

# *A Statistical Account of the Hill Tipperah*

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**STATISTICAL ACCOUNT  
OF THE  
HILL TIPPERAH**

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# STATISTICAL ACCOUNT OF THE HILL TIPPERAH.<sup>1</sup>

**T**HE STATE OF HILL TIPPERAH (Tripurá), according to a return by the Boundary Commissioner, dated March 1875, is situated between  $22^{\circ} 59'$  and  $24^{\circ} 31'$  north latitude, and between  $91^{\circ} 12'$  and  $92^{\circ} 24'$  east longitude. It contains an area of approximately 3867 square miles ; and a population, according to the most recent estimate, of 74,242 souls. The present capital of the State is Ágartalá, the residence of the Rájá and of the British Political Agent, situated on the north bank of the river Haurá, in north latitude  $23^{\circ} 50' 40''$  and  $91^{\circ} 22' 55''$  east longitude.

BOUNDARIES.—Hill Tipperah is bounded on the north by the Assam District of Sylhet; on the south by the Districts of Noákhálí

<sup>1</sup>The principal materials from which this Statistical Account has been compiled are :—(1.) Five series of special returns furnished by the Political Agent (Mr. A. W. B. Power, C.S.) in 1872. (2.) A return of latitudes and longitudes by the Boundary Commissioner. (3.) The Bengal Meteorological Reports for 1873 and 1874. (4.) Annual Administration Reports of the Political Agency, Hill Tipperah, for the years 1872, 1873-74, and 1874-75. (5.) Two special Reports prepared for this Statistical Account by Bábu Nilmani Dás, Díwán to the Rájá of Hill Tipperah. (6.) Narrative Report of the Hill Tipperah, North Chittagong, and Lushái Hills

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Topographical Survey Party, for the Field Season of 1872-73, by Captain W. F. Badgley, Officiating Deputy Superintendent, Topographical Survey. (7.) 'Descriptive Ethnology of Bengal,' by Col. Dalton, C.S.I. (Calcutta, 1872.) (8.) 'The Hill Tracts of Chittagong and the Dwellers therein,' by Captain T. H. Lewin (Calcutta, 1869). (9.) 'A Memorandum on the North-east Frontier of Bengal,' by Mr. Alexander Mackenzie, C.S., 1869. (10.) A Report, dated 19th September 1875, furnished to the Lieutenant-Governor of Bengal by Captain W.L. Samuells, Acting Political Agent (11.) Records, Reports, and Correspondence in the Office of the Political Agent, Hill Tipperah. The botanical names of the indigenous medical drugs mentioned in this Statistical Account have been supplied by Dr. King, Superintendent of the Botanical Gardens, Calcutta and Chittagong; on the east by the Lusháí country and the Chittagong Hill Tracts; and on the west by the Districts of Tipperah and Noákháli. The western boundary of the State, where it adjoins the Regulation District of Tipperah, was defined in the year 1854, according to the award of two arbitrators—Mr. Leycester, who acted on the part of the British Government, and Mr. Campbell, on the part of the Rájá of Hill Tipperah.

According to the most recent map of the Surveyor-General, dated June 1875, the eastern boundary which separates Hill Tipperah from the Lusháí country and the Chittagong Hill Tracts, is formed by the Lungái river, between the Háíchek and Jámui ranges to its source in the Betling Sib Peak; the boundary next runs in an irregular line to the Dolájari Peak, and then along the Sardeng range and the Phení river, till the latter enters the District of Noákháli.

POLITICAL CONSTITUTION.—Both as regards its constitution and its relations to the British Government, the State of Hill Tipperah differs alike from the Independent Native States of India and from those which are tributary and dependent. Besides being the ruler of Hill Tipperah, the Rájá is also the holder of a large zamindárá called chaklá Roshnábád, situated in the plains of the Regulation District of

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Tipperah. This estate, which covers 589 square miles, is by far the most valuable portion of the Rájá's possessions, and yields a larger revenue than the whole of his kingdom of Hill Tipperah. It is held to form with the State of Hill Tipperah an indivisible Ráj ; and, consequently, whenever the succession is disputed, the question is decided by the British Courts of Law, whose judgment with regard to the zamíndárí has hitherto been always accepted as deciding also the right to the throne. It is not clear how the present distinction between the State of Hill Tipperah and the zamíndárí arose; but the theory generally accepted is that the Rájá was really tributary to the Muhammadans, and that the Mughuls were only prevented from reducing the hill-country to the same condition as the plains, by the unremunerative character of such an undertaking.

