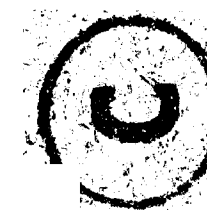


1405

REPORT
OF THE
MERIAH AGENTS (GANJAM)
FROM 1837 TO 1861



REPORTS

OF THE

MERIT AGENTS (GANJAM);

FROM 1837 TO 1861.

No-14056

MADRAS:

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1885.

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In 1845, when Captain MacPherson was at Calcutta arranging the details of the Meriah Agency, Assistant Surgeon Cadenhead officiated for him. In December 1845 the Meriah Agency was established under Captain MacPherson and three Assistants, one of whom was Captain MacVicar. In March 1847 the officers of the Agency, viz., Captain MacPherson, Assistant Surgeon Cadenhead, and Lieutenant Pinkney, were suspended on charges proved afterwards to be unfounded, and General Dyce took charge till Lieutenant-Colonel Campbell arrived; and Captain MacVicar, who had been Secretary to General Dyce, became Assistant Meriah Agent. In May 1849 Captain Frye temporarily succeeded him, he being ill, and in October 1849 Captain Frye succeeded Lieutenant-Colonel Campbell, who also had to leave ill.

From then till Lieutenant Crauford's appointment in 1859 there was no Assistant. When the Resolution of December 1861 was passed abolishing the Agency, these two officers—Captain MacNeill and Lieutenant Crauford—were in charge.

~~VII~~
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பா. சிதம்பரம்
செப்பனருபொ பெயர்
செப்பனருதற்காக எடுத்த
கொளளப்பட்ட நாள்
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ஆகஸ்ட் 1983

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REPORTS OF THE MERIAH AGENTS (GANJAM);
FROM 1837 TO 1861.

From Captain J. CAMPBELL, Assistant Collector, to the Acting Collector of Ganjam and Officiating Commissioner for Goomsur and Suradâ, dated Nowgam, 17th January 1838.

With reference to my proposal to you of the 16th December 1837 with regard to the suppression of the meriah puja among the Khonds and your assent thereto, I have the honor to inform you that I proceeded into the Khoud Maliahs with an escort of 25 privates of the 17th Regiment and 44 of my own peons, and, having called together the heads or Molikos of the different mutahs, explained to them what I conceived to be the intentions of Government, viz., that the sacrifice of human victims would no longer be suffered among them, and peremptorily ordered them to bring all persons whom they might have purchased as meriahs to me. The Molikos stoutly denied having any such in their possession, but, from my having previously taken the precaution to ascertain the names of different chiefs who had meriahs and the places from whence they had been procured, they were led to make a partial disclosure.

I then sent them away for the children, and, to expedite the business, sent two of my peons to each of the head mutahs. I made a list of the meriahs brought to me, their names, ages, caste, places of residence, by whom sold and by whom purchased; this information I took from the children themselves (such as could give it) in the presence of the Molikos, their purchasers, or from the Molikos when the children could not supply it. All the Molikos attended to deliver up the meriahs in their possession, for by them alone are they purchased for a sacrifice, with the exception of those of Teeangia and Gottingia, who, feeling alarmed, sent them to me at Udayagiri by other hands, but who have since joined me here expressing regret for their non-attendance.

Of all the children above the ghâts said to be meriahs, only three were claimed as having been purchased for the purpose of adoption, and that claim, knowing the Molikos who made it, was allowed, but afterwards one of them returned with his child and begged that I would take it, for that it might lead him into trouble and disputes with his people.

I of course demanded a declaration that the meriah puja should henceforth be at an end among them, and that any one performing it should subject himself to severe retribution. This, after a certain form, was repeated by all. In none of the mutahs that took such a prominent part in the late rebellion, viz., Kurmingia, Kalingia, Mukalingia, Siriki, Pidikisingia, &c., were any meriahs found, but from them several have been sold to their more flourishing neighbours; among them are Khonds, who I have ascertained are sacrificed indiscriminately with other castes. The manner in which the sacrifice is performed having been described by the Hon. Mr. Russell, I need not repeat it here.

In the Chokapad and Posseray mutahs I found several children that had been purchased, but as I had the assurance of the Bissoyes that they would answer for their safety with their own lives, and that the children, though purchased, had been adopted, I thought it proper, after registering their names, appearance, place of residence, &c., to allow them to remain, the more so as these districts are below the ghâts, and the Bissoyes are men on whom reliance may be placed.

I am now engaged in securing the persons of those through whose means or by whom the children received from the Khonds were sold. Of the professed kidnappers and meriah providers, I would recommend a severe example to be made, and punishment

also to be inflicted on all concerned in the sale of children to the Khonds, according to the nature of the case, which I am satisfied would have a salutary effect. On the most minute inquiry I could not discover that more than four or five victims were sacrificed annually in the Goomsur Maliahs, or that any were sacrificed for private purposes, such as the restoration to health of a Moliko or headman, for which the partaking of food from the same dish as the meriah is considered sufficient.

I have every reason to believe that the public performance of the meriah puja in the Goomsur Maliahs is at an end, but, if steps are not taken in the neighbouring Khond mutahs, it will be hard to maintain the ground we have gained. That the number of meriahs this year purchased by the Khonds exceeds that of former years is allowed, but it is accounted for by the distress which till now prevailed in Goomsur. How to provide for the meriah children is next to be considered. Several have been claimed by their parents or rather mothers, but these women are in such a state of destitution that they have scarcely the means of supporting themselves. There are in Goomsur several muttums with extensive lands attached for charitable purposes, but most shamefully misapplied; I would recommend that some of the younger children be distributed among these muttums and pagodas to be fed and clothed until they attain a certain age, and at the same time to be employed on field labor becoming their years. Several, I have no doubt, will find service with respectable ryots and others; indeed, I have already had applications to that effect, and some may be restored to their parents. In the mean time I have ordered a building to be prepared for their reception, three cubits of warm cloth to be given to each child to defend it from the piercing cold of this season; three-fourths of a seer of rice per diem for each child and the same for women to attend on them and cook for them. The total probable expense for the above—rice being reckoned at 50 seers a rupee—and for chatties, tamarind, condiments, &c., would come to Rs. 710-8-0 per annum.

In conclusion, I beg to bring to your notice the activity and zeal shown by Punda Naick of Baiballi in obtaining information regarding the meriahs. He was Naick and possessed lands as such under the late Rajah; he performed also some good service towards the end of the late campaign, particularly in seizing a notorious rebel, Baipatro, who was hanged at Pattalingia. He is a man of great influence among the Khonds, and appears to me to be an excellent counterpoise, should it be necessary to use him as such, to Sam Bissoye, who has been installed as the chief of the Khonds in the room of Dora Bissoye. The peons of Birkal, having continued their opposition to Government longer than others of the country, have not been allowed to occupy their lands, and they have consequently lain waste. I now beg to recommend that Punda Naick be reappointed Naick of Baiballi with eight peons. The place being close to the hills under Pattalingia, one of the principal passes into Khondistan, it would be difficult to find a renter in a jungly country and in so troublesome a neighbourhood, but on this subject I will submit for your consideration a more detailed statement.

From Captain J. CAMPBELL, Assistant Collector, to the Commissioner of Goomsur and Suradá, dated Nowgam, 15th January 1839.

I have the honor to report that, having visited all the Goomsur hill mutahs, including Boda Desh from Digi to Bolsokupa in Boad (excepting such as from my insufficient carriage I could not reach, although their chief men waited on me when sent for along with the other Molikos in the neighbourhood of my encampment), I have great satisfaction in stating that the sacrifice of human victims has greatly diminished in comparison with former times, owing to the proceedings of last year, partly from the want of subjects and partly from a fear of the consequences of infringing the orders I had issued.

The only instances of the meriah sacrifice having taken place last year that I could positively ascertain were three—two in Sam Bissoye's country by Natogumbea, Moliko of Badrangia, and Bidda, Moliko of Jiginigam, and one at Mundigum of Tentiligudda, but these were performed, as stated to me, on the bodies of meriahs who had died a natural death and by stealth, though the Bissoyes had after-knowledge of

the fact. All the other Molikos declared that no meriah was sacrificed within their territories, but in the same breath begged permission to offer one victim yearly in each mutah. The refusal did not seem to disappoint them much, and they all went away promising, as last year, to refrain from the rite.

In former times the great sacrifices were performed at the full moon of the month Pooshum and Marghum, and the minor ones during the following eight days of either moon, though, to avert any dreaded misfortune, they were performed at any season. By your instructions I this season undertook to inquire into a dispute between the Rajah of Boad and Bahadur Bukshi regarding the mutah of Boragotsha, in which the Bissoyes of Chokapad, Posserra, Tentiligudda, and the Sirdar of Gullery were witnesses. I took this opportunity of ascertaining the sentiments of these influential men on the sacrifice of human victims, of which they unanimously expressed their horror; the language held by their Khonds is "The land is ours, we give you a share of its produce, and we attend on you when you call on us to fight or for other purposes, and now when Government wants to deprive us of our *Jattea*, you sit quiet and will not speak for us. The *Jattea* is performed in Boad and other places, and why are we prevented? Are we to starve while they have plenty?"

I requested the opinion of the Bissoyes as to the best mode of suppressing the meriah puja. They replied: "Though we have been brought up among Khonds, we are not of them; we abhor the meriah as we do the slaughter of a cow; you must show our Khonds that we are enforced by issuing a general proclamation denouncing punishment on all who disobey, and by placing Government officers in our forts. Our Khonds, seeing that we have no alternative, will obey and come into the new order of things; we must all be of one mind, and let the same proclamation be issued to the countries beyond Goomsur, and the meriah will soon cease." In explanation of the above statement and request by the Bissoyes, to whom the wishes and intentions of Government regarding this cruel rite have been repeatedly and most strongly expressed by me in public and private and perfectly understood by them, I beg to observe that they are wholly unable to coerce their Khonds, who are ever ready to transfer their allegiance when provoked, and that it is only by conciliation and enlisting their feelings that they can manage them to their purposes. One instance of many which occurred when the Hon. Mr. Russell was in Goomsur will suffice to show this as well as elucidate the meaning of the request made by the Bissoyes (already well acquainted with the wish of Government) for a general Government proclamation forbidding the meriah on pain of severe punishment to be issued. In November 1836, when the troops took the field, Sam Bissoye accompanied them in irons. When above the ghâts he performed some service which induced Mr. Russell to order his irons to be removed; the Bissoye begged that they might be allowed to remain, for that the Khonds, seeing him in this predicament, would readily obey his wishes. The event proved that his request was not without reason. In the first campaign he was at large and could do nothing; in the second he continued in fetters at his own request and performed good service.

Anxious as I am that you should have the fullest information on this most interesting subject, I hope I shall be excused for detailing as I have done the opinion of the Bissoyes in as nearly as possible the words in which they were expressed. The more I see of the Khonds, the more is my opinion confirmed that, unless we address ourselves to their fears as well as to their better feelings, our steps for the suppression of the meriah puja will be slow indeed, and further perhaps wholly nugatory unless the same system is followed wherever the sacrifice is known to exist. I could not learn that any children had been purchased by the Khonds of Goomsur since I was last above the ghâts, nor were any claimed by their relations. I have been fortunate in seizing two notorious traders in children to the Khonds, who eluded my search last year, and whose conviction and punishment will, I trust, have a good effect on others who may have followed the same traffic. Considering the protracted duration of the sacrificing season in Goomsur, I think it would be a great advantage to have a thatched-house barrack for 60 peons and a small store-house with other shelter at Udayagiri, which place does not belong to the Khonds. The health of those employed above the ghâts would not be so much exposed to the bad effects of the extremes of cold and heat; provisions could be obtained without the delay of sending for them

to the plains, besides affording shelter to small parties passing and repassing, and it would also show to the Khonds our determination to persevere in putting an end to the meriah puhah.

I regret that indisposition has compelled me to return to the low country earlier than I had intended.

Hill Tour Report for the year 1841 by Captain J. CAMPBELL, Principal Assistant Agent, to the Agent to the Governor in Ganjam, dated Nowgudda, 22nd January 1841.

I have the honor to inform you that, on the 4th instant, I ascended into the Goomsur Maliahs for the purpose of endeavouring to check by my presence and influence among the people any attempt to perform the meriah sacrifice at the full moon, which occurred on the 7th instant, and also to procure the release of any victims that might have been sold to the Khonds since my visit last year.

I could not discover that any sacrifice had been performed in the Goomsur Maliahs, but I have reason to believe that some of the inhabitants provided victims and sacrificed them in the neighbouring mutahs of Chinna Kimedi, Mahasingi, &c.

I regret also to have to report that twenty-four victims have been sold to Khonds of Goomsur as meriahs, the greater number within the last twelve months. Six of them have been delivered up to me, and I have taken measures for the recovery of the remainder through the agency of the chief Bissoye Bahadur Bukshi, Ootansing Dholabehara, and others of minor influence among the Khonds, and also for apprehending the persons by whom the children had been sold. To these ends the chiefs have promised to use their utmost endeavours, and I shall not cease to watch their proceedings in the hope and expectation that the children will be recovered, though I fear there will be considerable difficulty in finding the parties, chiefly Maliah Panos, who sold them, and procuring evidence to convict them. Three I have already secured, who are now in confinement at Nowgam awaiting the arrival of witnesses.

The number victims purchased within the last year would lead to the conclusion that the intention to continue the sacrifice of human victims exists with undiminished force, and that persuasion and remonstrance had not have the effect anticipated.

Children are sometimes sold as meriahs by their parents and other relations for as small a sum as three or four rupees to Khonds as well as Panos, but to the former more rarely, and to punish those who sell (frequently of late years driven to do so by distress) and to suffer the purchasers, the actual perpetrators of the sacrifice, to escape appear unequal measures towards men inhabiting the same villages with the Khonds equally ignorant and equally with them believing in the efficacy of the revolting rite.

The situation of the Goomsur Maliahs has now become very different from that of the Maliahs under the neighbouring zemindaris, where our troops have never penetrated, and where the power and authority of Government is neither known nor recognized. Since the close of the disturbances, Captain Hill has, during four successive seasons, passed as many times through the Goomsur Maliahs with an imposing force, and I have each year at the usual time of sacrifice visited every part accessible with bullock carriage, encouraging, and with considerable success, a close and frequent intercourse with the Khonds, and I still continue of opinion that, unless more decided measures are adopted, the meriah sacrifice will not cease, though it may not be performed openly.

I most respectfully suggest for your consideration and recommendation to Government that the seller and purchaser of a human being for sacrifice should be held equally guilty and summarily punished with imprisonment and hard labor or stripes (the latter punishment alone inflicted with discretion on both parties in the odious traffic would, I think, be very effectual, more especially if administered at the time and place of detection), and that a similar punishment, though more severe, should follow conviction in any instance of a human victim having been sacrificed.

I beg to bring to your notice the great difficulties and delays I experience attending a march through the Maliahs with bullock carriage only, owing to which

I have on each occasion returned with fever myself, and my followers, less accustomed to cold, have suffered still more severely. With four elephants every mutah, every village could be visited, and in a comparatively short space of time, and I need scarcely point out that the more remote and more difficult of access, the more important that they should be visited by the Government officers.

NOTE.—On this report Lord Elphinstone's Minute of the 16th March 1841 was recorded.

Report for the year 1842 by Captain J. CAMPBELL, Principal Assistant Agent, to the Agent to the Governor in Ganjam, dated Goomsur, 6th January 1842.

Having returned from the country inhabited by the Goomsur Khonds, I have much gratification in reporting to you that the harvest has been most abundant, and that in consequence thereof, and the unrestrained intercourse which has been kept up with the Khonds, many who had fled to other mutahs during the disturbances have now returned to their homes; new houses are to be seen in every village, and new villages appear in many of the valleys.

The return of these temporary emigrants has given rise to many disputes, chiefly about land, which are not easily settled. The disputants in every instance prefer laying their complaints before the European officer, and hesitate not, as you have yourself experienced, in proceeding to wherever he may be residing. I trust, however, I have succeeded in arranging all those that have come before me, amounting to 38, an object at all times of great importance, but much more so where men are so ready to appeal to the axe or the bow as the Khonds are. The means were either by razinamah, a panchayet of Molikes (the heads of villages or mutahs), or certain solemn and primitive forms common among themselves and not unlike some that are practised by the inhabitants of the plains on similar occasions.

The efforts made to induce the Khonds to resort to the markets held in the low country have been attended with signal success. The following are the villages where the markets are held, the probable number of Khonds and other inhabitants of the hills who attended each market, and the nature of the produce they bring for sale and what they take away in exchange:—

The produce brought for sale or barter is ramatle, mustard, turmeric, ginger,				
Pondakhol, about	...	...	...	500
Suradâ, "	...	...	...	200
Kulada, "	...	...	...	300
Bellagunta, "	...	...	...	150
Kodunda ..	{	Here there are no fixed market-days, but there is an almost constant attendance at these places, and I purpose establishing a regular market at Kodunda.		
Russellkonda ..				
Nowgam ..				
arrowroot, large dall, booragadudi (a description of cotton), bees-wax, honey, kondulu, jonah, castor-oil seeds, gingelly seeds, natcherry, rice, yams, sweet potatoes, old brass pots, deer and buffalo horns and battle-axes which they sell for ready money or barter for new brass pots and cups, nose and ear rings, saltfish, salt, tobacco, thick cotton cloths, pieces of red cloth, false corals, shells and glass				

beads and buffaloes. The Panos, most of whom speak Uriya, who conduct the trade for the Khonds, are sufficiently on the alert and not often over-reached by the traders of the plains. No duties are levied from them, and great care has been taken to prevent all unauthorized exactions on their journeys to and from the markets.

After the experience of five years, I regret that I have no cause to change my opinion of the correctness of the principles expressed in my letter of the 16th December 1837 for suppressing the meriah puhah, and which were carried out by me so successfully as reported on the 17th January 1838. To these measures alone are attributable the subsequent cessation of the sacrifices in Goomsur and the fear and secrecy with which it is still performed in the bordering mutahs; but the impressions so created are, I regret to say, rapidly fading away, of which I have just had painful proof, having now to report that two children have been sacrificed at the horrid shrine of the meriah within the past year—one by Joondoo Moliko of Kumbarakupa and the other by Kama Moliko of Kurmingia. Of the first there is no doubt, and of the latter there are strong suspicions amounting to a moral conviction; and having occurred in

mutahs so near us, what may we not apprehend regarding places more distant and less under our observation? The seller of the first-mentioned murdered child has been apprehended and shall be forwarded to you as soon as the proceedings are prepared, as well as three others who have been apprehended. I have been fortunate in rescuing eleven victims, male and female, from thirteen to three years old (making in all 125 rescued by me from the Khonds of Goomsur since January 1838), and no efforts shall be spared to discover the persons by whom they were sold. I have used my utmost endeavours, in accordance with the instructions I have received, to impress upon all the horror with which the meriah sacrifice is viewed by Government and to persuade them to discontinue it; but this it is hopeless to expect they will do, unless to persuasion and conciliation is joined the power of inflicting punishment by removal or otherwise on the purchaser and sacrificer as well as on the seller of a child, as already remarked in my letter of the 22nd January 1841 (the Khonds themselves sell their children and relations as meriahs when in difficulty or distress); for, as long as the former exist, so long will the latter, and the difficulty of procuring victims enhancing the price will increase the temptation to sell. It is vain to expect that persuasion will induce a half-savage people to leave off a practice which has so long obtained amongst them, and in this conviction I am borne out by the opinion of the chiefs, as already detailed to you in my report of the 15th January 1839. The sacrifice is not universal, for it is unknown in Digi, Dokrabadi, Daringabadi, Goladye, Tecangia, Gottingia, Kirtingia, Goodrabadi, Bondabaska, all above the ghâts.

The following is a statement of the number of victims rescued from the meriah sacrifice since January 1838 and the manner in which they have been disposed of. The number of deaths may appear considerable, but, if it is taken into consideration that, when the children were in the first instance sold to the Khonds as meriahs, many of them were in a state of great destitution, from the effects of which they had not recovered when rescued, and that cholera, which carried off several of them, visited Goomsur in a severe form in 1840 and 1841, the mortality will not appear excessive:—

Rescued by Mr. Bannerman and placed under charge of the Tahsildar of Goomsur	...	...	...	...	...	...	...	...	5
Rescued by Major Campbell	...	...	...	...	...	...	...	...	25
									130
									96
									34
Disposed of									130
Remaining male and female									34
Employed and supported by Mr. Bannerman	...	...	...	...	...	...	...	...	6
Do. do. by Major Campbell	...	...	...	...	...	...	...	...	6
Do. do. by Tahsildar of Goomsur	...	...	...	...	...	...	...	...	2
Do. do. by Gopi Sing, Sirdar of Peons	...	...	...	...	...	...	...	...	5
Do. do. by Persian Munshi, Collector's Cutcherry	...	...	...	...	...	...	...	...	2
Do. do. by Duffadar, Goomsur Peons	...	...	...	...	...	...	...	...	2
Restored to relations	...	...	...	...	...	...	...	...	13
Discharged and supporting themselves	...	...	...	...	...	...	...	...	2
Females married and supporting themselves	...	...	...	...	...	...	...	...	11
Died	...	...	...	...	...	...	...	...	47
									96

I have also in my letters of the 15th January 1839 and 22nd Janu. 7 1841 pointed out the inefficiency of the carriage procurable in the district for a journey into the Khond mountains, and the exposure to which myself and people have been subjected, and consequent loss of health in my yearly visits. I have also remarked on the vital importance that existed for my visiting every village, every mutah; and the more distant and difficult of access the village, the more necessary that it should be visited. This duty it has been wholly out of my power to perform satisfactorily, and I most earnestly request that you will point out the necessity of elephant carriage being supplied for service in the Khond country. It is impossible that I can provide such expensive animals from my salary, but I will most willingly pay for the feeding of them.

On the 5th February 1838 I submitted a proposal for the construction of a road, at the small expense of Rs. 5,000, from Nowgam up the pass of Kurmingia to Sarungadah through the most populous part of the Khond country, which I offered to superintend myself. I had every hope, from my acquaintance and influence with the people that, with judicious management, I could have induced them to assist in the work, and in time have been able to dispense with laborers from the plains; such a result, valuable in itself, would have been still more so when viewed as a means for the introduction of industry and civilization bearing broadly on the meriah question. I also suggested the importance of the road as facilitating the exportation of salt by the Brinjarris, who annually come from the Nagpur country through Goomsur to the several salt-pans on the coast, to the number of about 13,000 bullocks. For the last two years many have forsaken their old track by Boad and Chokapad, and have come from Sumbulpore on the Mahanadi direct to Purnagada, from thence to Kalingia, Kurmingia, and down the pass of that name where my tents were detained the whole of the 26th December, the road being occupied by upwards of 2,000 of their bullocks laden with wheat, which is sold in the cantonments of Russellkonda and Berhampore and to the several Hindu temples and Byraghy muttums in the district. These bullocks were under the guidance of Manoor Naik and were proceeding chiefly to Naupada for salt. He had never been by this route before, but preferred it to any other he had travelled. He stated that there were other parties following in the same track, and earnestly entreated that the Kurmingia and Konda (in Boad) passes might be made easy for bullocks. No opposition would be offered by the Khonds to the formation of a road in any part of the country. Where there is so much choice of a high, hard, and dry soil, it would of course avoid the rice cultivation, through which indeed it could not be carried. There are already roads, or more properly speaking paths, intersecting the country from village to village, the direction for the most part well selected, and these would require merely to be improved in the manner pointed out in my letter above referred to. This, with a fair regulation (with reference to custom), which might be arranged without difficulty of the toll paid by the Brinjarris to the different chiefs through whose country they pass between Goomsur and Sumbulpore on the Mahanadi, would tend greatly to the comfort of the inhabitants of the interior, the facility of communication reducing the price of salt, increasing the consumption, and bringing that necessary article more within the reach of the poor. For these reasons I hope you will draw the attention of Government to the improvement of the communication between Nowgam or Russellkonda and Sumbulpore, the cost of which I am unable to state exactly, but, from all I can ascertain from native information, I do not think it would exceed Rs. 4 or 5,000, a sum trifling when compared to the moral and physical benefits that would be conferred on the inhabitants of the intervening countries and those beyond.

The following are the names of the stages and places where duties are collected, and the amount levied on each bullock as stated by the Brinjarris and corroborated by Sam Bissoye, which, considering the extent to which the traffic would be augmented by the improvement of the passes, might with great propriety be reduced to one-fourth of the present amount; Government, if it sees fit, levying the small toll of one anna on each bullock at Kurmingia to defray the expense of keeping open the roads, &c., which would be most willingly paid:—

Russellkonda.	Kotidingia.	Coliapilli.
Mojagudda.	Kurmakollo, by Hurreeboktha.	Baunsenigodo.
Durpinga.	4 annas.	Sonepur.
Kurmingia.	Kimaberi.	Binika, by Maha Potur, 4 annas.
Kalingia.	Sormoonda.	Dhommia.
Purnagudda.	Konda Ghati.	Somulpore fort, 4 annas.
Koinjur.	Pouchera, } by Rodo Moli-	
Gonjagooda, by Pooro	Risibonda, } koro, 4 annas.	
Bissoye and Maha		
Moliko, 1 anna.		

I am inclined to believe that the Brinjarris have exaggerated the toll levied from them, and that the amount is in some degree regulated with reference to the number of bullocks in each drove, but this can only be ascertained correctly by inquiry on the spot where it is levied.

Extracts from the report of Captain MACPHERSON, Principal Assistant to the Agent to the Governor in Ganjam, dated 24th April 1842.

The relation of these Khond tribes to the zemindaris in which they are respectively included was originally founded here, as I believe, in all similar cases elsewhere, upon a single common want, and was accompanied by forms which marked the relative power and civilization of the parties. Mutual aid against aggression was its first condition, whilst the Khonds, besides, generally assisted the rajas in their offensive wars. The Hindu chiefs were reminded of the origin of their authority by formal acts of investiture, which were performed at their accession by the patriarchs of the most important tribes; while the heads of the primitive races received from them in return, not as vassals, but as inferiors in rank and civilization, the recognition of their ancient dignities, and such honorary appellations as they were pleased to bestow.

The Khonds made also certain offerings of produce, which did not import anything resembling feudal dependence, and the other chief public acts, by which they manifested their attachment, seem to have been that of assembling at the Dasserah festival to eat the buffaloes offered in sacrifice at the Hindu capitals, and that of giving their aid to drag the cars at the feast of Juggernaut; and generally speaking the same relation subsists between the same parties at the present day.

The Khonds are divided into two classes, which pass insensibly into each other—the class of Benniah and that of Maliah Khonds. The Benniah Khonds inhabit a lower range of the ghâts and the adjacent tracts, and are distinguished solely by their partial adoption of Hindu ideas, manners, and customs, the most advanced amongst them pressing against the impassable pale of Hindu civil and religious life. The process of conversion is going on visibly. Sections of tribes, which are now Benniah, were purely Maliah in their habits fifty years ago.

The belief of the Benniah Khonds upon the subject of witchcraft and magic influences in a considerable degree nearly all their habits of life, and they retain, with respect to them, nearly unmodified the ideas of the Maliah Khonds of this quarter. But, while the hill tribes exact compositions in the spirit of their usages for injuries inflicted by those arts, the Khonds of the low country, following an ancient but long disused Hindu practice, have until very recently assigned to them the extreme penalties which have been generally their meed elsewhere. The remaining distinctions in the simple life of the Benniah Khonds are these: They marry exclusively in their class, but maintain their blood pure, avoiding marriages with persons of the same tribe. They adopt the Hindu dress and mode of building and speak the Uriya language. They abstain religiously from the cultivation of turmeric, the staple product of Maliah industry and the most valuable crop of their soil. They exchange the Khond for the Hindu plough. They tread out their grain, not with their own feet, but by those of their cattle. They use milk and ghee, which are abhorred by the Maliah Khonds, and they forego as barbarous the practice of dancing, in which the latter delight.

Two general impressions (in reference to the meriah) prevailed among them (the Khonds). The first was that the Government was indifferent to the sacrifice. This view was founded on the fact that no decisive and comprehensive measures had been adopted with respect to it, while partial interference had taken place.

The second idea was that, although the Government certainly disapproved and desired the abolition of the practice, it was conscious that it had no just right to interfere with it; and the following considerations in support of this view were communicated to me by several persons as forming the ground upon which the Khonds stood, and which they held to be perfectly unassailable in reason and in justice. They were thus stated:

- (1) Because the rite has been practised from the beginning;
- (2) Because it has been sanctioned by the Rajas;
- (3) Because it is essential to the existence of mankind in health, and to the continuation of the species;
- (4) Because it is essential to the productive powers of nature by which men live;
- (5) Because it is necessary to the gods for food;

- (6) Because its suppression by the Government would be as unjust as the abolition of the Hindu worship at Puri, but that the Khonds are willing to submit to a decree which shall include with theirs the worship of the Hindus and that of the Mussalmans;
- (7) Because the victims are the property of those who offer them, being bought with the fruits of their labors upon the soil;
- (8) Because the parents of the victims make them over fully to the Khonds through the procurer; and finally
- (9) Because the gods have positively ordained the rite.

The practice of female infanticide, and the usages with which it is connected ultimately as a cause and an effect, deforms the system of life of a large division of this middle Khond population, including that of all Pondakhol (with the exception of Digi), the tribes of Goladye,* those of Bori, and much of the sacrificing population in the quarter of Gaddapur. In Bodogodo the custom is regarded with abhorrence.

This usage appears to have existed in these tracts from time immemorial, and in them generally the life of no female child is spared, except when a woman's first child is a female, or when the head of a tribe or of a branch desires to form connections by intermarriage. The infants are destroyed by exposure in the jungle ravines immediately after their birth, and I found many villages without a single female child.

This custom has no connexion with—bears no reference whatever to—religious feeling. The facts which the Khonds allege as accounting for, and as justifying, it are among the most obvious and necessary of its consequences, reference being had to the usages which here prevail relative to the property which is involved in marriage contracts, and to the very peculiar ideas which exist respecting the relations of the sexes.

The Khond bridegroom everywhere gives consideration for his wife to her father, which is called "seddec," in contra-distinction to the price which is paid for a woman of any other race, who, as a wife, becomes property. Should a woman quit her husband at any time, he is entitled to the repayment of this consideration, deducting the nuptial expenses which the father has incurred; while, should she become the wife of another, the father has a right to recover the same amount from him.

Now the peculiar rules and habits which affect the marriage tie in these tracts are barely compatible with the fulfilment of the first object of that contract. Women have the right to quit their husbands at pleasure, with this sole restriction—that they cannot leave them when pregnant, nor one year after the birth of a child; and, upon the other hand, no man who is without a wife can refuse to receive any woman who chooses to enter his house to become, in that capacity, its mistress. And the women of Pondakhol, for example, exercise this right of change on an average four or five times in their lives; some twice as often, but very few not at all. And to do so is a very easy process. In some parts of the country in a village containing a hundred men, not above twenty, or at most thirty women are to be found, so there is always abundant room for choice; while should the repugnance of the person preferred be extreme, or should there be any other temporary difficulty, his tribe must receive the seeker of his bed until it is overcome, or she would pass on heaping shame upon her rejectors, declaring of them "that such people had overlived, but had ceased to exist," and deep disgrace would attach them.

The wife, upon changing her husband and domicile, takes with her her child or children if they be young, the father reclaiming them at his pleasure at a later period. No new marriage ceremony is performed on the occasion of such change, but the new connection is in every point of view a marriage, and the woman is, as before, a wife.

So much trouble and vexation, so many serious consequences arise, say the Khonds, out of each such matrimonial change, out of the exaction by the deserted husband of his original payment to the woman's father, and out of the simultaneous process of levying a like sum from the new spouse, that a married daughter is to any man, and to his tribe, unless he be a rich patriarch, a curse.

The amount of the marriage consideration, and the degree of difficulty attendant, either upon its repayment by fathers, or on its production by husbands (voluntary

* Daringabadi and Grenobadi.

and involuntary), as well as the power of the woman to range among these, all depend, of course, upon the proportion which exists between males and females. In Pondakhol, where few female children are permitted to live, the marriage consideration amounts to farm stock, &c., of the value of from Rs. 50 to 70; so that no one that has a daughter married can tell, save during the intervals to which I have alluded, what part of his property he may consider his own; nor can his tribe, which is answerable for his engagements, know what sum it may be called upon, at any time, to make good for him, nor what important payments it may have to enforce in his favor against members of other tribes.

In the adjacent district of Bodogodo, on the other hand, where the practice of female infanticide is regarded with detestation, the consideration given for a wife is nearly nominal, not exceeding three or four rupees. Hence every man there is married, or, as is extremely common, from the abundance of women, lives in concubinage, which is regarded as an honorable connection; and wives, although in theory as free to change their husbands as in Pondakhol, have no power to enjoy that right.

The Khonds of Pondakhol, it is to be observed, consider the position of a concubine as highly disgraceful to a woman, and they partly justify the practice of infanticide on the ground of its preventing that evil. But their feeling on this point is, I believe, from the whole spirit of their manners, clearly a secondary one, and has arisen out of the high marriageable value of their females.

The extreme license which exists with respect to the marriage tie does not appear to conduce in any degree to fidelity to their voluntary attachments on the part of Khond women. On the contrary, their great boast is the number of intrigues of which their lovers have been convicted, and have paid the penalty called "poronja," a fixed amount of fine of twelve head of cattle and one pig. A woman advanced in life will taunt a younger female with the remark that, before her age, six or eight "poronjas" had been paid for her sake. And the same feelings and the same practice, it is to be remarked, exist among the people of Bodogodo, who do not destroy their female infants.

The desertion of his wife is a matter of great concern to a Khond husband, unless he is rich enough immediately to supply her place. But in cases of infidelity, if the "poronja" is readily produced, he is held to have no serious cause of complaint. Should a Khond of these districts have even ocular testimony of his wife's faithlessness, he never proceeds to any act of violence against the lover; while to strike a woman or even to insult her seriously would entail lasting disgrace upon a man's family. The convicted wife is excluded from her husband's house generally for a day until the "poronja" is adjusted, when the affair is considered settled.

At the lowest estimate, above one thousand female children must be destroyed annually in the districts of Pondakhol, Golodye, and Bori.

The inhabitants of the Khond country, who are neither of Khond nor of Hindu race, but respecting whom, from their character and habits, and from the manner in which they are associated with the Khonds, it is of consequence to have correct information, are of three classes:—

- (1) The "Dombango," who are known in the low country by the Hindu name of "Panwa" or weavers.
- (2) The "Gahinga," who are called in the low country "Sitra."
- (3) The "Goonah," who bear the same name amongst the Hindus, and who are found in the low country only near the hills.

Of the origin or the history of any of these races nothing certain is known. The tradition of the Khonds respecting the Dombango is that they have sprung generally from the illicit offspring of Khond women, or from that of Hindu women who have visited the hills for traffic, or during times of famine; and it is certain that the descendants of several families of the Gouro caste, who removed from Suradâ to the hills during a drought which occurred about fifty years ago, are now regarded as pure Dombango.*

* I believe they are a separate race like the Gypsies. Good authorities assert so, giving among other reasons their name "Domb," asserting that really the same word as the Gypsies' own name for themselves.

