average earnings of each prisoner employed in manufactures, 7s. 2½d. In 1872, the total credits arising from jail manufactures amounted to £580, 7s. 7d., and the debits to £525, 5s. 4d.; excess of credits over debits, £55, 2s. 3d.; average estimated earnings during the year of each prisoner employed on manufactures, 5s. 7d. The average number of prisoners on prison manufactures in Lohárdağá jail in 1872 was 88'97, made up as follows:—Gunny weaving, 1'60; gardening, 34'36; manufacturing cloth, 9; bricklaying, &c., 6'30; bamboo, rattan, and reed works, 4'80; oil pressing, 2'10; flour grinding, 1'80; stone breaking, 0'18; manufacturing carpets, &c., 1'60; carpentering, 5'30; manufacturing blankets, 14; iron work, 2'80; grinding pulses, 1'10; tailoring, 1'20; pottery, 0'80; miscellaneous works, 2'03: total, 88'97.

Educational Statistics.—The Reports of the Director of Public Instruction show that in 1856-57, and again in 1860-61, there was only one Government school in Lohárdağá. By 1870-71 the number of Government and aided schools had increased to 7; by 1871-72 the creation of a number of primary schools had swelled the total to 22; and in 1872-73, the entire number of Government and aided schools in the District was 178. In 1856-57 the number of pupils was 67; for 1860-61 no return is available; in 1870-71 the number was 620; in 1871-72 it rose to 986; and in 1872-73 to 4553.
Besides these, there were in 1871-72 4 private unaided schools attended by 73 pupils, and in 1872-73 57 unaided schools attended by 580 pupils. According to the area of the District as returned by the Surveyor-General, and the population as ascertained by the Census of 1872, there was in 1871-72 one school to every 463.23 square miles, and to every 47,581 of the population; the number of pupils at school being 1 to every 1168 of the population. Again, comparing these figures with the male population, and deducting the aided girls’ school, there was 1 school to every 24,881 males, and 1 scholar to every 277 boys under twelve years of age.

The most satisfactory evidence of the increased interest felt by the people in the cause of education is the proportion paid by them for the support of the schools. In 1870-71, the amount of private contributions and fees towards the Government and aided schools in Lohardaga District only amounted to £265, 13s. 2d. By 1871-72 it had risen to £1092, 18s. 11d.; and in 1872-73, it was £884, 16s. 4d. The total cost of education in Government and aided schools in Lohardaga District in 1872-73 amounted to £1621, 4s. 5d., the average cost being Rs.3-5-5, or 6s: 8d. for each pupil. Of this total, the Government contribution was £737, 12s. 1d., or 45 per cent.

The following tables exhibit the statistics of the Government aided and unaided schools in Lohardaga; Table I. for 1856-57 and 1870-71, and Table II. for 1871-72 and 1872-73:

**Return of Government and Aided Schools in Lohardaga District for the Years 1856-57 and 1870-71. (Table I.)**

<table>
<thead>
<tr>
<th>Classification of Schools</th>
<th>Number of Schools</th>
<th>Number of Pupils</th>
<th>Cost to Government</th>
<th>Amount raised by Fees</th>
<th>Total Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1856-57</td>
<td>1870-71</td>
<td>1856-57</td>
<td>1870-71</td>
<td>1856-57</td>
</tr>
<tr>
<td>Government English Schools</td>
<td>1</td>
<td>19</td>
<td>65</td>
<td>51</td>
<td>129</td>
</tr>
<tr>
<td>Government Vernacular Schools</td>
<td>3</td>
<td>162</td>
<td>3</td>
<td>18</td>
<td>183</td>
</tr>
<tr>
<td>Aided English Schools</td>
<td>2</td>
<td>36</td>
<td>5</td>
<td>203</td>
<td>244</td>
</tr>
<tr>
<td>Do. Vernacular Schools</td>
<td>1</td>
<td>47</td>
<td>9</td>
<td>5</td>
<td>81</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>75</td>
<td>4</td>
<td>470</td>
<td>545</td>
</tr>
</tbody>
</table>

(Top table)
## COMPARATIVE STATEMENT SHOWING THE PROGRESS OF PRIMARY EDUCATION IN LOHÁRDÁGÁ DISTRICT FOR THE TWO YEARS 1871-72 AND 1872-73. (TABLE II.)

