CHAPTER XIX.

PATNA STATE.

The State of Patna, in Orissa, lies between 20° 9' and 21° 4' N., and between 82° 41' and 83° 40' E.; and is bounded on the north by the Borasambar zamindari of the Sambalpur district; on the east by the State of Sonpur; on the west by the zamindari of Khariar, belonging to the Raipur district in the Central Provinces; and on the south by the State of Kalahandi. The average length is about fifty miles long by as many miles broad, with an area of 2,399 square miles. The country is an undulating plain, rugged and isolated, with hill-ranges rising in various directions, a lofty irregular range forming a natural boundary to the north. The soil is for the most part light and sandy, about two-thirds of the whole area are under cultivation, the rest being for the most part forests and scrub-jungle. The main forest area of the State stretches along the western boundary starting from Bangomunda in the Patna State and running parallel with the border of the Khariar zamindari, in the Raipur district and then turning to the north runs parallel with the Borasambar zamindari of the Sambalpur district. This tract is broken by occasional clearings and small settlements, but is for the most part dense forest in which bamboo of excellent quality predominates and fine sāl (Shorea robusta), sahāj (Terminalia tomentosa), piāsāl (Pterocarpus marsupium), dhaurā (Lagarstema parviflora) and ebony (Diospyros melanoxylon), are the principal timber with sāl predominating. In the forests tiger, leopard, bison, bear, spotted and barking deer, sambar and mouse deer are met with. The finest compact forest area starts near Haldi, about 10 miles south-east of Bangomunda and stretches away to the south and east through Lapher, gradually thinning out till it meets the main road which runs south through the State from Bolāngir, the headquarters, to Kalahandi: this tract contains sāl of fine quality in abundance. From Bolāngir to the Tel river large tracts of light forest extend to a considerable distance on both sides of the main road and contain some good sāl, piāsāl, sahāj and other timber, but are considerably broken up by cultivation, and there are some large villages located in this area,
the principal being Deogaon and Saintalā. At a distance of 7 miles from Bolāngir there is a fine range of hills carrying excellent timber and the tract is kept as reserved forest: from this range rises the high peak Muktaí (2,259 feet): this peak is a conspicuous feature in the landscape for many miles from Bolāngir. The north-western boundary is formed by the magnificent range of hills known as Gandha Mardan, which separates the Patnā State at this point from the Borāsambar zamindārī. On the northern crest of this range springs the famous stream which descends to the foot of the hill in fine waterfalls and finally issues forth to the plains at Narsinghnāth, a sacred and famous place of pilgrimage in the Sambalpur district: on the southern slope a similar stream issues from the crest of the range and is known as Harisankar, and at the foot of the hill, a few miles from the village Sargipāli in the Patnā State, where the stream reaches the plains, there is a fine orange grove and temple, frequented by pilgrims. The crest of this range of hills is a fine plateau some ten miles long with an average height of 3,000 feet and rising as high as 3,234 feet. The principal rivers are, the Tel, which forms the boundary on the south-east between Patnā and Kālāhandi; the Ang, which divides Patnā from the Sonpur State on the north; the Suktel, and the Sunder.

The temperature is very much the same as that of the plains elsewhere; in the cool months the thermometer is often as low as 45° F. at daybreak, and at midday rarely rises above 80°. The hot months are from April to the middle of June, the thermometer rising then sometimes as high as 112° in the shade. The average rainfall during the 14 years from 1894-95 to 1907-08 was 52.18 inches. The climate in the more open areas of the State is healthy and the headquarters of the State are certainly salubrious. The forest areas are naturally malarious, and strangers moving through them or settling in their neighbourhood suffer greatly from fever, but the indigenous settlers are robust and healthy in appearance. Iron ore and graphite occur in the south of the State.

**History.**

The Patnā State was formerly the most important of all the States attached to the Sambalpur district, and the head of a cluster of States known as the eighteen Garhjats or forts. According to tradition one Ramā Deva, of the Chauhān race, obtained the gadi of the Patnā State some 600 years ago. While the Chauhān family may perhaps have held their gadi for twenty-seven generations, it is hardly likely that this family dates back more than five hundred years, and an inscription on a stone discovered in the Patnā State throws light on this point. The
inscription referred to bears the date 1253 of the Sālibāhana era (1351 A.D.) which was in vogue with the Chiefs of the Gangabansā family: and the inference is that at the date of the inscription, which is thus 557 years old, the Patnā State was held by Gangabansā Chiefs. It may, however, be accepted that the period, the Chauhān family held the gādi of the State, extends back for a period of not much less than five hundred years.

As to the families which preceded the Chauhāns, there seems reason for believing that the State was at one time under the Sūryabansī Rājās. There exists at the present time in fair preservation at Sāleghattā in the Patnā State an ancient temple dedicated to Birinchi Nārāyan Devatā, the sun-god. Images dug up on the spot establish the nature of the worship originally practised there, and the form of the images, as well as the design of the temple, tally precisely with those found in the temple at Baidyanāth, in the Sonpur State, which contains inherent evidence of being the work of Sūryabansī Chiefs. No archeological remains of more ancient date than those ascribed to the Sūryabansīs have been discovered either in Patnā or in the adjacent States, and tradition assigns to that family the earliest administration of Patnā.

Another curious fact is that at Rānipur-Jhariā, in the south of the Patnā State a stone was found in one of the many ancient temples that exist there, inscribed with the name of Someswar Deva. Similar inscriptions appear to have been found in the Bastar State, and these facts would imply that the Bastar State and the southern portion of the Patnā State were formerly under one and the same Chief. More satisfactory evidence exists to show that at a comparatively recent period the Patnā State was under the sway of the Rājās of Vizianagram. Tradition among the Khonds asserts that they at one time paid taxes to the Rājās of Kalinga, which is to this day a common term to describe the Vizagapatam littoral. Moreover a copper lease or tambā-pattā granted by a former Vizianagram Chief to the ancient holders of the village of Bakatī in Patnā, and the discovery of a similar lease relating to a village in the Sonpur State go far to confirm the tradition that the Vizianagram Chief’s power extended to Patnā. Chiefs of the Bhojbans family are also said to have held the gādi of Patnā for some time and the tank at Patnagar called the Bhawasāgar is attributed to them; but tradition regarding them is vague.

Coming to more recent times it would appear that the Chauhān family which was inaugurated by Ramāi Deva was immediately preceded by a state of affairs under which the
Pātnā State was administered by eight joint superiors each of whom held power by turn for one day at a time, the eight Chiefs being each in charge of a garh or fort and their administration being called the Ath-mālīk.

