

JHARKHAND
General Knowledge

For all Competitive Exams

JHARKHAND

GENERAL KNOWLEDGE

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Jharkhand Administration

Raghubar Das	Chief Minister , All other Departments which are not assigned to other Ministers
Nilkanth Singh Munda	Rural Development, Panchayati Raj, NREP (Special Division)
Chandreshwar Prasad Singh	Urban Development, Housing, Registration, Disaster Management
Chandra Prakash Choudhary	Water Resouces, Drinking Water and Sanitation
Dr. Louis Marandi	Women and Child Development, Social Welfare, Welfare (including Minority Welfare)
Saryu Rai	Parliamentary Affairs, Food, Public Distribution, Consumer Affairs
Ramchandra Chandravanshi	Health, Medical Education, Family Welfare
Raj Paliwar	Labour, Employment and Training
Neera Yadav	Human Resouce Development (HRD)
Amar Kumar Bauri	Revenue, Land Reforms, Art, Culture, Sports and Youth Affairs
Randhir Kumar Singh	Agriculture and Sugarcane Development, Fisheries, Animal Husbandry
Governor of Jharkhand	Droupadi Murmu
Chief Justice of Jharkhand	R. Banumathi
Speaker of Jharkhand	Dinesh Oraon
Chief Secretary (Jharkhand)	Raj Bala Verma
Chairman Jharkhand Public Service Commission	K. Vidyasagar
Chairman Jharkhand Commission for women	Dr. Mahua Maji
Chairman Jharkhand Urja Vikas Nigam Limited	Dr. Nitin Madan Kulkarni
Chairman Jharkhand Academic Council	Dr. Arbind Prasad Singh

Lok Sabha Members from Jharkhand

Nishikant Dubey	BJP
Sunil Kumar Singh	BJP
Indra Kumar Ray	BJP
Ravindra Kumar Pandey	BJP
Pashupati Nath Singh	BJP
Ram Tahal Choudhary	BJP
Bidyut Baran Mahato	BJP
Laxman Giluwa	BJP
Karia Munda	BJP
Sudarshan Bhagat	BJP
Vishnu Dayal Ram	BJP
Jayant Sinha	BJP
Vijay Kumar Hansdak	JMM
Shibu Soren	JMM

Rajya Sabha Members from Jharkhand

Parimal Nathwani	Independent
Pradeep Kumar Balmuchu	INC
Prem Chand Gupta	RJD
Sanjiv Kumar	JMM
Mukhtar Abbas Naqvi	BJP
Mahesh Poddar	BJP

Latest Schemes of Jharkhand Government

Mukhyamantri Swasthya Beema Yojana (MSBY)

Mukhyamantri Swasthya Beema Yojana (MSBY) is a new health insurance scheme in the state of Jharkhand which is launched on 15th November 2017. The state government of Jharkhand implemented the Swasthya Beema Yojana from 28th December 2017 to provide health insurance coverage to the state residents.

Benefits : The state government would provide health insurance coverage to the state residents, especially families belonging to the economically weaker section of the society under the MSBY scheme. Under the scheme,

Rs. 50,000 has been provisioned for secondary care and Rs. 2 lakh for special care, Rs. 30,000 for senior citizens of additionally covered class. The government would provide health cards to the beneficiaries and the whole system would be cashless.

PTG Dakia Yojana – Free Rice Scheme for Primitive Tribal Group

The state government of Jharkhand has announced a free rice scheme named as PTG Dakia Yojana for providing free rice to PTG families. The scheme will provide benefits to the 70,000 (Primitive Tribal Group) PTG families by providing them food grain at their door-steps under PTG Dakia Yojana. Under the PTG Dakia Yojana, a free rice scheme under which Primitive Tribal Group families will be provided a packet of 35 kg rice every month. The door to door distribution of rice packets will be handled by the employees of Food and Civil Supplies Department.

The State government has formally launched the free rice scheme in three districts including, Godda, Sahebganj and Palamu. On an average, every district in Jharkhand have about 5,000 PGT families but in these districts, the average number of PGT families is about 7,000.

Total 32 tribal groups are living in Jharkhand state of which only eight group have been categorized as PGTs including, Asur, Birhor, Paharia (Baiga), Sabar, Birajiya, Korwa, Mal Pahariya and Souriya Paharia.

As per the information, these selected PGTs are low on literacy and the average monthly income of these families is Rs 1,000 or even less. Usually, these families remain aloof from the usual settlements. Under the scheme, the government would give them only rice, and not wheat, as that is what the PTGs prefer in their diet.

Bal Garib Samridhhi Yojana for Mothers and New Born Infants

Bal Garib Samridhhi Yojana is a new scheme announced by the chief Minister of Jharkhand for the welfare of mothers and newborn infants. The scheme was announced by the chief minister while addressing the Eastern Zone Conference organized by Jharkhand High Court and the Women and Child Development Department on 11th February, 2017.

The state government is working to build child reform homes and rehabilitation centers in Ranchi and Gumla where they would provide skill development training which would help to check migration among children.

Model child reform homes has been constructed in Ranchi and Jamshedpur .

Panchayat Secretariat would conduct a survey regarding the number of orphan children in the area and these orphan children would later be admit-

ted at these rehabilitation centers where they would be provided training and education for better future.

Besides the announcement of Bal Garib Samridhhi Yojana, the government has also announced that new welfare schemes for betterment and upliftment of villages, poor, farmers and tribal will also be launched soon.

Free Mobile Scheme for Women Entrepreneurs

The state government of Jharkhand has announced a free mobile scheme for Women Entrepreneurs in the state. The Jharkhand government would distribute 1 Lakh free smartphones to women Entrepreneurs under the scheme. The scheme would be aimed at boosting Digital India initiative. Chief minister of Jharkhand Mr. Raghubar Das announced the free mobile scheme for one lakh women entrepreneurs.

Women Entrepreneurs are the backbone of the rural economy in the state and the free mobile scheme will help digitization of the state and making it a cashless economy. The government wants to prepare 4,80,000 women entrepreneurs and strengthen them.

Tejaswini Yojana

Under the Tejaswini Yojana, girls between 14-24 age groups will be strengthened with the help of World Bank. Girls would be provided informal education to inspire them about higher education. The government may also build skill centers under the scheme if required.

Udyami Sakhi Mandal Yojana

Jharkhand Government is planning to launch a new scheme named as Udyami Sakhi Mandal Yojana to empower the rural women in the state. The scheme will empower rural women by providing them financial assistance to start their own small businesses. Under the scheme a group of 15 women can set up small industries which in turn would increase their annual income and get become financially strong.

JHARKHAND : AT A GLANCE

- **State** : Jharkhand
- **Capital** : Ranchi
- **Sub-Capital** : Dumka
- **Region** : East India
- **Largest City** : Jamshedpur
- **Population** : 3,29,88,134 persons
 - **Male** : 1,69,30,315
 - **Female** : 1,60,57,819
- **Rural Population** : 2,50,55,013
 - **Male** : 1,27,76,846
 - **Female** : 1,22,76,846
- **Urban Population** : 79,33,061
- **Total Population Age**
 - **Group (0-6)** : 53,89,495
 - **Male Children** : 27,67,147
 - **Female children** : 26,22,348
- **Sex Ratio (0-6)** : 948
- **Decadal Growth (2001-11)** : 22.30%
- **Literacy** : 66.4%
 - **Male** : 76.8%
 - **Female** : 55.4%
- **Sex Ratio (Provisional)** : 949 female per 1000 male
- **Density of Population** : 414 person km²
- **Nomenclature** : Tribal civilization, plateau region plenty of Jhars, known as Jharkhand.
- **Geographical location** : From 21°-58'-10"N to 25°-18' N latitude and 83°-22'E to 87°-57'E long.
- **Boundaries** : Bihar in the North Odisha in the South West Bengal in the East Chattisgarh and Uttar Pradesh in the West.
- **Extent of the State** : Length from East to West 463 km. Breadth from North to South 380 km.
- **Date of Formation as 28th State** : 15th November, 2000.

- **Commissionaries** : 05
- **Corporations** : 3
- **Nagar Panchayats** : 37
- **No. of Cantonment Board** : 01
- **Districts** : 24
- **No. of Subdivision** : 38
- **Cities** : 152
- **Blocks** : 260
- **Total Panchayats** : 4423
- **Villages** : 32,615
- **Area** : 79,714 km²
- **State Animal** : Elephant (Elephas Maximus Indians).
- **State Tree** : Soal (Shorea robusta)
- **State Bird** : Koel (Eudynamys Scolopaccus)
- **State Flower** : Palash (Butea Monosperma)
- **Means of Transportation** : Rail, Road, Aeroplane, Waterways.
- **Source of Revenue** : Mining, Iron, Steel Industry.
- **State Language** : Hindi.
- **Other Languages** : Santhali, Bangla, Mundari, Oriya.
- **High Court** : Jharkhand High Court
- **State Legislature** : Unicomerl.
- **No. of MLAs** : 81 + 1 (Nominated from Anglo - Indian Community).
- **MPs** : 14.
- **Members of Upper House** : 06.
- **Present Governor** : Draupadi Murmu.
- **Present Chief Minister** : Raghubar Das (BJP).
- **Main Crop** : Paddy, Maize, Wheat and Pulses.
- **Main Tribes** : Oraon, Chero, Korwa and Parahiya.
- **Main Minerals** : Dolomite lime stone, Coal, Graphite, China clay, Ranite.

FIRST PERSON IN JHARKHAND

- **First Governor** : Shri Prabhat Kumar.
Took Office : 15 November, 2000.
Left Office : 3 February, 2002.
- **First Chief Minister** : Babulal Marandi.
Term : 15 November, 2000-17 March, 2003 (852 days).
Party : Bhartiya Janata Party.

- **First Speaker of Vidhan Sabha** : Inder Singh Namdhari.
- **First Leader of Opposition** : Stephen Marandi.
- **First Women Cabinet Minister** : Joba Mazhi.
- **First Women Governor** : Draupadi Murmu.
- **First Chief Justice of High Court** : Vinod Kumar Gupta.
Term : 5 December, 2000-7 March, 2003.
- **First Chief Secretary** : B. S. Dubey.
- **First Advocate General** : Mangal Mai Banerjee.
- **First Government Advocate** : Satya Brota Sinha.
In Office : October 3, 2002-August 8, 2009.
- **First Paramveer Chakra Awardee** : Albert Ekka.
- **The Person known as Marad Gomke** : Jaipal Singh Munda.
- **First International Women Hockey Player from Tribal Person** : Savitri Purti.
- **First Women International Umpire** : Ashitra Lakra.
- **First Chairman of the Jharkhand Public Commission** : Fatique Chand Hembrum.
- **First Nominated Member of Vidhan Sabha** : Joseph Pachehi Galsteen.

FIRST IN JHARKHAND

- **Highest Waterfall**
Lodh falls :
 - * 21st highest waterfall in India.
 - * Adress : Latehar District
 - * Height : 143 cm
 - * Water course : Burha River.
- **Highest Peak** : Parasnath : Rises to 4,477 feet (1,365 m) on Hazaribagh plateau.
- **Highest Forest Cover (District)** : Chatra (47.62%).
- **First Copper Plant** : Ghatshila.
- **Most Natural Vegetation District** : Hazaribagh.
 - * It is the divisional headquarters of North Chotanagpur division.
 - * It is famous as Health Resort and for **Hazaribagh National Park** (17 km from city).
- **Division with Maximal Tribal Population** : SANTHAL PARGANA.
Meaning : Santhal (Major tribe);
Pargana : 'Persian Word' meaning district.
- **District with Largest Number of Waterfalls** : Ranchi.
Most well known waterfalls are : Dassam falls, Hundru falls, Jonha falls, Hirni falls, Panch Ghagh falls.
- **Coldest Place** (Lowest temperature) : Neterhat.
Location : 3,700 feet above sea level.
- **Source of Hottest Water** : Suraj Kund.
Also known as **Suraj Kund**

Elevation : 364 m (1,194 feet)

Type : Sulfur

Temperature : Surface temp. 85°C (185°F); Au Sub-surface temp. : 165°C (329°F)

Location : Hazaribagh district.

- **Maximum Rainfall** : Neterhat (180 mm)
- **First Railway Route Constructed after digging in Plateau Region** : Jamshedpur to Howrah. (Actually, route and timing fo Mundas are exactly knowm)

CHIEF JUSTICES OF JHARKHAND

1. First Chief Justice	—Vinod Kumar Gupta
2. Second Chief Justice	—P.K. Balasubramanyam
3. Third Chief Justice	—Altamas Kabir
4. Fourth Chief Justice	—N. Dhinakar
5. Fifth Chief Justice	—M. Karpaga Vinayagam
6. Sixth Chief Justice	—Mrs. Gyan Sudha Misra
7. Seventh Chief Justice	—Justice Bhagwati Prasad
8. Eighth Chief Justice	—Prakash Tatia
9. Ninth Chief Justice	—R. Bhanumati

GOVERNORS OF JHARKHAND

S.No.	Name	Took Office	Left Office
1.	Prabhat Kumar	15 November, 2000	3 February, 2002
2.	Vinod Chand Pandey (Additional Charge)	4 February, 2002	14 July, 2002
3.	M. Rama Jois	15 July, 2002	11 June, 2003
4.	Ved Marwah	12 June, 2003	9 December, 2004
5.	Sayyed Sibtey Razi	10 December, 2004	25 July, 2009
6.	Kateekal Sankar Narayanan	26 July, 2009	21 January, 2010
7.	M. O. Hasan Farook Maricar	22 January, 2010	3 September, 2011
8.	Syed Ahmed	4 September, 2011	17 May, 2015
9.	Draupadi Murmu	18 May, 2015	Incumbent

CHIEF MINISTERS OF JHARKHAND

S.No.	Name	Took Office	Left Office
1.	Babulal Marandi	15 November, 2000	17 March, 2003
2.	Arjun Munda	18 March, 2003	2 March, 2005
3.	Shibu Soren	2 March, 2005	12 March, 2005

4.	Arjun Munda	12 March, 2005	18 September, 2006
5.	Madhu Koda	18 September, 2006	27 August, 2008
6.	Shibu Soren	27 August, 2008	18 January, 2009
—	Presidents Rule	19 January, 2009	29 December, 2009
7.	Shibu Soren	30 December, 2009	31 May, 2010
—	Presidents Rule	1 June, 2010	10 September, 2010
8.	Arjun Munda	11 September, 2010	18 January, 2013
—	President Rule	18 January, 2013	12 July, 2013
9.	Hemant Soren	13 July, 2013	28 December, 2014
10.	Raghubar Das	28 December, 2014	Incumbent

PRESENT OFFICERS

Chief Secretary (Jharkhand)	—Sajal Chakraborty
Chairman Jharkhand Public Service Commission	—Devashish Gupta
Chairman, Jharkhand Commission for Women	—Mahua Manjhi
Chairman State Electricity Board	—S. N. Verma
Chairman Jharkhand Academic Council	—Anand Bhushan



ANCIENT HISTORY

According to writers including Gautam Kumar Bera there was already a distinct geopolitical, cultural entity called Jharkhand even before the Maghada Empire. Bera's book (page 33) also refers to the Hindu epic Bhavishya Purana. The tribal rulers, some of whom continue to thrive till today were known as the Mundas Rajas, who basically had ownership rights to large farmlands.

The most primitive tribes of Jharkhand were the Kharias, Birhors and Asurs. The Mundas, Oraons and Hos came after them. The Korba tribes came to this area in between them. Others like The Cheros, the Kharwar, the Bhumij and the Santhal entered subsequently. The Kharias and Birhors probably came to Jharkhand from other places. The Kharias lived from Rohtas to Pataliputra in ancient period. Later they settled on the banks of Koel River after being dislodged from their original home. The Birhors has also entered Chotanagpur through the Kaimur Mountains. They were one of the first tribes to move in Chotanagpur like the Asurs and the Birjias.

The route and the timing of entry of the Mundas in the state are not exactly known. According to B.C. Mazumdar, the Mundas had pushed the original tribes of Jharkhand towards south-east. In the opinion of another scholar, they came from Uttar Pradesh where their land was captured by Aryans. The expansion of the Aryans forced the Mundas to escape towards Rohtas and then they gradually moved towards Jharkhand. According to another view the Mundas came to south Bihar from Tibet. They were pushed in course of time towards Chotanagpur by the Oraons, the Cheros and the Kharwar. Finally they contributed to the foundation of Nagbanshi Dynasty.

According to scholars, the Oraons were inhabitants of South India.

According to another school of thought, the Mundas and Oraons had settled in various parts of Jharkhand long before the arrival of the Aryans. Whatever the truth, this much is certain that Rohtasgarh was an important stage of their migration. After their exit from Rohtasgarh, the Oraons moved into two directions. One of the branches proceeded along the bank of the Ganges and reached Rajmahal. The Malers of these areas are the descendants of the Oraons. The second branch crossed the son River and entered the part of North Koel River.

Here, few of them settled in Chotanagpur and some of them back in Palamu area.

The Bhumij and the Santhal were the largest tribes in Singhbhum, Murdun and Hazaribagh. Aryans called them anti-Brahman as they were the rivals of the Aryans.

They regarded them as flesh-eaters and sorcerers. The Bhumij and Bhuiyan tribes had also settled in Chotanagpur in ancient times. Their origin and later

developments are not very clear. But it is certain that they were established in different parts of Jharkhand. B Virottam has stated that the Bhumij settled in Manbhum; the Hos and the Bhuiyans were confined to Singhbhum and Palamu areas. The latter always encountered the outside invaders and checked their entry in Jharkhand.

It is apparent that most of the tribes of Jharkhand except the Cheros, the Kharwars and the Santhals had settled in Jharkhand before one thousand B.C. The Mundas and Oraons got settled in Chotanagpur area; the Hos settled in Singhbhum and Hazaribagh area; the Bhumij in Manbhum area; the Oraons in Palamu area and the Birjias also settled in Palamu itself. The Santhals became established in pre-Mughal period and similarly the Cheros –Kharwar enter in Palamu around the same time.

According to some scholars Gautam Buddha was born in Chotanagpur. According to scholar Amar Nath Das the Chotanagpur was the Karm-Bhumi of Gautam Buddha.

He has mentioned the names of some places in Chotanagpur, which were related to the life and times of Buddha. But his view is not supported by archaeological evidences. Only this much can be said with certainty that the Buddhism had left deep impact on Jharkhand. There are several ruins of the Buddhist monuments and statues in different places of Jharkhand. Some of them have been brought and preserved in the post-graduate department of history of Ranchi University. But, the upkeep of these archaeological materials is not good and they should be kept in a Government Museum.

Many remains of Buddhism found in Dalmi and Budhpur in Dhanbad district. Buddhist ruins have been found in Purulia district of West Bengal. Beglar had come across some Buddhist remains near Lathon Tongri hill between Pakbira and Barahmasia villages.

There is a village named Karra six kilometer south of Purulia. A Shastri had seen some Buddhist ruins in a garden situated at Gholmara three kilometer North West of Purulia. There are some hot springs in Suraj Kund Village under

Barhi sub-division of Hazaribagh district. Mr. F. M. Molo had found some figures there in 1918. One of them resembled Buddha. There are some remains which resembles Buddha's Vihar in Belwadag village located three kilometer east of Khunti in Ranchi sub-division. Excavation of this site two meters inside the ground has revealed that the Vihara had the solid foundation of the brick-size of seventy inches into ten inches into three inches. This bricks size is similar to the bricks size of Sanchi Stupa. Several Buddhist statues have been discovered in places like Jonha of Ranchi district, Katunga village of Gumla district, Bhula village of Jamshedpur (East Singhbhum) and Ichagarh in Dhanbad district

The great historian Bhandarkar has identified Atwi as the area between Baghelkhand to the sea-coast of Orissa. Thus Jharkhand definitely falls within this area. Chotanagpur has been cited in another rock inscription of Ashok. The

Manbhum) 5. Singgarh (present Singbhum) 6. Kesalgarh and, 7. Surmug garh (present Surguja). These seven garhs were further sub-divided into twenty one parganas namely Omdanda, Doisa, Khukhra, Surguja, Jaspur, Gangpur, Porhat, Girga, Birua, Lachra, Birna, Sonpur, Belkhadar, Belsing, Tamar, Lohardih, Kharsing, Udaipur, Bonai, Korya, Changmangkar. This administration division reveals that the state established by Sutna Pahan extended beyond the present area of Jharkhand. Unfortunately the rule of Sutana Pahan could not last long and his state disintegrated into small parts.

Many small states emerged in different areas of Jharkhand included Palamu, Surguja, Korambay, Rakshel, Chotanagpur and Parahat. Other small states included the Parchet and Keonjhar. The Chotanagpur Plateau is a plateau in eastern India, which covers much of Jharkhand state as well as adjacent parts of Odisha, West Bengal, Bihar and Chhattisgarh. Chota is a corruption of the word Chutia, a village in the outskirts of Ranchi and Nagpur is probably taken from Nagavanshis, who ruled in this part of the country. There are many stories about the origin of Nagvanshi. The date of their origin and the period of various rulers are highly confusing.

Phani Mukut Rai was the first Nagbanshi ruler. Areas like Banta, Hajam, Badam, Ramgarh, Gola, Tor, Palani, Mankeri, Barwa and Keonjhar were included in his state.

The population of Chotanagpur during the reign of Phan Mukut Rai was dominated by the tribes but in course of time, the number of Brahmmins, Rajputs and other Hindu castes began to increase. Panchet was situated to the east of Chotanagpur and Keonjhar was located to the south of the Nagbanshi state. The Nagbanshi ruler took the help of the Panchet ruler and defeated the ruler of Keonjhar. The fourth Nagbanshi ruler Raja Pratap Rai transferred his capital from Suteambe to Chutia. He invited the people to come and settle in the new capital, which was by and large peaceful.

The internal rivalry among the Gurjara Pratihara, Rashtra Kuta and Pala kings had great impact on politics of Chotanagpur. They adopted offensive posture towards Chotanagpur and captured its parts at the slightest opportunity. One of the rock inscriptions of Mahendra Pala at Itkhor indicates that the Pratihara ruler came in control of the bordering areas of Chotanagpur during second half of the 9th century A.D. But the weakening of the Pala dynasty saved different areas of Chotanagpur from falling in external hands.

Bhimkaran, one of the rulers of the Nagbanshi fought against the ruler of Surguja because the latter invaded Chotanagpur with a very big army. He wanted to protect the capital from the Muslim invasions because Chotanagpur fell on way to Bengal and so he changed his capital from Chutia to Khukhra. By the end of the ancient period Chotanagpur could not remain isolated and contemporary events left deep impact on it.

Madhukaran Shah was succeeded by Durjan Sal. By the advent of the reign of Jahangir, Nagavanshi Raja Durjan Sal had come to power in Chotanagpur. He refused to pay the rent fixed by the emperor. Akbar, Jahangir ordered Ibrahim Khan (governor of Bihar) to attack Kokhra. The details of this invasion are mentioned in Jahangir's memoirs, Tuzk-e-Jahangiri. There was also another reason behind the invasion. This was the acquisition of the diamond found in the bed of the river Sankh in the region. Due to its diamonds Chotanagpur was also known as Heera Nagpur, and its Raja Durjan Sal, being an expert of diamonds, was known as Heera Raja among the people. Thus to subdue the Raja of Chotanagpur and to acquire valuable diamonds, Jahangir decided to invade Chotanagpur. On getting orders from the emperor, Ibrahim Khan marched against Kokhra in 1615 A.D. He entered the Nagvanshi territories easily with the help of his guides. The Nagvanshi Raja Durjan Sal found himself beleaguered himself within the hills and vales. He fled and was at last found in a cave with some of his family members. He was arrested and all diamonds which were in the possession of Durjan Sal and his family were captured by Ibrahim Khan. Twenty four elephants also fell into the hands of Ibrahim Khan. After this, Kokhra was subdued and the diamonds found there were sent to the imperial court. After his defeat and arrest, Durjan Sal offered as ransom jewels, gold and silver to the value of crores of rupees, but Ibrahim Khan did not release him and took him as a captive to Patna. From there he was sent to the Imperial court and subsequently, imprisoned in the fort of Gwalior.

According to Nagvanshi traditions and Col. Dalton, Raja Durjan Sal's confinement lasted twelve years. Ultimately, the very diamond which had caused the misfortune of Durjan Sal secured him his release and former prosperity. It so happened that from some place, two very large diamonds were brought to Emperor Jahangir's court. A doubt arose in the mind of the emperor over the genuineness of one of them. As no one in the court was able to confirm or relieve his suspicion the Heera Raja and brought to the Imperial court from his incarceration. When the two diamonds were brought before him, he without any hesitation pointed out the fake one. To prove it to the court and the emperor, he requested two rams to be brought to the court. He then tied the two diamonds on the horns of the two rams and made them fight each other. As a result of the fight, the fake diamond-shattered but there was no scratch on or the pure one. The emperor was so impressed and pleased with Durjan Sal that he not only released him but also restored the prosperity taken from him in addition to his kingdom. The generous Durjan Sal further begged the emperor to release the other Rajas who had been his companions in prison and his prayer was granted. Being pleased with Durjan Sal, Jahangir conferred the title of 'Shah' on the Kokhra ruler. On his return to Chotanagpur, Durjan Sal assumed the title of Maharaja and changed his surname. Most probably from that time 'Shah' was added with the names of the Nagvanshi kings. The reign of Durjan Sal lasted for about thirteen years. He died in 1639 or 1640 A.D.

Durjan Sal's absence from Kokra had resulted in the capture of Nagbanshi throne by one of his relatives. Durjan Sal was compelled to fight for regaining his lost position. Fortunately he was helped by some of the rulers who accompanied him from the Gwalior prison. In this feud Durjan became victorious but the internal strife of the Nagbanshi family compelled some of the members to migrate to distant places. Meanwhile Durjan Sal transferred his capital from Kokra to Doisa because of strategic consideration. The selection of Doisa was made because it was surrounded on three sides by lofty hillocks and on the fourth side by the river South Koel. Durjan Sal constructed a beautiful place called Navratangarh. Originally the palace was five-storied structure. But at present it still exists in a dilapidated condition.

- In 1589 A.D. Mughal couldn't make much headway against Cheros.

Man Singh assumed the charge of Governorship of the province of Bihar in the same year. Man Singh marched against Cheros. The ruler at that time was Bhagwat Rai. The Cheros made an abortive attempt to block the passage but Man Singh forced his way killing hundreds of soldiers and took many Chero fighters as prisoners. He returned to Patna along with huge booty. Nothing is known about subsequent history of the Cheros till Akbar's death in 1605 A.D. It seems that the Palamu was left in possession of the Chero ruler Bhagwat Rai but the Mughal troops continued to be stationed there.

There was a confusion regarding the death of Akbar. The Cheros of Palamu took advantage of the confusion and reasserted their independence and drove out the Mughal army from Palamu. Meanwhile Anant Rai had succeeded Bhagwat Rai. According to Mirza Nathan, Anant Rai was the Chero ruler at Palamu during the early years of Jahangir reign. In the second year of Jahangir reign, Afzal Khan was appointed the Governor of Bihar. Afzal was the son of Abul Fazl. Iradat Khan was appointed as a Diwan in 1607. Jahangir ordered an expedition against Anant Rai but it failed because of the sudden death of Afzal Khan. Anant Rai ruled for 31 years from 1630 to 1661 but this is not supported by the details given by Mohammedan historians. Sabhal Rai as the Chero ruler succeeded him. Sabhal Rai proved to be very powerful ruler of Palamu. His rule extended up to Chauparan. He also started creating problems for the Mughal.

Thus, Jahangir ordered to campaign against Sabhal Rai, finally he was captured and taken as prisoner to Delhi.

After the death of Sabhal Rai, Pratap Rai became the Chero ruler of Palamu. Pratap Rai was contemporary of Shah Jahan. He was a powerful chief but the middle of reign was plagued by large scale by Mughal invasions. As a result the relations between the Mughal and the Chero of Palamu continued to be hostile even during the early years of Pratap Rai's reign. Palamu was given out as a *Jagir* to the Governor of Patna in 1632 A.D. in return for annual payment of one lac thirty six thousand. The Governor of Bihar tried to squeeze more money from Pratap because of the high annual payment fixed for his new *Jagir* (Palamu).

Pratap Rai found the difficulty to meet the rising demand of the Mughals and consequently withheld the payment of customary tribute. Abdula Khan, who was the Governor of Bihar at that time, could not pay attention towards Palamu because of his other preoccupations. This made Pratap Rai more arrogant.

Meanwhile Shayista Khan became the Governor of Bihar. When he reported the matter to the emperor, Shah Jahan ordered him to attack Pratap Rai. Shayista Khan marched from Patna on October 12, 1641. It appears that the Mughal governor approached Palamu through Manatu Ghat and captured the same after wars. The Mughal army entered Aru on January 26, 1642 and proceeded towards the Palamu fort. Shayista reached Baoli Cherwan. The Mughal army surrounded Palamu fort. As a result Pratap Rai offered to compromise and surrendered. Shayista Khan accepted the proposal and after receiving the *Peshkash* of Rupees eighty thousand, he returned to Patna on Feb 12, 1642.

In the meantime, Shayista Khan was replaced by Itiqad Khan and was transferred to Allahabad. During this period Pratap Rai again became defiant and failed to pay tribute to the Mughals and he started giving shelter to the opponents of the Mughals. Pratap Rai also lost the affection of the people and offended his chiefs. Two of his uncles, Dariya Rai and Tez Rai allied with Itiqad Khan. Both of them imprisoned Pratap Rai with the help of Itiqad. Tez Rai became the ruler of Palamu but he refused to handover Pratap Rai to the Mughals on various excuses.

Tez Rai's elder brother Dariya Rai, became dissatisfied with his younger brother. He conspired with itiqad Khan. Accordingly Itiqad Khan sent Zabardast Khan to attack the Palamu fort. Tez Rai dispatched a force under Madan Singh Thakur. The Cheros suffered many setbacks. Tez Rai left the Palamu fort with a hunting party. During his absence Surat Singh and Sahbal Singh, the sons of Madan Sing Thakuria, came out openly in favour of Pratap Rai. They released Pratap Rai and put the Palamu fort in his possession. Tez Rai hid himself in the forest of Palamu.

In the second phase, Pratap Rai realized the futility of fighting with Mughals. He proposed to accept the sovereignty of Mughals. Zabardast Khan replied to his proposal by asking him to go to Patna. He wanted a guarantee of his safety and security. At last Zabardast Khan departed from Palamu accompanied by Pratap Rai on November 19, 1643. Pratap Rai presented an elephant and agreed to pay a tribute of rupees one lac to the Mughal emperor. Shah Jahan gave him Palamu at a rental of one crore of dams and the rank of a Mansabdar of one thousand. Pratap Rai remained loyal to Mughals up to the year 1647. Nothing is known about his activities after this. Bhupal Rai succeeded Pratap Rai who ruled only for few months. Later Medini Rai became the ruler and continued for a long period. He took full advantage of the confusion in the Mughal fort towards the end of Shah Jahan's reign. Medini Rai paid attention on the welfare of Palamu.

There is no information about the relations of Mughals with Singhbhum, Manbhum and Hazaribagh but this is certain that Mughals were able to capture the Kunda fort.

But they could not overcome Chai, Champa, Kharagdiha, and Ramgarh. Undoubtedly Ramgarh enjoyed a permanent place in the area. Ultimately it fell under the influence of the Mughals. The ruler of Ramgarh was required to assist the Mughals in accordance with needs. During Shah Jahan reign, the capital of Ramgarh was Badam, which was later shifted to Ramgarh. The rulers of Singhbhum maintained cordial relations with Mughals because they used to pay annual tribute to the Mughal emperors.

Kokhra was ruled by Raghunath Shah during the reign of Aurangzeb. Raghunath Shah was a God fearing man and was highly religious and charitable. A number of temples such as one in Doisa and Jagannath temple in Ranchi are build by him.

He also built the Madan Mohan temple in Borea village in Kanke. It was completed in 1682 A.D. at a total cost of ₹ 14001. The temple also has an inscription containing several informations. In 1685 Raghunath constructed a temple of Ram and Sita at Chutia in Ranchi town. Raghunath's reign was marred by the invasion of Medini Rai, the Chero ruler of Palamu. He ransacked Doisa and carried away a huge booty. The plunder included a big gate, which Medini Rai installed in the new Palamu fort. The gate is still known as the Nagpuri Gate.'

In about 1690 A.D. his reign came to an end. He was succeeded by Ram Shah who ruled for 25 years.

It appears that Ram Shah maintained friendly relations with the Mughals, particularly Aurangzeb. At this time certain portion of Kokra were included in Orissa. The revenue of this portion was paid to Aurangzeb through the Mughal revenue officers of Orissa. In 1692 A.D., Ram Shah paid to the Mughal total revenue worth ₹ 9705. But Ram Shah had followed aggressive policy towards Singhbhum. He invaded Singhbhum and destroyed Jayantgarh.

After sometime both the rulers entered into conciliation and established matrimonial relations. Two of the sisters of Ram Shah were married to Jagannath Singh. It was at this period that Singhbhum was renamed Porhat.

There was a great confusion in the Mughal camp in Palamu, therefore, Medini Rai took the full advantage of it. Aurangzeb did not like this He ordered Daud Khan, the governor of Bihar to invade Palamu. The emperor also ordered the Jagirdar of Bihar to assist Daud Khan. Daud Khan took position of Kothi without any opposition in 1660 A.D. On June 3, 1660, Daud Khan also captured the Kunda fort and razed it to the ground. Surwar Rai murdered the chief of Kunda, Chun Rai.

In the mean time, Charu ruler of Palamu offered Daud Khan tribute and requested him to return Patna. But Daud Khan rejected his offer. However, Aurangzeb had ordered the Charu ruler in order to embrace Islam. Finally, in the

course of action battle took place between Charu and Mughal. The Charos became panicky and abandoned the Palamu fort. The ruler of Palamu took shelter in the neighbouring Sarguja. Daud Khan handed over Palamu to Mankali Khan. Afterwards he was transferred and Palamu was put under the charge of Governor of Bihar. This provided Medini Rai with an opportunity to regain his lost territory. He took position to Palamu and ruled it till 1674 A.D. The reign of Medini Rai is regarded as golden period because he made sincere effort to promote agriculture and make Palamu prosperous.

After the death of Aurangzeb Maratha was the new enemy of Jharkhand. East India Company was extending their foot over Jharkhand.

Ram Shah's successor was Yadhunath Shah who ruled from 1715 A.D. to 1724 A.D. He was a powerful ruler who took full advantage of the prevailing chaos and withheld the customary tribute to the Mughal Government. Yadhunath Shah had to face the invasion of the Palamu ruler Ranjit Rai. Evidences suggest that Ranjit Rai took the help of ruler of Ramgarh and conquered Tori in 1719 A.D. and held it for three years. Meanwhile Yadhunath Shah had stopped the payment of tribute. As a result Surbuland Khan, who was the Mughal Governor of Bihar, launched a campaign against the Nagbanshi ruler. The latter offered to pay ₹ One Lac as Najrana. The proposal was accepted by Surbuland Khan. Yadhunath Shah paid the agreed amount and after this Surbuland went back to Patna.

The attack of Surbuland proved to be an eye opener for the Nagbanshi ruler. The Nagbanshis felt that Doisa was not safe from the foreign invaders. Consequently Yadhunath Shah decided to transfer his capital from Doisa to Palkot. The new place was more distant from the frontiers of Bihar and therefore considered more secure than Doisa. But even the choice of Palkot proved wrong. After a few decades the Marathas began their inroads in Palkot.

In 1724 Yadhunath Shah died succeeded by Shivnath Shah. Shivnath Shah ruled from 1724 to 1733. It appears that the Mughal rulers of Bihar had no control over the Nagbanshi territory. The annual tribute from the Nagbanshi to the Mughals was not fully paid. Shivnath Shah tried his best to withhold it. But things started changing when Fakhruddaula became the Governor of Bihar in 1727. He decided to teach all the defiant rulers a lesson. He proceeded towards Chotanagpur in 1730 A.D. through Kunda. He faced considerable resistance and was happy to compromise by getting ₹ 12,000 from the Ghatwal of Ramgarh on account of the Chotanagpur ruler. But the agreement of payment of tribute was once more broken three years later in 1733.

In 1733 Shivnath Shah died and his successor was Udainath Shah, who ruled till 1740 A.D. The failure of Fakhruddula in Chotanagpur bolstered Udainath Shah. He adopted a stiff posture towards the Nawab of Bengal. In 1733, Alivardi Khan was appointed Deputy Governor of Bihar. Alivardi decided to suppress the unruly Zamindar from the very beginning. He attacked Sunder Singh who was the Zamindar of Tekari. Sunder was arrested but his family fled to Chatra and

took shelter there. Due to this military actions were taken against Chatra, Chatra fort was destroyed but Sunder's family could not be captured. Due to this, Ramgarh Chief was very panicked. Bishun Singh, the chief promised to pay tribute to Alivardi Khan. By this step the Ramgarh ruler saved Chotanagpur from an imminent attack.

Bishun Singh of Ramgarh blocked paying tribute and this included the tribute of Chotanagpur also. Alivardi Khan made Zainuddin Ahmed Khan the Deputy Governor of Bihar. Zainuddin sent a force under Hedait Ali Khan against the Ramgarh ruler. Hedait was supported by Sunder Singh of Tekari, Jaikrishan Rai of Palamu and Zamindars of Siris, Kutumba and Sherghati. In this struggle Bishun Singh was defeated and was obliged to pay ₹ 80,000 partly in cash and partly in immoveable property.

In 1740, when Udainath Shah died, his brother Shyam Sunder Nath Shah, took the throne. But in 1741 A.D. the Marathas were able to establish their control over Chhattisgarh. It is assumed that the rulers of Surguja, Chotanagpur and Singhbhum started paying tributes to them.

In 1742 A.D. Marathas invaded first time in Bengal. At that time Baskar Pandit was the leader. But Alivardi Khan defeated him. Raghuji Bhonsla marched into Bengal with a large army in 1743 To counter advance of Raghuji, the Mughal emperor Mohammad Shah and the ruler of Bengal, Alivardi Khan sought the assistance of Balaji Rao who was a great rival of Raghuji. Raghuji Bhonsla entered into an agreement in 1743 A.D. According to this, the areas of Malwa, Agra, Ajmer, Allahabad and the estates of Tekari, Bhojpur and Daudnagar in Bihar were given to the Peshwa.

Palamu was rented to Raja Sunder Singh of Tekari. In 1734 Jaikrishan Rai was allowed to continue as a Chero ruler of Palamu. The latter assisted Hidayat Ali Khan against Raja Bishun Singh of Ramgarh in 1740 A.D. The annual rent of Palamu at that time was fixed at ₹ 5000 and this amount continued till 1771 A.D. hut but Mohammdan interference ceased after Hidayat Ali Khan. As a result the Marathas emerged on the scene and they started playing important role in Palamu. But Hidayat Ali Khan was responsible for founding the town of Hussainbad and made residence there. After the death of Hidayat Ali Khan in 1764, his son Gulam Hussain Khan succeeded him in the estate of Japla. The Raja of Sonpura could not retain control over Belaunja. Sirajuddaula wrested Belaunja from him and granted it in Jagir to the family of Naqi Ali Khan. But Naqi Ali Khan was dispossessed of Belaunja, when Nawab Mir Qasim occupied Rohtasgarh in 1762 A.D. and imprisoned him. In 1765 Belaunja was granted to Fakhruddula who was maternal grand father of Hazi Sayad WallayatAli Khan of Patna.

Palamu was suffering from chaos and disorder at this period of time. The Bhaiyas at Untari and Thakurais of Chainpur and Ranka were the most powerful Rajput Zamidar of Palamu.

The Chero and the Kharwar Zagirdars had their hold over Deogarh, Bishrampur and Maratu. The court of Raja Jai Krishna Rai was facing intrigues and conspiracies making the situation favourable for external invasion.

However, Ramgarh was ruled by Dalel Singh during the time of Aurangzeb and afterwards (1667-1724) Dalel defeated the ruler of Chai, Magar Khan and killed him in 1718 A.D. He occupied the capital of Chai, Pargna Jagodih and other eight Taluks. Chai remained in possession of Dalel Singh from 1717 to 1724. Two years later in 1719, he helped the Palamu ruler Ranjit Singh in capturing the Tori Pargana of the Nagbanshi rulers. Later on Dalel Singh was defeated and as a result Ranbast Khan, who was the son of Magar Khan, regained his lost areas. In the same year Dalel Singh died and was succeeded by Vishnu Singh who fraudulently annexed Chai. Mahipat Khan played a trick with the help of ruler of Itkhori and the ruler of Tekari Raja Sunder Singh and took Vishnu Singh captive. But the latter paid Rupees ten thousand to the Tekari ruler and freed himself. In the mean time Sunder Singh of Tekari seized the fort of Bigha and Mahipat Khan captured eight taluks which remained in their position for five years.

Vishnu Singh ignored the Nawab of Bengal and stopped paying tributes to him. This attitude compelled Nawab Alivardi Khan to send Hidayat Khan in 1740 against the Ramgarh ruler, who was ultimately defeated. The Ramgarh ruler had to pay rupees eighty thousand by way of arrears. The annual tribute of Ramgarh was fixed at ₹ 12,000 per annum, which continued till the entry of the British.

Vishnu Singh remained in control of Chai till 1747. After the death of Vishnu Singh, his elder brother Mukund Singh ascended the throne. Mukund Singh ascended the throne. Mukund Singh regained the lost area of Chai after three years and he incorporated it with Ramgarh.

MODERN PERIOD

The Mughal Emperor Shah Alam II gave the *Diwani* (revenue administration) of Bengal, Bihar and Orissa to the East India Company on August 12, 1765 A.D. The British assumed that Chotanagpur and Palamu were liable to pay revenue to the East India Company. They thought that these two formed part of Bihar but the reality was different. They were almost independent in their territory but they were required to pay tribute to the representative of Mughal Emperor. They held their princely courts, maintained their army and administered justice in their own territory. Thus they enjoyed a political state similar to the feudatory chief of the Mughal Empire. Even the tribute was not considered necessary to secure the recognition of the Mughal rulers. This state was quite different from those prevailing in Bengal, which had been brought under regular Mughal administration after their conquest. In this way the British penetration in Chotanagpur and Palamu amounted to clear intervention the internal affairs of independent chieftains.

British entered Jharkhand because of many reasons particularly in Palamu and Chotanagpur. Before the grant of Diwani the East India Company's trade through the Gangetic Valley of Bihar and the hills of Santhal Pargana was exposed to the hostilities of Mir Qasim and the Marathas. Secondly Palamu and Chotanagpur became the shelter place of the zamindars of south Bihar. Whenever they were coerced for payment of tribute or arrears of revenue, they escaped into these areas and defied the company officers. Lastly Palamu and Chotanagpur became strategically very important for the British in view of the mounting threat to the company's western frontiers of Bihar from the Marathas. This was only possible when they controlled the hills and forts of Palamu and Chotanagpur.

Through Singhbhum, British entered Chotanagpur in 1760. They command over Midnapur and try to enter in adjoining area of Singhbhum.

The rulers of Ramgarh, Jambani and Silda became so frightened that they surrendered before the British. Then the company forces defeated the ruler of Dhalbhum.

The vanquished ruler tried his best to check the advance of the British toward Ghatshila but could not succeed. At the time of leaving, he set his fort ablaze and Ferguson was compelled to take position of the fort in the burning stage in 1767. At last the ruler was taken captive and was sent to Midnapur. This battle ended in the accession of Jagannath Dhal on the throne. The new ruler agreed to pay a tribute of rupees fifty five hundred.