<table>
<thead>
<tr>
<th>Classification of Schools</th>
<th>Number of Schools</th>
<th>Number of Pupils</th>
<th>Receipts</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government Higher Schools,</td>
<td>1</td>
<td>1</td>
<td>138</td>
<td>125</td>
</tr>
<tr>
<td>Middle Schools—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government Vernacular,</td>
<td>3</td>
<td>3</td>
<td>125</td>
<td>148</td>
</tr>
<tr>
<td>Aided</td>
<td>3</td>
<td>3</td>
<td>125</td>
<td>148</td>
</tr>
<tr>
<td>Vernacular,</td>
<td>1</td>
<td>2</td>
<td>70 317</td>
<td>128 0 5 8</td>
</tr>
<tr>
<td>Unaided</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>7</td>
<td>607 568</td>
<td>305 13 0</td>
</tr>
<tr>
<td>Primary Schools—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aided</td>
<td>13</td>
<td>170</td>
<td>221 374</td>
<td>69 4 2 231 0 7</td>
</tr>
<tr>
<td>Unaided</td>
<td>3</td>
<td>55</td>
<td>63 504</td>
<td>...</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>225</td>
<td>283 425</td>
<td>69 4 2 231 0 7</td>
</tr>
<tr>
<td>Aided Normal School,</td>
<td>1</td>
<td>1</td>
<td>20 174</td>
<td>5 0 0 60 0 0</td>
</tr>
</tbody>
</table>
| Unaided Girls' School,     | 1                | 2               | 12 14    | ...         | ...       | ...     | 44 7 1 7 4 7 | 44 4 7 1 ... | 36 6 0 ...
| Total of Government and    | 22               | 278             | 986 453  | 583 4 8 737 12 2 | 129 3 3 155 1 | 463 13 17 2 728 28 3 2167 3 7 1622 8 5 | 1676 3 8 162 4 5 |
| Aided Schools,             |                  |                 |          |             |          |          |          |          |          |          |
| Total of Unaided Schools,  | 4                | 57              | 73 580   | ...         | ...       | ...     | 49 7 1 7 4 7 | 49 0 7 ... | 49 0 7 ... |
POSTAL STATISTICS.

SIR GEORGE CAMPBELL'S EDUCATIONAL REFORMS.—The remarkable increase that the foregoing tables disclose in the number of schools in 1872-73 was mainly caused by the establishment of new páthsdáls, or village schools, under the orders of the 30th September and 25th October 1872. Throughout the District, however, and especially in the Subdivision of Palámau, a considerable amount of passive resistance was offered to this measure. Free education was so strange an idea to the people that a suggestion, commonly made by the landholders and grain merchants, found ready belief, to the effect that Government was educating children with the ulterior design of deporting them to Calcutta.

Postal Statistics.—A considerable increase has taken place of late years in the use of the Post Office by the people. Between 1861-62 and 1870-71, the number of letters received at the Post Offices in Lohárdágá District has increased by nearly three fold, having risen from 34,543 in 1861-62, to 47,773 in 1865-66, and to 94,764 in 1870-71. The number of letters despatched from the District Post Offices increased from 33,637 in 1860-61 to 45,355 in 1865-66; and the total number of letters, newspapers, parcels, and books, from 34,764 in 1860-61 to 46,771 in 1865-66. The figures under this head for 1870-71 are not available.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Received.</td>
<td>Despatched.</td>
<td>Received.</td>
</tr>
<tr>
<td>Private letters,</td>
<td>25,309</td>
<td>24,884</td>
<td>36,700</td>
</tr>
<tr>
<td>Service letters,</td>
<td>9,234</td>
<td>8,753</td>
<td>11,073</td>
</tr>
<tr>
<td>Total letters,</td>
<td>34,543</td>
<td>33,637</td>
<td>47,773</td>
</tr>
<tr>
<td>Newspapers,</td>
<td>6,032</td>
<td>796</td>
<td>8,428</td>
</tr>
<tr>
<td>Parcels,</td>
<td>828</td>
<td>241</td>
<td>1,225</td>
</tr>
<tr>
<td>Books,</td>
<td>749</td>
<td>90</td>
<td>1,004</td>
</tr>
<tr>
<td>Total,</td>
<td>42,152</td>
<td>34,764</td>
<td>58,430</td>
</tr>
<tr>
<td>Receipts from cash</td>
<td>£ 143 6 d.</td>
<td>£ 204 17 d.</td>
<td>£ 429 1 d.</td>
</tr>
<tr>
<td>collections (exclusive of those from sale of postage stamps),</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Administrative Divisions.—For administrative purposes Lohárdagá District is divided into the following two Subdivisions:—(1) The Sadr or Head-quarters Subdivision; and (2) Palámau Subdivision. The population Statistics are compiled from Statements iA and iB, Appendix to the Census Report of 1872; the Administrative figures are derived from the special report furnished by the Deputy Commissioner, and refer to the year 1870–71.