This class of people is attached by families to particular Khond tribes, by whose names they are distinguished as the "Syalinga Dombango," but they frequently change their place of residence and their protectors. In the country betwixt Kimedi and Boad, their social position is seen to range between a state approaching to equality with the Khonds and one bordering upon servility. But they nowhere attain to the former point, nor sink distinctly to the latter. They are always inferior and protected, but are always free. The Khonds in some districts rarely, and in others frequently, buy their daughters for wives, but, save in some parts of Bodogodo alone, they never give their children to them in return.

The Dombango may, and frequently does, acquire land by purchase, but as the full rights of citizenship in a tribe attach to the possession of property in its soil—rights which involve a circle of mutual responsibilities both for private engagements and for public conduct—the Khonds practically prevent as much as possible their acquisition or their long retention of such property. The Dombango, with the rare exceptions of those who possess lands in certain quarters, have no voice in the public councils of the Khonds, although they constantly sway them in private. Their proper occupations are said to be "weaving, trade, and theft." As the brokers and interpreters, on all occasions, betwixt the Khonds and Hindus, they manage the whole commerce of the hills. They are the musicians at festivals, and they provide the human victims in the sacrificing districts by kidnapping or purchasing them in the low country, and occasionally by the sale of their own offspring. They keep up constant intercourse and connection by marriage with the families of their race who live in the low country near the ghâts, and there, at least in Suradâ, uniformly call a priest from the hills for the performance of their domestic ceremonies. They are of the Khond religion and frequently act as Jains or priests for its lesser rites; but the families who reside in the tracts under the hills have acquired many ideas of Hinduism. On changing their residence from a sacrificing tract to a district which does not sacrifice, they are not free from the imputation of easily adapting their system of faith to their interests. The Dombangos in the northern districts are unwarlike in their habits, while in some of the southern tracts they are held to be quite equal to the Khonds in courage.

The character of this race forms a striking contrast in all its features to that of the Khonds, and curiously exemplifies the power of circumstances to produce moral and intellectual diversity. The masters of the soil form a bold, rude, laborious, mountain peasantry of simple, but not undignified, manners; open, faithful, and upright in their conduct; serious and sincere in their superstition; well informed of their rights and resolute to defend them. The Dombangos, excluded from property in land and from the power to practise the only honorable art, and depressed by a sense of social inferiority, are, with the exception of those in some retired districts, a mean, false, mercenary, thievish race, who live chiefly upon the ignorance, the superstition, and the industry of the primitive people, as low priests, brokers and pedlars, sycophants and cheats.

Of the origin of the Gahinga, nothing seems to be clearly known. They are reckoned lower in rank than the Dombango, whom they nearly resemble in appearance, in character, and in pursuits.

The Goonah are the least numerous and the least important of these races. They hold nearly the same position in society as the Dombango.

The only two district chiefs are the military or "Tat" Rajas of Kattingia in Bodogodo and Gaddapur in Chinna Kimedi. The former is an old man who has some reputation for shrewdness and for influence with the Khonds. The latter is a boy of fourteen, whom I observed with a view to his being turned to account as an instrument in future measures towards the Khonds; but he appeared of little promise, growing up in seclusion and in ignorance, the Brahmin teachers, who had been procured for him, having all died in the pestilential climate of Gaddapur. I made his people promise to find another instructor for him. His affairs are managed by his mother, a grasping old dealer in turmeric.

These Tat Rajas respectively acknowledge the superiority of Bodogodo and of Chinna Kimedi by the payment of nominal tribute and by other forms. They enjoy

small tracts of corn lands, which were originally ceded to them by the Khonds for their support, and they levy certain imposts upon the hill trade. The tribes attached to them besides make them annual offerings of goodwill which are collectively of value. They possess considerable influence, but no manner of authority, over the Khonds. The first condition in that influence is their sanction and countenance of every Khond usage whatever. It would immediately cease were they to presume to oppose or to condemn any point of the religion, or of the manners, of the ancient masters of the country.

They accordingly remain perfectly neuter betwixt the sacrificing and non-sacrificing tribes. Far from affecting disapproval of the worship of the latter, the Gaddapur Raja, for example, sends his paicks in a body at the request of the presiding patriarchs to fire salutes in honor of the great rite upon every occasion of its performance.

The hill paicks are the descendants of Hindus, who were anciently placed in the Khond country to maintain the influence of the Rajas and to keep the frontier. They have nearly all mixed their blood with that of the Khonds, and have in a considerable degree acquired their manners, habits, and feelings. They are distributed over the country in small stockades or "gurriahs," or in frontier posts called "gummahs." They have adopted to a great extent the Khond superstition, but without forgetting the names of the Hindu gods, or all the ideas connected with them. They receive no pay, but subsist on small tracts of land given to them by the Khonds. They take a leading part in the riot and festivity which accompany the ceremony of human sacrifice, but take no share of the flesh.

These two petty chiefs, and all the other hill Rajas of Orissa, worship almost exclusively, under names and forms endlessly varied, the goddess Doorga. It is acknowledged that they nearly all offered human victims at her shrines one or at the farthest two generations ago, and it is difficult to determine when these sanguinary rites were discontinued in each case, or if they have finally ceased. The Brahmins of the low country assert strongly that no such practice is now thought of. The Boad Raja admitted to me that his father and the immediate predecessors of all the neighbouring zemindars upon the Mahanadi had practised it. It was constantly performed by the father of the late Raja of Goomsur at the shrine of Bagh Devi at Kuladah, and, according to some servants of the family, at one time by the latter himself.

There were strong grounds for suspicion that the Mohiri family offered a victim in 1836 in the hill temple near Berhampore, where the rite was anciently observed by it to a great extent. Human sacrifices are still performed, according to universal belief, in Bustar and in Jeypore and in the adjoining zemindaris to the west and the south to the Godavari, and they are certainly performed by the Brinjarris* who trade between the Nagpur and Chhattisgarh countries and the coast. The few Purohites whom I have had opportunities of questioning closely, and who I had reason to believe spoke truth, after dilating upon the great temptation to celebrate the rite, have ended by admitting in some way its practice still, and generally in the form of a question by asking "while the gateways of the temples are drenched with the gore of sheep and of oxen at the feasts of Doorga, who can tell whether some drops of more precious blood, to bring success to the designs of the great, may not be spilt within?"

Extracts from Captain MacPHERSON'S report of the 18th August 1842.

The portion of the region of the ghats inhabited by Khonds or by Sauras, which is included in the Ganjam district, and the portion peopled by Khonds, which is included in the district of Cuttack, south of the Mahanadi, so far as they are known to us, may be thus divided:

- 1) The tract of hill country which is included in the zemindaris of Goomsur, Boad, and Daspalla, the area of which may be estimated at 2,500 square miles. Its inhabitants, with the exception of a few tribes on the southern boundary of Goomsur, offer human sacrifices, but do not practise female infanticide.

* This was afterwards denied by Captain MacVicar.

- (2) A strip of country connected with the zemindaris of Korada and Surada, and about 400 square miles in superficial extent, in which neither the rite of human sacrifice nor female infanticide is practised.
- (3) An irregular tract included in the zemindaris of Surada, Korada, Bodo-godo, and Chinna Kimedi, the area of which may be estimated at 2,000 square miles. There the Khonds do not offer human sacrifices, but the practise of female infanticide is universal.
- (4) A portion of country in the zemindari of Bodo-godo, of which the extent may be 400 square miles. In it neither the practise of human sacrifice nor that of infanticide exists.
- (5) The remaining portion of the region of the ghats, which is included in the Ganjam district, and which runs from near the south-west frontier of Goomsur in latitude 20° to beyond the 19th parallel. Its area is between 2,000 and 3,000 square miles, and it is peopled with Khonds and Sauras,* both of whom sacrifice victims, but do not, it is believed, destroy their female offspring.

I addressed my attention, first, to the people of the Baro mutah district in Goomsur. When I lately visited Goomsur all its patriarchs and men of influence came and remained with me at Nowgam for above a fortnight. The time was spent in discussing every point connected with their situation, their religion, their relations to other Khonds and to the Government. My chief object was to ascertain exactly their ideas and feelings, and to communicate to them a few distinct conceptions of the general views of the Government towards them regarding the position in which they have stood towards the Government since taking the pledge of 1838. I was anxious to avoid the formal consideration of future arrangements with them until I should visit the hill country with power to complete them. It however became impossible, and it did not at length appear to be desirable, entirely to avoid the distinct contemplation of the future. And in the end the following propositions were made to me, which will, I conceive, convey more correct ideas of the state of mind of these tribes than any descriptive statement which I could make.

The Khonds of Baro mutah promise to relinquish from henceforth the rite of human sacrifice upon the following conditions:—

- (1) That they shall be received into the immediate protection of the Government and shall always obtain justice from it.
- (2) That if any Khond of Baro mutah shall infringe the engagement to abstain from the sacrifice and from the use of human flesh, he shall suffer severe punishment at the hands of the Government, as such an infraction, besides being a breach of faith with the Government and with his own people, may involve the latter in ruin from the wrath of their gods.
- (3) That the Khonds shall be at liberty to sacrifice buffaloes, monkeys, goats, &c., to their deities, with all the solemnities which are now observed on the occasions of human sacrifice.
- (4) That they shall be at liberty upon all occasions to denounce to their gods the Government, and some of its servants in particular, as the cause of their having at length relinquished the great rite.
- (5) But they say that, if the Khonds of Hodzoghoro shall be allowed to continue the sacrifice, the difficulty of abstinence from it upon their part will be so very greatly increased that it is a question with them whether it will be possible for them to observe absolute abstinence, at least for more than five years.

I sent the proposers of these terms to their hills, there to reconsider them and to submit them to councils of their tribes. They were so submitted, and in eight days I was informed that they had been universally agreed to.

I next communicated with the tribes of Atharah mutah; 10 out of their 21 patriarchs of branches came and remained for some time with me. The ideas and feelings of these people differed very materially in their details from those of the

* It was afterwards found that the Sauras never sacrificed themselves, though they took part in human sacrifices by Khonds.

Khonds of Baro mutah, to whom they are in every point of view superior. After very long discussions these patriarchs could not be prevented from offering to relinquish the rite of sacrifice upon the condition of their receiving protection and peace and justice from the Government.

They returned home to submit the question to the tribes, and they were confident that they should send me in the victims in a few days in token of the general consent. As I anticipated however, their people were not so easily swayed. There was much opposition. At the end of seven weeks, however, I received intimation that all were finally agreed with the exception of the people of Loharingia and Gottingia, whose patriarchs had absented themselves when summoned by me, and who declare that they will not abandon their ancient worship. The victims of Atharah mutah were all sent to me with the exception of ten or eleven who remain in those tracts.

Of Chokapad I saw only a few of the chief patriarchs and Bissoyes. We have lately had little communication with the people of this district. They have, their neighbours say, sacrificed as usual during the period of our connection with them. Their minds were quite unprepared for the discussion of their religion or of any other subject, and I await a more favorable opportunity to deal with them.

Finally, I have received distinct information that the number of victims remaining in Hodzoghoro is above fifty, and that it has been resolved there to return to the practice of secret offerings. It is intended to sacrifice several victims at Loharingia and Gottingia when the present moon shall be full. And the patriarchs of Atharah mutah sent me word that, if these sacrifices be permitted, all or nearly all their people will certainly break their weak resolution and share in the flesh. I am anxiously engaged in the adoption of measures to prevent these and other offerings without alienating the minds of the people of the tracts with which I have not yet communicated.

I would suggest that a party of sappers be employed without delay in making a road from Sohupur to Sumbulpur and the other districts of the upper valley of the Mahanadi through the Khond tracts of Goomsur, and by the Kurmingia ghât to the Ganjam coast. Major Campbell has estimated the cost of such a road at Rs. 5,000.

Extract of a private letter of Captain MACPHERSON concerning his tour of January 1843, giving more information than the portion to be found of his report of that tour of the 22nd April 1843.

I settled above one hundred disputes which vexed society, everything which their tribunals could not dispose of from a dubious claim to a bullock to fends a century old—a long account of abduction, spoliation, and bloodshed—and no single instance occurred of bad faith in the parties, or of falsehood in the witnesses. So far as I could go, the people are conquered by the sense of practical benefit conferred, and strongly desire to be within our pale. While I gave justice upon one hand, I of course labored to confirm and extend the pledge of non-sacrifice upon the other, and I trust successfully. I have brought away 113 victims; all (except one who was rescued from under the knife in Chokapad) voluntarily surrendered. Nearly two-thirds of these came from Atharah mutah, about a dozen from Baro mutah, the rest from Chokapad and Tenti-ligodo. Of the four sacrifices which took place this year in Atharah mutah, "Old Sam" * expressly authorized them.

Extracts from Captain MACPHERSON'S report of the 8th May 1844.

The great season of sacrifice is now past, and there has been no apparent tendency to sacrifice in any part of the Khond country of Goomsur. One hundred and forty-two victims have been rescued during the year, and all were Khonds or Panos, or of the other castes permanently resident on the hills, except two Hindu children from the low country bordering on the ghâts. The experience of the two past years has proved that the practice of kidnapping children from the low country has nearly ceased in this part of the district.

* Sam Bissoyo, Bissoyo of Hodzoghoro.

The Government has not been pleased to communicate any order in reference to my suggestion to permit a company of sappers to afford the aid necessary to the formation of a road in the Kurmingia ghât. The importance of opening a communication through the ghâts and the Khond country beyond has been fully recognized by Government. There does not now exist a single tolerable approach to the Khond country. This ghât, in which alone, as far as is known, a good approach may be easily made, is now impracticable on horseback, and is almost given up by the Brinjaires, who have hitherto struggled through it.

The erection of a few substantial cutcherry bungalows at different points in the Khond country will, I conceive, promote in a very important degree the objects of Government. They will conduce greatly to the health of the public servants, and will always afford shelter to the sick. They will certainly produce a very considerable moral effect upon the rude Khonds as signifying the establishment of the authority of Government and the intention to maintain it permanently, and they will serve as a place of refuge for victims. These uses and effects have all been experienced in a striking degree from the bungalow built by the Government at Kurmingia. I therefore beg leave to suggest that the Government may be pleased to sanction the erection of two cutcherry bungalows at a cost of Rs. 1,000.

Extracts of Captain MACPHERSON'S report of the 10th July 1844.

The portion of the Khond country in which the practice of female infanticide is known to prevail is included in the zemindaris of Suradâ, Korada, and Chinna Kinedi in the Ganjam district. Its area is roughly estimated at 2,400 square miles, its population at 60,000, and the number of infants destroyed annually at from 1,200 to 1,500. It is divided into five districts, viz., Pondakhhol, Goldi, Digi, Bori, and Kundami, and is possessed by a few tribes, which are subdivided into numerous branches.

The extent to which the practice is carried varies materially in the five districts which I have enumerated. In Bori I have seen many villages of over 100 houses in which there was not a single female child. In Pondakhhol, in villages of that size, one, or perhaps two, may be found. In Goldi female infants are very rarely reared. In Digi the practice of destroying them is limited to a few tracts on its border next to Goldi. I have no exact information respecting the usage in Kundami.

I proceed to state the measures which have been adopted for its abolition and their results. Next in importance to the dispensation of justice amongst the means employed in this work has been the use of arguments opposed to the opinions and reasonings by which the practice of infanticide is supported. The measure of which I have next to speak has produced effects of great importance. I conceived that between this people and the Government a new bond of connection, involving influence of the highest value to this work, might be created through the marriage to its chiefs of the female wards of Government saved from sacrifice. I accordingly about twelve months ago, after careful preparation, bestowed fifty-three of these wards—Khonds and a few Panos—in marriage upon chiefs and men of influence in Pondakhhol, half of Goldi, and Digi.

I have been at much pains to obtain a correct nominal return of the female children born and preserved during the two last years, and I have the high satisfaction to state that above 170 * female infants have certainly been saved in these tracts in that period; two-thirds of that number within the last fifteen months through our direct influence.

From Assistant Surgeon J. CADENHEAD, Acting Principal Assistant Agent, to the Acting Agent to the Governor in Ganjam, dated Gopâlpur, 17th March 1845.

I have the honor to transmit, for submission to the Most Noble the Governor, a report of my proceedings in the Khond country during the past season.

* Seventy in Pondakhhol, 45 in Digi, and 55 in Goldi.

The tribes of Suradā first claimed attention. They were distracted by a feud between the sections of the tribe occupying the district of Goldi, in which all, as well as the tribes of Chinna Kimedi, practising infanticide were engaged as allies of one or other party.

With the object of effecting a settlement of this feud, I proceeded to Suradā in December and summoned the tribes to my presence. The people of Grenobadi and those in their interest attended in great numbers, but only five persons, three of them chiefs, from Daringabadi could with great difficulty be induced to appear, and I learnt that the tribe and its more important allies were preparing to forsake their villages in the event of my proceeding to their country. The former approached in great joy and triumph, the latter in fear.

This feud had existed about forty years and given rise to many sanguinary engagements, in one of which, in September last, a principal chief of Daringabadi had fallen. The officers of Government had thrice interfered to arrange it, but only with the result of adding to the exasperation of the people of Daringabadi.

The Grenobadi section had originally been the weakest; their villages had been burnt and they compelled to seek a safer abode in a more distant locality, and some of their fields were cultivated by the more powerful Daringabadi faction, or through neighbourhood to them lay waste. They had sought connection with Government, acceded to our views with regard to infanticide, and had accepted our wards, the rescued female victims, in marriage, not however thereby definitely acknowledging their subjection, but hoping to acquire an irresistible ally by whose aid they might crush their opponents. And now, though equal in strength and in spirit, protesting their desire for peace, they loudly demanded the interposition of Government and claimed its paternal protection against the power and arts of their enemy. But their desire for peace was not sincere. It was assumed more easily to secure the interference of Government. They calculated on the refusal of the people of Daringabadi to receive terms of peace and on the necessity which would thence be imposed on Government to vindicate its authority. They omitted no art to excite angry feelings against their opponents, and even when an amicable arrangement was all but completed, they endeavoured to overthrow it by the most serious imputations on their good faith towards us. On its being known that my party had arrived at Suradā, threats and defiance had plainly been bandied from one to the other.

On the other hand the Daringabadi faction had never acceded to our views, had held aloof from our interference, in no degree recognized the supremacy of Government, and were not slow to express their condemnation of its heretofore futile attempts to settle this feud. On this party the eyes of all were now turned. Not only the tribes of Suradā and Korada, but those of Chinna Kimedi, looked to its conduct and to the measures which should be adopted by Government for a precedent whereby to guide their own future proceedings. If so powerful a party should yield or be coerced by Government, it would be plain that all must succumb; but, if it should successfully resist the imposition of the authority of Government, all might hope to do so likewise, and would certainly attempt it.

Under these circumstances the arrangement of the feud was plainly a matter of extreme difficulty; at the same time it was essential, not only to the continuance of our operations among the tribes of Suradā and their extension towards those of Chinna Kimedi, but also for the permanence of our past success in the tracts of Goomsur and in some measure to the prosperity and safety of the neighbouring plains. And the difficulty was much increased through an idea, extensively prevalent, that the officers of Government were at variance amongst themselves. It was believed that Captain MacPherson had gone to complain to Government against Mr. Anstruther, and that the Government had summoned the latter to answer the charges. They laughed at my explanation.

The five persons from Daringabadi who visited me stated that they had come merely to pay their respects, that they were not prepared to enter into a consideration of terms of peace, as the question had not been determined by the tribe, their views in no degree tending that way.

After endeavouring to inspire them with confidence towards the Government and to impress them with the ideas likely to influence their deliberation, I dismissed them to their villages to assemble the tribe, to consult on this subject, and to return and report the determination come to. On the day after that which they had fixed for their return, they and twelve others of no note presented themselves. The delay had been occasioned by a temporary panic upon the road. They said that the tribe had considered the question of peace, that it was not consonant to their wishes, but nevertheless, as resistance to the will of Government—so much richer, wiser, more powerful than they—was clearly out of the question, they were prepared to bow to it. As, however, the tribe had not authorized them to enter into any specific arrangement, it was clear that the object was to avoid committing themselves by any decided course of action in the hope that I should be content with this faint indefinite submission, which could not be binding on the tribes, and that consequently the immediate infraction of my orders, which they plainly contemplated, would be followed by slight, if any, punishment. From the frivolous pretexts for their scanty numbers, it was plain that the tribe was extremely averse to peace, and that only the most solemn engagements would be effective to induce them to deserve it, that the fears of superstition in addition to the dread of the indignation of Government could alone prove an effective check to their warlike designs.

As the chiefs then present expressed their own private sentiments, though not with entire truth, to be decidedly in favor of a pacific accommodation, I induced them and their followers, but with great difficulty, to join with the people of Grenobadi, then also present, in the cup and the dance, whereby they committed themselves to our views and gave a pledge having both a social and religious weight to further the ends of peace.

Perceiving now that their subjection to Government was certain soon of being not only acknowledged in theory, but also established in practice; finding their minds in a state rendering this measure safe; and knowing the very important advantages which would result from such a connection, I gave four of the most educated of the rescued female children in marriage to the most important of the party.

Having by these and every other means in my power imparted to them the necessary confidence in the intentions of Government towards them, and endeavoured to communicate the idea of its supremacy over them, I dismissed them to their homes with the intelligence that in a few days I should visit their villages and then finally settle the existing feud, as well as all other complaints and disputes which might be brought before me.

After a few days I proceeded to the hills. At Gazilabadi, the first stage, I was met by a large party, amounting to several hundreds, of the people of Daringabadi and of Sadubadi, important allies of Daringabadi and encouragers of the feud. They were empowered to make such concessions and arrangements as might suffice to induce an alteration in my intention of proceeding to their villages, which was still looked on with great dread. Believing however, from the state of their feelings, that any arrangement other than the most binding, which could only be made on the spot, would be wholly ineffective, I announced to them that a change in my plans was now impossible. Finding their efforts to deter my further advance useless, they forthwith changed their tactics, they constituted themselves my hosts, arrogated to themselves the merit and honor of conducting me to the hills, attended on me during the remainder of the journey, and endeavoured to induce me to encamp within their recognized boundary. My efforts to establish confidence had not been useless. The leading chief of Sadubadi, who had conveyed his family and effects to a place of safety, had brought them back to his village; the whole population of Daringabadi turned out to view my arrival; and my camp during the whole time of my stay was daily visited by great crowds of both sexes and of all ages—literally from the old man of a hundred winters to the child of a single summer—from all the surrounding districts.

I first held counsel with each party separately, discussed the circumstances of the feud, and the necessity which has now arisen for a final pacification. As the people of Grenobadi had already done, so now those of Daringabadi used every art to excite my feelings against their opponents. They declared "it was quite impossible for them, while the earth was still moist with the blood of their chief, while his ghost still

wandered unappeased, to make peace, to entertain friendly relations with the slayers, who were moreover so false that though, after concluding peace, they might not attempt to injure them by open violence, they would yet unceasingly exert their diabolical magical arts for their destruction." They then begged for one more year's war, after which they would be prepared to listen to terms of peace. Finally they pleaded for one grand pitched battle to be fought in my presence, a proposition also made by the people of Grenobadi. Those who had been gained at Suradâ excused themselves as being impotent to alter the tendency of the feeling of the people. They said they had done their utmost to produce a pacific disposition in their brethren, but had failed, as the warlike propensities of all classes were too strong to be swayed by their individual efforts.

At last, perceiving my purpose fixed, they gradually yielded, and all the chiefs, except the immediate relations of the slain chief, a small and unimportant minority, consented to conclude peace, provided those who first infringed the last pacific arrangement, to which all had consented, should, on the fact being established, be punished, and provided that Government should agree to enter into permanent relations with them for their protection and benefit. Having brought their mind to this state, I next summoned a general council, which, after great difficulty and much time spent by the people of Daringabadi and their allies in private consultation, was got to assemble, proceeded to discuss the infraction of the last and to complete arrangements for future peace, but on the first point no determinate conclusion could be come to; both parties seemed blameable in having adopted every mode of mutual exasperation, till from words they came to blows, first with fists and sticks and stones, and at last with bow and battle-axes. After much animated discussion, it was agreed, under the auspices of Government, to enter into friendly relations with each other, the mode to be determined at the next general meeting, which I summoned on the second day after.

It is the custom of these tribes, when, after being engaged in war, they meet to conclude peace, to allay their still ungratified animosity by performing a war-dance in each other's presence, during which they mutually defy each other and vaunt their prowess in war, occasionally with loud cries, rushing towards each other, flourishing their axes, as if to meet in mortal combat. Fearful that such a mimic display (it could not be wholly forbidden) might end in terrible reality, either from excited feelings mastering yet immature better resolves, or through the wilful malice of some violent favorer of war, I had my small party drawn up in double line between the factions. The people of Grenobadi did not propose to dance, but, after performing their salutations, retired to a little distance and there seated themselves. The people of Daringabadi also approached in perfect quietness, the chiefs unarmed and with smiling countenances; suddenly a young lad and a brother of the slain chief commenced whooping and dancing; in a moment the whole mass was in commotion, pouring forth the foulest abuse against their opponents. The chiefs did their utmost to control the excitement without avail. For a little while the people of Grenobadi bore the abuse with calmness. At length their patience forsook them; they rose as one man and endeavoured to rush on their foes. The scene was now one of fearful excitement. Happily the sepoys and sibbandis behaved with the utmost coolness and determination, and we succeeded, after a hard struggle, in beating back both parties without serious injury to any one. But a different result was so imminent that one Grenobadi axe actually took effect, though fortunately the injury was no more than a scratch. When the excitement was in some degree allayed, the chiefs met, and the question of the engagement to be entered into for the preservation of peace was discussed. After much animated discussion, it was finally agreed that the ceremonial should be the most binding their religion and customs could furnish. On the morning of the second day after it was completed, apparently amidst general joy, I made arrangements for the maintenance of peace hereafter through the settlement of all disputes between tribes and branches as they should arise. And I told them that Government was determined to put an end and would certainly punish those who should hereafter engage in private warfare. At this meeting, as well as at a preceding visit from the chiefs of Daringabadi, agriculture and commerce formed the chief topics of conversation, whereas formerly war had been the sole engrossing subject.

The solemn engagement being completed, peace was proclaimed by the chief of Sadubadi, and gods and men were called upon to witness it and to join in punishing its infractors. When I left, the chiefs of both parties were engaged in attending the ceremonial of the several village deities and in mutual feasting and deep carouse, thereby giving religious as well as social pledge of their sincerity and of their determination hereafter to maintain friendly relations to each other.

The measure of conferring the rescued female victims in marriage on the Khonds practising infanticide, the ideas on which it was founded, its introduction, its action, and the very important results which he found to be derived from it having been already well described by Captain MacPherson, it is unnecessary for me to enter into any detail on the subject. I may, however, be permitted to remark that its value in facilitating the establishment of the supremacy of Government and in modifying the ideas regarding infanticide can hardly be over-estimated. In the course of these negotiations I derived most material assistance from the four wards married into the Daringabadi tribe and from their husbands, the paternal bond which now united them to Government having equal, if not superior, strength to the tribal. I determined, therefore, still further to increase this connection by the bestowal of other five who still remained to be disposed of, introducing one into the family of the malcontents. Besides these, I also introduced thirteen others into districts where their influence was most likely to be beneficially exercised, viz., eight into Kripabadi, four into Bori, and one into Dokerabadi.

The supremacy of Government over these tribes being to this extent established, it remains to inquire what will be the result on the practice of infanticide. The effects of Captain MacPherson's operations among these tribes had been the establishment of the supremacy and to some extent the actual exercise of the authority of Government over the tribes of Pondakhol and Digi, and the tendency among the surrounding people to regard it as a rightful, certainly irresistible, controlling power followed in the one by the entire relinquishment, in the other by a notable decrease, of the practice of infanticide. In like manner the new political relations with the tribes of Daringabadi, Grenobadi, and their nearer allies, now entered into, may with certainty be expected to effect their entire abandonment of this practice. And when it is remembered that the conduct of the people of Daringabadi was looked to for an example, not only by their nearer neighbours, but by all the surrounding tribes, whether practising infanticide or human sacrifice, their immediate subjection to the will of Government may be considered certain to produce in these tribes such an impression as will induce them also readily to yield submission to the authority of Government when it may be deemed convenient or necessary to assert it, and in the mean time an important diminution of infanticide among them. It is moreover to be remarked that, since Captain MacPherson's first visit to these tribes, their ideas with regard to infanticide have undergone great modification. They have perceived the force and truth of his arguments, admit the inutility of the practice, and deeply feel the imputations on their manhood involved in its continuance under the conditional religious sanction adduced by them, while the rest of mankind do not require to resort to it. So sensitive were they on this point that they cut short the conversation on the topic, saying that "they had already heard and understood the will of the Government, that they were not beasts that we should deem it necessary again and again to repeat the same sentiments to convince them of their truth and to induce them to yield obedience."

In his report dated the 10th July 1844, Captain MacPherson states that, since the commencement of our operations among these tribes, 170 children had been saved chiefly through our efforts. It now affords me the highest gratification to be able to affirm, after the strictest inquiries, that, since the date of that report, not a single child has been destroyed in the two districts of Pondakhol and Digi, and that many have been saved in Bori and in Goldi. Of these I have not been able to obtain a correct list in consequence of all the chiefs being engaged in the peace-feasts. I shall however take the earliest opportunity of having one drawn up and forwarding it for submission to the Most Noble the Governor.

While at Goldi I was visited by several Hindus from Mahasinghi, in Sikko Boad, traffickers in victims. Their object was to learn the effect of our interference in

the affairs of Goldi, to ascertain the conduct of the people of Daringabadi, and also our ultimate views with regard to human sacrifice.

I next proceeded to visit the sacrificing tracts of Atharah and Baro mutahs and Hodzoghoro.

In Atharah and Baro mutahs everything was tranquil; nevertheless there was an intense longing on the part of the great body of the people to return to ancient usages. Men's minds were far from easy under the relinquishment of the sacrifice. The general feeling was given expression to in council by the chiefs, who said, "The country is happy, but Government has not yet permitted us to celebrate a sacrifice." On tracing this speech to its source, it appeared that it did not convey the views of the chiefs themselves, but of the body of their constituents, who told them "that the abolition of the great rite was chiefly owing to their want of energy in not making fully known to the Government the ideas of the people at large upon the subject," and threatening "that, if they made no effort to procure the sanction of Government for its renewal, they would appoint those who would." The immediate expression of the firm unvarying determination of Government sufficed to show to all how hopeless the expectation that the renewal of the rite would be concurred in by it.

In Hodzoghoro I found the people much distracted by the intrigues of the Sam Bissoye family. Some time previous an emissary had arrived from Sam Bissoye himself with messages to the chiefs holding out sanguine hopes of his speedy release and his return to Hodzoghoro, and thereupon a restoration of old usages. By holding out these hopes, and at the same time threatening wholly to dissolve the connection of the family with the district unless, under certain conditions, those of his family still in the hills and their adherents among the paicks combined to bind the chiefs to their interests. Having recited the hope of a speedy renewal of the great rite of their religion through Sam Bissoye's return to power, Purundo Bissoye and Rajib

* Sam Bissoye's eldest and second sons.

Bissoye* suddenly announced that, "as it was clear that the Khonds had forsaken the cause of a family, who owed their fate to their support of the Khond interests, to adhere to their now prosperous rival, the Dholobehera,† they intended to seek their fortunes elsewhere." In furtherance of this plan they commenced their journey. The Khonds on this, believing their intention of carrying their threat into execution to be sincere, pitying the state of the family, alarmed at the odium which would fall upon them for deserting the fallen fortunes of their former head, and fearing also that they should, through the departure of the family, forfeit the almost certain hope which had been held out to them of seeing their religion again fully established with all its ancient ceremonial, went after them in a body, and by the most ample promises induced them to return to Poornaghur. They then entered into a solemn engagement, confirmed by oath, to support each other, the Khonds agreeing in no respect to acknowledge the authority of the Dholobehera, and, by their opposition to him, their passive refusal to recognize the authority of Government through its administration of justice till it should consent to their views, and by open demand to procure, if not the restoration of Sam Bissoye, the appointment of his son, Purundo, to power in Hodzoghoro. Purundo and Rajib Bissoyes and the Paicks, who adhered to them contrary to their duty, engaging to procure the sanction of sacrifice, all agreed to resist the entrance of the Dholobehera into Poornagodo and his possession of the lands of office in Hodzoghoro by force and to slay him if necessary. Their success was to have been celebrated by a sacrifice. A victim, a woman, was procured and hid in Sangrimendi in Boad, but has since been delivered up to us.

On my proceeding to Hodzoghoro the conduct of the Khonds was at first embarrassing. They unduly delayed their attendance on my summons, and when assembled they continued long seated apart in private consultation among themselves; they again dispersed without permission and even without intimation of their intention; they were with difficulty re-assembled, and it was only after much encouragement that they could be induced to meet me in council. But their courage, when the time for action came, was found quite inadequate to carry out their views. Fearing the consequences of their conduct, they, after giving notice to the Bissoyes to shift for themselves,

unconditionally submitted to the will of Government. I summoned Purundo Bissoye and Rajib Bissoye to attend the council with the Khonds. The Bissoyes refused, but the Paicks appeared. I sent a party to apprehend the Bissoyes, but they had in the mean time fled to the jungle with their family and effects. The Khonds and Paicks confessed having combined and taken an oath to support Purundo Bissoye in opposition to the Dholobehera in the hope that Government would be thereby induced to appoint him to power in Hodzoghoro. But they urged in extenuation that in so doing they did not contemplate treason against the State, the re-establishment of sacrifice, or injury to the Dholobehera. Their deeming it necessary, however, so to excuse themselves without previous accusation only tends to confirm the facts of their criminality. Though Sam Bissoye's tyranny and injustice had been so gross as apparently to preclude the Khonds from desiring his restoration or the appointment of any of his sons to power, nevertheless regarding him and his family as the hoped restorers of sacrifice, they are prepared to hail either of these events with joy. They would be content to suffer extortion and injustice as the price of the maintenance of old customs. It is plain that only by the destruction of such hopes, by the permanent removal of every member of the family from the hills, and the suppression of their intrigues for this end, can the Khonds be led to believe that the restoration of the rite of sacrifice is hopeless, and our present measures acquire stability. Therefore, in the event of Purundo and Rajib being apprehended, I conceive that it will be necessary to place them with the other members of the family now under surveillance at Palkonda. While they are fugitives, under present circumstances, they are, I consider, powerless for evil. The Paicks' share in the transaction could not be overlooked. As a body they had proved active supporters of Sam Bissoye, and had always been ready instruments in his hands in opposing the advancement of our views, and they had been, with few exceptions, actively concerned in this conspiracy. On the appointment of the Dholobehera to office, they had all consented to transfer their service to him. It was plainly necessary, therefore, to show, by the infliction of some severe punishment, that such contumacy and treachery could not be indulged in with impunity. To enable the Bissoye to control the authority of the Paicks, he has hitherto had the privilege of their appointment and dismissal. In the first instance I conceived that I should best punish the Paicks and at the same time strengthen the hands of the Dholobehera by permitting him to exercise this privilege of dismissal in the case of the five most deeply implicated, replacing them by persons on whose fidelity he could depend. And to prevent them from joining the fugitive Bissoyes, and perhaps with them attempting to create disturbances, I removed them to the low country and propose retaining them there till circumstances shall appear to render their return to, and residence in, the hills innocuous. The effect on all was such as I desired and hoped. As it appeared inexpedient to punish any of the Khonds, and as the flight of the Bissoyes and the removal of the five Paicks would be in my opinion sufficient to prevent the repetition of such conspiracies, I merely admonished them as to their future conduct and warned them of the consequences that would inevitably result from their attempting to combine to obstruct the exercise of the authority of Government, or to re-establish sacrifice, and dismissed them to their villages.