After ascending throne, Jagannath Dhal change his attitude and assume the status of independent ruler. He continued to wage war against the British. As a result the company recognized him as the ruler of Dhalbhum in 1777A.D. In return Jagannath Dhal agreed to pay tribute to the company, which was increased subsequently.

The agreement with Dhalbhum became a model for entering into similar agreement with others. Such an intervention was made in case of Porhat in 1773. Captain Forbis signed an agreement with the ruler of Porhat. The agreement stipulated that the ruler of Porhat would not provide shelter to the erring tenants and traders. He also promised to maintain peace and order in Haldipokhar. Similar agreements were also concluded with the rulers of Kharsawan and Saraikela. Both of them had to guarantee to the British that they would not shield the rebellious elements. The Third Anglo-Maratha War in 1810 altered the policy of British. They decided to annex Singhbhum. In the same way parts of Orissa like Cuttack and Sambalpur were also amalgamated in British Empire.

In 1720, Ghanshyam Singh also signed an agreement for safety and security at his territory. The ruler of porhat had separate motivations for his agreement with the British. Firstly he aspired to establish his supremacy over Saraikela and Kharsawan. Secondly he also wanted to obtain the statue of Pauri Devi from the ruler of Saraikela. Lastly he wanted the British assistance in the suppression of the Hos.

The centre of the Hos was Kolhan, which could not be captured by either the Mughals or the Marathas. The rulers of Porhat could not dominate them. They did not pay any tax to the Singh rulers but they exchanged gifts on many occasions. The lack of subjection, transformed the Hos into a freedom loving and warrior class. The rulers of Singhbhum succeeded in exploiting them. They used them in their struggle against their own rivals. The Hos began to attack the Nagbanshi areas because the Nagbanshi ruler had conducted campaigns against them in 1770 and 1800. Thus, the ruler of Singhbhum accepted the subordination of British in 1890 A.D. But they could not establish complete control over the HOS. In 1820 A.D., Major Rufsez went to the Ho area with a strong contingent of forces. Rufsez was able to suppress Ho. In spite of this British also controlled over Singh rulers, those who had a strong hold over Dhalbhum, Chotanagpur Khas, Baman Ghati. They participated very actively in the Kol rebellion of 1831-32.

The Chaos of Palamu facilitated its subjection by the British. Here finally Patna Council instructed camac on 19 February to take position of Palamu and to install Gopal Rai as the ruler. Meanwhile the local ruler (zamindar) also helped British in order of suppress the Chaos of Palamu.

Thakurai Jainath Singh returned to Palamu from Ramgarh in June 1771 and he started fresh disturbances. Lt. Mackenzie, Lt. Keating and Captain Camac engaged him. Ultimately he was expelled from Palamu and he took shelter in Surguja. In order to check his return towards Palamu, Camac established two out posts on the Surguja border. In July 1771 Gopal Rai was declared to be the ruler of Palamu. Thus by the middle of July 1771, the East India Company established its authority over the whole of Palamu.

The fall of Palamu fort and the surrender of the Chero ruler paved the way for occupation of Chotanagpur. The Nagbanshi ruler, Drip Nath Shah did not have friendly relation with Mukund Singh who was the contemporary ruler of Ramgarh. Mukund Singh carried on several expeditions in' to Nagbanshi territory on the pretext of realizing arrears of revenue. Compelled by the all these adverse conditions, the Nagbanshi ruler sent his Vakeel to meet Camac,

When he was camping at Jai Nagar in February 1771. He had supported camac in his Palamu campaigns by extending supplies and other necessities. The help of Drip Nath Shah had mitigated the difficulties of camac. Drip Nath Shah went personally to meet camac at Satbarwa. Drip Nath Shah exchanged his turban with the cap of Camac which further confirmed the agreement.

Finally, British got great control over Jharkhand but at the same time company tried to establish control over Saraikela and Kharsawan but their efforts ended in fiasco. The contemporary Saraikela was spread over seven hundred square kilometers over and two hundred twenty five square kilometer. The dreams of the British were realized after many decades in 1934 when the two areas were amalgamated in the British Empire. Kharsawan was entrusted to the Eastern State agency.

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FREEDOM MOVEMENT OF JHARKHAND

The rule of the British led to the many uprising in the form of the, Chero revolt, the kol insurrection the rebellion of Bhumij, the Santhals the Hos and the movement of Tana Bhagat and the first was of Indian independence against the alien rule took place during the 18th & 19th centuries. Mahatma Gandhi took the leadership in 20th century Under Gandhi the movement spread all over the nation.

The kol uprising of 1831-32 was against the oppression of non tribal merchants, Zamindars, contractors, Raja's agents and complex administrative machinery.

After the Kol uprising, Ranchi witnessed the Bhumij revolt (1832-33) under Ganga Narain, which is also known as 'Ganga Narain Hangama'. Ganga Narain was killed on February 7, 1837 and the Bhumij Revolt came to an end.

The 1857 revolt engulfed various areas of Jharkhand. It really tested the British might at Ranchi. The sepoy of Ramgarh Battalion mutinied against the British under the leadership of Madho Singh. The sepoy of Doranda followed suit under the guidance of Mangal Pande. The Ranchi Revolt had the support of Vishwanath Shahdeo and Pande Ganpat Rao. Ultimately the British government crushed the Revolt of 1857 but the people of the area never reconciled to the alien rule.

Even before the rise of the Birsa Movement, Ranchi witnessed the *Sardari* agitation, which was agrarian in character. By the beginning of 1887, the movement had assumed considerable dimensions. Many of the Mundas and the Oraons refused to pay rent to their landlords and they fought for the restoration of freedom to the tribal people.

The freedom fighters of Bengal also contributed in Jharkhand. Nirmal Chandra Banerjee of Hajari Bagh took one of the initiatives in this direction in 1913 when he pasted the handbills concerning freedom struggle at various places. Jivan Christo Rai also brought such handbills from 24-Parganas to Giridih. Some of the students of St. Columba College also joined this movement. One such student was Ram Vinod Singh who was taken into custody by the British authority. He was later given the title of '*Jatin Bagha*'.

Ranchi also became one of the main centres of revolutionaries. Ganesh Chandra Ghosh was leading them. These revolutionaries were in close contact with their counter part in Bengal. Sachindra Kumar Sen of Belurmath (Howrah) came to Ranchi and stayed for same time in Doranda. Another revolutionary Rajat Nath Rai had come to Hazaribagh and spent some time there. Hemant Kumar Bose was another member of Bengal group who had come to Ranchi.

In 1920, The Non cooperation movement stirred in Ranchi. Most of the student started participatiny in the movement initially. The movement was limited to non-tribal only but gradually it spread to tribal also. In between Rajendra Prasad also visited in Jharkhand for support of movement.

The flames of freedom struggle had engulfed Hazaribagh. St. Columba College had become the main centre of freedom struggle in the district. Many student of this college left the study and joined the movement against the British rule. As already stated above Ram Vinod Singh was one of the students leader who was nicknamed '*Jatin Bagha.*' The movement also spread to Singhbhum where many prominent revolutionaries of Bengal had came and worked for its spread. Some of them were connected with this Revolutionaries Party of Germany and Japan. Some of the employees of Tata also became very active in this movement. The government became so worried that it directed the company officials to verify antecedents of new recruits before confirming them in employment.

Gandhi came to Ranchi in June 1917 at the invitation of Lt. Edward Gait He was also invited to visit Ranchi by Shyam Krishna Sahay in London. The latter was an important freedom fighter of Hazaribagh. Gandhi came here from Motihari and stayed for 21 days. During this period, he held several meeting at a lot of place. After that he went to champaran.

There were two places Chaibasa and Jamshedpur where activists of Hindustan Association were staying . Kakori's culprits like Asfaquallah Khan, Prafull Chandra Ghosh and Jyoti Pant Rai took refuge in Chotanagpur for some time.

Inspite of these other important leader who played a very important role after Mahatma Gandhi in Jharkhand was Maulana Abul Kalam Azad. He was house arrested for three year due to anti British activity in August 1917. He founded *Anjuman Islamia* and *Madarsa Islamia*. Both these institutions opened in Ranchi and they are still working. Many restrictions were imposed during the prison days of Maulana Abul Kalam Azad. Many visitors were restrained from meeting him.

In 1920, Congress committee was organised in Ranchi in Palamu. The committee was constituted as per the direction of the Congress. The president of the committee was Sher Mohammed Hassan. Bindeswari Pathak was nominated minister and its treasurer was Nomi Lal Arya, Later on the same committee became the Congress Committee. A big meeting of the Congress party was organized in Daltonganj on October 10, 1920 under the leadership of C.F. Andrews. People participated on a very large scale in this meeting. This meeting also decided to stretch the Boycott and Non Cooperation Movement particularly school and colleges. Similar meeting was also concluded in Ranchi, Itki, Ghaghra, Ormanjhi, Kokar, Tamar, Gumla, Bundu, Doranda and Karra in 1921. A special session of Congress was organized in Calcutta in 1920. Many important leaders from Jharkhand took part in the meeting and requested Gandhi to launch Non Cooperation Movement and the boycott of the foreign goods. Meanwhile Mahatma Gandhi came in contact with the Tana Bhagats of Jharkhand who

subsequently became his followers. The Tana Bhagats under the leadership of Sibu and Maya became very active in the freedom movement. They adopted Satyagraha Movement and courted arrest. His role become so alarming that British seized their property.

The Congress Party launched the membership drive in Palamu. About three thousand persons became members of Congress Party during this drive. Meanwhile many important leaders from Patna visited different parts of Palamu such as Hussainabad, (Garhwa, Bhawanathpur, Barwadih, Lesligunj, Panki, Patan, and Manatu etc. Meetings were organized in these places, which gave momentum to the freedom movement in Jharkhand.

In Japla, Panki and Dalton, public meeting were organised in 1921. Hence, leader laid emphasis on Khadi, Swadeshi, and Prohibition, etc. During 1921 several meetings were held to propagate the use of Charkha and Khadi, the removal of untouchability, boycott of foreign goods and liquor at different places like Panki, Japla and others. Manindra Nath Swami of Varanashi Yog Ashram addressed public meeting in Daltonganj on January 7th, 1922

Due to Non Cooperation Movement Shnghbhum was also inspired. A meeting was held in Golmuri ground of Jamshedpur on 5th, 6th, 8th and 9th Feb. 1921. Harishankar Vyasji of Kathiawar who was a disciple of Mahatma Gandhi addressed all these meetings. There was another meeting in Chaibasa on 13th March 1921. Usman Ali, Bibhuti Bhawan Banerjee and Ram Chander Shahi addressed the meeting. Complete strike was observed in Jamshedpur on 15th March. Three years later, the tribes of Singhbhum decided not to give 'hat' tax. Vishnu Mahuri led this anti tax movement. The Singhbhum Congress prevailed played a dominant role in the whole district.

Ranchi remained the epicenter of the Non-Cooperation Movement in entire Chotanagpur. Many meetings were held in Lohardagga, Ranchi, Senha, Madhukam, Itki, Ghaghra. Ormanjhi, Kokar, Tamar, Gumla and Bundu etc. in 1920-21. Leaders like Gulab Tiwari, Maulvi Usman and Swami Bishwanand spoke on these occasions.

The annual Pinjrapol celebration was held in the month of November 1921. Padamraj Jain, Bholanath Varman, Maulvi Jakaria, Abdur Rajak and Sunder Dutt gave their speeches and spoke particularly on Non-Cooperation and Prohibition. The tribes were attracted on a large scale through the efforts of Tahal Brahmachari, Gulab Tiwari, and Maulvi Usman.

Under the leadership of Bajrang Sahay the Non Cooperation Movement geared up. A large number of employees, students, lawyers participated in the movement and left their jobs. The District Congress Committee of Hazaribagh was formed in 1920. During 1921, no of meetings were held to propagate the use of Charkha, Khadi, removal of untouchability and boycott of foreign goods and liquor at different places.

Mahatma Gandhi toured Hazaribagh in 1925 and addressed meetings at Ramgarh and Mandu. The district responded well to the call of Bapu. Khadi and

Charkha became the symbols of freedom struggle. Meanwhile K.B.Sahay became very active and addressed meetings at Chatra, Gomia, Dhnwar, etc in 1929.

Hazaribagh also participated very actively in the Civil Disobedience Movement. The British government pursued a policy of ruthless suppression against the participants of the movement. Meetings and processions were forcibly dispersed. The Congress leaders were arrested and sent to jails. On December 14, 1930, Rajendra Prasad was released from Hazaribagh jail on the expiry of his full year term of six months imprisonment.

Non cooperation Movement had to be withdrew in 1922 due to the Chauri Chaura incident. Immediately after the withdrawal of the Non-Cooperation Movement in 1922, Swaraj Party of Pro-Changers in the Congress came into being. Its leaders were C.R. Das and Motilal Nehru. The new development also affected Hazaribagh where Krishna Ballabh Sahay became the candidate of Swaraj Party.

In August 1925, Gandhi went to Jamshedpur at the invitation of C.F. Andrews and stayed there for two days. J.R.D. Tata welcomed him warmly in the steel city. On 8th August, the Indian Association of the city hosted a party in his honour. Then Gandhi went to Chaibasa through Chakradharpur. He came back to Ranchi after holding a meeting there. Rajendra Prasad, Subhash Chandra Bose, Jawaharlal Nehru, V.V. Giri and Abdul Bari also visited Jamshedpur to give fillip to the freedom movement.

Gandhi violated the salt law by preparing salt on 6th April, 1930 Many peoples broke the salt law of fifty places by making salt. The British government tried very hard to crush the movement Many freedom fighters were imprisoned and their properties were damaged badly by the police.

The movement took place in many parts of Jharkhand. There were *hartals*, strikes and demonstrations in Ranchi, Silli, Gumla, Chutia, Kuru, Lohardagga, Bero, Palamu, etc. On 8th April 1930, Nagarmal Modi held a public meeting in Chutia. Similarly meetings were organized at Khunti and Kuru. Strikes, demonstrations, processions and boycott Continued in Jharkhand.

The British government continued with the repressive policy, for people of Jharkhand, In 1930, about 137 freedom fighters were imprisoned in Hazaribagh, The death of Mopna Manjhi and Ketan Mehta in Patna Camp Jail caused widespread protests, in Jharkhand Meetings were held in Chatra in 1936 where prominent leaders like Rajendra Prasad, Sri Krishna Singh, Ram Dayalu Singh and Mathura Prasad were given speeches at meetings in Chatra.

The people of Singhbhum also defied law and order during Civil Disobedience Movement. The employees of the steel city and about 400 Sikhs joined the movement. The people of Chakradharpur protested by cutting trees in the forests. The death sentence of Bhagat Singh further stimulated the movement. Jamshedpur observed complete strike on 25th March 1931 against the hanging of Bhagat Singh.

Palamu also witnessed the agitation during the Civil Disobedience Movement. The 6th of April 1930 was fixed as the date embarking on salt Satyagraha. The Tana Bhagats and Oraons met at Hutap on April 24, 1930 and raised voice against the landlords. They resolved not to pay *Chaukidari* tax and land revenue. They further resolved to start anti-liquor campaign. A similar meeting was to be held at Chandwa but the sub-divisional officer of Latehar instructed the local Zamindars not to allow such meetings on their lands. Yadubans Sahay of Palamu was leader of Kisan Sashan also took part in Non-Cooperation Movement with his effort, area like Hussamebad, Chattanpur, Garhwa, Ranka were most highlighted.

The 53th session of the Indian National Congress was held in Ramgarh on March 19 and 20 under the presidentship of Maulana Abul Kalam Azad. A large number of Tana bhagats from Palamu attended the Congress session. They travelled on foot from Palamu under the leadership of Lala Bhagat, Soma Bhagat, Biswamitra Bhagat and Kabia Bhagat.

Immediately after the Quit India Movement Resolution, Yadubans Sahay and his followers started the mass movement in Palamu. He was arrested on August 6, 1942. Daltonganj remained paralyzed on the following day (August 7). Soon the movement spread to the streets. The students of the local schools wanted to hoist flag on court building but were prevented from doing so by the police. In Palamu, January 26, 1943 was celebrated with "*Prabhat Ferrie*" and processions.

The nationalist leaders condemned the fascist countries like Germany, Italy and Japan, which followed imperialist and expansionist policies. The government of India was also at war with Germany But it did so without consulting the Congress Party or the elected members of the Central Legislatures. The Congress Ministries including that of Bihar resigned in 1939. A '*Satyagraha*' programme was launched in 1940. Gandhi came to Ranchi in this connection. He went to see Nivaran Babu who was on his deathbed. The annual conference of the Indian National Congress was held in Ramgarh (Hazaribagh) in March 1940. Maulana Abul Kalam Azad presided the conference.

The All India Congress Committee met at Bombay on 8th August 1942. It passed the famous Quit India Resolution and asked the English to Quit India. The movement engulfed Jharkhand. The people became restless and violent. They attacked police stations, railway stations and other public properties. The government adopted a stern attitude. On 14 August 1942, some students and their leaders were arrested near Zila School when they were trying to take out a procession. The students of Nadia Hindu High School in Lohardagga hoisted the tri-colour flag on school building. Gumla witnessed strikes and protests, which were crushed. The telephone and telegram installation were damaged between Namkum and Tatisilvai in Ranchi district. On 18th August 1942, the Tana Bhagats set Bishunpur police station on fire. On 22nd August, the Lohardagga rail line was damaged between Itki and Tangarbasli. By 30th November 1942, one hundred and ninety nine activists were arrested.

Giridih also plunged into Quit India Movement. Telephone and other means of communication were disturbed. This movement also affected Koderma. One hundred and thirteen activists were arrested in Tilaiya. The movement intensified in Dhanbad. On 16th August, protesters gathered on Katras railway station but the police dispersed them. Many of them were injured. Jharia post office and railway stations of Dhanbad were set ablaze. Army was called from Asansol to quell this movement.

Shopkeepers, mill workers and local of Jamshedpur went on strike. The police mutined under leadership of Ramanand Tiwary. Many people arrested alongwith Ramanand Tiwary's team.

The Quit India Movement also swept Santhal Pargana. The patriots damaged rail and telephone lines. The government buildings of Deoghar, Madhupur and Jasidih faced the wrath of the freedom fighters. The Santhals and Pahariyas set aflame the forest bungalows and the quarters of forest guards. A contingent of force was sent to Madhupur, Godda, Rajmahal and Jamtara to contain the movement.

Most of the activists of the Quit India Movement were imprisoned in Hazaribagh jail. Jai Prakash Narayan & five of his followers escaped from the same jail. Due to this authorities transferred leaders like Ram Narayan Singh, Krishna Ballabh Sahay and Sukhlal Singh from Hazari bagh to Bhagalpur jail. the movement continued till 1943. In this way the peoples of Jharkhand played a very active role in the freedom movement of the country.

TRIBAL REVOLTS

In 1767 A. D the British entered in Jharkhand. There after many revolts took place Jharkhand. This may be divided into three party.

- (A) Bloody revolts of the tribals
- (B) Moderate socio-economic movements
- (C) The political movements.

(a) **The Bloody Revolts :** The period of bloody revolts of the Adivasees to protect their Jharkhand land took place from 1771 to 1900 A.D The first ever revolt against the landlords and the British government was led by Tilka Manjhi, a valiant Santhal leader in Santhal tribal belt in 1771. He wanted to liberate his people from the clutches of the unscrupulous landlords and restore the lands of their ancestors The British government sent its troops and crushed the uprisings of Tilka Manjhi. Soon after in 1779, The Bhumij tribes rose in arms against the British rule in Manbhum, now in West Bengal. This was followed by the chero tribes unrest in Palamu. They revolted against the British Rule in 1800 A.D. Hardly seven years later in 1807, the Oraons in Bar way murdered their big landlords of Srinagar West of Gumla. Soon the uprisings spread around Gumla. The tribal uprisings spread eastward to Neighbouring Tamar areas of the Munda Tribes. They too rose in revolt in 1811 and 1813. The Hos in Singhbhum

were growing restless and came out in open revolt in 1820 and fought against the landlords and the British troops for two years. This is called the Larka Kol Risings 1820-1821. Then came the great Kol Risings of 1832. This was the first biggest tribal revolt that greatly upset the British Administration in Jharkhand. It was caused by an attempt of the Zamindars to oust the tribal peasants their hereditary possessions. The Santhal insurrection broke out in 1855 under the leadership of two brothers Sidhu and Kanhu. They fought bitterly against the British troops but finally they two were crushed down.

Then Birsa Munda revolt broke out in 1895 and lasted till 1900. The revolt though mainly concentrated in the Munda belt of Khurdi, Tamar, Sarwada and Bardgaon, pulled its supporters from Oraon-belt of Lohardaga, Sisai and every Barway. It was the longest and the greatest tribal revolt in Jharkhand. It was also the last bloody tribal revolt in Jharkhand.

Moderate movement of 20th century

The 20th century Jharkhand movement may be seen as moderate movement as compared to the bloody revolts of the 19th century. Having the Chhotanagpur Tenancy Act 1908 to protect their Lands, the tribal leaders now turned to socio-economic development of the people. In 1914 Jatra Oraon started what is called the Tana Movement. Later this movement joined the satyagrah Movement of Mahatma Gandhi in 1920. This organisation had also political objectives in mind. When the Simon Commission in 1928 came to Patna the Chotanagpur Unnati Samaj sent its delegation and placed its demand for a separate Jharkhand state for self rule by the tribals. The Simon Commission however did not accede to the demand for a separate Jharkhand state. Thereafter the Oraon organised Kishan Sabha in 1931. In 1935 the Chotanagpur Unnati Samaj and the Kishan Sabha were merged with a view to acquire political power subsequently.

THE CHERO REVOLT

Churaman Rai's reign of three decades witnessed the Chero revolt. It witnessed the renewal of the Maratha, the outbreak of severe internal disturbances, the depredations of the Pindaris and an unprecedented rise in the power of Thakurais and finally the end of Chero dynasty.

In 1788, Churaman Rai was formally invested by the Government with the Raja Sahib of Palamu and he paid ₹ 5000 as 'Peshkash',

In 1789, at the time of Decennial settlement, the estate of Palamu was ordered to continue under the management and responsibility of Shiv Prasad Singh on behalf of the minor 'rajah' Churaman Rai. Shiv Prasad had started a policy of community a portion of the rents payable by the various tenure holders in return for lump sum of money.

Shiv Prasad Singh and all important servants of Churaman Rai were also the principal *Jagirdars* of Palamu. Their personal interests, therefore were at variance

with their duties and each of them took advantage of the young age and inexperience of Churaman Rai to reduce the rent of the own lands by including in the lost of Jagirs even those villages which were held at will. These *Jagirdars* always created disturbances, which did not stop even after Churaman became adult. In May 1795, he requested the Collector of Ramgarh to have a '*Sazawal*' appointed to collect the revenue of Palamu. Under thee *Sazawal* system troops were quartered in the Zamindary of the defaulting Zamindar and the revenue was collected forcibly. But the situation did not improve. It worsened after 1799 when internal disturbances coupled with foreign inroads made his position almost untenable.

Bhukhan Singh (a Chero) ruler created disorder in Palamu in October 1880 with the support of 1500 armed men drawn from Surguja, Chotanagpur and Tamar.

Tamar. A Maratha inhabitant of Surguja, Daljit Singh, helped Bhukhan Singh because he was also hostile to the British. By the close of the year 1800, Bhukhan Singh's depredations became to severe and widespread to escape the attention of authorities. The commander of Ramgarh, Mr. S. Jones, wrote to Major William duff of Gaya for military assistance.

Early in March 1801. Lt.E. Roughsedge marched into Palamu with a detachment of troops and expelled Bhukhan Singh and his adherents. They fled and took shelter in Surguja. But Bachu Bhogta and Shiv Bakhsh Bhogta, who had assisted Bhukhan Singh, surrendered to Roughsedge.

In spite of the initial success achieved by Roughsedge, Bhukhan Singh still posed a threat to the peace and tranquility. His followers had already begun to ransack Palamu with some of the inhabitants of Surguja. To check these disturbances Col. Jones and Maj. Davidson marched into Surguja through Palamu in the summer of 1801. Their expedition had two companies of sepoy and two pieces of canon.

But Bhukhan Singh fled from Surguja and took shelter in the Maratha territories of Sambalpur and Chhattisgarh. Col. Jones stayed till the summer of 1802. He made arrangements for the security of the Company's territories around Surguja. In the first week of June 1802, col jones stacted the return march from Surguja to Ramgarh. But he died on the way at Sherghati. Then the revolt of Bhukhan Singh died out.

THE TAMAR REVOLT

The Tamar revolt was the outburst of many things. It was the miseries and hardship of people, the stringent revenue system, the influx of traders, legal measures,discontent against the company's authority and repeated march of troops through the region had made them highly suspicious of the British. The hilly surroundings of Tamar rendered it safe for the inhabitants who formented the British regime for a longtime.

Tamar had shaken off the authority of the Nagbanshi rulers for more than twenty-five years. Drip Nath Shah had made several attempts to reduce it to obedience and was twice assisted by the Marathas in his efforts. But his efforts proved futile. Early in 1782, he tried to reduce the people of Tamar to obedience; the result was that in February 1782, disturbances started afresh in Tamar. The upheaval increased further in 1783, when the Tamar people secured the support of the plunderers of Singhbhum. The disorder spread to a large tract adjoining Tamar. Major James Crawford suggested an immediate chastisement of the people of Tamar.

The insurgents were suppressed by Maj Crawford when he proceeded to tamar in December 1783 James Crawford consented to the condition in the interest of peace and tranquility. The latter surrendered on the condition that they would not be delivered to the criminal court for trial.

Tamar remained peaceful for the next five years. Troubles however resumed in 1789. The leaders of the fresh insurrection were Bishnu Manki and Mauji Manki. They adopted a defiant attitude and refused to pay their revenues. Finally Lt. Cooper advanced against them with a detachment of force and subdued them.

Tamar remained quite till 1794 but in the month of November it became restless again. At that time the insurrection was joined also by the important Jagirdars of Tamar. In January 2, 1795, the Board of Revenue at Calcutta informed the Collector of Ramgarh that necessary orders had been issued from Government for suppressing the Tamar disturbances. But nothing very tangible seems to have been achieved by the Government forces in Tamar during 1795 and the campaign continued in 1796 also. Capt. B. Bayne withdrew to Jhalda in February, 1796 for getting more reinforcements.

As soon as the withdrawal of Capt B Bayne to Jhalda, Thakur Das Munda. Ram Shahi Munda took possession of the fort of Rahe which belonged to Narendra Shahi and Kunwar lakchman Shahi on February 27, 1796 . Lakchman Shahi and Narendra Shahi managed to escape. By the end of the month. insurrection was widespread and engulfed the entire region The Mankis and Zamindars of silli, Mundas, and Rahe joined the uprising which continued till 1798.

Meanwhile the Company tried to extend its direct administration over Chotanagpur areas. But the measure failed miserably. Disturbances broke out once more in Tamar in August 1819. The main leaders included Daulat Rai Munda of Itki, Shanker Manki of Kasujenga, Bhadra Munda and Tepa Manki of Baghbania, Jhulkari Munda of Balulki, Ratani Manke and Mochi Rai Munda of Sonapat, Gaji Rai Munda, Mangal Rai Munda and Shiva Nath Munda of Sindri and the inhabitants of Lungtu. The disturbances, which began in August in 1819, became more severe and widespread by September. Roughsedge sent on November 20, 1819, a party of forty matchlockmen led by Jamadar Shaikh

Inayatullah. The latter's action and his fire power compelled the insurgents to escape to the hills. But this success proved short-lived as the insurrection stretched to other adjoining areas.

Tamar however, did not remain peaceful for long. Signs of ferment were visible in January 1821. A new leader Kunta Munda had emerged on the scene of Tamar by this time. The tribal leader had started preparations with the assistance of the Larka Kols of Singhbhum. But Kunta failed to stage insurrection. Kunta was arrested and sent to Midnapur and later to Ramgarh. The arrest of Kunta had a salutary effect on the affairs of Tamar. But most of the big tenure holders were still dissatisfied because Govind Shahi was running them by means of perpetual law suits for arrears of revenue. Roughsedge advised Cuthbert to restrain Govind Shahi from coercing the subordinates and Jagirdars.

THE HO UPRISING

After the third Anglo Maratha war of (1818) the East India company tried to strengthen its position in Singhbhum. The company made an agreement with the ruler of Singhbhum in 1820. The agreement was against the interest of the Hos because according to the agreement, the Raja of Singhbhum will be recognized as lord. The Singhbhum ruler not only declared superemacy over the chiefs of Kharsawam and Saraikela but also tried to regain a family idol from the latter chief. The Monarch also made an effort to reduce the Hos to submission with the help of the Company. The Hos reacted sharply and threw off all their subordination and submission to the Raja and other chiefs of Singhbhum.

Major Rough sedge's hope of compelling the Hos of the southern peers to the new order of things was soon to be belied. Baba Narain Singh was appointed at Jayantgarh with the assurances of the dispatch of hundred *Barkandazees* from Sambalpur to foster the good will. But hostilities soon broke out and fighting took place between the loyal and refractory factions of the Larka Hos. There were many encounters in which the loyalist emerged victorious.

Due to the triumph of the British arms over the Larkas, there was a great psychological change over the entire Kolhar area. Ghasee Singh took advantage of this situation and prevailed upon the Hos to pay him more than what they were giving. This was against the advice of Major Rough sedge who had counseled them not to ask anything more than what was being paid voluntarily.

But Ghasee Singh evaded payment of the arrears for two and half months on one pretext or the other. The Subedar swung into action and detained Ghasee Singh for a few hours. This was reserved by his Ho- brothers.

The Hos were already dissatisfied with the demands of the Subedar. The reasons of their disaffection included the robbery of their goats, fowls etc by the *Barkandazees* and the insult of the daughter of Kundoo Pater who was leading Sardar of the locality. On 31st January 1821, the Hos attacked the Subedar and his party. They routed the Subedar who suffered heavy losses.

The splendid victory of the Kols inspired them. They fortified their areas by blocking all the roads and ghats. As a result of the brilliant success of the Hos, the entire Kolhan was exposed at the mercy of the Hos. Alarmed at their growing offensive; the British chalked out a detailed plan. Captain Mcleod of Cuttack, and Major Roughsedge from Sambalpur started for Jyentgarh and Lt. Col. Richard advanced from Midnapore area. The combined big army over powered the Hos. The Hos were compelled to yield for the time being under the threat of total annihilation. They entered into an agreement and accepted their subordination to the British. They agreed to keep all the roads intact and all persons of all castes to settle in their area. They promised not to take to arms and to complain to authorities for redressal of their grievances.

THE KOL UPRISING

The kols were tribal people. They consider them to be sons and daughters of forest, They reclaimed the forest land and started cultivating it in their own traditional way. They had been enjoying certain rights which no one questioned so far. But under the British revenue system they found that their traditional rights were being encroached. Thus by raising the banner of rebellion the kols wanted to restore their traditional world. The kol tribesmen of Chotanagpur were long been exploited and looked down upon by the non-tribal outsiders. Ultimately the kols burst out in rebellion in 1831.

The kol rebellion (1831-1832) was a challenge to the expansionist ambitions of the British. Kol insurrection was the culmination of the people's grievances such as over exaction of taxes, collection of heavy interests by money lenders etc.

Under the leader like Buddha Bhagat, Joa Bhagat and Madara Mahto the kols raised the banners of rebellion. The kols of Chotanagpur became very much aggrieved as they found that their territories were being increasingly encroached by the non-tribal planters, Zamindars and other agents of the British.

In the opinion of other scholars, the tribesmen sought to overcome the British authority and to assert their independence. Metcalfe, President of the Council in Calcutta, stated that the Kols intended to expel the British government from their country and establish their own independence. Though the Kol movement cannot be characterised as a war of independence, it was directed against consolidation of the British authority and also against those who gained advantage due to this change at the cost of the interests of the tribesmen by causing social injustice.

Besides, the Larka Kols bore a deep-rooted animosity against their exploiters who were non-tribal '*thikadars*', landgrabbers and usurers from southern parts of Chotanagpur and adjacent areas of Singhbhum. The influx of the outsiders added to the local resentment because of their high handedness and their role in land grabbing

Apart from the *thikaders*, the officials too misused their powers. Off and on, Kol women were either abducted or carried off by the Muslim and the Sikh *thikadars*. Furthermore, the grievous oppressions and exactions had been practised by the native officers of the government, especially the police *daroghas*. Under these circumstances, the Raja was so incompetent that he did nothing to render justice to the aggrieved persons but incited them to avenge the wrongs.

The abduction of the wife of Surya Munda was the immediate cause of kol insurrection. It create humiliation and insult of tribe which convened a meeting to attack the British.

Although the flames of insurrection were, no doubt, soon doused by the mighty British in some parts of Chotanagpur but it continued to smoulder in southwestern and southeastern parts of Singhbhum. On April 19, 1832, Bindrai and Soee surrendered and seven days later, Desai Manki accompanied by Khandyu Pater also surrendered. Thus by the end of April 1832, The Kol insurrection in south western part of Singhbhum was smashed but Bamanghati remained a trouble spot till 1837 when the entire district was annexed by the East India Company.

A great destruction of life and property took place during the risings and in the course of their suppression. Official figures gave the number of non-tribal people killed in Tori, Lohardagga. Sonepur, Palkot, Tamar and Doma alone. Another version given by Wilson put the figures at over a thousand. But J.C.Jha (*The Kol Insurrection in Chotanagpur*, p. 186) has rejected both the figures saying that most of the officials had fled their place of duties at the time of insurrection and hence official figures were not realistic. Dr Jha held that the deaths were more than the official estimates.

The British officials were ordered to use their best exertions in concert with the landholders and head of the villages to preserve order and conciliate all classes. Cuthbert called together the Chotanagpur ruler and the *Munda* and Mankis of the five Parganas, giving them all a patient hearing and promising redressal of grievances.

Transitional security arrangements were made after the end of military operations and the withdrawal of troops. Police amins with the necessary establishments were appointed at Lohardaga, Jhikochatti, and Barkagarh and for the dependent Parganas at Tamar. The *ilaqadars*, *thikadars* and other officials were to be restrained from using force in the performance of their duties.

The British regime also gave reward and punishment to the officials and the Zamindars. Among the officials, Major Sutherland was the first to receive high praise for his exceptional zeal and spirit in quelling the insurrection. Neave (the acting Magistrate of Ramgarh) got the accolades for his fine services specially in procuring the provisions for the troops.

A new agency was established under Capt. Wilkinson in December 1793. The new agency was carved into three divisions: *Manbhum* consisting of those parts of the Jungle Mahal which had been de-regulationised along with Dhalbhum;

Lohardaga comprising Chotanagpur including Tori, Barwa and the five dependent Parganas of Rahe, Silli, Tamar, Bundu and Baranda; *Hazaribagh* comprising Ramgarh, Kharagdiha and other estates of Ramgarh district.

THE BHUMIJ REVOLT

The Bhumij Revolt (1832-33) was an explosion against the colonial rule by tribals. It was against the growing misdeeds of Barabhum Raja, the police officials and the out siders.

The Raja aggregated about nine hundred from the Bhumij *Ghatwals* in the name of house and other illegal taxes. The police *Barkandazees* collected their wages by force and the Company officers did nothing to prevent them from doing so. In other words the people were groaning under the burden of a number of obnoxious taxes and illegal exactions. Secondly, the Bhumij revolt was also direct outcome of the imposition of the company rule on the native rule. Thirdly, other scholars have analysed the revolt in terms of manifestation of the loot and plundering habits of the tribes. It is true that the tribes tended to become barbaric and brutal whenever they rebelled against the authorities. They took up arms only when they lost hopes of getting justice by peaceful means. The tribes had no hope of justice because the police was corrupt and the revenue officials were oppressive and unjust.

The Bhumij revolt was led by Ganga Narain Singh who possessed several qualities of an able leader. He realised that the local zamindars were groaning under the oppression of Madhav Singh and before embarking on the path of revenge, he secured their support.

Along with it he also appealed to the anti colonial and anti-diku feelings of the people He also possessed exemplary organising skills.

He cleverly exploited the superstition and credulity of the simple tribal folk by claiming that he possess super natural powers. He even went to the length of instilling into the minds of the Chuars the extra ordinary idea of his possessing the power of enchanting the sepoys and their muskets. This notion was believed by his followers to such an extent that even in his absence they thought that he was present on the scene.

The uprising led by Ganga Narain was violent. Non-tribal intruders, police thanas and British officers were the main targets of the attack of the rebels. The rebels retaliated fiercely against the repression of the regular troops of the company. Consequently the tribes indiscriminately looted and destroyed property of the aliens and outsiders.

According to Jagdish Chandra Jha, the revolt was an example of a millenarian or populist movement which was aimed at creating an ideal world in which there was no exploitation or oppression (*The Bhumij Revolt, pl46-48*). It was a cry for vengeance on the rich and oppressors, a vague dream of some curb upon them, a righting of individual wrongs. Indeed the Bhumij desired to recreate the old

world- a traditional world in which men are justly dealt with. The long drawn revolt of Ganga Narain Singh ended with his accidental death in February 1833.

THE SANTHAL HUL (1856)

The Santhal rebellion commonly known as santhal Hul was a native rebellion in present day Jharkhand, in eastern India against both the British colonial authority and corrupt upper caste zamindari system by the Santhal people. It started on June 30,1855 and on November 10,1855 martial law was proclaimed which lasted until January 3,1856, when martial law was suspended and the movement was brutally ended by troops loyal to the British Raj. The rebellion was led by the four Murma Brothers, Sindhu, Kanhu, Chand and Bhairav.

Background of the rebellion :

The insurrection of the Santhals began as a Tribals reaction to racism and corrupt usury money lending practices, and the Zamindari system and their operatives, in the tribal belt of what was then known as the Bengal Presidency.

Before the advent of the British in India, Santhals resided in the hilly districts of Cuttack, Dhalbhum, Manbhum, Barabhu, Chhotanagpur, Palamu, Hazaribagh, Midnapur, Bankura & Birbhum They engaged in their agrarian way of life by clearing the forest and also by hunting for subsistence. But as the agents of the new colonial rule claimed their rights on the land of the Santhals, they retreated to reside in the hills of Rajmahal. After a brief period, the British operatives along with their native counterparts, i.e. the local upper caste landlords and zamindars jointly started claiming their rights in this new land as well. The unsophisticated and unlettered Santhal felt cheated and betrayed. The Santhals tribes were turned into slaves by the zamindars and the money lenders who first appeared to them as business man and traders and had allured them first by goods lent to them on loans. However hard a Santhal tried to repay these loans, they never ended. It fact through corrupt practices of the money lenders, the compound interest accumulated on the principal amount of the loan.

Multiplied to large sum, an amount which an entire generation of an indigent Santhal family had to work as slaves. Furthermore the Santhals women who worked under labour contractors were sexually disgraced and used as concubines and comfort women by the money lenders, zamindars and agents of the Raja. This loss of freedom and respect that the Santhals enjoyed turned them into rebels and finally they took oath to launch an attack on the most visible of authority, i.e. the British Raj.

On 30 June 1855, two Santhal rebel leaders Sindhu and Kanhu Murmu, mobilized ten thousand Santhals and declared a rebellion against British colonists.

The Santhals initially gained some success in guerilla war tactics using bows and arrows but soon the British found out a new way to tackle these rebels. As the legends goes, the Santhals skilled in archery could fire arrows extremely accurate and with great impact. The British soon understood that there was no point fighting them in the forest but to force them come out of the forest. So

in a conclusive battle which followed, the British, equipped with modern firearms and war elephants, stationed themselves at the foot of the battle. The British officer ordered fire without bullets. As the Santhals could not trace this trap set by the much experienced British strategists, they charged in full force. This step proved to be disastrous for them for as soon as they neared the foot of hill, the British army attacked with full power and this time by using real bullets. The hopeless Santhals were cut to pieces. Thereafter the British attacked every village of the Santhals, plundered them, raped their women and whipped and castrated their teenagers, to make sure that the last drops of revolutionary spirit was **annihilated**. Although the revolution was brutally suppressed, it marked a great change in the colonial rule and policy. The day of rebellion is still celebrated among the Santhal community with great respect and spirit for the thousands of the Santhal martyrs who sacrificed their lives along with their two celebrated leaders in their glorious but unsuccessful attempt to win freedom from the rule of the zamindars and the British operatives.

It was for the first time that an attempt was made to warn the Government Zamindars and outsiders of the severe consequences of continuing the economic exploitation. Besides marching to the Legislative Assembly of Bengal for reminding the Government to take adequate steps to end the oppression, they also sent letters to the Government officers like the Commissioner, The Collector and The Magistrates. They also submitted petitions at various other levels. In this way, the two brothers adopted constitutional means to get the voice of the Santhals heard but to no effect.

Unnerved by their failure to attract the attention of the Government, Zamindars and *dikus*. through peaceful means, Siddhu and Kanhu continued to make preparations for a struggle against them. They exhorted the people to send one man from each family to join the fighters. Most of the disgruntled Santhal Zamindars also joined them. They went to the extent of appointing their closest friends as *naibs* and *darogas*.

The first encounter with the British took place on 29th April 1856 at Chatrochatti. The Santhals were led by Lumbai Manjhi and Bhairav Manjhi. Around the same time, they also attacked Chatra town and Sijua, Barsatar villages of Kharagdiha. They attacked the house of Tikat Vikram Singh of Chandawri on 10th May 1856. But the betrayal of their own men led to the arrest of Bhairav Manjhi and Buka Manjhi. Later Kishun Manjhi, Etu Manjhi and Hari Manjhi were detained and sentenced to seven years imprisonment after a brief trial.

The arrest of their important leaders threw cold water on Santhal Hul. They were surrounded from all sides by the British forces supported by local Zamindars and the ruler of Ramgarh. Much of credit for the British victory went to the efforts of Capt. Alexander. He was supported by Lt. Thompson and Lt. Reid. Mutual conspiracy and intrigue were also responsible for their defeat.

The Santhal Hul can be regarded as a revivalist one with some elements of nativism in it. The rebels were prepared to sacrifice their present for the future. Both the brothers demanded implicit faith and obedience from their followers. They threatened severe punishment to the traitors. But the British policy of divide and rule created factionalism among them and struck a severe blow to the success of their movement.

THE KHARWAR MOVEMENT

The uprising of Kharwar Movement was also due to the agrarian injustices but it was attained by religious and devotional methods. It was led by several persons who claimed themselves to be inspired by the God of the Santhals.

The Kharwar Movement was also rooted in agrarian injustices but the means to attain the desired end was either religious or devotional. It was successively led by several persons who claimed themselves to be inspired by the God of the Santhals.

Bhagrit Manjhi was the pioneer of the movement. Its subsequent leaders preached that the tradition of former purer beliefs among the Santhals ordinarily did not trouble God but his dormant memory was awakened whenever anything catastrophic happened like a famine or an epidemic. It is clear that the movement had a messianic as well as revivalistic character.

Bhagrit declared that he was commissioned by the God to fight for the redressal of their grievances and to be their King. He pronounced that the Kharwar millennium was to dawn at an opportune moment. He had advised his followers to wait till he gave them a signal to revolt against the established authority for driving out all the Kharwars from the country.