(1) The SADR or principal Head-quarters Subdivision, with the headquarters of the District at Ránchí, contains an area of 7784 square miles with 3819 villages, 172,124 houses, and a total population of 870,607 souls, of whom 423,480, or 48·6 per cent., are Hindus; 26,095, or 3·0 per cent., are Muhammadans; 12,779, or 1·5 per cent., are Christians; 408,250, or 46·9 per cent., are of other religions not separately classified. The proportion of males in the total population is 50·2 per cent.; average number of persons per square mile, 112; average number of villages per square mile, 0·49; average number of persons per village, 228; average number of houses per square mile, 22; average number of persons per house, 5·1. The Subdivision consists of the Police Circles of (1) Bálumát, (2) Barbá, (3) Bassíá, (4) Bírí, (5) Choriá, (6) Korambé, (7) Lodhmá, (8) Lohárdagá, (9) Pálkót, (10) Ránchí, (11) Sílíf, (12) Tamár, and (13) Torpá. In 1870–71, it contained ten Magisterial Courts, a Regular Police Force of 374 men, and a Village Watch or rural police of 1772 men; the total separate cost of administration amounted to £12,291. Ránchí has been the Head-quarters Subdivision since January 1834.

(2) Palámau Subdivision was formed in August 1853. It contains an area of 4260 square miles, with 2667 villages, 68,719 houses, and a total population of 366,519 souls, of whom 318,472, or 86·9 per cent., are Hindus; 32,116, or 8·8 per cent., are Muhammadans; 2 are Christians; and 15,929, or 4·3 per cent., of other religions. The proportion of males in the total population is 50·4 per cent.; average number of persons per square mile, 86; average number of villages per square mile, 0·62; average number of persons per village, 137; average number of houses per square mile, 16; average number of persons per house, 5·3. The Subdivision consists of the Police Circles of (1) Bareswar, (2) Chhattrpur, (3) Daltonganj, (4) Garwá (5) Manká, (6) Majhiwán, (7) Patun, and (8) Rákunda. In 1870–71 it contained seven Magisterial Courts, a Regular Police Force of 148
men, and a Village Watch of 154 men; the total separate cost of administration amounted to £5770.

FISCAL DIVISIONS.—For fiscal purposes Lohárdagá District is divided into forty-four parganás. Chutiá Nágpur Proper has only been surveyed topographically, and no return of the area of each Fiscal Division is available. The area of the Fiscal Division of Palámau, as shown below, is only the approximate area, ascertained by the Revenue Survey of 1862-66. The following is the list:—


MEDICAL: CLIMATE.—The climate of the tableland of Chutiá Nágpur Proper is said to be superior to that of any other part of India, except the lower ranges of the Himálaya. The hot weathers outstands over at most six weeks, between the 20th April and the 10th June, and is never really oppressive. About this date the rainy season commences, and no more severe heat is felt until the following hot season. The rains cease about the first week in October; but they are irregular, sometimes commencing and closing earlier than the dates named. In the cold weather the thermometer has been known to fall to freezing point; and hoarfrost is deposited commonly between 15th November and 15th February. On the lower level, which lies below the plateau to the east at an elevation of not more than 800 feet above the sea, the climate nearly resembles that of Mánbhúm and of the western portion of Bámkurá District. Palámau, on the other hand, bordering on Mirzápur and Gayá Districts, has a climate more characteristic of South Behar. During the dry season, the thermometer ranges very high, and hot indzs prevail, while the rainy season is said to be pleasant as wethers bealthy. But the
jungles are feverish during almost the whole year, and the river valleys retain their moisture so late, that it is not considered safe to go into camp before December.