Representatives of these Chiefs are found even at the present day in Pātnā, and though the living claimants may have but shadowy titles to represent the former Chiefs, the manner in which the Ath-mālīk administration was succeeded by that of Ramāi Deva is described by local tradition with such detail as to bear the semblance of truth. As it is the turning point in the claim of the Chauhān family to be descended from the Rājput Rājās of Garh Shambar, it is worth mentioning.

It is said that one Hamir Deva had fled from Garh Shambar and established himself at Mānikgarh fort in the hills of Kharīār. On one occasion before proceeding to battle he took leave of his seven wives and told them that should he not return they would be apprised of his death by the homeward flight of some carrier pigeons. He failed to return and was never afterwards heard of; the return of the pigeons satisfied his Rānis that he had fallen. Six of them drowned themselves in the pool called Rāmdarha near Narsinghnāth to the north of the Pātnā State and the remaining Rāni was found wandering in the jungles near Rāmud on the border between Pātnā and Kharīār. She was kindly treated by her preserver, a Binjhal: in due course she was delivered of a child—Ramāi Deva—who put an end to the Ath-mālīk gadi by murdering the eight Chiefs and himself assuming supremacy over the eight garhs (forts) which he welded into the compact State of Pātnā, and thus introduced the administration of the Chauhān family. The precise spot of Ramāi Deva’s birth is still pointed out, and the circumstances under which it occurred are still described with interest by those conversant with Pātnā traditions.

A detailed account of the Pātnā family was written by Major Impey in 1863, from which the following sketch is abstracted.

The Maharājās of Pātnā claim direct descent from a race of Rājput Rājās of Garh Shambar, near Mainpurī and trace it through thirty-one generations. It is alleged that Hitāmbar Singh, the last of these Rājās, offended the Rājā of Delhi and was killed; that his family had to abandon their country and fly in every direction; and that one of his wives who was at the time enceinte, found her way down to Pātnā. Pātnā was, it seems, at that time, represented by a cluster of eight garhs (forts) and the Chief of each garh took it in turn to hold powers for a day over the whole. The Chief of Khalāgarh received the Rāni
kindly and in due time she gave birth to a boy, who was called Ramā Deva. The Chief adopted him and eventually abdicated in his favour, and when it came to his turn to hold powers over the whole, he took the first opportunity of causing the Chiefs of the other seven garhās to be murdered and setting himself up as the Chief over the whole with the title of Mahārājā. He contrived to preserve his position through the influence that he obtained by a marriage with a daughter of the then Rājā of Orissa. Between the periods of Ramā Deva and Baijal Deva II, the tenth Mahārājā or during a period of some 300 years, there was a considerable acquisition of territory made by Patnā, viz., the States of Khariār and Bindrā Nawāgarh on the west; Phuljhar and Sārangarh to the north; Bonai, Gāngpur and Bāmrā to the north-east, which were all made tributary dependencies; while the zamīndārī of Rairākhol, as well as a tract of land to the eastward on the left bank of the Mahānādi, was annexed. A fort was erected in Phuljhar, and the Chandrapur pargana (tract), also on the left bank of the Mahānādi, was forcibly wrested from the Chief of Ratanpur. Narsingh Deva, the twelfth Mahārājā of Patnā, ceded to his brother Balrām Deva all such portions of his territories as lay north of the river Ang. The latter founded a new State (Sambalpur) which very soon afterwards by acquisition of territory in every direction became the most powerful of all the Garhjāts; while from the same time the power of Patnā commenced to decline.

Garh Shambar was the famous seat of Chauhān power in Rājputana, while Mainpuri was apparently in the United Provinces of Agra and Oudh. The following account gives a fairly correct and accurate description of the Rāj family.

It appears from the Koshānānd, a local work on the history of the Patnā Rāj family, that Baijal Deva, the third Chief from Ramā Deva, was the most powerful Chief and extended his dominions far and wide. He fought with Rām Chandra and Mahāling, Gajapatis of Orissa for six years. Bāmrā was reduced to an annual tribute of 16 elephants. Gāngpur, Bonai, and other neighbouring States submitted without a fight, and Baud and Sirguja also submitted. It is said that 72 Chiefs were made tributary to Patnā by Baijal Deva I. Dhenkānāl was also subdued and the temple of the golden Mahādeo at Sonpur was built by him.

Batsarāj Deva, the successor of Baijal Deva I, was defeated by the Orissa Chief, who seems to have overrun the Patnā State and defeated its Chief. Nothing of importance happened in the time of the next six Chiefs.
The Chief Bhanjan Hirâdhar Deva was called to Puri by the Gajapati and made a prisoner for 10 months. Hirâdhar Deva then attacked Orissa with a very large army and defeated Râm Chandra Deva Gajapati and entered into a treaty with him.

It was about this time that there was a war with Bastar. The Râjâ of Bastar was taken prisoner and put to death, and his brother was placed on the gadi of Bastar on the condition of his agreeing to pay an annual tribute of Rs. 30,000. A sister of the Patnâ Mahârâjâ was at this time married to Mukunda Deva Gajapati of Orissa. Mahârâjâ Bhûpâl Deva, the 24th Chief from Ramâ Deva, granted the Jarâsinghâ zamindâri as a maintenance grant to his younger brother Jugrâj Singh. He also granted the Agalpur zamindâri to his 6 sons for their maintenance.

In 1755 A.D. the State fell under the dominion of the Marâthâs of Nâgpur, but was ceded to the British Government by the treaty of 1803 with Raghjuji Bhonsâlâ. It was restored to the Marâthâs in 1806, and in 1818 reverted again to the British Government. On this occasion many dependencies of Patnâ were separated from it and made independent. The State was under the control of the Bengal Government till 1861, when it was included in the Central Provinces. Enquiries made between 1863 and 1866 into the status of the Chiefs and zamindârs of the Central Provinces resulted in Patnâ being classed as a Feudatory State.

Mahârâjâ Hirâ Bajra Deva died in 1866 A.D. In 1869 owing to mismanagement there was a rising of the Khonds. It was suppressed, but it was believed that the Chief's brother Lâl Bishnâth Singh and his followers had committed many atrocities; for these crimes Lâl Bishnâth Singh was removed from the State, the Chief himself deposed and the State passed under Court of Wards in 1871. Mahârâjâ Sûr Prapat Deva died in 1878 leaving no male issue. He was succeeded by his brother's son Râm Chandra Singh Deva who was educated at the Jabalpur Rajkumâr College. The Court of Wards' management was withdrawn in 1894; the Chief died on 8th June 1895. As he left no male issue he was succeeded by his uncle Mahârâjâ Dalganjan Singh Deva, who was born in 1856. In 1900 the State suffered severely from famine, and want of control led to a severe out-break of dacoity which extended into the Sambalpur district. A force of Government police had to be deputed to Patnâ to suppress the outbreak.