The leaders of the movement advocated renewed interest in traditional religion, which symbolised revivalism. They also favoured the worship of 'Singbhahami' the goddess of the alien Zamindars. The traditional God of the Santhals - Sun or *Chando* - was relegated to the second position. Bhagrit suggested the worship of *Singbhahami* and *Chando* on the pattern of the Hindus. The inclusion of the former indicates the Hindu influence.

In course of time the movement split into the following three sub-sects – a) the purists b) mendicants (*babajis*) c) half- hearted (*belwargars*)

Dubu Gosain was the successor of Bhagrit. He also became a prominent mendicant among the *Babajis*. He claimed to have possessed supernatural powers. Dubu distributed letters written on small scraps of papers containing a message to follow Hindu customs. He advised the Kharwars to stop worshipping their old deities.

Like Siddhu and Kanhu, Bhagrit and his successors also claimed to have been commissioned by God to restore the primitive independence of the halcyon days of their tribe. In this war, Bhagrit, Dubu and others believed in the ideologies of eschatolism and millenarianism.

BIRSA MOVEMENT

The Mundas were the frustrated tribal people who resorted to rebel several times in 1789, 1807, 1812, 1819 and 1832 in Bihar and modern Jharkhand. These revolts were because of the undue interference by the administration and the attitude of the landlords. This led to the emergence of Birsa movement under the leadership of Birsa Munda.

The agrarian troubles had become bad in the early decades of nineteenth century and were so much aggravated by failure of crops and famine that the Mundas in their despair resorted to violence. They had no other choice than to fight openly for their ancient right. Between 1789 and 1832, they rebelled against their landlords on several occasions but chiefly in 1811, 1819-20, and again 1832. They also joined the Kols in their insurrection against the colonial rule.

The British administration did not try to mitigate the sufferings of the people. It sided with the Hindu and Muslim landlords. It could not control the increasing exploitation of outsiders whose population in the tribal areas had swelled considerably. All those factors added to the grievances of the tribes.

Some of the outsiders were Jagirdars/ Zamindars who had got *landpattas* for their military and religious services. This was a new group who were very greedy and capricious. They had grabbed land in many villages.

The British East-India company tried to preserve peace in the province but was not successful to do it. The uprising brought the Mundas no relief, they only aggravated their distressful situation.

The Sardar agitation or '*mulki larai*' (the struggle for land), which commenced in 1858, can be regarded as the background of the movement of Birsa. It aimed at expelling the zamindars, protested against the incidence of forced labour. The *Sardars* distrusted the '*dikus*' They would sometime not pay rent; turn out rent collectors are sought forcibly' to dispose their landlords of the lands they claimed to be theirs or their ancestors. Sometimes they adopted the means of prayer protest and petitions to win back their kingdom of golden past. The British colonial System intensified the transformation of the tribal agrarian system into feudal state. As the tribals with their primitive technology could not generate a surplus, non-tribal peasantry were invited by the chiefs in Chotanagpur to settle on and cultivate the land. This led to the alienation of the lands held by the tribals. The new class of Thikadars were of more rapacious, kind and eager to make most of their possessions.

In 1856 the number of the Jagirdars stood at about 600, and they held from a portion of village to 150 villages. By 1874, the authority of the old Munda or Oraon chiefs had been almost entirely effaced by that of the farmers, introduced by the superior landlord. In some villages the aborigines had completely lost their proprietary rights, and had been reduced to the position of farm labourers.

To the twin challenges of agrarian breakdown and culture Birsa along with the Munda responded through a series of revolts and uprising under his

leadership. The movement seek to assert rights of the Mundas as the real proprietor of the soil, and the expulsion on middleman and the Britishers. He was treacherously caught on 3 feb-1990 and died in mysterious conditions on 9 June, 1900 in Ranchi jail.

The *Sardar* movement passed through three phases: a) **Agrarian** (1858-81), b) **Revivalist** (1881 -90), c) **Political** (1890-95) In the *FIRST PHASE*, there were widespread disturbances in 1858 against the landlords. The government tried to appease the tribes by defining and determining the *bhuinhari* rights but the move did not satisfy them. In the *SECOND PHASE*, the movement passed into its revivalism phase. In 1891, a party of *Sardars* made an unsuccessful attempt to set up a kingdom at Doisa (a former seat of Chotanagpur Raja). They also tried to secure the support of the Christians. In the *THIRD PHASE*, they submitted several petitions and filed legal suits against the Zamindars- realising that the constitutional methods did not yield any result, a group known as neo-Sardars emerged among them. This new group believed that the root cause of their malady was the British Rule which protected their enemies.

The '*Sardari larai*' was on the whole well – organized and militant but it lacked a charismatic leader and consequently failed to unite the Mundas for an effective rebellion. Personal rivalries prevented the necessary unification of the Mundas. They were on teh look out for a charismatic leader who would save them from oppression and exploitation.

Such a leader was found around 1995 in teh form of Birsa Munda. It is said that Birsa possessed charismatic personality. He was immensely inspired by both the Christian and Hindu teachers. The *Sardars* merged their movements with the plans made by Birsa.

Birsa was aware of all the above three influences on the Munda culture, Born and brought up into the Munda society, he knew about the repulsion against the Asur practices. During his stay at Chaibasa from 1886 to 1890, he studied at a Christian school for three years. In 1890, he came into contact with Anand Panre, who was well versed in teh rudimentary form of Vaishnavism prevailing in the area and also with the Hindu epic lores. He was also influenced by the *Sardar* agitation.

His teachings were a strange mixture of religion and politics. He propagated the Hindu ideals of ritual purity and asceticism, while at the same time encouraging his disciples to defy the government and disobey officials. He forbade the worship of idols and spirits, which used to play such a prominent role in Munda religion. He preached that there was only one God who was to be worshipped. This doctrine appealed to the Mundas because they had grown tired of the heavy expenses entailed in traditional worship.

Birsa arranged prayer meeting, on the pattern of the lutherans and did not define any definite ritual of worship. He had attended such prayers while in school at chaibasa Thursday was set a side for the worship of God and no work was done on that day.

Bhagwan Birsa Munda, the “ Dharti Aba” (father of earth) as known amongst tribal, waged a massive war against the British rule in mid 1890's. After the suppression of the first rising, in 1895 the Birsa gave a clarion call to the Munda's (his followers) of a decisive war against the British, the Munda warriors started congregating on “Dombari Hill” at village “Sail Rakab” (Nearly 20 km far from the Ranchi-jamshedpur Highway), on the call of Birsa. Documents reveal that the Munda's adopting Guerilla warfare, attacked the British in Ranchi and khunti. Several persons, mostly police men were killed and nearly 100 buildings were set on fire. In raised over this *ulgulan* (revolt), the then commissioner Mr. A Fobes and Deputy commissioner Mr. H.C. Streatfield, rushed to khunti with two company of army to crush the mass struggle (*ulgulan*) of Abua-Disun (self rule)

The movement of Birsa Munda passed through three phases. In the first phase (1895-99), the movement changed from a religious orientation to agrarian and political character. In August 1895, Birsa was arrested by the police but was rescued by a mob of about 700 followers, He was convicted to two years rigorous imprisonment, Meanwhile the area was stricken by two severe famines. This period also witnessed by the passing of an effective piece of agrarian legislation and the continuance of the *Sardar* agitation. The Government failed to curb Birsa's activities after his release from the jail.

The second phase started in October- November 1899 and ended in Jan. 1900. This stage saw the transformation to open violence and militant struggle. December 24, 1899 was fixed for arson and murder of the Christians. Later on attacks were planned on the British officers. Towards the beginning of 1900 the British authorities started arresting the followers and supporters of Birsa Munda.

In the third phase (Feb 1900-Oct 1901), Birsa Munda was arrested and he died in June 1900 in captivity. The jail superintendent Anderson concluded on the basis of enquiry that Birsa died of cholera. The British Government conducted the trial of his followers for one year.

S.C. Roy observed that Birsa promised a kingdom of heaven in Chotanagpur by expelling the *dikus* (non- aboriginal landlords) if not the sahib (the Europeans and the British) as well. Sachidananda disagrees with the preceding view and opines that the movement, which Birsa led, was a culmination of a long process of resistance to landlords as well as administration, and that it was directed against the missionaries too. According to K. Suresh Singh, S.C.Roy tried to whitewash its anti- European character, the irritable self - defensive urge that drove the Mundas to fight back the socio- economic forces eroding their social structure in order to salvage the little that they could and recreate their old world by all possible means.

Though there is still no unanimous opinion of Birth and Death regarding date and place of Birsa Munda was born on 15 Nov 1875 in Ulihatu and died on 9 June 1900 in Ranchi central jail. Birsa Munda was the son of Sugna Munda.

turn of the landlords to tell the land. Later his anti- British and anti- diku feeling led to his arrest. His arrest caused the slow demise of the movement.

Thus, Tana Bhagat fought alongwith the revolutionery Hindu congress workers. They worked with them raided shops, destroyed roads and telegraph line, attack police station and government office, Many of Tana Bhagat were imprisoned. But their descendent are still found in Bishumpur, Gumla Palkot, Sisai, Kuru and Mandar.

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FREEDOM FIGHTERS OF JHARKHAND

TILKA MANJHI

Baba Tilka Manjhi (or Jabra Paharia) was the first Adivasi leader who took up arms against the British in the 1784, around 100 years before Mangal Pandey.

Tilka Manjhi was born in a Santhal family in 1750 His name was based on the name of his place of birth i.e Tilakpur. He was laborious and perfect archer. He was assiduous, resolute and ultra nationalist. Tilka Manjhi was perhaps the first leader who tried to rally the Santhals behind him and organise an upsurge against the taxation and local administration of the British. He toured the entire area for resisting the British rule. The British became panicky. They sent Warren Hastings in 1771 as military governor. Later Cleveland was appointed as the Superintendent of Rajmahal in 1773. Cleveland followed the policy of 'Divide and Rule' among the tribes. He tried to secure the support of the Paharias who were not taxed. The Paharias of 40 villages declared their loyalty to the British because of special favour shown to them. But this policy worked in favour of Tilka Manjhi who was able to muster the support of non-Paharia tribes.

In this way, Tilka protested and revolted against the partisan and unjust taxation policy of the British. Cleveland arranged a major military campaign against him but he could not succeed. Tilka killed Cleveland with arrow on 13th January 1784. In retaliation, the British government launched an offensive against him. The counter attack wounded many followers of Tilka but he himself escaped unhurt and fled towards the hills. He carried on guerilla warfare but he was soon caught and executed at Bhagalpur by the British in 1785.

Baba Tilka Manjhi attacked Augustus Cleveland, British commissioner, and Raj mahal with a Gulel who died later. The British surrounded the Tilapore forest from which he operated but he and his men hold them at bay for several weeks. When he was finally caught in 1784, he was tied to the tail of a horse and dragged all the way to the collector's residence at Bhagalpur, Bihar, India. There, his lacerated body was hung from a tree.

The efforts of Tilka Manjhi can be described as the first real effort of the tribes to resist the British rule. Although some tribes took part in the upsurge, their resistance was of primary nature. But undoubtedly Tilka emerged as the first capable tribal leader who fought against the British rule.

BUDDHU BHAGAT (RANCHI)

Buddhu Bhagat was born in Silagai village of Chanho block on 17th February 1792. He belonged to the Oraon tribe. He was athletic and dexterous from the very beginning. He started learning archery from his childhood.

Buddhu became more spirited and energetic. He had developed leadership qualities from his youth days. The villagers believed that Buddhu had divine qualities and he was capable of ousting the British.

Thousands of tribes took part in the revolt against the British under the leadership of Buddhu Bhagat. Buddhu and his followers tormented the British continuously for some years. He carried on guerilla warfare against them. The main weapon of the rebels was bow and arrow. This was very ideal for the jungle warfare in the areas of Chotanagpur. The British tried their best to apprehend Buddhu Bhagat but they could not succeed.

The first success against the rebels under Buddhu was achieved in February 1832 when Captain Impey attacked them. The guns and bullets of the British forces won the battle against the bows and arrows of the rebels. On 10th February 1832, four thousand rebels surrendered and arrested. But a severe hailstorm helped the rebels and they escaped from the custody of the British forces.

On 13th February, the British once again raided the hideout of Buddhu and his followers. The British forces cordoned him. But he fought valiantly with his traditional weapon of bow-arrow. The resistance could not last long. Buddhu Bhagat was killed on 14th February along with hundreds of his followers. The death of Buddhu Bhagat disorganized the rebels. Many Mankis and Mundas surrendered before the British authorities.

GANGA NARAIN SINGH

Ganga Narain was the first tribal leader who exploited the anger of the Bhumji tribes against the British government. In 1831, the Bhumij kols of Manbhum (Burrabhom, Patcoom, etc) and Singhbhum (Dalbhum) declared their open rebellion under the leadership of Ganga Narain Singh, a scion of Burrabhoom Raj family

Ganga Narain Singh belonged to the Zamindar family of Barabhum. He was cousin of Madhav Singh who was the Zamindar of Barabhum. But his father was not allowed to be successor of the Zamindar of Barabhum because he was not the eldest son in the family. The British officials had helped his adversaries in the succession case. He abhorred both the British and Madhav Singh for depriving the throne of his father and for detaining him and his uncle in custody.

He realized that the people were groaning under the oppression of Madhav Singh. He was also aware of the anti-colonial and anti-*diku* feelings of the people. He appealed to them for preparation of a struggle against the *dikus*. Declaring himself as their protector, he promised to relieve them of the oppression of Madhav Singh.

Non tribal intruders, police stations and British officers were the main targets of the attack of the rebels. The most common offence was the plunder of cattle and property. The rebels under Ganga Narain retaliated fiercely against the repression of the regular troops of the company. They also indiscriminately looted property and indulged in unnecessary violence . Thus the freedom

movement of 1831-33 though wide-spread and fierce was suppressed at a great cost. The rebellion movement was a protest against, the growing inequalities resulting from the replacement of their indigenous system of administration by the rapidly growing authority of the British company. They also indiscriminately looted property and indulged in unnecessary violence.

In this way Ganga Narain and his followers gave a strong resistance to the British rule in Midnapore and adjoining areas. At last the forces of Thakur Chetan Singh of Kharsawan killed him on 7th February 1833. Wilkinson heaved a sigh of relief on his death.

In the opinion of J. C. Jha, the revolt was an example of a millenarian or populist movement, which was aimed at creating an ideal world in which there was no exploitation or oppression. It was a cry for vengeance on rich and oppressors.

SIDDHU AND KANHU (SANTHAL PARGANA)

Sidhu Murmu and Kanhu Murmu were the leaders of the Santhal rebellion (1855-1856), the native rebellion in present day Jharkhand in eastern India against both the British Colonial authority and the corrupt upper caste zamindari system

Siddhu and Kanhu were great warriors of Santhal Pargana. They carried forward the tribal struggle against the British. It is said that they were four brothers- Siddhu, Kanhu, Chand and Bhairon. The name of their father was Chunni Manjhi who resided in Bhagnadih. Siddhu was probably born in 1815 and Kanhu in 1820, Chand's birth is dated 1825 and Bhairon's in 1835. Siddhu's height was six feet and was well built. He had great organizing and leadership qualities.

The four brother waged struggle against the British oppression, exploitation, corruption and ignorance. The Santhals were deeply attached to the land and they intensely suffered from the introduction of permanent settlement in their areas. According to E.G. Man, the rapacious spirit of the moneylenders was one of the main causes of unrest among the Santhals in 1856. The impossibility of getting redressal from the British courts also added to their woes. A large number of Santhals, who were dispossessed from land, became tenants of outsiders or labourers. The *Dikus* discontented them with their exploitation. All these factors provided an ideal background for the revolt of Siddhu and Kanhu.

Both the brothers adopted peaceful and constitutional means before commencing the revolt. They made an attempt to warn the Government Zamindar and outsiders of the severe consequences of continuing economic exploitation. They dispatched letters for ending economic exploitation to the commissioner, the collector, and the Magistrate of Bhagalpur, officials of Birbhum several Zamindars and *darogas* of the Thana of Dighee and Tiku. Later they also gave several petitions to the government at various levels. They exhorted the Santhals

to pay revenue at the rate of two annas on every buffalo plough and half an anna on each cow plough per annum.

Siddhu and Kanhu adopted traditional and customary methods to win the support of the Santhal tribes. They also declared that the Thakur called upon the dikus and the British to leave their land. The divine element proved very appealing to their followers and they rallied behind him.

Both the brothers urged the people to send one man from each family to join the rebel forces being organized by them. They began to appoint their closes friends as *darogas* and *naibs*. Some of the disgruntled Zamindars also joined them. Like Ganga Narain they declared that they would turn the British bullets into water.

A big meeting was organized at Bhagnadih on 30th June 1855. Siddhu and Kanhu gave the slogan of '*Do or Die*' to their followers. Siddhu was elected the King, Kanhu a minister, Chand an administrator and Bhairon a commander in the meeting. The revolt started on the 7th July 1855 and it spread from Bhagnadih to Pyalpur, Maheshpur, Madhupur and Khudipur.

During the course of the struggle, both the British and the Santhals indulged in violence and plunder. The British forces killed Santhals in large numbers, burnt villages and destroyed their provisions. The latter also killed a large number of the British sepoys, traders and landlords.

On 10th July 1855, Siddhu and Kanhu defeated a British contingent of forces, which was sent to crush their revolt. They captured the palace of Amber Pargana (located at Pakur) and started proceeding towards Murshidabad. The British retaliatory action killed many Santhals who were defeated. Both the brothers however, managed to escape.

Later Chand and Bhairon died fighting with the British. Siddhu and Kanhu were arrested due to treachery of their supporters. On 26th July 1856, the British Government executed them.

THAKUR VISHWANATH SAHDEO

Thakur Vishwanath Sahdeo was born on 12th August 1817 at Satranji which was the capital of Barkhagarh.

His father was Raghunath Sahdeo and mother was Vaneshwari Kunwar. Raghunath was the jagirdar of 97 villages granted by the Maharaja of Chotanagpur. Satranji has disappeared now because its area was acquired and HEC has emerged on the scene.

In 1840, his father died and Vishwanath took over the Jagirdari. He took keen interest in the administration. Strategic reasons forced him to shift his capital from Satranji to Hatia. But very soon he realized that he could not govern his own people because the real power rested in the hands of the British. It was at this time that strong feelings developed in his mind against the alien rule. He decided to fight for the freedom of the country but he waited for an opportunity

to join the anti-British movement. In 1855, he revolted against the British rule and declared himself independent. The Doranda contingent of forces of the Ramgarh battalion was asked to take retaliatory action against Thakur Vishwanath Sahdeo but the latter defeated the British forces.

The freedom movement of 1857 became very aggressive in Chotanagpur. The rebellious forces of Jamindar Madho Singh, Raja Tikait Singh and Sheikh Bhikhari supported him. They had captured some canons and other weapons of the British, which were brought to Ranchi. Soon Doranda army camp was also engulfed by rebellion and it virtually decimated its existence.

Meanwhile Vishwanath Sahdeo allied with Ganpat Rai who was the former Diwan of Chotanagpur, both of them took the reins of freedom movement in their hands. Interestingly the Nagbanshi ruler of Chotanagpur opposed the movement and sided with the British government. Ganpat Rai and Vishwanath Sahdeo planned to strengthen the native forces by making alliance with Bir Kuer Singh of Bihar. They proceeded to meet him via Kuru. Chandwa, Balumath and Chatra, but the British government got clues on their movement and intercepted them on the way. Thakur Vishwanath Sahdeo managed to escape. He started fresh preparations for attacking the British.

At last the British Government applied the policy of 'Divide and Rule' and succeeded in winning over many supporters of Vishwanath Sahdeo. He was caught on 30th March 1858 due to some of his treacherous friends. He was accused with treason. A summary trial was conducted and was sentenced to death. He was hanged to death on the gate of Zila School, Ranchi. All the 97 villages of Vishwanath Sahdeo were taken over. His palaces of Satranji and Hatia were completely destroyed. The famous temple of Jagannathpur was also seized but later released to its priest.

PANDEY GANPAT RAI

Pandey Ganpat Rai was born in village Bhauron of Lohardaga district on 17th January 1809. He spent his childhood with his uncle Sadashiva Rai who was the Diwan of the Nagbanshi ruler of Chotanagpur. His father's name was Ram Kishun Rai. His uncle provided him with good education. He became well versed in Arabic, Persian and other languages.

Ganpat Rai succeeded his uncle Sadashiva Rai after his death to the post of Diwan of Chotanagpur Raj. His action and performance impressed the Nagbanshi ruler of Chotanagpur. Pandey Ganpat Rai joined the freedom struggle because the British government started shifting the native rulers. And an aggressive attitude of the British sowed seeds of discontent in the mind of Ganpat Rai and he decided to join other rebels.

In August 1857, he led the mutiny of soldiers in Doranda (Ranchi) army camp. He openly participated with Thakur Vishwanath Sahdeo. The rebellious forces damaged the government property and looted the treasury. They burnt the

office of the Senior Assistant at Ranchi and destroyed several important official records and documents. The Ranchi jail was broken and about three hundred prisoners escaped from the jail. Ranchi became independent for some time.

The British government avenged the reverses at Doranda by taking stern action against Ganpat Rai. The Government seized his zamindari of 11 villages. Massive hunt was launched to nab him.

Ganpat Rai went to Lohardaga to secure some help for reviving his freedom struggle. One of the Zamidars of Lohardaga, Mahesh Shahi, duped him and informed the British official after locking him inside a room. The cheating led to his arrest. Ultimately he was sentenced to death on 21st April 1858. He was also hanged on the same date as that of Thakur Vishwanath Sahdeo at the gate of Zila School, Ranchi.

SHEIKH BHIKARI

Sheikh Bhikari was born in khudia, which now falls in or Majhi block. water of Rukka dam have now submerged the village. His father was Sheikh Pahalwan who was zamindar of 12 villages.

Sheikh Bhikari began to learn horse riding from his childhood. He also trained in the art of war and picked up the art of warfare. He also experienced the working of zamindari under his father. Later he became the Diwan of Tikait Umraon Singh who was the ruler of Khatanga. Umraon Singh was a patriot and freedom lover. He participated actively in the freedom struggle. Sheikh Bhikari also worked with him in this noble mission.

By coincidence the freedom movement of Chotanagpur broke out on 31st July 1857 in Chutupalu hills, which formed a part of the zamindari of Tikait Umraon Singh. The sepoy meeting of Ramgarh was led by Madho Singh and Nadir AH Khan. Tikait Umraon and Sheikh Bhikari supported them. The mutineers succeeded in reaching Ranchi with a big haul of arms and ammunition They liberated Doranda army camp.

Sheikh Bhikari got in touch with some of the Santhal rebels in Hazaribagh and motivated them to fight against the British. As a result of his efforts, the rebels raided Hazaribagh jail on 30th July 1857 and freed the Santhal and other prisoners. The Deputy Commissioner of Hazaribagh slipped away and took refuge in Barhi. The British authorities took retaliatory action and suppressed the revolt About 200 of the rebels was hanged to death.

After quelling the rebellion of Hazaribagh, the British forces proceeded towards Ranchi. Tikait Umraon and Sheikh Bhikari battled against them but they gave up because of shortfall in ammunition.

At last Sheikh Bhikari was captured on 6th January 1858. He was sentenced to death on 7th January and hanged on 8th January 1858. All his properties were confiscated. The family of Sheikh Bhikari became helpless and took shelter in the nearby forests.

Jatra further proclaimed that he had been ordered by *Dharmes* to gather together as many disciples as he could, teach them songs and in cautions, which came to him through divine inspiration. The devotional songs composed by Jatra show his great love for his tribe and intense hatred of elements from outside.

He soon gathered about two thousand followers. He also brought agrarian issues to the fore and launched a no rent campaign. He advised his followers to request the old method of shifting cultivation and restrained them from working as coolies or labourers under people of other castes and tribes. He also began to speak against the missionaries and the British government

The refusal of a large number of Tanas to pay rent and cultivate the lands forced the government to take action. The British authorities felt seeds of sedition in the movement of Jatra Bhagat.

He was arrested in 1916 and was sentenced to jail for a period of one and half years. When he was released from the jail, he returned to his village and died after two months at the age of twenty eight.

BIRSA MUNDA

Though there is still no unanimous opinion of Birth and Death regarding date and place of Birth Munda yet Govt. has accepted that Birsa was born on 15 Nov 1875 in Ulihalu and died on 9 June 1900 in Ranchi Central Jail. Birsa Munda was son of Sugna Munda. Sugna Munda has three son snameley Kowa Munda, Birsa Munda and Bhanu Munda. Sugna Munda, father of Birsa Munda, had two more brother nemely Bhanu Munda & Pasma Munda

Birsa's early years were spent with his parents at Chalkad. His early life could not have been very different from that of an average Munda child Folklore refers to his rolling and playing in sand and dust with his friends. He grazed sheep in the forests. When he grew up, he showed an interest in playing the flute.

Driven by poverty, Birsa was taken to Ayubhatu, his maternal uncle's village. Komta Munda. his eldest brother went to Kundi Batrtoli at the age of ten years and entered the service of a Munda. Later he joined his father and younger brother at Chalkad. At Ayubhatu, Birsa lived for two years. He went to school at Salga, run by one Jaipal Nag. Ho also stayed at Kundi Bortoli and stayed with his brother for some time. From there, he probably went to the German mission at Burju where he passed the lower primary education.

During his stay at Chaibasa from 1886 to 1890, he studied at a Christian school for three years. He was deeply influenced by the preaching of Dr. Nottrott who said that if the tribes remained Christians and followed his instructions, they could get back all lands they had lost. Birsa took it to heart. But his break with the missionaries came in 1886-87 when they called the ' Sardars' cheats. He reacted and criticized Dr. Nottrott. He was expelled from the school. It was at this juncture that the Sardar agiation was in progress. The agitation might have left its anti- missionary and anti-government stamp in his mind.

In 1890, he went to Bandgaon and came in contact with Anand Panre who was well versed in rudimentary form of Vaishnavism. He gave up meat, worshipped tulsi plant, wore the sacred thread and a dhoti dyed in turmeric like a typical Vaishnavite. Birsa accompanied him to Gorbera and Patpor on a few occasions. Eventually he started a new tribal revivalistic religious cult known as 'Birsait' cult which laid stress on prayers, faith in God and his Messenger on earth, observance of a code of conduct, abstention from drinks and sacrifices and so on. He also wore the sandal mark on his forehead and spoke against cow slaughter.

During these years, he did not keep himself confined only to Panres. He participated in the agitation stemming from the restrictions imposed upon the traditional rights of the Mundas in the protected forest in the Porhat area. During 1893-4 all wastelands in villages, the ownership of which was vested in the Government, were constituted into "*Protected Forests*" under the Indian Forest Act VII of 1882. In Singhbhum as in Palamu and Manbhum, the forest settlement operations were launched and measures were taken to determine the rights of the forest-dwelling communities. Villages in forests were marked off in blocks of convenient size consisting not only of village sites but cultivable and waste lands sufficient for the needs of villages. Thus Birsa got an insight into the forest matters and also the agrarian issues affecting the tribal society.

Birsa's repulsion against '*Bonga*' worship was born out of an incident. He became extremely frightened during the offering of a goat to a spirit for the recovery of an injury in his leg. He thus decided to abandon such a practice and launched a bitter attack on the '*Bongas*'.

He also claimed to be 'the father of the Earth' (*Dharti Aba*) and a messenger of God. Later Birsa claimed himself to be God and declared that God (Bhagwan) had threatened with death all those who did not believe in him. His followers started looking upon him as 'Incarnation of God'. They thought that his disobedience would be a sin.

He also laid down a strict code of conduct prohibiting theft, lying, begging and murder. He now indemnified with God himself. The people regarded him as their 'Sing Bonga' or Sun God, the good spirit that watches over them. He was looked upon as an incarnation of '*Khasra Kora*' who had destroyed the Asurs.

The stories of Birsa as a healer, a miracle worker and a preacher spread out of all proportions. The Mundas, the Oraons and the Kharias flocked to Chalkhed to see the new prophet and to be cured of all their ills. Contemporary and later folk songs commemorate the tremendous impact of Birsa on his people, their joys and expectations at his advent. A folk song in Sadani showed that the first impact cut across the lines of caste. Hindus and Muslims also flocked to the new Messiah. All roads led to Chalkhed.

Meanwhile the Sardar movement was going on. But the Sardars came to the conclusion that their movement was fruitless and as a result they decided to merge their agitation with Birsa's movement. The followers under Birsa's umbrella

decided that in order to establish the Munda 'raj' under Birsa, they should drive out or slay all the foreigners. They also resolved that no rent was paid and all land was to be held rent-free. Birsa also raised his voice against the exploiters of the native and administrative tribes.

Birsa tried to exploit the sentiments of the people against the Government, missionaries, local rulers and zamindars. He was preparing to launch an organized movement against the British government. The latter became very apprehensive and decided to arrest him. He was arrested in Chalkhed. He faced trial in Khunti court but was convicted to two years' rigorous imprisonment. Later Birsa was released from jail on 30th November 1897.

The movement entered into next phase in October November 1899. Birsa organized as many as sixteen meetings of his followers. He now advocated violent and turbulent method to achieve the ouster of the British. A large majority of Christian Mundas joined the movement. Insurrection provoked by Birsa broke out at several places at Khunti, Karra, Torpa, Tamar, Gumla etc. Some incidents of arson also took place in Porhat on 28th January 1900; the German church at Kuntugutis was set ablaze.

The growing incidents of arson, and violence alarmed the British authorities. They started preparations to retaliate and arrest him. At last Birsa was arrested on 3rd February 1900. Later he died of cholera in the prison of Ranchi.

TIKAIT UMRAO SINGH

Tikait Umrao Singh was born in Khatanga village under Ormanjhi block of Ranchi district. Actually, he was zamindar of many villages and his area control was very important as the valley and road to Hazaribagh during Doranda revolt, he sealed the route connecting Hazaribagh and Ranchi. Thus, the revolutionaries were same from the British.

From the very beginning, Tikait Umrao Singh was brave and revolutionary by nature. With the help of Tikait Ghasi Singh and confidant Diwan Sheikh Bikhari, he helped the Indian revolutionaries which forced Col. Dalton and Lt Graham to leave Doranda to save their lives. The British arrested Tikait on 6th January 1858 and he was sentenced to death after a summary trial.

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HISTORICAL PLACES

ALINAGAR : According to census 2011 information the location code or village code of Alinagar village is 365080° Alinagar village is located in Hussainabad Tehsil of Palamu district in Jharkhand, India Hussainabad is the nearest town to Alinagar village.

It is a place eight kms east of Hussainabad in Palamu where Rohilla Fort was located. The fort, situated on a hill, is ascribed to Muzaffar Khan. It encloses a rectangle 51'8" × 45'10" and has a square chamber at each corner. Inside are five arched niches in each wall. There is a secret tunnel as escape route from the fort to the nearby hills.

ANJANGARH : Anjangarh is supposed to be the birth place of lord Hanuman Goddess Anjani was the Mother of lord Hanuman. On whose name this place has been called Anjan Gram. A Very olden statue of Anjani Mata is located inside the Anjana cave. Bounded by the Netarhat hills and the river Khatwa.

Anjana Gram is situated at a distance of some 130 kms from Ranchi.

This place is 21 kms away from Gumla. The place had 360 Shivlinga and same number of tanks. There are eight Shivalinga erected in one line in Chakradhari Temple of the Anjan hills. They are locally known as 'Ashthashambhu.' A 'Trishul' is erected near the Chakradhari Shiva. Here, stone statues of Vishnu and Durga not in well condition.

AMRESHWAR DHAM : Located in Khunti village Amreshwar Dham is Hindu temple. It is 40 kms from Ranchi. It accommodates the temple of lord Ganpati, Ram sita, Hanuman and Shiva. The Shankracharya Swami Swaroopanand Saraswati, having been Captivated by Scence, Placid and celestial beauty of Angrabadi re-christened it as Amreshwar Dham.

BADAM : It is situated in Hazaribagh. It contains a fort built in 1642 A.D. for Karanpura Raja, Hemant Singh. The place was later deserted when the capital was shifted from Badam to Ramgarh during the reign of Aurangzeb in 1670. The fort is in dilapidated condition. Here, also some caves and four temples of lord Siva built in the 17th century AD.

BAHARAGORA : Baharagora is a smallest town in East Singhbhum district and Situated on the Southern-East Corner of the Jharkhand India. It is approx. 100 km. from Jamshedpur and 200 km from Kolkata. It is a very important hub for transport as National Highway 6. Asian Highway 46 Passes through here and almost all the Transport Companies have their transit hub here. National highway 33 Connects NH 6 at Baharagora.

It has an average elevation of 79m (259 ft) The River Subarnarekha flows along its adjoining areas approx at a distance of 7 km)

PLACES TO SEE :

- (1) Netaji Subhash Children Park
- (2) Jyoti Pahari
- (3) Kapariya Dungri
- (4) Subarnarekha River
- (5) Bahia Baba Ashram
- (6) Chakulia Airport

A temple is situated at a spot called Chitreswara near the village Baharagora. Shiva is worshipped with the name of Chitreswara.

BAIDYANATH DHAM : Since, time immemorial, the tales of Hindu Mythology have mesmerized innumerable souls, not only in India but across the globe

Baidyanath temple, also known as Babadham and Baidyanath temple is one of the twelve jyotirlingas, the most sacred abodes of Shiva. It is located in Deoghar in the Santal Parganas division of the state of Jharkhand, India.

BALARAMPUR : This place is located near Purulia. Col. Dalton first discovered it in 1866. Later Beglar visited the site in 1872-73 but he does not mention any Jain image here. His description nowhere indicates whether it was a Jain temple at all.

BARAKAR : Barakar is the name of river. (tributary of Damodar). First iron factory was established in 1874 at Barakar. It was known as “Barakar Iron Works”. Coke was used for the first time as a fuel in an iron factory. Later the factory ran into problems and was taken over by “Martin Burn Company”. Under the new banner, the Barakar Iron Works developed and prospered smoothly.

BARKAGAON : Barkagaon is a city in the state of Jharkhand. The closest tourism destination to Barkagaon is Hazaribagh. Other close-by tourism destinations include Ramgarh, Chatra and Beatla. The nearest major railway station to Barkagaon is Hazaribagh Road (HZD) which is at a distance of 127 km. The nearest airport is at Ranchi, which is at a distance of 63 km. Lying at an elevation of 136 m. Which makes it a high-altitude city.

Barkagaon is famous for historical place for Badam where Hemant Singh had built a fort in 1642 AD. Barkagaon is a block in Hazaribagh district.

BEGAMPUR : It is situated in Rajmahal. Actually, it was a pleasure retreat of Shah Shuja, brother of Aurangzeb. Here, tomb of Bakht Homa, wife of Shaista Khan is located.

BASUKINATH : This place is situated in Dumka, where a temple of Shiva and a tank (called Shivaganga) are located there. It is said that a “linga” was discovered during diggings. Later a tank was dug for offering oblations to it. According to Beglar, the temple was built over the linga.

BHODRAKALI TEMPLE : Bhadrakali Temple is located on the banks of the Mahand River near Itkhori in Chatra district of Jharkhand. The deities of Hindu,

Jain and Buddhist community can be spotted here, of which the image of Buddha is presented in the black stone.

BHADULI : Bhaduli steeped in mystery and history is an ideal gateway in Chatra district of Jharkhand. This historical place has some Buddhist rehics. It is about 35 km cast of Chatra and 16 km west of Chauparan road.

BHOGANADIH : Bhoganadih is a scared place for the tribes, where the legendary brothers, Sido and Kanu led the Santhal revolt in 1855

This historical place is located in Sahibganj District of Jharkhand. There is a movement for these brothers in Bhoganadih. Panchkathiya is the place, where these brothers were hanged by the British.

Narain Tiwary, Raghu Nath Shah was the ruler of Chotanagpur.

BISHNUGARH : It is located in Hazaribagh. There are a number of temples here built of bricks in “Bengal style” on their facades. Beglar’s report of 1874-76 does not seem to have visited the place.

BISHRAMPUR : This place is located in Palamu, where the Raja of Bishrampur built his fort. Here, a temple near the fort. The carvings of the temple are based on Mughal style. It is said that fort and temple was built in about nine years.

BUNDU : This place is located on Ranchi-Jamshedpur highway. The place was one of the important scenes of Kol rebellion in 1832. The Kol rebels under the leadership of Lakhi Das threatened the raja of Bundu who fled to Jhalda. They captured Bundu on 18th January 1832.

BUDDHAPUR : This place is located near Barakar River. Here large temple of Shiva caued Buddesvara.

BOREYA : It is located near Ranchi, here Madam Mohan temple was consturded between 1645 and 1682.

CHAKRADHARPUR : Chakradharpur is a town with a municipality in west Singhbhum district in state of Jharkhand.

It is a very important place, where many historical events took place. Narpati Singh, son of Arjun Singh, who was raja of Porhat, had; built a palace between 1910 and 1920. The place also witnessed important developments in the freedom movement. Harihar Mahti, Hari Singh and Lal Babu let the movement in 1932.

CHALKAD : Chalkad is a small village/hamlet in Aki block in Khunti District of Jharkhand state, India. It comes under chalkad panchayat . It is located 32 km towards East from District head quarters Khunti 56 km from state capital Ranchi. Chalkad is surrounded by Tamar Block towards East, Bandgon Block Towards west, Kuchai Block towards east Murhu Block towards west.

The place gained importance because of association of Birsa Munda with it. Birsa’s father moved from Bamba to Chalkad and remained there for some years. Birsa’s early years were spent there. Later it became a very important place in the stage of Birsa movement, where Birsa Munda delivered his speeches as a healer and divine preacher.

CHAIBASA : Chaibasa is a city and municipalty in west singhbum distriected in state of jharkhand, India chaibasa is the district headquarters of west singhbum district,

Recently Many new restaurants have been built in and arround city. The Weekly Market can also be considered entertaining In the in the heart of town there is a small take with two small is lands. Recent renouation makes them worth a visit.

A part from the recent development of the Jubilee take [Kachari Talab] the city has now two pauks saheed purk and Rungta Garden.

There are some Favourable picknic sports, mostly natural, near Chaibasa eq :

- ❖ Chahiryama Dam
- ❖ Kuja
- ❖ Telai small town
- ❖ Amrapali Restaurant
- ❖ Telai Puler [horror]
- ❖ Lutheran Jheel
- ❖ Rugta Garden
- ❖ Kokcho
- ❖ Jhikpani
- ❖ R oro dam
- ❖ Airport Garden
- ❖ Lupungutu Jharna
- ❖ Hakuium
- ❖ Clock house
- ❖ Shahid park
- ❖ Cafeteria
- ❖ Birsa Munda Indoor Stadium
- ❖ Satsangh Vihar, New colony Tungri
- ❖ Gausala

The place saw the great struggle made by the Laraka Kols in 1820. When Rough sedge entered Kolhan with a big contingent of force, he met with a strong resistance on 25th March, 1820. The Laraka Kols attacked his camp and gave setback to his forces.

CHHINAMASTATA TEMPLE : Chhimmamasta temple dedicated to Goddess Chinnamasta is a hindu pilgrimage centre and located at Rajrappa, 28 km away from Ramgarh Cantonment along NH-23 in the Ramgarh district of the state of Jharkhand India It is situated on a hilock at the confluencee of the Damodar and Bhera (Bhairavi) River near the Rajrappa fail. The temple enshrines the Goddess Chinnamasta (the beheaded Goddess Kali) One of the ten forms of the Goddess durga. The statue shows the godders Durga. The Statue shows the Goddess holding her head drinking the blood oozing out of her Neck.

Chutia : It is located in Ranchi, which was capital of Nagbanshi for short time. It was the seat of the Nagbanshi Rajas from the time of Raja Pratap Rai, the fourth in descent from Phani Mukuta (founder raja). The place is also famous for the Radhaballabh Temple. According to an inscription on its northern wall. Hari Brahmachari who was the Guru of Raja Raghu Nath of Chotanagpur constructed it during 1665-82.

CHUTUPALU : Chotupalu is a village panchayat located in the Ranchi district of Jharkhand state. India Nearest state near chotupalu is Lucknow Chotupalu's nearest airport is Birsa Munda airport Situated 38.6 km. distance nearest Railway station is Mael, which is located 8 km distance.

The valley of Chutupalu (currently in Ormanjhi block of Ranchi district) played a very important role in the Freedom Struggle of 1857. Tikait Umraon Singh and Sheikh Bhikhari had successfully blocked the passage of valley in 1857. When the British officers escaped from Ranchi, they took the route of Pithoria for reaching Hazaribagh.

Dalmi : This place is located on bank of the Swarnarekha River and also known as Diapur Dalmi. The place was discovered by Col. Dalton in 1855 and visited by Beglar in 1872-73. Dr. B. Virottam has traced the place in modern; Dhanbad district. The area contained ruins of temples and other buildings. Bloch had noticed some images of Shiva, Durga, Ganesa and Nandin amongst the ruins. Here, some remains of Buddhists and Jain faith one exists.

DALTONGANJ : Daltonganj has rich but turbulent history. It is a city in the Indian state of Jharkhand It is the headquarters of Palamu division and Palamu district as well as the subdivision and block of the same name The city is situated on the banks of the North Koel River.

The name of the city was changed to Medininagar after the king Medini Rai some famous places of Daltonganj are Redma over bridge, Chhahnuhan chowk. Panchmuhan chowk, Mahendra Arcbde (Shooping man). The Raymond shop, Chandra Residency, Mohan picture palace and Kanni Ram chowk etc.

The Chero dynasty ruled this region for a long period. The most famous among Chero rules was Medani Rai Palamau fort and Shahpur fort are manjor historical land mark in this area.

The place played a very important role in the Freedom Movement. In 1920, a big procession was taken to Daltonganj under the leadership of Dhani Singh Kharwar. The police dispersed the procession. On 10th October, 1920, a conference of Bihar students Association was held in Daltonganj under the presidentship of C.F. Andrews. Leaders like Mazhrul-Huq, Chandravansi Sahay, Abdul Bari and Krishna Prasanna Sen participated in this conference. It was also affected by civil disobedience movement in 1930. There was strike in Daltonganj on 8th May, 1930.

DEORI : Actually, this place is famous for temple which is located in Ranchi. It has a '*Solahbhhuji Devi*' (16 armed Durga) considered to be installed by a tribal

chief. In absence of any inscription, no date has been assigned to the construction of the temple. The temple has two priests. One of them is a Pahan, while the other is a Brahman. The original walls and pillars are made of sandstone but now a new structure is being constructed. It is believed on the basis of black basalt image of the goddess that it was built during the Pala period (8th century AD.)

DOISA : This is situated in Gumla. It came into limelight when the Nagbanshi ruler Durjan Sal changed his capital from Khukhra to Doisa after his release from the Gwalior prison in 1627 AD. The Nagbanshi rajas probably stayed here for only a few years and deserted the place on the advice of a Brahmin who declared the site unlucky and the capital shifted to Palkot.

Doisa still has a palace known as “*Nauratan*”. It had five storeys, each storey containing nine rooms. Raghunath Shah constructed Jagannath temple in 1682 AD and its builder was Hari Nath, who had constructed Chutia temple. The successor of Raghunath Shah had built the Kapilnath temple in 1710 A.D.

DORANDA : It is located in Ranchi. The sepoys of Doranda camp revolted under the leadership of Madhav Singh, Jai Mangal Pandey and Nadir Ali Khan. They were inspired by rebellious group of sepoys who had come from Ramgarh through Chutupalu. Most of the British officials had to run off Ranchi. They escaped to Hazaribagh through Pithoria. This historical place was represent as momentous development place in 1857.