The forbearance of the Khonds of all the Goomsur tribes has been greatly tried by the state of affairs in Boad, where they have seen sacrifice celebrated, the orders of Government with regard to the delivery of victims set at nought, and the authority of the Rajah openly resisted.

Till a great moral change shall take place in the Khonds, or until the rite shall have been forgotten through long desuetude, and while the general feeling in Atharah and Baro mutahs continues as represented; while every cunning aspirant for power shall, through promises to restore sacrifice, be able to disrupt the dependence of the people of Hodzoghoro on Government; while all continue exposed to the undue and almost irresistible strain on their feelings and sentiments through the continuance of the rite in Boad in opposition to the will of Government as there expressed, the only guarantee for the stability of our measures is their steady, rapid extension to all the surrounding tracts where sacrifice still prevails. I conceive that our measures in Goomsur are not in immediate danger, while it is generally believed that the Boad and all other tracts where the rite is celebrated will soon be subjected to the same

system, which has proved successful in Goomsur, and while no event occurs violently to disturb men's minds. If, however, immediate steps shall not be taken to bring all under one uniform system; if, in spite of the efforts at present directed towards Boad, the rite shall still continue to be there celebrated; if month after month the very shouts of the sacrificers shall be heard by the people, who have only relinquished the rite conditionally; or if, while our efforts are still distracted, any great calamity, such as famine or desolating sickness, shall overtake the Goomsur tracts, their fall would seem to be inevitable. In the one case they would conceive themselves no longer bound to adhere to their share of the contract, since we had apparently failed to perform ours, and in the other, the general overwhelming dread of the wrath of their gods would soon overpower the individual fear of the anger of Government.

The social benefit conferred on this people by our administration is practically shown by the remarkable decrease in the number of complaints brought before me—only 36 in all. Of these, 25 required admission on my file, the remaining were referable to the local authorities. I decided 19 on their merits, dismissed 2, and 4 are pending; of the 36, 6 were from the Koradā and Suradā districts, so that there were only 30 from all the Goomsur tracts. Of these, 9 were from Baro mutah and the remainder from Hodzoghoro, Tentiligodo, and Chokapad. There was not a single complaint from Atharah mutah, whereas in the season of 1842-43 Captain MacPherson received 136 on his file from Atharah and Baro mutahs alone. Had Hodzoghoro been less distracted, there would doubtless have been a few more from it, but the number would, I conceive, have been comparatively small. To show that this decrease is gratifying as being owing to a full sense of the inutility of injustice under our administration, it may be sufficient to state that an idea having gone abroad that the Rajah is soon to be reinstated, the enemies of social order held out threats that a different system from the present will soon prevail, and that it will then require no very lengthened process to upset our decisions. This of course only applies to Goomsur. The small number of complaints in Suradā was owing to a different cause. At first men waited to see the result of our interference in the great feud. They naturally inferred that, if we failed to determine it, we should be equally powerless in the pettiest complaints. And afterwards, when the pacific arrangement was concluded, all the chiefs of the districts most interested according to their custom entered into a series of religious ceremonies and social feasting for its perfect consolidation, in which they continue engaged up to this day, so that the administration of justice among them was out of the question.

Besides the woman intended for sacrifice in Hodzoghoro and her infant of two months, I brought down two boys and a girl from Atharah mutah. These, when the victims of Atharah mutah were delivered up, had escaped and remained hid till Captain MacPherson left the hills, when they returned to their former possessors, with whom, as these gave surety for their safety, they were allowed to remain. As these parties now declined to continue answerable for them, I removed them to Nowgam and Suradā.

In concluding, I beg to state that I have throughout derived the most important assistance from Sirdar Sundera Singh and Munshi Baba Khan.

Account of Operations in the Season of 1846 by the Meriah Agency.

Report of the 17th May 1846 is not forthcoming. Captain MacPherson joined the Boad Rajah in February 1846 for work in that zemindari; perceiving he could not rely on the co-operation of the Rajah, he addressed himself directly to the Khonds, and in seven days over 170 victims were made over to him. He then began to leave the country, confident of completing the work next season. But the Khond tribes suddenly broke off communication with him and held secret council in every tribe, at which the opponents of his measures convinced the Khonds that Government had resolved to measure and assess all their lands, to subject the people to forced labor, and to punish the leading men for past sacrifices. A large armed mob assembled before his camp on the 14th March and demanded the restoration of the victims,

protesting they had no thought of reverting to the sacrifice, but that their delivery to Government implied their unconditional submission to its threatened oppression and to the loss of all their rights.

On Captain MacPherson informing the Rajah he would be held responsible for the consequences he undertook to effect if the Agent would make over the victims to him—the bringing back the Khonds to their right minds, and he solemnly guaranteed the safety of the victims and their redelivery to Government. After mature deliberation Captain MacPherson entrusted them to the Rajah and retired across the Goomsur frontier. The Boad Khonds subsequently attacked his camp on two occasions and did their best to incite the Goomsur tribes to revolt, but he left the latter in perfect tranquillity on the 25th April.*

The season of 1847 was taken up with Chokro Bissoye's rebellion.

From Lieutenant-Colonel J. CAMPBELL, C.B., Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russelkonda, 16th April 1848.

I have the honor to forward my diary from the 9th to 15th instant inclusive.

It affords me very much satisfaction to be enabled to report, for the information of the Right Honorable the Governor-General, the complete and unconditional submission and surrender of the Bissoyes of the valley of Chokapad on the 11th instant.

The whole of the troops have returned to quarters, and universal tranquillity prevails both in the hills and plains.

I will now proceed to detail as briefly and concisely as possible the operations of the past season.

In my letter of the 3rd September 1847, No. 260, I had informed the Government of India of the measures I intended to pursue and the mode of executing them early in the ensuing November if, ere that time arrived, the Bissoyes had not returned to their allegiance. The Ungool expedition, which was under the consideration of the Government, had not been finally resolved upon; in the event of its being determined to depose that Rajah, I purposed waiting the result of such a demonstration in the hope of a favorable re-action in Boad and Goomsur.

November came, and the Bissoyes were still disaffected and in revolt, refusing to submit. I was induced to believe there would be no Ungool campaign, and I therefore proceeded to carry out my views as already indicated to Government. Arrangements were made for securing the tranquillity of Lower Goomsur, which happily were completely successful. Three small parties of troops were simultaneously to penetrate into Chokapad and endeavour to apprehend the Bissoyes and their adherents. I ascended the ghāts myself on the 6th November 1847 with the intention of descending thence to Chokapad and thus to co-operate with the other movements.

I was much concerned to find, on reaching the hills, that the districts of Baro and Atharah mutahs were in a restless and uneasy state, owing, as I subsequently discovered, to the propagation of unfounded reports and other circumstances which it is not necessary that I should again allude to.

I was, however, visited by all the heads of tribes save Rasso Moliko of a village in Gottingia, who was always known as a supporter of the meriah sacrifice; every precaution was adopted to prevent the occurrences of this cruel rite, and the parties noted as favorable to the meriah were carefully watched.

The movement against Chokapad was then effected, the different routes were obstructed by rude stockades and felled trees, but the insurgents were speedily driven away and the valley was occupied by troops. The loss on our side in these operations was only one man killed in the Chali Pass.

* Taken from Selections from the Records of the Government of India, No. V.

The Bissoyes had fled and the inhabitants generally refused to obey the Sirkar; every inducement was held out to them if they promptly submitted, but they would not do so till their Bissoyes did, and the latter had taken refuge, it was supposed, in the Boad Maliahs. Whenever any one came in or was brought in, the uniform tale was that past extortion of money had caused the insurrection in the valley, and that fear now prevented the surrender of the Bissoyes.

There seemed to be but one course to pursue to prove that the Government were in right earnest in dealing with those opposed to it, while the wild and uncivilized people with whom we have to do and the consequent necessity of merciful treatment were borne in mind. They were, therefore, informed that their grain would be confiscated if they did not yield obedience, and that the moment they submitted they would receive every particle of it. The chief, Khonro, was in the mountains, and a small guard was despatched to remain near his village; a message was sent to inform him that the fate of his property was in his own hands, and, if he came in, it would be well for him; after a little delay he submitted, and shortly afterwards received the small quantity of grain that was under attachment; the people of Ghistikhol at a later period followed his example and their grain was likewise restored; thus, in point of fact, there was not the slightest loss to any one, neither in grain or in anything else. The strictest orders were issued and enforced regarding the protection of the villages, and no damage was ever permitted to be done to them.

Leaving ample instructions with my Assistants, I proceeded from Chokapad to Tickaballi and found the country of Hodzoghoro most tranquil and peaceable under the able management of Sam Bissoye.

The determination of the Government to coerce the Rajah of Ungool and the intention of using my services in the direction of this expedition reached me on the 24th December at Borogotza, and the course to be pursued in Boad was then evident. My Assistant, Lieutenant MacVicar, was placed in charge of Boad and Goomsur with directions to abstain from all aggressive movements unless absolutely necessary and to keep the disaffected in check until the Ungool business was over.

The Ungool chief was deposed and the expedition brought to a close early in February. During the course of these proceedings in Ungool, excepting a very trifling disturbance in Panchagodo, the Jaghire of Sirdar Punda Naick, Boad and Goomsur, remained in peace. Information reached Lieutenant MacVicar of the design of Majoro Moliko, Sengo, Gillo, and Rasso Moliko in Atharah mutah to perform the meriah sacrifice, and a girl for that purpose was obtained from Bondoghor and brought by Majoro Moliko to Atharah mutah, shown to, and approved by, their supposed deity, and the day for sacrifice appointed.

It is most gratifying to be able to report the seizure of Majoro Moliko, which at once stopped the sacrifice, and the subsequent rescue of the victim who had been hurried away to a village in the district of Bondoghor.

I may as well add here that Sengo and Gillo Molikos, the confederates of Majoro, who had evaded every effort to capture them, were at last very cleverly caught on the occasion of my late visit to their country, while Rasso Moliko, the reputed author of all the dissensions in Atharah mutah and the firm adherent of the meriah, is likewise in our custody. There is no further fear of any resumption of sacrifice in Atharah mutah.

On the 19th of February I received the permission of Government to leave Ungool and to proceed to Boad and Goomsur. Three companies of the 29th, the headquarters of the 41st comprising about 170 men, and a body of Ramghur irregular horse were to be employed on this service, the Ungool affair having produced no effect whatever in these Maliahs.

Chokro Bissoye had obtained influence in Boad by pledging himself to the Khonds of those Maliahs to secure for them the uninterrupted performance of the meriah sacrifice. This bold promise added to the most positive assurances of their retention of the victims, their possession was precisely adapted to gain the devotion and attachment of the Khonds and their leaders. The question of the meriah was now at issue.

The Rajah and others had vainly endeavoured to persuade the Khonds to restore at least those meriah victims which they got back in 1846, but they steadily and in the most positive manner refused to do so; not one would they give up; the struggle about to ensue was definitely to settle the point whether the Government could or could not enforce its will; hitherto the Khonds had been triumphant, and the tokens of their success unhappily were still in their power.

My diary and the journal of my Assistant have explained all matters in detail. I may therefore be more general in my present remarks.

A careful distribution of the little force was made so as to occupy as many points as possible, while offensive operations were still strictly prohibited.

The mutahs of Dommasinghi and Ruttubaree were the scenes of our first endeavours; in approaching them, some slight opposition was experienced, but without any effect; the villages were entirely deserted; after many and tedious efforts, a few were got to come in; they in turn were used to bring in more, and the conciliatory treatment they met with induced others to venture; sometimes it was necessary to surprise them in their hiding places when they delayed to appear, but no violence or injury was ever done. When at last the chiefs approached and matters were ripe for the discussion of the great question which brought us there, the evasions, falsehoods, and stratagems which were resorted to to baffle our efforts were most harassing. I do not think there was much reason to expect aught else from a race sunk in the depths of ignorance, superstition, and sensuality. I know they have been styled "a clear-minded and truthful people," but how or where they can have inherited these rare and precious blessings is very far beyond my conception. Why the Khonds should be different from all other savage and barbarous nations I know not. Between the New Zealand savage who regales himself on human flesh and the Hill Khond who pitifully immolates a human victim there is nothing to choose; the one has not outstripped the other in civilization, nor have either (except in a few favored spots) yet had the opportunity of emerging from their barbarisms. The Khonds may not be quite so expert at a lie as their more civilized neighbour of the plains, but a regard for truth for its own sake they have none—absolutely none whatever.

Long and tedious counsels were held, and every argument considered at all suitable to persuade them to desist from an abhorrent rite was applied and enforced. It must, however, be admitted that the determination manifested and the plain and forcible exposition of the views of Government and the kind treatment they experienced after their acknowledged misbehaviour produced the most effect. They felt the clemency which was meted out to them, because they saw how far otherwise it might have been; on several occasions bodies of them who were obstinate were surrounded, and they well knew that the command to fire had but to be given, and their destruction was inevitable. On several occasions also, when they pertinaciously withheld their meriahs, their villages were surrounded, and they were informed that, if they wished to be released from the presence of the sibbandis, they had only to give up their victims and come to the Sahib; they invariably did so, and bound themselves in their own most solemn manner never again to sacrifice.

It were profitless and tiresome to recount the circuitous routes we journeyed; districts unheard of and unvisited by any European were traversed over, and more gloomy, pestilential regions were rarely seen. But it was of the last importance that the work in hand should be a thorough one, at least that the foundation should be solid, and it could not have been so, unless we had shown ourselves in every part and thus effectually demolish the last hope of their being able to keep their victims to perform the sacrifice.

Moreover, many chiefs of influence inhabited these mutahs, and their personal submission was absolutely essential to satisfy those that had already come in that it was no partial business, that what had been exacted from them would in like manner be exacted from all, and it was so to the astonishment of many.

I had a further object in penetrating these uninviting regions; there were several old-standing disputes between chiefs of different districts which the visit afforded a favorable opportunity of settling.

And again I was desirous of discovering the best practicable route for a direct road from Goomsur through Boad to Sonopore, and I now venture, upon personal experience, to state that viewed in whatever light, whether as regards population, the supply of water, provisions, traffic, &c., the following will be found the most advisable track :—

	Miles.
Russellkonda—	
Mojagudda	8
Kurmingia	12
Purnaghor	9
Koinjur	9
Bisparra	10
Catringia	9
Komerakollo	9
Gotchapurra	9
Dhoi	10
Sonopore	6
Russellkonda to Sonopore	91

I will prepare and forward for His Lordship's information a list of the districts visited with the names of the chiefs and the number of meriahs each delivered, and I need only now observe that, with one or two exceptions, every influential man in Boad has completely submitted to the will of the Government, pledged themselves by swearing, in their most solemn manner, on a tiger skin and some earth, henceforth to abstain from the performance of the meriah, and, in token of their submission and obedience, delivered 235 victims, which included all those that had been delivered in 1846 and had not been sacrificed, and also 11 which Colonel Onsely had written about.

Chokra Bissoye's few adherents were, along with himself, fairly hunted out of the country, and many have sneaked back to their villages heartily sick of rebellion. I am credibly informed that their sufferings have been most severe. Several sought refuge in Sonopore, and it is currently reported that the Chokra himself intends going to Colonel Onsely. He bitterly upbraided the Boad Bissoyes for deserting him, and it was soon made manifest that the Chokapad Bissoyes had behaved likewise and returned to their valley.

I despatched my Assistant to Chokapad, while I proceeded myself to visit Upper Goomsur and settle the old-standing dispute of Sarungadah, which was fortunately effected, but not without trouble. After a little delay at Chokapad and Chali, the Bissoyes surrendered. I had instructed Lieutenant MacVicar to endeavour to effect their submission without pledging the Sirkar to any line of treatment, saving the fairest trial and investigation. This was accomplished as I wished, and the Bissoyes accompanied Lieutenant MacVicar to Russellkonda. The feud between them and the people of Posoera has been amicably arranged, and Chokapad is completely tranquil, as well as every other part of Upper and Lower Goomsur and of Boad.

The Bissoyes adhere unflinchingly and unhesitatingly to the fact of their having been driven into rebellion by money having been demanded from them. The Boad chiefs all averred with positiveness and unanimity the same thing as the cause of their insurrection. The statements of the Chokapad chiefs shall be transmitted as soon as they are taken, and I earnestly recommend them to the merciful consideration of the Right Honorable the Governor-General.

Inquiries regarding the number of meriahs annually sacrificed and the manner of sacrifice were constantly made, but no two persons agreed in this particular, nor indeed in any other; their representations regarding their gods and ceremonial observances were widely diverse; many affirmed that the head of the family only sacrificed, and that but once during his life-time; then when he died and was replaced by his eldest son, or as the case might be, another sacrifice took place, and thus they went on, each successive head of a family offering a victim, which were male and female alternately; others asserted that it was not so and gave an entirely different version, while a third would have nothing to say to its being a family rite, but maintained that in each mutah one

was offered annually. When, however, the language shall become a written one (which, I am happy to say, is likely soon to be effected, the Madras Government having been pleased, at my recommendation, to depute an officer to this task, and already a vocabulary is preparing), we shall have the means of arriving at more distinct knowledge of the social, moral, and religious habits and customs of the Khond.

I trust I shall be excused in mentioning the excellent service the sibbandis have rendered during these arduous operations. Night and day they have worked indefatigably, whether in Ungool, Boad, or Goomsur.

I would also desire to observe that the Rajah of Boad with his Paicks rendered good service, and I invariably supported his authority with the people of the Maliahs. He very strongly protested against being made responsible for the redelivery of the meriahs restored to the Khonds and professed his utter inability to accomplish it himself; nevertheless he very creditably exerted himself, and his protracted sojourn in the hills has, no doubt, been the cause of great expense to himself and his establishment.

Bir Khonro and his Paicks gave valuable aid. Noboghon Khonro was always present when required and kept his country in unbroken tranquillity.

From Lieutenant-Colonel J. CAMPBELL, C.B., Agent in the Hill Tracts of Orissa, to the Officiating Secretary to the Government of India, dated Russellkonda, 17th March 1849.

I have the honor to submit a connected report of the operations of the Orissan Agency during the season which has just closed. All details have been furnished in the several diaries which from time to time have been transmitted during the course of our proceedings in Suradā, Chinna Kimedi, Boad, Koradā, and Goomsur.

Early in November I proceeded to the Maliahs of Suradā, where infanticide largely prevails. The remedy for this inhuman and unnatural crime is a perplexing and difficult question. During the past year I have endeavoured to collect authentic accounts of the rise and progress of this cruel practice. Several foolish fables have been related to me; but, on closely questioning the people themselves, they one and all pleaded poverty and the influence of long-transmitted tradition as their justification, saying "Our fathers did it, what can we do? we are poor."

While thus saying it referred to the example of their forefathers, there was not one of them that could give anything approaching to a consistent account of their grounds (save those of poverty) which rendered the practice imperative. I have already submitted to Government the legend * which finds most currency amongst them, and it is a remarkable fact that it was never alleged by any one of them that they were moved to this odious rite by motives of religion, or that their gods were in any way concerned in the matter. It is no easy task even in a civilized land to glean from the more intelligent members of the community a narrative of the origin and progress of innumerable customs and observances, which are nevertheless most rigidly and superstitiously adhered to; how greatly is the difficulty augmented when we have to deal with a people whose moral and intellectual nature has yet to be developed.

I am fully aware of the abstruse and intricate theory † which Captain MacPherson, in his reports on the infanticide of these tracts, mentions as the sustaining and originating cause of this great evil, but I am persuaded that officer has been grievously imposed upon (only halves of the next lines are left, but the sense is "that it did not occur to Captain MacPherson to sift the stories, which were far too minute and circum-

* In ancient times there was a man, called Danko Moliko, who had four sons. Of these four brothers, the first three begat eight sons each; the last brother had two daughters who could not get husbands, and in consequence they fell into connection with some of their cousins. This sad circumstance induced the brothers whose sons were not guilty to deprive the brother whose sons had cohabited with the daughters of their uncle of all his property. Consequently the two guilty females drowned themselves in a tank called Reda Bondho. Afterwards the first three brothers consoled with the disgraced younger brother and concluded that their alienation from, and contention with, him was occasioned by his female issue. They then determined that henceforward their female issue should be destroyed, and solemnized this determination by invoking their deities Poboodo and Borra Pennoo, and since that time the practice of female infanticide has been maintained.

† Omitted from his report of the 10th July 1844 as not correct, and even at variance with his own report of the 24th April 1842.

stantial to have ever emanated from the brains of a race like the Khonds, barbarous to the last degree and with no traces of lost civilization, and always embroiled in, inter-tribal fights even so far as to suspend cultivation for considerable periods"). Yet such are the Khonds, and I feel assured that, if the late Agent had only visited these people more extensively in their own villages, his account would have been widely different. Unhappily he was far too sanguine; hence he readily believed and embodied in his report all the favorable accounts which he received of the wonderful reformation that had taken place with respect to the preservation of female children, who were said to abound in several villages. The change was much too rapid to be credible. History affords no example of a conversion so sudden as he describes it to be; reason and the facts of the case strongly assert that so great, so good, and so difficult a reform can only be one of time and civilization. A mendacious official, named Appul Narsoo, boldly affirms that the meriah girls had been united to the Khonds of the infanticidal tracts (only halves of the next lines are left, but the sense is that "the female offspring of these was said to be preserved, but that they could not be produced to Lieutenant-Colonel Campbell, and that such a thing as maternal love was unknown among them, and that personal observation showed that no progress had yet been made"). The report of the native agents were utterly unfounded and undeserving of confidence.

It is vastly more easy to point out defects of the past than to suggest sound and practical remedial measures for the future. In my meetings with this rude people I did not fail to make use of every argument that appeared to me likely to carry weight, and I implied and illustrated my observations and remarks in such a manner as I hoped would implant them in their memories. Some of the Khonds, when asked why they remained unmarried, replied that they were deterred from matrimony by their poverty, wives being expensive. I showed them they might be procured at a much cheaper rate if female children were reared and not thrown away (the next lines are mostly illegible, but appear to be a relation of how the views of Government were presented to these Khonds on the subject).

Accordingly they all signed an agreement binding themselves henceforward to rear their female offspring. I do not place much credit on the solemn professions of semi-barbarous tribes, but I could devise no better expedient, and my presence was urgently required in the hill tracts of Chinna Kimedi. I told them, however, that I should soon revisit their country, and I anticipate some good results from their being now satisfied that in future ocular demonstration will alone convince me that they have fulfilled their pledge.

I endeavoured to establish a registry of the men, their wives and children, but was compelled to abandon the attempt; on discovering my intention, the people fled in great alarm, asserting that they were sure to die if I persisted in my design of numbering them.

Before leaving this subject, I would observe that we must look to the diffusion of sound and useful knowledge, especially amongst the rising generation, as the principal and most effectual means of arresting the widespread evil. Fear may, and I hope will, for a time act as a restraint, but the permanent abolition of the practice cannot be expected from this source, neither will it be possible to deal with the offence in the regular course of law; no evidence could ever be ensured to secure conviction, and punishment when inflicted must necessarily be arbitrary. Until then we shall be unable to establish village schools and introduce other wholesome measures for the moral elevation of this people; the best means of stemming the torrent appears to me to consist in maintaining a constant intercourse and paying occasional visits, always insisting on seeing the children and visiting with various marks of displeasure the chiefs of those villages when the relative number of the sexes is so disproportionate as to leave no doubt as to the destruction of the females; while, on the other hand, the preservers of their infants will be specially rewarded, receiving such presents as will plainly evince the favor of Government.

I am painfully aware how slender these appliances seem for the eradication of such a gigantic plague, but I have bestowed that attention which is due to the consideration of so deeply interesting a subject, and, after long and anxious thought, I can devise no more hopeful remedies than those now suggested. Constant supervision and vigilance are at present, I judge, our only practical instruments (the next lines are mostly

illegible, but state that the Khonds there agreed to abide by his award in certain intertribal feuds which he happily settled). I summoned the contending tribes to an open durbar at my tent, where the subject-matter at issue was to be freely and publicly discussed. At the appointed hour they were assembled and the parties severally recited their grievances; wrong crowded upon wrong in thick succession, statement and counter-statement were rapidly made, until they all seemed to be lost in a labyrinth of accumulated griefs and sufferings. At times the adjustment of such complicated grievances seemed hopeless, but after patiently allowing them to unburden themselves of all their woes, tribal and individual, and examining as carefully as possible all they had adduced on either side, it most generally appeared that the balance was pretty exact. If one party had run away with a woman, an equivalent had been taken in cattle; if one party had taken a pair of bullocks, retribution was exacted in a pair of buffaloes (the next lines are mostly illegible, but appear to state that, when restitution was due, members of both parties assessed the amount, and both sides accepted the decision). No opportunity was omitted to restore good humour between the litigating parties; they were all, I suspect, right glad to find their feuds terminated, and a written agreement was willingly subscribed henceforward to live in peace and forgetfulness of the past on pain of incurring the severe displeasure of the great Government. The settlement of these long-pending conflicts will prove, I trust, an incalculable blessing to the whole Khond population of Suradā and Chinna Kimedi.

From the Suradā Maliahs I directed my course to the hills of Chinna Kimedi. The annual sacrificing season was at hand. Intelligence, which I communicated to Government at the time, had reached me of a large massacre which had been resolved on, and no time was to be lost. I hastened onwards, and my sudden, though not altogether unexpected, appearance stayed the murderous proceeding. The Khonds, knowing what had occurred in Goomsur and Boad, must often have expected us, and our delay doubtless encouraged them in the hopes of a respite.

I was fully alive to the necessity of proceeding with the extremest caution on our first introduction to a wild and warlike race, who of necessity were prejudiced against a subverter of their ancient rite. I was sensible that a false step might plunge me into war, and horrible indeed would warfare have been in these dense forests and unknown mountains, where the climate was not the least deadly of the foes we should have had to contend against.* I am truly happy that such an evil has been providentially averted, and, although we did not altogether escape fever, it pleased God to shield us all from severe suffering and to prosper our mission beyond the most sanguine expectations.

In the outset I had the good fortune to conciliate and gain the confidence of Rajah Adikundo Deo of Chinna Kimedi, the Tat Rajah, Raghat Deo of Gaddapur, and their subordinate chiefs. This was a great step, for without their aid and active co-operation I could scarcely have hoped to accomplish the object in view, save by recourse to measures of severity painful even to contemplate.

I purposely avoided placing these Rajahs at any time in antagonism to their hill subjects. I followed my invariable course of procedure with the Khonds, employing an intermediate agency as little as possible, and they began to view me as a much less terrible ogre than their imaginations had worked up, and in time I began to acquire some little influence over them.*

From the first I openly and in the most plain and intelligible manner proclaimed the chief reason of my appearance among them. Without any disguise or circumlocution I told them that the Government had sent me for the sole and avowed purpose of putting an end for ever to the inhuman and barbarous murders yearly perpetrated by them, and if needful, enforce the cession of all the victims held in possession and destined to die this cruel death. All their other ancient usages I impressed upon them would be strictly respected; the Government was anxious to befriend them and willing to assist them. If any were suffering oppression, redress should be afforded and justice meted out with an impartial hand, but the meriah sacrifice—this inhuman practice—must at once and for ever be laid aside.

(The next paragraph of six lines only is illegible.)

* The original paragraph is mostly illegible.

I have appended a paper showing the division of the Chinna Kimedi Maliahs into districts. The several districts which are ruled by a Hindoo chief are subdivided into mutahs and villages, governed respectively by a Patro and Khond head, styled Majji, as in the Maliahs of Suradá, a title corresponding with that of Mullicko (Moliko) in Goomsur and with Khonro and Moliko in Boad. The Hindoo chiefs of districts in Goomsur and Boad, who are of the Soodoo caste, are called Bissoyes.

The Patros pay allegiance to their respective Rajahs, to whom they annually present a nuzzur of Rs. 12. From their official standing among the Khonds, they are empowered and entitled to levy certain contributions in kind, money transactions being almost unknown. If, for example, a Majji dies, the Hindoo chief receives as his due a pair of bullocks or buffaloes. He is likewise authorized to impose fines, which are usually fixed according to the ability of the offending party; when, for instance, a man elopes with the wife of another or with an unmarried woman, the culprit is mulcted by the Patro of the district in proportion to his substance.

Between the several districts there is but little intercourse owing to the quarrels and hostilities which appear to have existed from time immemorial. As we become more intimate we may find a remedy for this state of things . . . (illegible) . . . In the secondary range of mountains the villages are far apart and the valleys, with very few exceptions, present a poor and barren appearance, contrasting in this respect most unfavorably with the more fertile and highly-cultivated valleys of Boad and Goomsur. Water is less abundant than in the higher ranges, and bleak, barren, and uninviting is the country in every particular. It portrays no variations of scenery. The eye beholds only one succession of mountains, thickly covered with the ordinary-sized dammer tree and the bamboo.

The districts on the upper range or table-land are more picturesque; open valleys may here be seen in a high state of cultivation and abundantly watered. Throughout the mountains however, whether bountifully or sparingly dealt with by nature, human sacrifice or female infanticide prevails except in the large and fertile districts of Sarungadah, Chandragiri, and Digi of Koradah, where, happily, infanticide and the immolation of human beings are unknown; elsewhere, in every direction, the meriah rite is celebrated with surpassing cruelty. The manner of this demoniacal performance I have already reported, and it need not be repeated.* As in Boad and Goomsur, so in Chinna Kimedi, the end of the sacrifice is the propitiation or deprecation of the earth god. Human blood must flow, or the ground, at the bidding of their sanguinary deity, will refuse to yield its increase.

In Mahasinghi, which is divided into four gurriahs †—Bhudagudda, Pussingia, Balliguda, and Barakhuma,—a hundred purchased individuals were found, several of them had the marks of iron on their wrists and ankles, which showed they had been fettered to prevent escape; only 54 out of the 100 were destined for sacrifice, the remainder had been bought as serfs or for adoption, either by the Hindu inhabitants—a considerable and influential body—or by the Khond Majjis.

When I was fully satisfied that no foul play was intended towards these slaves or foster-children, I ordered their redelivery, first taking a registry of them and receiving from their several proprietors the usual security, together with a written agreement, wherein they were bound carefully to preserve their individuals and produce them whenever desired to do so by the Agent.

I am convinced I should have excited a storm, which might not so easily have been allayed, had I determined in the removal of these slaves and adopted children. It was no easy task to procure their attendance; the victims destined for slaughter were procured with much greater ease, but I could account for this circumstance by the fact of my having last year removed from the Boad country (which marches with Mahasinghi) this description of people, and hence the fear that I should act similarly in Chinna Kimedi. Such was not my design, nor should I have taken this class from

* The miserable victim being dragged along the fields surrounded by a crowd of half-intoxicated Khonds, who, shouting and screaming, rush upon the victim, and with their knives cut the flesh piecemeal from the bones, avoiding the head and bowels, till the living skeleton, dying from loss of blood, is relieved from torture, when its remains are burnt and the ashes mixed with the new grain to preserve it from insects.

† Kurtilli should be entered as a gurriah, for Bhudagudda and Pussingia are reckoned as one, so making the four.

(Intld.) C. H. M.

Boad had not the lateness of the season (consequent on the operations in Ungool) and its attendant dangers to all ranks deprived me of the time to institute a thorough investigation. Besides which, the lawless conduct of the Boad tribes in formerly reclaiming their meriahs from my predecessor in March 1846 and in subsequently inviting into their country the rebel Choku Bissoye to aid them in fighting for the preservation of their sacrifice imperatively demanded that we should assume a determined attitude so as fully and completely to vindicate the past. During the present season the foster-children and slaves have invariably been returned to their owners in the Boad maliahs. Many of them, both in Boad and Chinna Kimedi, had formed alliances with the Khonds and Hindus. As a matter of course I always gave them the option of coming with me if they so wished it. The bare idea of separation elicited many unmistakable traits of affection, which satisfied me I did well to return them. There is not the slightest cause for alarm on their behalf.

Daily, and almost hourly, were these wild mountaineers of Chinna Kimedi assembled in my camp. I wearied both the Khonds and myself with every argument I could think of to induce them to desist from a practice detestable and guilty in the eyes of God and man. I especially directed their attention to the fertile districts of Sarungadah and Digi, where no human blood is shed to their sanguinary god. I recalled to their minds their own law of "a life for a life," and challenged them to gainsay, if they could, its justice when applied to their own practice of slaying their fellow creatures. I related at length how the Sirkar had traversed over Goomsur and Boad, had swept away every meriah from those countries, and utterly abolished the revolting ceremony. I told them how their brethren in those neighbouring hills had most solemnly pledged themselves never again to sacrifice a human being, and how abundantly they had prospered in both house and field since abstaining from the rite, but, above all, I emphatically declared, in terms most plain and intelligible, the firm and unalterable resolve of the great Sirkar at all risks to stop these atrocious murders. I did not for one moment profess to regard their abominable custom as a "deplorable error," but I made known, in sufficiently expressive language, that the rite was an odious and an outrageous murder.

It would be as tiresome as profitless to recapitulate other details of our many interviews. I had not quite all the speaking to myself, for I invariably called on them to reply whether my speech was true or false, fair or unfair. Their general answer was, "It is true, it is just; our fathers sacrificed and taught us to do so. The great Government has sent a mighty chief to forbid the practice, and they must be obeyed; let us then do as our brothers have done and sacrifice buffaloes, goats, and pigs in place of human victims."

After our conference, an agreement was drawn up in terms as above; the document was then signed by all the principal men present, certain binding Khond formalities being observed to strengthen their pledge, and then redelivered to me by the chiefs themselves who severally held the paper. Presents of strips of red cloth, baize, &c., were then distributed, and small sums of money given. My tent and its contents were inspected with amazing curiosity and the assembly broke up.

As may very naturally be supposed when it is considered that this was our first visit, a considerable degree of reserve was evinced by the mass of the people who feared to enter the camp. Groups of men, women, and children sat gazing on at some distance and exhibiting much amazement at the unusual sight. No effort was spared to conciliate the Khonds and to prove that our object was single in aim. Discipline was maintained in camp, and no one received the slightest damage in person or property.

It only remains that we renew our intercourse with this people as early as practicable after the rainy season and confirm the impressions already made. I have already reported the occurrence in Mahasinghi of two human sacrifices, and, however much I may regret the circumstance, I cannot express my surprise, for it was an act naturally to be expected. No exertions would, I apprehend, have availed to suppress the performance of the rite altogether in one season, but I have heard of none else.

Two hundred and six victims were rescued from Chinna Kimedi; I doubt not some were hidden from us or carried to a distant part of the country. Next season we must endeavour to discover their retreat and bring them away.