The State was transferred from the Central Provinces and placed under the charge of the Commissioner of the Orissa Division on the 16th October 1905.
The family intermarries with Mayūrbhanj, Bāmra, Kālāhandi, Bastar and Baud. The emblem of the family is the chakra (quoit).

The population of the State in 1901 numbered 277,748, the Hindu castes are Brāhmans, Mahāntīs, Rājpūts, Agariās, and Kaltuyās (or Kolthās). The aboriginal tribes are the Gonds, Khonds and Binjhāls (Binjhwars). The population is classified as follows:—Hindus—males, 113,110; females, 115,985; total 229,095, i.e., 82·5 per cent. of the total population; proportion of males in total Hindu population is 49·4 per cent. Musalmāns—males, 296; females, 216; total, 512, i.e., 0·18 per cent. of the total population; proportion of males in total Musalmān population is 57·8 per cent. Animists—males, 22,991; females, 24,976; total 47,967, i.e., 17·3 per cent. of the total population; proportion of males in total Animist population is 47·9 per cent. Christians—males, 71; females, 71; total 142. Jains—males, 20; females, 12; total 32. The number of persons able to read and write is 5,142 or 1·9 per cent. of the total population. The State contains 1,850 villages which may be classified as follows:—1,773 villages with less than 500 inhabitants; 69 with from 500 to 1,000 inhabitants; 7 with from 1,000 to 2,000 inhabitants and 1 with from 2,000 to 5,000 inhabitants. Averages—villages per square mile, 0·77; persons per village, 150; houses per village, 29·5; houses per square mile, 22·7; persons per house, 5·09. The density of population is 116 persons per square mile.

Of the earliest inhabitants of Patnā the aboriginal tribes of Binjhāls (who are said to have come from the Nilgiris in Madras) and of Savars, appear to be the oldest and to have preceded the Khonds. The original home of the Khonds is said to have been in the hill tracts of Baud and Kimedi, and the order in which the successive Khond tribes travelled east and northward and the chief places they traversed on their route through the north-east of Kālāhandi in their migration towards Patna are still mentioned in their ancient lore. The first immigration of the Khonds into Patnā is said to have occurred during the period of the Ganga-bansi Rājās, and to have continued late into the period of the Chaubān family. And the fact that some of the present leading Khond families in Patnā still intermarry in Baud and in the tracts said to have been traversed by the Khonds in the course of their movement eastwards, gives colour to their version of the events connected with their early immigration. The Khonds now found in the Patnā State have assimilated themselves in many ways to their Hindu brethren. They have taken largely
to regular cultivation though at the same time they continue like all the people of these parts to practise dahi cultivation. They have adopted the Oriya language and do not take water from or internarry with their wilder brethren living in the hill tracts of Kaliahandi and the neighbouring regions.

The Baptist Missionary Society has a sub-station at Loisigha: the mission was started in 1893. The mission in 1907 had one assistant missionary and one evangelist at work: the mission employs 12 school-masters in charge of day and Sunday schools and the number of scholars attending in 1907 was 234: the total Christian community of the mission numbers 1,371 souls with 350 church members: the work at present is almost entirely confined to the Gandha caste.

The country in the cultivated area is healthy and the people suffer as a rule from only the ordinary ailments. The forest tracts are feverish and malarial fever is common: the original settlers, however, are sturdy and robust and fever makes no great inroads upon them. The old headquarters of the State at Patnagarh are notoriously unhealthy, but this is due to the presence of a large number of abandoned tanks, which are stagnant and with no drainage. There is a fine dispensary at headquarters with excellent accommodation for males and females and a separate ward for low caste patients. The institution is in charge of an Assistant Surgeon and Civil Hospital Assistant and is well found with surgical instruments and medicines: in 1907-98 the number of patients treated was 25,819 and the daily average attendance was 144.8. The State is subject to periodical visitations of cholera. Of late years small-pox has been almost unknown in the State: this has been due to the energetic and universal system of vaccination and re-vaccination practised in the State: vaccination is entirely free and is supervised by an Inspector: in 1907-08 the number of primary vaccinations was 11,932 and of re-vaccinations, 21,045.

The best cultivation of the State is found in the northern portion of the State, part of the Agalpur zamindari, and to the east and west of the main road from the Sambalpur district: from Bolangir, the headquarters, southwards the country is largely broken by undulating forest land, for the most part unsuitable for cultivation, but here and there in this tract considerable areas of very fertile lands and prosperous villages are met with. The principal crop is rice: oil-seeds, pulses, sugarcane and cotton are, however, grown to a considerable extent and very rich crops of til (sesamum) are raised. In many villages good tanks and embankments exist: the fields are terraced and the country readily lends
itself to irrigation. The cultivation practised is, however, not of a high order and the wasteful system of dahi or jhuming is practised to a considerable extent. There is no experimental farm in the State and nothing has been done to introduce new crops or improve the quality of seed grain. The soils are classified as follows:—(1) Khaliá.—Hard white clay, sometimes mixed with lime concrete. It varies as follows:—(a) Chándi khaliá.—White in colour and very hard. (b) Gut khaliá.—A white, hard and saline clay. (c) Gengi khaliá.—White and hard, mixed with lime-stone. (d) Ordinary khaliá.—Or agricultural clay. (2) Báltá.—Sandy soil. If it is mixed with clay it is called pandakāpithiá. It is a good rice soil. (3) Bādnattá or kankhár.—Black cotton soil. In the Khondán tracts (the southern area of the State inhabited mostly by the Khonds) it is called malacá. (4) Pankuá or kachhāriá.—Low lying land on the banks of rivers. (5) Rugudiá.—Gritty soil.

The classification of the land for assessment is as follows:—Land classification. (1) Āt.—The high land which is dependent entirely on the rainfall for its moisture. (2) Māl.—Embanked land lying high on a slope. (3) Berná.—Land lying along the main surface drainage and embanked. (4) Bāhāl.—The low lying land on the main surface drainage and embanked. When these four classes of land are situated beneath a tank they are known as irrigated āt, māl, berná and bāhāl. (5) Khāri.—Manured land round the village site, and which receives the village drainage. (6) Barochá.—Sugarcane land. These plots are generally prepared on āt or māl lands, and are irrigated from wells. The plot is alternately sown with cane and pulses or wheat occasionally. (7) Bāri.—Plots attached to the house and fenced in.