HARIPUR : Haripur village is located in Masahia Tehsil of Dumka district in Jharkhand.

A place 35 kms south-west of Mahespur (Pakur) where Saiva temple was found. It is said to be the seat of local raja named Hari Singh. Some ruins of Shiva temples were discovered in the village but the place has not been fully explored.

HUSSAINABAD : The Name Hussainabad is after Nawab Ghulam Hussain Hussainabad is also known as Japha.

A subdivision of Palamu, which was established by Hidayat Ali Khan. Hidayat Ali was the father of Mughal historian Ghulam Hussain Khan. Jainuddin Ahmed Khan who was appointed Naib Subedar by Alivardi Khan deputed Hidayat Ali in military campaigns of Chotanagpur.

ICHAGARH : Inchagarh is an assembly Constituency in the Indian state of Jharkhand.

A place in Dhanbad district where an image of Mahashri Tara was found embedded in a High School. Later it was removed in 1984 and brought to Ranchi Museum.

ICHAK : The village is located 12 kms north of Hazaribagh. It was once seat of the rajas of Ramgarh. One of the rajas-Tej Singh-moved to this place when the British captured Ramgarh in 1772. A three-storied palace was constructed here. The later rajas did not use the New but place/ As a result the building could not be maintained. The village has innumerable temple built by Singhs who ruled the

region for over 200 years. Ichak was one for over 200 years. Ichak was one of their one time capitals among three other.

ISKO : It is a village located 45 kilometers from Hazaribagh under Barkagaon block. Discovery of rock paintings dating back to the mid-stone stage as per archaeological estimate, has confirmed that ancient civilization had once thrived on the rocky plains of Jharkhand region wedged between the mighty Damodar River and the hills of Chotanagpur plateau. Tests carried out by experts have revealed that the rock paintings are around 10,000 years old. The cave paintings discovered here date back to the mid Stone Age period more than 30,000 years back. The paintings depict god and goddesses, domestic animals and some, species of animals like deer.

Isko village has also evidence that men lived in the deep underground Caves during the Ice age Incised pottery, Painted pottery. tattoos, Marriage and harvest painting found on the walls of the rural homes even today, seem to have evolved directly from this ancient heritage.

ITKHORI : This place situated in chatra, famous for Bhadrakali temple.

It is said that before 1770 it was the seat of a chief or raja of Chhai Mukund Singh. The raja of Ramgarh had attacked Itkhori in 1763-64 and captured the fort there. Some temples of medieval period were found here. One of them has the image of “Bhadrakali” and this temple was probably built during 9th century.

Actually, Itkhori’s name has a legend connected to Buddhism. When the aunt of Lord Buddha could not distract from meditating She gave up; creating the legend saying Iti Khoyi (lost here) that eventually distorted to become Itkhori.

Itkhori block is famous for the temple of Goddess Bhadrakali, where a mingling of Hindu, Jain and Buddhist deities may be seen.

Jagannathpur : This place is situated in Ranchi, where Thakur Aini Sahi built a temple in 1691 AD on the pattern of Jagannath Temple at Puri in Orissa. Sahi was Khorposhdar of the Nagbanshi dynasty of Chotanagpur. An annual Rath Festival is held here in the same way as at Puri.

Jaintgarh : A place 56 kms south of Chaibasa on the river Baitarani, is said to be established by Arjun Singh, an ancestor of the Raja of Porhat to commemorate victory over a place named Champakpur. Ram Shah (1690-1715) Chotanagpur has attacked Jaintgarh and destroyed it completely during the time Raja Jagannath Singh.

JAMSHEDPUR : It is the most populous urban Agglomeration in the Indian state of Jharkhand. It came into being in 1918 when about 24 square mile was given to TISCO by the government. The area involved the total acquisition of 14 villages and partial acquisition of 4 villages. The railway station was named as Tatanagar. Jamshedpur is the headquarter of the East Singhbhum district of Jharkhand.

JAPLA : This place is situated in Palamu district. Some inscriptions found at Rohtasgarh, Sasaram etc. mention Japla as a capital of king Pratapadavalala who was perhaps a Kharwar chief.

KAIRO : This is located in Ranchi. It has a dilapidated palace and two big tanks known to have been built by King Hira Lal Sahdeo. There is a two hundred year old temple in the same village constructed with lime and mortar.

KALHUA PAHAR : This place is located in Chatra. A hill in Chatra district that has archaeological ruins that speaks of the confluence of the major religions. There is an ancient Durga temple where the deity is worshipped as Kaleshwari.

KATRAS : katras is a semi-urban area or kasba a notified area in Dhanbad district in the Indian state Jharkhand. It is about 16 kms away from Jharia. Beglar had observed some ancient ruins here. Beglar had found fragments of statues and cut stones lying on near by small hillocks. katras is named after a famous river 'katri'. Katras is a place where people from various religions and Communities live together.

KHARAGDIHA : Kharagdiha is a village in Giridih district in the Indian state of Jharkhand.

It is now in Hazaribagh but originally this State was established in 15th century. The founder was Hansraj Deo who had probably come from south India. Gradually he expanded his kingdom which spread over an area of 90 kms.

It has been known as Kurukdeh or Kurukdeah during the British Raj.

KHARSAWAN : A part of Saraikela state which was given to Bikram Singh by Arjun Singh of Porhat. The area ceded to Bikram extended to about 60 sq. kms and spread over 12 villages, Bikram was guardian and regent of Arjun Singh till he became an adult. Later Bikram Singh his kingdom by winning many areas like Kand, Baksai and Kharsawan etc. Kharsawan is a city and a notified area in Seraikela district in the Indian state of Jharkhand.

KUNDA : It is located in Chatra. The place is famous for Kunda fort. Ram Singh who was granted a Jagir in the area founded the Kunda estate. The fort existed till 1886 but it is now in a ruined stage. The fort was 92 meter × 56 meter and 10 meter high. The fort now lies in dilapidated condition.

KUNJA : This place situated in Khunti an asura site. The mound is covered with brick and pottery. Excavation exposed ruins of a brick house almost complete on plain, measuring 19m × 6m. The antiquities discovered in the excavation included a good number of iron objects.

Latehar : Some fragmented statues of Buddha were found on hills named Tappa near Latehar. The territory covered by the present district became a part of Palamu district, when it formed on 1 January, 1928.

Lohardaga : This district came into existence as a part of North-West Frontier Agency in 1834. It included Chhotanagpur, Palamu, Bundu, Tori and some other areas. Going back in history, S.C. Roy had noticed the find of bronze cup from an old site in Lohardaga in 1920. Local people attribute this to the Asuras. Lohardaga is a town and the district headquarters of Lohardaga a district in the Indian state of Jharkhand, West of Ranchi, the state capital.

MAHAUDI HILLS : Three temples are grouped in one place and the fourth one is in isolated place. Inside these caves were noticed remains of a linga. One inscription found in one of the caves indicates the date of the caves to be 1660 AD. It is situated in Hazaribagh, famous for four rock-cut temple.

MALUTI : Maluti is a small town near Shikaripara in Dumka district of Jharkhand, India. This temple is situated in Dumka district about 55 kms away from district headquarters on the bank of the Dwarka river near Rampur haat. Initially there were 108 temples here dedicated mainly to Shiva and also to Kali, Durga, Vishnu and Mauliksha but now only 72 are left which have been conserved property. The height of these temples ranges 15'60". Almost all temples are adorned with terracotta plaques depicting scenes from the great topics Mahabharata and Ramayana and other mythological stories.

Today Maluti is endangered by insufficient management of the old temples and threatened by natural disasters.

MANGLAHAT : This is a place located in Sahebganj district. Raja Man Singh had constructed a temple and a mosque here. It is said that the temple was built on the instruction of Akbar.

NAGPHENI : It is said that one of the Rajas intended to erect a palace on the site but died before the work was completed. The name owes its origin to a stone, which looked like a cobra's hood and thus it is called Nagpheni. Napuri is the local language here. It is located in Gumla district.

NAURATAN GARH : This place is situated in Ranchi in also called Doisagarh in Gumla constructed by Durjan Sal after his return from Gwalior prison and transfer of the Nagbanshi capital from Chutia to Doisa in 1627 AD. The place had five storeys. Each storey had nine rooms. Now only three storeys are left intact. Its builder was Hari Nath who had also constructed Chutia temple. This place is often compared with Vijaynagar Empire remains at Hampi in Karnataka.

NAUTANGA : This is a cave shelter located in the Mohan, range of Upper Damodar Valley. The cave depicts some of the finest animal forms and some charming figures like that of a mother chasing a son.

PAKBIRA : This place very near to Purulia Lt. R.C. Beavan first noticed the ruins of temples at Pakbira in 1865. But it was Beglar who gave descriptive account of Pakbira.

Pakbira site had many temples containing the images of Jain *Tirthankara* and deities. The most noteworthy of the images was a naked figure of 2-meter height representing a Jain *Tirthankara*. Beglar had discovered five Buddhist sculptures in another brick built shrine.

PALAMU FORT (OLD) AND NEW : The Purana Kila (fort) encloses large rectangle 250 × 150m with walls built of rough stone rubble in mortar. There are two gates north and south - east. The latter is known as "*Singh Darwaza* .

sanghi dalm (stone pavillion) Jami Masjid, Mughal Bridge. Tavernier and Bernier visited here in 1665.

RAJRAPPA : Rajrapa is water fall and a pilgrimic centre in Ramgarh district in the Indian State of Jharkhand. It is the seat of Chhinamstika Kali. The exact date of its construction is not known but the structure of the temple suggests that it is an old temple. Many new temples have come up in this temple premises.

Rajrapa is a hindu pilgrimage centre attracting an estimated 2,500-3,000 Persons daily

RAMGARH : Ramgarh is one of the 24 districts in the Indian state of Jharkhand. It was also a military district during the British Regime, referred to then as Ramgarh district

Baghdeo Singh established Ramgarh estate in 1368 AD. He and his brother. Singhdeo used to serve the Nagbanshi rulers. The first capital was Sisia. Later it shifted to Urda. Badam and finally to Ramgarh. The capital from Badam to Ramgarh was shifted by Raja Dalel Singh in 1670 during the reign of Aurangzeb. Dalel Singh ruled up to 1724 when he died. His successor was Vishnu Singh. After his death, Mukund Singh acceded to the throne.

Ramgarh was made a district on 12 September, 2007. It is a mining, Industrial and cultural hub with the famous. The name Ramgarh means 'The fort of god Ram'

SATGAON : It is located in Kodoma district. Beglar has referred to ruins of a dozen temples. The temples date back to the late Gupta period. Some inscriptions are found on the rocks but they are quite vague. They do not throw much light on structures found at Satgaon. River Sukri also located here.

SATPAHAR : It is situated in Hazarbagh which consists of a series of seven triadic ranges replete with rock paintings. The sandstone is painted with zoomorphs, anthromorphs, fish, grasshoppers, spotted deer, cattle, small animals like rodents and ritually arranged frogs. Several microliths and polished stone axe heads have been found in these painted shelters.

SATRANJI : It is a place in Ranchi district and now within HEC industrial area where Thakur Vishvanath Sahdeo was born.

SIBPUR : It is situated in Pakur district. The Gazetteer of the Santhal Pargana mentions that there are ruins of five temples. Besides there is a sulphurous spring near the temples.

SIDPA : Another rock shelter to the west of Satpahar. contains the drawings of deer and bulls and tattoo designs still used by tribal women. Another site on road to, Sidpa has hundreds of large stone blocks carved with designs of a female deity sitting on a lion's tail.

SURAJKUND : It is situated in G. T. Road the place is famous for four hot springs. There is a very old temple. One of the stones contained the image of Buddha engraved on it.

was J. Bartholmen and some Anglican missionaries who established the *Dacca Students Union* in 1910 to deal with the problems faced by poor tribal students. The early activities of this organization were limited and ambiguous. It was a religious society, a cultural organization, a discussion forum and students’ union, all rolled into one. *The Dacca Students Union* planned and organized religious discourses, discussions and seminars, staged plays, and represented the interests of the students. A meeting of all Anglican and Lutheran students was called after the success of a play staged at Ranchi in 1912 to raise funds.

In this meeting, some degree of consensus was arrived “about the aims of the organization. Consequently, the area of its operation increased. A branch was opened at Ranchi under the supervision of Peter Howard. In this way *The Dacca Students Union* was successful in mobilizing tribal students to demand better educational facilities, economic avenues, job opportunities and so on under the leadership of Bartholmen and Howard.

THE CHOTANAGPUR IMPROVEMENT SOCIETY

Later the educated Christian tribes with active assistance and back-up from the Anglican Bishop of Ranchi reorganized the union and re-named it the *chotapur, Improvement Society*. This new body Championed the cause of adequate protection of the tribal population and their cultural identity, and emphasized the pressing need to create avenues for rapid politico-economic advance of the region. In 1928, a delegation of the organization met the Simon Commission and present the first demand for the creation of a separate province in the Jharkhand area.

THE CHOTANAGPUR UNNATI SAMAJ

The chotanagpur Improvement Society is also known as Unnati samaj. Only christian and non-christan tribes can become the members of this organization and no non-tribal could become its member. Seeking the social, economic and political advancement of the tribals & chotanagpur and security them reservation in goverment services and legistatures, to remove backwardness in the area and employment for educated tribads was the main aim of the Unnati samaj. This samaj played an important role in spreading political awareness against the alien rule among the people. The samaj was not very successfull in mobilizing the masses towards large-scale political activity But they represent the earliest political janizations in the Jharkhand region.

The leadership of these organizations was unique in the sense that it was composed of a band of educated youth, inspired by ideas, which were radical for their time, such as the creation of a new state. The period of the activity of these organizations, along with their radical and progressive ideas, also saw the emergence of social reform amongst the tribal population on the lines of the nineteenth-century Indian renaissance. These organizations reminded the tribes of their glorious past and stressed the need to restore that past. They also underlined the need for eradication of undesirable features in tribal society, educated tribal lead-

ers such as Rev. Joel Lakra, Anand Mashi Topno, Theble Oraon, Paul Dayal and Bandi Oraon led the Chotanagpur Unnati Samaj through its agenda of social reform

THE ADVASI MAHASABHA

The legislative experience gained by Ignas back during his term in the legislative assembly convinced him that pan India parties like the INC would not be able to serve the interests of the tribal people. It was up to the tribals themselves to look after their own interests. He also realised that organisations with a narrow support base like the Unnati Samaj and the Catholic Sabha would not be able to secure their interests. He therefore aspired to create a pan denominational and pan tribal organisation in the Jharkhand region to effectively promote and protect the interests of the tribes and bring about social, economic and political advancement (Vidyarthi and Sahay 1976 ; 157) Besides, the landslide victory of the INC in the 1937 elections convinced the tribal leader of the need for denominational unity, and they decided to float a joint body to ensure. The creation of a pan denominational and tribal body was a difficult task, Ignas began by trying to convince the Chotanagpur catholic sabha after persuading the archbishop of Ranchi about the necessity of such an organisation. Then he tried to contact the leaders of other parallel organisations. After much debate, they agreed to form a temporary alliance, to contest the ensuing Ranchi municipality elections. The Preparations for this election were good, and success in the election prompted the leaders to maintain their alliance. This was the origin of the Adivasi Mahasabha created in 1938 which aspired to create a pan-tribal Solidarity to solve tribal problems. A major plank of this organisation was to fight the dikuraj in order to improve the socio-economic and political conditions of the tribal people, the final goal being the creation of a separate province of Jharkhand.

It was at this time that Jaipal Singh joined the *Adivasi Mahasabha* in March-April 1939 and subsequently became its president. He was educated in England and his personality and growing stature made him most popular leader of the tribes. In the beginning he attracted the urban tribal population but later the rural population of the tribes also began to look forward to him for their prosperity and growth. Jaipal Singh contested the election to the State Legislature in 1946 but lost it. Later, he raised a militant slogan: "We shall take Jharkhand, Jharkhand is the land of adivasis and non-adivasi exploiters will be turned out of the region even by violence".

The *Adivasi Mahasabha* represented a substantial advance in the tribal politics of the Jharkhand region. It commanded a wider social support base and claimed to represent pan-tribal interests. The Muslim League also supported the organization. The League was hoping to secure a corridor to connect East and West Pakistan via the tribal areas of south Bihar. Jaipal Singh and the *Adivasi Mahasabha*, however, did not become part of the mainstream nationalist politics. They supported the British war effort in World War II, and Jaipal Singh contrib-

uted in the recruitment of soldiers from the tribal areas with the fond hope that it would induce the British to look at their demand in a sympathetic manner.

The Adivasi Mahasabha soon spread in both rural and urban areas. It was for the first time that the Sabha demanded a complete separation from Bihar and the creation of a separate state. It also became militant in pursuing its goals but lost popular appeal. It was defeated in the election to the Constituent Assembly in 1946 in which the INC' performed well. It also lost the support of the Muslim League. However, the *Mahasabha* did enjoy the support of the Forward Bloc and the Congress Socialist Party. In the INC-dominated polity of the late 1940s, the *Mahasabha* was more eager to acquire the support of the INC and demanded representation in the Bihar Pradesh Congress Committee and the Congress Working Committee. This demand did not find favour within the INC. Further the *Adivasi Mahasabha* demanded reservation of seats for tribes in educational institutions and employment. This demand was extended to limiting all jobs in industries of Jharkhand, this led to the political issue.

Membership of adivasi Maha Sasha was restricted to south Bihar till 1950. However Justin Richard stressed that if the cause of a separate Jharkhand State was to be made a reality, and the support base of the movement was to be expanded, non-tribal settlers in the region would have to be brought into the fold. There was a sizeable migration of skilled workers into the region to work the rapidly growing industries. Soon these 'outsiders' who had settled in the region outnumbered the tribes by almost two to one. Justin had organized the *United Jharkhand Bloc* in 1948.

It was not very easy to accommodate the non-tribal population into the *Adivasi Mahasabha* and without accommodating the non-tribal population the prospect of a separate state of Jharkhand would have remained a mere dream. Consequently a new organization was on anvil and it came in the form of the Jharkhand Party.

THE JHARKHAND PARTY

The Adivasi Mahasabha decided to rename itself the Jharkhand Party (JHP) in its 1949-50 sessions at Jamshedpur and extend its membership to the non-tribal population as well. It also succeeded in securing the support of the Chotanagpur Separation League that was powerful amongst the depressed classes, especially the Muslim depressed classes and the Miners Association of Santhals.

In 1950 Jharkhand party become full fledged political party Jaipal Singh become President and Iqbal Bech was appointed as secretary. Jharkhand party by making cock its symbol, which was able to achieve a great appeal in tribal belt.

The movement now began demanding the creation of a new province from the areas once under the Chotanagpur Division, *i.e.*, parts of the provinces of West Bengal, Bihar, Orissa and Madhya Pradesh. The leaders began talking of the entire region that was covered by the Chotanagpur Division during the British rule as being within the geographical scope of their demand. They advanced eco-

conomic, socio-political and cultural grounds for the creation of a new state. They argued that linguistically, culturally and ethnically the whole region was separate from other regions. An important basis for this demand was also that the entire region had been under a similar kind of administration during colonial rule.

In 1950s, Jaipal Singh campaigned for the creation of a province in Jharkhand. His efforts played an important role in the general election. The first general election in 1952 showed the Jharkhand party at peak popularity.

After the first election in the post-independence era, the JHP candidates won thirty-two (32) assembly seats and firmly established itself as the dominant political factor in the region. This strengthened the party's bargaining power and it began an intensive campaign for the creation of a province in Jharkhand. The culmination of this campaign was a well-attended demonstration by the tribes in 1955 at Ranchi and Dumka before the States Reorganization Commission (SRC). The aim was to display the numerical support for a separate state.

The JHP leaders conceived a separate Jharkhand State of sixteen districts belonging to Bihar, Bengal, Orissa and Madhya Pradesh. Out of the sixteen districts seven were from Bihar, three from Bengal, four from Orissa, and two from Madhya Pradesh. The executive committee of the JHP submitted a memorandum to the SRC, stressing the economic, socio-political and cultural grounds for demanding the creation of a new state. It emphasized that linguistically, culturally and ethnically, the tribes were separate from the non-tribal people and, hence, geographical contiguity and administrative separateness was required (Report, States Reorganization Commission 1955). However, the JHP could not convince the SRC about the new state.

However, during the period 1950-57, the JHP was able to set the agenda of politics in the Chotanagpur region. It had the ability to gather thousands of people for rallies and processions at a short notice due to the remarkable unity amongst its leaders, and the party virtually laid down the law for the region during this period.

1950s and the beginning of 1960s marked a gradual but decisive decline in the influence and power of the JHP. The Jharkhand Party had only twenty (20) seats in the Bihar assembly after 1962 elections. A number of factors were responsible for this. Probably, the most important was the greater exposure of the people of the region to the Government's development effort and the emerging split between the Christian and non-Christian sections of the tribal population. The ensuing competition for development resources fractured the unity of the tribal populace and sounded the death knell of the Jharkhand Party.

There are lots of factors behind the decline of the Jharkhand party

1. failure to convince SRC
2. leadership composed of urban professions.
3. Govt. politics and development.
4. growing complacency of the leadership.

Meanwhile many national parties such as the Congress (INC), Jan Sangh , Swatantra Party and the Communist Party of India (CPI) became active in the region. These parties were able to successfully pilfer a section of the non-tribal voters from the Jharkhand Party. Moreover, the JHP leadership and the electorate — learning from the experience in other states where the INC was in office — realized that the interests of the tribes could be better served by representation in the government and the council of ministers. This necessitated supporting, joining, or aligning with the INC.

CONGRESS – JHARKHAND PARTY (JHP) MERGER

The former chief minister of Bihar, Late Binodananda Jha, played a key role in Congress-JHP merger. The negotiations ended in a merger agreement, which was finalized on 20 June, 1963. It stipulated that (a) a development board for Chotanagpur and Santhal Pargana and parts of Bhagalpur, Munger and Shahabad districts would be established to accelerate agricultural, economic, industrial and general development of the region; (b) the INC and the Jharkhand Party would merge; and, (c) a subcommittee of the Bihar Pradesh Congress Committee would be set up to co ordinate political and organizational activities in the region.

The merger itself was also consideredign effective because the general body of the Jharkhand party had not satisfied it, Them, Jaipal Singh asking for ratification of JHP in 1963 Jaipal Singh was accommodated as cabinet minister in Bihar Government.

However most tribal people and leaders were unhappy with the merger and the leaders who had agreed to it faced a lot of criticism. There were rumours that the Congress had bribed Jaipal Singh and that fora place in the Government ministry, he had sold the cause of the Jharkhandis to the INC. N. E. Horo, a senior and respected leader of the movement, had opposed the merger along with his supporters. The Christian tribal section also saw this merger as a threat to their influence and was, therefore, not happy with it. The unification thus encouraged more factionalism than consensus.

Factionalism became the hallmark of Jharkhand politics after the JHP-INC merger. The splintering within the Jharkhand factions had begun with the merger of the JHP with the INC, but after the 1967 elections it became overt. There emerged a number of groups, such as the Sahdeo group, Paul Dayal group, Lakra group and others. All such groups claimed to be continuing the JHP, and some of them also approached the Election Commission, unsuccessfully, to allot them the election symbol of the cock. Since these groups were not parts, or allies, of any major political party, they were treated as independents in the general elections.

Three separate factions emerged between 1963 and 1968. Such factions included *Birsa Sewa Dal* (BSD), *Krantikari Morcha* and *Chotanagpur Parishad*. Amongst these, the BSD was the most important. It was formed under the guidance of Jaipal Singh by a group of young men, with the aim of acting as an independent tribal organization working towards the unification and betterment of tribal society.

Thus, JCC make distanced from AJSU. In assenly election of 1990 won 19 seats and came as strongest party the Janata Dal formed the government in Bihar under the leadership of Lalu Yadav. But his Government was a coalition government with the support of BJP and JMM. Meanwhile the Union Home Ministry constituted a Committee on Jharkhand Matters (COJM) in 1990. It comprised all the major political figures of the Jharkhand movement, irrespective of their party affiliation. The joint secretaries to the Ministeries of Home Affairs, Rural Development and Tribal Development represented the central government, while the Government of Bihar was represented by the secretaries in the ministries of home affairs and tribal welfare and the Regional Development Commissioner (RDC) of Ranchi.

The Manifesto of National front in 1989 per Eastern green belt but after two year National front attempted to build a consensus on the demand to be seperate State.

Meanwhile the attitude of the Narasimha Rao Govenment at the centre on the issue was wavering. The then Home Minister Shanker Rao Chavan announced that the centre had been waiting for a clear stand of the state governments of Bihar, Madhya Pradesh, Orissa and West Bengal. To prove his point he even called a meeting of the CMs of the four states on 18th February, 1992. But the Congress government at the centre could not come to terms with the Janata Dal government of Bihar and Orissa, the Communist Government of West Bengal and the BJP Government of Madhya Pradesh.

The Janata Dal government headed by Laloo Prasad Yadav did not favour the partition of Bihar and creation of a new State. Laloo Yadav had declared that he would allow the creation of a separate state in Jharkhand only over his dead body. Ironically the Janata Dal Government in Bihar had the support of JMM, which was a strong advocate of separate statehood.

BIRSA SEWA DAL

Birsa Sewa Dal is a political group in India BSD demanded a seperate Chhotanagpur state. The party had both christian and Naxlite influence founded in 1967 by Lalit Kuzur. The general secretary was Moses Guria, in 1967-1969, BSD was engaged in aviolent ogilation for the expulsion of Chhotanagpur is from the area BSD later left the violent methods, but was in internal conflicts.

Meanwhile differences cropped up between the Christian and non-Christian tribes within the political parties. The non-Christian tribes demonstrated before the Study Team of the Joint Committee of Parliament at Ranchi, in 1968. The purpose of this demonstration was to ventilate their grievances in front of the parliamentary committee and seek exclusion of Christian tribes from the Scheduled category. This divide soon took the form of a memorandum war between the two groups. Against such a social background, there emerged two sections in the *Birsa Sewa Dal*: one that saw similarities with the viewpoints of the missionaries,

CARVING OUT A VANANCHAL STATE

The decision of the Bhartiya Janta party led coalition Government at the centre to carve out a Vananchal state comprising 18 districts of Southern Bihar led to the virtual collapse of the 55 years-old movement for a Jharkhand state. It was BJP that campaigned for the creation of Vananchal, and the acceptance of that demand amounts to a de facto rejection of the demand of the people in the tribal heartland of Bihar for a Jharkhand state comprising 27 districts of Bihar, Orissa, West Bengal and Madhya Pradesh.

The 1996 Election Manifesto of the BJP went one step further and promised to “carve out Uttaranchal, Vananchal, Vidarbha and Chhattisgarh and give them full statehood [and] consider setting up a Commission to examine the formation of smaller states”. By this time, the BJP had established its views about the Jharkhand region in the national political life. The BJP regarded the issue of Jharkhand as emanating from the poor performance of the policy-delivery mechanism in large, poorly managed states.

Babulal Marandi, who was elected from south Bihar on the BJP ticket and was appointed union Minister of state for forests and Environment, said that a Vananchal state comprising 18 districts. The Chhotanagpur and Santhal Pargana Region was now a certainty. The districts are Chhatra, Koderma, Hazaribagh, Giridih, Bokaro, Dhanbad, Godda, Deoghar, Dumka, Sahabgunj, Pakur, East Singhbhum, West Singhbhum, Ranchi, Gumla, Garwa, Lohardaga and Palamu.

□□□

IMPORTANT DATES OF MODERN

- 1733** : Death of Shivnath Shah and accession of Udai Nath Shah; Nawab Sujauddin appointed Alivardi Khan as the Naib Subedar of Bihar.
- 1740** : Hidayat Ali Khan attacked Raja Vishnu Singh of Ramgarh and annexed his territories. Udai Nath Shah died and his younger brother Shyam Sunder Shah became the ruler of Chhotanagpur.
- 1765** : Diwani grant of Bengal, Bihar and Orissa by Shah Alam-II to the East India Company.
- 1767** : Entry of the British in Singhbhum.
- 1771** : Invasion of Palamu by Captain Camac when Jainath Singh was the ruler.
- 1773** : Chotanagpur was transferred from Patna Council to the Bengal Presidency.
- 1775** : S.G. Whitley was appointed Civil Collector of Palamu, Ramgarh and Chotanagpur.
- 1780** : Establishment of Ramgarh Hill Tract.
- 1782** : Construction of Military Road between Calcutta and Benaras.
- 1782** : Tamar Rebellion
- 1783-84** : Rebellion of Tilka Manjhi
- 1785** : Hanging of Tilka Manjhi in Bhagalpur Jail.
- 1793** : Permanent Settlement.
- 1797** : Revolt of Munda in Bundu.
- 1798-99** : Bhumji Revolt.
- 1800-02** : Chero Revolt
- 1800** : Powers of Ramgarh Collector withdrawn due to revolts and given to Patna Collector.
- 1805** : Establishment of Jangal Mahal as a district. A vague name of sundry tracts and Chieftainship lying between the settled districts of Bengal and the hilly country of Chotanagpur.
- 1806** : Beginning of Zamindar police.
- 1820** : Tamar revolt under the leadership of Rudai and Kunta Munda.
- 1820-21** : No Revolt of Singhbhum.
- 1824** : Establishment of Damin-i-koh
- 1825** : Appointment of two additional Munsifs and their posting at Lesliganj and Lohardagga.
- 1831-32** : The Kol Rebellion.

Jharkhand : General Knowledge ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ Amar Ujala Publications

- 1832-33** : Bhumji Revolt in Marbhum and Singh-bhum.
1833 : Formation of South-West Frontier Agency and its start in 1834 with head-quarter at Ranchi.
1834 : Birth of Hazaribagh as a district.
1837 : Formation of Kolhar Government Estate, creation of Singhbhum as a new district.
1845 : Arrival of Lutheran Mission in Chotanagpur.
1854 : End of South West Frontier Agency; creation of Chotanagpur Division.
1855-57 : Santhal Rebellion, under Siddhu and Kanhu.
1856-57 : Sepoy Revolt under the leadership by Vishnunath Shahdeo, Sheikh Bikhari, Ganpat Rai and Buddhu Bhagat.
1857-59 : Revolt of Raja Arjun Singh of Porhat.
1857 : Movement of Bhumji Tikaits.
1858 : Effort to make First Record of Rights.
1860 : Santhal Rebellion in Santhal Pargana.
1863 : Creation of Daltanganj Sub-division.
1866-67 : Santhal Revolution in Baman valley.
1869 : Chotanagpur Tenures Act (Act II of 1869) Bhuihari Survey and Settlement.
1869 : Beginning of Anglican Mission; Creation of Municipalities in Jharkhand.
1869-70 : Santhal Rebellion in Tundi.
1871 : Kharwar Revolt under Bhagirath Manjhi.
1874 : Start of Roman Catholic Mission, first iron factory 'Barkar Iron Works' established.
1879 : "Procted Forest" declared in Palamu, Chotanagpur Landlord and Tenancy Act enforced.
1869-93 : Insurrection of Bhuiyan of Keonjhar.
1881-82 : Korba Insurrection in Palamu.
1885 : Arival of father livons in Chotanagpur.
1859-95 : Sardari Struggle in Chotanagpur.
1880 : Kharia Movement under the leadership of Telangana Kharia.
1895-00 : The Birsa Movement.
1897 : Chotanagpur Commutation Act enforced.
1902 : Santhal Revolt in Saraikela; creation of Gumla Sub-division.
1902-10 : Cadastral Survey and Settlement of Ranchi district taken up.
1902 : Creation of Khunti Sub-division.
1907 : Inauguration of Purulia-Ranchi Rail Line by the Bengal Governor.
1907-08 : Compilation and enactment of three Chotanagpur Tenancy Act.

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- 1911** : Construction of Ranchi Lohardagga Rail line started.
- 1912** : Formation of Christian Student Organisation Bihar separated from Bengal.
- 1912** : Construction of Andrey House in Ranchi.
- 1913** : Completion and opening of Ranchi Lohardagga Rail line.
- 1914** : Tana Bhagat Movement.
- 1917** : Tribal Revolt in Mayurbhanj.
- 1920** : Formation of 'Chotanagpur Unnati Samaj', Ranchi Hazaribagh Bus Service launched.
- 1924** : Establishment of Lac Research Institute at Namkum (Ranchi).
- 1930** : Separate recommendation of the Jharkhand Commission on Chotanagpur.
- 1930-31** : Haribaba Movement in Singhbhum.
- 1931** : Formation of Kisan Sabha, formation of Chotanagpur Catholic Sabha.
- 1932** : Construction of New Governor House in Ranchi.
- 1935** : Reform Movement among Bhumji of Marbhum; Government of India Act, 1935 passed.
- 1938** : Formation of Chotanagpur Adivasi Maha Sabha.
- 1939** : Tribal Revolt in Gangapur.
- 1942** : Impact of 'Bharat Choro Andolan' (Quit India) on various districts of Dhanbad like Ranchi, Gumla, Lohardagga, Giridih, Dhanbad etc.
- 1947** : Formation of All India, Jharkhand Party.
- 1948** : Tribal upsurge in Saraikela and Kharsawar.
- 1949** : Tribal Revolt in Mayurbhanj.
- 1950** : Formation of Jharkhand Party under Jaipal Singh.
- 1951** : Emergence of Jharkhand Party as fully developed political party.
- 1952** : Formation of Tribal Socio-Cultural Association.
- 1955** : Demand of separate Jharkhand state before State Reorganization Commission.
- 1950-58** : Kharwar Van Andolan.
- 1957** : Decline of Jharkhand Party starts.
- 1963** : Merger of Jharkhand Party with the Congress Party.
- 1965** : Formation of Academy of Indian Culture and efforts of the Hindu Organizations to bring back tribals into their fold.
- 1966** : Formation of Akhil Bharatiya Adivasi Vikash Parishad.
- 1967** : Fourth General Elections, Division of Jharkhand Party Movement of Birsa Seva Dal, Formation of Akhil.
- 1968** : Formation of Hill Jharkhand Party.
- 1969** : Bihar Schedule Areas Regulation Act.

Jharkhand : General Knowledge ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ Amar Ujala Publications

- 1970** : Constitution of Sonot Santhal Samaj by Sibu Soren against dispossession, usury of alcoholism.
- 1971** : Formation of Marxist Coordination Party by A. K. Rai and demand of a separate Jharkhand state.
- 1973** : Protest started against the Koel Karo Project “Jharkhand Mukti Morcha” (JMM) formed on 17th Nov. 1973 by Sibu Soren, Late Vinod Bihari Mahto and others.
- 1977** : Movement of ‘Kolhar Raksha Sangh’ in Singhbhum creation of Branch Secretariat in Ranchi and the post of Regional Development Commissioner (RDC).
- 1977-78** : Acceleration of movement for a separate state.
- 1978** : Movement for a separate Jharkhand state launched by All India Jharkhand Party. Nationalization of minor forest produces by the government.
- 1980** : Jharkhand Mukti Morcha of Sibu Soren became victorious in Mid-Term Poll, creation a separate Tribal and Regional Language Department in Ranchi University.
- 1981** : Government of Bihar formed Chota-nagpur Santhal Pargana Autonomous Development Authority, Submission of Memorandum for a separate Kolhar state to the Commonwealth Relation Officer in London.
- 1985** : MLAs of Jharkhand area demanded declaration of Chotanagpur and Santhal Parganas as Union Territory. Formation of all Jharkhand Students Union (AJSU) by Prabhakar Tirkey and Suraj Singh Besra.
- 1987** : Formation of Jharkhand Co-ordination Committee, Murder of Nirmal Mahto (JMM leader) in Jamshedpur on 8th August.
- 1988** : Demand of separate Vananchal state by Bhartiya Janta Party (BJP).
- 1989** : Government of India decided to form a 24 member “Committee on Jharkhand Matters”.
- 1990** : Submission of Memorandum by AJSU for a separate Jharkhand State to Mr. Mufti Mohammed Sayeed, the then Home Minister of the Govt. of India.
- 1991** : Formation of Jharkhand People’s Party.
- 1992** : Protest by the displaced and radioactivity affected persons of Jharkhand, Economic Blokade by JMM on 22nd March. Meeting between the Union Home Minister and BJP-CPM for a separate Jharkhand state consisting of sixteen districts.
- 1993** : Protest Movement against pilot field Firing Range in Netarhat.
- 1994** : Jharkhand Area Autonomous Council Bill passed in Bihar Assembly, Movement against Shaikh Hydro-electric Project. Approval of proposal to form Jharkhand Area Autonomous Council on 27th Sep. by Home Minister, Prime Minister and the Chief Minister of Bihar.

Amar Ujala Publications ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ Jharkhand : General Knowledge

- 1995** : Approval of Jharkhand Area Auto-nomous Council Bill by the Governor on 7th April, Sibu Soren nominated President of the Jharkhand Area Autonomous Council by the Government of Bihar.
- 1996** : The Bihar Ligslative Assembly passed the proposal to form a separate Jharkhand state on 22nd July; State government sent it to the Central Government for approval.
- 1997** : Resolution to form a separate Jharkhand state in Bihar Legislative Assembly.
- 1998** : The Government of India announced the creation of a separate Vananchal state; Vananchal state Bill presented in Lok Sabha in 23rd September.
- 1999** : The Ranchi Bench of Patna High Court restored the interim Executive Council of Jharkhand Area Autonomous Council.
- 2000** : Bihar Reorganisation Bill, 2000 passed by the legislative assembly on 25th April, Bill passed by the Lok Sabha on 2nd August and approval by the President of India on 25th August.
- 15-11-2000** : Creation of a separate Jharkhand state Babu Lal Marandi took oath as the first Chief Minister of the state.
- 2001** : Jamtara, Saraikela, Simdega and Latehar was created as four new districts.
- 2003** : Arjun Munda took oath as the second Chief Minister on 18th March.
- 2006** : Madhu Kora was sworn in as fourth Chief Minister on 14th September. NREGA launched in Jharkhand. Jharkhand State Information Commission started on 24th July, 2006.
- 2007** : Ramgarh and Khurdi were made new districts on 12th September.
- 2008** : Sibu Soren again became Chief Minister.
- 2009** : President rule imposed on 19th January, 2009 which continued upto 29th September Shibu Soren again became Chief Minister on 30th December.
- 2010** : President Rule imposed for the second time in the state on 1st June, 2010.
Arjun Munda become eighth cm or 11 September, 2010.
- 2011** : Jharkhand Government approval Right to Service Act and Rules on 30 September, 2011, launched 'Dal Bhat Yojana' for providing food at the rate of ₹ 5.34th National Games held in Jharkhand between 12 to 26 February.
- 2013** : President Rule imposed for the third time on 18th January and ended on 12th July.
Hemant Soren became Ninth CM of the state on 13th July.
- 2014** : Raghubar Das appointed as new Chief Minister of Jharkhand. He is 10th CM of Jharkhand.

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GEOGRAPHICAL FEATURES

Jharkhand (Lit Bushland) is a state in eastern Indian carved out of the Sourher part of Bihar on 15 November, 2000. The state shares is border with the states of Bihar to the North, Uttar Pradesh and Chhattisgarh to the West Odisha to the South and West Bengal to the East. It present on amorphous shape with a broad Northern portion and a Narrow South portion. Its north-south length is near by 30 km and East-West length is 457 km.

It extends from 21°59' N. Lat to 25°8' N lat and 83°20' E. Long to 87°57' E. Long.

The State comprised an area of 79,714 square kilometers. It has a population of 3,29,66,238. The state now comprises five divisions (one new division Chaibasa added recently). two hundred and sixty' blocks, three hundred and twenty six police stations, three thousand seven hundred and forty four panchayats and thirty two thousand six hundred fifteen villages.

Jharkhand, which was included in the erstwhile Bihar, was separated from Bengal on 1st April 1912. At that time Orissa was also included in Bihar. Bihar was divided after 24 years in 1936 when Orissa was created as a separate State. SaraiKela and Kharsawan were later incorporated in Bihar in 1948. Bihar was again cut apart in 1956 when about 5573 sq. kms was severed and merged in West Bengal. Consequently the total area of Bihar was reduced from 1, 79,611 square kilometers in 1936 to 1,74,038 is quare kilometers in 1956, Bihar was once again partitioned on 15th November 2000. When Jharkhand emerged as the 28th State of India

Geological formation of Jharkhand are as follow :

(1) Archeon formation : About 2/3rd of the Chotanagpur plateau has archeon formation. Granite and Gncisses dominate these.

(2) Dharwar Formation : These formations are located in the southern tip of Jharkhand. The area is storehouse of metallic minerals like iron-ore, kyanites etc. They occupy most of the Kolhan upland.

(3) Vindhyan Formation : The Vindhyan formations are concentrated in the north-western Jharkhand along the Son river valley. Garhwa and Palamu districts are included in the area. Minerals like limestone, dolomite and sandstone are found in these areas.

(4) Gondwana Formation : The Gondwana formation extends from Latehar in the west to the Jharia and Raniganj coalfields in the east. Most of the coal seams are located in this area. Beneath the coal seams is fire clay, which is used as a refractory raw material.

(5) Cretaceous Formation : These formations are very important because of the emergence of the Deccan trap. The outer portion of this is extended to Palamu and Ranchi. This plateau contains laterite at the surface and bauxite at some places.

(6) Tertiary Formation : Tertiary formations are confined to river valley and other depressions.

The geographical features of Jharkhand can also be studied under following ways :

(1) Rajmahal Highlands : The height of Rajmahal hills varies from 250 m to 150 m which include Deoghar, Sahebganj, Godda, Dumka, Jamtara and Pakur district. Hence, Santal tribe are dominant. This area is drained by many rivers such as Ajay, More, Morang, Bantoi, etc.

(2) The Pat Plateau : This is situated in west of Ranchi. It extends from North-west Gumla to Lohardagga and Palamu. Pat has highest portion of plateau at 1200 m.

Some important pats are :

- (1) Netarhats (1260 m)
- (2) Ganeshpur (1250 m)
- (3) Janira (1225 m)

(3) Ranchi Plateau : Its height is about 650 m. Ranchi plateau is the largest plateau in the Jharkhand between the pats in the west and the Swarnrekha River in south-east. Hence, uplands known as Taurus and the lowlands called dons.

The plateau of river make important fall such as Hundru, Gautam Dhara Hirni.

(4) The Lower Chotanagpur Plateau : This area extends to Bokaro, Hazaribagh, Giridih, Dhanbad and Singhbhum. Its height ranges between 350 m and 150 m. This region comprises of running industrial and mining centers. Here, many urban agglomerations due to industrial centres.

JHARKHAND : CLIMATE

Jharkhand has a typically tropical climate. With hot wet summers and mild winters temperature can soar upto 42°C in the capital city of Ranchi in summer. Although it is considered to be relatively pleasant city. The monsoon season is July to September and the state receives an annual rainfall of 1326 mm.

Jharkhand has a different climate from that of Bihar and other neighbouring states. Monsoon winds come from two different areas. One section comes from the Bay of Bengal and another from the Arabian Sea.

Jharkhand consists of three main seasons which may be as follows :

(1) Summer season : 16th March to 15th June season runs. During this season the Sun gradually moves northwards. The sun gradually moves northwards and duration of the day increases more and more. The mid-day temperature rises during April and May. Hazaribagh temperature goes above 100°F. In Ranchi also, the wind begins to blow from the west. But east and west Singhbhum remain comparatively hotter in summer. Many parts of state also experience dust storm during summer. The average rainfall during summer varies from 50 mm to 850 mm.