The following statement, taken from Captain Depree’s Survey Report shows the mean temperature of each month at 6 A.M. and at noon, for the eight years 1860–67, as observed at the jail hospital, Ráncíː—January, mean temperature at 6 A.M. 54°.6, mean temperature at noon 68°.8; February, at 6 A.M. 59°.1, at noon 75°.8; March, at 6 A.M. 67°.7, at noon 83°.7; April, at 6 A.M. 75°.0, at noon 92°.9; May, at 6 A.M. 70°.4, at noon 94°.8; June, at 6 A.M. 78°.3, at noon 90°.4; July, at 6 A.M. 75°.9, at noon 82°.3; August, at 6 A.M. 75°.0, at noon 81°.6; September, at 6 A.M. 74°.7, at noon 82°.5; October, at 6 A.M. 69°.3, at noon 81°.1; November, at 6 A.M. 60°.9, at noon 71°.8; December, at 6 A.M. 53°.7, at noon 69°.1. Mean annual temperature at 6 A.M. 68°.55, mean annual temperature at noon 81°.23; general mean temperature for the term of eight years 74°.89. The monthly rainfall for 1867–68 was as follows:—January, 1’35 inches; February, 1’00 inch; March, 0’25 inch; April, nil; May, 3’15 inches; June, 16’45 inches; July, 12’60 inches; August, 16’84 inches; September, 6’00 inches; October, 5’90 inches; November, nil; and December, 0’75 inch; the total annual rainfall, 64’29 inches.

**Endemic Diseases of the District.**—The only endemic disease in Lohárdagá is malarious fever. As to the precise nature of this disease little is known, but it is most severe in those parts of the District which are still covered with jungle. Cultivation, however, is continually advancing, and there can be no doubt that the fever decreases with the reclamation of the land Rheumatism is common all over the District, and often cripples permanently the persons whom it attacks.

**Epidemics.**—Smallpox has appeared in the District in an epidemic form in the years 1860, 1861, and 1869. It is known that none of these outbreaks were serious; but there is no means of ascertaining what proportion of the population was attacked, or what was the general rate of mortality throughout the District. All the outbreaks were probably due to the operations of inoculators.

**Cattle Disease** has prevailed more or less for years in parts of the District, but no statistics are available to show exactly to what extent. The two forms of the disease that cause actual loss of life are said to be (1) Basanta or guff, in which the general symptoms are
those of fever. The animal refuses food and ceases to ruminate, the coat stares, and ears droop, &c., while the surface of the body is covered by the eruption of pustules. Death usually follows in a few days after the appearance of the eruption. Basanta is prevalent in the District more or less nearly every year. It is said to be brought by buffaloes imported via Palámau from the west. The mortality resulting from it is roughly estimated at 20 to 30 per cent. (2) Dángar is far more fatal than basant, but occurs much less often. The general symptoms are those of fever; but diarrhoea with watery evacuations, sometimes containing blood, is characteristic of the disease. There is also profuse salivation and peculiar convulsive movements of the body before death.

Vaccination.—Act IV. (B.C.) of 1865 prohibiting the practice of inoculation was extended to the Chutiá Nágpur Division in 1869. The old inoculating agency consisted of from eight to twelve Bráhman tikáits or professional inoculators, who came from Mánbhúm District and made a tour through Lohárdagá about once in every three or four years. Portions of Palámau Subdivision were probably visited by inoculators from Gayá, but of their operations nothing is known. It deserves notice that, when working in Lohárdagá, the tikáits did not adhere to their usual custom of inoculating in specific circumscribed areas, within which each inoculator has an exclusive right to exercise his profession, but wandered over the District taking such fees as they could get. Owing also to the large proportion of persons holding aboriginal faiths and not observing the usual Hindu ceremonies, their gains must have been much less in proportion to the number of persons inoculated than in Mánbhúm.

Some of the Hindu landholders have declined to allow their children to be vaccinated, but their example has had only a slight discouraging effect; while the Kols have taken to vaccination readily, and many of them have asked that vaccinators may be sent to their villages. During 1869–70, eight men were convicted and fined under the Act prohibiting inoculation. In January 1870, 200 persons were inoculated by some tikáits from Mánbhúm, and ten adults and two children out of the number died of smallpox. This was the only instance during the year of the introduction of smallpox into Lohárdagá by inoculation.