It would be presumptuous to attempt any very detailed account of the moral, social, and religious condition of the hill tribes of Chinna Kimedi. Our tour did not afford time for acquiring accurate information, even if such were attainable, which I greatly doubt, amongst a people whose language is foreign to me and too suspicious to be prodigal of their information, at first sight, though I was by no means an unconcerned observer of their habits and their manners. The huts of the Chinna Kimedi Khonds are not equal to those of the Khonds of Goomsur and Boad. No meats or drinks are interdicted; all are lawful to them. They smoke home-grown tobacco—a powerful and coarse leaf—incessantly. They drink deeply of an intoxicating liquor distilled by a simple process and extracted from the fruit of the mohwa tree; the fermented juice of the palm trees* which abound furnish another means of stupifying these semi-barbarians. During the hot season of the year they are rarely sober in any of the hill tracts. The Khonds are not lazy, neither are they over-active; their fields supply their wants, and they are frequently to be seen clearing jungle land. Their wives are used as servants and exercise no influence over their lords in any part of Khondistan that is known to me. The reverse has been asserted, but is opposed to fact. In all my intercourse with the Khonds, I never saw or heard of a woman being present or taking part in any deliberation or assembly; the experience of all in this Agency is similar to my own. No one in travelling over these mountains could fail to observe that in the fields and in the villages the employment of the women is of the most menial description. She is here, as in many other barbarous nations, the drudge and the slave of man.

The Khonds of Chinna Kimedi, physically and personally, resemble their brethren of Boad and of Goomsur. They all speak a common language The Goomsur Khonds have the advantage in knowledge and intelligence from frequent intercourse with the low country, which benefit the Chinna Kimedi Khonds do not enjoy. Their country is rarely visited by travelling merchants, so they have been cut off from all means of communication with us. As a race, the Khonds are not superior in looks, strength, or stature to the men of the plains. The women, with few exceptions, are very plain. The habits of all are uncleanly; they bathe but seldom. They do not bury, but burn their dead. Their costume consists of a piece of cloth bound round the loins with ends hanging down behind like a tail.

The Hindus of these tracts are, with some exceptions, equally ignorant and suspicious as the Khonds. I met with only a small number of the Sourah race, and was rejoiced to find that they do not participate either in the meriah sacrifice or the crime of infanticide. I heartily trust that the whole of the Sourah tribes peopling the more southern maliahs may share in the exemption.

From Chinna Kimedi I proceeded into the Boad hills, where my Assistant, Captain MacVicar, had been travelling for some time. The results of his visit having already been communicated, no minute detail is necessary.†

Upwards of a hundred fresh victims were brought in from Boad this year, and of those that absconded from Nowgam nearly all have been recovered. Serfs and adopted children were redelivered to their respective owners.

In Goomsur and Chokapad, where human sacrifices are now suppressed, the means employed have not been dissimilar to those used in Boad. I will very briefly set this matter in its true light. In 1836-37 there was war in Goomsur, both in the hills and in the plains. Fierce and bloody was the conflict whenever we fell in with the Khonds, or they with us; numbers of them were slain and many hanged, for martial law had been proclaimed and its decrees were thoroughly executed. Terrible, certainly, was the lesson the Khonds then learnt, but this fearful, though necessary, display of our power was not without a benefit as regards the meriah sacrifice then first brought to light. It enabled me, the Agent first selected to rule over them, to speak with an authority which they knew how to respect. I acted then as I have since done in Boad and Chinna Kimedi. I went frequently among them, and strove by every means to conciliate and persuade them to abandon the meriah sacrifice. I decided their quarrels from the most trivial ones to feuds of long standing, but I ever spoke the same language anent the meriah—

* Sago palms.

† The next seven paragraphs relate to Boad and are controversial ones referring to the results of Captain MacPherson's labors there. They are omitted.

“You shall not do it.” I succeeded in getting hold of their meriahs, and I exacted a pledge from them to abstain in future; since that time public sacrifice has been unknown in Goomsur. It was never conceived that their hearts were changed, or that the intention or inclination to sacrifice did not exist if it could be done safely and without risk; I had become their friend and acquired a certain influence by settling their tribal feuds, and often have they followed me to the sea coast to hear some case decided, but I did not think they were converted; self-interest and fear, especially the latter, weighed something in the balance, but love for their ancient rite was stronger than either, and would have turned the scale if they had not been closely watched.*

When the present generation and, perhaps, their children shall have passed away, when through the medium of schools and other means of civilization, such as roads, the introduction among them of the better employment of labor, teaching them improved methods of clearing and irrigating the ground, &c., we shall have been able to change the currents of their thoughts and doings and to direct them into a better channel, we shall have some hope of their being as firmly convinced in their hearts of the folly, uselessness, and sinfulness of the meriah sacrifice as they now are of the impossibility of performing it save at a risk, which they most wisely prefer to avoid.

We must therefore maintain the ground we have now won. The triumph in Boad has so far been complete, but care and cautious watchfulness must still be exercised. If then a vigilant supervision is kept up over Goomsur and Boad, we may most fairly and reasonably conclude that the sacrifice of human victims is for ever at an end, but I have been most anxious that there should be no misunderstanding as to the extent of our labors or of the grounds upon which the suppression of the rite eventually rests; hence I have continued my observations to a length that I hope may be forgiven.

I would respectfully observe that I have not alluded to the great precursor of civilization, the Gospel, not because I am insensible to its fitness for these wild races (who have no predilections for Brahmans), but simply because it is not within the province of the Government of India to introduce any agency of the kind. I may, however, with propriety express the hope that in due season these poor savages will be visited by the teachers of a higher and purer wisdom than that of man.

Lieutenant Frye† is laboring very zealously in the acquisition of the language; his chief difficulty lies in procuring a Khond or, indeed, any one who is in the least acquainted with the religion they profess, or can give any tolerable account of their habits and manners in the Khond dialect. The alphabet has been printed, and the meriah children at the school in Berhampore readily understood and conversed with Lieutenant Frye.

The total number of meriahs rescued this year is three hundred and seven, making an aggregate of five hundred and forty-seven in the two past seasons. I append a statement showing the manner in which they have been disposed of, and also a nominal roll.

The road up the Kurningia Pass is at last in progress, but I fear will not be finished this season owing to delay in the arrival of the sappers required to superintend and direct the workmen.

One hundred and eighty-four miles of new routes, never before traversed by Europeans, were surveyed this season in the Khond country. I again paid particular attention to the most direct and practicable road from Goomsur and Boad to Sonapore on the Mahánadi, which I most earnestly recommend, not only as facilitating in a military point of view the communication with Nagpore, but as opening up an easy road for the extensive traffic which is carried on by the Brinjarris, who are the chief purchasers of the salt manufactured in the Ganjam district, and which they dispose of in the interior. The moral effect on the Khonds of a well-frequented road passing through their country would be very great.

As we returned to the plains, the whole of Upper Goomsur, Chokapad, Gullery, &c., were visited. I also had my camp at Digi, a valley which has not been visited

* The next ten lines are illegible: they speak of Captain MacPherson's method of dealing with the Khonds.

† Assistant to Agent, Ganjam.

by a European since I was there myself in 1840. It is supposed to have been the scene of much female infanticide. I believe no such rite ever existed there. From the number of females compared with the total population, it seems impossible that there could have been any destruction of infants. The people affirmed that the practice had never, so long back as they could recollect, obtained among them, and I believe it is quite certain that for many years it cannot have prevailed, and the report must have been imposed upon Captain MacPherson (who was never himself at Digi) by designing natives, who asserted they had saved 50 infants.

This communication has already extended to such a length that I will reserve for another occasion the pleasing duty of making mention of those from whom I have received so much aid in the prosecution of the duties entrusted to me.

In conclusion, I add with much pleasure and thankfulness that tranquillity reigns in the low country as in the hills, despite the malicious assertions that from time to time have appeared in the public papers. The expected revenue of Goomsur equals, if it does not exceed, that of any former year.

OPERATIONS OF THE SEASON OF 1849-50

LIEUTENANT FRYE, ACTING MERIAH AGENT.

His report is not forthcoming.

Lieutenant Frye's tour was through the Chinna Kimedi Maliahs. He started on the 22nd December 1849, and returned on the 6th April 1850. A large proportion of the victims rescued by Lieutenant Frye were women with young families, which they had borne to the parties purchasing them. He converted this state of concubinage, which was in itself no security for the life of mother or offspring, into that of marriage, by a stipulation that the former should be considered the wife of her owner, the latter his heirs. The Patros being held responsible for this contract, the families were settled in the country, and Government relieved of the charge of their maintenance. Lieutenant Frye restored a large number of women with families considering it a step attended with safety to themselves, justice to their purchasers, advantage to the Government in a financial and moral point of view, and of sound policy regarding the abolition of human sacrifice. He reports:

"The primary motive of purchase is undoubtedly the immolation of a human victim, and these women as well as their offspring were, previous to the intervention of Government, liable to be offered up in sacrifice, their purchasers giving them over for that end to another party in their village, and absenting themselves during the consummation of the rite; hence should the Government esteem it essential to the abolition of human sacrifice, it has the right to insist on the removal of every meriah throughout the land, but if such a system were pursued very few, if any, of these families would be produced and the object indefinitely retarded by panic or passive, if not active, resistance.

"The average of meriahs annually sacrificed in these tracts may be estimated at from 15 to 20, and contrasting it with the number produced before the Government in the past and present season, viz., 562, of which the larger proportion consist of families, a delay of many years might attend an attempt to remove all meriahs, as a matter of necessity, if opposed by the people.

"Fortunately, however, the necessity does not exist, since, according to the Khond system of worship, a meriah once shown to the Government is considered unfit for sacrifice, there is no instance of a meriah so shown being regarded otherwise than as the ward of Government. Those restored by the Agent last season were invariably brought before me, and one or two cases of natural death satisfactorily accounted for. Several meriahs received last year, who had escaped to the hills, were living at large and returned to me solely on the ground of poverty.

"Under these circumstances it was desirable to effect the safety of life in the mode best suited to the comfort of these women, who cling to their husbands and Khond associations, and I soon found that when it was known I had no wish to sever these families from the father, but simply to bring them into the pale of safety, the reluctance to produce them gave way, and large numbers were brought to me, affording a striking proof, I am inclined to think, that the fear of their families being torn from them is stronger than their wish to maintain the sacrifice.

"The average price of a meriah is from Rs. 50 to Rs. 80, paid, in most cases, in farm stock and household stuff, thus reducing the purchaser to destitution. Unable to pay the dower needful in contracting a marriage with his own people, the purchased girl becomes his wife and mother of his children.

"Considering the moral darkness of the Khond and his extreme poverty, it seems only just, in breaking down his prejudices and forbidding an observance which he has hitherto regarded as essential to the removal of evil, to avoid, if possible, the infliction of pecuniary loss.

"I need hardly point out that the Government is relieved from the burden of supporting women with young families, whose future settlement would be almost an impracticability, while the people in relinquishing those set apart for sacrifice, and soliciting only their wives and children, appear to acknowledge the justice of the Government, equally in the retention of the one as in the bestowal of the other.

"Independently of the pledges entered into for the abolition of the sacrifice, the restoration of their families has afforded a powerful lever to its removal; the right of the Government to carry them away being asserted, and their permanent abode in the country resting on the contingency of non-sacrifice. Safe themselves, they are regarded as pledges for the good faith of the people.

"The hands of the Patro are strengthened, since, should a disposition to sacrifice manifest itself, he will hold over the offenders *in terrorem* the irrevocable removal of the wards of the Government and enlist their possessors on the side of obedience to its will."

From Captain J. MACVICAR, Officiating Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Berhampore, 26th April 1851, No. 100.

I have the honor to forward a connected report of the operations of the Orissa Agency during the season which has just closed.

All details having previously been communicated in the weekly diaries, I need not refer to them. Upper Goomsur, Boad, Majji Deso, Patna, Kalahandi, Chinna Kimedi, and Suradā have been the scenes of our labors.

Upper Goomsur.—The tribes of Upper Goomsur were first visited, and friendly intercourse was renewed with the Khonds and their chiefs. The country enjoyed profound tranquillity, and the people were contented and prosperous. Their little differences were easily adjusted, and they were all satisfied with the decisions pronounced. They desired that we would nominate a sirdar in the room of the late Pundah Naick, but it was out of our power to comply with their request.

The meriah sacrifice is abolished in these tracts for ever and irrevocably.

Here we made our first attempt to establish village schools. The opposition was intense as might have been expected. In the progress of unfortunate humanity good at first appears an evil to be resisted, if needs be, to the death. Had the Khonds gladly embraced our proposal, the phenomena would have been inexplicable. The old men remembered ancient traditions warning them against book-learning, and they foreboded gloomy things if once our schools were set afloat. I assured the elders that their old traditions had only perverted what they sought to preserve, had they but possessed the means which we now designed to give them.*

Lower District.—The country south of Srirampur, regarded as the northern mutah of the above district, is of limited breadth, pushing down as it were to a point between the sacrificing tracts of Jeypore and those of Bhudaguda in which neither that rite nor infanticide exist. The Khonds of Kimedi maintain intimate intercourse with the western tribes, and receive from them their wives and their meriahs; with those of the east they hold no communication.

From Srirampur the country becomes more wide, the western or Jeypore boundary passing away to the westward in a line almost at right angles with the divisions of Shubernagiri; hence its influence is in a great measure confined to those which align with it, while on the east we come into contact with the infanticidal tribes of Gaddapur and Suradā.

Middle District, Shubernagiri.—The midland or Shubernagiri district, including the large tract of country south of Pussingia and Bhudaguda of Mahasinghi, was next

* From here (paragraph 5) to paragraph 64 the report is missing.

entered. The mutahs being to the west of Srirampur had been visited during last season; a party was accordingly sent there to ascertain the safety of the restored families and receive any meriahs still remaining. They found the people friendly; full of confidence, and proud of the trust reposed in them. This result was anticipated meanwhile the eastern mutah of Goojarigam was visited, and here all was new; the usual difficulty and delay were followed by the most complete success. The valley was deserted at our approach, but the people returned when summoned, brought in their families, and, after remaining undisturbed in their villages for three days, the men of the mutah again paid their respects and surrendered all their meriahs. We may consider these men placed in as friendly a relation as those of the western mutahs, but there are one or two points in this new part of the country where the Khonds have not been brought to an interview, though their meriahs have been received, and this must so far be considered an imperfect work.

Kotaghur.—At Shubernagiri and Kotaghur no difficulty was experienced, families had been restored, hence confidence prevailed. The Patro of Kotaghur had been won over last season by commendation and a handsome present, and during the present he showed himself willing, zealous, and efficient. An attempt at sacrifice had been suppressed by the energy of Sirdar Modhu Bagh Sing, and there was no reason to fear its renewal. The people attended in large numbers daily.

Tumeribund.—Passing along due north of Kotaghur, Tumeribund was reached and a slight check sustained attributable to the imbecility of the Unga population. The Khonds were well disposed, free from fear, and peculiarly straightforward here as at Kotaghur; they of their own accord admitted the possession of meriahs, gave their names, and brought them in in due time.

From Bimmulicko, the next stage, the feeling of perfect confidence afforded the greatest satisfaction; here human sacrifice and, what is more important, the efficacy of the flesh of the victim are repudiated on conviction, and we have the proof of sincerity in the fact that the men of this mutah have resisted the temptation of a neighbouring sacrifice, and have abstained from participating in the flesh.

Upland District, Pussingia.—Mahasinghi, or the third and highland district, was entered on the south-west at Pussingia; the understanding established in the district may best be illustrated by comparison.

During last season Pussingia was a source of difficulty and delay, and, though many meriahs were received, the attendance of the Khonds was very partial. During the present tour forty meriahs were at once surrendered. Next day the people paid their respects, discussed circumstances with freedom, and forty-eight hours sufficed where fifteen days had been required during last year.

Balliguda.—At Balliguda the several Patros, branches of the Mahasinghi family and their Khonds, assembled in large crowds, and during a short stay a blow was thus struck at the root of their local feuds, which were disposed of. During our operations last season the chiefs were convened at Bhudaguda and reconciled one with another; during the present they met together and, as a proof of progress in unanimity, brought their Khonds to the rendezvous. This country is, it is hoped, completely gained, and when the bungalow at Mahasinghi is completed, it will, we trust, form a centre to which the people will flock from every mutah. One other proof of obedience and good feeling will suffice to indicate the influence we now enjoy in this part of the maliah. On entering the mutahs of Borikia and Medakia during last season the people were found to be torn asunder by feud; the villages were contiguous, but held no communion, while either party suffered from want, the rice-fields remaining uncultivated. A reconciliation was effected, and during the present tour both parties came to Mahasinghi, a distance of eighteen miles, to pay their respects, and of their own accord brought with them several meriahs. They said they were perfectly united, and that their fields were all cultivated. In Balliguda many meriahs were received, and the people came forward readily, though last year every effort to induce an interview had failed. The mutah of Gootrikiah, hitherto unapproached, submitted without reserve and meriahs were surrendered. The influence of the Government was thus felt to the confines of Boad, and the temptation afforded by a sacrificing frontier is now removed. This was the village whence the Boad Khonds got their flesh; my report of it will be in the remembrance of the Government of India.

Sacrifice is in abeyance, if not abolished; exchange and barter of meriahs almost neutralized by the large number removed from the reach of that contingency, and a good understanding, undisturbed by any untoward events, is established amongst all classes. The country in fact is ours, and it only requires vigorous operations on the sacrificing frontier to render the rite, as regards Kimedi, one of the things of the past.

But it must not be supposed that European energy is no longer called for in these tracts. The Majji is in a state of fusion, and it is only by the European mind, free from prejudice or ignorance, and capable of fostering the nascent desire for improvement, that the people can be brought forward and their condition ameliorated. The first impulse has been given, but the same force which communicated motion must be applied to continue it, unless indeed abolition of sacrifice, rather than general development of resources and advance in the path of civilization, be regarded as the *ultimatum* of our efforts.

I will here take the liberty of stating my views regarding the sacrifice of human victims, because I believe it is supposed that the cessation of the "meriah" or "human sacrifice" is a change in the religion of the Khonds. I venture to think otherwise and to regard as chimerical the idea of moral improvement resulting from a prohibition of human sacrifice. For there is abundance of evidence to show that this rite once prevailed in the low country, but yielded to the superincumbent weight of foreign authority, which, whether Mussulman or European, extended to the bases of the wild hills in which it now holds sway. The blood-thirsty Doorga, the dread personification of malevolence, is the deity propitiated by the Khonds. Under infinitely diversified forms and names, and when this deity is obliged to accept, as at the Doorga poojah of the plains, the blood of beasts, the evil of human sacrifice is at an end, although their religion has undergone no change. The "meriah" offering, whether so called or known as the "Toki" poojah or "Noroboli," is essentially the same in object as the "Boli" of the Doorgah poojah, and to this day the ritual of the Khond is annually celebrated by the "Borisoloo" or Maliah Patro at Puramari, the capital of Chinna Kimedi, on the conclusion of the Dassarah festival, a goat being now substituted for the more precious victim. The non-sacrificing Khonds immolated the buffalo or bullock with the same ceremonial, while the sacrificing Khond offers simultaneously the human victim.

The test of abolition is the substitution of an inferior animal as the victim; this has taken place in Boad, Goomsur, and to some extent in Patna; but as yet in few places in Chinna Kimedi, just because they can procure flesh from a neighbouring country. The Khond will surrender his victims and forbear the rite in his own person; nay, there may not be a single sacrifice throughout the length and breadth of a particular country, but if there be an inch of ground where human blood flows on the altar of this superstition, thither its votary will repair (it is the *toosin* sound which rallies every Khond), and so long as a morsel of flesh is buried in the field the rite remains intact, though the loss of human life may be to any extent diminished. In every case therefore I hail the immolation of one bullock with more pleasure than the rescue of many meriahs, because it affords incontrovertible evidence that the primitive rite has yielded to the pressure from without; but this cannot be expected in Chinna Kimedi, where the sacrifice has diminished from season to season, and the meriahs have to a large extent been placed out of danger, whilst the rite itself maintains its hold on the frontier through the importation of flesh. The hill tracts of Chinna Kimedi may be regarded as fully gained only when an adequate force has been directed against, and an adequate impression made upon, the extensive tracts of Jeypore.

Suradi.—Owing partly to the lateness of the season when we arrived in Suradā (our detention in the distant hills of Kalahandi preventing an earlier visit), but more especially to the alarming prevalence of the small-pox, which had driven the inhabitants from their villages, it was not possible to do more than address to the infanticidal tribes some words of caution, admonition, and encouragement. The increase of female children testifies that the practice of destroying them has received a check; and more than this could not have been reasonably hoped for. They declared that not one had been put to death, but that some had died. I could not credit their assertion fully, but it was evident that their obedience to our orders had been carried to a good extent.

I again addressed particular inquiries to discover the originating cause of this practice, and I am satisfied that it neither has, nor pretends to have, the slightest religious sanction; poverty is the sole motive for the murder of their female infants; they are poor, and they cannot support them; unfeeling, and they do not regard them; cruel, and they must destroy them.

The road has not progressed so rapidly as I had anticipated, less than three miles having been finished. The sappers, however, only arrived at the close of the season. On this subject I will make a separate report.

The bungalow is in course of erection at Mahasinghi, and will be an important auxiliary in our work. Roads, bungalows, and schools are amongst the very best means—subordinate always to those divinely appointed for the recovery of our fallen race—to elevate and improve the Khonds.

The result of our labors under God's blessing has been briefly as follows:—In the hitherto unvisited districts of Maji Deso, Patna, Pedda Kimedi, and the remote hills of Kalahandi, the foundation of the suppression of the meriah sacrifice has been laid; our intercourse has been renewed with the Khonds of Goomsur and Boad, and the work consolidated; schools have been established in Upper Goomsur, and a road commenced from Koinjur to Sonapur; great progress has been effected in the extensive tracts of Chinna Kimedi, which have been thoroughly sifted and searched; 617 victims have been rescued, and a brief visit has been paid to Suradâ, where an interview was held with the infanticidal tribes.

I will specially submit to the notice of Government the names of those from whom I have received such valuable aid in the prosecution of this great enterprise of civilization and humanity.

From Lieutenant-Colonel J. CAMPBELL, c.b., Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Berhampore, 10th April 1852, No. 101.

For the information of the Most Noble the Governor-General of India in Council I have the honor to submit a summary of proceedings of this Agency for the suppression of meriah sacrifice and female infanticide during the past season.

On the 18th November I ascended the ghâts into the Khond country and, passing through the heart of the Goomsur maliahs, from whence the meriah has been thoroughly extirpated, entered the large district of Mahasinghi of Chinna Kimedi at Sarungadah on the borders of Boad. I divided my party, sending the officer commanding my escort, Captain Doveton, with one company of sepoy, a portion of my cutcherry establishment and sibbandis due west to Balliguda and Barakumah, and from the latter place turning nearly south to work their way through the unvisited tracts of Lunkaghur, Goomaghur, and Goonja Deo, and to join me at Bissem Cuttack, while I passed through the centre of the Chinna Kimedi maliahs by Pussingia to Kotaghur, and from thence through an unexplored country in a south-westerly direction to Bissem Cuttack of Jeypore.

At Bissem Cuttack I found the Tat Rajah, Narrain Deo, in considerable uneasiness respecting the objects of my mission; he was at feud with his superior of Jeypore, and was impressed with the notion that I had come to take part against him. After some hesitation he came to my tent, when I soon satisfied him as to my intentions, and confidence being established, he zealously set about assembling the Khond chiefs of his district, and bringing their meriahs, himself in person going to those villages where any hesitation was shown by the inhabitants, for he holds the hill tribes in complete subjection.

I saw a very large proportion of the inhabitants of this hill zemindari and of the adjoining mutah of Doorgi, and learnt with much satisfaction from concurrent testimony from various sources that, with the exception of two small mutahs, Ambudola and Kunkabady, bordering on Chinna Kimedi and Mohunghiri of Kalahandi, the meriah sacrifice had ceased for more than two generations, but that some of the villages still participated in the cruel rite by procuring flesh of meriahs principally from the neighbouring district of Ryabiji of Jeypore.

From the two small mutahs above named, four meriahs were removed—all, I had reason to believe, that the people had in their possession. I lost no occasion of impressing on the inhabitants, collectively and individually, the heinous nature of the crime of human sacrifice, and that those who were present at the sacrifice and appropriated part of the flesh for their fields were little less criminal than the actual sacrificers. The inhabitants of this district are much beyond the Khonds of Boad and Chinna Kimedi in civilization; they carry on a considerable traffic with the plains. They almost all speak Uriya, and are dressed more like Uriyas than Khonds. Many thousands of Brinjarri bullocks paying a small tax pass through with cotton and grain to the coast and return laden with salt.

In the house of the Tat Rajah I discovered a youth that had been purchased by him for sacrifice, and who had undergone all the ceremonies preparatory to his immolation to the god of battles, "Manicksoru," in the event of his coming into collision with the troops of his superior of Jeypore, which very nearly occurred, for, taking advantage of my presence, the Rajah despatched a force to Bissem Cuttack, but I would permit no hostilities during my stay, and the force sent was not strong enough to effect its purpose without my countenance, and nothing was done.

This sacrifice is called "Junna," and is, I believe, performed by the hill rajahs generally on important occasions, such as going to battle. I know it was performed by the Rajah of Goomsur in 1835, when on the eve of rebellion against the Government.

After emerging from the dense (thinly populated) jungly tracts which separate Chinna Kimedi from Jeypore, Bissem Cuttack appeared by comparison a well-cultivated country, and it is so in patches of from five to six miles in circumference of rice lands, and on the higher grounds large fields of mustard are cultivated.

Fever was very prevalent in camp, which I attribute to the effects of the malaria in the dank jungles we had passed through, rather than to any insalubrity in Bissem Cuttack.

On the 17th December we left Bissem Cuttack for Ryabiji in an easterly direction through a mass of jungle and rugged hills of every form wooded to the top. The country is badly watered, and the only cultivation is found round the villages, which are far apart. In this mutah the meriah prevails to a great extent and the Khonds resemble in appearance and character those of Chinna Kimedi, but the dialect they use is different and could with difficulty be understood by my Khond interpreters. Here, ignorant of the localities, we were obliged to feel our way cautiously; for, at the commencement of our operations, the Uriya chiefs, not fully comprehending what was expected of them, were of very little use; gradually their confidence increased and eventually sixty-nine meriahs were rescued from Ryabiji mutah. Here, as in all other places, the same language was held to the Khonds respecting the meriah rite, and all who brought in meriahs and the chiefs and principal men of several villages, with some exceptions, who, from a feeling of fear, as they said, did not attend, signed the usual pledge to refrain for ever from the abominable sacrifice.

From Ryabiji to the mutah of Chandrapur our course was to the northward and eastward, the country being of the same inhospitable character, affording no supplies of any kind. Here the party who had been sent to Goomaghur and Lunkaghur under Captain Doveton joined me, so disheartened and prostrated by sickness, officers and men, that I was obliged to send them out of the country, retaining only a few of the most hardy; but they too and my establishment generally soon gave way, and provisions becoming scarce, I found it necessary to push for the open country of Godairy.

At Godairy, a large Uriya village on the banks of the Bangsadara river, the country is well cultivated, with a mixed population of Khonds and Sourahs. A considerable traffic in rice and other grains, and timber for building purposes, is carried on with the plains. The Khonds, comparatively a civilized race, after some little evasion and procrastination, delivered up their meriahs, to the number of forty-six, inclusive of those of Malo mutah and Dongori, and readily entered into the usual agreement to abandon the rite of human sacrifice for ever.

Here we first came in contact with the Sourah race. They are of a fairer complexion, and their features, resembling the Gentoos of the plains, have a better expression

than those of the Khonds. They are less dissipated in their habits and consequently more athletic in their persons, which they adorn with ornaments, beads, bangles, &c., more common to females than to men. Their arms are the battle-axe, bow and arrows of the Khonds, though a few have matchlocks; they are professed thieves and plunderers, and are the terror of the inhabitants of the plains. The Khonds, so ready to fight among themselves, would rather avoid than seek a quarrel with the Sourahs, from the circumstance of their always making their attacks under the cover of darkness, a mode of warfare which the Khond never puts in practice.

The Sourahs do not sacrifice human beings, nor is female infanticide known among them; but some of them participate in the meriah by procuring flesh from the places where the sacrifice occurs and burying it in their fields. They did not seem to attach much importance to the rite generally, and at once promised to have nothing more to say to it even as spectators.

From Godairy, where I left some sick men, I proceeded in a north-easterly direction to Lumberagam of Malo mutah of Godairy. Lumberagam is one of a cluster of six villages, each occupying its distinct basin or dell, surrounded by rugged, wooded mountains, communicating with each other by paths difficult for any but a mountaineer to travel. These villages are generally at feud with each other, but on the occasion of my visit they were closely united to repel the retribution which they supposed I had come to exact for the murder, in which they were all more or less concerned, of the three messengers of the Negobahu or Manager of Godairy, who, under cover of being the bearers of a proclamation respecting the meriah, had extorted goats, buffaloes, brass vessels, &c., from the Khonds.

I used my best endeavours for several days to undeceive these wild people, but they either did not comprehend me or there was some underhand influence at work which I could not detect. After repeated threats and demonstrations, emboldened by the smallness of the force at my disposal and excited by liquor, about 300 of them attacked my camp, shouting and yelling more like demons than men, supported by as many more uttering cries of encouragement from the rocks and jungle which surrounded the camp; but a steady and resolute advance soon drove them off. A few shots over their heads, which did them no harm, completed the route, and we pursued them rapidly over the mountains till they were lost in the jungle dells on the other side.

The next day delegates arrived from the several villages of the confederation, and the day following all came, made their submission, delivered up their meriahs, and entered into the usual agreement to forsake the sacrifice of human beings for ever; confidence was established, and my camp was crowded with our late foes, gazing with astonishment at all they saw.

The whole population of the neighbouring mutahs, including those of Chinna Kimedi, were intensely watching the result of the struggle at Lumberagam, the successful termination of which exercised a most favorable influence on the proceedings which followed in the large mutah of Sirdapore.

From Lumberagam I proceeded in a southerly direction, in three marches, by the most difficult paths I ever travelled, to Sirdapore, where, with the exception of the Khonds of the village of Dagoodi, all were ready to wait upon me and sign the usual agreement to forsake the meriah for ever. On the third day after my arrival, the Khonds of Dagoodi were brought in with their meriahs, and from them I learnt that they had bribed one of the inferior Hindu officers of the district, who had considerable influence over them, to keep me away from their village and enable them to retain their meriahs. I caused the amount of the bribe to be repaid in my presence, and sent the officer to the Rajah of Jeypore.

I found Sirdapore distracted by internal feuds; many lives had been lost, villages burnt, and a great portion of the land left uncultivated for several seasons to the great distress of the people. These feuds I had the satisfaction of healing, for all were desirous of peace, though they did not wish to appear so.

The people, with the exception of two or three villages on the borders of Chinna Kimedi, are on a par, in a point of civilization, with the Khonds of Bissem Cuttack, Doorgi, and the lower parts of Godairy. They do not rear meriahs as in Ryabiji and Chandrapur, but they procure the flesh of meriahs from the two last-mentioned places,

and formerly from Chinna Kimedi. They also, when a sacrifice is considered necessary, unite and purchase a victim for the occasion; but at once, without any hesitation, they agreed to abandon the rite and all participation in it for ever. Like the Khonds of Bissem Cuttack, Doorgi, and Lower Godairy, they came freely into my camp, and I have no reason to doubt the sincerity of their promises.

From Godairy I marched due north by Seergoodah and Bijipur of the map to the mutah of Chandrapur, one of the strongholds of the meriah, second only to Ryabiji. The Khonds came to me much more readily than on my first visit, and delivered up their meriahs. Several chiefs, on being asked to sign the pledge (which was always carefully explained, and much pains taken to make them comprehend its purport) to abandon the sacrifice, answered: "Many countries have forsaken the meriah sacrifice at the orders of the great Sirkar, why should not we do so also?"

The people of Bundari, one of the principal Khond villages of the mutah, refused to come to me or to send me their meriahs. I knew that a human being had been sacrificed about a month previous to my first arrival. Even for this great crime I promised that they would receive pardon if they came in and delivered up their meriahs, but they resisted all my efforts to conciliate them and eventually fled, with everything they could remove, to their concealed fastnesses in the mountains. These I endeavoured to discover, but without success. The lateness of the season forbade a longer delay, and most reluctantly I caused the village to be destroyed, as affording the only hope of saving the lives of three persons, who, if the village had been left standing, would certainly have been sacrificed on my leaving the place. The people had not the excuse of ignorance to plead, for in the season of 1848-49 I took away from them eight meriahs; and, moreover, successful evasion would, if unpunished, have set a most injurious example to the whole sacrificing population.

The sacrifice that took place at Bundari is called "Junna" and is peculiar to the Khonds of Jeypore, for I never met with it in any other part of the Khond country. It is performed as follows, and is always succeeded by the sacrifice of three human beings—two to the sun to the east and west of the village and one in the centre—with the usual barbarities of the meriah:—A stout wooden post, about 6 feet long, is firmly fixed in the ground; at the foot of it a narrow grave is dug, and to the top of the post the victim is firmly fastened by the long hair of his head; four assistants hold his outstretched arms and legs, the body being suspended horizontally over the grave, with the face towards the earth. The officiating "Jani," or priest, standing on the right side, repeats the following invocation, at intervals hacking with his sacrificing knife the back part of the shrieking victim's neck:—"O mighty 'Manicksoro'! this is your festal day. To the Khonds the offering is 'Meriah,' to kings 'Janna.' On account of this sacrifice you have given to kings kingdoms, guns and swords. The sacrifice we now offer, you must eat; and we pray that our battle-axes may be converted into swords, our bows and arrows into guns, powder and balls, and if we have any quarrels with other tribes, give us the victory. Preserve us from the tyranny of kings and their officers." Then addressing the victim: "That we may enjoy prosperity, we offer you a sacrifice to our goddess 'Manicksoro,*' who will immediately eat you; so be not grieved at our slaying you. Your parents were aware when we purchased you from them for sixty rupees that we did so with intent to sacrifice you; there is therefore no sin on our heads, but on your parents. After you are dead we shall perform your obsequies." The victim is then decapitated, the body thrown into the grave, and the head left suspended from the post till devoured by wild beasts. The knife remains fastened to the post till the three sacrifices already mentioned have been performed, when it is removed with much ceremony. The knife and post smeared with blood are now in my possession.

Leaving Bundari on the 24th February, I passed through the secondary range of hills of Chinna Kimedi, inhabited by sacrificing tribes, and I was gratified to find they continued true to their pledge of forsaking the meriah.

The lateness of the season and the difficulty of procuring a sufficiency of water for my camp prevented my visiting the infanticidal tribes, but many of the chiefs and a great number of the meriah females, who had been married to Khonds of these tracts,

* Meaning ruby or blood-red goddess.

visited me at Suradā with their children; and from them I learnt with satisfaction that female children were now generally preserved, and in cases when they were destroyed it was done with great secrecy and not openly as in former times. An officer of the sibbandis, well acquainted with the infanticidal tribes and employed in superintending them, confirms this report.