(2) Rainy season : June to October period of this season but the monsoon reaches Jharkhand by the middle of June. This state gets relatively more rain than the Ganga plains. Average rainfall of Jharkhand is 1200 mm. But in the Pat region the

heaviest rainfall in recorded because of higher elevation. The south-west part, also receives higher rainfall because of greater forest cover.

Variation in rainfall is caused by different factors such as height, alignment, of plateau and ridges, hills, proximity of the Bay of Bengal and soon.

(3) Winter season : The season is extended between November and February. The state has pure, clear and charming weather with blue sky in winter. The day is warm but night is cold. Coldest months is December and January. Dhanbad records 9.5°C, Dumka 7.5°C and Ranchi records 5.2°C during these two months.

Jharkhand also gets rainfall during winter. The average rainfall is above 50 mm. but the north-western part region receives rainfall of above 80 mm. These rains are helpful in production of Rabi crops.

RIVER OF JHARKHAND		
River	Source	Out flow
Damodar River	Chhota Nagpur plateau region	Hugli River
Sawrn-Rekha River	Chhota Nagpur plateau region	Bay of Bengal
Barakar River	North Chhota Nagpur hills	Damodar River
Karmnasa River	Vindhyan ranges	Ganga River
Sanjay River	Parahat hill	Kharkai River
North Koel River	Mid of the Ranchi plateau	Son River
South Koel River	Mid of the Chhota Nagpur plateau	Sankh River
Phalgu River	North Chhota Nagpur plateau	Ganga River
Sakri River	North Chhota Nagpur plateau	Ganga River
Panchane River	North Chhota Nagpur plateau	Sakri River
Gumani River	Rajmahal	Ganga River
Bansloi River	Bans Hill	Ganga River
MOR River	Mungor	Bhagirathi River (W. Bengal)

SOIL IN JHARKHAND

Soil is the thin surface-layer on the earth. comprising mineral particles formed by break-down of rocks, decayed organic materials, living organisms, water and air, soil is a very important natural resources of India because agricultural production in basically depend upon the fertility of soil.

The factor of soil formation are (a) parent material (b) Relief (c) climate (d) Natural vegetation.

The soils of Jharkhand may broadly be class into following five groups

(a) Red soil, (b) Sandy soil, (c) Black soil, (d) Laterite soil, (e) Red Micacious soil, (f) Uneven rough soil

RED SOIL

These soils are made by the decomposition of crystalline metamorphic rocks such as granite, gneiss etc. The colour of the soil is red at some places and at many places it is just like chocolate which is dark in colour. With the exception of Godwana rocks region of Damodar Valley and the volcanic region of Raj Mahal highland, the entire Chhotanagpur plateau is full of red soil. Due to the share of mixture of iron in the rocks, the colour of the soil is either red or yellow with light red colour.

PROPERTIES OF RED SOIL

- ☞ It is less fertile,
- ☞ It has high iron content,
- ☞ It is porous,
- ☞ It has adequate quantities of lime and potash, and
- ☞ It lacks nitrogen, phosphorus and humus.

SANDY SOIL

b. Sandy Soil : This type of soil is found in east Hazaribagh and Dhanbad. These two areas compose the trough basin of Damodar which is famous for sandy soil. Such soil is formed by the gradual decomposition of sandy loam and sandy soil. The properties of this soil are :

- ☞ It is yellowish. ;
- ☞ It is poor humus content.
- ☞ It is less fertile.
- ☞ It is suitable for millets

BLACK SOIL

Black soil is found in the Volcanic region of Raj Mahal hills. It is like the famous Chernozem soil. It is formed of Basaltic erosion. Its colour is black and brown. At some places it is either yellow or reddish. The soil is formed of granite rocks with fine particles. Due to water it is waxy and sticks in legs. The soil has a mixture of iron, limestone, magnesium and aluminium. Rice and gram are grown in this soil.

The soil has higher proportion of clay, which has a very high water retaining capacity. The areas with higher elevation has thin layer of black Soil with light colour but in areas with lower heights the Soil has thick layer and dark colour. Properties of soil are :

- ☞ It has water retaining capacity
- ☞ It contains lime, iron, magnesia etc
- ☞ It becomes sticky after getting water.
- ☞ The soil of this type in lower areas is more fertile.

LATERITE SOIL

It is found in the State in three regions —

(i) Western Ranchi and Southern Palamu

(ii) Eastern part of Raj Mahal in Santhal Pargana district, and

(iii) South-Eastern slopy land of Singhbhum. The colour of the soil is dark red. The soil is coarse.

The main component of this Soil are aluminium, iron oxide and manganese oxide. The main defect of Soil is acid reaction. The main crops of this Soil are castor, pigeonpea etc.

PROPERTIES OF SOIL

(i) It has high iron content.

(ii) It has low content of phosphorous, nitrogen and potash.

(iii) It is prone to acid reaction.

(iv) Its yield is low.

RED MICACIOUS SOIL

This soil is found in mica belt of Koderma. Jhumari Talaiya, Mandu and Badkagaon. Its colour is pink. In lower areas due to moisture its colour is yellow. The soil is sandy with shining particles of mica. Though the soil is fertile, but due to the paucity of water the proper cultivation cannot be done in this soil.

UNEVEN ROUGH SOIL

Uneven rough soil is found in the extreme southern area of Singhbhum in Jharkhand State, The soil is formed of remnants of different typ of soils.

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AGRICULTURE

The State of Jharkhand was created in November 2000 after carving 79 Lakh hectares geographical area from the state of Bihar for better planning and execution of development activities of ecologically different Zones. Agriculture is the main stay-for the 80% of rural population of the state. Agriculture is their employment and primary income generating activity. The agricultural economy of Jharkhand state is characterized by dependence of Nature, low investment, low productivity, mono-cropping with paddy as the dominant crop, in inadequate irrigation facilities and small and marginan holding. The dependence of agriculture on the vagaries of the rain-god can be gavged from the fact that as much as 92% of the total cultivated area is unirrigated.

Importance of Agriculture in Jharkhand State Economy

- (1) The state has a cultivated area of about 1.8 ha. comprising 22% of the geogripcal area.
- (2) The net irrigated area is 0.16 mha. Coverage under irrigation in rice is 5.60%. Rice, maize, wheat and chickpea are the main food Crops.
- (3) The Cropping intensity is about 126%. Being largely rainfed, rice is under cultivation in about 1.4m ha under upland and shallow Lands.
- (4) Rice is cultivated in 1.62 8 mha of which 1.078 mha is covered with high yielding varieties in 2006-2007 which is 66.4%.

Yield of Major Crops in Jharkhand and India

Crop	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13
Production Kharif	3866	3835	1841	1580	6294	5015
Production Rabi	330	386	370	381	743	1944
Coverage Kharif	2173	2154	1338	1276	2288	1866
Coverage Rabi	333	368	361	359	663	627

CROPS OF JHARKHAND

(1) Paddy : It is the main crop of Jharkhand which is grown as Aghani, Bhadaï and Garma crop. Total productions of paddy concentreaed Singhbhum followed by Dumka and Ranchi.

(2) Maize : It occupies 2nd position in production of crops in the state Majority of the people grow Bhadaï maize, which sowed in about 90 thousand hactare.

(3) Wheat : It is also important crop of Jharkhand. It is produced in Palamu Hazaribagh, Godda, Deoghar, Giridih, etc, Hence, Godda at Ist position followed by Palamu and Gumla.

(4) Barley : It is ancient crop. Which is sown in October-November. It grown in Palamu, Sahebganj, Godda, Hazaribagh.

(5) Sugarcane : It is important crop of Jharkhand. Hazaribagh is the largest producer of sugarcane followed by Palamu.

GRAM : Gram is another important crop of the state. It is grown in Palamu, Garhwa, Godda, Chatra, Gumla. Hazaribagh. etc. There are other districts like of Bokaro, Dhanbad, East Singhbhum, West Singhbhum. Koderma and Dumka where gram is cultivated under less area. Palamu tops in production of gram (Table 17.4), while Godda and Hazaribagh are in second and third position.

OTHER PULSES : Besides gram, other pulses like Mung (kidney bean). Khesari, Masoor (lentil), Arhar, etc. are grown in the districts of Palamu. Garhwa, Godda, Pakur, Sahebganj, Ranchi, etc.

ANIMAL HUSBANDRY

Animal husbandry is an integral part of the diversified agriculture system. The animal husbandry sector plays a crucial role in the rural economy by providing gainful employment particularly to small marginal farmers and agriculture labourers. It provides gainful employment and source of income to families through employment of women. In the agrarian economy Jharkhand livestock plays an important role in contribution to income, employment and women empowerment. At the end of 9th five year plan, the milk production was 7.74 LMT which increased upto 14.01 LMT at the end of 10th five year plan similarly egg and meat production at the end of 9th five year plan was 411 million and 386 lakh kg. and increased up to 711 million and 426.36 lakh kg. respectively after suitable intervention of different animal husbandry activity. During the 10th plan period by intervention of different animal husbandry activity. Animal Husbandry, Fisheries and irrigation is included in the agriculture annual milk production increased from 9.51 lakh mt. ton to 14.01 lakh mt. ton, egg production from 661 million to 711 million and meat production from 394.63 lakh kg to 426.37 lakh kg. According to the 17th livestock census, 2003, the live-stock in the state is as under :

Cattle	:	7658721
Buffaloes	:	1343494
Sheep	:	679929
Goat	:	5031016
Pig	:	1107930
Horses and Poney	:	4925
Dog	:	485345
Poultry	:	14429279

Dumka, Deoghar and Godda districts account for higher population of goats followed by the districts of South Chotanagpur Division and North Chotanagpur division. Selective breeding with breedal breed and grading up with Jamunapuri

goats had been taken up in the State. There are three goat farms-i) Chatra (Beetal Breed, ii) Ranchi (Blck Bengal Breed, iii) Sahebganj (Black Bengal Breed).

Pigs are mostly concentrated in plateau region of Chotanagpur. Three intensive piggery development projects are being implemented at Lohardaga, Simdega and Chakradharpur. There are two wool collection centers in East Singbhum. In addition, grading program me of Shahabadi with Corriedale Ram has also been taken up.

Breedable cattle population is 1.90 million and breedable buffalo is 0.39 million. There is improvement among cross breed population and it increased by 24.44% from 2003 to 2008. In Jharkhand, milk productivity of cow is 159 kg per cattle per day whereas the national average is 3 kg per cattle per day.

INFRASTRUCTURE STATUS		
No. of class Veterinary hospital	:	424
No. of mobile veterinary hospital	:	04
No. of provincial veterinary hospital	:	23
No. of cattle breeding forms	:	03
No. of state run poultryforms	:	02
No. of state run pig farms	:	06
No. of state run goal farms	:	01
No. of Gokul Gram Vikas Centre	:	64
No. of A. I. centres managed by the Department	:	405
No. of Dairy Cattle Development Centre managed by BAIT	:	410.
No. of Milk Chilling Central/dairies	:	16
No. of Biological production unit	:	01

The Animal Husbandry programmes have effective role in development of this area with special focus on self-employment and economic growth through livestock rearing. During the end of the 11th five-year plan the following strategy is proposed to be adopted.

- | OBJECTIVES | | |
|-------------------|---|--|
| * | To increase the livestock production such as milk, egg, meat and wool. | |
| * | To enhance the draught capacity of bullocks by intensive implementation of controlled breeding programme. | |
| * | To consolidate and strengthen the existing infrastructure facilitated for livestock development the state. | |
| * | To promote the animal husbandry as a viable subsidiary source of income of rural population by providing improved facilities of cross breeding. | |

FISHERIES

Profile is Jharkand

1.	Government Fish farms	80
2.	Government Hatcheries	12
3.	Government Tanks	15496
4.	Private Tarks	85849
5.	Private Hatcheries	19
6.	State level training centre	2
7.	Private Hatcheries	19
8.	Large & Medium Reservoirs	104
9.	Checkdams & Ahars	1184
10.	Acqua park	1

Fisheries sector has witnessed a phenomenal growth of the last decade. The present estimated demand for fish is 1.15 lakh metric tonnes. The state has planned to reach productivity level of over 2500 kg/ha year.

IRRIGATION OF JHARKHAND

Water Resources Department formerly known as irrigation Department is one of the major establishments of Government of Jharkhand. It protects the right of state in sharing water of Inter state Rivers/Basins.

State of Jharkhand is in great need of development of water Resources as it is a water starved/deficient state and managing and utilizing the available water resources is of prime importance for the state. The state water resources department is primarily involved in development of all kinds of water resources in the states Jharkhand has a total agricultural Land of 29.74 Lakh ha. Against the total cultivated area, 24.25 Lakh ha. Irrigation potential has to be created. 12.765 Lakh hectare irrigation potential has to be created through Major and medium irrigation projects and 11.485 Lakh ha. Irrigation potential has to be created through Minor irrigation schemes and other sources.

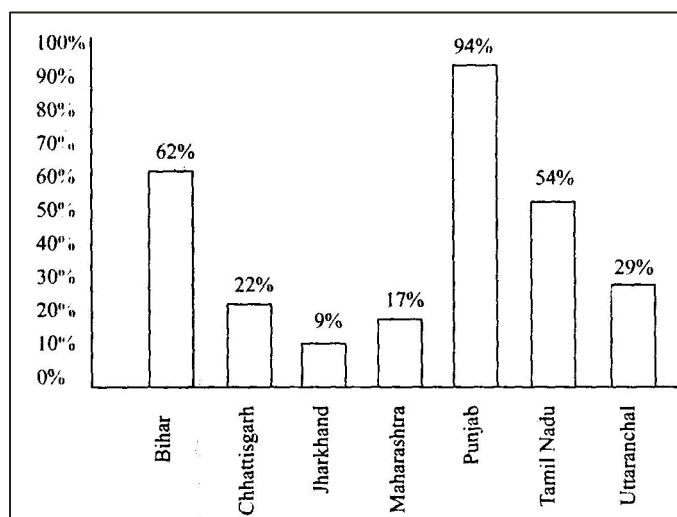
OBJECTIVES OF THE DEPARTMENT ARE :

- (1) Increasing irrigation coverage.
- (2) Making existing irrigation network more efficient.
- (3) Moving towards effective participatory Irrigation management.
- (4) Emphasis on minor and lift irrigation projects as they are more suitable and economical and have low gestation period
- (5) Recharge and replenish the decreasing Ground water Table.
- (6) Providing Industrial water to prospective Industries.
- (7) Inter River basin transfer of water.

Jharkhand fares very poorly in terms of irrigation of its agricultural Land.

As shown in the below chart, less than 10% of the total sown area of Jharkhand is Under irrigation.

Net Sown Area under Irrigation in some States



Punjab is economically better performing state & have as high as 94% of its sown area under irrigation.

As compared to Jharkhand, the two newly formed States also have a much higher share of their sown area irrigated.

The necessity of irrigation in Jharkhand arises out of uneven and irregular distribution of land, of perennial rivers, non-existence of national water bodies and soon. Rocky structure beneath the surface discourages the development of tube well. Wells are available in plenty but they fail in summer. All these factors leave the scope of artificial reservoirs wide open in Jharkhand.

Dumka, Pakur, Dhanbad, Gumla, East and West Singhbhum are the districts, which have five per cent or less area under irrigation. Deoghar, Bokaro and Lohardaga have irrigated land between 5% to 10%. Godda, Sahebganj, Hazaribagh, Chatra and Giridih have Between 10% to 20%. Palamu and Garhwa have over 20% and Ranchi has over 50% of irrigated land. sources of water in Jharkhand :

- (a) Well (b) Tank (c) Take well (d) Canal

(1) Tank : It is very much suitable for the plateau area both for domestic & irrigation uses. It irrigates 19.07% of the total area. The highest percentage of tank irrigation, is Pakur (55.30%) followed by Godda (48.40%) and Deoghar (36.63%). Giridih (4.40%), Ranchi (1.14%) and Gumla-Simdega (2.27%) are such districts, which have less than 5% of their land irrigated by tank. This is its sown important medium of irrigation.

(2) Canal : These are three types of canals : (i) peserial canal which cortough water throughtout the yers (ii) rain fed canals which have water only during rainy season. (iii) multi purpose canals which are used in irrigation and power generation. This soucce of water is very small.

(3) Wells : Well irrigation is more developed. It irrigates 29.38% of the total area. Dumka & Jamtara has the highest percentage of well irrigation 158.11% Giridih (50.83%) Gumla (43.34%). Hazaribagh (34.80%) Godda (41.70%).

(4) Tube-well : The total irrigation from tube-wells is only 8.25 of the total area. The highest percentage of canal irrigation is found is Bokaro (40.67%) Giridih (40, 13%) and Koderma (34.87%). It is non-existent in the districts of lohardagea, Gumla, Simdege and Deoghar. One of the hindrances in the tube-well irrigation is lack of sufficient rural electrification.

Percentage of Irrigated land in Jharkhand

Districts	Percentage of Irrigated land
Palamu, Garhwa, Latehar	24.25
Ranchi, Khunti	6.12
Lohardaga	8.87
Gumla, Simdega	2.45
East Singbhum	5.0
W. Singbhum, Saraikela	4.0
Godda	14.21
Dumka, jamtara	9.47
Sahebganj	3.86
Deoghar	14.22
Dhanbad, Bokaro	2.08
Giridih	6.99
Hazaribagh, Chatra, Ramgarh	10.51

IRRIGATION SCHEMES

(1) Categories of irrigation schemes of Jharkhand are—

- (1) Major Schemes
- (2) Medium Sches
- (3) Minor

1. **Major Irrigation Schemes:** Current major schemes of the Govern-ment-under this category include the following:

- (1) Ajay Barrage scheme
- (2) Konar irrigators scheme
- (3) swarnarekha project
- (4) Punai Reservoir Scheme

FOREST WILDLIFE SANCTUARY AND NATIONAL PARK

The Jharkhand region, was 76% land cover with forest but due to deforestation only 29.27% area now remains under forests. Here, Savana forest is the biggest forest of Jharkhand. This region is also called Vananchal because of forest cover.

District-wise Forest Cover Area in Jharkhand

(Area in km)

District	Geographical Area	2011 Assessment			Total	Per cent of GA	change	Scrub
		Very Dense Forest	mod. Dense Forest	Open Forest				
Bokaro	1929	64	244	252	560	29.03	0	48
Chatra	3732	251	863	663	1777	47.62	-5...	15
Deoghar (T)	2479	0	84	85	169	6.82	0	5
Dhanbad	2996	0	50	155	205	6.84	0	17
Dumka	6212	0	314	323	637	10.25	0	58
Garhwa	4092	124	406	835	1365	33.36	0	55
Giridih	4963	98	422	344	864	17.41	10	8
Godda	2110	15	268	116	399	18.91	0	25
Gumla (T)	9077	324	919	1414	2657	29.27	0	33
Hazaribagh	5998	272	626	1164	2062	34.38	9	44
Koderma	1435	68	321	207	596	41.53	-4	0
Lohardaga (T)	1491	174	219	110	503	33.74	0	10
Pakur (T)	1571	3	172	108	283	18.01	0	19
Palamu (T)	8657	529	1809	1189	3527	40.74	0	88
Paschimi	9907	453	1159	1829	3841	38.77	6	81
Singhbhum (T)								
Purbi Singhbhum (T)	3533	53	621	404	1078	30.51	67	38
Ranchi (T)	7698	141	684	1079	1904	24.73	0	67
Sahebganj	1834	21	336	193	550	29.99	0	72
Grand Total	79714	2590	9917	10470	22977	28.82	83	683

Total Forest Cover	Dense Forest	Open Forest	Medium Dense	Area in Sq. Km	
				Scrub	Percent of G.A.
India 690899	83510	288377	319012	41525	21.02
Jharkhand 28.82	22894	2590	10470	9917	683

The state of Jharkhand has a unique relation with forest since ancient times. The word 'Jharkhand' connotes 'area of land covered with forests'. Therefore, literally as well as symbolically. Jharkhand is associated with forests. Various ethnic group such as Munda Oron, Ho, Santhal etc. have influenced their ecosystem by varying practices of agro-pastoralism over the year.

Most of the forests of the Jharkhand as much as 79%, were privately owned until the zamindar system was abolished under the Bihar Land Reforms Act, 1950.

Jharkhand forest department is one of the important administrative department of the state with it headquarters at Ranchi. The department is entrusted all matters pertaining to forests and forestry, including protecting and covering forest and wildlife resources of state through scientific forest management practices within the ambit of policies, acts and rules in vogue.

The main objectives of Jharkhand forest Department include.

- (1) To sustainably conserve and manage biodiversity rich ecosystems through in-situ and ex-situ conservation such as National Parks, Sanctuaries, Biological parks, Breeding centres, and Zoos etc.
- (2) Protection, conserve and Scientific management of 23, 605 km² forest lands of the state to meet the various tangible and intangible needs of the present as well as future generations from the forest.
- (3) To meet the livelihood needs of rural population in general and forests dependent communities in particular.
- (4) To reduce pressure on forest through appropriate interventions by way of alternative sources of livelihood.
- (5) To achieve the goal of 33% of state's geographical area under forest and tree cover.
- (6) To carry out research in forestry to improve the management of forest and to address the needs of people who depend on forest for their livelihood.
- (7) To carry out afforestation and re-forestation in non-forest land to increase the free cover outside forests.
- (8) To carry out studies on-forest and frees with speical focus on climate change adapataion and mitigation strategies.
- (9) To generate public awareness about importance of forests and forestry.
- (10) To impart knowledge and skill to the forest personnel to develop competence for managing the forest wildlife resources of the state on a sustainable basis.

(c) **Moist Peninsular Forest** : Such forests are found in elevated land having more than 12000 mm of rainfall. Sal is the most common tree in such forests. Other trees found are Mahua; Jamun, Kusum, Asan, Khair, Gamhar, Karanj, etc.

NATIONAL FOREST POLICY 1988

The Government of India in the erstwhile Ministry of food and agriculture enunciated a forest policy to be followed in the management of state forests in country.

Our country is one of the few countries which has forest policy since 1894, Later it was revised in 1952 and again in 1988.

Basic objectives

The Basic objectives that should govern the National forest policy are the following :

(1) Maintenance of environmental stability through preservation and, where necessary, restoration of the ecological balance that has been adversely distributed by serious depletion of the forests of the country.

(2) Conserving the natural heritage of the country by preserving the remaining natural forests with vast variety of flora and fauna, which represents the remarkable biological diversity and genetic resources of the country.

(3) Checking the extension of sand-dunes in the desert area of Rajasthan and along the Coastal tracts.

(4) Increasing Sustainably the-forest/tree cover in the country through massive afforestation and social forestry programmes, especially on all denuded, degraded and unprotective Lands.

(5) Meeting the requirements of fuel wood fodder minor forest products and small timber of the rural and tribal population.

(6) Encouraging efficient Utilization of forest produce and maximising substitution of Wood.

(7) Creating a massive people's movement with the Involvement of women, for achieving these objectives and to minimise pressure on existing forests.

JHARKHAND: NATIONAL PARKS AND WILDLIFE SANCTUARIES

General Knowledge Category: Jharkhand, States of India. An Overview

Name: Palamau Tiger Reserve, Betla

District : Latehar

Year of Notification :1976

Area (Sq. km.): 1026

Principal Wildlife : Leopard, Tiger, Elephant, Cheetal, Gaur, Sambhar, Sloth Bear, Barking Deer, Nilgai, Wolf, Wild Dog, Hyaena

- Name:** Hazaribag Wildlife Sanctuary
District: Hazaribag
Year of Notification: 1976
Area (Sq.km.): 186.25
Principal Wildlife: Leopard, Tiger, Elephant, Barking Deer, Cheetal Nilgai, Sloth Bear, Hyaena, Wild Boar
- Name:** Mahuadanr Wolf Sanctuary
District:
Year of Notification:
Area (Sq.km.):
Principal Wildlife: Wild Boar, Wolf Spotted Deer, Hares, Rates, Mongoose, Squirrels, Ground Birds.
- Name:** Dalma Wildlife Sanctuary]
District: Singhbhum (East)
Year of Notification: 1976
Area (Sq. km.): 193.22
Principal Wildlife: Mouse Deer, Elephant Leopard, Wild Boar, Barking Deer
- Name:** Topchanchi Wildlife Sanctuary
District: Dhanbad
Year of Notification: 1978
Area (Sq.km.): 8.75
Principal Wildlife: Jungle Cat, Leopard, Cheetal, Langur, Barking Deer, Mongoose, Wild Boar, Fox, Jackal, Wild Dog
- Name:** Lawalong Wildlife Sanctuary
District: Chatra
Year of Notification: 1978
Area (Sq. km.): 207
Principal Wildlife: Leopard, Tiger, Barking Deer, Cheetal, Nilgai Hyaena, Wild Boar, Langur
- Name:** Koderma Wildlife Sanctuary
District: Koderma
Year of Notification: 1985
Area (Sq. km.): 150.62
Principal Wildlife: Leopard, Tiger, Sloth Bear, Cheetal, Sambhar, Barking Deer, Wild Boar, Nilgai, Gaint Squirrel, Fox, Jackal, Hyaena, Porcupine, Langur
- Name:** Parasnath Wildlife Sanctuary
District : Giridih
Year of Notification: 1981
Area (Sq. km.): 183.18

Principal Willife: Sloth Bear, Leopard, Jackal, Procupine, Monkey, Jungle Fowl, Hare, Koel, Partridges, Owl, Parakeet, Pheasants

Name: Udhwa Lake Birds Sancturay

District: Sahebganj

Year of Notification: 1991

Area (Sq. km.): 5.65

Principal Wildlife: jacana, Gull, Teal, Dabachick, Cormorant, Darter, Plover, Lapwing, Egret, Wagtail, Heron, Stork, Ibies, Lark, Blue Rock Pigeon, Bee-eater, Myna, Sparrow, Bulbul Pibit, etc. Birds of prey like Brahminy Kite, tern, Hawak, Fishing Eagle, vulture. Others like swallow, Swift, Kingfisher, Indian Foller, Drongo, Parakeet.

Name: Gautam Budh Wildlife Sanctuary

District: Koderma

Year of Notification: 1976

Area (Sq.km.): 121.142

Principal Wildlife: Sambhar. Sloth Beer. Cheetal

Name: Gautam Budha Wildlife Sanctuary

District: Koderma

Year of Notification: 1976

Area (Sq. km.): 121.142

Principal Wildlife: Sambhar, Sloth Beer, Cheetal, Nilgai, Barking Deer. Giant Squirrel Wild Boar



MINERALS IN JHARKHAND

Jharkhand is endowed with vast natural resources specially the vast variety of minerals ranging from Iron, ore, copper ore, Mica, Bauxite, fire clay Graphite, Kyanite, lime stone, Uranium and other minerals. Jharkhand is the leading producer of mineral wealth in the country. The total value of production is amounted to over ₹ 3000 crores.

Jharkhand is no. 1 producer in iron ore, copper ores. Mica Kainite, uranium, Asbestos etc. No. 3 in coal production after Odisha and Chhattisgarh.

It contributes to nearly 40% of total mineral production of the country. The coal production is 32.09% iron-ore is 31.84%, copper-ore 25.94%. pyrite 90.08%. graphite 57.47%, and kyanite 8.33%. In addition to these minerals, the state also produces other metals and atomic minerals.

The economy of the state, employment as well as industrialization largely depends upon its expansion as well as utilization. Numerous steel companies, thermal power units as well as aluminium plants are supported on coal, iron and bauxite obtainable in Jharkhand state. The Lime stone formed in the Jarkhand state is being utilized in cement plants situated inside and outside the state.

Richness of mineral resources (because of which Jharkhand has been referred to as *Rule of India*) has been responsible for the growth of large-scale mining and industrial activities in the region. The intensity of mining activity is putting the region under tremendous ecological stress. It is imperative that in the name of industrialization and development, the ecological diversity, the flora and fauna and the environment is not destroyed and that the indigenous people are not displaced socially, culturally and religiously.

The scope for development of the mineral based industries in the State is virtually enormous particularly because of the economic liberalization policy adopted by the Government of India since the beginning of the last decade. In the light of this changed economic scenario, the scope of extension of mining activity is immense. Apart from mining, mineral based industries have excellent opportunities to develop; in the State with the participation of the masses at the local level. Jharkhand is endowed with large deposits of granite in all its districts. It is a foreign exchange earner. The mica belts of the State are centered in the Koderma reserve forest area, Chatkri, Dhab, Jhumri Tilaiya and Giridih town. Copper deposits are mostly concentrated in Rakha, Kendadih, Surda, Pathargora and Mosaboni areas of East Singhbhum district.

Jharkhand Mineral Policy

To facilitate systematic, scientific and planned utilization of mineral resources and accelerate the mineral based development of the state, the Jharkhand Mineral policy has been formulated To ensure optimal utilization of available mineral resources, development of vast mineral potential, generate revenues for socio-

economic development, impart boost to the economy of the state and enhance the employment opportunities.

Extracts of Jharkhand Industrial Policy

Extracts that are relevant for the mining and Minerals sector.

Jharkhand region is generously endowed with Mineral wealth and the state government is Committed to create an environment conducive to the growth of Mining and Mineral based Industries in the state. In view of this state's Industrial policy Covers certain clauses relevant for mining and mineral sector which are enumerated below :

- (1) Simplify procedures and expedite granting of Mining leases.
- (2) Provide certain relief to make mining activities easier.
- (3) Encourage use of modern exploration techniques to set up inventory of various minerals in the state.
- (4) Encourage venture projects with SMDC.
- (5) Clear mining lease applications and project report within 60 days.
- (6) Encourage private sector participation in Mining activities.
- (7) Encourage foreign investment and technological collaboration by OBCs and NRLs in selected sectors including mineral development.

Minerals				
S.No.	Mineral	Production	No. of Mines	Rank in Country
1.	Coal	59919 Thousand Tonnes	183	3
2.	Iron-ore	8659 Thousand Tonnes	28	1
3.	Boxide	1029 Thousand Tonnes	6	3
4.	Limestone	1242 Thousand Tonnes	33	—
5.	Copper	1189 Thousand Tonnes	5	1
6.	Manganese	18718 Tonnes	—	—
7.	Mica	1082 Tonnes	84	1
8.	Kyanite	4922 Tonnes	3	1
9.	China-clay	23256 Tonnes	25	—
10.	Fire-clay	49970 Tonnes	—	—
11.	Graphite	7276 Tonnes	—	—
12.	Silver	13648 kg	—	—
13.	Gold	254 kg	—	6
14.	Uranium	—	—	1
15.	Gomite	—	—	2
16.	Asbestos	—	—	1
17.	Thorium	—	—	3
18.	Isemenite	—	—	2

CLASSIFICATION OF MINERALS

(I) METALLIC MINERALS

Metallic minerals are those minerals which can be melted to obtain new products. These are generally associated with igneous rocks.

Examples—Iron, Manganese, Copper, Lead Zinc, Bauxite, Gold, Silver etc.

(II) Non-Metallic Minerals

Non-metallic minerals are those which do not yield new products on melting. They are generally associated with sedimentary rocks.

Examples—Pyrite, mica Limestone, Kyanite Fireclay, Gypsum etc.

(III) ATOMIC MINERALS

Example—Graphite, Uranium, Thorium etc.

METALLIC MINERALS

Iron and Steel

The state is endowed with deposits of iron ores of both, Hematite and Magnetite. The Hematite deposits are mainly located in the west Singhbhum District and have a resource base exceeding 3700 million tones. These have been explored only in pockets by large industry houses in their lease hold. There is a very good scope of enlarging this resource base by future exploration. The Magnetite Deposits are located in the East Singhbhum, Latehar and Palamu district. They comprise Lenticular ore bodies as well as Schist rocks with 80 to 36% magnetic. The exploration of these bodies is yet to be taken up. The existing steel mills are sourcing their iron ore (Hematite) from west Singhbhum. The Magnetite ore is being used in heavy media coal washeries and paints.

Manganese : Manganese is found with iron-ore deposits in the south-east part of the state. It is used in steel, glass, electrical, and chemical industries. Its products are match, glass, battery, chlorine gas, bleaching powder, etc.

CHROMITE

Chromite: It is main source of Chromium. It is used in iron-steel and chemical industries. Its mines are situated at Jojhatu and Keraikela near Saraikela. The chromite minerals found in the state are very superior. Recently chromite has been found in Dhanbad and Hazaribagh. The state's known reserves of this mineral are 4.65 lakh tonnes. Its annual production is about 170 tons.

Copper : It is a very useful metal. It is used in manufacture of electrical cable, electrical equipment, alloy, utensils, etc. Jharkhand has the reserve of 93.06 lakh tonnes, which is about 25.94% of India's total deposits. Copper deposits extend in a linear belt of 130 km length and 17 km width. This belt exists from Chakradharpur to Simgri (Bahragora) through Kharsawan, Saraikela and Dhalbhum. further possi-

bility of its existence lies in the districts of Hazaribagh. Giridih, Sahebganj (Rajmahal), Palamu and Garhwa.

Bauxite : Bauxite is found in association with laterites. Thick deposits of laterites are available in the Pat region and neighboring plateau of Lohardaga and Gumla. The highlands of Rajmahal also possess deposits of bauxite. The important mines of bauxite are located at Bagru. Dudha. Sermdag. Khamar.

MINERALS

Tungsten : The main mineral of tungsten is wolframite, which is a compound of tungsten and manganese. Tungsten is mainly used in the production of high tempered steel and the manufacture of electrical goods. The deposits of its mineral are mainly located in Hazaribagh. But its exact reserves are yet to be assessed and its commercial exploitation is not known.

Lead : Its mineral is galena, which is generally found mixed with zinc and silver. The deposits of galena are located in Hazaribagh and Santhal Parganas. It is a bad conductor of electricity. It is mainly used in iron and steel industry. Other uses are in rail engines, motorcars, aeroplanes, battery, musical instruments cartridges, etc.

Gold : It is found in the valleys of Son, Swarnarekha and Damodar. However the importance of Swarnarekha is predominant because its sands contain few smaller particles. Gold is also available in small veins of quartz., which occurs in both the phyllite and epidiorites. About 350 kilograms of gold is produced in 1 Hindustan Copper Corporation located at Ghatsila (East Singbhum). Gold is mainly used in jewellery, coins, glass frames, pens, etc.

Silver : It is found in association with lead, zinc, sulphur, and copper. It is mainly available in Palamu, Hazaribagh, Chatra, Ranchi, Santhal Parganas etc. Its production is 11073 kilograms, which is nearly 31% of the country.

Tin : It is obtained from a mineral named cassiterite, which is found in Hazaribagh, Palamu, Ranchi, Santhal Parganas, etc. Tin is resistant to corrosion; hence a thin coating of tin over Iron protects it from rusting. It is however not so durable as that of zinc in galvanized iron.

Non-Metallic Minerals

Mica : There is a big mica belt stretching 145kms in length and 26 kms in width. The main deposit lies in Koderma. But other deposits are also found in Hazaribagh and Giridih. Some amount of mica is also found in Daltonganj, Lesliganj, Khorhi and Bandua in the Basin of Koel River.

The mica of Jharkhand enables cheap and easy extraction because of its existence in a bed of more than 100 feet. Koderma and Jhumri Tilaiya are main mica industrial centers where different types of mica are processed for markets. Mica is used in electrical, chemical, paper and rubber industries. The state produces about 58% of the total production.

Kyanite : The main deposits of Kyanite are located in Singhbhum in a stretch of 130 km in length and 16 km in width. The total reserves of this mineral in the state are about 5.70 million tonnes, which is 8.33 of country's reserves. It is used as a refractory material.

It occurs either in massive form or as Quartz-Kyanite rock.

Graphite : Both high and low grades graphite is available in high quantity in Jharkhand. Its deposits are found mainly in Palamu. Small amount is also available in Ranchi district. The estimated reserve is 10.34 million tonnes which is 57.47 per cent of total deposits in the country. Graphite has wide range of industrial applications in various industries.

Asbestos : It is important because of its fire-resistant quality. Asbestos clothes are used to cover different types of boilers and engines. It is also consumed in jet aeroplanes and missiles. It is found in the crystalline Dharwarian rocks. Its deposits are mainly found in Ranchi and Singhbhum. One of the largest deposits is at Barabana and Rajnagar in Saraikela.

Clay

China clay : Jharkhand is an important china clay producer in India and it has great potential with total reserve of 45.335 NT.

It is consumed for bleaching material, textile industry, paper industry, insulator factory, etc. It is white powdery clay derived from the decomposition of felspar in pegmatite granite, schists, gneisses, etc. Its estimated reserve is about 190.14 million tonnes and annual production is 59,000 tonnes. It is found in Ranchi, Singhbhum, Dhanbad, Hazaribagh and Santhal Parganas.

Fire clay : Fire clay beds are associated with coal seams in Gondwana rocks of Chotanagpur terrain. The fireclays of Jharia Coalfield are of good refractory quality. Fire clay is also reported from Dhanbad, Dumka, Giridih, Hazaribagh, Palamu, Singhbhum, and Ranchi districts. The total reserve of fire clay in Jharkhand is 03.45 MT.

It is used in the manufacture of fire-bricks and also as lining material of furnaces in steel plants. This mineral is found in the Damodar basin, Koel Basin, Ranchi, East Singhbhum, etc. Some deposits are also found in Hazaribagh and Rajmahal area of Sahebganj. Its estimated deposits are nearly 0.15 million tonnes and annual production is 261 tonnes.

Lime Stone : Lime stone mining in India takes its place next to coal mining. It is mainly utilized for the manufacture of cement. Next to cement industry, its potential consumers are the chemical and Iron and steel industries. Total reserve of Jharkhand is 511.104 MT. The deposits occur in Hazaribagh, Singhbhum, Pakur, Garhwa, Ranchi, Giridih, and Bokaro district. Production of lime stone during 2001-2 in Jharkhand was 2.13 million tonnes.

In Ranchi district, limestone deposits are found in Babhani-Hoyer-Khelari area. This limestone is used for the existing factory at Khelari. In Singhbhum, the limestone zone extends from Chaibasa to Jaganathpur. The ACC cement factory at Jhinkpani uses the limestone of this zone. The total reserve in the state is 745.77 million tonnes.

DOLOMITE

The reserve of Dolomite in Jharkhand has been estimated at 29.86 MT.

Dolomite deposits are found in Palamu and Garhwa district. It is also produced near Chaibasa. The total estimated deposits of dolomite are about 51.09 million tonnes and its annual production is 1.66 lakh tonnes. It is used in paper, lead, cement and steel industries.

COAL

The state of Jharkhand is endowed with 72.2 billion tonnes of coal of all categories. This is distributed in 12 major coalfields. The maturity of coal varies from meta lignitous coal of low rank to semi anthracitic coal. Jharkhand is the only state which is having prime coking coal which with or without washing can be directly fed to coke oven for making metallurgical coke. Jharkhand is the only state which is having prime coking coal which with or without washing can be directly fed to coke oven for making metallurgical coke. Jharkhand state Mineral Development Corporation Ltd. (JSMDC. Ltd) and four major companies of coal India Ltd., viz. central.

Coal fields Limited, Bharat cooking coal Ltd. Eastern coalfields limited and central Mine planning and Design Institute Ltd. are contributing to the production of coal. Other entrepreneurs like Tata steel Tenughat Vidyut Nigam Ltd. and Damodar valley corporation are also having their captive mines in the state. As is well known, the major resources of coal in country are with high ash contents. As per the guidelines of MOEF, the coal to be transported beyond 1000 km has to be washed to 34% ash. The state supplies about 70MT of coal for thermal power Stations located in various parts of the country. There is vast scope for establishing washeries both for the cooking coal and Non-Cooking Coal in the state For this JSDMC is being geared up for entering into a joint eventure with private entrepreneur. The washing of the coal is also required for supply of 24.25% ash coal to sponge Iron plants which are being set up on large scale in the state. The state has vast resources of deep-seated Coal deposits which are being tapped for coal bed Methance. The further Lies in the underground gosification of coals which are difficult to reach physically. The technologies like coal Liquefaction are also on quit and there is a scope to develop it.

The coal mines of the state is divided into five major regions :

- (a) Damodar Valley Coal Area: Jharia, Chandrapura, Bokaro, Ramgarh, south Karnapura, North Karnapura, etc.
- (b) Barakar Basin Area: Hazaribagh, Giridih, Chop, etc.
- (c) Ajay Basin Area: Jayanti, Sahjori, Kundit, Karaiya, etc.
- (d) Rajmahal Coal Area: Brahmani, Pachwara, Chaparbita, Jibari, Hena, etc.
- (e) North Coal Basin Area: Daltonganj, Hutar, Auranga, etc.

(a) Damodar Valley Coal Area

Jharia : This coal area is located in Bokaro and Dhanbad districts. The coalfield runs 39 km from east to west and is 19 km from north to south. This area has 5470,19 million tonnes of superior quality of coking coal which is roughly 10% of the total coal reserves. It has 18 to 20 coal seams worth mining in three main mining plans, namely Munidih, Putaki and Balihari. A new plan with Russian collaboration is being developed at Mukanda. This area also suffers from a few problems. One of them is fire problem, which affects about 100 million tonnes of prime coking coal. The area is controlled by Bharat Coking Coal Limited (RCCL) which is a subsidiary of Coal India Ltd. Ramgarh, South Karnapura, North Karnapura, etc.

Bokaro : The coalfield of Bokaro lies 32 km west of Jharia and is divided into two parts- 1 East Bokaro and. 2 West Bokaro. The combined area of both coalfields is 374 square kilometer spreading 64 km in length and 11km in breadth. Under East Bokaro, the coal seams like that of Kargali have the thickness of about 28 meters. Coal is available up to 900 meters depth. These mines mostly cater to the needs of the railways. The west Bokaro coalfields have 23 coal seams having the thickness of 1 to 3 meters. Coal is available up to depth of 600 meters. There are several coal washeries in this area. The Rourkela Steel Plant gets coal from this area.

Karnapura Area : This coalfield exists 3 km west of Bokaro coalfields. It is divided into Northern Karnapura and Southern Karnapura. The former covers an area of 760 sq. km and the latter about 120 sq. km. The Northern Karnapura has a reserve of 13111 million tonnes going up to 600-meter depth.

The Southern Karnapura has smaller reserves of 5758 million tonnes but it is comparatively more developed.

Ramgarh Area : This coal area lies to the west of Karnapura and is spread in 98 sq. km. It has 20 coal seams worth mining available up to the depth of 900 meters. The estimated reserves of the area are 1059 million tonnes.

□□□

TRANSPORT COMMUNICATION OF JHARKHAND

The communication and transport is most important part of the economy of any state. Roads length of Jharkhand is 33024 kms. out of 32615 villages, roads connect only 8480 i.e. only 26% of the villages. The state economy on the transportation such as waterway, road ways, railways and airways. But Jharkhand is not lucky in the first position.

JHARKHAND ROAD INFRASTRUCTURE

The road infrastructure of the state is one as follows—

1. National Highway
2. State Highways and Major district roads.
3. Rural roads and minor district roads.

The state has 12 National Highways (NH) running through the state : NH-2, NH-6, NH-23, NH-31, NH-32, NH-33, NH-75, NH-78, NH-80, NH-98, NH-99, and NH-100 spanning a total distance of 2391 km.