The various kinds of rice, pulses, oil-seeds and vegetables grown in the State are:—(1) Āt dhān, of which the following varieties are grown:—(1) Sitābhog, (2) Pandernākhā, (3) Bhudoshangeri, (4) Satkā, (5) Saviá, (6) Sankrā, (7) Dhobi or chāulāmenj, (8) Kalech, (9) Palsāphul, (10) Kurāphul, (11) Sakunākhā and (12) Rānī or Lakshnākhajal. These ripen in the months of Bhādraba and Dasharā (September). (2) Māl dhān the varieties grown being, (1) Badkusuma, (2) Kārni, (3) Hiranjhuti, (4) Dākhkarkuli, (5) Sānbento, (6) Mālpathri, (7) Tāmbria, (8) Dāhpudnā, (9) Dāhichitri, (10) Jhuler, (11) Kankrīa, (12) Sānkeri and (13) Biramani. These ripen between Dasharā and Kārttik (October). (3) Berná dhān, this consists of the following varieties:—(1) Dūdikhadikā, (2) Kāliku, (3) Bānko, (4) Rāisi, (5) Kankrīa, (6) Phuler and (7) Swāhiului. These ripen in the month of Kartik (November). (4) Bāhāl dhān, there are
27 varieties known in the State, viz.—(1) Bāṭrāj, (2) Baidyārāj, (3) Pathri, (4) Ruk nibhog, (5) Raghūsāi, (6) Goindi, (7) Rājyoindi, (8) Mahārājām, (9) Nuniāpān, (10) Mahārājā, (11) Chināmālī, (12) Jhili parāgī, (13) Sunāpān, (14) Samudrābāli, (15) Krishnakalā, (16) Rādhaballav, (17) Tulsikāntī, (18) Ratanchuri, (19) Hunda, (20) Sagardühlī, (21) Matīā, (22) Jalchīngī, (23) Tentūliā, (24) Badkhar- kūli, (25) Hālīgūndī, (26) Charāgūrī and (27) Agmāchāhī. These ripen in the month of December. The four kinds of paddy (rice) represent 58 per cent. of the total cropped area of the State. The paddy is mostly sown broadcast, and the sowings are known as (a) Kāharāj which takes place before the break of the monsoon; (b) Bārī, just after the rains have broken; (c) Aōhrā or gajrā, this is the latest sowing. The seed which has previously been steeped in water and germinated, is sown broadcast. When the paddy sown broadcast is about six inches high, the land is again ploughed, this operation is known as bikhuda. A certain quantity of dhān is also grown from transplanted seedlings.

Cereals. (5) Inferior kinds of cereals (millets) consisting of (1) Gulgī, (2) Jhārī, (3) Kodo, (4) Māndīā, (5) Kāngo, (6) Jovār and (7) Makāi. These cover 4 per cent. of the cropped area and ripen in August and September.

Pulses. (6) (1) Birhi, (2) Kulhi, both sown in August and September, and ripen in December; (3) Mūga, sown a little later than the sowing of birhi and kulhi and ripens in December; (4) Arhar, sown in June, and ripens in February; (5) Gran, this crop is sown very sparingly (it is sown in September), and ripens in February.

Cotton. (7) Cotton covers 2½ per cent. of the cropped area, and is sown in June and ripens in December.

These crops, numbers 5 to 7, cover 12 per cent. of the cropped area.

Oil-seeds. (8) (1) Tīl (Sesamum) sown in July, and ripens in December; (2) Castor oil-seed sown in September, and ripens in March. These two crops cover 21 per cent. of the cropped area.

Sugarcane (9) Sugarcane is but little grown in this State. It occupies only ½ per cent. of the cropped area.

Vegetables. (10) (1) Bhendi, (2) Sārhi (aroida), (3) Kākudī (cucumber), (4) Kakhāru (pumpkin), (5) Barbati (cow-gram), (6) Jauki (Luffa acutangula), (7) Lau (bottle gourd), (8) Bāïgūn (brinjal); these ripen in autumn: (9) Semī (beans), (10) Kaukumāt (sweet potato), (11) Onījī, (12) Gārīnī, (13) Chilīsī, (14) Dhanā (coriander-seed) and (15) Bhōjśag (potherbs); these ripen in winter. Vegetables are few in number and cover only about ½ per cent. of the whole cropped area and are sown in the gardens of the houses.
The State is liable to famine, of which the most disastrous on natural calamities is that of 1900. The southern and western areas of the State are especially liable to suffer on any untimely distribution or early cessation of the rains: these tracts are inhabited for the most part by aboriginals, the Khonds to the south in the Kondhan and the Binjhals to the west, in the area known as Binjhalty. These aboriginal races are very indifferent cultivators and make no attempt to secure regular crops by constructing irrigation dams and reservoirs. Even in ordinary years they are extremely indifferent to their cultivation preferring to live very largely on forest products of fruits and roots and the pursuit of the chase. The northern and eastern area of the State is however fairly protected from any entire failure of the crops: the people of this part are skilled agriculturists and most of the villages possess dams and tanks for irrigation. The greater degree of protection enjoyed by the north-eastern area was markedly shown in the famine of 1900, when, though there was practically a cessation of the rains from August, the people of this part were able by irrigation to harvest a 65 per cent. crop and the Khonds and Binjhals to the south and south-east only harvested a 30 per cent. crop. The great factor is the even distribution of the rainfall: in 1896 the rainfall 54-65 inches was in excess of the average, but there was a prolonged cessation after the sowings with the result that the rice did not germinate properly. In the following year 1897 there was considerable scarcity in the State, but no actual famine amongst the people of the State. There was however acute distress in some of the neighbouring States and a large influx of people in search of work invaded the State. Relief works were accordingly opened at the headquarters and private enterprise amongst the rich cultivators provided work for others by embanking fields and improving tanks. The State was however visited in this year (1897) by a very severe outbreak of cholera, which raged with great virulence, especially amongst the refugees who had fled to the State for employment and subsistence.