The number of real meriahs rescued this season amounts to 158, and the number of pussias, registered distinct from the meriahs, 16. The practice of rearing meriahs by bringing up women to prostitution is more general in Jeypore than in any other part of the Khond country; hence the great number of women and their children rescued. They are not, as a general rule, sacrificed in the villages in which they are born, lest a father should be instrumental in the sacrifice of his own child, which would not be acceptable to the earth goddess, the victim not having been purchased with a price; but they are exchanged, when a victim is needed, with children similarly begotten in a neighbouring mutah, and the mothers are eventually sacrificed when they become old.

It is deserving of remark that four Khonds, who had formed attachments to meriah women, fled with them to my camp in Jeypore, professing to forsake their country and their people rather than that their wives, as they may be called, and children should be sacrificed. Two Khond women also fled from Bundari with meriah youths from motives of humanity, as they stated to me; but I think they were influenced by a more tender feeling.

It is satisfactory to know that the extent to which the meriah sacrifice prevails in Jeypore has been greatly exaggerated. The stronghold of the savage rite in this zemindari I consider to be Ryabiji and Chandraji, occupying the blank space on the map from Bundari inclusive, nearly in a straight line to within 12 miles of Tekeroparra on the north, and from Godairy nearly to Bissem Cuttack on the south. This blank space on the map has been traversed throughout. We know the principal villages and their chiefs, and they know something of us and of our object in coming to them. The first operations among a wild and strange people, always the most difficult and most hazardous, having been successful, those of succeeding seasons, if the same principles are adhered to, are mere gleanings, but the perils of the climate are always the same.

To the westward of Bissem Cuttack I was informed that the meriah had been suppressed about the same time that it was discontinued at Bissem Cuttack; but that, when within their reach, some of the villages procured meriah flesh for their fields. To be efficacious, the flesh must be deposited before the sun sets on the day of the sacrifice, and to insure this, instances are related of a piece of human flesh having been conveyed an incredible distance by relays of men in a few hours. But the prevalence or otherwise of the meriah to the westward and to the north can only be ascertained with certainty by a visit to those countries, which I hope to accomplish next season.

In Chinna Kimedi three sacrifices are reported to have been perpetrated this year—at Goerja Deo, Goomaghur, and Lonkagooda, in out-of-the-way villages never before visited; but all the pledged tribes have remained staunch to their pledge. These villages will be among the first to be visited after the rains are over.

The meriah females have been more eagerly sought after by the Khonds of Chinna Kimedi and Suradā than formerly; several women, accompanied by their children, for it was impossible to separate them, have been disposed of in marriage to Khonds of suitable age and means, on the usual securities of the Hindus or Khond chiefs when the latter were well known to me; others have been restored to relatives, and eighteen as ryots in Goomsur and elsewhere; some have been restored to relatives, and eighteen families, amounting to 53 persons of all ages, have been located as cultivators in the long deserted lands of Mahasingi, where a bungalow is in course of completion; and about a hundred, who averred they were not meriah,—and I saw no reason to doubt the assertion,—have been permitted, at their earnest solicitation, to return to their respective countries, in every case accompanied by the strictest injunctions to the rajahs and chiefs to see them established and watch over them.

The several meriah families settled as cultivators in Goomsur are doing very well; about a third of the number (those originally established) have this year paid the rent of their land. From a third the full amount was collected, but remitted to support them till next harvest and for seed; and a third, or more, recently settled are making

tained at the expense of the State. By the next harvest, I anticipate that nearly all will be in a condition to support themselves. They are generally very idle, restraint of any kind is distasteful to them, and they miss their favorite "toddy" and the many esculent roots and fruits which abound in the mountain forests.

We have been visited this season with more than the usual amount of sickness. The Ramghur horse were rendered unfit for service by fever before they left Sambalpur, and never joined me. In less than a month-and-a-half after entering the Maliahs, two-thirds of my escort of two companies of sepoy and their European officers were so prostrated by fever that I was obliged to send them to headquarters at Russellkonda, which greatly hindered my movements and prevented the full accomplishment of my plans, and but for my trustworthy and hardy sibbandis (almost all recruited from the hill zemindaris) would have compelled me to withdraw from the field. One European officer died of fever, one has gone to Europe, and the remaining two officers have gone to the sea coast on medical certificate.

From Lieutenant-Colonel J. CAMPBELL, C.B., Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russellkonda, 22nd March 1852.

Having personally examined the teachers and scholars of the several schools established in the Goomsur Khond country in 1850 and 1851, I have the honor to report that though, under the circumstances, the boys did as well as could be expected, I was greatly disappointed in the qualifications of the teachers. Of the seven employed, one only, a meriah rescued in 1837, could read and write with any degree of facility; the remaining six, of the Pano caste, but not meriahs, were wholly incapable of teaching anything beyond the mere rudiments of the "spelling book," and that imperfectly, for their own education had gone no further.

One of the principal objects I had in view in sending meriah children to be educated by the missionaries of Berhampore, Cuttack, and Balasore was the establishment of the best qualified and most promising among them in Boad, Goomsur, and Chinna Kimedi as teachers of the Uriya language, which is spoken or understood by half or more than half of the population of the Khond country; but none of these meriah youths, with two or three exceptions, are yet sufficiently advanced for the purpose, and I have found it advisable to reduce the number of schools to three till competent instructors are ready for the work. One school I have established at the central position of Udayagiri, with an attendance of 14 scholars; one already at Kurmingia, with an attendance of 15, and a third I purpose establishing at Mahasinghi.

Wherever I have been, there appeared no difficulty about the establishment of schools. They were earnestly desired by the Hindu chiefs, and with their support instruction will gradually extend to, and be sought after by, the Khonds.

In conclusion, I would respectfully recommend that, as the entire control of the Goomsur and Chinna Kimedi Khond country is vested in the Agent to the Governor of Fort St. George in Ganjam, the schools also, as a natural consequence, may be placed under his superintendence. I am quite sure that any suggestions in respect to them or on any other subject connected with the Khonds by the Agent in Orissa would be cordially responded to.

From Lieutenant-Colonel J. CAMPBELL, C.B., Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Berhampore, 13th April 1853.

For the information of the Most Noble the Governor-General of India in Council, I have the honor to forward a summary of the proceedings of this Agency for the suppression of meriah sacrifices and female infanticide during the past season.

Early in November, I ascended the ghāts and passed through a considerable portion of the Suradā infanticidal tracts, and personally examined into the condition of the people and ascertained the number of female children in each family of and under the age of five years old. Having thus obtained a certain amount of information on which I could rely, I deputed a practised and intelligent man of my establishment to go leisurely from village to village, count the number of houses or families in each, and

the number of female children under five years age in each family; and, as an inducement to the mothers to protect their offspring, I gave him a supply of colored glass beads, which are greatly prized, for distribution among the female children. The result of this minute inquiry shows a registry of 901 females under four years of age in 2,149 families, and clearly proves the rapid decrease of the barbarous practice of female infanticide. From my own personal observation I can assert that in many villages where there are now female children, in 1848-49 there was not one to be found.

From the infanticidal tracts I passed into the country of the sacrificing tribes of Chinna Kimedi, where I succeeded in capturing the actual perpetrators of, and several of the principal participants in, a sacrifice which was performed last season. I was also fortunate in preventing a sacrifice which was to have taken place on the 2nd January at the village of Bondigam, for which a victim and all necessary accessories had been hastily prepared; but timely information enabled me to rescue the victim—a girl of about six years old—two hours only before the time appointed for her immolation, and some days after to secure the leaders in the proposed outrage.

This intended sacrifice was not premeditated, but arose from a sudden temptation which these wild people could not resist. They had, several years before, paid a sum of money to a Pano of Gaddapur to purchase a meriah. In the mean time came the orders prohibiting human sacrifice, and the Pano evaded the fulfilment of his agreement. This year the Khonds were pressing and insisted on their money being returned. The Pano, not having the money, or possibly calculating that the Khonds would not dare to sacrifice her, gave them his own daughter, but he was mistaken; the temptation was too great, the earth goddess seemed herself to have provided the blood, which has been so long withheld from her, and the Khonds of Bondigam at once determined on the sacrifice, which was so happily prevented. The Pano has not yet been apprehended.

My Assistant has been equally successful in the western part of the Chinna Kimedi country, where he seized three chiefs, the joint perpetrators of a sacrifice in Solavesk mutah of Barakama, from which flesh was brought to the chiefs of Pussingia, who received it; but they afterwards came to me voluntarily in a body, ready, as they said to receive any punishment I chose to inflict, for they had broken their pledge and had been tempted to receive the forbidden flesh.

The ready submission of these wild men, when they could so easily have evaded me, and their simple confession of wrong, clearly indicated the proper course to be pursued towards them. I therefore, after impressing on their minds as well as I could that the participants in meriah flesh were considered equally guilty with the actual sacrificers, dismissed them to their villages, detaining only the Khond who brought the forbidden flesh to Pussingia.

I succeeded in procuring the submission of the only mutahs in Chinna Kimedi that were in opposition to us—Toopungiah* and Parighur; they had been frequently summoned, but had always refused to come, and the men of Toopungiah returned insulting replies. From Parighur four meriahs were delivered to me and fourteen pussiahs; these last, to the very great contentment of the people, being the wives—originally purchased as meriahs by the respective fathers of the present chiefs—children of three of the principal chiefs of the mutah, were at once restored, and learnt that it was from fear that these cherished ones would be removed that they were deterred from earlier making their submission and pledging themselves, as they did to me with much apparent sincerity, to abandon the sacrifice of human beings for ever.

A very different spirit actuated the people of Toopungiah, inhabiting a rugged country and very difficult of access. No member of this Agency had ever visited them though they had been repeatedly summoned through the Hindu chief. They were determined to fight, and, being a turbulent set and bearing a high character for courage among the neighbouring tribes, it was absolutely necessary for the success of our operations, endangered by this bold defiance, to bring the question to an issue.

After a toilsome march, I arrived with a party of sibbandis early in the morning at the principal cluster of villages of Toopungiah, with the object of holding personal communication with the people before they had time to intoxicate themselves with "toddy." I endeavoured to parley with them, but the only reply I received was threat

* Near Bhudaguda.

of destruction if I did not instantly quit their territory; and, accordingly, when the men of the tribe, summoned together by the sounding of horns, had assembled, they came pouring down upon me in several parties through the jungles, evidently bent on trying the question with their battle-axes. In self-defence, and much against my will, I was compelled to fire, when the men of Toopungiah fled, leaving their villages, from which all property had been removed some time before, to the mercy of the excited followers of the Hindu chief who accompanied me, and who, with their matchlocks, set fire to three small villages.

Although I regretted the premeditated and unprovoked attack made upon me by the people of Toopungiah, the result has had a marked and decided effect, not only on Toopungiah, the chief of which made unconditional submission and delivered up their meriahs, but, on the whole, of the sacrificing tribes of Chinna Kimedi. Many of the Khond chiefs expressed the greatest satisfaction at the punishment with which the audacious tribe of Toopungiah had been visited, and all the Hindu chiefs, when afterwards assembled at Mahasinghi, were unanimous in declaring that nothing had been wanting for the final suppression of the meriah sacrifice but an unmistakable manifestation of the determination of Government to put an end to it. They could now, they said, speak with authority to their Khonds and point to Toopungiah as a warning to those who opposed the orders of Government for the suppression of the meriah.

At Bundari, of Jeypore, I found the people anxiously awaiting my arrival, uncertain as to their reception, in consequence of the sacrifice perpetrated by them last year and the destruction of their villages as the only means of averting the fate of three victims in their possession doomed to sacrifice. They soon, however, gained confidence and came to me with their meriahs, throwing themselves on the mercy of Government. Of the three victims prepared for sacrifice, one had made his escape to my camp, another had died, and the third was delivered to me. Two men who were brought were given by me in marriage, at the request of the chief, to two young Khonds of the village.

Before leaving Bundari, I was requested by the chiefs to erect a post on the site of the new village which they were about to build as a mark that it was built by authority. I accordingly rode to the site of the old village, but the chief men came to me in haste exclaiming, "Not there, that ground has been accustomed for many years to human blood, and will continue to demand more; we will build on new ground." I followed them and on the spot pointed out erected a substantial post amidst the shouts and rejoicings of men, women, and children. This may appear too trivial to merit relation in an official report; nevertheless such things as these indicate the set of the current of opinion in favor of the renunciation of their ancient rite, which was so generally apparent this season among the Khonds.

I passed through the mutahs of Chandrapur, Ryabiji, and Godairy, the strongholds of the meriah. In Jeypore, out of 220 Khond villages, only one chief, Surargo Majji, of Dadagorigi, of Ryabiji, refused to produce his meriahs, who are now said to be his wife and child; but the true cause of his flight was fear, for he alone, of all the Khond chiefs of Jeypore, performed the meriah sacrifice last year after I had left the country. I could not discover his place of concealment, but his relatives have become security for him.

It afforded me much gratification to see the confidence with which these wild men of Jeypore visited my camp on this my second appearance among them, showing a remarkable contrast to their shyness of last season. To some of the most intelligent of the chiefs I offered to restore their meriahs for adoption, but they refused to receive them back, alleging they would be a temptation to the people. I never met with so thorough a relinquishment of the rite; even my old opponents of Lumberagam, Siripore, and Bapala came a distance of 25 miles to pay their respects.

At Godairy my Assistant joined me from the jungly mountainous mutahs of Lunkaghur, Goomaghur, and Goonja Deo of Chinna Kimedi, where he was going on very successfully when sickness compelled him to leave for a more open part of the country. Eventually, I am happy to say, all the meriah victims from these difficult tracts were delivered up and removed.

The inhabitants of the mutahs above named are a wild race, known as the Katiah Khonds, speaking a dialect of the Khond language differing considerably from that spoken by the surrounding tribes. They have very little rice cultivation, use no

ploughs, and subsist chiefly on the different kinds of pulse and other dry grains grown on the sides of the mountains, which are cleared of jungle in large patches for the purpose of cultivation and abandoned for fresh ground every seventh or eighth year.

From Godairy, where I dispensed with the attendance of the greater part of my escort, I directed my Assistant to return to the plains through the lower part of the Chinna Kimedi Maliahs, and proceeded myself to Bissem Cuttack, where I found the Khonds, under their zealous and energetic ruler, in perfect tranquillity and true to their pledges of forsaking the sacrifices of human beings or participating in the flesh of a sacrifice.

[The next three paragraphs record Colonel Campbell's journey through Kalahandi and Patna and then back to Maddanpur.]

From this tributary State (Maddanpur) of Kalahandi I passed through a part of the Khond country of Chinna Kimedi to Mahasinghi, where I had directed all the Hindu chiefs, in number thirteen, presiding over as many districts and mutahs of the higher range of sacrificing tracts, to meet me. Here I composed several blood feuds of long standing respecting boundaries, and convinced the chiefs that disunion weakened their authority over their Khonds, and deprived them of much influence in keeping the people true to their pledge of renouncing the sacrifice of human beings. The service rendered by these men in the work of Meriah suppression has been incalculable. At the very outset, in 1848-49, it was my good fortune to secure their confidence, and they have ever since, without exception, afforded the most cordial assistance.

From Mahasinghi I moved by Balligadu into the Boma Maliahs and learnt with very great satisfaction that the meriah sacrifice was not even spoken of among the Khonds, and that the whole land had repudiated the cruel rite, and that there had not been a human sacrifice since 1847, which I believe to be perfectly true.

I took the opportunity of examining a considerable portion of the road, which has just been completed, between Koinjur, on the borders of Goomsur, and Sohorpur on the Mahanadi. It is difficult fully to appreciate the value of this road, not only as a line of traffic into the interior, but also to the inhabitants of Chinna Kimedi and of Boad. Already is the road well frequented by Brinjarris bringing cotton to the coast. About 20,000 bullocks have passed this season, and these will return loaded with salt, but I am afraid the Ganjam district will fail to satisfy so large a demand. The Khond inhabitants, instead of waiting in their villages for the arrival of the travelling merchants, who, at certain seasons, ascended the mountains to purchase turmeric, oil seeds, and other produce, now carry these articles to the weekly market at Doorgi, near Sohorpur, obtain better prices, and purchase what they may require at more reasonable rates. I met several large parties of Khonds and Uriyas going to the fair, and among them a good many women, who, until the opening of the road, had never ventured on the journey.

I have ascertained that the extreme limits of the tracts within which the meriah sacrifice is known are from 19° 20' to 20° 30' north and 85° 15' east. Within these limits are several extensive districts where human sacrifice has never been practised,—at least within the memory of man,—such as the Maliahs of Surada and Chinna Kimedi, the non-sacrificing tribes of Sarung, Kurtilli, Nowgam, and Digi, and the numerous Uriya communities found in almost all the most fertile parts of the Khond country. In Jeypore and Kalahandi the principal Hindu chiefs, on great occasions, such as going out to fight, building a fort, or rebuilding an important village, were in the habit of propitiating the goddess Matiksoro by the immolation of three human victims, called Janna; of this class, eight have been discovered in Jeypore, and the chiefs to whom they belonged made no secret of the purpose for which they were kept, and at once produced them and, in the presence of their Khond and Uriya followers, at once abjured the rite for ever.

This season every district, every mutah of Chinna Kimedi and of Jeypore, has been visited, and all the Khond chiefs of these districts and mutahs, with two exceptions, have delivered up their meriahs and given their adhesion to the pledge of renouncing the sacrifice of human beings for ever. I do not know of the existence of a meriah in Chinna Kimedi or Jeypore. I believe they have all been removed. The exceptions are Surargo Majji, mentioned above, and one of the chiefs of Toopungiah, who, on the

destruction of his village, fled with his family and two supposed meriahs far into the mountains and could not be found when I left the country, but his brother chiefs became responsible for him.

In Patna and in Boad I consider the meriah sacrifice to have been thoroughly suppressed, and I do not hesitate to state my conviction that also in Chinna Kimedi and in Jeypore the sacrifice is at an end. The only place that now remains to be operated upon is the small zemindari of Toohmal, where, if the unhappy dissensions between its chief, Stree Latchan Sing, and his superior, Fulti Narrain Deo, would be composed, they could at once, without any assistance, effectually put a stop to the sacrifice.

Boad, Chinna Kimedi, Jeypore, Kalahandi, and Patna are almost blank spaces on the map, which affords as little aid in tracing the course and extent of the operations which I have endeavoured to describe as it did to me in directing my marches, often tedious and toilsome.

We have had the usual amount of sickness; two officers of my escort have been compelled, by fever contracted in the Khond mountains, to proceed to Europe and the Cape, and my Assistant will, I am afraid, be obliged to go away for the benefit of his health.

The meriahs settled as cultivators are now, I am happy to say, acquiring regular habits of industry. About thirty of them were employed throughout the season on the Sohorpur road, and those given to the missionaries for instruction are being gradually settled as cultivators and artisans in situations where they can support themselves. Some of the meriah girls brought up at the same schools are married to their young men, and others to men of suitable age and condition.

From Lieutenant-Colonel J. CAMPBELL, C.B., Agent in the Hill Tracts of Orissa, to the Officiating Secretary to the Government of India, dated Berhampore, 9th February 1854.

I have the honor to submit, for the information of the Most Noble the Governor-General of India in Council, a succinct narrative of the proceedings of this Agency for the past season.

All the sacrificing tribes of Khonds on the lower and upper ranges of the Chinna Kimedi mountains have been visited by my Assistant and myself. Not one deserted village was met with or heard of, nor did a single case of evasion occur throughout the whole of these extensive tracts. The Khonds assembled in our respective camps in crowds almost as soon as we reached our ground, and with a freedom never before evinced by them, selling or exchanging the produce of their fields with our people for money, beads, or pieces of cloth. After they had completed their barter, the chiefs of mutahs and villages with their people assembled round our tents, heard all that we had to say respecting the meriah, and listened attentively to the reading of the proclamation in the Khond dialect, permitting them, if they so inclined, to immolate animals instead. Each chief was invited freely to express his sentiments on this important subject, which many did without hesitation, saying that when we first came among them they were like beasts in the jungle doing as their fathers had done before them; they now clearly comprehended that our only object in coming among them was to stop human sacrifice; not a fowl or anything else was taken, not even a fence was injured by the people of the camp; their fields produced crops as good as formerly, and sickness was not more prevalent; it was no use resisting the orders of the great Sirkar; their meriahs had been all removed; moreover, they cost much money and they were now, of one mind, determined never more to have anything to do with human sacrifices. In two or three places it was asked, "What are we to say to the deity?" They were told to say whatever they pleased, when the spokesman repeated the following form: "Do not be angry with us, O! goddess, for giving you the blood of beasts instead of human blood, but vent your wrath on that gentleman, who is well able to bear it; we are guiltless." Seventeen meriahs only this season have been found in the whole of Chinna Kimedi, and these were delivered up spontaneously by their owners. Nine meriahs, who had deserted from the villages in the plains wherein they were located, were either given up, or surrendered themselves because their former owners would not receive them, and thirty-seven women, termed Pussiahs (with their

children), who had been purchased as wives when very young, were registered and restored to their husbands on the usual security of the Khond and Uriya chiefs. I succeeded in effecting the capture of Bodo Moonda, a notorious seller of children, who last year sold his own daughter, Ootooma, to the Khonds of Bondigam of Chinna Kimedi, but who was happily rescued early on the morning of the day appointed for her immolation. She is now, with other rescued meriahs, under the care of the missionaries at Berhampore, and is a child of rare intelligence.

In the Khond tracts of Jeypore my reception was most gratifying. I visited my old opponents of Lumberagam, Bapatla, and Bundari, and found them as contented and happy as their neighbours of Chinna Kimedi, they with, all the Khonds of Jeypore, declaring their fidelity to the pledge they had given and their resolution to have nothing more to do with the sacrifice of human beings. Five meriah women, who had been given in marriage to Khonds of the Suradda infanticidal tribes and who had fled from their new husbands, were given up, and a meriah youth, who had escaped from me last season, was brought by his owner, Indroomooni Majji, of his own accord, who reproached me for not taking better care of him; for, said the Majji, "he has undergone the ceremonies preparatory to sacrifice; take him away with you." There has been no sacrifice, nor attempt to sacrifice, in Jeypore since March 1852, nor in Chinna Kimedi since November of the same year.

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It has always been my policy on first entering a new country to conciliate the established Uriya chiefs. Of the sixty-five Bissoyes and Patros of the Khond districts in Boad, Chinna Kimedi, Jeypore, and Kalahandi with whom I have come in contact, I have not removed one. All were not equally well disposed to forward my views for the suppression of human sacrifice, for all desired a certain advantage from it in the shape of offerings from the Khonds on the occasion of a sacrifice. I did not therefore attempt to subvert their authority, for I knew from experience that anarchy and confusion would be the result; but by kindness and conciliation I strove to gain their confidence and to raise them both in their own estimation and in that of their Khonds, whom, if so disposed, they were capable of moving to much mischief. On the other hand, from long hereditary sway, they exercised considerable influence, and, by precept and example, smoothed the way and satisfied the people of the true objects of our coming among them. The great point in the first instance was to bring the Khonds to personal communication; that difficulty overcome, the sure foundation of a successful issue was laid. These Uriya chiefs then were my principal instruments for the suppression of the meriah, and on them I chiefly depend for maintaining the ground we have gained. Desiring not to thrust them forward so as to place them in antagonism to their Khonds, I went myself wherever attack was threatened, well knowing the effect of personal bearing and the danger among a wild and savage people of the slightest indication of fear or hesitation. Several proposed onslaughts were thus averted, and in the two that I was forced to repel, the Uriya chiefs of the ~~tribes~~ coming in as intercessors for their discomfited Khonds, acquired new influence, and the submission which followed was complete. As a remarkable instance of the value of the hearty co-operation of the Uriya chiefs, I may mention the conduct of the Tat Rajah of Bissem Cuttack, who, when informed that his Khonds were preparing to take part in a sacrifice which was perpetrated in March 1852 in Ryabiji of Jeypore, peremptorily forbade their going, and plainly told them if they went he would waylay them on their return with his paicks and shoot every man he could find. Not one went to the place of sacrifice. They had, for some years, been weaned from sacrificing in their own mutah, but procured the flesh of meriahs from Chinna Kimedi and Ryabiji.

It affords me heartfelt satisfaction to be able to report thus satisfactorily of the suppression—I will not presume to say of the complete suppression, for that will depend on our future supervision and watchfulness,—of the meriah rite in Goomsur, Boad, Chinna Kimedi, Jeypore, Kalahandi, and Patna. If it should be found, which I doubt, to have a footing in any unvisited portions of Gondwana or Telingana, the same measures which I have hitherto so successfully pursued will soon bring it to an end. I could say much of the influence this Agency has attained among all classes of the

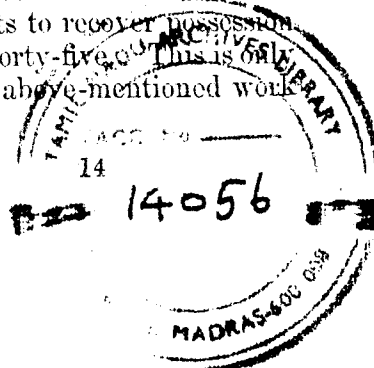
† The portion omitted here relates to Kalahandi.

hill tribes. To this hour the tribes of Goomsur, transferred four years since to the Ganjam Agent, are with difficulty induced to take their grievances beyond my catchery. While I thus record these happy results, I may be permitted to bring before the Most Noble the Governor-General in Council the valuable services rendered by that able, active, and zealous officer, Captain MacVicar, who unflinchingly pursued his good work till fever in its most dangerous form compelled him to seek a change of climate; to Captain Fryc also—whose attainments as a linguist are most remarkable—the cause of meriah suppression is much indebted, and from Lieutenant MacNeill I have received zealous assistance.

Although I am enabled to report thus favorably of the present conditions of the Khonds' mind respecting human sacrifice, it would be as injurious as impolitic to leave them to themselves for some years to come; and I may adduce, in explanation of my meaning, the protracted state of transition in which the Goomsur Khonds remained for so many years, although these Khonds had been completely cowed by the military operations and executions of 1836 and 1837, and were perfectly under our control, every path and village being known to us, and their most distant hamlet being not more than four ordinary marches from the military station of Russellkonda. In 1841 I reported that the public performance of the meriah in Goomsur was at an end, but that it would be difficult to maintain the ground we had gained unless measures were adopted for its suppression in Boad and Chinna Kimedi. In 1844 Captain MacPherson reported that the conquest of all Goomsur was completed. In 1845 Mr. Cadenhead, officiating for Captain MacPherson, reported that there was still an extensive longing on the part of the great body of the people to return to ancient usages, and that men's minds were far from easy under the relinquishment of the sacrifice; and in March 1848, just eight years after my report that the rite had publicly ceased, it was with difficulty and by great good fortune that I succeeded in forcibly rescuing a victim a few hours before the appointed time of her immolation by one of the pledged tribes of Atharah mutah. If this, then, has been for so many years the condition of the Khonds of Goomsur, so near at hand and so easy of access, it will, in my humble opinion, require incessant watchfulness to maintain our ground amongst the Khonds of the distant and far more extensive and difficult countries where the meriah has been recently suppressed. I should not, however, omit to mention that two causes which tended to keep alive the inclination for, and intention to, sacrifice to the earth goddess in the minds of the Goomsur Khonds are now wanting: first, the victims have been removed and the sacrifice has been put down in all the places visited by us; with the second cause it is not necessary I should trouble his Lordship in Council.

I have endeavoured to ascertain the state of the population among the sacrificing tribes of Khonds with reference to the comparable numbers of male and female inhabitants in each village. The disparity between the sexes shows, I am sorry to say, that female infanticide is not unknown among the sacrificing tribes of Khonds; indeed, several of these people confessed to me that they did occasionally destroy their female offspring.

In conclusion, I would solicit the notice of the Most Noble the Governor-General in Council to the following extract from a work entitled "History of the Administration of the Honorable East India Company," apparently published by authority. At page 517 it is stated, with reference to the restoration by Captain MacPherson of 170 meriah victims to a mob of excited Khonds at Bisparrah of Boad in March 1846, that they were "victims no longer, for their atoning efficacy had been destroyed, their sacred character profaned, &c. There was no fear, after this pollution, of their being sent to the stake." These assertions are simply untrue and would excite a smile were it not for the lamentable fact that, of the unfortunate beings who were with such singular infatuation yielded to the clamorous threats of a mob of Khonds, who carried them off in triumph, two were, without a doubt, soon after sacrificed at the bloody stake of the meriah—one, Sookubundoo, in Kellapara; another, Koossolah, at Domeringhi—and the fate of a third is not so clearly ascertained, though he is reported to have shared the same sad fate. There is no profanation or pollution which prevents these unfortunate beings "being sent to the stake." Captain MacPherson himself would not have believed in this imaginary pollution, or he would not have made strenuous efforts to recover possession of them, and did actually, at the point of the bayonet, recover forty-five of them. This is a sample of the fiction and perversion of facts put forth in the above-mentioned work respecting the meriah sacrifice and the mode of its suppression.



From Lieutenant R. M. MacDONALD, Assistant Agent, Ganjam, to the Acting Agent to the Governor, Ganjam, dated Russellkonda, 31st January 1855.

I have the honor to submit a report of a tour which I have made in obedience to your instructions through the hill tracts of Goomsur.

I started from Russellkonda on the morning of the 5th ultimo, ascended the Kurmingia ghât on the following afternoon and marched through the Baro and Atharah mutahs, encamping at Kurmingia, Jymingia, Pidikisingia, and Gottingia. From Gottingia I entered the Chinna Kimedi Maliahs *via* Sarungadah for the purpose of visiting the school at Nowgam, from which I returned *via* Dharampur and Lokingia to Budaringia, and thence proceeded in a northerly direction, halting at Rotungia, Tentiligudda, and Koinjur. From Koinjur I marched along the Boad frontier into the Chokapad Maliahs, encamping at Sunkerakol, Linepada, and Baradakhol, and thence proceeded in a southerly direction, halting at Chokapad, Chali, and Kupati, where I arrived on the 5th instant, and thence came into Russellkonda on the 8th by Gullery and Barqoda. I was therefore about a month above ghâts, and during that period marched through almost every portion of the hill tracts of Goomsur.

The greater part of my time during the first part of my tour was spent in disposing of the various disputes and claims brought to me for adjudication by the Khonds, who, as is customary on such occasions, eagerly availed themselves of the opportunity afforded by the presence of a European officer on the spot to settle their differences. Most of these were as usual disposed of by a verbal investigation, and the proposed decision, after being agreed to by the parties concerned, briefly recorded for future reference. If the dispute related to land, boundary stones were at once placed and each party put into possession of the portion awarded to him. If the claim was for gontis (*i.e.*, so many buffaloes, brass-pots, &c., due as the price of a wife or a piece of land), it was generally settled that some of the articles should be paid at once, and the debtor executed a deed in which certain periods were fixed for the payment of the balance due, and this document was then transferred to the party in whose favor the claim had been decided. When an immediate decision could not be arrived at from the absence of material witnesses or other reasons, the claim was referred for future investigation and report to the acting police amin.

(The next paragraph is omitted, being a long account of the settlement of one of their disputes—that between the mutahs of Jymingia and Rotungia, and being merely given “by way of an illustration.”)

The following is an abstract showing the number and nature of cases disposed of in this way:—

Relating to land	16
Claims for gontis paid for wives	5
Do. do. for land	1
Claims for money	5
Claim for division of paternal property	1
Claim for property taken by a run-away wife	1
Claims for articles taken to enforce payment of debts	4
Total	33

The latter class is illustrative of the manner of a people who have been long accustomed to settle their own differences. A creditor who cannot succeed in inducing his debtor to pay him, takes away his bullock or his brass-pot, and sometimes sells it after detaining it some time, if he cannot get his money in any other way. This practice is, of course, being now gradually put a stop to.

I pass on to the subject of the schools which have been established in these hill tracts. There are two in Goomsur and one in Chinna Kimedi—all of which I inspected. The Kurmingia school, which is the only Khond school of the three, still continues in a most deplorable state. It consists of six little children, only one of whom can be said to be able to read at all; he and two other boys managed to write a few words, but, with one exception, they did not seem to be able to read anything except a small portion of the book, which they had apparently learnt by heart, and the other three knew absolutely nothing. There is no school-house, and the school is

carried on at Retuli, to which village the children belong. The present schoolmaster, Raghonath Putnaick, who has been there eight months, complains that he has the greatest difficulty in getting the children even to attempt to learn anything, and that he receives no support from their parents. The Udayagiri school consists of six boys (one of whom was absent) of ages varying from 13 to 7. They are all Hill Uriyas of the Cherna, Gondo, and Goona castes, and are, as might be expected, much in advance of the children at Kurmingia. The eldest boy read a short fable which I selected for him and wrote out the substance of it afterwards very fairly. The two next could not do this, but they read and wrote very tolerably. The other two had made less progress, but all of them could read their own cadjan-leaf books fluently. They were evidently desirous of improving and said that the little progress they had made was owing to the inefficiency of their late master, Bisne, a person quite unfit for his situation, and whom I replaced a short time ago by the present teacher Mooli Mahanti. He has not been at Udayagiri long enough to do much, but he appears to be giving satisfaction both to the parents and their children. The Mahasinghi school, as it is called, has been always carried on at Nowgam, which is about five miles from Mahasinghi itself, where there are, I believe, no children to form a class. I had an opportunity of seeing some of the children on two previous occasions when they came down to Russellkonda—once when they were under Daniell, the former master, and once about three months ago. On the former occasion they hardly knew the letters of the alphabet, and Daniell was removed for entirely neglecting his school. The reports of the present master, Juggonath Prodhan, who was appointed about the end of May, had for some time past been showing an increasing number of scholars and other signs of progress, and during the last two months the reports of the school were accompanied by short letters addressed to me by the children. Thirteen boys appeared for examination. Eight of them were Uriyas of the Nolobanso, Suddo, and other castes. The rest were Khonds. Three of them could read and write well, five very fairly, two others were rather backward, and three were mere beginners. The master said he had been teaching them arithmetic, but it was on the Uriya system, and I could not get them to solve the easiest problems, and all that they seemed to me to have been learning was their multiplication table.

Considering the condition in which the present master received the school from his predecessor, the progress made, small as it may seem, appears to me satisfactory. To appreciate it properly it must be contrasted with that of the Kurmingia school, and the result seems to show that it is only by associating Uriya and Khond boys together that any progress can be expected from the latter. The Khonds of Nowgam are less savage than most of the tribes around them from constant intercourse with the Uriyas of the place, and in the present instance, when I asked each boy the usual question regarding his name and caste, did not like to acknowledge that they were Khonds and tried to pass themselves off as Goonias and Oomayets, and one of the parents whom I called into my tent attempted the same deception, naming however a different caste from what his son had done. One of the children who had come to Russellkonda to see me, wearing nothing but a cloth round his waist and the tail, which is an unmistakable distinction between a Khond and an Uriya, had spent a rupee which I gave him on that occasion in buying cloths and was now dressed like an Uriya boy with a turban, &c. From the inquiries I made there was no doubt that five of the children, one of whom had got on remarkably well, were genuine Khonds.