NATIONAL HIGHWAYS OF JHARKHAND

N.H.No.	Route	Length (km)
2	Chirkunda (West Bengal) to Chauparan (Bihar)	191.60
6	(Sambalpur) – Bahragora-Kolkata	22.40
23	Chas – Ramgarh	85.76
23	Ranchi-Gumla-Birmitrapur Section	208.20
31	Koderma (Bihar border) to Barhi	47.70
32	Govindpur – Chas	70.50
32	Raghunathpur (West Bengal) to Chandil (NH-33)	18.00
32	Mango-Pardih Link	5.00
33	Barhi – Ranchi – Bahragora	333.50
75	(Reva – Renukut) – Daltonganj – Ranchi	186.00
75	Parwamore-Garhwa-Semer-Renukut (U.P.)	75.00
75	Ranchi-Khunti-Chakradharpur-Chaibasa-Jaitgarh (Orissa border)	202.90
78	Jashpur – Gumla	23.21
80	Rajmahal – Farakka	92.90

Amar Ujala Publications ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ Jharkhand : General Knowledge

98	Hariharganj (Amba) – Chattarpur-Parwa More	55.40
99	(Dobhi) – Chatra – Balumath – Chandwa	106.00
100	Chatra – Simaria – Hazaribagh – Bagodar	120.00
114A	Dumri-Giridih-Deoghar-Dumka-W.B. border	298
133	Chaparnore-Hausdiha-Godda-Pirpati	123
220	Chaibasa-Govindpur-Hatia-Tiring	54
333	Bihar border-Devgarh	20
343	Chattisgarh border-Ranka kalam- Garhwa (NH 75)	47
Total		2146.47

JHARKHAND STATE HIGHWAYS

No.	N.H. Route	Length (km.)
1.	Ranchi – Angara – Gautamdihara – Muri	61.40
2.	Ranchi – Kanke – Patratu – Bhurkunda – Ramgarh	57
3.	Tamar – Arki – Khunti – Basia – Kolebira	125
4.	Kolebira – Bano – Gua – Jamda – Noamundi – Hat Gamharia	83
5.	Adityapur – Kamdara – SaraiKela – Chaibasa	67
6.	jamshedpur – Hata – Rajnagar – Chaibasa	62.20
7.	Hazaribagh – Barkagaon – Tandwa – Raikhelari – Tangar More	75
8.	Kuru – Lohardagga – Ghaghra-Gumla	71
9.	Bhusar – Madhuadanr – Netarhat – Bishnupur-Ghaghra	182
10.	Daltonganj – Lesliganj-Palamu – Hariharganj – Balumath	93
11.	Parwamore – Garhwa – Ranka – Ramanujganj (M.P. Border)	61.60
12.	Dhanbad – Pathardih – Chandankyari – Chas	60
13.	Koderma – Jamua – Tundi – Govindpur	156
14.	Dumri – Giridih – Bengabad – Madhupur-Deoghar	153
15.	Deoghar – Jamtara – Rupnarainpur	155
16.	Deoghar – Godda – Pathargawan – Pirpaiti	139
17.	Hasandih – Lal Pahari – Dumka – RampurHat	102.20
18.	Dumka – Kathikund – Gopi kander – Amrapara – Barhet – Sahebganj	183
TOTAL DISTANCE		1886.40

AIRWAYS

Air Rute—Main aerodrome of Jharkhand is Ranchi. Hazaribag and Jamshedpur are other Aerodrams. There are regular flights from Ranchi and Jamshedpur. Jamshedpur in Jharkhand is the centre of flying and gliding club of Jharkhand.

The Jamshedpur area has developed on the confluence of river Swarnarekha and Kharkai and surrounding areas. TATA group has maximum number of companies in this area - *Tata Iron and Steel Company (TISCO), Tata Engineering and Locomotive Company (TELCO), The Tinsplate Company India Ltd (Tinsplate), Tata Robins Frazer (TRF), Tirnken India. Tata Yadogawa, Tata Electric Power, Tata Pigment, Tata Rayrson*, etc.

□□□

INDUSTRIES OF JHARKHAND

Industries of Jharkhand is a key progress of any state. Because it creates employment as well as increasing the purchasing power of the individual. Although industrial production also increases export potential and revenue of the state through taxes. As for as industrial production of Jharkhand is concerned 40% of the total mineral of India are located in Jharkhand.

The factors of the development of industries are as follows :

1. Physical infrastructure
2. Availability of Power
3. Incentives to ensure good economic returns.
4. Helpful bureaucracy
5. Minimum government control
6. Efficient and fast single window clearance, etc

Village and small scale industries are very important in Jharkhand due to the following reasons.

1. To revive the rural economy of the state.
2. To reduce the population pressure on agriculture.
3. To bring about equality in income distribution.
4. To utilize the forest resources.
5. To increase the industrial production.
6. To manufacture arts, crafts and handicrafts.
7. To provide goods at cheaper rates.
8. To utilize the resources.
9. To decentralize industries.
10. To remove unemployment and disguised unemployment.

There are many agro based small-scale industries in Jharkhand. They are as follows :

1. **Tobacco Industries**-In Jharkhand, tobacco industries mainly comprise of Bidi Industry. It has developed in almost all small and large towns because in this area tobacco leaves are easily available. Manoharpur and Chakradharpur are noted for the concentration of Bidi industry.

2. Handlooms : Handloom sector plays a very important role in providing part time and full time employment to weaver. Weaver cooperative societies established 19,000 handlooms in Santhal paraganas, a few decades ago. Palamu had many handlooms. The Chhotanagpur Regional Handloom weavers located at Irba (Ranchi) used to run many handloom centers, but most of them have closed down.

3. Wooden Industries : These are forest related industries that have emerged in almost all small and big towns including some rural areas. Saw Mills have emerged in

5. To accelerate the growth of Sericulture handicraft, handlooms, Khadi and village industries etc in rural areas for achieving the objective of employment generation, Utilization of local resources and exploiting the export Efforts would be made to take steps to protect and promotes rural handicrafts so as to conserve and enrich cultural heritages, traditional and costumes of the region.
6. To promotes skill-based, environmental pollution free industries like It, Biotechnology, Tourism etc
7. To utilize the advantage of the state in horticulture, Floriculture and food processing industries.
8. To ensure participation of ST. SC and other underprivileged Sections of the Society in the industrial development.
9. To set up clear and Creditable specific measures to improve the investment climate.
10. To promote innovation and technological up gradation of Industrial unit's for improved production, products and productivity.
11. To revive viable sick units
12. To ensure Balanced Regional Development So as to prevent Socio economic disturbances due to backwardness of any region.
13. To develop industrial parks/Clusters Industrial areas in PPP mode.
14. To simplify the procedures and to ensure administrative and legal reforms so as to provide hassle free Sensitive administration and time bound effective disposal of matter in a transparent manner.
15. To Promote Private investment in engineering colleges/Medical colleges/ Nursing Institute/Management institutes under Human Resources Development programmes and other skill development programmes.

STRATEGY

1. In order to creating and enabling environment for development of industrial and related social infrastructure
2. Assist industrial sector in their marketing effort by providing adequate support services.
3. Setting up new Industrial infrastructure dedicated to steel, automobile, food and agro-processing, electronics, information and communication technology etc. including through new organization forms such as Knowledge Cities, Centres of Excellence, Incubation Centres, SEZ etc.
4. Institutionalisation of Monitoring, Evaluation and Grievance Redressal Mechanism.
5. To create Awareness programme an export marketing and other related issues will be organized in association.
6. Special incentives are proposed for women SC/ST entrepreneurs.

7. For development of Quality infrastructure including road, Water, land, power etc. and provide it at the doorstep of industries for encouraging industrial growth.
8. Improvement of Rehabilitation and Resettlement policy.
9. Development of ancillary units by major industries.
10. Modification of small power generating units.
11. Rationalisation of fiscal concession and benefits.

IMPORTANT INDUSTRIES OF JHARKHAND

The important industries of Jharkhand may as follows :

Tata iron and steel co. was established in 1907, and it is located in Jamshedpur. This is known as TISCO. The factor of development of this plant is as follows.

1. Coal from Raniganj and Jharia.
2. Iron ore from Singhbhum
3. Manganese from M.P and Odisha
4. Water is supplied from Swarn Rekha
5. Tungsten from Midnapur and Jodhpur
6. Clay soil from Mati River

It is an important plant of private sector which was established at Sakchi by Jamshedji Tata.

BOKARO STEEL PLANT

It was established in 1964 with the collaboration with former Soviet Union (U.S.S.R.) The factors for development are as follows.

1. Iron ore from Kojharia
2. Dolomite from M.P
3. Coal from Jharia and Bokaro mines
4. Water from Damodar valley project

COPPER INDUSTRY

Indian Copper Corporation was established at Ghatsila in Singhbhum district.

ALUMINIUM INDUSTRY

Bauxite is the main source for aluminium industry in Jharkhand. The area of Ranchi and Palamu have huge reserves of bauxite. Bauxite is found in Neterhat plateau of Palamu district near Ranchi and Lohardaga.

Depending upon the reserve of bauxite Government of India established BALCO (Bharat Aluminium Co. Limited) at Murree situated at Swarn-Rekha Valley. This factory started aluminium production in 1959.

COAL REFINING FACTORY

Large reserve of coal are found in Jharkhand in Damodar valley. Ash, fine clay, gypsum, shale are separated from coal.

CEMENT INDUSTRY

It is very important industries of jharkhand because all raw materials such as Dalomite, coal, limestone, clay soil available in jharkhand Sindri Dalmia Nagar Japla, Chaiwasa Kalyanpur (Banjari), Khalari, Kumar Dubbi and jhikpani are the places where nearabout 10 cement factories are located.

GLASS INDUSTRY

Glass industry is one of the oldest industries in the country, Glass bangles were used by ladies even in Vedic period. With the scientific as well as pharmaceutical science development in modern India, the importance of glas industry has increased Silica sand, soda-ash limestone, sodium sulphate, potassium carbonate, nitre boric acid, borax, lead, antimony, arsenic, barium and oxide are used raw materials. palenty of raw material is available in Mangalghat and Patharghat areas as well as adjacent areas. It is due to this that the glass industry has flourished.

HINDUSTAN ZINC LTD.

The zine smelting plant estalshished at Tundu in district Dhanbad

PLYWOOD INDUSTRY

Plywood industries established in chakulia and new one has been estalshished at Ranchi.

LAC INDUSTRY

Lac is a glutimous sustance which comes out of msects found on Some special trees.

Lac industry has developed as a cottage industry. Once Malda near Purulia (at present in West Bengal) was the important centre of lac production in Jharkhand. Nearly 50% of the national production of lac is produced in Jharkhand which ranks first in the country in lac production. At present Bundu, Garhwa, Muruhu-Khuti, Pakaur, Daltanganj, Chaiwas, Chakradharpur, Ranchi, Imamganj are the lac producing centres. Near about 83 small and larae units of lac are working.

This Corporation was established on 31st December, 1958 at Ranchi. It has sub-sections — (i) Heavy Machine Tools Plant, (ii) Heavy Machines Manufacturing Plant, (iii) Foundry Forge Plant. The total paid up capital of this Corporation is, ₹ 100 crores. One lakh tonnes of heavy machines and 25,000 tonnes of febricated structuies are manufactured here.



POWER

The Jharkhand's power generation capacity is 1390 megawatt. In which thermal power generation capacity is 1260 MW and hydel is 130 MW.

The per capita power consumption in Jharkhand is only 552 kwh which is better than that of Bihar 91 (kwh), Assam (175.1 kwh) and U.P. (340.5 kwh) but is lower compared to Punjab (1506.3 kwh), Gujarat (1330.8 kwh), Haryana (1208.2 kwh) and Tamil Nadu (1079.9 kwh), Haryana (1208.2 kwh) and Tamil Nadu (1079.9 kwh), Jharkhand has a per capita deficit of 168 kwh in comparison to national average.

The Jharkhand has enormous potential for hydel power but it has not been fully utilised. One such example is Koel-Karo hydel project, was abandoned because of local agitation and opposition.

The power supply in the Jharkhand is currently through the Jharkhand State Electricity Board (JSEB), except for the city of Jamshedpur, where it is undertaken by the JUSCO (Jamshedpur Urban Services Company), The sector is regulated by the Jharkhand State Electricity Regulatory Commission (JSERC).

Installed Power Capacity in Jharkhand

Name of Power Plant	Capacity (M W)	Production	Percentage
Patratu Thermal	840	210	25.00
Tenughat Thermal	420	205	48.80
Sikidri Hydel	130	110	84.61
TOTAL	1390	525	37.76

Sectorwise Power Generation Capacity in State

Ownership	Hydro Electric	Thermal	Renewable	Total
State	130.00	1260	4.05	1394.05
Central	46.00	352.52	0.00	398.52
Private	0.00	360.00	0.00	360.00
Total	176.00	1972.52	4.05	2152.57

The Development of power during the five year plans.

(i) In Ist five year plan :- During this the following power projects were established in Jharkhand.

- (A) Hazaribagh Power Project
- (B) Koderma and Mica Power Project
- (C) Coal Mine Power Project
- (D) Giridih Power Project
- (E) Madhupur-Jasidih Power Project

(2) In 2nd Five year Plan: Most of Thermal and Hydel Power Plant of Damodar Valley corporation (DVC) Were Commissioned

- (A) Bokaro Thermal Power 1989-93
- (B) Chandrapura 1964-68
- (C) Panchet Hydel Power 1959,1991
- (D) Maithon Hydel Power 1957-58
- (E) Tilaiya Hydel Power 1953

(3) In third five year Plan: Two Units of Patratu Thermal Power Station with a capacity of 50 MW each were established. Another Chandrapura Thermal Power and North Karanpura Thermal Power

(4) In 4th Five year Plan : The Swarnarekha hydee Power station was further Strengthened.

(5) In 7th Five year Plan

The total expenditure energy was reduced during this Plan. The foundation stone of Tenughat Thermal Power Station was laid. Two units of BTPS 'B', each with the capacity of 210 MW each, were commissioned in 1986 and 1990. Work also began in expanding the installed capacity of panchet Hydel Station by starting the work on addition 40 MW.

New Power Projects in Jharkhand

Unit	Type	
DVC Thermal Power	Thermal	Koderma
Tata Power, Maithon	Themal	Dhanbad
ESSAR Power	Thermal	Tori, Latehar
Adhunik Power Plant	Thermal	Saraikela
Abhijeet	Thermal	Chanwa
Tata Power	Thermal	Tiruldit
JSPL	Thermal	Godda
Reliance Power	Thermal	Tilaiya

□□□

TOURISM IN JHARKHAND

Tourism is an important industry of any state in terms of Revenue. Many states in India have taken new initiatives and innovative measures such as eco-tourism, medical tourism, heritage tourism, adventure tourism, religious tourism, rural tourism, etc.

The state of Jharkhand with has rich cultural heritage and endowed with bio-diversity and moderate climate.

Tourism sector in the state generates immense employment opportunities—directly or indirectly and contributes in accelerated economic development. Rightfully the State Government has accorded tourism the status of industry in Jharkhand.

Important tourism place of Jharkhand are as follows.

1. JOHNAWATERFALL (GAUTAMDHARA FALL): This waterfall is located among the hilly and forested areas 40 km away from Ranchi on Rachi-Purulia route. Here the waters of river Rahrhu fall down from a height of 40 metres. With the help of 457 downstairs we can reach the waterfall.

2. PANCHDHARAWATERFALL : Beautiful landscape. At a distance of 5 km Khuti there are five in a row between Naynabhiram hartima.

3. HUNDRU WATER FALL : This waterfall is situated 45 km away at Ranchi-Purulia route in Angada sub-division, where river Swarn-Rekha falls down from a height of 320 feet. Many poems have been written on this famous waterfall and shooting of films has also taken place here.

4. PANGURA-GHAG WATER FALL : It is situated 10 km from Murhu Thana, on Ranchi Chaibasa main route this waterfall is situated in Pangura village of 2Hi-Panchayat at 250 feet high hills of Pangura with full of forests. Here river forms two waterfalls.

5. HIRNI WATER FALL : It is situated at a distance of 70 km from Ranchi from Khuti on Ranchi Chaibasa route where the water flows down from the height of 120 metre.

6. SITA WATER FALL : It is located at a distance 44 km away from Ranchi but not at developed stage.

But in near future it will be more attractive than Johna waterfall. For the access to this waterfall one has to walk on one km unmetalled road before the metalled road comes. It is at the height of 280 metres. Above this water-fall, there is a small temple which there is footprint of stone of Sita Mata. Probably due to this temple, the name of this waterfall is Sita Mata.

7. SUKH-DARI WATERFALL : It is situated at the border of U.P Jharkhand and Chhatisgarh. At this place, river Kanhan flows down from height of 100 feet, 35 km south of Utari city.

8. MALOO-DEH WATER FALL : It is another attractive spot situated 8 km west of Chatra, where there is five kilometer motorable route and three kilometer on foot. Here water flows in the centre from a height of 50' without touching the hills at both the sides. After trimming it has been constructed like a semi-circular slopy wall, which reminds that a thing of beauty is a joy for ever.

9. KEHRI-DEH WATER FALL : It is situated in Chatra, a pleasant and beautiful place. Some part of the road to place is motorable while the rest is walked by foot. It is surrounded by hills in three stages. It is similar to Jonha waterfall of Ranchi.

10. TAMASEEN WATERFALL : Twenty six km North-East from Chatra, 15 km away from Etkhori Block headquarters and at a distance of 3 km from Tulbul Panchayat headquarters is situated Tamageen waterfall which is in the valley of natural beauty and is attractive as well as elegant. After passing through the dense forest one can reach at his place through a narrow gorge. At a height of 50 feet from the other side of the hill water of Mahane river falls. This place is also accessible from Kollheya. Groups of monkeys over the rocks can be seen here.

11. PARASNATH : Parasnath 1365 metre high is the highest mountain of Jharkhand. For Jainism it is known as 'Sammed Shikhar'. This mountain is situated at Madhuvan, 27 km away from Qiridih and 176 km away from Ranchi.

12. TATHA RIVER : Tatha river is surrounded by the forests as well as ranges, at 15 km North-West from Latehar is a wonderful worth seeing place. Access to this place is only on foot, because at this route, no vehicle can be driven. Even today it looks as beautiful as it was previously. Though there is no proper route towards this river yet the tourist are attracted towards this, because the river water remains hot through-out the year. Here, water contains sulphur, due to this reason water is hot.

13. HOT SPRING OF BALBAL DUARI : It is situated at distance from Chatra a beautiful tourist place. To this place there is an access from Hazaribagh also. Here the road is motorable and can be reached directly from Chatra. Though it is very difficult to reach here in rainy season, it can be enjoyed during summers as well as during winters.

14. FORT OF PALAMU : It is located at the confluence of Organa and Koel river. Its foundation stone was laid by Raja Man Singh and expansion done by Raja Bhagwant Rai.

15. BHAIKAB NATH TEMPLE OR PARSHA-WANATH TEMPLE : A statue in the form of Padmasanit with a shadow of nine snakes made of black stones is found in a huge cave, situated at western part of the tank. For Hindus it is a statue of Bhairav Nath and for Jains it is a statue of 23rd Tirthankar, the Parshavanath. People of both the religions as per their belief worship the statue. By the side of this cave there is another cave where three other statues are installed.

16. BANDA-PAHAR : It is situated at a distance of 3 km from Garwa, there is a sacred grave of Banda Bawa at the top of the Hill. A fair is held every year during the day of Rathayatra on the full moon day in the month of Bhadon.

17. NETERHAT : It is situated at a height of 3800' from sea level and is 150 km away through Daltanganj and Betla. Known as a Queen of Chhota Nagpur this place was developed by the Britishers as a 'Summer Resort' for the Governor of Bihar. Even in summer it is cold and warm blankets are needed, while in winters its minimum temperature is 1°C. It has become more popular due to residential school, established in 1954. The natural beauty of this place is worth seeing in the morning as well as evening. Tourists from for distant places come here to see sun rise as well as sun set.

18. PALTAN GHAT : It is located at Godermana bridge constructed at the border of Jharkhand and Chhatisgarh. Actually it is the bed of river Kanhar.

19. KANKODAM: It is located at a distance of 4 km. towards the North from Ranchi it is very near to Gonda plateau

20. TAGORE HILL : It is also known as Morabadi Hill situated 4 km. away from Ranchi.

21. KOLESHWARI MOUNTAIN : It is situated in chatra district. It is related to the Mahabharata and the Ramayana.

22. KOLHUA HILL : It is situated in Hunterganj The height of the hill is 1,575 feet. Some ancient Temple are also located here.

23. BETLA : It is situated at 25 km. from Daltanganj. It is a wild life sanctuary it has been upgraded as National park one of India's earliest tiger reserves established in 1974. It is most important tourist place of Jharkhand.

24. DALMA SANCTUARY : It is located in Jamshedpur. Here, Shiva temple for the Hindus. The confluence of Swarnarekha River and Kharkai River, there is one lake (Dimna lake) within the sanctuary.

25. MAITHON DAM : It is situated Dhanbad in and is a part of Damodar Valley Corporation (DVC). This dam is situated on the Brakar River.

26. SUN TEMPLE : This temple is 39 km away from Ranchi at Ranchi-Jamshedpur route near Taimara valley. It is situated among hilly ranges with full of dense forest in Pradhan Nagar. It is made of white marble. It is said that God Ram after the conquest of Lanka worshipped their family God Sun along with his younger brother Laxman at Pradhan Nagar and this is the place where big Sun temple has been constructed in 11 square acre area. Mr. S.R.N. Kalia was the architect of this temple. This is a unique temple in entire Jharkhand. Here at Tessu temple on 25th January chaudal and dance competitions are held.

27. DHWAJADHARI HILL : A very beautiful place, it is situated 200 meter from Koderma on the top of this hill, there is magnificent temple of lord Shiva, Goddess Parwati and Hanumanji.

28. LAWALONG SANCTUARY : It is located in chatra. This area has extremist affected. It has a variety of wildlife including Tiger, Panther, Hyena, Deer, wild Beer etc.

29. UDHWA BIRD SANCTUARY : It is only bird sanctuary in the state of Jharkhand which is located under Rajmahal division in Pakur district.

30. MADHUBAN : It is located very near to Paraswnath hill in Giridih district. The Samosharan Temple and Bhomiyaji Asthan are two very famous Jain temples.

31. RAJMAHAL : It is situated at the bank of Ganga river in Sahebganj district. It is historically important town.

32. BIRSA ZOOLOGICAL PARK : It is located in Ranchi. Many wildlife animals have been kept to attract the tourists. Here, Muta crocodile Breeding centre also located.

33. MAHUADARIR WILDLIFE SANCTUARY : It is located in Palamu/Latehar districts. It is home of many wild animals from deer to panther.

34. PALKOT WILDLIFE SANCTUARY : It is situated in Gumla.

35. SURAJ KUND : It is located at a distance 72 km from Hazaribagh. The water of the kund (Small pond) is about 87°C. Here, there are four spring viz. Ram kund, Sita kund, Laxman kund and Bramh kund.

36. TOPCHANCHI WILDLIFE SANCTUARY : It is situated near to Dhanbad. Here artificial reservoir is surrounded by mountains and forests. It provide shelter to many birds and animals.

37. HAZARIBAGH WILD LIFE SANCTUARY : It is located about 90 km. from Ranchi, It is famous for ‘Sal’ tree. Wild beer, sambhar, nilghai, chital and kakar are populous.

38. JUBLI PARK : It is located in Jamshedpur. Here circular lake known as the Bagkudar lake in the vicinity of the court building at Jamshedpur.

JHARKHAND HERITAGE SITES SELECTED FOR CONSERVATION ARE AS FOLLOWS :

- Palamu Fort and Shahpur Fort
- Archaeological Sites of Itkhori, Chatra
- Archaeological Sites of Berhet, Bhognath. Santhal Pargana.
- Audrey House, Ranchi
- Bibhutibhushan Bandopadhyay residence of Ghatshila
- Koleshawari Hills, Huntergunj, Chatra, Navratangarh, Gumla
- Megalithic Sites, Ramgarh
- Mahadani Shiv Temple, Bero, Ranchi
- Ancestral House of Shahid Budhu Bhagat, Lohardaga
- Tanginath, Gumla
- Megalithic Sites, Barkagaon, Hazaribagh
- Jaganathpur Temple and Other Heritages structures at Saraikela Kharsawan District
- GEL Church, Govindpur
- Palkot Ruins. Gumla
- Anjan Dham, Gumla
- Shayamsunder Temple, Chakuia, East Singhbhum
- Vasudeo Rai Temple, Korambe, Lohardaga

- Sakrigali Ruins (Teliagarhi Fort, etc.) Sahibganj
- Pathargama remains, Godda
- Panchit Monuments/Panda Group of temples, Nirsa, Dhanbad
- Vishnugarh and Ichak Temple, Hazaribagh Pithoria Mosque, Pithoria, Ranchi
- Dalbera Temple, Silli, Ranchi
- Archaeological Remains of Rajmahal

HISTORICAL AND VALUABLE PLACES OF JHARKHAND

PLACE	VALUEBLE PLACES
Dhanbad	Industrial and Research Centre, Indian School of Mines, Mining Research Institute, Fertilizer Factory of Sindri and Topchanchi Lake
Tilliya	Tilliya Dam
Konar	Konar Dam
Maithan (Dhanbad)	Maithan Dam and Goodess Kali Temple
Panchet (Dhanbad)	Panchet Dam
Bokaro	Bokaro Dam
Palamu	Capital of Thero Kings, Hot Water Springs, Fort of Maidini Rai situated in the forest
Sindri	Fertilizer factory
Raj Rappa (Hazaribagh)	Raj Rappa Waterfall and Water Distributries
Top Chanchi Lake	Attractive Lake
Paras Nath (Giridih)	Jain Pilgrim Place, Sammed to
Jamshedpur	Jubilee Park, Tata Iron and Steel Company
Betla National Park	National Park
Neterhat	Queen of hills, Sun Rise and Sunset seen, A Residential School.
Hazaribagh	National Park, Central Rainfed Upland Rice Reserch Centre and Police Training Centre
Vaidhya Nath	Nav Lakha Temple of 12
Dham (Deodhar)	Jyoti Lings, Temple of Ram-Laxman, Temples of Kali, Durga and Saraswati, Nandan Pahar, Ashram of Thakur Ankul Chand.
Beni Sagar	Beni Sagar a famous worth seeing place of Hinduism situated at the border of Odisha state in Western Singhbhum district. Here are found 32 big and small statues of olden time, 7 Shiv Lings, 2 big rock stones written in old Pali and natural scripts.

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POPULATION OF JHARKHAND

Data regarding population are collected through censuses all over the world. A census count offers a spectrum of population at a particular point in time covering a wide range of demographic, social and economic attributes of population. The Year 1872 marked the beginning of Census taking in India but the first complete and synchronous census covering the entire country and providing vital demographic data was conducted in 1881. The 2011 Census represents the fifteenth census of India as reckoned from 1872 and 7th after Independence.

According to 2011 census, the populations of Jharkhand is 3,29,88,134, out of which 1,69,30,315 are male and 1,60,57,819 are female. The position of Jharkhand is 13th, according to population in country.

- Districts having maximum Populations :
 1. Ranchi
 2. Dhanbad
 3. Giridih
 4. Purbi singhbhum
 5. Bokaro
- Districts having minimum Population :
 1. Lohardaga
 2. Khunti
 3. Simdega
 4. Kodarma
 5. Latehar
- Districts having highest density :
 1. Dhanbad
 2. Sahebganj
 3. Bokaro
 4. Ramgarh
- District having lowest density :
 1. Simdega
 2. Gumla
 3. Letehar
 4. West Singhbhum
- Districts having Highest literacy rate :
 1. Ranchi
 2. East Singhbhum
 3. Dhanbad
 4. Ramgarh
- District having highest male literacy rate :
 1. Dhanbad
 2. Ranchi
 3. Bokaro.
 4. Ramgarh
- District having lowest male literacy rate :
 1. Pakur and Jamtara
 2. Sahebganj
 3. Godda
 4. Chatra
- District having highest female literacy rate : Ranchi
- District having lowest female literacy rate : Pakur and Jamtara

The decadal growth (2001-11) of Jharkhand—22.34

- District having highest growth rate :
 1. Koderma
 2. Latehar
 3. Chatra
 4. Giridih
- Districts having lowest growth rate :
 1. Dhanbad
 2. Ramgarh
 3. East Singhbhum
 4. Bokaro
- Largest district in terms of Area : East Singhbhum
- Shortest district in terms of Area : Ramgarh
- District having highest sex ratio :
 1. West Singhbhum
 2. Simdega
 3. Khunti
 4. Gumla
- District having lowest sex ratio :
 1. Dhanbad
 2. Bokaro
 3. Deoghar
 4. Godda
- Only 3 cities having population more than 10 lakh :
 1. Jamshedpur
 2. Dhanbad
 3. Ranchi
- Districts having highest population of SC :
 1. Chatra
 2. Palamu
 3. Garhwa
 4. Dhanbad
- District having highest population of ST :
 1. Gumla
 2. Lohardaga
 3. West Singhbhum
 4. Pakur

EDUCATION CENTRE OF JHARKHAND

1. Hospital for Mental Diseases, Kanke (Ranchi) 1918
2. Rajendra Medical College, Ranchi (1960)
3. M.G.M. Medical college, Jamshedpur (1964)
4. Patliputra Medical College, Dhanbad (1974)
5. Yougda-Satsang Homeopathic College, Ranchi
6. Homeopathic College and Hospital, Mihijam, Santhal Pargana.
7. Bihar Veterinary College, Ranchi
8. Ranchi Veterinary College, Ranchi
9. Ranchi College of Veterinary Science and Animal Husbandry, Ranchi
10. Birsa Agriculture University, Ranchi (1980)
11. Kolhan University, Chaibasa, Pashchimi Singhbhum (2007)
12. Nilamber-pitamber University, Madininagar Palamu (2007)
13. National University of Study & Research in Law, Polytechnic Campus, BIT Mesra, Ranchi (2010)
14. Ranchi University, Ranchi
15. Sido Kanhu University, Dumka (1992)
16. Vinoba Bhave University, Hazaribagh-1993
17. Chota Nagpur Law College, Ranchi
18. Hazaribagh Law College, Hazaribagh
19. Dhanbad Law College, Dhanbad
20. Birsa Institute of Technology (BIT) Sindri (Dhanbad) (1949)
21. Ranchi Agriculture college, Ranchi (1955)
22. Xavier Labour Research Institute Jamshedpur
23. Management Training Institute, Ranchi
24. Birla Technology Institute, Ranchi
25. Leprosy Research Institute, Ranchi
26. Central Mining Research Institute, Dhanbad (1948)
27. Indian Lac Research Institute, Ranchi (1925)
28. Central Fuel Research Institute, Ranchi
29. National Metallurgical Laboratory, Jamshedpur.
30. Research and Development Centre for Iron and Steel, Ranchi
31. Central Tasar Research and Development Institute, Ranchi

32. National Oil Seeds Research and Development Institute, Daltanganj
33. Soil Research Institute, Hazaribagh
34. Tribal Research Institute, Ranchi
35. Indian Height and Measurement Scientific Institute, Ranchi (1960)
36. Sri Krishan Public Administration Scientific Institute, Ranchi (1952)
37. Border Security Force Training Centre School (Hazaribagh)
38. Indian School of Mines, Dhanbad.

SC and ST Population of Jharkhand

The tribal population of Jharkhand is 86,45,042 {2011 census}. Among all States and UTs, Jharkhand holds 6th ranks terms of the ST population and the percentage share of the ST population to the total population of the State respectively. Districtwise distribution of ST population shows that Gumla district has the highest proportion of STs (68.4 per cent). The STs constitute more than half of the total population in Lohardaga and Pashchimi Singhbhum Districts whereas Ranchi and Pakur districts have 41.8 – 44.6 per cent tribal population. Kodarma district (0.8 per cent) preceded by Chatra (3.8 per cent) has the lowest proportion of the STs population.

Jharkhand has 32 tribes as follows—

- Munda
- Santhal
- Oraon
- Kharia
- Gond
- Kol
- Kanwar
- Savar
- Asur
- Baiga
- Banjara
- Bathudi
- Bedia
- Binjhia
- Birhor
- Birjia
- Chero
- Chick-Baraik
- Gorait
- Ho

Mal Paharia	115093	1.60	16.34
Munda	1049767	14.80	39.22
Oraon	1390459	19.60	42.74
Parhaiya	20786	0.29	9.84
Santhal	2410509	34.01	27.22
Sauria Paharia	31050	0.40	16.61
Savar	6004	0.84	14.82
Total	7051028	100.0472	

THE MUNDAS

The Munda are an *Adivasi* ethnic group of the Chota Nagpur Plateau region speaking the Mundari language, which belongs to the Munda subgroup of the Austroasiatic languages. They are found across much of Jharkhand as well as adjacent parts of Assam, Odisha, West Bengal, Chhattisgarh, Bihar and into parts of Bangladesh. This tribal ethnic group is one of the largest tea tribes in India. The Munda people in Tripura are also called **Mura**. In Madhya Pradesh, the Munda people are also called **Mudas**.

There were an estimated 9,000,000 Munda people in the late 20th century.

EMPLOYMENT AND OCCUPATION

Since the primitive times Munda people have been wanderers and hunters occupying India tribal belt, later they became settled agriculturists cultivators. Munda people are excellent in basket work and weaving. With the help of policy of minority-based reservation policy of Indian Government listing Munda people in Scheduled Tribes (*Adivasi*) plentiful of them have been now employed in various government sectors especially Indian Railways.

CULTURE

Social arrangement is very basic and simple. The Indian caste system is an alien to the Mundas. The culture of the Munda people is a blend of Sarnaism and Christian cultures.

LANGUAGE

Mundari people speak Mundari, one of the Munda languages in the Austroasiatic language family **Customs, laws and traditions**.

Although, they have preserved their pre-Christian Mundari culture and traditions, many Christian influences have been absorbed. They still retain many of the practices of pre-Christian tradition. The Munda people have a rich range of folk songs, dances and tales, as well as traditional musical instruments. Both men and women participate in dances, which are performed at social events and festivals, Mandar, naqareh and kartal are the main musical instruments. Unlike

various communities across the world Munda people have enormous rituals to celebrate birth, death, engagement, marriage etc.

- Birth of Baby boy is celebrated as an earning hand to the family.
- Birth of Baby girl is celebrated as an caretaker to the family.
- *Lota-pani* is the engagement ceremony for finance and fiance.
- Clan exogamy is the rule among Mundari people.
- The Bride price is generally paid before the marriage.
- Marriage is considered as one of the main rituals of life which is a week-long festivity time for both the families.
- Ointment with scented oil and turmeric is applied to the face and body after death so as to give a last decoration as last ritual.
- The practice of widow marriage and divorce is common.
- The family of Munda tribe is patrilineal, patrilocal and patriarchal.

MUNDARI ANCESTRAL WORSHIP & ANCESTRAL SHRINES

Buried ancestors are memorialized as Guardian Spirits of the *Khunt*. or genealogical family, symbolized by the burial stone referred to as the **sasandiri** (not to be confused with sasangdiri, which means turmeric (crushing stone). These are placed flat on the ground, but do not mark “graves” as such. Rather, bones of the deceased, who are cremated or buried immediately after death, are placed under the sasandiri. where previous ancestor’s bones are also present. They are usually put in an earthen pot and kept there from the time of the cremation or burial until the time of they *jangtopa* ceremony when the actual placing of bones in the sasandiri can take place. Once every year, all members of the family are required to visit burial stones to pay their respects. This practice is formally “forbidden” by the Church for Christianized Munda tribals in accordance with biblical mythology, although in reality Christians infrequently are present during the rituals. There are other stones for ancestors as well, *e.g.*, the memorial stones (bhodiri. headstones), which are placed in an erect position, usually closer to the homestead. The landscape of *Chotanagpur* is dotted with **Cemetery** having clusters of these two types of stones, sasandiri (burial stones) and bhodiri (head-stones). Ancestors are given due respect as during traditional Munda religious **Veneration of the dead** in the month of November.

SEASONAL FESTIVALS

Munda people are involved in agriculture. For this reason Munda people continue to show respect to the seasonal festivals of **Mage, Phagu, Karam, Sarhul** and **Sohraj** etc. Over time some seasonal festivals have come to coincide with religious festivals but the original meaning of the festivals has not been lost.

CUISINE

Not much of cuisines are made but during festivities and ceremonies these foodstuffs are prepared.

- *Arisa rotis* which is made with the grounded powdered rice and sugar or jaggery.
- *Chilka roti* is one of the main dish made with the grounded powdered rice,
- During festival or any occasion of celebration they consume an alcoholic drink called “handiya”. Handiya is basically a rice wine made from fermented rice Handiya is distributed among every man and woman of the village in a “bowl of leaves” which is called “Dona”. *Bodoy* and *Handia* is a local rice beer made up of rice

ART & PAINTINGS

Munda wall paintings are similar to wall paintings of tribal mud paintings are part of Munda tribal art.

RELIGION AND IDENTITY OF THE TRIBES

Munda people follow the their own indigenous Indian religion referred to as Sarnaism. Sarnaism reveals the belief in a God called *Singbonga*. Singbonga (सिंगबोंगा), the God of Mundas. is neither the sun nor a God that would dwell in the sun. though he is in the Heaven of Sarnaism. In primordial times, the creator was called *Haram* (हड़म) and the same Haram is also known as *Singbonga* (सिंगबोंगा), who is the God of the Mundas. He is eternal omnipresent omniscient and omnipotent. In sacrifices, he is commonly praised as the one who separated land and sea, set the course of sun and moon, and created man. Haram (हड़म) is referred to as God. who provides all good, while Singbonga (सिंगबोंगा) is often related to worship.

However, with the arrival of British colonialism to Jharkhand came Christian missionaries to proselytize the “tribals” beginning in 1845. The missionaries were attempting to convert so-called “upper” caste Hindus as well, albeit with different means. One-fourth of the Mundas were converted to Christianity through coercion. Among the Mundari Christians, there are Roman Catholic Mundas and Protestant Mundas, the latter having several denominations.

But still, the majority of Mundas saved their religion from annihilation. Today, because of their own efforts and strength from their beliefs, the majority of Mundas adhere to the indigenous religion of their ancestors.

The surname of a Munda defines their identity. Many surnames are common among other tribes with minute variations. Surnames are based on natural elements, trees, animals birds or any nature-related object which are often found in Chotanagpur region.

Pahaan Munda

This is the status of a priestly class among Munda people. *Pahaan Munda* is one of the learned man among the tribal who has knowledge to overcome social troubles and cure various disease. He is believed to have spiritual powers which he utilizes for the welfare of his people.

FAMILY : The family is based on belief and cooperation of family members. The relation between husband and wife is very cordial. Both have full faith in one another. Both cooperate each other in maintaining the family. They perform their own work or go to earn wages. Thus, they struggle hard to maintain the family. The husband-wife relationship get bitter on development of extra marital sex relation, negligence of duty and cruel behaviour. In this situation, divorce is sought with the permission of the Panchayat. The Panchayat tries to settle the dispute, but when dispute is not settled, the divorce is allowed. On divorce, the children go in the share of father. The women are allowed to marry again. The husband can also arrange remarriage. Divorce is rare but it is allowed.

The relation of a Munda family with the families of agnates or the lineage group is also generally good. The lineage exists and corporeal kin enjoys and sorrows. Therefore, they also have the feeling of invitation, visit, service, loan, hospitality etc. On the occasion of ceremonies and festivals. The relations become bitter on break of incest taboo.

Social structure : The society of Munda is patriarcal and system is nuclear type. The joint family system is not unknown to them.

MARRIAGE : Marriage is essential for the continuity of family name and race. The marriage provides the social sanction of sexual unions between the couple. It also bestows upon the couple the responsibility to reproduce children so that the family name and the race may continue generation after generation. The Mundas follow the rule of monogamy. But in exceptional situation like barrenness, widow-hood, widowerhood etc., bigamy and polygamy are allowed. The Mundas follow the rule of endogamy and clan exogamy at the time of marriage. According to endogamy rule, a Munda boy is allowed to marry only with a Munda girl and *vice-versa*. But for the purpose of a marriage the Mundas are divided in a number of exogamous clans. The marriage between a Munda boy and a Munda girl belonging to the same clan is not allowed. *Sagotm* (intra-clan) inter-tribe or caste marriages are strictly tabooed.

FESTIVALS : Important festivals of the Mundas are *Mage Parab*, *Phagu Parab*, *Karam Parab*, *Sarhul Parab*, *Aouba Parab*. and *Sohrai Parab*. '*Mage Parab*' is celebrated in the full moon day of Paush (tenth month of Hindu calendar) month. '*Phagu Parab*' is celebrated in the month of February or March to correspond with Holi. They sprinkle colour on others. '*Karam Parab*' is celebrated in the month of August- September for the prosperity of the village. '*Sarhur*' is celebrated in the month of March-April. The Sal flowers are brought to the Sarna and the Pahan propitiates all gods of the Mundas. '*Aouba Parab*' is held in April-May before sowing the first crop and all the household gods are worshipped on the occasion. '*Sohrai Parab*' is celebrated in the month of October-November. The Munda owners of cattle fast for the whole day. In the night, lamps are lighted. On the following morning, the cattle shed is washed and sprinkled with rice beer.

The Mundas are fond of musical instruments. They generally keep a small drum (dholak) of goatskin, a big drum (nagara) of buffalo or ox-skin, brass symbol

and different kinds of flutes. The well-off Mundas own radio, gramophone, harmonium, etc.

Death : After death Mundas cremate their dead but the children, leper, pregnant women and persons dying of diseases are not cremated, so they are buried. After cremation, bone pieces and ash are brought to the graveyard and a stone slab is placed over it to commemorate the dead.

MUNDARI FOLK LEGENDS

Mundari folk legends refers to the beliefs and practices strictly indigenous to the Munda people, including ancestral worship, worship of indigenous gods, and local festivals. Most of Munda

Kilis

There are twenty one Kili found in Munda people.

- SUTIA MUNDA—Barla
- DUKA MUNDA—Horo
- KURA MUNDA—Kerketta
- BELO MUNDA—Kongari/Kauwa
- GANGU MUNDA—Dhechuwa
- LAKHO MUNDA—Baba/Dhan/Dhanwar
- LEMBO MUNDA—Dungdung/Aind
- JITRAY MUNDA—Jojowar
- BIRSA MUNDA—Baru/Kandulna .
- CHAMPA MUNDA—Sanga
- KARMA MUNDA—Tiru
- GOMYA MUNDA—Lugun
- SOMRA MUNDA—Bud
- LENDA MUNDA—Herenj
- LUDAY MUNDA—Nag
- MANGTA MUNDA—Ore kandir
- RAIYAMUNDA—Tuti
- SAMU MUNDA—Bagh/Surin
- PODHA MUNDA—Hemrom
- SANI KA MUNDA—Dahanga
- DUKMU MUNDA—Topno Haa

THE SANTHALS

The **Santhal** or **Satar** in Nepal (also spelled as **Santal**, and formerly also spelt as **Sonthal** or **Sonthal** are a scheduled tribe of indigenous to Terai of Nepal and India, who live mainly in Nepal and the Indian States of Jharkhand, West Bengal, Bihar, Odisha, and Assam.

head and takes her as his wife. In 'Nir-bolok' type of marriage, the girl takes the initiative and goes to the house of the bridegroom and stays there. 'Tunki dipil bapla' marriage happens among poor man. The bride is simply brought to the house of the bridegroom and vermilion is simply applied to her forehead. The 'Sanga' type of marriage is widow remarriage.