Disputes as to the right to the succession are of constant occurrence. Almost every vacancy in the Ráj has produced disturbances and domestic wars, and exposed the inhabitants of the hills to frightful disorders and to attacks from Kukís, who are always called in as auxiliaries by one or other of the contending parties. The cause of these disputes is the rule of succession, the origin of which is lost in obscurity. The rule itself is thus described by the Political Agent in his Report for the year 1872:— 'A reigning Rájá has the power of nominating any male member of the Royal Family, within certain limits, as his successor, under the title of Jubaráj; and also a successor to the Jubaráj under the title of Bará Thákur. On the Rájá's death the Jubaráj becomes Rájá, and the Bará Thákur becomes Jubaráj, the latter in his rum succeeding as Rájá, even to the exclusion of the Rájá's natural heirs. It is, however, open to the reigning Rájá to appoint his natural heirs to these dignities when unappropriated; and when no appointments have been made, the eldest son succeeds as a matter of course. Thus, a Jubaráj who becomes Rájá has no power to pass over the Bará Thákur appointed by his predecessor. That Bará Thákur becomes Jubaráj, and subsequently, if he lives, Rájá. The reigning Rájá, however, has the option of appointing a successor to the new

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Jubaráj, whom he (the Jubaráj) in his turn cannot set aside.’

When the administration of Bengal passed into the hands of the British, the East India Company contented itself with receiving a tribute (*nazaráná*) on the accession of every new prince, sending him a deed (*sanad*) of acknowledgment and a robe of honour (*khilát*) in return. Until recently, at least, the Rájás of Hill Tipperah enjoyed a greater share of independence than the chiefs of most other Native States of a similar description. In 1871, an English officer was first appointed to Hill Tipperah as Political Agent, in order that he might protect British interests and advise the Rájá. There is no treaty between the English Government and the ruler of Hill Tipperah ; but the Rájás pay a succession-duty to Government, equivalent to the half of one year’s income derived from the hills in cases of direct succession, and to a whole year’s revenue in cases of collateral succession.

The form of government, as described by the Political Agent in 1873, is despotic and patriarchal. ‘The Rájá’s word is law; and it is sufficient to annul the decrees of the courts, whether the matter is brought up in final appeal or otherwise. His permission is required for numberless contingencies, e.g., for building a brick house, for digging a tank, for the use of *pálkis* (*palankeens*) at a wedding, etc. Considered in its patriarchal form, the Government of the State has the merit of being one to which the people have long been accustomed; even service in all departments seems to partake more of the nature of a family arrangement than of a business contract, and in this particular lies, the great blot of the administration. The pay of the officials is merely nominal, and in order to live, they must resort to questionable practices; dishonesty and speculation, having the most valid of all excuses, must be winked at; oppression is easily hushed up, all being interested in concealing the shortcomings of their fellow-servants. Nearly all the officials, if not all, are closely connected with the Rájá himself, either by marriage or in some other way. The subordinates of these, again, are generally connected in the same way, each with his official superior. A custom too exists, according

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to which certain offices of dignity are hereditary; and the spectacle may sometimes be seen of a boy of twelve, with more real power for good or evil over his little department than a Commissioner has over his Division.’

The administration of Hill Tipperah has been much improved since the appointment in 1873 of Bábu Nilmani Dás, formerly an officer under the Government of Bengal, to the post of d<sup>í</sup>wán under the Rájá. Justice is administered more rapidly and systematically than formerly; the revenue has increased, and there are many other signs of progress in the Government of the State. The effect of appointing, as chief minister of the Rájá, an officer trained under the British Government, has been most clearly shown in the administration of justice. Until the year 1873-74 the courts of Hill Tipperah dispensed justice according to a primitive system of equity and good conscience, and there was no regular judicial procedure. In that year, however, the law prevailing in Hill Tipperah was suddenly and rapidly developed by the adoption of the modern practice of legislation; in imitation of the Acts of the Indian Legislative Council, nine enactments were passed, including, besides others, a Criminal Procedure Code, a Civil Procedure Code, a Police Guide, and a Limitation Act. The introduction of a Budget system is another instance of the extent to which the State is being influenced by the example of our Government. The word of the Rájá, however, is absolute within his territory, and no budget can restrain his demands on the people or limit his own expenditure. In his kingdom of 3867 square miles, with a revenue of £18,693,4s. and a population of 74,242 persons, of whom only 103 boys are being educated, the Budget system has not the advantage of bringing public criticism to bear on the administration of the State; but it will not fail to be beneficial, if by this means the Rájá can ascertain the limit within which he must confine his expenditure during the coming year, and if it causes him to realise that any excess over the estimates involves an additional tax upon the people.