I lost no opportunity, wherever I went, of endeavouring to ascertain with what prospect of success the wishes of the Honorable Court of Directors, as conveyed in their Despatch, No. 73, of the 9th November 1853, regarding the extension of these schools, could be carried into effect. The Khonds of the Baro and Atharah mutahs of Hodzoghoro and Tentiligudda were everywhere strenuously opposed to their introduction. The objections they brought forward were such as might be expected from savages. They had never known, they said, what learning was themselves, and could not see why it should be necessary to their children. The most absurd and at the same time the most favorite argument was that reading would make their eyes drop out of their sockets. The only one that had any show of reason in it was that, if their children were engaged in studying, they would not assist their parents as they now did in field labor and in bringing wood and water. Children from the villages

round often came attracted by curiosity to my tent, but, as soon as the subject of schools was introduced, they would immediately disappear from the crowd, and the Molikos would gravely proceed to inform me that, even if they wished it, no school could be established there as there happened to be no children in that particular mutah.

You are aware that I have not succeeded in getting a single pupil for the experimental school which I had proposed establishing at Russellkonda, and which was sanctioned by Government in Minutes of Consultation, No. 194, of the 16th May 1854. No prospect of employment will induce the parents to part with their children. Every effort hitherto made through the police and the schoolmasters and by means of recruiting parties had failed, but I had hoped during my tour to be able to procure some scholars for the Russellkonda school. Some circumstances, however, came to my knowledge which determined me to refrain from even attempting it. A Brahmin, who had been turned out of his caste in the low country, and who had established himself as a Purohit under the Patros at Nowgam and Kurtilli, had been giving out that it was the intention of Government to take away any children who commenced reading, and one or two boys were actually withdrawn from the Nowgam school in consequence of this mischievous report. It was one very likely to spread among these tribes, who had seen numbers of children formerly taken away as meriahs, and was calculated to do so much harm that, taking it in conjunction with the aversion which was manifested to the establishment even of local schools, I thought it would be prudent to avoid even alluding to the scheme for establishing a school at Russellkonda, which must, I fear, be abandoned.

But, although the people of the Baro and Atharah mutahs have set their faces against schools, the opposition in other quarters was not quite so strong, and I shall now proceed to state the localities where additional schools may, I think, be established. It will be observed that almost all the schools proposed are Uriya schools. I recommend them, because it appears to me that the establishment of Uriya should precede and will eventually lead to the introduction of Khond schools. All the Khond schools which have been hitherto established failed from want of supervision from the difficulty of finding qualified masters, and because the people were not prepared for them. The Kurmingia school was the only one of this class which Colonel Campbell left, and it is obvious the result as yet obtained there has not been of a kind to encourage further experiments in that direction. On the other hand there are fewer difficulties to be overcome in the establishment of Uriya schools; even if they are attended only by Uriya children, a great benefit will have been conferred on one class of the community, and if some of them become, as may be eventually expected, mixed schools for Uriyas and Khonds, a still further step will have been taken, and it is from pupils brought up in these schools that a future class of teachers must be expected for such Khond schools as may eventually be established. At present qualified teachers can hardly be found, because the Khond language is not spoken anywhere below the ghâts, but to many of the Hill Uriyas the Khond language is almost as familiar as their own, and, possessing as they do a certain local influence over the Khonds in their own neighbourhood, there can be no doubt that, if they are willing to become schoolmasters, they are much more likely to succeed with the Khonds than people from the plains. I spoke to some of the elder boys in the Nowgam school on this subject, and they seemed to like the idea of obtaining situations of this kind in their own country, though they said nothing would induce them to accept employment in the plains.

The places at which I propose that schools should be established are—

(1) *Kurtilli*.—This is the headquarters of Chungu Patro, a Hindu chief under the Rajah of Chinna Kimedi. It is a cluster of Uriya and Khond villages about two miles from Nowgam, the school of which has been already noticed, and there seems to be no reason why it should not succeed equally well. But it is needed may be inferred from the fact that there is not, as far as I could learn, a single native of the place, including Chungu Patro himself, who can sign his name, and the latter has on two occasions brought himself into serious trouble with the authorities by following the advice of an intriguing person from the low country, whom he employed as a sort of hanger-on, solely because he could read and write.

(2) *Tentiligudda*.—This is a place of some note and the headquarters of Ootan Sing Dolobehera, who has expressed his willingness to aid in the establishment of a Government school.

(3) *Kuchiligudda*.—This is a smaller place than Tentiligudda, but Bicca Bissoye, the local chief, promises his support, and a list of eight children who are willing to enter the school has been already furnished.

(4) *Chokapad*.—This is the headquarters of the police amin and the residence of several of the Bissoyes, who have promised to co-operate with him in establishing the school.

(5) *Passeray*.—This is a larger place than Chokapad, and the inhabitants, who are chiefly Sundis, promise to send their children to the school when it is established.

(6) *Brahmanapad*.—This is also rather a large Uriya village, and the inhabitants express their willingness to send their children to the school.

(7) *Chali*.—This is a tolerably large Uriya village, and the inhabitants wish to have a school.

(8) *Ghatigudda*.—There is a mixed population here of Uriyas and Khonds, and Tikkaye Moliko, the headman of the latter, has, though not very cordially, agreed to the establishment of a school which is to be attended by both Uriyas and Khonds.

(9) *Netigudda*.—This is the only pure Khond school which I have proposed, and I do so because Gurivara Moliko, the headman of the place, was so desirous that his child should be educated, that he tried to get a teacher at his own expense, but found that it was more than he could afford. He afterwards wished to send his son and another boy to the school which was to have been established at Russellkonda, but the female relations would not agree to this. I think therefore that there is a reasonable prospect of a Khond school answering here.

The salary of the Kurmingia schoolmaster is at present Rs. 10, and that of the Udayagiri and Nowgam schoolmasters Rs. 5. The latter was apparently fixed with reference to the appointments having originally been bestowed on rescued meriahs for whom they may have been sufficient, but these persons proved totally useless as schoolmasters, and Rs. 5 is a most inadequate remuneration to the persons by whom they have been replaced. When these situations became vacant by the misconduct of the former schoolmasters, I had the greatest difficulty in inducing any respectable native to accept such an appointment. There were hardly any candidates, though I notified in the most public manner that the situations would be given to any qualified candidates who presented themselves. One or two, after passing an examination, refused the appointment when they learnt the amount of salary attached to it, and for a long time I was obliged to keep on one of the old schoolmasters because I could get no one to replace him. In Mr. Kerr's account of vernacular education in Bengal the pay of the masters in the Government village schools is stated to vary from Rs. 25 to Rs. 15 a month. Adverting to the extremely elementary character of the instruction expected to be imparted in these hill schools, I do not think a large salary is required, but it must be remembered that these men have to support their families in the plains and to live throughout the year in a most unhealthy climate, and Rs. 10 a-month seems to be the very least rate of remuneration at which respectable teachers can expect to be procured. There is now no difference in the position of the Kurmingia and the other schoolmasters, and I would therefore suggest that the teachers of the existing and of the proposed schools should all receive Rs. 10 a-month, and, as an incentive to exertion, that an extra allowance of Rs. 5 a-month should be given to the three masters who may be reported to have their schools in the best order.

This brings me to the subject of supervision. It is almost superfluous to remark that it is useless establishing schools in these hill tracts unless some provision is made for their being periodically visited and inspected. To leave this task to the local police is to ensure its being neglected. It must constantly happen that other duties will prevent them from paying that attention to the schools which is necessary to their success, and Nowgam and Kurtilli are not within the limits of the tracts that have been brought under police authority. In the original scheme submitted to the Government of India for the establishment of experimental hill schools, a native superintendent of schools was, I believe, expressly mentioned. There was no such office in existence

when the three schools, which remained out of the seven originally established, were handed over to this Agency, but the revival of the office appears to be essential to carry out the views of the Honorable Court of Directors on this subject. The schools now proposed will be scattered over a tract of about fifty miles, and the superintendent will, I imagine, find quite sufficient occupation in moving about and looking after them and seeing what openings there are for new ones. For purely Khond schools a qualified inspector could not, I believe, be found, but, as most of the schools recommended will be Uriya schools, there will not be any particular difficulty in filling up the situation properly if a sufficient salary is attached to it. Taking into consideration the expense of constant journeys and the nature of the duties to be performed, I do not think the pay of the appointment should be less than Rs. 30 a-month.

There are at present no funds allowed for the purchase of school books, paper and pens, or for prizes, nor have any school-houses been built. I would recommend that Rs. 25 be given in the first instance for the purpose of building a small thatched school-house and that for the master at each of the twelve places already mentioned, and that in future a monthly allowance of Rs. 2 to each school be sanctioned for the purpose of keeping these houses in repair and purchasing such articles as may be required for the use of the schools.

Some remarks will probably be expected on the result of the experiment of bringing the hill tracts of Goomsur under regular police authority. The chief danger to be apprehended would, of course, be the discontent that might be engendered by acts of oppression and extortion on the part of the peons and other native officials. I therefore made this a subject of particular inquiry. Besides questioning the Molikos of the different mutahs when they came to wait on me, I rode into many of the villages on my route to ascertain if the inhabitants had any complaints to prefer against the present establishment. Of Puburanabha Sau, the first person who held the office of head of the police in Purnaghur and who was removed for misconduct from his appointment about a year ago, the people spoke with aversion, and there can be no doubt that he was a very unfit person for the situation. But what they had to urge against him was venial compared with the stories they told of the rapacity and corruption of Punda Naicko, the last person who held the office of maliah sirdar. Against Kurrem Ali Khan, the head of police of Chokapad, and Dinobondho Mahanti, the acting police amin of Purnaghur, no complaints of any kind were preferred. The latter has made some progress in learning the Khond language and seemed to be liked by the Khonds, who frequently requested me to refer their disputes to him for adjudication, when circumstances prevented me disposing of them summarily. With regard to the complaints which were brought forward, one was that peons and sibbandis had employed Khonds in carrying their bundles short distances without payment. This was mentioned in two villages—one near the Kurmingia ghât, the other on the Chali ghât. The people in the former admitted, however, that they had been very little troubled in this way since Padmanabha Sau's departure, and the only specific instance they could name was one in which the person employed as a cooly had received his full wage. In the other village the nuisance, it was said, still continued, but they could not identify the particular individual who had neglected to pay them. I have no doubt, however, that the bundles of men sent in sick from the different guards are sometimes carried in this way, and shall endeavour to put a stop to it. Another instance of a complaint against peons occurred at Budaringia. I was encamped at Pidikisingia when a deputation of Budaringia Khonds waited on me one evening after catcherry was over and begged I would come to their mutah for the purpose of settling some land disputes between them and their neighbours of the Bukilingiah mutah, and that I would give them an Uriya peon instead of their present station peon, who could speak nothing but Telugu, and who eats so much rice that they could not afford to keep him. There was this only mutah, they said, in which the station peon did not pay for his rice. I did not originally intend to camp at Budaringia, but I promised to visit them on my way back from Nowgam, as it was, of course, our object to check any abuses of this kind. The station peon, whose voracious appetite was accounted for when I found he had a son living with him, confessed that he had taken rice without payment, but said it was customary at that station, and I found, on questioning another peon, who had been his predecessor, that this was the case, the

custom having been established by Padmanabha Sau, the late head of police. Both peons were, of course, ordered to refund the full value of the rice they had received and dismissed from their situations.

Even here there seemed no ill-feeling between the police and the people, for the Khonds, who seemed to think the punishment was too severe, came up to me immediately in a body and said they had not thought that the men would lose their belts; that the peons were less to blame than the late head of police; that their object in complaining was merely to get the abuse put a stop to in future, and they interceded particularly for the Uriya peon, who, they said, had always been kind to them. It was, of course, impossible for me to comply with their request, for leniency with regard to this class of offences is misplaced, but the fact of the request having been made in the way it was seems to show that as yet the police are not viewed with any particular dislike by the people. These were the only complaints brought forward by Khonds. At Chokapad two petty cases of abuse of authority were brought against a gumastah, who was suspected of carrying on an intrigue with the discarded wife of one of the complainants, but the charges were not satisfactorily proved, and the complainants were Uriyas, not Khonds.

These may seem trifling particulars to enter into, but I mention them to show that, if more serious complaints against the police officers had existed, I should probably have heard of them. The plan of managing these hill tracts through the medium of a regular police instead of continuing the old native system of leaving them to the mercies of a hill sirdar, acting under no defined authority or responsibility, has been officially commented on by the present Agent for the suppression of meriah sacrifices, although it was adopted under circumstances which hardly left any other course open, and was sanctioned and approved of by the highest authority. As the idea of reverting to this exploded system may be again revived, it may not be out of place to put on record a short retrospect, which will, I think, show that the measure for which Mr. Onslow's administration has been thus assailed is one which is already beginning to realize some of the results which he anticipated from it, and that to rescind it will be to take a retrograde step in the civilization of the country.

Captain Macpherson, in his printed report of 1841, after remarking that among savage tribes the state of war is universal, proceeds to observe that at that period, although the country had been under our rule for five years, "war was still the rule and peace the exception among the Khond tribes;" "that everywhere was to be seen an incipient or a dying feud;" "that each tribe had its unsettled account;" and that even in the tracts of Huzzioghur and Tentilghur the boundary feuds gave "rise to an annual fray on the trying occasion of a solemn offering of human sacrifice, which is made at the same time by both parties to the God of Limits;" and in another portion of the report occurs a description of a sanguinary conflict of this kind at Kurmingia between the hostile tribe of Baro mutah and Bora Deo, which terminated in 90 men being left dead on the field of battle.

Immediately after my arrival in this district, or about 10 years after this report was written, I was sent up by Mr. Onslow to Russellkonda to make some inquiries regarding some feuds of this kind which were said to be then distracting the hill country. My inquiry was directed to recent occurrences, but it was found that during the short period to which the investigation was limited no less than 73 villages had been burnt down, 16 persons killed, and an unascertainable amount of property destroyed or plundered in the course of a few months. This state of things, it must be remarked, was not considered anything new or extraordinary. It was still the usual mode of settling disputes, and the different hill sirdars, under whose immediate authority the tribes had been successively placed, whatever may have been their respective qualifications, had apparently done nothing towards abolishing this barbarous custom. Fifteen years had then elapsed since the resumption of the zemindari of Goomsur; the experiment of ruling the hill tribes through the medium of a sirdar had surely been fairly tried; the office was vacant by the demise of Punda Naicko; and Mr. Onslow, impressed with the necessity of altering the system, submitted his scheme for establishing a regular police in the hill tracts of Goomsur, which was sanctioned and carried out in the latter end of 1852. Such a state of affairs as I have described above is unheard of now in any part of the Goomsur hills. None of our tribes have,

I trust, any "unsettled accounts." Soon after the establishment of the police, a series of these armed affrays attended with arson and loss of life took place, but guards were immediately sent to the disturbed tracts, the ringleaders were apprehended and tried as rioters, and an example made in two mutahs, since which period not a single armed affray has taken place between any two Goomsur tribes. The only occurrence of the kind which has happened at all during the last 18 months was an attack made on a Goomsur tribe by one of the mutahs of Chinna Kimedi, the people of which, not having been brought under police authority, consider themselves privileged to indulge in their old habits. The misery, confusion, and ill-feeling engendered by these feuds were incalculable, and if the establishment of a police in these tracts has done nothing more than check these sanguinary conflicts—for it would perhaps be premature to say they never will be renewed—a result of no small importance to the peace of the country must be admitted to have been already attained.

This is, of course, not the only result. Various parts of these maliahs, but more particularly Chokapad and Hodzoghore, had been for years past notorious for harbouring the adherents of Chokus Bissoye's party, who, originally dignified by the name of rebels in the disturbances of 1846, were virtually regular gangs of robbers subsisting on the booty which they carried off from the low country of Goomsur. These gangs have all, without exception, been compelled to seek new haunts in the hill tracts of the tributary mahals, where there is no police to interfere with them. That they should still continue to issue from time to time from these fastnesses and carry on their old system of plunder is not to be wondered at, but I believe it may be safely affirmed that there is no part of our hill tracts where these gangs are now openly harboured as they ever were, and the circumstances which have recently come to light regarding the condition in this respect of the adjacent hill tracts of Boad surely leave no grounds for regretting that we have adopted a different policy.

There is no doubt one influential class to whom that policy is not acceptable. I allude, of course, to Sam Bissoye and the family of Hodzoghore in particular and the Hindu chiefs in general. The establishment of our authority necessarily tends to curtail theirs, and they can hardly be expected to view the change with complacency. But considering the position in which several members of these families have placed themselves of late years by secretly opposing the views of Government and even going into open rebellion, the gradual diminution of an influence and authority which has been generally used against us can hardly be deplored as an evil.

Another effect, which may, I believe, be fairly attributed to the increased security given to travellers by the establishment of a local police and the stationing of sibbandi guards in appropriate localities, is a great increase in the number of persons who resort to these hills for the purposes of traffic. Colonel Campbell told me last year that he had never seen so many strangers in the hill tracts before as he had that season, and I have heard the same from other sources, though the subject is not one on which I can speak from personal experience. The civilizing effect which must be produced by the opening of these hills to the traders of the plains is so obvious that it seems very desirable to encourage this traffic as much as possible. Adverting to the fact that these tracts yield no revenue at present, the Government would probably not be prepared to expend any large sums on the construction of roads, nor am I at present in possession of sufficient data to propose any. But as a preliminary measure a considerable encouragement might, I think, be given to this traffic at a comparatively small cost by the construction of thatched choultries for the accommodation of native travellers along the principal lines of communication. While moving about the hills we frequently came on parties of these traders surrounded by their bullocks shivering near a fire in the open air, where they had been encamped all night without any covering to their heads, exposed to the cold air and the unhealthy night dew. The Khonds do not, of course, receive these people in their villages, and, even if any accommodation was offered, prejudices of caste would probably prevent its being accepted. We often came across encampments of this kind even near Uriya villages. A thatched choultry of the kind I propose, with perhaps a small well attached to it, would not cost more than Rs. 150, and a few of these buildings erected at proper intervals over the country would, besides being of use to traders and travellers, prevent a great deal of sickness among peons and sibbandis, who have, of course, to march

about without tents at all seasons of the year. Four of these choultries should, I think, be placed along the road which is now being made from Russellkonda to Koinjur at Chali, Posseray, Tentiligudda, and Koinjur, and another line of even choultries from the foot of the Kurmingia ghât to Nowgam, viz., at Darpungia, Kurmingia, Rudungia, Kusadandi, Gottingia, Sarungadah, and Nowgam. A monthly allowance of a rupee for each of these choultries would be sufficient to induce one of the villagers to undertake the duty of sweeping it and keeping it clean, and peons might be placed at some of these choultries for the purpose of keeping a register of the number and destination of travellers and bullocks passing along the line. The statistics thus collected regarding the nature and extent of the traffic carried on would eventually show whether it is desirable or not to construct a road on the second line which I have indicated. It is the commencement of the high road from Goomsur to Nagpore *via* Kalahandi, and in another direction leads to the Gunipur country *via* Mahasinghi and Godairy.

The tracts above the ghâts pay no revenue of any kind, and, with the exception of an insignificant sum which is collected below the ghâts in the Panchagodo mutah, which was resumed on the abolition of the office of maliah sirdar, the entire cost of the establishment maintained in the hill tracts is defrayed from the general resources of the State. In proposing a plan for making these hills contribute towards the expense of their management, I am aware of the extreme caution with which the subject should be approached. The hill people themselves are not without suspicions that the establishment of a police is but a preliminary measure, and that a tahsildar will eventually replace the police amin. Any attempt to impose the smallest tax on land would probably be openly resisted. I believe, however, that a tax levied through the medium of the sales of salt would not only be a source of revenue to the State, but at the same time be highly acceptable to the people. From inquiries which I made it would appear that salt is always sold on the hills at an enormous profit, sometimes as much as about 100 per cent. in addition to the cost incurred in bringing it up from the coast being charged by the traders. These rude mountaineers are, of course, in this respect entirely at the mercy of the mahajuns, and the only check on the rapacity of the latter is the alternative which the Khonds possess of going to the markets in the low country for the purpose of bringing away such small quantities of salt as they can carry away in cavadi-loads, and even there they are often most unmercifully cheated. These high prices must have a great effect in restricting the consumption of salt. Mr. Onslow had, I know, in contemplation some plan for the establishment of salt depôts for the Khonds, but from some cause or other his scheme, whatever it may have been, remained in abeyance. The experiment seems, however, deserving of a trial.

[The remainder of this paragraph and the next simply suggest details for this scheme.]

In concluding this report, I am desirous of bringing to notice the inconvenience which I experienced during my tour from not being furnished with the usual authority to make small honorary presents of saris and cloths to the Hindu Chiefs and Khond Molikos, who came to wait on me. All the officers whose duties have brought them into contact with the hill tribes have always been allowed a large discretion in this respect, but of late years, since the establishment of the Agency for the suppression of meriah sacrifices, no officer of this Agency has been called on to visit these hills in his official capacity except when employed at the same time in both Agencies, under which arrangement there was, of course, no difficulty on the score I have alluded to. As I shall probably now have to visit these tracts every year, I trust I shall in future be allowed to provide myself with such small presents of cloths, beads, &c., as may seem necessary, and to submit a contingent bill for the cost incurred in the same way as is now done in the Agency for the suppression of meriah sacrifices.

From Captain J. MACVICCAR, Officiating Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Berhampore, 21st May 1855, No. 86.

I have the honor to forward a summary of the operations of the Agency during the past seasons.

The countries we have respectively visited are as follow :—

Bengal Territory.

Boad and Majji Deso	Under Cuttack.
Patna	Governor-General's Agent, S.-W. frontier.
Karcol	Do. do.
Nowgedda	Do. do.
Bustar	Nagpur Commissioner.
Kalahandi	Do. do.

Madras Territory.

Goomsur	Ganjam Agent.
Chinna Kimedi	Do.
Pedda Kimedi	Do.
Jeypore	Vizagapatam Agent.
Suradâ	Ganjam do.

MADRAS—*Goomsur*.—A few words only are requisite regarding the hill tribes of Goomsur. All are in a flourishing state, and there is already growing up a generation who have only a traditional knowledge of the meriah sacrifice. I regret that the road which I recommended in 1851 is not yet constructed. The officer appointed to make it accompanied me on my tour through these hills, but unfortunately was seriously attacked by fever and driven to Europe. I trust he may soon be replaced. I pointed out to the Agent in Ganjam the necessity of some repairs in the Kurmingia ghât road, which he promised should be attended to. I also addressed the Commissioner of Cuttack on the expediency of preventing further damage to the Sonepur road.

Pedda Kimedi.—The Khonds of these tracts, it had been affirmed, indirectly participated in the meriah rite by frequenting the scenes of immolation and eagerly seizing morsels of flesh to bury in their fields.

To meet these Khonds within their own limits, to ascertain the feeling of the Sourah population, and to bring a further portion of the hill country under the surveillance of this Agency rendered it desirable to penetrate the fastnesses of Pedda Kimedi.

The godohs or districts of Chandragiri and Ramgiri are situated in broad fertile valleys; excepting a few villages of Khond ryots, Chandragiri is peopled by the Sourah race, Ramgiri exclusively so; in neither place is there any reason to suppose sympathy in the human sacrifice or the existence of any usage calling for the intervention of Government. The people differ from the lower classes in the plains in dress and speech, but resemble them in their occupations. As, however, we approached the western frontier, the Sourahs assimilate with the Khonds, whose presence is marked by the elephant head and other emblems of the prohibited rite. No doubt exists as to the appreciation of the human flesh as a fertilizer of the soil by the Sourahs, who admitted that they used to visit the Khonds in quest of the coveted good, but, as they themselves do not sacrifice, our measures elsewhere will render their desires vain. The Khonds are few in number, miserably poor, and do not raise meriahs. Having once met the Sirkar, they may henceforth be convened at the most convenient place within Chinna Kimedi, and I consider any further visit to these tracts unnecessary.

Chinna Kimedi.—The whole of this extensive country, the very pulse of Khond feeling, was searchingly examined. The men of fifty mutahs containing about 700 villages—a number small indeed in more civilized lands, but here implying the whole population,—attended our call almost without exception, though, as may be supposed, not with equal alacrity. Weak points have been strengthened, remaining obstacles removed, and each minute and isolated portion of a community—a few years ago hardly aware of our existence—is now, by the divine blessing on our labors, united in a common obedience to our will. I am not aware of a single point in the Chinna Kimedi Maliahs over which, to use a local expression, the shadow of the Sirkar has not fallen imposing moral responsibility in lieu of the blind impulses of superstition.

Paragraphs 1 to 25 inclusive relate to Bengal territory.

The state of the meriah question is, on the whole, most satisfactory. As the Government know, human sacrifices once prevailed to a fearful extent, and those circumstances called for its celebration, namely, to secure the common good, to avert the ravages of an epidemic, and to effect the recovery of an individual from illness.

As a public annual usage it is undoubtedly at an end; since the punishment passed on the men of Solaveska and Pussingia in 1852, no blood has been shed, but instances have occurred of attempts to avert a plague or secure a return of health by the promise of an offering, with a view to a secret and midnight sacrifice. In the neighbourhood of Beemari Mullicko a girl was dedicated for the recovery of her owner from a desperate illness; within the limits of Pussingia a child was solemnly promised for the restoration to health of its mother. In the first case the sick recovered, and the victim was consequently in imminent danger; in the last, the woman died, and the risk passed away, as on the one hand the goddess had accepted the offering and fulfilled her share of the covenant, while on the other she had failed to do so; such are the arguments of the Khond creed. Other instances of dedication appear to have occurred, though proof is exceedingly difficult. It is not necessary that immolation should follow dedication within a stated period; the preliminary ceremony may be repeated and the consummation indefinitely postponed, while the efficacy of the rite remains unimpaired, it being conceived that the deity, appeased by the offer, will patiently await the fulfilment of the promise, conferring without delay the good prayed for. Happily the evil intention was thwarted. The people were unprepared to find the very first purpose of sacrifice viewed as a crime, or to see their priests removed, and the instigators of dedication punished, which was however done, and they acknowledge themselves baffled and outwitted. A blow has thus been struck at the root of the crime, for, if dedication be visited with punishment, the rite itself being uncommenced must become a dead letter.

With the exception of the cases just detailed, there was no direct or indirect attempt at sacrifice.

The restored meriahs, amounting to 700 families, were brought forward as usual, and, except where a breach of faith has been detected in the barter or sale of the meriahs, they have been permitted to remain. Some new meriahs have been registered and some removed to the low country, whose safety could not be guaranteed in the hills.

In the greater portion of these tracts the tribes came with pleasure and alacrity to the camp, and were rejoiced to pay their respects to the Sirkar, but in some places, especially in the northern portion of Mahasinghi, much stubbornness was manifested, and the pertinacity of our attacks against their system was viewed with sullen impatience. This conflict of feeling against power will pass away only with the present generation.

The Uriya leaders without pretending in the least to think with us, lend us their most valuable aid in conveying the Khonds and swaying them to our purposes, expecting in return honors and rewards, and above all the arbitration of their disputes. Every effort was therefore made to meet their wishes and the wishes of the people generally in checking disorder, violence, and oppression. I will only relate a few instances. Gaddapur was found in a state of weakness and misrule, and was left powerful and reorganized by the reconciliation of the Tat Rajah with his Uriya dependents of Sonepur and with his Khonds generally, as also by the restoration to an orphan son of a deceased chieftain of the lands purchased by his father, but for many years illegally withheld. In Mahasinghi feud and bloodshed were averted by the blow struck at the system of midnight assassination, by which it is usual to excite retaliation, in the removal of the actual murderers. In Panigonda the Khonds were subject to loss of property and lands at the hands of the Dombo race, who, fixing upon an individual of the former class the idle charge of taking away life by passing over a sick person in the form of an invisible tiger, have been in the habit of banding themselves together, attacking and despoiling the village in which he resided. A gang has been caught, and the restoration of the spoil has, it is to be hoped, arrested their outrage. The Lunkaghur sedition was crushed by revoking the unconstitutional orders of the Patro and reinstating a subordinate chief in his legitimate position. These acts were

not only in concurrence with the wishes of the local cheftains, but in consequence of their importunate prayers, and will, I doubt not, by preserving peace, greatly aid our immediate object.

By suppressing the meriah rite we prevent the Khond from spending his means unprofitably, but by repressing feud we advance a step towards enabling him to make a good use of his means by opening to him the power of passing his own limits and approaching the markets of the low country with the products peculiar to the hills. If to these measures we could add roads, increased means would explode the idea of the meriah as an impoverishing falsehood.

As regards the important question of education, I will only say that the Tat Rajah of Gaddapur and the Patros of Shubernagiri and Kotogodo would gladly receive schoolmasters, being ashamed of their ignorance and inferiority to the people of the plains. I have brought this to the notice of the Agent in Ganjam, and I have reason to believe that the schools will soon be established.

Jeypore.—All the sacrificing tribes of the Jeypore hills have been visited this year. Their country has been thoroughly searched and traversed throughout its extreme length and breadth, and, with one exception only, the Khonds have remained true and steadfast to their pledge.

The exception occurred in the village of Asirghur, where a party of Khonds had subscribed 13 gontis for the purchase of a victim. A lad was stolen for this purpose by a Khond named Kiski from the house of his father and given for sacrifice, but the rite was not consummated prior to Mr. MacNeill's arrival. He fortunately secured all the parties concerned save Kiski, who had died of small-pox, and they are now undergoing the punishment due to their disobedience of the Sirkar's orders. They do not pretend to estimate their guilt, but much may be urged in mitigation of their fault, and I shall be glad when, after a sufficient example has been made, I shall be able to set them free. Mr. MacNeill had the satisfaction of restoring the destined victim to his parents in Bissem Cuttack, whence he had been stolen.

I cannot adequately express my sense of the fidelity of the hill tribes of Jeypore in so nobly adhering to their word. They were most warmly applauded and encouraged to persist; they said the harvest had been bountiful and the monsoon abundant, blessings which were denied the Uriyas on the plains, who had suffered from drought and the many evils arising from want of water.

For three years now these Khonds have ceased to shed blood, and no calamity has befallen them, no ruin overtaken them; thus have they had convincing proof that their prosperity is not dependent upon the meriah sacrifice, which I trust is for ever at an end.

In the low country of Jeypore I regret most unfeignedly to relate that human sacrifices prevail in almost every district. Here, as in Bustar, we have to deal with relatively civilized and educated men, and not with semi-barbarous tribes as in the hill tracts of Orissa. The former are not in my opinion deserving of the same consideration as the latter, and some sharper and severer measures should be adopted than we have ever yet employed amongst the wild tribes of the mountain.

The Rajah of Jeypore is an old imbecile creature quite unable to take any part in the government of his country. He vowed he had long ago ordered the discontinuance of human sacrifice, but not of suttee, which he did not know had been prohibited by the Sirkar. The people that surround the Rajah care for nothing but the attainment of their own selfish end, and, under such a system of anarchy and misrule, it can create no surprise that the junna pujah is almost universally celebrated.

There is a class of people called Poorees and Toorees, who are purchased at various rates and incontrovertibly supply the junna victims. The most direct and conclusive evidence of this fact was obtained at Ramgiri and Malkangiri, and the details will be found in the diaries of the Assistant Agent in those districts.

The Patro of Ramgiri and his Uriyas eventually confessed that human sacrifices were offered, and gave an account of the ceremonies, which I here condense.

On the site of the old fort at Ramgiri facing the east, and at Letchmipur facing the west, two victims are sacrificed every third year. The residence of the goddess,

Gurboneshwari, is supposed to be at the bottom of a hole 18 inches square by a foot deep. On the day of the sacrifice the victim is made over in irons to the officiating priest, who presents him with a pair of new cloths and plies him freely with liquor until he is almost, if not wholly, insensible; his irons are then removed, he is forced into the hole, his arms are seized by two assistants and held out in a horizontal position, while the priest deliberately makes an incision on the back of the neck and then cuts the throat of the poor victim from ear to ear; the blood is allowed to flow to the bottom of the hole, where the goddess dwells. After a little time, the head of the wretched junna is severed from his body, placed in his lap, earth is thrown over the mutilated carcase, and a heap of stones marks the spot of this appalling tragedy.

When the hole is again wanted, the bones of the last victim are thrown away. One of these mangled bodies was exhumed, the spot having been pointed out by the chief of the district, when further denial and equivocation were useless.

At the above sacrifice it is not usual for any one but the priest and his assistants to be present; but at Letchmipur, where another deity is propitiated, the whole country assists, and the victim is decapitated without any peculiar ceremonies.

At Malkangiri four children were rescued who were devoted to sacrifice, and their immolation only prevented by the opportune arrival of Mr. MacNeill's camp. In this country four are always sacrificed at a time—one at each of the four doors of the fort. Besides this sin sacrifices are offered triennially in the four pergunnahs into which Malkangiri is divided; some of these sacrifices are celebrated during the Dasse-rah, some in September, and others again in December. The object in all cases is the same—to obtain benefits and avert evils.

In the town of Malkangiri 100 Toorees were surrendered and duly registered. The best security being given for their future appearance, they were allowed to remain. The chiefs and people have made the most solemn promises to relinquish the rite, but I think some stringent law to reach these cases should be passed and rigorously applied.

It is no unusual thing in the district of Malkangiri to put to death supposed sorceresses, and a few years ago no less than five unfortunate women were immolated on the plea of having caused the death of an Uriya chief.

In addition to the regular sacrifices, offerings are made on special occasions. In May 1854 a Tooree, aged 10 years, was sacrificed by the Rani in fulfilment of a vow for restoration to health. In all parts of the country the orders of the Government were made known both with reference to suttee and junna. The plea of ignorance cannot be raised in future, but I fear some severe examples must be made ere these cruel practices are completely suppressed in Jeypore.

The Madras Government have already directed their Agent to institute inquiries, and with his aid I do not despair of seeing these barbarous usages eradicated. We have succeeded amongst the savage tribes of the hills, and we shall not, I believe, eventually be baffled by the people of the plains, whether in Bustar or Jeypore.

Sacrifices by Brinjarris.—It has been long affirmed and credited that the Brinjarris are in the habit of offering human sacrifices as they cross the several frontiers. Captain Hill and Captain MacPherson both notice the circumstance in their reports as having come to their knowledge, but the accuracy of the rumour was never tested; indeed no opportunity occurred for doing so. I have been enabled, I venture to think, to set the question at rest and to acquit the wandering tribes of Brinjarris of any such atrocity. I had a party of these people in my camp for nearly the whole season, and from them we learnt the principal usages of their religion, in which human sacrifice had no place. We then met with numerous villages of these people in the Nagpur country, and no effort was spared to obtain accurate information both directly from themselves and indirectly from the people in whose countries they dwelt; all the evidence acquitted them of the supposed participation in human sacrifices and confirmed in every particular the information derived from the Brinjarris in my camp. My impression is that the prejudicial report has arisen in this wise. Throughout Kariall, Nowgedda, and other portions of the Nagpur territory where these people are found, it has been customary for the highest classes to offer human blood at their festivals, and

I have no doubt that at such times the Brinjarris have occasionally assisted as spectators without taking any share in the ceremony, and hence they have been mixed up indiscriminately with the classes who have faith in the efficacy of human sacrifices. I am quite satisfied that on this score the Brinjarris are guiltless.