The Santhals acquire marriage mates usually by bride price. The other ways of acquiring marriage mates are service, exchange, love, elopements, trial etc. The marriage by bride price is the negotiated form of marriage. The father of the boy approaches the father of the girl with marriage proposal. When the father of the girl accepts the proposal, the discussions on bride price continue. The father of the bride demands the bride price in cash and in kind. In cash the bride price varies between ₹ 51 to 551. But in kind the bride price includes ornaments and dresses of the bride, dresses of the parents, grand parents, brothers and sisters of the bride. Rice, pulse, vegetable and goat are also demanded to provide feast and hospitality to the community members.

Festivals : They celebrate many festivals and ceremonies. They celebrate 'Erok' before sowing the Seeds in the fields. "Richar" is celebrated in July-August for rich harvests. They celebrate 'Sohrai' in the month of November-December. At the *Sohrai*, feast the harvest home in December, the headman entertains the villagers, and the cattle are anointed and daubed with vermilion and a share of the rice-beer is given to each animal. 'Baha' or 'Ba' festival is observed during the months of February-March, which is similar to that of the Oraons and the Mundas. The other important festival of the Santhals is the 'Bandhana' puja (worship), which takes place during April-May.

Death : The Santhals burn their dead, and the few charred bones remaining are taken by the next of kin in a basket to the Damodar, the sacred river of the Santhals in Hazaribagh district, and left where the current is strongest to be carried to the ocean, the traditional origin and resting place of the Santhal race.

They have a vague idea of a future life where the spirits of the dead are employed in the ceaseless toil of grinding the bones of past generations into a dust from which the gods may recreate children.

THE ORAONS

For the language spoken by the Oraon tribe, see Kurukh language

The **Oraon** tribes उराँव or कुड़ख tribe (*Kurukh: Orao and Kurukh*), also spelled **Uraon, Oran, or Oram**, are tribal aborigines inhabiting various states across central and eastern India as well as Bangladesh. Traditionally, Oraons depended on the forest and farms for their ritual and economic livelihood but in recent times, a few of them have become mainly settled agriculturalists. Small numbers of Oraons have migrated to the north-eastern part of India, where they are mainly employed in tea estates.

The Oraons are the second largest tribe in the state. Their population in the state is 1390459, which is roughly 19.60 percent of the total population. The Oraons are found in the districts of Ranchi, Gumla, Lohardaga, Latehar, Palamu, Garhwa, Hazaribagh, Dhanbad, Santhal Pargana and Singhbhum.

According to the tradition, Konkan is said to be the original home of the Oraons. Owing to overpopulation and external pressure, they migrated from the west coast of India to north India. After some time, they settled down as agriculturists and landowners in the Shahabad district of Bihar. Driven by the successive hordes of new races, they took shelter on the Rohtas plateau. They fortified the place but could not make it impregnable. Probably they were driven out by the Cheros.

While moving out from Rohtas, the Oraons split up into two branches. One branch proceeded down the Ganges and settled in the Rajmahal hills. Another branch proceeded south eastwards and settled down in Palamu and north-west of Ranchi district, then occupied by the Mundas. The Oraons with better equipment and better knowledge of agriculture multiplied rapidly and became predominant in the north-western and central part of the Chotanagpur plateau.

They also call themselves *Kurukh*, and are sometimes also known as *Dhangars*. Their home is in Ranchi district. They are also found in the other parts of Chotanagpur and Palamu, while elsewhere they have scattered settlements, e.g., in Jalpaiguri and the Darjeeling Terai, whither they have gone to work in the tea-gardens.

The Oraons are Dravidian-speaking, short-stature, narrow headed and broad-nosed people living mostly in the Ranchi and Palamu districts. They are divided into several clans or *gotras*. There are many resemblances between the Oraons and Mundas. The Oraons are much less conservative and exclusive than Mundas.

They speak a dialect called '*Kurukh*' which has Dravidian affinity. The Oraons living in Ranchi town have almost forgotten their mother tongue and speak 'Sadani'. They have borrowed many words from Indo-Aryan and Munda languages.

ORIGIN

According to the Indian Anthropological Society, Konkan is said to be the original home of the Kurukh tribes, from whence they migrated to Northern India. A Kurukh substratum is very prominent in the language of the Konkan or the Konkani language.

PEOPLE

The Kurukh or Oraons are the tribals of Chota Nagpur Plateau. Oraon appears to have been assigned to them as a nickname by their masters, possibly with reference to their many migrations and proneness to roam, however, they prefer to be called Kurukhar.

REGIONS

They are divided into many totemistic clans. They live in Chota Nagpur plateau of east-central India like Bihar, in Raigarh, Surguja, Jashpur districts of Chhattisgarh;

Ranchi District of Jharkhand; Jalpaiguri District of West Bengal; Sundargarh District of Odisha, and also in Bangladesh. A sizable number of Oraon have migrated to the north-eastern part of India where they are mainly employed in tea estates of West Bengal, Assam, and Tripura. Also in West Bengal at Darjeeling district. There are about 7 lakh Oraon residing in Assam.

CULTURE

The Oraon people have a rich range of folk songs, dances and tales, as well as traditional musical instruments. Both men and women participate in dances, which are performed at social events and festivals. Mandar, nagara and kartal are the main musical instruments. During festival or any occasion of celebration they consume an alcoholic drink called *handiya*, a rice wine made from fermented rice. Handiya is distributed among every person of the village in a bowl of leaves, which is called *Dona*.

Family : Family is the smallest form of the Oraon tribe and society. The family is nuclear in structure. The joint family is rare. The nuclear family of the Oraon consists of father, mother and unmarried children. The married children establish their own hearth and family. So they form a separate nuclear family. The Oraon family is patriarchal and patrilineage. The residence is patrilocal. Inheritance and succession are also patrilineage.

The father is the head of the Oraon family. He has final say in the decision-making. But he does not take decision in authoritarian manner. He seeks the advice of the wife and the young children before arriving at any final decision. Thus, the decision is taken on mutual consent of the family members.

The families of the Oraons are basically paternal; females have to depend on the males. Hoys inherit the property after the death of his father. They also celebrate birth ceremony like Chattiar, Mundan and few other functions of the Hindus.

The family of Oraon is based on belief and cooperation of family members. The husband wife relation is very cordial and good. They have full faith in each other. They struggle hard to raise the family income and to maintain the family. They get up early in the morning and go to bed by 9 P. M. In this period they do domestic work, own work or earn wages. In order to run the family smoothly, the division of labour based on age and sex is followed. The wife cooks food and perform work inside the house. The husband looks after the cattle and the work outside the house. The children assist their parents in household chores. The aged looks after kids, house, goats, ducks, etc., when the young men and women go out of house to perform work or earn wages.

SOCIAL STRUCTURE

The society of oraon is divided into number of territorial segments known as 'parhas'. A Parha comprises a number of villages. All villages in a parha are subject to the authority of the parha panchayat. Types of village viz., 'Raja', village, 'Dewan' Village, Panxey village, kotwar village and the remaining village are the Praja village. The Raja village in head of the village. Here Mahto is the chairman of the council. Mahto in the secular head of the village community.

Marriage : The Oraons follow the rule of endogamy and exogamy for the purpose of marriage. According to endogenic rule, an Oraon boy is married only to an Oraon girl and *vice-versa*. Inter-tribe and inter-caste marriages are treated as social offence and offenders are ousted from the community. They are included in the community after payment of fine and giving feast to the community. The Oraon also follow the exogamic rule. For the purpose of marriage, the Oraon tribe is divided in to a number of totemic clans. The marriage between the boy and the girl of the same clan is strictly tabooed.

Marriage between the son and daughter of a brother and sister is not permitted. Even with in near relatives, marriage is not admissible. Marriage between the boys and the girls of the some village is not allowed and such marriages are rare. If an Oraon marries a person belonging to other tribe or caste, then punishment is inflicted on him or her widow remarriage is widely practiced. Divorce is also permitted on various grounds.

The Oraon acquire their marriage mates by the bride price. But besides bride price, they also acquire marriage mate by service, love, elopement, and exchange or *Golat*. The father of the boy and the girl negotiates the marriage by bride price. The father of the boy approaches the father of the girl with a proposal of marriage. When the father of the girl accepts the proposal, the father of the boy requests him to tell the demand of the bride price. The father of the girl demands bride price in cash and kind. The demand of the bride price in cash varies between ₹ 150 to 250. In kind it includes ornaments and dresses of the bride, dress of parents, grand parents, brothers and sisters of the bride. Rice, pulse, vegetables and goat are also demanded to provide feast and hospitality to the community members. When the father of the boy accepts the demand of the bride price, the marriage is declared as settled. The Pahan is called to fix a suitable date of the marriage. The date of the marriage is decided between Decembers to May.

Religion

Sarnaism : The Oraon Adivasi followed the ‘Sarna’ Dharam (Sarna religion) which has no tenets similar to Hindu religion. Some of the groups started following Sarna in Hindu style, as Bishnu Bhagats. Bacchinda Bhagats. Karmu Bhagats and Tana Bhagats. The Oraons have established several Sarna sects. Oraons worship Sun biri (a name given for Dharmesh). Oraon believe every thing in nature has its own deity or god an animist philosophy which is less similar to Hindu beliefs.

Kamru Bhagats (Oaron or Munda devotees) originated when Oarins acquired special power after making a pilgrimage to Kamakh in Assam to pay respect to the Durga.

Tana Bhagats were formed by Oaron saints Jatra Bhagat and Turia Bhagat. The Tana Bhagats opposed the taxes imposed on them by the British and they staged a Satyagraha (civil disobedience movement) even before Gandhi’s satyagraha movement. All Tana Bhagats were the followers of Mahatma Gandhi during the Independence movement and participated in the movement. Tana Bhagats still

wear khadi kurta, dhoti and Gandhi topi (cap) with tricoloured flag in their topi. All the Tana Bhagats are performing puja to the Mahadeo and the tricolour with charakha symbol on it fixed at their courtyard.

RELIGIOUS BELIEFS

Most of population are Sarna (following Sarna Dharma, in which Dharmesh is the supreme almighty). Sarna perform religious rituals under the shade of a sacred grove. sacred grove means grove of tree of particular religion. Sarna worship The Sun as Biri and the Moon as Chando. Chando Biri are the words which been used in the Sarna Puja, They called the earth Dharti Aayo (Earth as mother). This practice is not very closely connected to the practices of Hindu religion. Among Christian Oraons, there are Roman Catholic Oroans and Protestant Oraon, the latter having several denominations. So Today Oraon people have converted to Hindu. Christian but still large section of Oraon follow their original religion Sarna Dharam like other tribes.

Death : The Oraons cremate their dead. The Christian Oraons bury their dead. The dead body of children, pregnant women, and diseased persons, persons suffering from pox, leprosy and cholera are not cremated. They are thrown in the river or buried in the ground. After the cremation, bone pieces and ash are brought in the *Sasan*. They are put in a grave. Over the grave a stone slab is placed in the memory of the deceased.

After death, the body is generally cremated. If the death has occurred before the setting of the rains, the body is cremated. If a person dies after sowing and before the harvest in November, his body is temporarily buried in the burial ground and is cremated after the harvest is over. In case of snakebite, smallpox they also bury the body.

THE KHARIA

Another important tribe of Jharkhand is KHARIA tribe, its population is 1,64,022. Actually, this tribe divided into three sections *viz.*, Hill Kharias, Dudh Kharias and the Dhelji Kharias. Their place are found in East Singhbhum, Ranchi and Hazaribagh. They are racially Proto Australoid and linguistically belong to Munda family of languages. The language spoken by the Kharia is known as Kharia, which is branch of Munda family of language. Kharia's villages are situated on the hills as well as the plains surrounded by hill ranges covered with thick forest. The Kharias erect their houses with bamboo, wood, mud, khar grass, straw and rope prepared from the tree bark. Their houses are generally rectangular shape.

CULTURE

LIFE STYLE

The Kharia who were under Zamindar during British rule are now land owning peasants in independent India. All Kharia speak their traditional dialect. The Language spoken by them is a branch of Munda language. They are very close to

the nature and culture of the tribe is influenced by its ecological and cultural surroundings.

DRESS PATTERN AND ORNAMENTS

The Hill Kharia have preserved their traditional dress pattern and rest of the Kharia have been influenced by the modern contacts and changed their dressing style. Traditionally, they wear Dhoti called Bhagwan. women wear saree falling up to the ankles. A part of the saree covers their bosom. The traditional dress is nowadays going out of use. Both men and women wear ornaments generally made of Brass, Nickel, Aluminium. Silver and rarely of Gold. Dudh Kharia women prefer Gold ornaments.

ECONOMY

Different levels of economic developments on sectional basis exist among Kharia, The Hill Kharia is a food gathering, hunting and labourer community. The Dhelkis are agricultural labourers and agriculturalists, while Dudh Kharia are exclusively agriculturists in their primary economy.

Kharia people are skilled in cottage industries.

DANCES

Kharia are said to be the great dancers. Youth of both sexes dance together, sometimes they form two groups each of males and females and sing one after the other. It is like conversion is going on between boys and girls in the form of the song. The following dance patterns are prevalent among Kharias-Hario. Kinbhar, Halka, Kudhing and Jadhura.

Family : The Kharia family is patriarchal. The head of the family is father. Although he is head of the family and has final say in the decision of the family, but he does not take decision without consulting his wife and young children. The decision is usually arrived by mutual consent of the husband, wife and children. In order to run the family smoothly, there is division of labour. The wife is in charge of the food materials, cooking and other kind of household chores. The husband is in charge of cattle, cattle shed and agricultural fields. The children assist their parents in household chores. The aged persons look after the house and kids when young members go to work out side the house.

Marriage : Here, the important role in the marriage negotiation is clan exercise, so the marriage within the clan does not have sanction from society. To avoid the bride price they practice marriage by exchange in which two men as wives exchange sisters.

Religion : Kharias a mixture of tribalism, Hinduism and Christianity. Actually, they offer sacrifices to Gods, Goddesses and ancestral spirits on the occasion of worship. The Dudh and Dhelki Kharias call their religious head Pahan by and Dihori by Hill Kharias. They celebrate festivals like Sarhul, Karma, Sohrai, Jitia, Dusehra, Deepawali and Ramnavami.

It is believed that this tribe is an offshoot of the Bhuiya tribe of Chhota Nagpur. A distinguishing feature of the Baiga tribe is that their women are famous for sporting tattoos of various kinds on almost all parts of their body. The women who work as tattooing artists belong to the Qjha, Badni and Dewar tribes of M.P., and are called Godharins. They are extremely knowledgeable about the different types of tattoos preferred by various tribes. Their mothers traditionally pass on this knowledge to them. Tattooing amongst the tribals commences with the approach of winter and continues until summer.

LANGUAGE

It is believed that the ancestors of the Baigas spoke an Austroasiatic language, however no trace of it is left now.—Some Baigas (specifically those from the Mandla district) have mentioned “Baigani” as their mother tongue in the past: Baigani is now recognized as a variety of Chhattisgarhi influenced by Gondi and Western Hindi. Most Baigas communicate with outsiders in Hindi, and some of them also know Gondi or Marathi depending on the region they live in.

BAIGA FOODS

The baiga takes coarse food and shows no extravagance in this aspect. They eat coarse grain, kodo, and kutki. drink pej, eat little flour and are normally content with what little that they get. One of the prime foods is pej that can be made from grounding macca or from the water left from boiling rice. Local people gave testimony that this food is much better and healthier than many other food that they eat. Also, beyond doubt they eat several items from the forest that includes primarily Chirota Bhaji, Gular leaves such as Chirota. chinch, chakora. sarrota. peepal etc. They also eat BirarKand, Kadukand and other rhizomes. Mushroom is also a delicacy. Numerous fruits such as mango, char, jamun. tendu are also eaten. They hunt as well, primarily fish and small mammals.

BANJARAS

ORIGIN

According to Burman the name Laman was popular long before the name Banjara, and Laman Banjaras originally came from Afghanistan before settling in Rajasthan and other parts of India. The Lamans. according to him. are originally from the independent province called Gor in Afghanistan.

Banjaras were traditionally suppliers of bullock and salt merchants. The word Banjara is said to be derived from Sanskrit word *vana chara* (wanderers in jungle). The word Lambani or Lamani is derived from Sanskrit word lavana (salt) which was the principal good they transported across the country.

CULTURE

Language : Banjaras speak Banjari language; also called Gor Boli it belongs to the Indo-Aryan group of languages. Most Banjaras today are bilingual or multilingual adopting the predominant language of their surroundings.

Art : Banjara art is rich and includes performance arts such as dance and music to folk and plastic arts such as rangoli textile embroidery, tattooing, and painting. The Banjara embroidery and tattooing are especially prized and also form a significant aspect of the Banjara identity, Lambani women specialize in “lepo” embroidery which involves stitching pieces of mirror, decorative beads and coins onto clothes.

Festivals : Banjara people celebrate the festival of Teej during Shravana (the month of August). In this festival young unmarried Banjara girls pray for a good groom. They sow seeds in bamboo bowls and water it three times a day for nine days and if the sprouts grow “thick and high”, it is considered as good omen. During Teej the seedling-baskets are kept in the middle and girls sing and dance around them. Banjaras also celebrate the festival of Holi. Banjaras have a sister community of singers known as Dadhis or Gajugonia. They are Muslim Banjaras who traditionally travelled from village to village singing songs to the accompaniment of sarangi.

Family : The Banjara family is patriarchal. Authority of the family lies in the hand of father. The family is nuclear in structure. It consists of husband, wife and their unmarried children. The residence is Patrigrchal. After marriage, the daughter leaves the house of father to live in the house of husband’s father. The sons establish separate family after marriage. But sometimes, the married sons also share the same house to look after the aged parents. The sons share the property of the father equally. In this way, inheritance is also patriarchal.

The usual form of marriage in the Banjara is monogamy. But bigamy is also permissible in special situation. Widow remarriage are also allowed. They practise tribe endogamy and clan and village exogamy. The marriage mates should not be relative up to three generations from father and mother side. They believe that blood relation continues up to the three generations. Cousin marriages are prohibited strictly.

Marriage : Here marriage take place outside the close kins. This principle applies to both the father’s and the mother’s side. Cross cousin marriages or cousin marriages are not in vogue among them. There is no practice of bride price among them.

Death : The believe of Banjara for the death of old persons is taken good because their old body is transformed into new ones or they get salvations. The post death custom is burial of the body, with the head pointing towards north. Infants and even pregnant women, who meet with accidents deaths are similar buried in the ground.

RELIGION

The main deities of Banjara people are Sati and Saint Sevalal. They also worship Hindu gods like Balaji, Jagadamba Devi or Thulja Bhavani, Ganesh, Mahadev, Khandoba/Kanhoba and Hanuman. They also hold Guru Nanak in great respect.

Sevalal or Sevabhaya is the most important saint of the Banjaras. According to Banjara accounts he was born on 15 February, 1739 in Sirsi Karnataka. to Bhima Naik and Dharmini Bai and died on 4 December 1806. A cattle merchant by profession he is said to have been a man of exemplary truthfulness, a great musician a courageous warrior, a rationalist who fought against superstition and a devotee of Goddess Jagadamba. The colonial British administrators also quote his stories but they place him in the 19th century and identify his original name as Siva Rathode.

SOCIETY

Distribution : There are Banjaras in Andhra Pradesh and Telangana and 1.1 million living in Karnataka as of 2012.

In India. Banjaras were transporters of goods from one place another and the goods they transported included salt, grains, firewood and cattle. During 18th Century, the British colonial authorities brought the community under the purview of Criminal Tribes Act of 1871. By enforcing this act the British Raj curbed the movement of Banjaras people. The stigma attached to this continued until 1952 when the Act was abolished by the newly Independent India.

Classification : In some states of India, they are considered as Scheduled Caste while in other states they are categorized as Scheduled Tribe. In the state Rajasthan, they are Other Backward Classes (OBC) category. In the state of Tamil Nadu they are Backward Classes (BC) and in Karnataka they are categorized as Scheduled Caste since 1977.

THE HOS

ORIGIN

According to Burman the name Laman was popular long before the name Banjaras, and Laman Banjaras originally came from Afghanistan before settling in Rajasthan and other parts of India. The Lamans according to him, are originally from the independent province called Gor in Afghanistan.

Banjaras were traditionally suppliers of bullock and salt merchants. The word Banjaras is said to be derived from Sanskrit word *vana chara* (wanderers in jungle). The word Lambani or Lamani is derived from Sanskrit word *lavana* (salt) which was the principal good they transported across the country.

The Hos are mainly concentrated in Kolhan (West Singhbhum). Their total population in 2001 was 7,44,850, which is 3.15% of the total tribal population. More importantly the district of West Singhbhum has 54.70% tribal population. Most of them are the Hos. No separate account is available about the origin of the Hos. As mentioned earlier, the Hos and the Mundas are one tribal group. Prior to their settlement in Kolhan, the area was under the occupation of the Bhuiyas and Sarawaks. They drove them out of Kolhan and occupied the entire area.

The Ho villages are usually situated on the bank of the rivers or by the side of the springs or on the elevated river terraces. Every village comprise of two or more

Tolas. A narrow street runs throughout the village. The width of the street is such that bullock carts can run easily. In the centre of the village Akhara or dancing ground is situated. The public meeting and the village Panchayat also takes place at the Akhara. The Sarana grove or burial place is situated on the outskirts of the village. The burial place is known as Sasan. At one end of the village, there is abode of the *Gram Deo* known as *Jahera*.

The houses are rectangular in shape. They are built of mud walls and roofed with tiles. The walls are plastered with mud neatly. The walls are also painted red and yellow or red and black. They are also decorated with the drawings of the plants and animals. The house has two or more than two rooms. Adhered to the house is a small hut used for the cattle and sleeping purpose of the guest. The one room is *used* specially for the purpose of sleeping and one for the purpose of cooking and dining. In the dining room, their family deities reside.

The Hos are primarily agriculturists. However they do not depend solely on agriculture. They also meet their needs from forest products and hunting. They also work in the mines and factories as seasonal labourers. In fact the industrial labour has become the principal means of livelihood. Many of them are now working in Jamshedpur and other industrial towns as permanent labourers.

The Ho settlement region is divided into groups called '*Pir*' to be controlled by a divisional headman known as '*Manki*'. The headman of each village is called '*Munda*' who is subject to the authority of the Mankis. The Mundas are assisted by '*Dakuas*' or the constable appointed by the *Manki*. At present the law and the police govern order.

Family : The family is the smallest form of society. The Ho family is generally nuclear in structure. Joint families are very less in number. In nuclear family, the father, mother and unmarried children reside together. The married children establish their own family and cook food on separate hearth. The number of hearths symbolizes the number of the family.

The Ho family is patriarchal. The father is the head of the family. He has final say in the family affair and decision. But he does not take any decision by his own will. He seeks the opinion of the wife and young children before arriving at a final decision. Thus, decision in the family is taken on mutual consent.

In order to run the family smoothly, the division of labour is followed based on age and sex. The wife does the cooking and work outside the house is performed by the husband. The children assist their parents in the performance of household chores. The aged persons look after kids, chicks, goats and house when young men and women go to perform work in the forest and field. But this division of labour is only for running the family smoothly.

The Hos are divided into a number of exogamous clan called '*Killi*' which take their names from some animal plant or material object. A bond of kinship unites all the members of a '*Killi*' and so marriage within the '*Killi*' is prohibited.

Religion : The Mal Paharia believes in animism and they practice ancestral worship. They also believe in naturalism and worship natural objects like sun, river, mountain, tree, animal, birds, plants and bushes.

Political Organization : The Mal Paharia has the concept of village head, village Panchayat and inter village Panchayat. The village head is called “Manjhi”. He is assisted by Gorait and Dewan.

THE BEDIA

The Bedia are found in the districts of Ranchi, Hazaribagh, Singhbhum and Santhal Pargana. Their major concentration is in the blocks of Ormanjhi, Angara and Silli in Ranchi district and in the blocks of Ramgarh Gola and Mandu in Ramgarh districts of Jharkhand State.

The Bedia is settled in permanent villages. Their houses are made up of earthen side wall with tiled roofs. The houses are rectangular in size with closed courtyards. Adhered to the house is cattle-shed.

They make their agricultural tools themselves except iron parts. The agricultural implements are plough, Henga, Harish, Kudal, Khanti, Axe, Gaita, Khurapi etc. They also prepare different types of baskets, tray, rope, rope made carpet, mat, broom, pida, machia and sika etc. They have earthen pots for various uses. They also have metal utensils for cooking and serving food. Their musical instruments are Dol, Kartal and flute. Their war weapons are Lathi, Gadaka, Bhala, Ber, Bow and Arrow.

The men wear Dhoti, Ganji and Gamachha in house. They wear Kurta and slippers for going out of the village. The young men wear pant and shirt. The old women wear sari, saya and blouse. The young women wear sari, saya, blouse and brassiere. The girls wear salwar suit and frocks pants. The boys wear pant, shirt and pajama and kurta.

The Bedia women are fond of ornaments. They wear ornaments in neck, ear, wrist, fingers and feet. The ornaments are made up of steel, copper, bronze glass, thread, seeds, shell, silver and gold imitation.

Family

The family is the smallest unit of society. It is nuclear in structure. The family consists of father, mother and unmarried children. Married children establish separate family. The sons look after the old parents because they share the property of father. The girls do not get share in paternal property. After marriage, they live in other villages with their husbands.

The family of Bedia is based on cooperation and faith. Its members have full faith in each other and co-operate each other wholeheartedly.

The relation between husband and wife is very cordial. They live together, work together, eat together and have compromising attitude for the smooth functioning of the family. The husband is head of the household, but he takes the advice of the wife and young children at the time of taking final decision. The

husband and the wife follow the division of labour in the functioning of the family. The wife cooks food and serves to children and other members of the family. She is in-charge of the food materials. The husband, on the other hand, performs work outside the house. The hard work like ploughing is done by him. Both take interest in the rearing and caring of the children. Both earn wages to supplement the family income.

The relation between parents and children is also very sweet. The parents meet the demands of the children within their economic limit. The children, on the other hand, co-operate their parents in household chores and also in the collection of MFP and agricultural works. The young children also go to earn wages to raise the family income. The beating of children is rare. The maximum punishment given to children is scolding.

The relation between siblings is also cordial. The siblings live together, play together, eat together and sleep together in early childhood. But, in old childhood, the siblings of opposite sex start maintaining distance. The sisters help mother in fetching water, cooking food and serving to father and brothers. The brothers go to do the collection of MFP and assist their father in agriculture. Now the brothers and sisters do not sleep together. The sisters share food with mother and brothers share food with father. After marriage, the sisters leave the village forever to stay with their husband. The married brothers establish separate family. Married brothers and sisters maintain relationship through the reciprocal exchange of visits, invitation, service food items, gift and presentation on social ceremonial and festive occasions.

The Bedia family maintained food relation with the families of lineage and clan, they share joys sorrows together. They have reciprocal exchange of food items, feast, service, plough, oxen, loan, feast, gift and presentation. They live as corporeal kin groups.

The Bedia have food relation with the other castes and tribes of the village.

Being the members of the same village they have exchange of plough, oxen and labour at the time of agriculture. They also exchange news, joys and sorrows by reciprocal visits in the house of each other.

The Bedia also have sweet relation with the tribes and castes of the village with whom they meet daily at working sites and on market day in Haat.

The relation of Bedia with the tribes become conflicting on account of adultery, rape, extramarital relation, theft, witchcraft and destruction of crops. Such conflicts are resolved through the inter village Panchayat.

Marriage

The marriage is regarded as very important ritual which comes in the life of every individual. The Bedia are monogamous by nature. But in exceptional situation like barrenness, widowhood, widower, divorcee etc. they follow bigamy. Levirate marriage and widow remarriage are permissible. But cousin marriages are not permissible. At the time of marriage, the tribe, lineage and clan of the boy and girl are taken into consideration, inter tribal marriage and intra clan marriages are tabooed.

The boy and girl to be married must not be relative up to three generation from the father and the mother.

The most preferred way of acquiring marriage mate in the Bedia is by bride price, but other ways like Raji-Khushi, elopement and service are also adopted depending upon the situation.

The marriage is negotiated by the father or guardian of the boy and the girl . The father of the boy approaches the father of the girl with marriage proposal. Both decide the bride price in cash and kind. The bride price in cash is normal. In kind, some clothes are given to bride, bride's parents, bride's brothers and sisters are given. Rice, pulse and vegetable or goats are given to arrange marriage feast for the community members.

When the marriage is finally negotiated, the Baiga priest is called to fix a suitable date of marriage. The minimum time for marriage is a week, but maximum time given is a month. A week before the day of marriage, the bride and the groom have to obey a series of taboos related to walking, eating, bathing and visiting other places. They have to under go beautificatory rituals liking applying Ubatan, Oil, Haldi and Kajal.

On the day of marriage, the bride and the girl perform purificatory bath. They wear new dresses. In the house of the bride, a decorated seat is constructed where marriage ceremony takes place. The kin of the bride waits for the arrival of the groom and the Barat Party.

The bride'e wears new dresses and sits on a palaki (Palanquin) or a bicycle rickshaw. The female kin of the groom express their good wishes by spraying flowers, waters and sun-fried rice. They also perform black magic to avoid the attack of evil spirits in the way. His male kin in the form of Barat party follows the groom.

When the Barat party with the groom reaches the village of the bride, the male kin of the bride receive them with respect. They offer flower breads to each members of the Barat party. They shake hands and embrace each other. The Barat party is brought at a suitable place for night halt. The Bharati are asked to wash hands, feet and face. They are served sweets, salty snacks and Handia in hospitality.

The groom is brought in the Marwa where the bride waits for him. The priest reads some hymns and asks the groom to put vermilion in the forehead of the bride. The members of the community present there clap their hands. They perform dance and sing song to enjoy the occasion. When the dance is over, Handia is served again. Then all members share the marriage feast. After marriage feast, they go to sleep.

In the morning, the farewell of the bride and the groom is done in new dresses with some money and gift. The members of the Barat party are served Handia and breakfast, and then the ritual of vidai is done.

When the bride reaches in the House of the groom, the female kins of the groom accord a grand welcome to the bride. The couple is brought before the family

deity at a place in the house to seek blessings. Then the couple seeks blessings of the elders present there. All members share a marriage feast together.

The bride stays in the house of father-in-law for a week. Then she goes back to her mayake (father's place). After a year, the groom goes to bring the bride. The father, brother and sister of the bride send the couple with tearful eyes but with wishes for happy marital life.

Kinship

In the society of the Bedia, kinship is a model of relationship based on blood and marriage. The blood relation is present before marriage because it is related to birth of an individual. But an individual attains marriage age after 15 to 22 years.

In the society of the Bedia, it is believed that the blood relations continues generation after generation through the reproduction. On this faith, the concept of ascendants and descendants is based. As individual has his or her ascendant, he or she also has his or her descendants after marriage and reproduction.

Thus, the concept of lineage and clan is based on the principle of transmission of blood from one generation to the next. The blood relation continues generation after generation but through the marriage, because the purpose of marriage is reproduction of children and continuation of race and progeny. The children can be produced without marriage by sexual union, but those children are not accepted by the society. They are treated as illegal and mongrel. They do not get family name, inheritance right and succession. They are also not included in lineage group and clan- group when function as corporeal kin group.

The marriage binds not only husband and wife in kinship relation but, they also come in kinship bond of each maternal and paternal kin of each other side. Similarly, the maternal and paternal kin of the bride come in kinship relation with the maternal and paternal kin of the groom. Thus, the society of the Bedia is kinship based. An individual is born in kinship, brought up in kinship, dies in kinship and remain in kinship as ancestor after death. The kinship bond is so strong that one can not get rid of it even after death.

The Bedia treat cousins as blood relatives. So, the marriage between cross-cousins and parallel cousins is strictly prohibited. The Bedia treat an individual as blood relative up to three generations from father and mother sides. They believe that after three generations, the bond of blood vanishes.

The Bedia use classificatory as well as descriptive kinship terminology to call their relatives. They also follow the rule of kinship behaviour like avoidance, joking and take nonymy. The father-in-law and mother-in-law avoid son-in-law and daughter-in-law and vice versa. Bhawah & Bhainsur avoid each other. Similarly, Jethali and Jija behave following the rule of avoidance. Jija-Sala, Jija-Sali, Devar-Bhabhi, Sarhaj-Nandosho etc. behave following the rule of joking.

In the society of Bedia, descent, lineage, clan, inheritance of property and succession are patrilineal.

Birth

The birth brings happiness for the couple, family and the community. The couple's marital life is taken good with the reproduction of the children. The couple attains the status as father and mother.

Now their responsibility increases. They have to spend time in rearing and caring of the children. The birth continues the name, succession and property of the family. The community becomes blessed to hear the addition of the members.

The birth brings pollution for 5 days. On 6th day, the room, courtyard, utensils, furniture and clothes are washed. The mother and child are allowed for a purificatory bath. After bath, they seek blessings of the family deity and elders. Then, a purificatory feast is given.

The birth is attended by kusarain. Delivery takes place generally in house. The navel is cut with a sharp knife. The navel along with other deliver waste is buried in a lonely place to avoid the attack witchcraft and evil spirits. Every cave is taken to save the mother and child from the attack of witchcraft. Thorny plants is placed by the side of the bed and lamp is kept burning round the clock.

The name fiving ceremony held when the child attains the age of one month. Food serving is held after the eruption of first tooth. Ear-boring takes place after 3 years and mundan ritual is held after 2 years.

The child is socialized as per the traditions of the family and the community. They are trained in works in late childhood. The performance of work is a part of their socialization process.

Death

The Bedia are a ware of the reality of death They know well that life is followed by death, but there is difference between good death and bad death. The natural death during the old age is good, but unnatural death in childhood and young age is not good. The death in old age changes the body from old to new through rebirth. But the death in childhood and young age results in the formation of Bhuta preta. They are dissatisfied souls and wander till rest of their life.

The death brings pollution for period of six days on 7 th day, the male members shave their heads, mustanche and beard. The families of lineage and clan observe pollution period. The house, courtyard, clothes and utensils are washed properly. A purificatory feast is given by the family conerned to the members of the and liveage. After purificatory feast, the pollution period ends. The Bedia buried as well as cremate dead body.

Gonds

The Gond is the numerically dominant Adivasi Group of India. Their major population is concer trated in the Madhya Pradesh uncluding the chattisgarh State. In the State of Jharkhand, they are found in the district of Ranchi, Palmau and Singhbhum. The Gond are a Dravidian linguistacally, racially the belong to proto australoid stock. There are rearly so sub-good of the Gond tribe which inhabit in the

states Madhya pradesh, Chattisgarh, Maharashtra, Gujrat and Jharkhand. They have migrated in central prouinces from south through chanda and Bustar in 14th century. They had established Gond kingdom. They were warrious. They trace their descent from kashatriya kins.

Marriage

Cross-cousin marriage i.e., union between a brother's daughter and sister's son or between brother's son and sister's daughter is common and most preferred type of marriage. When a sister's daughters and son of her brother are married, such an alliance is known as 'Dudh-lautana' (return of milk). Such marriages are common because it is considered a sort of repayment of obligation of the first generation. The Gonds prefer the cross-cousin marriage to avoid the system of bride price and to maintain unity between families.

RELIGION : The religion of Gonds is a mixture of anismism and Hinduism. The Gods most commonly worshipped by them are *pharsa pen* (the battle-axe gods), *Matiya* (god of mischief), *Ghangra* (bell god) and *Chawer* (the cow's tail). The greatest god of the Gonds is the 'Bhura *Deo*'. But the Gonds also celebrate *Ramnaumi*, *janmahtmi*, *Durhapuja*, etc.

DEATH : On death, the body is either buried or cremated. The funeral takes place on the second or the third day. Mourning is observed for three days. A stone is also erected in the memory of the deal soul. The families and relatives of the dead take part in this stone erection. old age changes

Old age changes the body from old to new through rebirth. But the death in childhood and young age results in the for mation of Bhuta preta. They are dissatisfied souls and wander till rest of their life. The death brings pollution for period of six days.

On the 7th day. the male members shave their heads mustache and beard. The family of lineage and clan observe pullution period. The house, courtyard clothes and utensils are washed property. A purificatory feast is given bt the family conered to the members of the clan and liveage.

THE CHERO

The Chero are the Adivasi Groups of the State of Jharkhand. The Chero has been a Wotriol tribe. The Chero are also known as Cherus and Cherwas. In the district of Palamu, they are called as Barahazar (twelve thousand).

They consider themselves to be Rajputs. They are mainly concentrated in the districts of Palamu and Garhwa. Their present number 75,540, which is less than one percent of the tribal population.

The Cheros have a tradition that they had established their over lordship at Morang (Kumaon) before coming to Bhojpur. Scholars like Dalton, Forbes. Buchanan, Sunder and Risley have expressed different opinions regarding their origin. But no conclusion has been drawn as yet.

They are divided into two main endogamous divisions namely 1. Barahazari 2. Terahazari (Birbandia). The two groups are endogamous. The two groups are divided into many Septs. The well known among them are 1. Chhota Mawar 2. Barka Mawar 3. Chhotak Kuar 4. Barka Kuar 5. Mahto 6. Manjhia 7. Smawat 8. Rautia.

Family : They are patrilocal and patriarchal. There is only male succession. The sons of the rich father get more than equal but that of poor get equal share.

The Chero community was a martial group searching for brighter destinies in new lands through war. They were never dependent for subsistence on any peaceful economic pursuit. In those days, each family had the members of the Chero combating force. After, the final loss of lordship, they became settled agriculturists like the others of the area. The Chero claim themselves as descendants of Kshatriya family called Chauhanvanshi Rajput. They also claim themselves as Chandravanshi (Moon descent). They want to call them selves as Rajput. not as tribe or Scheduled Tribes. Being the descendants of the ruling family, they did not perform manual labour in their agriculture by own labour.

Culture

The Chero villages are situated in plain areas marks the hills and the forests. They erect houses with mud, bamboo, wood and tiles. The houses are rectangular in shape. The houses have doors but no windows. Houses are thatched with tiles. Some houses are double storey as well. Inside house one finds two rooms and verandah followed by courtyard. The house has wooden racks. Adhered to the house is cattle shed and the cattle shed is followed by the Bariland. The Chero are agriculturists. Each family has its own house, cattle shed, cattle Bari land and agricultural land and agricultural implements.

The household possessions of the Chero consist of earthen pots, bronze thali, Lota glass, brass Gagara, steel utensils and wooden pots. They have iron knife, Karahi and Chholani. They also have Tawa, Beina, Chakala. They have earthen hearths and storage of grains. They prepare baskets. They have cots and mats in their houses. Pida and Machia are also found. Okhali-Khal and Loraha-Silaut are household machines in the Chero family.

The men wear Dhoti and Ganji. They have Gamachha on head. They wear Kurta and slipper when then have to go somewhere. Women wear Sari, Saya and blouse. The boys wear paint, shirt and ganji. The girls wear frock-paint or Salwar suit.

The Chero women are fond of ornaments. They like to wear ornaments in their ear, neck, arm, wrist, finger and feet. The ornaments are made up of steel, glass, shell, silver, thread and imitation of gold and silver. They also use flower, colour, vermilion, nail polish and mehendi to decorate their body.

They were never hunters, gatherers and shifting cultivators. One finds, Bhala, Talwar, Ber, Barchcha, Ginda, bow arrow etc. as war weapons.

The chero purchase the materials from the local Haat.

Family

Family is the smallest form of society in the Chero community. It is the unit of production and consumption. It is also a centre of cultural, social, economic, political and religious activities. The family is patriarchal and all heads of the families are males or husbands. The Chero family is patrilineal. It consists of only the son's family. Daughter's families are excluded. The residence pattern is patrilocal. Inheritance and succession are also patrilineal. Daughters do not get inheritance and succession rights. On the basis of structure the family is nuclear. In this type of family father, mother and unmarried children live together, eat together and work together. Married sons and daughters establish separate houses to lead their family life. The old hood liabilities of the parents are shared by only sons because they inherit the property. Daughters do not get property in inheritance.

The Chero family is based on the cooperation and faith of the family members. The family members follow the division of labour to run the family smoothly. The females do the work of cooking and serving food. They perform work outside the house in the field. The children assist their parents in domestic work. The aged look after the kids, chicks and goat etc when men and women are out for work.

The husband – wife relation is very cordial. Both get up early in the morning and start work. They go to bed by 9 P.M. In this period, they perform household chores in the morning and evening. During day time they go to work in their own fields or to earn wages as casual labour. Both struggle hard to rear the children and meet family expenditure. They take family level decision with mutual consent. The husband = wife relation becomes sour on development of extra-marital relation, ignoring household chores, and behaving abnormally or cruelly. In minor conflict, the conflict is resolved after temporary suspension of talking, not sharing food, not cooking food etc. In such type of conflict, the children and neighbouring families play role in setting the minor disputes. But on development of extra marital relation, the conflict is resolved through community Panchayat. When the conflict is not settled even by the attempt of the Panchayat, the couple are allowed for the divorce. But the instances of divorce are rare. On divorce, the children live with father and the women has to go without children. In case of infant, the child is allowed to go with the mother. The divorced women are allowed for remarriage.

The Parent-Children relation is also very sweet and cordial. The parents are poor but they are not less emotional towards their children. The concept of reward and punishment is absent. Beating of children is rare. The maximum punishment is scolding. The parents try to fulfil the demands of the children within their economic limitations. They do not forget to bring their children in local Haat. They purchase Lakatho and Jilebi for the children. Lakatho and Jilebi are famous local sweets of the Haat. The children, too, love their parents very much. They obey them and assist in the performance of household chores. The parent children relation becomes sour when the children develop premarital relation with the same clan or outside the tribe with other tribe or caste. The panchayat makes fine for such behaviour which are paid by the parents.

The sibling relation is also very cordial. In the early childhood, siblings known by kinship terms like brother-brother, sister-sister and brother-sister play together, eat together, do little work together and sleep together. But in late childhood, the brother and sister start maintaining distance. Now they do not play together, eat together and sleep together. Brother play with the boys of their age group, the sister play with the girls of the own age group. Brothers assist their father in working field and sisters assist mother in household work. The sisters serve food to their brothers. They share food with their mother after serving food to father, brother and other members of the community. After marriage, sisters leave the house and go to stay with husbands in their villages. The brothers establish their separate family after marriage and live in the same village. They look after the old parents and inherit the property. Now brother-brother, sister-sister and sister-brother live in different families and at different place. But they maintain relation through exchange of invitation, visit, food, feast, loan and service on the occasion of ceremonies, festivals and worship. The relation between brother and brother become conflicting at the time of division of property. But the brother-sister relation remains without any conflict. When ever a sister visits in the house of a brother, she is welcomed and offered Vidai at the time of departure.

The relation of the Chero family with the families of the lineage and clan is also generally sweet. They observe pollution period at the time of death. They work as corporeal kin groups. They share joys and sorrows together. They maintain social relationship by reciprocal exchange of invitation, visit, food, feast, loan, service, plough, buffalo, oxen, agricultural implement, gift and presentation etc. at the time of ceremonies, festivals and agriculture. But the relationship turns bitter on adultery, extra marital relation, premarital relation, theft, and destruction of property. In this situation, the social relationship gets broken till the final decision of the community Panchayat.

The relation of the Chero with other tribes and castes of the village is also good. They are peace-loving and do not want to come in conflict with the other tribes and castes of the village. Being the members of the same village, they share joys and sorrows together. They show unity to solve the village level problem. They also maintain relation by reciprocal exchange of feast, food, labour, loan etc. But, on development of extra-marital relation, premarital relation, rape, adultery, theft, destruction of crops etc. The relationship gets bitter when the problem is not solved in the Panchayat, they visit to Thana Police and Court, too.