In 1899-1900 the rainfall was 7 inches below the average, but would readily have sufficed for the crops, but for its unfavourable distribution. Over 5 inches fell between March and May and was very useful for preparing the lands for the coming rice crop. The rains were favourable to the end of July, when they came practically to a cessation, except for a small fall in the early part of August, with a few scanty falls to the middle of September, when the rains ceased entirely. The crops yielded a 65 per cent harvest in the northern and eastern areas of the
State and 30 per cent. in the south and west: in the latter areas affairs were partially improved by the fact that the Khonds and Binjials had reaped good millet crops of Gulji, Mandiâ and Sawâ. By the end of September prices of food grains had risen largely and people began to wander over the State in panic, there being no reserve of stocks at command. In the middle of August rice was selling at 24 seers per rupee, but in September had risen to 20 seers and continued rising steadily to November: for the next three months prices remained stationary, but from February onwards again rose rapidly, reaching in July 5 seers per rupee. The position was rendered the more difficult by the almost entire absence of any reserve stocks: the year 1896-97 had been one of shortage and though the two succeeding years were good the people had sold off their surplus to make good their needs of former years: communications were defective and when the rainy season set in it was almost impossible to import rice except at prohibitive rates: the famine relief kitchens were kept supplied with great difficulty by importing from Khargapur. A considerable import of mändiâ however was obtainable from Ganjâm and all classes alike were compelled to subsist on this to a great extent. The mahuâ crop, which is of enormous value, especially to the aboriginal races, who form 33 per cent. of the population, was a failure, but the mango crop was fortunately a bumper one. A test work was opened soon after the close of the monsoon, but did not attract workers. It was not till March that people regularly came to the relief works, all of which took the form of tank excavations: the rate paid was a moderate one, Re. 0-3-2 per 100 cubic feet and was raised to Re. 0-4-9 with the rise in prices. Besides State relief works others were opened by private enterprise and much assistance was thus rendered. One of the great difficulties to cope with was rendering relief to the aboriginal races whom nothing would induce to take to regular spade and pick work. Kitchens, seventeen in number, were accordingly opened, the largest number of persons relieved on any one day at the kitchens being 6,980. The Indian Famine Charitable Relief Fund gave Rs. 10,000, which was expended on providing seed grains, Rs. 6,505 were given as taceavi, Rs. 3,210 land revenue, and Rs. 2,500 forest revenue were suspended and Rs. 21,094 were spent on State kitchens and relief works, excluding the sums spent by the zamindârs and private persons. The next difficulty which faced the State authorities was the greatly restricted area sown in the ensuing year 1901. In March of that year distress again developed in the Kondhan and Binjaltry: accordingly Rs. 8,833 land revenue were suspended, Rs. 14,676 were given as taceavi and kitchens were kept open from April
to September in these areas: the taccavi was given on the spot and at the right time and by the year 1902 the area sown had reached the normal. In the year 1902 it was found necessary to remit Rs. 2,398 of land revenue and Rs. 9,000 were again given out on taccavi in the Kondhan and Binjhalty areas: the result was the rapid restoration to normal conditions in these parts. This disastrous famine was attended by a serious outbreak of crime: grain shops were looted and dacoity broke out and it was necessary for Government to depute a Police Inspector to organise the police force of the State. Small-pox and cholera raged with terrible virulence during the famine year of 1900: the deteriorated condition of the people rendered them ready victims to these diseases: the registered number of deaths in 1900 was 42,154 against 8,022 in the preceding year, giving an average ratio of 127 per mille per annum: the birth rate fell from 15,353 in 1899 to 8,233 in 1900, and the total population showed a decline of 16 per cent. The mortality amongst cattle was very high from rinderpest and foot and mouth disease: water was scarce and the extensive grazing lands were parched: the greatest mortality however ensued after the break of the rains when the half starved animals were allowed to feed to repletion on the new and abundant vegetation: the Gandas and Doms slaughtered a large number of cattle for food and crime of this type was rife. Measures have now been taken to be properly prepared for famine: schemes of famine works have been decided upon and an expert Surveyor has been engaged to draw up the plans and estimate for immediate use when necessary: several of these are preventive works which will be gradually taken up. The Chief has started a special famine fund as a reserve. The Patna State not being traversed by any large river is not subject to disastrous floods.

The average rates of assessment per acre for 1st, 2nd and 3rd class rice lands are Re. 0-10-9, Re. 0-9-7 and Re. 0-3-7 respectively; the assessment is thus very light; for åt or uplands, the average rate is Re. 0-1-9 per acre. The rate of assessment for burchhâ land, where sugarcane is specially grown, varies from Re. 1-4 to Rs. 3-12 per acre.

The field labourers are here called yuti or huti and are generally hired for the year. They get for food two to three khundis (1 maund to 1 maund 20 seers) of unhusked rice per mensem. At the end of the year, they also receive six to twelve khundis (3 maunds to 6 maunds) of dhâr (unhusked rice) with two cloths worth about 12 annas. Where sugarcane is cultivated, the sugarcane grown on one puli is allowed to every yuti; the
value of this is about Rs. 2. Likewise one khandi (20 seers) of dhān (unhusked rice) yielding about a purag (4 maunds) of unhusked rice and one tāmbi (1 seer 4 chitacks) of pulse and til (sesamum) are sown for each guti, who is also given grain at the time of harvest for the work of threshing at the following rates:—For dhān, 10 tāmbis (10 seers) if he threshes 20 khandis (10 maunds). For pulse and other crops, only as much as he requires for one day’s food. The more skilful labourer or head guti (khāmārī) gets 16 khandis (8 maunds) instead of 12 in a lump at the end of a year and enjoys other privileges. A stipulation is often made that the guti is to be lent from Rs. 4 to Rs. 20 a year without interest, provided he does not throw up his situation until he repays the money. This loan is termed in this State as “Bāhābandhā.”

The lads employed for grazing cattle or other cultivating business are called kultiā. They are supplied with food and cloths, and at the end of the year dhān (unhusked rice) from four to eight khandis (2 to 4 maunds) is given to them.

Besides, daily labourers are often hired in gangs to work in the fields for weeding, sowing and ploughing at two tāmbis (2 seers) and for transplanting at 3 tāmbis (3 seers) of unhusked rice daily per head. These labourers are called Bhutiārs. In the Khondān tracts the Khonds hire labourers at a low rate giving them requisite food in their houses and paying them a lump sum of Rs. 4 in cash in the year and three pieces of cloth only. During late years the average rate of daily wages of ordinary coolies was 2 annas for males and 1 anna and 3 pies for females: and the average rate of daily wages of mechanics was: superior mason, 14 annas, common mason, 8 annas; superior carpenter, Re. 1, common carpenter, 10 annas; superior blacksmith, 10 annas, common blacksmith, 6 annas. The principal food grain of the State is rice and müga is the principal kind of pulse in use. During the period of 12 years from 1896 to 1907 the average price of rice per rupee was 24 1/2 seers at harvest time and 16 2/3 seers during the later part of the year: the average price of salt from 1896 to 1905 was nine seers per rupee, but since 1906 it has fallen to 14 seers per rupee: the average price of müga has been 14 1/2 seers per rupee, of kultiā, 25 1/4 seers and of birhi, 14 1/2 seers.