A very brief visit was paid to the Suradā hills, where infanticide prevails, and the result of our inquiries showed that the Khonds of these tracts are now to some extent rearing their female offspring. The males are still considerably in excess of the females, but those under five years exceed those between that age and womanhood, showing that the orders of the Sirkar meet with attention.

The following is a census of a portion of these hills as accurately as it could be got:—

	Houses.	Men.	Women.	Boys.	Girls.
Tarabadi	73	91	96	Not ascertained.	30
Semonibadi	109	155	100	94	52
Yunabadi	74	144	102	45	38
Daringabadi	156	201	139	123	47
Sadubadi	221	317	200	254	84
Bomoroabadi	113	172	83	90	37
Komharabadi	118	95	107	79	29
Addigudi	13	74	40	53	21
Keerapubadi	151	163	131	169	93

This census, which, being received from the people themselves, must be viewed as favorable and somewhat partial, gives a total of 907 male and 434 female children in a population of 1,415 male adults and 998 women. At Terungabadi and Mulla-kabadi, not included in the above, 53 female children were counted under the age of four years.

The great want in the infanticidal tracts is local control. While the 50 mutahs of Chinna Kimedi possess a large population of Uriya leaders, the Khonds of Suradā are left to themselves, or subject to violence and misrule from the more powerful among them. The men of Daringabadi have ever been the scourge of their neighbours, whose poverty, the sole originating cause of infanticide, may be attributable in a great measure to the constant dread of being plundered. This evil could be removed by establishing a body of Uriyas as a medium between the Sirkar and the people, and the measure is by no means impracticable.

I cannot conclude this report without alluding to the severe loss this Agency has sustained in the death of Captain Frye. He worked with all his heart in this good cause, and the Government had never a more zealous servant, nor a more accomplished scholar than my lamented colleague.

SEASON 1855-56.

Extract from a report of Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, dated 12th June 1856.

Leaving Junagurh on the 4th January, I proceeded in a southerly direction to the Zemindari of Nowrangpur and ruled over by Sri Cheytun Deo. Neither during last season's tour nor this could I gain any information to lead to the belief that human sacrifice under any denomination obtains in this zemindari, and the practice of suttee, which last year I found still prevailed in this as well as nearly all the other districts of Jeypore, has ceased since the instructions issued prohibiting it. Nowrangpur, well ruled and governed, affords a happy contrast to the misrule and anarchy which unhappily prevails in nearly every other portion of Jeypore.

From Nowrangpur, which I left on the 12th January, I proceeded direct to Jeypore, and I deeply regret to state that, notwithstanding the stringent orders issued last season prohibiting human sacrifices, no less than four cases have taken place since my last visit to the country in February 1855. Of these, two occurred in Malkangiri, one being a "junna" and the other being sacrificed as a sorceress. One case occurred

in the Odrogoro Taluk, where it was celebrated with all the formalities of the meriah of the Khonds. The unfortunate victim being cut in pieces, the flesh distributed, and afterwards buried in the fields. In this taluk one sacrifice is performed every third year for the general welfare of the community.

The fourth sacrifice took place in the Ramgiri Taluk and occurred in the month of September 1855, its object being a propitiation to the gods to obtain the release from confinement of the Patro, who had been detained in irons at Jeypore on the plea of non-payment of peishcush, but the real cause of his detention was, no doubt, owing to his having confessed to me last season the prevalence of human sacrifice in his district, and also narrated all the particulars connected with the mode in which the ceremony was performed. The victim sacrificed this season was seized by a band of khongars or thieves in the Bustar territory, brought to Ramgiri, and offered up in the name of the Bircombo deity. On receiving the full particulars of this sacrifice, I sent a sibbandi guard for the purpose of apprehending the Patro of Ramgiri and all the other guilty parties, but they fled into Bustar territory, and all further attempts to seize him were of no avail owing to the duplicity of the Jeypore people, who not only connived at his escape, but assisted him in his flight.

Another mode is frequently practised to get rid of persons accused of witchcraft and sorcery in the Ramgiri valley, which is as follows:—Near the village of Tenvalli Gumah a large pool in the bed of a river (which runs into the Godāvari near Malkangiri), formed by water falling over a precipice of about forty feet, is called "Kurchi Kundah." The depth of this pool is from twelve to fourteen feet as measured this season by some sibbandis deputed to visit the place, though the natives of Ramgiri believe it to be, and stated it to be, more than twenty yards deep. Into this pool women accused of sorcery are thrown after having a stone tied round their necks.

I received information that during the last twelve months two unfortunate creatures had just perished. The brother of one of them, formerly an inhabitant of Ramgiri, but now residing in the Kotepad taluk, expressed his willingness to depose to the above effect, provided I assured him protection from the Jeypore authorities, who would have no hesitation in making away with him as soon as I left the country.

Death is not always awarded in Jeypore to persons accused of sorcery. Two individuals of the Kotepad taluk (a man and a woman) complained to me at Jeypore that the son of a person named Bhoota Sanodora died of natural causes, but that the complainants being accused of having caused death by enchantment, they were seized, sent to the village blacksmith, who extracted all their front teeth with his forceps, and the complainants bore unmistakable evidence of their teeth having been removed.

One old woman, of about fifty years of age, also complained to me at Biridijholla that she had been accused of causing the death of a person of the Jeypore taluk, that she was seized and had ropes of straw bound round her from the feet to the head, and was then bound to a tree preparatory to being burnt in this position, and that she owed her life to some people who, happening to be passing by at the time, forcibly released her, when she fled to the Nowrangpur country, where she had remained for the last nine months. Nothing she said would induce her to return to Jeypore, as her life would not be safe there, whereas she had no fears while living in the territory of Cheytun Deo.

The above are a few of many complaints brought before me, but in which I had no authority to interfere as they did not come within the jurisdiction of this Agency. These people complained that their relations had been openly murdered in the town of Jeypore, and that no measures had been adopted for the punishment or even the seizure of the murderers. It was almost impossible to make them understand that the Agency had no power to interfere in such matters, and that our attention was given solely to cases relating to human offerings to the gods.

When recommended to take their grievances before the Agent to Government at Vizagapatam, where they would be sure to find redress, they replied that, if persons attempted to leave the country with that intent, paicks or peons were invariably sent after them, who forcibly prevented them from going to the low country.

Organized gangs of khongars (thieves) form a portion of the establishment of every man of any influence or standing in Jeypore. These bands of dacoits, for they

deserve no better name, pay a yearly tax of one rupee per head to the Rajah, or rather to the person who may be temporarily in charge of affairs in Jeypore, for the Rajah is a mere cipher completely in the hands of a few cunning intriguing individuals, whose sole care or thought is their own aggrandizement at the expense of the Rajah and of all parties whose interests are not identical with their own, and to such an extent has this system been carried that the Rajah has for some time been completely dependent for his daily food on the charity of his brother Sri Cheytun Deo of Nowrangpur, although the annual revenue collected from Jeypore is two lakhs, of which only 1,600 rupees goes as peishcush to Government.

I was informed by many respectable persons, long connected with the country, that the assessment has gradually declined from four lakhs to the present amount during the reign of the present Rajah. The country everywhere shows the remains of a district at one time highly cultivated, but now whole taluks are deserted, and the ryots are everywhere reduced to the lowest degree of abject poverty.

The eldest son of the Rajah, of whom I saw a good deal this season, acknowledged that the state of the zemindari was such that, if it continued, it must entail ruin on the family, that human sacrifices were celebrated in every taluk, and that murders and other atrocities were rife in every district, and that no attention had been paid to the repeated orders of Government forbidding human offering to the gods. I informed him that I could not interfere in such matters, as they were not the objects of the Agency. He then requested that an arzi might be forwarded to the Supreme Government for their consideration.

The Agent to the Government at Vizagapatam has attacked five taluks of Jeypore below the ghâts, including Gunipur, and these are now under management for the Rajah, but this arrangement, intended for his benefit and that of his family, has created much discontent in Jeypore, instead of being accepted in the spirit in which it was intended.

I attribute much of the indifference to, and disregard of, the orders issued this season, and also the duplicity evinced by the Jeypore officials, to the circumstance that no officer with any authority to take cognizance of the many misdemeanours perpetrated in the country had ever been to Jeypore till I for the first time visited it last season. The people were well acquainted with the circumstance that the Hill Agency had been yearly extending its operations, and that season after season new districts hitherto untraversed by Europeans were being brought under supervision and control, and that the Khonds, of whom all were afraid, had been induced to submit to the will of the Sirkar. They consequently imagined that, on the arrival of the Agent at the capital of the country, all complaints would receive redress, and due notice taken of cases of murder and other misdemeanours. Finding, however, that our efforts were entirely devoted to the suppression of human sacrifices, and that no notice was taken of other crimes, the people were led to the belief that their former proceedings might be continued without fear, and immunity from punishment in these cases had led to indifference and disregard to orders regarding human sacrifice.

SEASON 1856-57.

Extract from Lieutenant A. C. MacNEILL'S report of the 12th May 1857.

Leaving Nowrangpur on the 20th January, I proceeded to the Kasba of Jeypore, where the same state of anarchy and misrule still prevails; murders, dacoities, and assassinations still continue unabated; and several cases of persons sacrificed as sorceresses were brought to my notice as having occurred in the more remote taluks, but the lateness of the season did not admit of my visiting these districts, as it would require the undivided efforts of an officer for four months in the year efficiently to supervise the flat taluks of Jeypore alone. In my report of last season's proceedings I had the honor to bring to the notice of Government the evil practices of the race of professional thieves called in Jeypore khongars. I this season elicited many

* From Selections from the Records of the Madras Government, No. LXXXI.
Note.—In December 1855 the Lunsagur Khond's attacked Mr. MacNeill's camp, but no record of this beyond its mention is to be found in the records.

new features regarding their proceedings, some of which may perhaps be considered interesting. These khongars are employed by all the head people of Jeypore and pay a poll-tax of one rupee per annum to the Rajah. Even Cheytun Deo, the Jaghiredar of Nowrangpur, also the Jigraj, or eldest son of the Jeypore Rajah, do not consider it below their dignity to retain in their service a number of them. Parties of khongars respectably dressed and disguised as travelling merchants frequent the different fairs in the vicinity of Jeypore and often proceed as far as that of Rajam in Chattisghur; others again proceed to the low country of Párvatipur, Vizianagrum, and Vizagapatam, where they enter into fictitious dealings with mahajuns who, having no reason to suspect the respectability of the supposed traders, suffer for their credulity by being robbed during the night, the thieves being perfectly safe as soon as they enter Jeypore territory.

Some idea may be formed of the depredations committed by this lawless race when I state that a yearly contract obtains in Jeypore called the "Khongaguta," averaging from 1,000 to 3,000 rupees per annum, and which is entirely obtained from the sale proceeds of property stolen by khongars. Numerous Brinjarris complained to me that, whereas they at present pay transit duties amounting to 12½ rupees per 100 bullocks for passing through the Jeypore country, they would willingly pay double that amount if they were only guaranteed protection against the Khongars. The Uriyas and Khonds also of every district were unanimous in stating that they would be far better off if they paid double their present rent and were protected from these depredators than pay the amount at present demanded and at the same time be left to the mercies of these thieves.

Many were the complaints made to me by Brinjarris and other traders of the amount of transit duties which they had to pay between the coast and Chattisghur, amounting, as they stated, to the sum of Rs. 256-4-0* on 100 laden bullocks, in addition to which a further charge was made at Raighur while on their way to the coast for salt.

From Jeypore, which I left on the 4th February, I proceeded through the hitherto unvisited districts of Putyadeso, Sorrobissi, Korakaputtah, Jhumkah, and Rayagadda. Throughout these taluks infanticide, both male and female, prevails to a very considerable extent. I was visited by the greater portion of the Khonds inhabiting these mutahs, and they at once frankly acknowledged that infanticide was still prevalent amongst them. The reasons which lead to it are, however, different from those which influence the Khonds of the Suradâ tracts; amongst these latter poverty is the sole cause, whereas in Jeypore the Khonds are comparatively civilized and well-off. The manner in which it is performed is as follows:—

When a child is born, a Janni, or Dessauri as he is called in that part of the country, is summoned and consulted by the parents as to the future prospects of the new-born infant. The astrologer, for such is his pretended avocation, consults the horoscope, and also a *pungi*, or book formed of cadjan leaves, on which are written certain sentences intermixed with rudely-drawn figures of gods, goddesses, demons, and devils, some of which are supposed to represent good, and some evil. After certain ceremonies are performed, an iron or bone style is inserted at random into the *pungi*, and the figures to which it points fixes the fate of the child. If the god, goddess, or other sign represent good, the infant is spared, but if, on the other hand, it be one of foreboding evil, the doom of the child is fixed, the Dessauri stating that the child, if allowed to live, will be a source of evil to the father and mother, relations or village community, as the case may be, or that murrain will attack the cattle, or that long years of drought will ensue. The point of the compass from which the evil would ensue is also stated. The living infant is then placed in a new earthen vessel, the mouth of

	RS.	A.	P.
At Raighur of Jeypore	2	4	0
" Karpur	6	0	0
" Mohapatna	6	0	0
" Ambany of Kalahandi	24	0	0
" Binara Newaghar	18	0	0
" Chattisghur	200	0	0
Total	256	4	0

which is closed with a lid, on which a small quantity of rice and some flowers are placed; the vessel is then marked with vertical streaks of black and red, removed to the point of the compass, and by the Dessauri, and there buried. A fowl is then sacrificed over the spot. The Dessauris are generally of the Uriya or Duliah race, illiterate and ignorant men, who obtain their livelihood by thus working on the credulity and superstition of the Khonds. In Korakaputtah and Jhumkah the Dessauris or Khonds do not use a pendulum or any other calculation to ascertain the position of some of the planets and predict their probable influence. In these two last-named taluks the infant is not placed in an earthen vessel, but wrapped in a cloth and then buried.

The Putyadeso and Sorrobissi taluks are elevated and very highly cultivated, being from three thousand to three thousand five hundred feet above the level of the sea, while some of the hills and spurs are upwards of four thousand feet in height. There is little or no rice cultivation, the crops being almost entirely oil-seeds and pulses, the country being an undulating plain, intersected by narrow deep valleys, all of which contain valuable streams of water, which, with a little care and attention and by the expenditure of a comparatively trifling sum of money, might turn the districts into rich paddy cultivation, the soil being a very deep luxuriant red clay mixed with sand, and many of the hills are composed of laterite interspersed with red sand-stone abounding with iron ore.

Korakaputtah and Jhumkah on the other hand are mountainous, and in their general features differ but slightly from all the other Khond districts, being very jungly and unhealthy.

The Khonds also are of the same race as their neighbours of Kasipur and, like them, were in the habit of sacrificing meriahs, whom they invariably purchased in that zemindari, but no instances of sacrifice have occurred in Korakaputtah since the rite had been put a stop to in Kasipur.

From Korakaputtah and Jhumkah I next proceeded to Rayagadda, one of the flat taluks of Jeypore, and which is at present under attachment by the Agent to Government at Vizagapatam. In Rayagadda, as elsewhere, infanticide still prevails, but the Khonds bound themselves to renounce the habit for ever, and I have no doubts as to the results, as they are a highly-civilized race when compared with their neighbours, and they talk both Uriya and Telugu fluently in addition to their own language.

Leaving Rayagadda, I passed through the Durgi mutah of Jeypore, where I was visited by the whole of the chief Khonds. Infanticide is unknown amongst them, forming, as they do, a portion of the sacrificing tribes of Jeypore. They have remained true to their pledges, and all their restored possiahs of former seasons were brought up for inspection.

From Durgi I passed through the Khond mutahs of Godairy, of Jeypore and Panigonda of Chinna Kimedi, where everything was quiet and the Khonds contented and happy.*

No report is forthcoming for the year 1857-58, but the following are the letters sent with the diaries of the Agency from the 1st December 1857 to the 31st March 1858. The Agent himself did not go on tour that season owing to want of elephants.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Suradā, 14th January 1858.

I have the honor to forward my diary from the 1st to the 31st December 1857.

The party deputed to visit a portion of Chinna Kimedi have traversed the districts of Birkot, Manya Desh, and Panigonda, where they were visited by nearly all the chief Khonds. No cases of sacrifice had occurred, nor were any new meriahs found. A local dispute between the Hindu chiefs of Panigonda and Chandragiri of Chinna Kimedi has been referred to the Agent in Ganjam for adjustment.

* From Selections from the Records of the Madras Government, No. LXXXI.

Although my camp has been here since the 18th ultimo, none of the Khonds of the infanticidal tribes have as yet arrived, but this delay is to be attributed to the circumstance that small-pox is at present making terrible ravages amongst the Khonds of this district, and whole villages are deserted, the inhabitants betaking themselves to "Putees" or temporary retreats in the jungle.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Suradā, 28th January 1858.

I have the honor to forward my diary from the 1st to the 15th January 1858.

Since the despatch of my last letter I have been visited by nearly the whole of the infanticidal tribes of Suradā; they stated that they would have arrived sooner, but they had been suffering from small-pox in the hills and had heard that cholera was prevalent in the low country; these causes had, therefore, led to the delay which had occurred.

They were addressed in the usual manner as to the necessity of relinquishing their long-established habit of female infanticide; their replies were very satisfactory, and a careful registry is now being prepared of all the female children.

Although considerable numbers of females are now preserved, there is every reason for believing that in the more remote districts infanticide still prevails to a very great extent, but the sentence lately passed upon the Khonds of Sonapur of imprisonment with labor in irons at Suradā will have the most salutary effect, as the spectacle of these prisoners working in irons appeared to have much greater influence on the tribes who visited me than all the advice and exhortations which I used with a view of explaining to them the heinousness of their crime; and, as these prisoners will be seen by all the infanticidal tribes who visit the weekly fair at Suradā, I am persuaded that the suppression of infanticide will now progress rapidly and effectually.

The party deputed to Chinna Kimedi had been visited by a considerable portion of the Khonds of the Sarungudah and Kurtilli districts; the Khonds were contented and had been blessed with an abundant harvest; some disputes had been settled to the satisfaction of all parties.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russellkonda, 16th April 1858.

I have the honor to forward my diary from 16th to the 31st January 1858, also that of the party deputed to Chinna Kimedi from the 1st to 31st January 1858.

In that portion in which are detailed my own proceedings there is nothing which calls for particular remark but the following. The remaining tribes of the infanticidal tracts duly visited me at Suradā, and, though not hitherto the custom, were accompanied by a considerable number of their wives, not only meriah females given in marriage, but also Khond women. On inquiring into the reasons of such an unusual proceeding, some of the chief Khonds stated that they were well aware that Government had prohibited infanticide as well as meriah, that many were obedient to the commands of the Sirkar, but it could not be denied that many cases of infanticide still occurred. They, the well-disposed, had therefore brought their wives with them that the latter might have ocular proof of the determination of Government to suppress infanticide by witnessing the hitherto novel right of Khonds working in irons as a punishment for their misdeeds. "Our wives," said the Khond spokesman, "will now be able to tell the other women of our village how the Sirkar punishes those who disobey its orders and do not listen to advice, and, though they might not believe what we (men) told them, they will certainly believe our wives when they relate what they have seen."

The assistant munshi deputed to Chinna Kimedi was visited by the Khonds of 22 mutahs of Mahasingi, 26 of Shubernagiri, and 4 of Gaddapur. They attended with the greatest alacrity; no cases of sacrifice had occurred, nor were any new meriahs discovered. The Khonds stated that they were contented and happy and had relinquished all thoughts of the meriah.

The chief Khonds of the Borikial and Biramullicko mutahs, when summoned by their Uriya chiefs to attend on the party deputed to visit them, resolutely refused to do so and evaded every effort which was used to induce them to come in and pay their respects. The assistant munshi, in accordance with the instructions issued to him, left those two districts without using any coercive measures, as I ascertained that the rebellious spirit shown by the Khonds of these two mutahs was caused by the escape of one Thongu, a Khond who had been seized by the Hindu chief of the district on a charge of murder, and these Khonds, all of the same tribe or clan as the escaped prisoner, when appealed to by him, entered into a contract that they would protect the fugitive and, if necessary, repel by force any attempt made to seize him. When summoned to attend on the munshi deputed to visit them, they were well aware that the surrender of Thongu Khonds would be demanded and one of their chiefs probably detained as a hostage, so that they assumed a hostile attitude rather than break their pledge. But I have lately received a report from the Maliah Sirdar now on the hills that the execution of Boyi Khonds on the 23rd February last has had a most salutary effect and has at the same time inspired great terror into the minds of all the Khonds, and that those of the above-mentioned two districts have now made their submission to their Uriya chiefs and will probably visit me in a few days, though they deny all knowledge of the escaped murderer, who they declare has left that part of the country.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russellkonda, 27th May 1858.

I have the honor to forward my diary from the 1st to 28th February 1858, in which the proceedings of the parties sent to the Chinna Kimedi and Jeypore Khond tracts are detailed.

The assistant munshi who was deputed to the Chinna Kimedi tracts, reports that he had been visited by the whole of the chief Khonds of the Shubernagiri and Kotghur districts; that the Khonds, when summoned, attended with great alacrity and appeared contented and happy; their crops had this season been more than average ones; they were therefore comparatively well off; no cases of meriah had occurred, nor were any new meriahs discovered. A few trifling disputes between tribes were amicably adjusted to the satisfaction of both parties.

The assistant munshi deputed to the Jeypore Khond tracts reports that he in like manner had been visited by the head Khonds of 126 villages of the Godairy and Ryabiji mutahs, that the condition of these Khonds was satisfactory, and that, with the exception of a few cases of gang robbery committed by Dombas (professional thieves), no occurrences worthy of particular notice had occurred within the last year. Nineteen possiahs were rescued, but their owners having urgently solicited their restoration on good security, they were accordingly registered and restored in adoption.

While at Suradā I was visited by the Hindu chief of the Ryabiji district, who informed me that the Khonds of that mutah were intent on sacrifice, but, doubting the truth of his statement, I instituted strict inquiries into the case and ascertained beyond a doubt that the report made to me by the Patro was false and malicious, the Khonds declaring that the Patro had acted in the above manner with the view of getting them into trouble, because they had refused to pay some new and unusual exactions which he was anxious to insist on them. Then the Patro acknowledged that he had made certain demands on his Khonds which they refused to submit to, but denied that he had, in consequence of this refusal, brought the above charge against them. The Patro was duly warned against a repetition of such improper conduct.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russellkonda, 7th June 1858.

I have the honor to forward my diary from the 1st to the 31st March 1858. There is nothing in it calling for particular notice, but I regret to state that on the

14th ultimo I received information that a meriah had been lately sacrificed at Rudangia of the Atharah mutah of Upper Goomsur.

A guard, under an experienced gumastah, was immediately despatched and all the guilty parties apprehended. The spot where the remains of the unfortunate victim had been buried having been pointed out, a number of human bones were exhumed, and the Khonds did not attempt to deny their guilt. I have also succeeded in apprehending the Panos, four in number, who kidnapped the victim, a lad of almost fifteen years of age from Daspallah and sold him to the Khonds for 140 rupees, most of which sum was paid in money and part in kind.

From information received on the spot I also succeeded in rescuing two females (young children) who had been sold for 40 rupees to the Khonds of Risingia of Atharah mutah of Upper Goomsur as meriahs; the day for the sacrifice of these latter had not been fixed, but there is every reason for believing that the victims would have been immolated at the full moon in December, next, that being the month in which the rite has hitherto been celebrated in Goomsur.

The proceedings connected with these two cases will be duly forwarded.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russellkonda, 14th May 1859.

I have the honor to submit, for the consideration of His Excellency the Governor-General in Council, a narrative of the proceedings of this Agency for the past season.

The Government elephants attached to the Orissa Agency having been temporarily removed, others lent by the Rajahs of Vizianagram and Bobbili did not arrive in time to permit of my leaving Russellkonda before the 20th December, when I ascended the Kurumungia ghât and traversed every mutah of Upper Goomsur.

In previous letters I reported the particulars regarding certain meriah sacrifices which had lately occurred in Upper Goomsur, but it may not be out of place here to recount the more salient features connected with them.

In the Atharah mutah of Upper Goomsur and in one of its most remote and sequestered corners stands a cluster of six villages, each possessing a different name, but the whole being designated "Risingia." The chief Khonds of this district are two Molikos—one named Birsa, the other Damara. The former of these was apprehended and tried in 1854 by the Ganjam authorities on a charge of having purchased a young girl with the view of sacrificing her as a meriah, but the Moliko was released from the want of sufficient proof against him. From the evidence adduced in the recent trials, it appears that the reports in circulation in February 1854 as to the intentions of the Goomsur Khonds were only too well founded, and that sacrifice was at that time really premeditated. The publicity caused by the trial tended, however, to keep the consummation of the rite in abeyance till January 1855, when Birsa Moliko sacrificed a young lad, twenty years of age, kidnapped from Daspalla, and for whom 77 gontis, or articles consisting of brass and metal dishes, battle-axes, silver bracelets, were paid, the value in money being about 150 rupees.

Following the bad example set by Birsa, four more meriahs were sacrificed in June 1855 by Damara Moliko, Singara Moliko, Pharsa Moliko, and Risa Moliko in the same district of Risingia. The unfortunate victims in three of these cases were an elderly woman of the Pano caste, her grown-up daughter and infant child, kidnapped from Daspalla, and for whom 320 gontis, or about 450 rupees, were paid. The elder son of this unfortunate family was the victim sacrificed by Birsa Moliko as mentioned in the preceding paragraph. The fourth victim was a middle-aged woman enticed away from Lower Goomsur, and for whom 80 gontis or about 150 rupees were paid to the kidnappers.

In January 1857 two other sacrifices occurred in Rodungia of Atharah mutah; one of the victims, a lad named Mongolia of the Pano caste, was enticed away in the month of December 1856 from the house of a herdsman in the Daspalla zemindari under the pretence of getting him married. The lad, utterly ignorant of his fate, was then taken to Atharah mutah of Goomsur, and, after a delay of three days, sold to the

Khonds of the village of Borimundah for 120 rupees, part of which was paid in ready money and part in brass and metal dishes. The other victim was a lad named Petcara kidnapped from Orissa and sold for 80 gontis.

In January 1858 two more cases occurred in Atharah mutah. One victim, a young man named Ramachendria, was kidnapped from Lower Goomsur in December 1857 and sold for Rs. 80. The second was a woman found wandering homeless and friendless in the hills; being enticed away, she was sold for 68 rupees. The remains of these two victims, only partially decomposed, were exhumed and shown to their inhuman murderers; they, however, did not attempt to deny their guilt when brought face to face with the remains of their victims.

* The two chiefs of Risingia, Birsa, and Damara, gaining confidence from the impunity which had hitherto attended the nine previous sacrifices, prepared for a repetition of the rite in 1859, and, with this object in view, subscribed in 1858 a number of gontis for the purchase of two meriahs. Two members of the gang of kidnappers, who on the previous occasions had not only supplied these two Molikos with victims, but were also implicated in almost every other case of abduction of people and their sale as meriahs, pledged their own daughters in the event of their being unable to procure victims elsewhere, but the apprehension of the parties implicated in one of the sacrifices which occurred in January 1857 disconcerted their plans. The two Molikos fled to the hills, but were subsequently apprehended, and the wretches who had pawned their own offspring and would have sold them as meriahs if other victims had not been procurable were seized, brought to trial, and have received the just reward of their misdeeds. The intended meriahs have also been removed and are now under Government protection.

This gang of kidnappers, all Panos by caste, are a portion of a band who in former years obtained their livelihood solely by the sale of meriahs. Many of the gang have died off, but the remainder have within the last four years been again carrying on their nefarious trade, having received no less than 825 gontis, or about 1,000 rupees, by the sale of nine victims sacrificed in Upper Goomsur. With the exception of one who has been allowed to turn approver and is now under recognizance for future good behaviour, the whole of the gang, as well as all the chief Khonds implicated (save two who have absconded), have been sentenced to terms of imprisonment with hard labor in irons varying from five to ten years. To have meted out similar punishment to all the Khonds who, implicated to a greater or less degree by subscribing their share of the purchase-money, were consequently guilty would have resulted in moving the whole adult male population of six or seven villages, but it is to be hoped that the example now made will have a salutary effect.

The Khonds have throughout averred that it was entirely owing to the importunities of this inhuman band of kidnappers that the pledges entered into with Government have been broken, and that, if these traders in human victims had not offered the meriahs, no sacrifices would have occurred. Be this as it may, and even taking into consideration that these sacrifices were perpetrated by stealth and without any of the public rites or ceremonies which formerly obtained, still it says but little for the vigilance of the head of police and his subordinates stationed at Upper Goomsur that nine cases of sacrifice should have occurred in the hills within five miles of his police thannas without any apparent knowledge of their occurrence till brought to his notice by this Agency. It is to be hoped that had Upper Goomsur remained as formerly under the jurisdiction of the local authorities, these sacrifices would never have occurred. In proof of this I beg to refer to the statements so often recorded by Colonel Campbell and Captain MacVicar as to the policy which led to the establishment of a police amongst the Khonds of Goomsur, and through Colonel Campbell, for reasons which he then considered sound and valid, recommended that Goomsur should be replaced under the Ganjam authorities, still he ever afterwards had reasons for doubting the utility and policy of the arrangements which were introduced when this Agency relinquished supreme control over these tracts.

While investigating these cases of sacrifice, I regret to state, that female infanticide is not unknown among the remaining Khonds of Upper Goomsur. In 1857 the wife of a Khond of Atharah mutah was confined of twin-daughters, her first children; daughters under any circumstances are not held in the same estimation

as sons, but this birth of two female infants was considered as portending great calamities, they were accordingly destroyed. My informant stated that they were placed in a basket formed of leaves suspended from a branch of a tree and then destroyed by a discharge of arrows; what truth there may be in the latter portion of his statement I have not as yet ascertained, as the Khond has hitherto eluded all attempts made for his capture, though the destruction of the children was acknowledged by several residents of the village where this atrocity was committed.

After traversing Atharah mutah, I passed on to the remaining Khond districts of Goomsur, viz., Hodzoghoro, Tentiligudda, and Linepada, where the most minute inquiries were instituted, but no evidence could be obtained that the Khonds of these districts were in any manner implicated in the sacrifices which had occurred in certain villages of the Atharah mutah before alluded to. It is a curious feature connected with these sacrifices that, though six victims were immolated in the small cluster of villages forming the Risingia mutah and three in Rodingia, both of which districts are in Atharah mutah, there was not a rumour of a sacrifice among the Khonds of the populous mutahs comprising the other districts of Upper Goomsur.

Leaving Goomsur, I then passed on to Boad, the mutahs of which were traversed in succession, and I was visited by all the Khonds of note. They have remained true to their pledges and were in no manner concerned with the recent sacrifices in Goomsur. Descending the Kumerakhot ghât, I traversed the low country of Boad bordering on the foot of the ghâts and hitherto unvisited by this Agency. Here I found an industrious, thriving, and, comparatively speaking, civilized race, Khonds by birth and partly so by tradition, acknowledged participation in sacrifice when the rite was not a prescribed one, but strenuously denied that any sacrifice had occurred since the rite had been forbidden elsewhere.

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Leaving the Madanpur district of Mohangiri, I then crossed over to the Northern or Mahasinghi district of Chinna Kimedi and was visited by the whole of the Khonds of Barakumal, Pussingia, Balliguda, Mahasinghi, Borikia, and Bhudaguda. The numerous tribes comprising these mutahs have remained so far true to their pledges that no human sacrifices have occurred among them.

The public sacrifices of buffaloes have this season been universally celebrated by the Khonds of Chinna Kimedi and in the Pussingia mutah or Mahasingi. No less than fourteen buffaloes were sacrificed at the new moon in the month of Magho this year (3rd February 1859). This substitution of the inferior animal has been gradually carried out year after year, but in no single year has it reached so great a climax as in this. This change, though satisfactory if taken in the abstract, has however been this season attended with innovations and ceremonies which only too plainly show that these Khonds have relinquished the meriah, not from choice, but from compulsion, and that the innate wish to sacrifice is as great as ever.

In the Pussingia mutah, where this season fourteen buffaloes were sacrificed, the same ceremonies and rites were renewed which formerly celebrated the immolation of a human being. These were the erection of a large and variegated umbrella, to the top of which the head of a Toucan (horn bill) being attached, it was carried at the head of the procession. The buffaloes were then sacrificed on the same ground which in former years had been the scene of human sacrifices. A lotah full of blood after the bill of the toucan had been dipped in it, as also a piece of flesh, were then buried, with all due formalities, under the stone which represents the shrine of "Taru Penmi," the identical deity in whose honor human victims were formerly sacrificed. The refuse of the buffalo, consisting of the offal and hoofs, were then burnt with certain ceremonies and the ashes deposited in the pit, which on former occasions has often received the ashes of human victims, and, to complete the ceremony, a pig was killed and eaten on the fifth day after the sacrifice, a rite always performed after a meriah sacrifice, it being equivalent to the "suddo" of the Hindus, or the ceremony of purification.

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† Relative to Tocahmal and Kalahandi.

The Patros (Hindu chiefs) were unanimous in stating that, if this season has past over without the Agency traversing the Chinna Kimedi tracts, meriah sacrifices would without fail have occurred. The Khonds were questioned, but denied, as a matter of course, that they had any wish to resort to the meriah, but, when asked why they had this year for the first time made offering to the meriah deity with a pomp and with the exhibition of emblems which had never before taken place and after they had pledged themselves to renounce the rites and ceremonies of that puja, they replied that the offering of a buffalo was the substitution of an inferior animal, all that they dared to offer, but, if certain forms and ceremonies were neglected, great calamities were certain to overtake them.

Owing to these suspicious innovations, I publicly and most positively prohibited the sacrifice of buffaloes or other animals on ground formerly dedicated to the meriah, and that under no circumstances were offerings in future to be made to the "Dhurni" deity, nor were the "Chuthy" and Toucan's head ever again to be displayed.

The Khonds, foiled on this point, appealed to their chiefs and asked the question, "Which deity shall we propitiate now that the Sirkar has prohibited offerings to 'Dhurni'?" The Patros, with apparent sincerity, replied that in every village were numerous "gam" or village deities distinct from "Dhurni" to which sacrifices of goats, fowls, &c., were offered even before the meriah had been prohibited, and that, with the permission of the Sirkar, buffaloes should, in future, be sacrificed in the name of any of these deities with ordinary ceremonies only. This was allowed under a threat of severe punishment if the name or any of the rites of the meriah were ever again revived.

I made particular inquiries of the Patros and others of the causes which had given origin to this partial revival of a prohibited rite. The Patros stated that not only were the Khonds too anxious to revert to this deeply-cherished rite, but other circumstances also partly contributed to this feeling; amongst others small-pox had for the last two seasons made terrible ravages in districts and among communities where it was never before known. The rains for the last two seasons had been unfavorable. Last year the crops in many districts failed from want of rain, and this year, though rain had been copious, it was unseasonable, the early showers being so heavy as to wash away the newly-transplanted rice crops while there was a scarcity of rain towards the end.