The Chero also have good relation with the people for the neighbouring villages with whom they meet frequently while working in the forest, field, working site, brick kilns etc. They also meet with each other in the weekly haat. They also have exchange of visit, invitation, labour, etc. But theft, cruel behaviour, rape and adultery change the good relation into very bad. It also leads to quarrel and severe beating. They also take help of thana-police and court.

Marriage

According to Chero belief, marriage is very important ritual because it binds not only two individuals of opposite sex for sex satisfaction, but it provides chance to reproduce children, continue progeny, transfer blood relation from one generation to the next and to lead a family life. The Chero usually follow the rule of monogamy, but bigamy and ever tri-gamy are allowed exceptionally in case of barrenness, widow and widower, divorce, cruel behaviour etc. Levirate, sororate and widow remarriages are permissible. The way of acquiring marriage mate is by bride price. The bride price exists in cash and kind. The bride price in cash includes ₹ 50 to 101. In kind the bride price includes the dresses of the bride, groom, bride's parents, sisters, brothers and other family members. For the purpose of marriage, tribe endogamy and clan exogamy are followed. For the negotiation of marriage, the father and relatives of the groom approach the father of the bride. When the bride price is accepted, the marriage is declared settled. The Brahman priest is called to announce a suitable date. The Brahman priest looks auspicious dates in Patra and announces one date after the consultation of the both parties. The bride price is to be paid before a week of the date of marriage. When bride price is not paid, the marriage is declared broken.

There are two ways by which marriage is performed one is Dhola and the other is Chadhra. In case of Dhola the marriage is performed at the house of the groom. But in case of Chadhra, marriage is held at the house of the bride. The latter form of the marriage is very costly and followed only by well to do families. In both cases marriage procedure is similar.

In case of Dhola type, the father of the groom pays the bride price agreed at the time of negotiation. He takes the bride to his house on Palaki. All marriage rituals of the bride and the groom are performed there. The relatives of the bride also go there to attend the marriage ceremony and share the community feast.

In Chadhra type marriage, the father of the girl has to pay the bride price a week before the date of the marriage. He also pays rice, pulse, vegetable, goat etc. to provide the marriage feast to the community members. When the bride price is paid, the father of the bride and the groom invite their respective maternal kins, paternal kin, affinal kins and friends to participate in the marriage ceremonies. In the house of the bride and the groom, rituals like Mati-kora and Marawa are held. In mati-kora ritual, the female kins take part. They go to field performing dance and singing Geet and dig out the soil to prepare hearths. The preparation of hearth is taken as very pious because hearth is a symbol of a separate family. After marriage, the bride and the groom lead a family life away from their parents. In the ritual of Marawa.. the male kins of the bride and the groom erect a hut in the courtyard for the performance of marriage. Marawa is prepared with bamboo, Kashi grass and leaves; Marawa is erected in the house of both the bride and the groom.

A week before the marriage, the bride and the groom have to observe a number of taboos on food, visit, bath, clothes etc. They have to observe the beautificatory

rituals like applying oil, ubatan Haldi and Kajal by the female kins twice per day. The bride and the groom are not allowed to do bath. On the day of marriage, they are allowed for bathing rituals. After bathing rituals, the bride and the groom are given new dresses to wear.

The groom sits on a Palaki (Palanquin) to visit the house of the bride. The Palaki is carried by the Bhuiyan or Kahar Castes. The female kins spray water, flower, sunfried rice, dub grass and ginger for successful marriage and happy return with the bride. The male kins of the groom follow the Palaki in the form of Barat Party. When the groom and the Barat Party reach in the village of the bride, the male kins of the bride extend hearty welcome by shaking hands, offering flowers and embracing each other. Then they are brought at a suitable place for night stay. They are asked to wash feet, hands and face. They are served Dal-mot, sweets and Handia in hospitality. After this, the groom is brought in the Marawa where the bride remains waiting for him. When the groom reaches in the Marawa, the female kins start singing.

Geet and performing dance. All members present there start dancing. Other members enjoy the scene by clapping hands.

The Brahman Priest enchants hymns and the groom puts vermilion in the forehead of the bride. The female kin welcomes the ritual by clapping hand, and performing dance. The bride and the groom are asked to visit seven times around the fire tank. This marks the end of the marriage. The bride and the groom are brought before the family deity to seek blessings. They also seek the blessings of the elders present there.

At the end of the marriage, all members share Handia and marriage feast prepared by the male kins of the bride.

In the morning, the Vidai of the bride and the groom is done in new dresses with food items and money. All relatives of the bride extends hearty send off to the bride amidst the the scene of tearful eyes. They see the Palanquin carrying the bride and the groom, till it does not disappear. The members of the Barat Party are offered Vidai after serving breakfast and Handia. The members of the Barat and Sarat Party Shake hands and embrance each other at the time of departure.

When the bride reaches the house of the groom, a joyous scene comes into existence. The female kins of the groom extend hearty welcome to the bride and the groom. They are brought in the Marawa by putting their legs in Baskets. In Marawa, the couple seek the blessings of the family deity and the elder kins present there. Then all members share the marriage feast.

The bride stays with the groom for a week. Then she goes back to mayake with his father brother. She remains there for a year. After one year, the groom goes to bring the bride. The father of the bride makes Vidai of the bride and the groom with dresses, sweets and money. The bride comes and starts living with husband. She starts cooking food for the husband. Both reproduce children and inter in to family life. They work hard to run the family.

Religion : The Cheros have adopted a dual worship. They worship Hindu Gods with the help of the Brahmans. They also worship and believe in the traditional local gods, goddesses and spirits. They offer these gods and spirits, fruits, flowers, sweets as well as fowl and haria (rice beer).

All Chero women are tottoood. It is confined to women and is made by the malarian. The cheros celebrate birth and death ceremonies like the Hindus.

Death : Death is a natural phenomenon with which the Chero are familiar. They know well that every individual has to meet the death. But they make a difference between deaths. The death during old age is taken as good because it transforms the old and diseased body in to new one by rebirth or taking abode in ancestral world. But the death during childhood and young hood is taken very bad. They believe that people meet death, in childhood and young hood as a curse of evil spirits. The deaths in the periods at well as unnatural deaths result in the creation of *Bhuta-Preia* or malevolent spirits. They are dissatisfied souls and wander from here and there till their rest of life. As they are dissatisfied. They make attack on infants, children, bride, groom, milch cattle, etc. They are driven out by the witch doctor of the community or neighbouring community.

The death brings pollution period in the family, lineage and clan for nine days. The death is mourned at lineage and clan level who observe pollution and food taboos. Women do not perform bath. Turmeric and oil are not used in food and body till the end of the pollution period. On 10th day. the females of the lineage and clan wash their house, furniture, utensils etc. They go on the bank of tank to wash clothes and perform purificatory bath. They get their nails cut. The males of the lineage and the clan have their hair, beard and mustache shaved. They put oil on the head and go to perform bath in the tank. They return home and take part in the ancestral worship at the burial ground. When the worship is over, they come and share the purificatory feast. This marks the end of the death pollution period.

KORA

The Kora, are of Adivasi of Jharkhand State, are found in the districts of Dumka, Godda, Deoghar, Pakur, Banka, Sahebganj, Dhanbad, Bokaro, Hazaribagh and Chaibasa in the State of Jharkhand. They are probably an offshoot or the Munda Group of tribe. They are regarded as proto-australoid today. But they were Dravidian tribe of earth workers and cultivators in early time. According to oral tradition, the Kora of Santhal Pargana claim to have come from Nagpur (the country of snake). They claimed their descent from the snake. Some claim their origin from Bada Tree. No systematic historical account or the origin and migration of the trible in Jharkhand are available. But traditions reveal that they came along with Munda, Sauria, Paharia, Santhal, and Oraon etc. and settled in different parts of Chotanagpur, Santhal Pargana, Monghyr and Bhagalpur. The Kora speak Mundari, Sadani, Khortha, Patois, Dikuani and Hindi.

The Kora Villages are situated on hills, foothills and plains. The number of house in the village varies from 10 to 30. Their houses are scattered not thickly erected. Houses are made up of mud, wood, branches, bamboo, leaves, grasses. etc. Few houses are mud built and thatched with tiles. The houses are mostly of single room followed by verandah from all sides. The rooms are rectangular in shape. They do not have window. The gate is closed with bamboo or grass tati. The same room is used for cooking, storing and sleeping purposes.

The household utensils of the Kora consists of earthen pots, aluminum utensils, bronze Lota and thali. They have wooden Kathauta. They have rope made articles, baskets, bamboo made fans, winnowing tray, mat, broom etc. Reading and writing materials generally do not appear in their houses.

Society

Kora society is patriarchal where authority lies in the band of batter of a male member. The different forms of Kora society are family, lineage, clan and village. They also maintain inter village and inter tribe and iner caste relationship.

The Kora family is nuclear in structure where the couple and their unmarried children reside together. Marriage sons establish separate family and married daughters go to stay with husband. The existence of joint family is very few. The Kora family is patrilineal. The lineage is also patrilateral in which the families of sons are included. The family name goes generation after generation.

The husband wife relation is very cordial. Both love each other and cooperate each other. The husband is head of the family but he does not bunction in authoritiorian way. He takes decision with the help of and discussion with wife. The parents also consider the view of he young children at the time of decision making. Thus, the family functions in democratic way.

Parent child relation is also very sweet and affectionate father and mother both love their children and try to meet their demand within the limit of their income. Children, too, love their parents and obey them. Beating of children is rare. Reward and punishment are almost-absent. The Kora family functions on the basis of divisiong labour based on age and sex. Cooking and serving of food is the duty of wife, while the husband performs work out side house. Children asisten their parents. Girls assist their mother in house hold chores. Boys help their father in the field and forest. The children also collect fuels, along with their parents. The aged look after the house, kids, chicks, goat, etc when young members go to perform work. Although, there is division of labour in the family, males are also expert in cooking. They cook food when the wives are ill. On ceremonial occasions, males of the community, cook food for serving to the members of the community. Wives, besides performing works in houses, also work in forest and field to raise the income to the family. They also earn wages as causal labour. They are move industinous then their male counterpart. They have not to rear their children but also to feed their drunkard husbands and aged parents-in-law.

The sibling relation is also very cordial. During childhood, brother-brother. Brother sister, sister-sister, eat together, play together and work together.

For food items, they also fight among themselves. Brothers reside in the same village after marriage and they help each other during trouble. The sister have to leave the house and village after marriage. Brothers visist the house of sisters on ceremonial and festive occasions. The sisters also pay a visit in the house of brothers on the occasion of birth, marriage and death. Exchange of gifts and presentation takes place between them of the time of visits.

The Kora maintain the relationship with their lineage by reciprocal cooperation, visit and exchange of gifts are birth, marriage, death and festive occasion, in the same way, they maintain relationship with the members of the clam and the tribe. Their relation with the other tribe and castes of the village is also good. Being the members of the same village, they maintain relation by discussion and visits on different occasions. They do not have food and water relation with the other tribes and costs of the village. They work in the field of other castes and to get wages in cash or inkind.

The Kora have been divided in to a number of exogamous clan such as Alu, Bardo, Butka, Hansda, kasyali, Kasibak, Sama, Sal, Sanpu, Kawrie, Samadwar, Fopowar, etc. These clans are to gemistic in nature and are derived from plant, tree, birds, animals in to different subgroups such as Dhalo, Malo, Sikharia, badamia, Souarekha, Jhethia, guri and Bawa. These are not endogamous group. Rather they are territorial groups concentrated in different territories.

The social statns of the Kora is not very high and they occupy states equal to Bagdis, Bauris, Bumal etc. who are intouchable Hindus. They eat beet, part and all sorts of fish and fowl.

MARRIAGE

In the society of Kora marriage is an important ceremony which comes in the life of every individual. The Kora maintain endogamis, exgomic, prothekitive and preferred rules at the time of marriage. By marrying in the same tribe, they follow the rule of endogamig. They marriage in the same tribe but outside their clan. Thus, they follow clan exogamic rule. Intertribal and intra clan marriages are strictly prohibited. The boys and girl to be married found not should not be relative from father's and mother's side up to three generation. Cousin marriage are strictly prohibited levirate and sororate marriages are preferred. Widow and widower marriages are allowed.

The marriage age of boy is between 15 to 28 years, while for girls marriage age is 15 to 22 years. Pulseity indicates that the girls have become marriageable. Generally marriages in the Kora are arranged by parents or guardians. But love marriages are also not exceptions. The various ways of acquiring marriage mater are bride Price, Service, Elopment, Raje-Khushi, Golat, etc. The father of the boy approaches to the father of the girl for marriage. At the time of negotiation, the king of boy and girl play

vital role. When the marriage is seen, the bride price is paid to the father of the girl. The bride price varies from ₹ 5 to ₹ 15. Besides bride price in cash, bride price is also paid in the form of kind. Such as clothes, Sare, Dhole, Rice, Pulse, he goat, etc. The marriage day is fixed with the help of the village head. The bride goes with Barat Party in the village of the bride. The Barat Party is received by the kiths and kins of the bride. A grand welcome is accorded to them by offering gannam and Handia. The bride and the groom are brought at an auspicious place for the marriage. Amidst the scene of singing and dancing, the groom applies sindur in the forehead of the bride. The companions of the bride clap hands. After marriage, feast of rice, meat, handia, etc, is served to the members of the Barat Party. The members of the Barat party wear red colour shirt and yellow colour dhoti. The children wear part and shirt. Dol, Thale, Shete, manor etc. are played at the time of marriage. The bride is brought on tempo, rickshaw or palaki. A special type of dance and play is organized in the house of groom by the female members, while male members go to barat. When the groom and the yoyo come, they are welcomed by some fried rice, flowers, green leaves.

The bride and the groom have to obey a number of taboos till the entire period of marriage. The worship of ancestors is also given the occasion of marriage in the family. All kiths and kin of the bride and the groom participate in the marriage ceremony. The exchange of gift, presentations, money etc. take place on this occasion.

KORWA

The Korawa Adivasi lives in the districts Palamu, Latehar, Ranchi, Dhanbad, Hazaribag and Santhal Pargana in Jharkhand State. They also inhabit in Surguja and Jaspur of present Chhatisgarh State. They belong to Proto-Australian racial group. Their dialect is Korawa which belongs to Austric linguistic family.

The Korawa villages are situated on the top of a hill or on a mound covered with thick forest. The village consists of few isolated huts. The huts are erected with wood, bamboo, and plastered with mud. They are thatched with kher or straw. The huts are 10 to 12 ft. long and 8ft. high

Culture

The material culture of the Korawa presents the scene of simple technology. They have few earthen pots, aluminium utensils, iron knife and bronze lota. They do not have cots. Few baskets, small brooms, mat, winnowing tray etc. can also be seen in their houses. They have khanti or ramba, tonga, phawra, Sickle and gorva as hunting, gathering and bowing implements. The males wear dhoti, gajji and have a gamchha. They wear kurta while going to another place. The females generally wear sari, saya and blouse. The children wear ganji, part and shirt. They use plastic shoes and slippers. They wear ornaments of glass, thread, steel, etc. which they purchase from the local weekly Haat.

Society

The different forms of society in the Korawa are family, lineage, clan and the village. The family is the smallest form of the society. Several families descended from common ancestors constitute lineage. Several lineages having a common mythical ancestors form a clan. The village may be of one clan or several lineages having common mythical ancestors from a clan. The village may be of one clan or several clans. In the village, they live with other tribes like Oraon, Kissan, Asur. They have marital and kinship relations with the Korawa of the neighbouring villages. The Korawa follow the social rules established by the community. Those who break social laws are ousted from the society. The society is patriarchal and patrilineal with patrioical residence. The Korawa are divided in to three exogamous groups Dih Korawa, Danda korawa and Pahari Korawa.

Family : The Korawa family is nuclear consisting of a couple and their unmarried children. The married children live in a separate house after marriage and establish a separate family is patrilineal. The authority lies in the hand of father. The father is the head of the household. But he does not take decision alone. He takes decision with the consent of the wife and young children. The role of wife is also not less in decision making in the family.

For the smooth and proper functioning of the family, the division of labour based on age and sex is prevalent. For example cooking is female specific, while hunting and ploughing is male specific. The girl assists their mothers in household chores. The boys assist their fathers in forest and field. The aged keeps watch upon the household property, kids, goats, chicks etc. when young men and women go to perform work. But the division of labour is not like water tight compartments. The females also do work in the forest and the field. They also work as Reja to get wages and increase family income. The males also know how to cook food. When the wife is ill or visits mayke, the husband cooks food. On the occasion of feast, it is the duty of the males to cook food. The family is the unit of production as consumption. Each family is the unit of production as well as consumption. Each family member takes part in the production and consume according to their needs.

Intra family relation is generally very sweet, cordial and cooperative. The husband and wife co-operate each other and make compromise and adjustment to run the family. The conflict arises due to laziness and extra marital relation. The conflict is resolved with the help of Panchayat, children, relatives and neighbour. Divorce is permissible but in practise it takes place rarely.

The sibling relations is also very sweet. They live together, eat together and play together during childhood. They also have quarrel on many occasions but soon they become friends and being to play.

The parents love their children very much. They try to fulfil the desire of the children within their economic limit. The concept of reward and punishment is absent. Some times children are punished for doing wrong things. But beating and physical torture are rare. On many occasions children are praised for doing good things.

The Korawa also have good relation with the lineage and clan groups. They maintain relation by reciprocal visits, exchange of goods, services, gifts and presentation on different social, ceremonial and festive occasions. They have food and water relation with the members of the own community. They do not accept food and water from the Asur. But they accept food and water from the Kissan, Oraon and Hindu castes. Their relation with other tribes and castes is good. The relation becomes strikeouts when instances of theft and extramarital relation come in to existence. The Korawa generally have good relation with the neighbouring villages. But relation becomes tensile due to the cases or theft, adultery premarital and extra marital relations.

Lineage is patrilineage. This group consists of the families of all sons descended from common known ancestors of four or five generations. The members of lineage group are related through blood and they follow lineage exogamic rule. It is a corporeal kin group. Its members exchange goods, service, gift, presents and visit reciprocally.

The Korawa have clan system named after totemic plants and animals. They have mythical blood relation with the originator of the totemic clan. The members of the clan are related through blood. They follow the clan exogamy rule strictly. Those who violate these rules are punished. They are ousted from the tribe. They have to pay a fine in the form to feast only then they are included in the tribe. But now a day, they are in the way of forgetting their clan. They see that the boy and the girl to be married should not be related through blood. The clan is also a corporeal kin group. Its members have exchange of food, water, feast, goods, and services reciprocally on festive, ritualistic and ceremonial occasions. Each clan has its own panchayat to see that social codes are observed properly. Hulter, Titi, Kashi, Suiya, Khappo and Buchang are some clans of the Korawa.

PARHAIYA ADIVASI, TRIBAL INDIA LIFESTYLE

Parhaiya : The Parhaiya, one of the lesser known Adivasi Groups of the Jharkhand state. They are found in the districts of Gumla, Palamu, Hazaribag and Santhal Pragana and Gaya.

Culture : Parhaiya's village are situated on hills or on plains below the hills. The hill villages have less number of families but plain villages have more number of families. They erect houses with bamboo, wood, bushes, mud, leaves, grasses, and tiles. In hill villages, there is the existence of huts, but in plain village houses of mud and tiles are found. The houses are triangular or rectangular in shape having no windows. There is a little gate to go in and come out. The door is closed with a tati. In plain village, one finds wooden gate. They lock the door and go out for work they have wooden racks.

Family : Family is nuclear, husband-wife and their unmarried children. Married son established their own family and married daughter leave the house to lead a family with their husband.

Marriage

The ritual of marriage generally comes in the life of all boys and girls of the Parahiya, Monogamy is the usual form of marriage. Bigamy is also allowed. Levirate and Sororate marriage are possible depending on the situation. Premarital relations within lineage group is not allowed. But in case of other lineage group it is excused and finally results in marriage. Marriage may take place between boys and girls of two lineage but generally it is avoided. They generally follow village exogamy. Usual way of acquiring bride is by bride-price and through the consent of parents of boys and girls. But marriage by exchange, elopement service and love may also take place.

Birth : Birth is regarded as very joyous occasion in the society of the Parahiya . It makes the couple fertile and washes the strain of barrenness for ever. It enhances the status of the husband and the wife as father and mother.

Death : The Parahiya are aware of death reality. They know well that wherever birth there is is death. But they do not know the age and time of death, although it is predicted. Some die just after birth, some die in infancy, some in young age. The death during old age is taken good because it brings occasion of transformation of body and soul of a person. The dead body is buried or cremated. Only male members participate in death rituals.

Economy : Main economic activities of Parahiya are agriculture, Collection of forest produce from the forest, lac cultivation and basketry.

Religion : The Parahiya believe in a number of Gods, Goddesses, and Spirits and ancestral spirits.

Political Organization : The Parahiya have the concept of village Panchayat, all head of family are the members. The village head is called “Mahato” and ‘Khato’ is his assistant

THE ASUR

The Asur are one of the primitive tribal groups (PTGs). They are found in the districts of Gumla, Lohardaga, Palamu and Latehar of the Jharkhand state. They have been iron-smelters. The modern Asur tribe is divided into three sub-tribal divisions, namely Bir (Kol) Asur, Birjia Asur and Agaria Asur. The Birjia are recognized as a separate schedule tribe which come under the P.T.Gs.

Traditionally, the Asur have been iron-smelters and slash burn cultivators. Thus, they have been nomadic. But forest acts and regulations have snatched away their traditional rights over the forest. This has affected their practice of iron-smelting and shifting cultivation. Now they are settled in villages.

Family : The family of the Asur is nuclear in structure in which father, mother and unmarried children reside together. On the basis of authority, the family is patriarchal. The residence rule is patriarchal. Descent is traced in the line of father. It means that they have patriarchal descent. The family name, and succession is transferred from the father to the son. The inheritance rule is also patriarchal.

The head of the family is Father. But he does not take decision alone. He seeks suggestions from the wife and the young children at the time of finalizing a decision at family level. The married sons and daughter, establish a separate family after marriage. Father looks after the old parents in their old hood.

The husband-wife relation is very sweet. Both live together, work together, eat together and spend time together. Both take care of children and struggle hard to raise the family income for maintaining the family. For smooth functioning of the family, they maintain the division of labour. The wife looks after household chores, cook food and take care of kids. The husband looks after the work outside the house. But both earn wages together. The relationship becomes bitter on development of extra marital relation.

Community to assemble at the village Akhara on a particular date. Evidences are taken and judgment is announced.

Marriage : The Asurs practise a number of marriages like marriage by service, by elopement, marriage by force, *ghar jamai* and exchange of sisters. The ways of acquiring mate in the Asur society are by bride price, service. *Raji-Khushi* and *Golat*. The marriage by bride price is negotiated through the fathers of the boy and the girl. At the time of negotiation, the father of the groom approaches the father of the bride. They sit together and settle the bride price in the form of cash and kind. The bride price is very nominal. It varies from ₹ 15 to 35. But the bride price in the form of kind is expensive to some extent. The dresses of the bride, bride's parents, bride's brothers and bride's sisters are to be paid along with rice, pulse, and vegetables or goat to feed the members of the *Barat* and the *Sarat* parties. It is the duty of parents to arrange for a bride for whom a bride price has to be paid.

Divorce may be demanded by any of the partners. Widow remarriage is permitted on some grounds. In the society of Asur, divorce is allowed. But attempt is made to settle the dispute through *Panchayat*. But when dispute is not settled, the couple is allowed for a divorce. Although the divorce is allowed, but in practice it is rare. The woman had to leave the children to the husband at the time of divorce. The small kids are allowed to go to the woman. Extra marital relation, barrenness, witchcraft, laziness and cruel behaviour become the cause of divorce.

Religion : The Asurs believe in *Sing Bonga* and *Marang Bonga* as we as all the local *Bonga* known to the *Bonga*. They celebrate festivals like *Sohrai*, *Sarhul*, *Nawakhani*, *Kathdeli*, etc. They celebrate the Sarhi Kutasi festival for the prosperity of their iron smelting industry. They do have faith in witchcraft.

Death : The Asurs are aware of the death reality, They know well that death lays its icy hands on all living things. But a distinction is made between deaths. Natural death during old hood is taken as good. Because it provides occasion for a change of old body in to new one through rebirth. They also believe that it provides the occasion of old persons to join the abode of the family deity. But unnatural death in childhood and young hood is taken very bad because, premature deaths result '*Bhuta-Preta* and violent spirits. They remain wondering and dissatisfied till their rest life. They make attack on pregnant women, children and

milch cattle. The Asurs bury their dead body. The death brings pollution for nine days. On 10th day purificatory feast is given.

THE SEVER

The minor tribe mostly found is East Singhbhum They are also known as Hills Kharia.

Family : They are patriacchal.

Marriage : Here no clan System. Marriage regaled through Kinship.

Religion : They believe in Dharmesh and mother goddess, they also believe in Hindusm

Death : Sevar bury their dead body they belive that unnatural death became ghosts and spirits

THE CHIKBARAIK

The Chikbaraik tribe contibute only 0.62% of the total tribal population of Jharkhand in this tribe children of both sexes do not wear any cloth up to three years The male dress consists of dhoti and Shirt but the women wear sari but do not use any upper garment.

The weaving is the main Occupation of Chikbaraik. When they free from weaving, they go to jungle for hunting.

Family : The Chaikbaraik's family is nuclear type, they are patriarchal. The daughter are not given any share in the immovable property.

Marriage : Here, marriage with in the same gotra is not permissible and marriage within clan is an offence. Divorce is pemissible.

Religion : Actually they practice ancestor worship so that when ever any clamity be falls the village the ancestors are propiated.

Death : This tribe bury their dead bodis in the mansa with the head of corps towards the North.

GORAIT

This tribes are proto Austroloid but linguistically belong Austral group so that locally is known as Munda. Their Population is 0.055% They do not have separate settlement because of their few number.

Marriage : Gorait prefer child marriage but fewer prefer late marraige. They are monagamaus. A Widow may remarry. Divorse is permitted.

Religion : Their religion is most primitire. They believe in triubal God but little faith in Hinduism

Death : Burial is common among them.

Family : Inheritance is patriarchal.

Marriage : Marriage within clan is forbidden. pre-marital sex is prohibited.

Religion : They worship many Gods which include Ras purnima, Sorral Puja Budna Puja.

Death : Their bodies are burnt in ‘Sasari’ or ‘Morakul’ but children upto 10 years are buried.

THE BIRJA

This tribe is nomadic and in very small number They concentrated in Palamu and Garhwa.

Birjias speak a dialect called Birjia. which is a mixture of Mundaria and other tribal dialects. Their property descends to the son after the death of father If there is no son. the property goes to the next male relative. Daughters do not get the property except given by the father during the lifetime.

Marriage : Here, polygamy is permitted. A man can live with 3 wives but the number depends on his ability to Support them.

Religion : Birjia religion presents a belief system in different types of gods, Goddesses, ancestral spirits, worships and festivals. *Sigi Devta. Mahadco-Parvati, Baghaut, Daraha, Agni, India*, Snake etc. are the deities of the Birjia. The abodes of these deities are located in and around the Birjia village. They have symbolic representation of stone, mud hills, wooden log, holes etc. The sacred specialist of the Birjia is known as Baiga. The sacred performances are held on the occasion of festival and worship

Death : Their belief System, Unnatural or premature death create malevolent and dissatisfied spirits.

Ancestors are worshipped on different occasions for peace and prosperity in the family dead are burnt as well as buried. Death is considered pollution in the family and is removed after ceremonies and rituals.

They observe all the festivals observed by the Asurs. They also worship their ancestors.

Tribal Cultural of Jharkhand

Tribe	Area	Religion	Social Structure	Festival
Santhal	Santhal Pargana	Mixed	organised (paragnait)	Erok, Sohrai
Oranb	Santhal Paragana, palamu	Mixed Mixed	Parhas Society	Karma, Sarhul
Munda	Ranchi and Singhbhum	Mixed	Paterichal	Sarhul, sohrai

STATE GOVERNMENT

STATE LEGISLATURE

The state Legislature occupies a pre-eminent and central position in the political system as a state Articles 168 to 212 in Part IV of constitution deal with state Legislature.

The organisation of state legislative has no uniformity. Most of the state have an unicameral system, while others have bicameral system. At present only six states have two houses (Bicameral) namely, Andhra Pradesh, Uttar Pradesh, Bihar, Maharashtra, Karnataka and Jammu and Kashmir.

The Indian constitution is federal in structure with unitary features. A federation means distribution of powers between the Central Government and government of the states forming the Federation.

There is a division of powers between the center and the states. Different subjects have been categorised in three lists known as the *Union List*, *State List* and *Concurrent List*. The *Union List* contains as many as 97 subjects and only the parliament has exclusive power to make laws with respect to any of the matters enumerated in it. It includes many subjects such as defence, arms, atomic energy, foreign affairs, railways, shipping, etc. The *States List* incorporates 66 subjects such as public order, police, local Government, agriculture, land, fisheries, land-revenue, etc. Only the legislature of the States has the power to make laws in this list. The *Concurrent List* involves 47 subjects over which both the Parliament and the legislature of any state have the power to make laws.

The privileges of a state Legislature are a sum of special rights, immunities and exemptions enjoyed by the Houses of State Legislature, their committees and their members. Privileges can be classified into two categories :

- (i) Those that are enjoyed by each House of State Legislature collectively and
- (ii) Those that enjoyed by the members individually.

Jharkhand has only one legislative in the name of Vidhan Sabha. The total number of the members of Vidhan Sabha is 82. One Anglo Indian member is nominated by the Governor. There are reserved seats for Scheduled Castes and Scheduled Tribes in accordance with provisions of the Indian constitution.

The following are the qualifications for membership of the Assembly :

- (i) A person should be a citizen of India.
- (ii) A person should be twenty five years of age.
- (iii) A person must possess such other qualification as prescribed by parliament.

It is also the duty of the Chief Minister to communicate to the Governor of the State all decisions of the Council of Ministers relating to the administration of the affairs of the State and proposals for legislation. The Chief-Minister is also required to furnish such information as the Governor may call for.

The Governor summons the sessions of the State Legislature but there should not be difference of more than six months between the last sitting in one session and the first sitting of the next session. The Governor is also empowered to prorogue either House and to dissolve the Legislative Assembly.

The Governor nominates one member of the Anglo Indian community to the Assembly in case the community needs representation. Jharkhand Assembly has one such seat in the Assembly. The Governor addresses the Legislative Assembly at the commencement of the first session after each General Election.

On bills, the Governor may take one of the following steps : a) he may assent to the Bill ; b) he may withhold his assent ; c) he may reserve the Bill for consideration of the president or d) he may return the bill to the House, if not a Money Bill, with the request that the Bill may be considered again.

The Governor promulgates an ordinance when the legislative assembly is not in session. There must be reasonable ground of his satisfaction that there exist circumstances, which make it necessary to take immediate action. It ceases to operate at the expiration of six weeks from the reassembly of the legislature.

In financial matters, no money bills can be introduced except with the approval of the Governor.

The Governor has to act on the advice of council of Ministers, except when he has to exercise discretion. The Governor has the power to grant pardons, reprieves, respites or remissions of punishment or to suspend, rival or commute the sentence of any person (convicted).

The Governor also enjoy the power to make a report to the President (regarding Article 356). The President may impose 'President Rule' after being satisfied with the report.

The Council of Minister

Article 163 of the provides that there shall be a council of ministers with Chief Minister at the head of aid and advice the Governor in the exercise of his functions.

THE CHIEF MINISTER

The Governor appoints the Chief Minister and other Ministers on the advice of the Chief Minister. If two party claims a real majority, the Governor is required to act in his discretion and the decision of the Governor in his discretion is final.

The Chief Minister should be a member of either House of the State Legislature. If majority of the members express their confidence in a person who at that time does not happen to be a member of the state legislature, then the outsider too can become the Chief Minister of a State. But such a Chief Minister must get himself elected or nominated either House within a period of six months.

The Chief Minister and other Ministers holds office during the pleasure of the Governor. These words “during the pleasure” do not mean that the Governor can dismiss his Ministers at his will. The expression really means that the Ministers remain in office so long as they retain the confidence of the Legislative Assembly.

The Governor appoints the Chief Minister. The Governor on the advice of the Chief Minister (CM) appoints other Ministers. The CM and his Ministers constitute the Cabinet. The Cabinet has the collective responsibility and whenever a decision is taken by the Cabinet, every Minister has to stand-by it.

All the ministers including the Chief Minister takes the Oaths of Office and Secrecy. Under Oath of Office they affirm that (a) they will bear faith and allegiance to the constitution and (b) they will do right to all manner of people without Fear or Favour, affection or ill will. Under ‘Oath of Secrecy’ they affirm that they will not reveal to any person, any matter which is brought to their consideration as Ministers.

The Ministers are usually of three categories: (a) Cabinet Minister, (b) Minister of State (c) Deputy Minister. At present, the Ministers in Jharkhand are of first two categories. There is no Deputy Minister in the State. The Cabinet ministers hold major portfolios like public order, police, agriculture, land revenue, finance, industries, forest etc. They attend meeting of the Cabinet and decide the policy and programme of the government.

At present, Raghubar Das is the Chief Minister of Jharkhand.

The quorum to constitute a meeting of the House is 10 members or one-tenth of the total members of the House. The Legislative Assembly chooses one of its members as the Speaker and another as Deputy Speaker. A Speaker may be removed from office by a resolution passed by a majority of the members of the Assembly.

THE JUDICIARY

High Court : 24 High Court in India. The High Court is a Constitutional Court in terms of Article 215. It is a Court of Record and has all the powers of such Court including the power to punish for Contempt of itself and for Contempt of Courts subordinate to it. Every High Court consists of a Chief Justice and such other Judges as the President of India from time to time deem it necessary.

A circuit bench of the Patna High Court was established at Ranchi with effect from 6th March, 1972 under clause 36 of the Letter Patent of that High Court. The bench was established to meet the needs of the Adivasi Population of the Chotanagpur area in erstwhile State of Bihar.

The Circuit bench was made Permanent Bench of Patna High Court, by Act No. 57 of 1976, by High Court at Patna (Establishment of Permanent Bench at Ranchi) Act 1976 with effect from 8th April 1976.

Jharkhand High Court is the apex body of the judiciary in the State. It came into existence on 15th November 2000. There was a Ranchi Bench of Patna High Court. In the beginning the total number of judges was seven excluding a Chief

Justice. Later the strength of judges was raised to 12 including the Chief Justice. The latest strength of the High Court judges is shown in Table 28.1. The strength was last revised in 2003 during the rule of NDA Government.

The Chief Justice of Jharkhand High Court is appointed by the President of India in consultation with the Chief Justice of the Supreme Court and the Governor of the concerned state. In the appointment of other judges, the opinion of the Chief Justice is also taken. The Chief Justice of the Supreme Court makes recommendations in consultation with two senior most judges of the Supreme Court.

The qualifications of the judges are as follows:

- (i) A person should be citizen of India.
- (ii) A person should have held judicial office in India for at least ten years.
- (iii) A person should be an advocate of a High Court for at least 10 years.

Every judge of Jharkhand High Court holds office till the age of 62 years. He can be removed from office on the ground of proved misbehaviour or incapacity. But it is possible only when both the Houses of Parliament present an address to the President for such removal.

The salaries, allowances, privileges, leave and pensions of the Judges of a high court are determined from time to time by the parliament. They cannot be varied to their disadvantage after their appointment except during financial emergency. In 2009, the salary of the Chief Justice was increased from ₹ 30,000 to 90,000 per month and that of judge from ₹ 26,000 to ₹ 80,000 per month.

The retired Chief Justice and Judges are entitled to 50% their last drawn salary as monthly pension.

JURISDICTION AND POWER OF HIGH COURT

At present, a High Court enjoys the Following Jurisdiction and powers :

- (1) Original Jurisdiction
- (2) Writ Jurisdiction
- (3) Appellate Jurisdiction
- (4) Supervisory Jurisdiction
- (5) Central over Subordinate Courts
- (6) A court of record
- (7) Power of Judicial review.

The present jurisdiction and powers of High Court are governed by (a) the constitutional provisions, (b) the letters patents, (c) the acts of Parliaments (d) the acts of state legislature, (e) Indian Penal Code, 1860, (f) Criminal procedure code, 1973, and (g) Civil Procedure Code 1908.

The High Court has also the power to issue writs to a person or an official to protect the Fundamental Rights or other purposes. Such writs may include the Writs of Habeas Corpus, Mandamus, Prohibition, Quo Warranto and Certiorari.

The Jharkhand High Court enjoys the powers of superintendence over all courts within the territorial jurisdiction of this state. The High Court enjoys the following powers in this regard : (i) the appointment, posting and promotion of district judge are made by the governor in consultation with the High Court (ii) the High Court prescribes forms in which books, entries and accounts are maintained by the Courts, (iii) the High Court can frame rules for regulating the proceedings of the Court (iv) the High Court can seek a report on the working of the Courts.

SUBORDINATE COURTS

The subordinate courts operate at the district level. They are divided into : (1) Criminal Court & (2) Civil Court. The highest criminal court of the district is the Court of Sessions Judge, which is presided over by the District Judge. The serious offences such as robbery, dacoity and murder are tried in the session's court. The District & Session Judge or the Additional Sessions Judge can award death sentences or life imprisonment. A Sentence of Death must be confirmed by the High Court before it is carried out. The session Judge has the power to hear appeals against the judgments of Chief Judicial Magistrates (CJM) and First & Second Class Judicial Magistrates.

The Civil Courts hear the cases related to land, property, money transactions, etc. Such courts exercise jurisdiction over matters such as guardianship, marriages, divorce, wills, etc. The highest court for the civil cases is the Court of District Judge. Appeal against the orders of this court lies in the Jharkhand High Court.

REVENUE COURTS

Such courts deal with cases relating to land and land revenue. The lowest revenue court in the state is that of the circle officer (Anchal Adhikari). The first Appellate Court is that of the Land Revenue Deputy Collector (DCLR). The Highest Revenue Court in a District is that of the Collector. The Commissioner's Court is the next higher court and his jurisdiction extends to all the districts in a particular division. The highest revenue court is the Board of Revenue. After judgement of the Board of Revenue, only the Jharkhand High Court has the jurisdiction to entertain appeals against the orders of the highest revenue court.

LOK ADALATS

Literally it means the 'People Court'. Lok Adalats encourage the settlement of disputes through compromises or settlements between the parties. It was on October 6, 1985 that Lok Adalats were held for the first time in Delhi. Now the Lok Adalats are governed by the Legal Services Authorities Act, 1987. It provides that the State or District Authorities will organize Lok Adalats from time to time at convenient places. All decisions of the Lok Adalats are now deemed to be decrees of a civil court and are binding on the parties concerned.

ADVOCATE GENERAL

The Governor appoints the Advocate General (AG). His qualification is the same as that of a Judge of the High Court. The AG advises to the Government on

legal matters. He holds office during the pleasure of the Governor. He receives such remuneration as determined by the Government from time to time.

JHARKHAND PUBLIC SERVICE COMMISSION

Parallel to the Union Public Service Commission (UPSC) at the centre. There is a State Public Service Commission (SPSC) in a state. The same set of Articles (*i.e.*, 315 to 323 in part XIV) of the constitution also deal with the composition, appointment and removal of members, power and functions and independence of SPSC.

A State Public Service Commission consists of a chairman and other member appointed by the governor of the state. But they can be removed only by the president (and not by the governor). The president can remove them on the same grounds and in the same as he can remove a chairman or member of UPSC.

The history of Public Service commission in Jharkhand is very interesting. Ranchi was the headquarter of erstwhile Bihar Public Service Commission which came into existence on 1st April 1949 under Article 315 of the Indian Constitution. The Bihar Public Service Commission started its functioning for the State of Bihar with its headquarters in Ranchi. It was on 1st March 1951 that headquarter was shifted to Patna. Going to the British period, the federal Public service Commission and the State Public Service Commission were constituted under the provisions of the Government of India Act, 1935.

Jharkhand Public Service Commission (JPSC) was constituted in 2001 and the first Chairman was P.C.Hembrom. The initial strength of Jharkhand Public Service Commission (JPSC) was five including one Chairman and four members. In 2003, the strength was raised to nine including Chairman. In case one member resigns, the Governor can appoint a new member in his place.

Article 320 of the Indian Constitution defines the functions of Public Service Commissions. It is the duty of the Jharkhand Public Service Commission to conduct examinations for appointments to the services of the state.

The Jharkhand Public Service Commission may be consulted on the following :

- (a) on all matters relating to methods of recruitment to state services,
- (b) on the principle to be followed in making appointments to state services,
- (c) on the suitability of candidates for appointments, promotions and transfers,
- (d) on all disciplinary matters affecting a person serving under the state government.
- (e) on may claim by or in respect of a person who is serving or has served under the state government,

The expenses of the JPSC, including salaries, allowances and pensions payable to or in respect of the members or staff is charged on the consolidated fund of state. The current chairman of commission is Debasish Gupta.

ADMINISTRATIVE SYSTEM OF JHARKHAND

The total area of Jharkhand is 74714 square kilometers and its population in 2001 was 269,09,428. There are five (5) divisions, twenty-four (24) districts, thirty-six (36) subdivisions, and two hundred thirty six (236) blocks. When Jharkhand was separated from Bihar, it had 4 division, 18 districts, and 33 subdivisions. But four new districts Latehar, Simdega, Jamtara and Saraikela were added in 2001. One division viz; Kolhan has been created in 2003 and two subdivision viz, Chandil and Bundu have also been added in the same year. Two new districts Khunti and Ramgarh have been inaugurated.

The Secretariat : The Secretariat in Bihar came into existence with the creation of separate province of Bihar and Orissa on April 1, 1912. It started functioning with 8 department. After the creation of Jharkhand in November 2000, the number of departments was limited but now it has increased to more than thirty.

Chief Secretary : The Chief Secretary is the principal officer of the government for overall control and efficient administration of the State government.

Secretary : A Secretary to the Government in the administrative head of one or more departments. He is the principal adviser to the minister on all matter of policy and administration with in his department.

Principal Secretary : This post is above that of Secretary. The State has one Chief Secretary and some senior officers hold the rank of Additional Chief Secretary. Principal Secretaries are placed in between the two posts. The equivalent position at the Government of India is Additional Secretary.

Offices of the Head of the Department : Departments have generally under them the offices of Heads of Departments. They are responsible for execution and implementation of policies laid down by the administrative departments. They also provide technical advice to the administrative departments. In some cases, there are no Heads of Departments under an administrative department.

Commissioner : A Commissioner of a Division is an important Head of Department responsible for generally watching the administration of his division and ensuring that it is efficient and is guided by considerations for the interest of the people. His role and functions are laid down in Government instructions issued from to time. There are five divisions in the State.

Deputy Commissioner : There is a Deputy Commissioner in each district. He is directly responsible for law and order, revenue matters, land records, supply, excise, registration, treasury, relief and any other matter not specifically allotted to other district officers in the district. He is the main agency of Government in the district for execution of government directions.

FIELD ADMINISTRATION OF JHARKHAND

Division : There are 5 divisions namely; (1) Palamu, (2) Kolhan, (3) North Chotanagpur, (4) South Chotanagpur and (5) Santhal Parganas. The head of these divisions are the commissioners.