The population of Hill Tipperah is composed of two entirely distinct



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elements,—the people of the plains, and those inhabiting the hills. The former differ very slightly from their neighbours across the British border, except so far as they are affected by the two different Governments. They inhabit a narrow strip of land along the frontier, averaging about four miles in breadth, and touching on the Districts of Sylhet, Tipperah, Noákhái, and Chittagong. The soil is of the same quality, and the crops of the same description, as in the adjoining Districts. The habitations of the hill-people are collectively called *kháná-bári*; and each village is called a *bári*, being generally named after the head-man, with the affix *bári* attached to his name.

HISTORY.—The origin of the name ‘Tipperah’ or Tripurá has been already given in the Statistical Account of Tipperah District (ante, pp. 357-8). The following historical account of Hill Tipperah is mainly derived from a Report submitted to the Government of Bengal in 1875 by Captain W. L. Samuells, who was then officiating as Political Agent. Wherever, in the course of this section, passages are included in inverted commas, and are not otherwise acknowledged, it is to be understood that they are taken from that Report.

The history of Hill Tipperah relates to two distinct periods,—the traditional period, as described in the *Rájmálá* or ‘Chronicles of the Kings of Tipperah;’ and the period since A.D. 1407, to the record of which both the *Rájmálá* and the writings of Muhammadan historians have contributed.

The *Rájmálá*, a history in Bengali verse, was compiled by Brahmans of the court of Tripurá, and is said to be the oldest specimen of Bengáli composition extant. Though many of the Rájás despised writing, yet by the employment of a bard in their court they provided a record of their rule.

The present Rájá claims descent from Drujho, son of Jogati, one of the lunar race of kings; from him the succession is traced down in a direct line, including thirty-eight reigns, to his descendant Daitya, the third and youngest son of Chitra Rattrá, Rájá of Chedi, which is supposed to be the modern Chaodail in the west of the Jungle Maháls,

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towards Nágpur. Daitya is said to have left his father's dominions after the battle of Kurukshetra, in which his two elder brothers were killed, and to have fled with his widowed mother to the country now called Tipperah, which then included the hill-country to the east, as far as the borders of Burmah. In his new home a son and heir was born to him, who succeeded him under the name of Tripurá. Tripurá so harassed his subjects that they fled in a body to Hiramba (Cachar). After the lapse of five years they returned as votaries of the god Siva, who promised them a ruler by the widow of Tripurá. The promised prince, named Trilochan, or "the three-eyed," was born in due course. He married the daughter of the Hiramba Rájá, who is also called Hiramba, Rájá of Kámruip. Trilochan conquered many countries, and died at an advanced age, leaving twelve sons. He is mentioned in the Mahábhárata as king of Tipperah. Dakshin, one of the younger sons of Trilochan, succeeded, in accordance with the wishes of the people and of his father. So that at this early period, as throughout the history of the family up to the present time, the right of succession was not strictly determined by the rules of primogeniture.

In the reign of Pratit, the 69th Rájá of Tipperah, a treaty was made with the king of Cachár, the object of which was to prevent disputes as to the boundary between the territories of the two sovereigns. The treaty declared that the crow should assume a white colour, sooner than either of the contracting parties should infringe on the limits of the other's kingdom. The neighbouring chiefs, however, disapproved of the alliance, and tried to sow dissension between the two Rájás by means of a beautiful woman whom they sent to the Rájá of Tipperah, thus exciting the jealousy of the Cachár prince, who threatened to slit her nose and cut off her ears. ' What became of this apple of discord is not stated; but the Tipperah Rájá, in all probability, put her away and saved her from permanent disfigurement, for the compact between the two countries appears to have been faithfully observed. Indeed, of all the countries surrounding Tipperah, Cachár is the only one with which the Tipperah

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Rájás remained at peace.' Marriage alliances were formed between the Rájás of Tipperah and the Cachár Royal Family; and the Rájá of Cachár acquired sufficient influence with the Tripurá ruler to induce him to withdraw an army of 1200 sweepers armed with spades and hatchets, who had been sent by the Tipperah Rájá to punish the Khásiá chief for insolence.