But it appears certain that all this restlessness is attributable to the recent sacrifices in Upper Goomsur, which have unsettled the minds of all the sacrificing Khond tribes of Chinna Kimedi bordering on that district. A rescued meriah established in the low country, but who, being on a visit to some of his old friends in the Pussingia district, was present while the buffalo sacrifices were being celebrated, informed me that the "Jani," or officiating priest, while performing the customary ceremonies prior to the sacrifice, made use of the following invocation:—"Oh! goddess, were it not for the orders of the Sirkar, and more especially for the rescued meriahs whom the Sirkar has left in our country, and who are watching all our actions, we would offer you human sacrifices. We have, however, called the buffalo a meriah, and as such accept of it. Grant us all our wishes, and advance our welfare and prosperity."

The party deputed to visit the southern portion of the hill tracts were visited by all the Khonds of the Shubernagiri, Gaddapur, and Panigonda districts of Chinna Kimedi, also by those of Ryabiji, Chandrapur, Bijipur, and Godairy of Jeypore. No rumours of sacrifice anywhere prevailed, and the Khonds appeared contented and happy, although the general complaint was the partial failure of the rice crops.

To the tracts of Jeypore above the ghats, and in which human sacrifices, infanticide, and other atrocities still prevail, no parties were deputed, as, without the superintendence of a European officer, every endeavour to suppress crime in these parts would be a mere waste of time and result in no permanent good, but I hope to be able personally to visit these portions of Jeypore next season.

In Chinna Kimedi nineteen new meriahs were rescued; these were women with large families; being solicited by their owners, they were given back in adoption on the personal security of the Hindu chiefs. These women were originally purchased as meriahs and intended, as such, but the price paid for them having reduced the purchaser

to marry, the latter were unable to pay the dower always demanded in marriages between Khonds. The purchased meriahs under these circumstances became their wives and the mothers of their children, and the intervention of Government has now placed them beyond the risk of being sold or exchanged.

Twenty-nine possiahs or serfs were also registered and allowed to remain with their owners; these persons were all at one time purchased and employed as agrarian slaves; by now registering them they are brought under Government supervision and are placed beyond the contingency of being again disposed of when too old to work.

On the grounds and for the reasons contained in my letter of the 3rd March 1858, No. 54, I submitted, for the consideration and final orders of Government, a proposal that the Khond tracts of Chinna Kimedi, Surada, and Bodogodo should be placed under the sole control of this Agency, and I have now been informed by C. F. Cockburn, Esq., Commissioner of Cuttack, that he has officially recommended that the Khond meahls of Boad should be transferred to this Agency on the grounds of their distance from Cuttack and the consequent delay which arises in obtaining answers to communications, reports from Boad generally taking twelve days to reach Cuttack, and the same period elapsing in sending replies. The Boad hills on the other hand are easily reached in two days from Russellkonda.

Mr. Cockburn is also of opinion that, were the Boad Khond meahls placed under the jurisdiction of this Agency, a considerable reduction might take place in the establishment sanctioned for those tracts. What the exact expenditure may be I am unable to state, but, if I might be allowed to express an opinion upon the subject, I feel assured that, were Mr. Cockburn's proposal carried out, a very considerable saving might be made by gradually reducing the present establishment in Boad.

In the event of Government being pleased to act in accordance with Mr. Cockburn's recommendation, and at the same time sanctioning the transfer of the Khond tracts of Chinna Kimedi, Surada, and Bodogodo to this Agency as proposed by me, there will then only remain the Khond tribes of Goomsur and Chokapad under a distinct authority, viz., that of the Agent in Ganjam.

The recent sacrifices in Atharah mutah show that, whatever good may have resulted from the institution of a police amongst the Khond tribes of Upper Goomsur, that establishment has been powerless to prevent sacrifices and unable to detect them after their occurrence. It is, therefore, a matter of consideration whether the transfer of these districts also might not be beneficial in more ways than one. In the first place the reasons which induced me to solicit the transfer to this Agency of certain districts are fully discussed in my letter, No. 54, of the 3rd March 1858, now before Government. The same arguments apply to Goomsur and Chokapad. Again the present administration of justice through a head of police, with all its concomitant, though perhaps unavoidable, inconveniences, is distasteful alike to Khonds and Hill Uriyas, and I trust I may be pardoned in observing that, while the benefits that will arise from these transfers appear to me plain and distinct, I cannot imagine that one valid or cogent objection to such a course can be adduced by the Ganjam authorities.

Should the question possibly arise as to whether these arrangements would lead to a saving or to an increase of expenditure, I make bold to assert that the substitution of the proposed method of conducting the duties of the hill tracts will be a less costly affair than it is at present. In Boad there is a tahsildar on high pay with a large establishment. At Purnaghar in Upper Goomsur, and 15 miles from Kajuripara of Boad, is a head of police with a considerable retinue, and the same in Chokapad, 12 miles from Purnaghar and 15 from Boad. These could be easily amalgamated, and, by working under one responsible authority in subordination to this Agency, would effectually supervise the whole of the districts, which now possess three distinct subordinate authorities.

The school established in 1854 in the meriah cultivating village of Uporohango is, I am happy to state, progressing most favorably. There is at the present time an attendance of 42 pupils, all rescued meriahs or the children of those rescued in former years, but all attempts to induce the Uriyas of the adjacent villages to send their children to this Government school have proved abortive, the prejudices of the Uriya not allowing him to come in contact with the Khonds, who are considered outcasts

and the lowest of the low. The female meriahs and their families, formerly located at Suradá, are now established at Uporohhango, where they are more immediately under Government supervision. The male children are also enabled to attend school instead of running wild over the country as was the case when at Suradá.

The rescued meriahs, who have been from time to time established as ryots in various parts of Lower Goomsur, have now gained habits of industry. The villages are in a flourishing condition, and the few meriahs who are now receiving monthly batta will from the 1st July be independent of Government support. These villages, eleven in number, pay to Government the sum of Rs. 144-8-0 annually as revenue.

A census of male and female children six years and under was partly taken by myself during a visit paid this season to a portion of the infanticidal tribes after leaving Chinna Kimedi. The remainder was carefully compiled by experienced and trustworthy servants of the Agency specially deputed on that service, and who proceeded leisurely from village to village, and whose returns, when compared with those made by myself, bear every mark of correctness. These returns, though perhaps not so satisfactory as may be wished, nevertheless show a very favorable and steady increase in the number of female children reared.

Seventeen criminal cases were investigated and disposed of by this Agency from the 1st May 1858 to the 30th April 1859. Many more have been disposed of by counsel and advice or in a summary manner, such as petty complaints regarding land and others of a similar nature, in which, properly speaking, we have at present no jurisdiction, but these have not been entered.

Trusting that what I have written on the subject of the proposed transfers will be considered sufficient to enable the Government of India to form a judgment on the subject, I beg therefore most respectfully and earnestly to solicit the attention of Government to my proposal, viz., that the Khond tracts of Upper Goomsur, Chinna Kimedi, Suradá, and Bodogodo, also those of Chokapad and Boad, may be placed under the sole control of this Agency. The whole of these tracts are above the gháts.

From Lieutenant A. C. MacNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russellkonda, 22nd August 1860.

I have the honor to submit a summary of the proceedings of this Agency during the past season. The letters which accompanied my diaries from time to time having made Government acquainted with the most noticeable circumstances, I shall now only succinctly allude to them in a connected form.

Early in February our respective camps left for the hills, my Assistant being deputed to visit the Chinna Kimedi districts, while I proceeded to Suradá, where I was visited by the greater portion of the infanticidal tribes. The non-attendance of the neighbouring Khonds was unavoidable owing to the annual buffalo sacrifice celebrated in the month of February, immediately previous to harvesting their dhall crop, which forms the staple article of food amongst the infanticidal tribes.

The progress made in the suppression of infanticide, though necessarily slow, is nevertheless satisfactory. The census this season taken shows that 205 female infants have this year been reared, the corresponding number of males being 236, or in the proportion of 10 males to nearly 9 females, and that the total number of females six years of age and under is 976 against 1,199 males of a similar age. In 1853-54, when I first visited these tracts, there were only 870 females to 1,815 males, or an average of 10 males to 5 females, thus showing an increase in the female population of 180 per cent. in the last six years.

Having completed the work in the infanticidal tribes, I left Suradá on the 7th February and proceeded to the Gaddapur and Panigonda districts of Chinna Kimedi, where several blood feuds were on the point of breaking out amongst Khonds and Uriyas.

The first which was inquired into and adjusted was a dispute between the two tribes of Kottamaha and Pennemaha of Panigonda. This quarrel originated from a superstitious belief universally prevalent amongst the Khonds as to the powers

inherent in certain parties of assuming at will the invisible form of a tiger, bear, or snake and destroying life by passing over and carrying off or devouring the spirit of a sick person.

This superstitious belief is called "Pulto Bagho," and a charge of that nature having been falsely raised against the Khonds of Pennemaha by those of Kottamaha, the charge was indignantly denied, but the supposed offender was waylaid and killed and the whole of his property in the shape of grain, cattle, and other household stuff was plundered, the partizans of the murdered man retaliated, and, before a sibbandi guard could reach the spot, three more lives were lost.

The hostile parties waited on me immediately after my arrival in their neighbourhood, when I explained to them the utter fallacy of the superstition in which they so implicitly believed, and at the same time solemnly warned them that in future Government would not allow of men's lives being sacrificed under the false pretext of "Pulto Bagho." They were then reconciled according to Khond usage and a fine of ten rupees was imposed on the Hindu chiefs of this district for not suppressing the feud at the commencement when they could easily have done so, but which it was not their object to effect, as up to the present time the charge of "Pulto Bagho" has always received the support of the Uriya chiefs, whose share of the plundered property they acknowledge to have hitherto been a bullock or a buffalo.

In entering into the subject of the second reconciliation I was enabled to effect, viz., that of the Rajah of Gaddapur and the Uriyas of Sonepur, I must go back for some years and briefly allude to the origin of the quarrel.

For the last eighteen years the men of Sonepur have had no intercourse with the Tat Rajah and have refused to acknowledge his authority, but this ill-feeling can be traced from the time when the Hon. Mr. Russell visited the Chinna Kimedi hill tracts in search of Dora Bissoye, the chief leader in the first Goomsur disturbances. At this time a person named Nondemoni, a scion (though spurious) of the house of Gaddapur, was in possession of the Srirampur and Sonepur mutahs, it being generally asserted that these mutahs had been wrested by force or intrigue from the then Tat Rajah, whose violent and tyrannical conduct had alienated the minds of nearly all his subjects, many of whom in consequence placed themselves under the direct authority of Chinna Kimedi.

Nondemoni was removed to the low country by Mr. Russell on a charge of harbouring the rebel chief, Dora Bissoye, but after a short retention he was released, but handed over to the care of the Rajah of Chinna Kimedi, who transferred him to the Tat Rajah of Gaddapur with orders for his reception and support.

The present Tat Rajah at this period was a child and under the care of his grandmother, who, afraid of the known turbulent character of Nondemoni, refused to receive him, and he subsequently retired to Panigonda, where he died, leaving his son Bancomani in a state of poverty. The Sonepur people again referred their own case, as well as that of their chief's son, to the Rajah of Chinna Kimedi, by whom instructions were issued that the services sanctioned by usage were to be paid to the Tat Rajah with the right of appeal to the Rajah in the event of any grievance or oppression. This arrangement would in all probability have been carried out by the Sonepur people and peace restored, but the Gaddapur people again refused to acknowledge any claim on the part of Bancomani to authority of any kind in Sonepur, or even to the lands held by his father in Srirampur. From that date all friendly relations ceased; the Khonds divided into factions owned a nominal allegiance to whichever party it best suited their interests to serve.

In the year 1844 the Tat Rajah applied to the then Agent, Captain Macpherson, for restoration of his power over Sonepur. Orders were accordingly issued granting his claim in full as requested. A portion of these being disallowed by the Uriyas of Sonepur, the orders issued in 1844 have never been acted up to.

In the season 1851-55 the late Captain Frye, after infinite trouble, obtained for Bancomani, the Hindu chief above alluded to, the lands formerly held by his father, and at the same time an adjustment of the quarrel was made, which it was hoped would have been final, but the obstinate tenacity of the Tat Rajah in wishing to force upon his subjects conditions unsuited to their present position, and which will be alluded to

hereafter, caused another outbreak of ill-feeling in the latter end of 1859, which at one time threatened to be serious and was only arrested by the despatch of a sibbandi guard.

A mutual distrust had hitherto prevented a thorough reconciliation; it became absolutely necessary that the highly objectionable state of affairs which had so long existed should cease, and with this view the Tat Rajah visited me at Russellkonda in the month of May 1859, with the view of a final adjustment of this long-standing feud, and I was then able to induce him to visit his superior, the Rajah of Chinna Kimeri,—an act of homage due by the Tat Rajah, but which he had never previously performed.

On my arrival in the Gaddapur district, the Tat Rajah visited me and requested an early and definite settlement of his quarrel with the Uriyas of Sonepur, which had not resolved itself into the question as to the status under which the Hindu chiefs were to revert to their allegiance. The Tat Rajah, with the view of personal advantage, demanded the surrender of Sonepur as a "Palle," which, if granted, would have given him the internal administration of the mutah and the enjoyment of several lucrative privileges, amongst other escheats. The Sonepur, on the other hand, with a view to independence, insisted on being ranked as a "Godo," which would have brought them under the immediate control of Chinna Kimeri, but independent arbitrators declared Sonepur to be a "Gumma," and the only questions that remained were that of services to be performed and favors to be conferred.

The Tat Rajah, on the strength of the orders issued in 1844, wanted to claim from the Uriyas nine services, but of these two were so obsolete, and at the same time unsuited to the present social condition of the Uriyas, that I declared them to be inadmissible; these were that the Uriya chiefs should act as the Tat Rajah's palankin bearers, and that they should yearly thatch his house. In return for exemption from these two demands, the Uriyas agreed to pay the Tat Rajah a yearly tribute of 13 rupees.

These mutual concessions resulted in a public reconciliation in the presence of all the principal Hindu and Khond chiefs of that district, and, as it was carried out, according to hill usage, after a patient and protracted negotiation, it is to be hoped that the reconciliation will prove permanent.

Shortly after the Tat Rajah's return to the hills after visiting his superior as alluded to above, an old feud was revived between the Khond tribes of Tahamunga and Kussabassa, both of Gaddapur, and several lives were lost before the Tat Rajah announced his inability to suppress the quarrel. A guard of sibbandis was sent to the spot under a Maliah sirdar, and tranquillity was immediately restored; the leading men came down to the low country and signed muchilkas, in which they agreed to reserve the adjustment of their quarrels until I visited Gaddapur, but their promises were on the point of being broken, and hostilities were about to recommence, when I arrived in the Gaddapur district.

The two tribes and their partizans were summoned to wait on me at Baminigam; excepting those of Thanungia, all obeyed the call of the Sirkar. Numerous messengers were sent to bring in the recalcitrant tribe, but, as they pertinaciously refused to attend, it became necessary to visit them in their own fastnesses. I accordingly marched with a portion of my establishment over a very wild and rugged country and pitched my camp on the disputed ground, where I was waited on by the tribe who had previously refused to attend.

On the morning of the 17th February the different tribes began to collect, dressed in war costume and fully armed; they at last mustered upwards of 700 independent of women and children, and though the previous day in their own village, and three days previously at Baminigam, they showed no symptoms of fear or distrust, still on the present occasion all attempts to bring them to an interview were unavailing, and they remained grouped in small parties.

After some time had elapsed, a war-dance was commenced, in which both parties mingled, but a slight injury received by a man of Thanungia was construed by his tribe as intentional and intended to cause a collision; they accordingly retaliated by firing five matchlocks. No injury was providentially inflicted, but an appeal to arms was the immediate result, and the Khonds ranged themselves into their own parties, and a collision in which many lives would have been lost became imminent. With

the view of avoiding such an untoward event, I pushed forward a strong guard of sibbandis who took possession of a small strip of vacant ground, which separated the hostile parties, who were informed that any aggressive movement made by either side would be resented as an attack on the Sirkar. This threat had the desired effect, and, as night approached, they broke up into small parties and dispersed to their villages.

On the following day, the 18th February, the chief Khonds arrived and their quarrel was minutely inquired into. The disputed ground was also carefully examined, and on the following day, accompanied by all the elders of the tribes and 500 Khonds, I fixed the boundary in the manner most binding on the Khonds, viz., by making them walk the boundary I had fixed on, holding a piece of string, one end of which was tied round an elephant's trunk. The line of demarcation having been thus fixed, the usual bonds and muchilkas were taken and the Khonds reconciled according to Khond usage, in which the leading men of each party being seated on the ground declare that their enmity is over and all ill-will forgiven; then they pour out into a leaf a quantity of spirits, which the elder of the chiefs pours down the throat of his quondam adversary, which act the latter in his turn reciprocates; they then embrace each other and declare the feud at an end.

The Bori mutah of Gaddapur, of which Bori Thanungia and Kussabassa form a part, is the most wild and mountainous part of the Chinna Kimeri hill tracts. There is very little rice cultivation, and the Khonds obtain a precarious livelihood by clearing the slopes of hills and cultivating various kinds of pulse. Meriah sacrifice has never obtained in that mutah, but female infanticide prevails to a very great extent. Wild and almost inaccessible, this Agency had never previously visited that part of the country, and though a few of the Khond chiefs had waited on the Sirkar at Gaddapur on former occasions, still the bulk of the population was personally unacquainted with us; they, however, showed no symptoms of fear, and my camp was crowded all day with men, women, and children, who viewed with awe and astonishment elephants, horses, and tents, all of which were new and strange to them.

While in that part of the country I took the opportunity of personally registering the female children; the result was—Khond female children 214, male 496; Dombo female children 90, male 91. The Khonds denied the charge of infanticide, but nothing could be more conclusive of their guilt than the fact shown in the census that the number of female children of the Dombo race equalled, if it did not exceed, the number of male children of the same age; whereas in the houses of Khonds inhabiting the same village the proportion is 10 male to 5 female children.

In Bori, as in the adjoining tracts of Surada, poverty is the sole cause of this wholesale destruction of female children. For the period of seven years, during which the late feud between the Khonds of Kussabassa and Bodili lasted, a fine rich tract of paddy fields, well watered, remained uncultivated. The extent of this ground was estimated by personal observation to exceed little more than 80 acres, an amount apparently insignificant, but which assumes a very different aspect when it represents more than one half of the total ground fit for rice cultivation in both villages; so minute is the division of land amongst the Khonds that, while the possessor of one acre of paddy land is considered well off, the owner of five is esteemed a rich man.

One of the many satisfactory results attending the adjustment of this long-standing dispute was that during my stay in that part of the country I had the satisfaction of seeing the owners clearing and preparing for this season's crop ground which, as above stated, had for seven years remained uncultivated.

After bringing to a satisfactory termination the work in Gaddapur and Panigonda, I next traversed the large and populous districts of Ryabiji and Chandrapur of Jeypore, where the Khonds waited on me with much alacrity. No sacrifice had occurred though a report had reached my Assistant that a meriah had been sacrificed in the Ryabiji mutah in the month of October 1859. The case was committed to my court, but the evidence for the prosecution was so utterly false and contradictory that it was dismissed at once.

Leaving the Jeypore country, I passed on to Lunjighur of Kalahandi, where Sri Chutterputti Deo, the Jaghiredar, visited me and introduced the Khonds of Mundah and Bhurti. These Khond tracts are contiguous to the mutahs inhabited by the "Kutiah" or Digging Khonds of Chinna Kimeri and are similar to them in every

respect. Ten new meriahs were rescued this season from the Khonds of Mundah and Bhurli, and two more remain to be rescued next season.

After having completed the work in Lunjighur, I passed on to Bissam Cuttack of Jeypore. The Khonds of this district long ago gave up the sacrifice of meriahs, though they obtained flesh from Ryabiji when a sacrifice occurred. Numerous complaints were made to me at Bissam Cuttack regarding the illicit acts of Khongars or Dombs, who plundered travellers and committed other acts of gang robbery, but the unusual heat of the weather and the great amount of sickness in camp prevented a longer stay in these unhealthy regions.

My Assistant ascended the Kurmingia ghât and, after visiting a portion of the Baro and Atharah mutahs of Goomsur, entered Chinna Kimendi at Sarungadah and then traversed in succession the Kurthili, Mahasinghi, Balliguda, Bamkurnah, and Borikiah districts of the northern or Mahasinghi district. Many of the principal Khond chiefs waited on my Assistant, but the prevalence of small-pox in many places prevented the attendance of the remainder. The Khonds were found to have remained true to their pledge. No new meriahs were found, but twelve kossiahs were registered and restored in adoption to their owners.

After completing the work in the Mahasinghi district, my Assistant then traversed the Pussingia and Beremullicko mutahs of the centre or Shubernagiri district. There, as in Mahasinghi, small-pox prevented the attendance of many Khond tribes. Those, however, who paid their respects came with alacrity, and were found to have remained true to their pledges.

Leaving Shubernagiri, my Assistant visited the Kotoghur district, and thence passed on to Godairy and Sirdapur of Jeypore, and joined me on the 18th March at Gunipur. Lieutenant Crauford has brought prominently to my notice that the practice of immolating buffaloes with all the rites and ceremonies of the forbidden meriah has this season been celebrated with unusual pomp in nearly every mutah of Chinna Kimedi notwithstanding the prohibition issued last season by myself, when most of the Hindu chiefs informed me that, if these ceremonies were allowed and no restriction made, the innate wish to revert to human sacrifice, which cannot be expected to be eradicated from the minds of the Khonds, would assuredly induce some of the most unruly to break their pledges, and the example once set would assuredly lead to many other sacrifices.

Under these circumstances I considered it prudent to issue a proclamation prohibiting the revival of any of the ceremonies of a proscribed rite, though permission was granted for the sacrifice of buffaloes and other animals as formerly, and I would now beg respectfully to submit the reasons which induced me to take this course, which was only adopted after careful consideration.

My Assistant officially brought to my notice the great inconvenience and delay which he experienced in carrying out the work of the Agency this season in certain districts of Chinna Kimedi owing to the total desertion of villages and mutahs by their inhabitants caused by the terrible ravages of small-pox, which, in its most virulent form, has this season appeared in mutahs in which hitherto it had been unknown.

My Assistant also reported that in many districts the Khonds were uneasy in their minds, as they could not help considering that the terrible scourge with which they had now for the first time been visited was attributable to the relinquishment of the meriah. Cholera also, hitherto unknown in any portion of the Chinna Kimedi hill tracts, last year carried off several persons in Balliguda, having been brought there in the camp of Brinjarris returning with salt from the coast to Chattisghur of Nagpore.

To prohibit *in toto* the immolation of buffaloes would have been tantamount to the restriction of one of the conditions under which the Khonds surrendered their long cherished rite, and were allowed to sacrifice any animals they pleased. Again, on the other hand, were the public sacrifice of buffaloes (accompanied by ceremonies of the meriah, of which the preparation of "Cuir Modho" * is the chief) to receive even the tacit sanction of Government, there would then arise the imminent danger of secret and

* A beot made from the millet, called trâmulp.

stealthily sacrifice of human beings by night succeeded on the following morning by the immolation of the buffalo.

That such a contingency is not only possible, but even probable, I would beg to refer to the secret sacrifice at midnight which occurred in the Orkadhoni mutah of Kalahandi in 1835, as also to the nine cases which occurred in the Goomsur Khond tracts under similar circumstances in 1855, 1857, and 1858.

My views on this subject were concurred in by all the Patros who exercise efficient control over their Khonds, and who are also the best affected towards Government. These, in referring to the almost maddening results accruing from drinking liquor distilled from "Cuir," did not fail to bring to notice that a buffalo sacrifice celebrated in the Balliguda mutah of Chinna Kimedi in the month of February last, on which occasion the above liquor was partaken of, several persons, including an Uriya, were severely wounded with knives in the general scramble which took place in cutting off morsels of flesh from the quivering body of the half-dead buffalo.

After a careful consideration of all these facts, I considered it prudent to prohibit the sacrifice of buffaloes on ground formerly reserved for human sacrifices, the use on such occasions of the liquor distilled (made) from the grain called "Cuir," and the exhibition of certain emblems formerly only used when celebrating meriah sacrifices.

These prohibitions will, it is hoped, reduce the danger of secret human sacrifices and also impress upon the Khonds the determination of Government to watch carefully that the pledges entered into are acted up to. Considerable latitude has nevertheless been allowed to the Khonds while celebrating buffalo sacrifices, thereby carrying out the intentions of Government as conveyed in their letter, No. 1347, of the 29th June 1860, in which they state that it ought to be borne in mind "that one step too fast in such a matter may undo much of the good already done, and that the one grand point of cessation from human sacrifice being gained, the progress towards anything further should be most cautiously made."

From Lieutenant A. C. MACNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated Russelikonda, 25th May 1861.

I have the honor to submit a connected report of the proceedings of this Agency during the past season. All details have been furnished from time to time in my own and my Assistant's diaries.

Towards the end of November our camps started for the hills. My Assistant accompanied me as far as Suradâ, and then, ascending the ghâts at Korada, passed through the valley of Digi to the Khond tracts of Chinna Kimedi.

At Suradâ I had an interview with all the chief Khonds of the infanticidal tribes; these men, when questioned whether they had remained true to their pledges and now reared all their female infants, replied in the affirmative, but personal observation demonstrated that such was not the case, and, though undoubtedly many more female children are now reared than formerly, still the disproportion of the sexes too plainly proves that in many districts this great evil still obtains to a great extent. These trustworthy cutcherry servants and a Maliah sirdar were deputed to those tracts, and, leisurely each mutah, they visited every village. A correct census was thus obtained of the hill tracts of Suradâ and a portion of Chinna Kimedi. This census, which contains not only the Khond population, but that of other races identical with them in habits and customs, shows that the Khonds are more addicted to infanticide than the other races domiciled with them. The necessity of desisting from so horrible a practice was urged upon all classes, and all possible means were adopted to enforce the views of Government upon these wild men. The fear of punishment may for a time act as a restraint, but the permanent abolition of infanticide cannot be expected from this source; conviction in the regular course of law is difficult, evidence sufficient to procure conviction being seldom procurable. The best method to eradicate this great evil appears to me to consist in maintaining a constant supervision and in paying yearly visits, when a point should be made of insisting on seeing all the children of both sexes. The headmen of those villages in which the relative number of the sexes

is proportional should receive some mark of favor from Government. These may appear very slender means for the eradication of a great evil, but I can devise no more hopeful remedy than constant supervision.

After leaving Suradā I proceeded to the Gaddapur District of Chinna Kimedi, where I was waited on by the Tat Rajah and all the chief Khonds of that district. No sacrifice had occurred, but several cases of female infanticide were brought to notice. I was obliged to dismiss the greater number of these from want of evidence, conviction in only three cases being procurable. The Khonds implicated in these cases were accordingly sentenced to three months' imprisonment with hard labor in irons. This lenient sentence I was induced to pass owing to the circumstance that the Khonds were inhabitants of the Bori mutah who only made their submission last year.

I was much gratified at finding that the reconciliation effected last season between the Khonds of Hattimunda and Thamungia of the Bori mutah, also between the Tat Rajah and his subordinates of Sonepur and that between the tribes of Kottemaha and Pennemaha of Panigonda, had become thorough and sincere. Sri Raghunath Deo, the Tat Rajah of Gaddapur, has this year for the first time received from Sonepur 15 rupees tribute, that being the amount settled last season by arbitration.

After completing the work of the southern districts of Chinna Kimedi, I passed on to the Khond tracts of Jeypore, where I was visited by all the Uriya Chiefs and Majhis. The Khonds of these extensive districts have remained true to their pledges, but an uneasy feeling prevailed throughout the country. The Uriya chiefs, when questioned, acknowledged that, though the Khonds were "nominally under control, still they, the Patros, were not responsible for the dispositions of the Khonds and knew little of what might be passing in their minds." The Khonds, when questioned by me, acknowledged that the harvest had this year been an abundant one and that sickness was not more prevalent than usual, but nevertheless they could not conceal a feeling of distrust and uneasiness under the relinquishment of human sacrifice. From this part of the country seventeen new meriahs were rescued and, after being registered, were restored in adoption.

Several rescued meriahs established as ryots in the low country, on a visit to their friends in the Ryabiji mutah, informed me, on my return to the low country, that the Khonds of Ryabiji openly acknowledged that the only reason which kept them from sacrificing was the yearly-repeated visit of the Agency, and that its discontinuance would be the signal for a return to the old state of affairs. The Khonds also stated to these meriahs that they could not comprehend why the Khonds of Kasipur were allowed to sacrifice, while they and their neighbours of Chinna Kimedi were prohibited from doing so. This latter statement had reference to the attempt to sacrifice at Toohamal, which attempt designing people informed the Jeypore Khonds had succeeded, although the Sirkar had interfered to prevent it; also that the sibbandis had been forced to retreat with severe loss. A guard of sibbandis has consequently been re-posted at Ryabiji, and another at Mahasinghi of Chinna Kimedi.

My Assistant, after having adjusted several disputes between Khonds of different villages, between Koradah and Mahisinghi, proceeded to the mutahs of Balliguda and Borikiah, Pussingia, and Beremullicko of Chinna Kimedi. He was waited on by the chief Khonds of all these districts, all of whom professed to have renounced the meriah for ever. In these mutahs thirteen meriahs hitherto concealed were surrendered.

The work in the northern portion of Chinna Kimedi having been completed, my Assistant next proceeded to Orladhoni of Kharonde, where five meriahs were rescued thence through the Lankaghur, Jiripani, and Belghur mutahs of Shubernagiri. In Jiripani twelve meriahs hitherto not shown to the Sirkar were, after some delay, given up, but were eventually given in adoption on the security of the Uriya chiefs.

My Assistant has this year prominently brought to notice that the Khonds of nearly every district of Chinna Kimedi, when interrogated regarding the renunciation of the meriah instead of giving distinct and direct answers as formerly, endeavored to avoid the question by giving evasive replies to the questions put to them, such as "How can we sacrifice meriahs when the Sirkar has taken them away." Notwithstanding these assertions, Lieutenant Crauford succeeded in rescuing thirty meriahs

this season. The Khond chiefs were invariably carefully exhorted to remain true to their pledges, and not to be led away by the evil counsel of badly-disposed men.

The school established for the benefit of the meriahs in the village of Aporobhango in the low country is, I am happy to report, progressing favorably; there is at present an attendance of forty-five children—either rescued meriahs or the children of meriahs rescued in former years and established as ryots. Of this number, six are studying Uriya and Telugu; the remainder Uriya only.

In the return of meriahs rescued this season is included the woman rescued from sacrifice at Toohamal and her three children; also the young girl dedicated to the meriah goddess and intended for sacrifice in the Goomsur hill tracts, but who was also rescued in the month of September 1860, as reported in my letter, No. 257, dated 4th December 1860. The Khond implicated in this case has been duly convicted and sentenced to two years' imprisonment with hard labor in irons.

SEASON 1861-62.

(The last of the Meriah Agency.)

Only one letter forwarding diaries is to be found; it is given below:—

From Captain A. C. MACNEILL, Agent in the Hill Tracts of Orissa, to the Secretary to the Government of India, dated ———.

I have the honor to forward my diaries from 1st to 30th November and from 1st to 20th December 1861, also those of my Assistant (Lieutenant Crauford) from 20th November to 5th December and from 6th to 18th December 1861.

Leaving Russellkonda on the 20th November 1861, I proceeded to Suradā with the object of having an interview with the infanticidal tribes, but in this I was disappointed, as I ascertained that the majority of these Khonds were absent from their villages, having proceeded to the assistance of their friends of Semaribadi and Tarabadi of Chinna Kimedi, between whom a quarrel had arisen regarding a plot of ground, and owing to which quarrel several lives had been lost. The Agent in Ganjam adopted measures for the amicable adjustment of this dispute, but with what results I am unable to state. Owing to the above circumstances, it would have been useless to attempt any measures for the suppression of female infanticide, or obtaining a register of the female children reared since last season. I accordingly passed on to the sacrificing tribes of the Gaddapur district, while my Assistant was deputed to visit Panigonda mutah of Chinna Kimedi, also the Chandrapur and Ryabiji districts of Jeypore.

At Baminigam I was waited on by the Tat Rajah and all his chief Khonds, including those of the Bori mutah, who practise female infanticide only. The Khonds appeared contented and happy and seemed truly thankful that small-pox, which made such ravages last season, had not again appeared. The only event which gave cause for distrust were the intrigues of certain Dombos, some of whose relations had fallen in the dispute between the Khonds of Hattimunda and Thamungia, which I amicably adjusted in February 1859, as reported at the time. Sri Raghunath Deo, the Tat Rajah of Gaddapur, brought prominently to my notice that certain Dombos, four in number, had been attempting, since the date of my last visit, to induce the Hattimunda and Thamungia to renew the feud adjusted with great difficulty by myself two years previously. He also stated that, if these Dombos were left unpunished, the feud would most assuredly be renewed during the ensuing hot weather.

I accordingly ordered the four chief Dombos to accompany my camp, which they did for a few marches, when they were released at the request of the Tat Rajah, and, on his becoming answerable for their future good behaviour, I considered myself justified in adopting this course, as immediate action was necessary if the peace of the country was to be maintained, in addition to which, Government having approved of the measures I originally adopted for the suppression of this very dispute, I considered myself bound to adopt measures to prevent any infringement of the agreements then entered into.

On completing the work in Gaddapur, I passed on to Godairy of Jeypore, where I was waited on by all the Khonds of the district.

They have all remained true to their pledges, and no rumours of intended sacrifice were prevalent; these Khonds were well acquainted with all the occurrences which took place at Pukriguda of Toohamal in January 1861, but denied most positively that any person of their district had visited the place.

Leaving Godairy on the 11th, I passed through the Khond tracts of Banghi, Doorgi, and Singapur of Jeypore. Here, as at Godairy, the Khonds denied in toto any participation in the attempted sacrifice at Toohamal, and some went so far as to deny all knowledge of the transaction, but of their guilt there is no doubt, as the Khonds of Kasipur and Toohamal most positively asserted that numerous parties from these districts were present when the intended victim was rescued by the sibbandi guard. They were accordingly duly warned against any infringement of the bonds entered into with the Government.

My Assistant, who visited the Panigonda district of Chinna Kinedi and the Chandrapur and Ryabiji mutahs of Jeypore, was waited on by the chief Khonds of all those above-named places; those of Mamuli, who had not been visited in their own villages for some years by a European officer, were at first alarmed, but subsequently waited on my Assistant at Mamuli. All the others obeyed with alacrity the summons to attend, and less delay has occurred in collecting the Khonds this season than on any previous occasion. They all appeared to have correct information of the events that occurred in Toohamal last season.

At Bissem Cuttack, which my Assistant subsequently visited, nine meriahs, hitherto congregated, were surrendered; these, being principally women with large families, unwilling to leave the Khond country, were released on the security of the Tat Bah.

My Assistant states that the Khonds of the Bissem Cuttack district who visited him "denied all knowledge of the attempted sacrifice in Toohamal last season;" also that "they hinted in a most unmistakable manner that a deficiency in their rice crops was caused by their abstinence from human sacrifice."