Vital Statistics.—There are two selected areas, one urban and one rural, in Lohárdagá District for the collection of vital statistics. The urban area, which corresponds with the town of Ránchí itself,
contains a total population of 12,086, of whom 6860 are males and 5226 females. In this area, the municipal constables report the births occurring in the respective beats to a clerk paid from the municipal funds, and their reports are checked by the superior officers of the municipal police. Proclamation has been made in every section of the town that all births and deaths must be reported as they occur. Both cremation and interment are prohibited within municipal limits. In 1873, 480 deaths were returned from the town of Ránchí, showing a death-rate of 39.71 per 1000 of population. The Sanitary Commissioner considers the results to be fairly successful. The death-rate, however, considering the outbreak of epidemic cholera in that year and the infant mortality, was suspiciously low. The rural area of Palámau contains 9352 males and 9588 females, the total population being 18,940. The chaukidārs or village watchmen report all deaths to a clerk paid for the purpose, who registers the information, and from time to time verifies the reports of the chaukidārs. The clerk's returns are closely supervised by the inspector and head constable of the Police Circle. In 1873, 649 deaths were reported from the Palámau rural area, showing a death-rate of 34.26 per thousand. The Sanitary Commissioner considers the registration of the area to have had more than average success. The returns for the combined areas give 1129 deaths during 1873, giving a death-rate of 36.38 per 1000 of the population. This ratio was to a certain extent disturbed, as has been remarked above, by the exceptional prevalence of disease. But, apart from this, the registration shows a near approach to the actual facts—a result which is to a large extent traceable to the freedom of the aboriginal races from the ordinary Hindu prejudices against reporting the deaths of females.

Town Sanitation, &c.—In 1873, the sum of £278, 5s., or 39.80 per cent. of the total municipal income, was expended on sanitary improvements in the town of Ránchí; of which £111, 2s., or 15.95 per cent. of the whole, was devoted to conservancy, and £167, 2s. 8d., or 23.99 per cent., to opening up fresh roads. Drainage was carefully attended to, and lines of streets were demarcated where future buildings were likely to stand, so as to prevent overcrowding. A well was also commenced in a central portion of the town.

The cantonment of Dorandá is healthily situated on high ground with a good slope for surface drainage. The barracks, which are built of sun-dried bricks with a tiled roof, are stated to be very
healthy. The water supply is good, and the sanitary arrangements within the lines are efficiently carried out.

Charitable Dispensaries.—There are two charitable dispensaries in Lohardaga District. The following brief account of each is condensed from the Report on the Charitable Dispensaries under the Government of Bengal for 1872.

Ráncí Dispensary, established in 1855, is in charge of a native doctor paid from local funds. The total number of indoor patients treated in 1872 was 146; relieved or cured, 106; not improved, 2; died, 31, or 21.23 per cent. of the total number treated; remaining at end of year, 7; daily average number of sick during the year, 6.95. Outdoor patients: total number treated, 1789; average daily attendance, 22.01. The total income during the year from Government and private sources amounted to £139, 16s.; and the expenditure to £145, 10s.; excess of debit over the credits, £5, 14s. The new dispensary building, which can accommodate from nineteen to twenty-two indoor patients, was opened in 1872. No important operations were performed during the year; but much useful work was done. The death-rate was high, being 21.23 per cent. against 20.50 in the previous year, which is said to be owing to the number of moribund cases admitted.

Palámau—Daltonganj Dispensary, in the Pálamau Subdivision, established in February 1867, was in 1872 under the charge of a native sub-assistant surgeon. The dispensary building, which can accommodate eight indoor patients, was repaired and improved during the year. The attendance increased, and several important operations were performed. The year was healthy, and no epidemic prevailed. The funds subscribed locally to the dispensary hardly suffice for its maintenance. The total income during the year 1872 from Government and private sources amounted to £157, 18s., and the expenditure to £170, 10s.; making a debit of £12, 12s. over the credits. Indoor patients in 1872: total cases treated, 94; relieved or cured, 79; died, 6, or 6.38 per cent. of the total cases; remaining at end of year, 9; daily average number of sick during the year, 7.5. Outdoor patients: total number treated, 2229; the average daily attendance at the dispensary being 36.4.

Addendum.—Since the preceding pages were printed of, I have received the following additional materials, which should have been inserted among 'Places of Interest' on p. 323.
CHOKAHÁTU, or "the place of mourning," is a village in the south-east of Lohárdagá District, in the Fiscal Division of Tamár. It takes its name from a large burial ground, covering an area of seven acres, and containing more than 7000 tombs, which is still used by the Mundas of Chokahátu, and of nine surrounding villages. From the large size of this, and of some neighbouring hargaxis or collections of monuments, it has been conjectured that this portion of the Subarnarekhá valley may have been one of the earliest settlements of the Munda race. It appears, however, that in the lutur desum or 'low country' below the plateau every Munda family has its own monumental slab, an honour which on the table-land round Ránchí is only accorded to the munda or village headman, and the bhuinhárs or descendants of the earliest settlers in the village.
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TO

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THE END.
A book that is shut is but a block