The occupation of the people of the State is mostly agricultural, 57 per cent. of the total population being agriculturists and 13 per cent. field labourers. A small number of people live on the income derived by smelting iron and making iron instruments. There is no manufacture in the State worth notice;
weaving of dhuris, newar, etc., with the fly-shuttle loom is largely carried on in the State jail: Bhulias, Gandas and Maharas or Kules, who are the principal weaving classes in the State, supply the ordinary cloth used by the people of the State. Iron weapons such as axes, daggers, etc., of good quality are manufactured in the Bangomunda zamindari of this State. The principal exported articles are rashi (sesamum seed), fibres, cotton, rice, grain, pulses and ghee (clarified butter). Traders from Gaujam and Raipur come to the State to barter salt, dry fish, coconuts, tobacco, nabat (raw sugar) and iron bars mainly for oil-seeds and rice. The other imported articles are spices, mill cloths, thread and kerosene oil.

There are two excellent murramed (gravelled) and bridged roads in the State: one from the border of the State, at Salebhatta on the Ang, to Bolangir, the headquarters, a distance of 19 miles; the other from Bolangir to Tarbha, a large mart on the Sonpur border: a portion of the main road from Raipur to Vizianagram runs through the south-western extremity of the State for a few miles, passing near Sindhekelal. An unbridged surface road 34 miles in length, runs due south to the Tal river, the boundary of the Kalahandi and Patna States, starting from Bolangir and forms the main line of communication from Sambalpur to the headquarters of the Kalahandi State: there are rest-houses at Salebhatta and Deogaon on this route. There is a good surface road from Bolangir to Patnagarh, the former headquarters of the State: a cold weather surface road with rough wooden trestle bridges runs from Bangomunda through the forest tracts on the west of the State to Agalpur. The State is thus provided with good communications and there are several fair village tracks. The new line of rail from Raipur to Vizianagram will pass through the southern portion of the State via Sindhekelal and Saintalal, on the main road from Bolangir to Kalahandi: a branch line is projected from Saintalal to Sonpur passing near Bolangir. The Public Works of the State have been placed by the Chief under the charge of the Agency Executive Engineer, Sambalpur, with an overseer in direct charge: the State has of recent years made great progress in the opening out of communications. There is a circuit house at headquarters. The State has been relieved of all contributions for postal service and there is a daily service both ways between Bolangir and Sambalpur; beside the post office at headquarters, there are letter-boxes at the school houses of all important villages.

The main subdivisions of the State are—(1) The khalasa or directly administered country and two estates held by relations
of the Mahârâjâ, viz., Jarâsinghâ and Agalpur. (2) Five hereditary estates held chiefly by Gond Thâkurs, viz., Atgaon, Loisînghâ, Pandrâni, Bâlbukâ, and Mandal. (3) Five Binjîr estates held by Binjhal chiefs—a warlike race of aborigines—viz., Râmud, Nândupalâ, Bhâupur, Khaprakhôl, and Khuripâni. (4) Five garhatiâhîs, or clusters of villages, the revenues of which are set apart for the maintenance of bodies of police each under a garhatiâ. (5) Nine Khoud Mahâls, viz., Bangomûndâ, Budbudkâ, Luwa, Haldi, Talgaâkahâ, Lâpher Pâhâr, Saintalâ, Tupâ, and Upargâhâkâ.

The system of settlement prevailing before 1871 A.D. was to lease the villages to the highest bidder. The term of lease was 4 years. There was no certainty of tenure however. The ryots had no rights in the land, and could be ejected at the will of and by the gaonîa though owing to the paucity of the tenants this was rarely done. The rents generally continued the same from one lease to another, but the nazràna (or premium) paid by the gaonîa on renewal was increased. The village assessment or mûlyasârî was distributed by the gaonîa and the tenants over the tenants’ (ryoti) lands. For this purpose the tenants’ lands were divided into a definite number of divisions locally, called kariâ representing 16 annas, bhagwat representing 8 annas, balitâ, gur or sulitâ representing 4 annas, naliitâ 2 annas and lîtâ 1 anna.

These divisions took into consideration the position and produce, and were therefore not of the same size. They existed everywhere, and it was not difficult to apportion the rents when they had to be revised. The nazràna paid by the gaonîa was recovered in part from the tenants according to their holdings. The gaonîa managed to enjoy the rents of such lands as were temporarily deserted or new lands broken up and settled. He enjoyed all his bhogrâ, service lands, free in return for the nazràna paid by him. The tenant did not know how much was legally payable by him, but had to take the word of the gaonîa for it and the gaonîa could thus collect more than he paid to the Chief for kurchâul or payment in kind from his ryots, this being another source of profit to him. In addition a large number of miscellaneous cesses had to be paid. For every 15 or 30 villages a tandakar was appointed whose business was supposed to be to keep the peace in these villages. He, however, made a regular source of profit out of all the crimes of the area.

On the occasion of a marriage in the Chief’s family a contribution called haldîn pûti was levied on all the villages, to cover the expenses of the marriage. Contributions seem also to have
been levied for the purchase of horses and elephants and on visits of ceremony. As money was required for expenses, the Chiefs issued orders from time to time in writing upon gaontias to pay the bearer a certain sum. The order was complied with and the paper kept as a voucher to support the payment.

The total collections on account of land revenue and cesses just before the beginning of the British administration amounted to (a) land revenue, Rs. 8,792, (b) cash cesses and dues, Rs. 1,479 and (c) payments in kind, consisting of rice, urid, ghí (clarified butter), oil, goats and cloth.

The tenant lent to his gaontia the services of all his ploughs for work for a day and 2 labourers with sickles for a day. This practice continues now. When the gaontias sent their karchaut (payment of rice in kind) to the Chief the cartmen were detained for a day or two to bring firewood, timber and grass for the use of the Chief, the annual repairs of his houses and those of his servants. The tenants were bound to do any other begár (free labour) required of them.

When the State came under British administration in 1871 a new settlement was made. There was a summary enquiry and leases were given to the gaontias and kabuliwats taken from them. The cesses were abolished and the demands amalgamated with the rent. The instalments continued the same as before, viz., payable on Asadh Purnima (15th July), Kartik Purnima (15th November), and Fagun Purnima (15th March). For instance a village which had to pay Rs. 207-3 revenue and 40½ pastmas (97½ maunds) of rice under the old lease beside ghí, (clarified butter), oil, a goat, etc., under the lease of 1871 was assessed at Rs. 400 without any payment in kind. This settlement was made for 5 years from 1871 to 1875. In 1872 a school cess was imposed. Under the new settlement the total demand was Rs. 22,200 land revenue and Rs. 1,471 school cess. The land revenue and the rental demand continued to be identical, the gaontia enjoying his bhogra lands rent-free and appropriating the rents of the new tenants or new lands. The total demand included payments from zamindars.

The rent settlement made in 1876 was also for 5 years and was also a summary one. Captain Bowie, Deputy Commissioner, Sambalpur, who made the former settlement, had however now obtained a fuller knowledge of the people and the country. This settlement was, therefore, made on fuller data. It had been found in the Kondhan (tracts held by the Khonds) that cultivation had at least doubled everywhere, that the umrāhs (Khond chiefs) and heads of villages had been obtaining more than double their
former revenue from the tenants. In the northern part of the State the case of each village was considered separately and separate information had been collected with regard to each village. The total demand rose to Rs. 37,398 and Rs. 2,190 school cess.

In this settlement as before the gaontias and the tenants were left to themselves to apportion the increased demand in the same way that they would have done if the enhancement had been levied in the old form of a demand made in the shape of nazarana.

A fresh settlement was made in 1885 by Mr. Berry and the question of the nazarana and chhirol lands were dealt with. The lump payment of nazarana had become a hardship to the gaontia who was usually compelled to borrow in order to meet his obligation to the State. These objections were met by assessing the bhogrā to an annual payment: the assessment made in no case exceeded more than one-half its rent value at rates paid by the lands of tenants. Chhirol lands were taken to include (a) Land newly broken up by the gaontia and leased to a tenant, the rent being enjoyed by the gaontia, (b) lands brought under cultivation by tenants and enjoyed by them rent-free for three years and subsequently paying rent to the gaontia, (c) land formerly ryoti, abandoned by a tenant and cultivated for a time by the gaontia and again leased by him. The chhirol lands were assessed at a lenient rate as the assessment was an innovation.

The next settlement was made in 1895-96. This was made for the whole of the State except the Kondhān tract, where though the papers were ready the announcement was postponed owing to the approach of famine.

The better cultivated areas of the State, Aungār, Sarandā and Pātnāgarh were regularly surveyed by plane table. In the western portion of the State called Binjbalty where there were practically only patches of cultivation in the midst of jungle, the survey was on the masahat system which found the area of a field in a rough and ready manner by taking its length and average breadth. The other details of settlement were those adopted in the British districts of the Central Provinces: maps were prepared, the khasra was written and from it the jmnabandi. The soil was divided according to position into āt or high land, māl or high embanked land, bernā or low land and bāhāl the lowest lying land where the water-supply was never deficient. These classes were again subdivided into manured, irrigated and ordinary. Deduced rents were then calculated by means of soil factors and unit rates.
and the revised rents were fixed with reference to these deduced rents. The condition of the village was also taken into consideration. The system of the remuneration of the gaontiā was changed. The gaontiās were given a drawback of 20 per cent. and in some cases more, of the whole village assets, and the gaontiā was supposed to assign land to the village servants for their remuneration. Tribal heads, such as umrāh, etc., received a remuneration in cash: the State taking from 50 per cent. to 65 per cent. of the assets: the gaontiā paying the umrāh 80 per cent.; the difference between these two items representing the remuneration of the umrāh.

The demands of the settlements of 1895-96 amounted to Rs. 76,900, as land revenue against the demand of Rs. 52,500 in 1895.

No nazaram or premium on leasing a village is now levied as formerly. No begāri or bethi (free labour) is recognised in the khālsa portion of the State, but when any important officer goes on tour in the State, the tenants give one cooly per house to do any necessary State work. The gandā and jhānkur (village watchmen) cannot as formerly be ejected by a gaontiā at his will. The nariāh or water bearer as before enjoys rent-free land. The lands taken up by these village servants now form part of the ½-rent-free land (bhograh) allowed to the gaontiā. There was also formerly the village negi. He enjoyed a plot of land rent-free and was the gaontiā’s assistant in the village management. He helped to collect rents, receive and attend to State servants visiting the village. The negi has ceased to be a recognised servant. The village potter still exists in many villages and supplies pots for the gaontiā’s use and for that of the visitors to the village in return for rent-free land. He, too, has no official recognition now. In addition to the land enjoyed by the gandā and jhānkur rent-free, they receive paddly (unhusked rice) from each tenant at harvest time.

The Loisinghā zamindārī originated out of a service Zamin-
dāris.

grant, and assumed its present size by encroachments in former times upon the khālsa or area directly in possession of the Chief. Atgaon and Bangomundā are tenures of long standing. The control of the police in the zamindāris was formerly in the hands of the zamindārs, but was taken away from them in 1896. The settlements that these zamindārs make with their gaontiās are of a summary nature for five years generally. Upon the income derived by the zamindārs, takoli (tribute) is assessed which is revised from time to time.
Up till the settlement of 1885 the zamindārs managed their own police. In the settlement of 1895 they were relieved of this duty and the charges on account of the police were recovered from them.

The Agalpur maintenance grant was made by Mahārājā Bhūpāl Deva on his death-bed for the maintenance of his sons by his second wife. The Jarāsingha maintenance grant has changed hands from time to time being meant for the use of the brother of the Chief, holding the gudi. There are bābuān māfis for the relations of the Raj family, chākrān māfis for servants, dobōttar and brahmottar māfis for temples, gods and Brāhmans. There are no grants of recent date to Brāhmans or temples.

In the 1895 settlement enhancements were made as required in each case and the grants to the Brāhmans were assessed to partial revenue according to the merits of each case.

There used to be a pātkī tax levied upon professions. The Kewat, Kumbhār, Māli, Telī, Gandā, Bhūlā and Sundhi castes were assessed to that tax. It was abolished in 1890 and the pandari tax or tax on incomes introduced in its stead.

The main features of the rules regulating the revenue administration of the State are that a gaonītiā cannot sublet, transfer or mortgage his village. Gaonītās of long standing, who have been in possession of the same village for 30 years or more, or who have effected real improvements in their villages, are given protected status, entitling them to the right of renewal at the next settlement. The gaonītiā cannot subdivide his bhagra lands, he may allow tenants to cultivate them, but no rights can be obtained in them by the tenant and all encumbrances on them cease, when a new gaonītiā obtains the village. Tenants cannot transfer their holdings by sale, lease or mortgage. The settlement prepared for the Kondhān in 1895 and which was postponed owing to famine and a series of bad harvests has been revised, brought up to date and recently announced.

The relations between the State and the British Government are regulated by the sanad of 1867. The State pays a tribute of Rs. 13,000, which is liable to revision and was last assessed in 1909 for 30 years. The Chief is invested with full criminal jurisdiction, except that capital sentences have to be referred to the Commissioner of the Division for confirmation. Under the sanad the Chief is bound to follow the advice of the officer duly invested with authority by Government. No import or export duties can be levied and the Chief is bound to conduct his excise administration so as not to interfere with the excise arrangements of the neighbouring districts of British
India. The Chief conducts the administration of the State with the assistance of a Diwān. The State for various causes has from time to time come under the administration of Government and the administration has been developed in all departments. The Diwān is the chief executive officer of the State with powers equivalent to those of a Deputy Commissioner and also exercises the powers of a Sessions and District Judge: appeals from his orders lie to the Chief: the Diwān hears appeals from subordinate officers. There is a Tāhsīlīār and Naib Tāhsīlīār, revenue officers, exercising also judicial powers: the Chief's eldest son exercises powers of a District Magistrate and there is also an Honorary Magistrate at headquarters: certain of the zamīndārs also exercise the powers of Honorary Magistrates. There is a Settlement Officer and a complete settlement staff: the settlement records are kept up to date on the system followed in the Central Provinces. The income of the State in 1907-08 amounted to Rs. 2,29,378, of which the land revenue and zamīndāri takoli Finances amounted to Rs. 77,544.

No rules were enforced before 1889 for forest con-
servancy. The right to collect he and minor forest produce was leased from year to year from 1871. The first rules for forest conservancy were introduced in 1889. Certain forests were reserved. Timber was divided into 3 classes. The first was the more valuable and reserved class. The second could be removed on payment of a nīstār or license fee, a nominal sum, for the private personal use of the tenants. Similarly the zamīndārs were allowed to remove from their zamīndāri forests timber and firewood for the use of themselves and their tenants, but were forbidden to sell timber: these rules are still in force. The rules referred to the fees chargeable for the various classes of timber and the rate of commutation fee to be charged to cultivating and non-cultivating classes of the State for the right to take second class timber from the forests. No restriction was placed on the removal of third class timber. The forests were then divided into—(a) Patna State khālsa, (b) mālguśāri forests, i.e., forests included within the area of the villages and (c) zamīndāri forests.

As regards the second class or the village jungles, the people are allowed the free use of the timber and jungle products, with the exception of first and second class timber, and such items as resin, cocoons, skins and palm juice. They pay a commutation fee of 4 annas per plough, however, to take second class timber from the State forests. First class timber has of course to be paid for on a license system granted on regular scale.
The area of State forests, which in the settlement were demarcated from village forests, is 159 square miles, divided into 23 blocks: they have been demarcated, closed to grazing and cutting, except on license, and fire lines are now being cut. A trained Forester has recently been appointed with a regular staff under him and the administration of the forests on regular lines is to be taken up. In 1907-08 the income under this head was Rs. 24,519.

Excise.

An excise Daroga is in charge of the collection of excise revenue, but there is no regular excise staff and detection of smuggling and illicit distilling is left to the police force: in former years no check was placed on the number of outstills and shops and the system followed was to lease out a central outstill with a number of shops attached: during the last three years successful endeavours have been made to reduce the large number of shops scattered over the State and to approximate to a standard of one shop for every 30 square miles: considerable reductions have been effected, followed by a substantial increase in revenue: amongst the Khonds, it is, however, a difficult matter to reduce the number of shops, as the outstill is a regular village institution. The zamindars enjoy their own excise revenue as regards country liquor and make their own excise settlement, which both in the khalsa and zamindari areas are made by public auction. The State obtains its supply of opium from the Sambalpur Treasury. As regards ganja the State obtains Khandwā ganja from Nimār.

Civil justice.

The brewing of kusna, hāndia or pachwai (rice beer) is not allowed even on license. The Khonds formerly used to brew mahuā liquor in their houses, but this has been stopped. In 1907-08 the excise revenue amounted to Rs. 36,032.

The total number of civil suits for disposal in 1907-08 was 735 out of which 66 per cent. were below Rs. 50 in value.

Crime.

In former years outbreaks of violent crime were not uncommon and the serious outburst of dacoity in 1899 lead to the appointment of an officer from the British police force to hold charge of the State police. Of recent years the police have been carefully trained, organised and abuses put down and crime has returned to normal proportions. The police force consists of one Inspector, one Circle Inspector, seven Chief Constables 40 Head-Constables, and 172 men, besides chaukidārs (village watchmen) and paiks (State militia). The jail contains accommodation for 124 prisoners and is a fine commodious masonry building of modern construction, with quarters for jailor and
jail staff and warders: regular labour is exacted and the administration of the jail is on modern lines. In 1907-08 the daily average jail population was 120.4. There is a regular Public Works Department and the execution of public works has been entrusted by the Chief to the Agency Executive Engineer: at the headquarters there are fine public buildings: the Chief's residence, the courts and offices, dispensary, circuit-house, jail, schools and hostels are imposing and substantial buildings.

Considerable attention has been given in this State to the education, and this is especially noticeable in the rural schools. The zamindārs and larger umrāhs have built excellent school houses. To all the rural schools there are Committee members who actually meet and are useful in inducing the parents to send their children to school. Deshi-kasrat (country exercises) is very well taught at all the schools. At Bolāngir the Middle English and Middle Vernacular schools are good institutions and well housed with an excellent hostel attached. The total number of schools in the State in 1907-08 was 44, and the number of pupils was 4,685; the average percentage of attendance was 73 and the percentage of boys of school-going age at school was 9.5 and of girls, 1.6. Including the girls' school at Bolāngir, there were altogether 692 girls under instruction; in the rural schools they read with the boys. The schools are looked after by a qualified State Deputy Inspector. A considerable number of pupils are annually successful in passing the Upper and Lower Primary examinations and in the High School Scholarship Examination. One of the features of the educational system of the State are the special schools for low caste children.