Jajárpha, the 74th Rájá, invaded Rángámátí, and was opposed by the King Nikká, who led a disciplined army of 10,000 men. The Tipperah Rájá was, however, victorious, and Rángámátí was then made the capital of the kingdom. Its name was, it is said, changed long afterwards to Udaipur, by Rájá Udái Mánik.

In the reign of Sangthafah, the 96th Rájá of Tipperah, a large army was sent against Tipperah from Gaur, in consequence of a wealthy man having been plundered in the Rájá's country while on his way to present a gift to the king of Gaur. Sangthafah wished to sue for peace, but his wife protested against such cowardice, and herself led the Tipperah forces against the enemy's troops and routed them. ' This reverse was retrieved in or about A.D. 1279, when the King of Gaur with his forces helped Ratnafah (the 99th Rájá), who had resided in Gaur for several years after his father's death, to conquer the kingdom of Tipperah and usurp the throne of his brother, who was then the reigning prince. The King of Gaur also assisted Ratnafah with troops to garrison his chief places, and conferred on him the title of Mánik (meaning 'a pearl'), which the Rájás of Tipperah have ever since retained.

'One of the most noticeable features in the early history of Tipperah is the rapid spread of Sivaism, and the prevalence of the practice of human sacrifice, which, as in other parts of India, was associated with the worship of Siva. Tipperah became one of the greatest strongholds of this worship, and in no part of India were more human victims offered. It is said that, till the reign of Dharma Mánik (A.D. 1407 to 1439), the complement was one thousand victims a year, but Dharma ruled that human sacrifices should only be offered triennially.'

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Dharma Mánik appears to have been an enlightened prince; and it was under his patronage that the first part of the Rájmalá, or ‘Chronicles of the Kings of Tipperah,’ was composed.

‘It is impossible to define at any given period the limits of the ancient kingdom of Tipperah; but, at various times throughout its history, it gained conquests and possessions which carried its armies from the Sundarbans in the west to Burmah in the east, and from Kám-rúp in the north to Burmah in the south. The military prestige of the Tipperah Rájás was at its greatest height during the 16th century, when Rájá Sri Dhyán invaded with success the countries to the north, west, south, and east of Tipperah.’

In 1512 the Tipperah General conquered Chittagong, and defeated the Gaur troops who defended it. A strong force from the twelve provinces of Bengal was then sent against the Rájá’s country; but the Tipperah army made a dike across the Gumtí, and after confining the water for three days, broke the embankment, and the torrent forced the Mughul troops to retreat. A second army was despatched to conquer Rángámátí, the capital of Tipperah, but, by the aid of the river, the Muhammadan force was a second time repulsed.

‘Although from so early a date as 1279 A.D. the Musalmáns seem to have had a hankering after the kingdom of Tipperah, the Rájás held their ground bravely for upwards of three centuries, as it was not till the beginning of the seventeenth century that the Mughuls obtained any footing in the country. About 1620 A.D., however, in the reign of the Emperor Jahángír, a Mughul force, ostensibly with the object of procuring horses and elephants, invaded Tipperah under the command of Nawáb Fathi Jang. The capital (Udáipur) was taken, and the Rájá sent prisoner to Dehli. He was offered his throne again on condition of paying tribute, but refused. Meanwhile, the Mughul troops continued to occupy the country in military fashion, until, after two and a half years, they were forced by an epidemic to retire. The Dehli Emperor reiterated his claim to tribute when Kalián Mánik was raised to the throne in 1625, and attempted to enforce the demand

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through the Nawáb of Murshidábád, who again invaded the country. He was, however, defeated. The Mughuls still continued to intrigue with the discontented spirits in Tipperah; and their influence is shown by the fact that, when in the reign of Rájá Ratna Mánik, the heir (or Jubaráj) became obnoxious by his cruelty, Sháístá Khán, Nawáb of Bengal, took him prisoner and sent him to Dehli. Again, two usurpers successively owed the throne to the changing favour of the Mughuls; and on the succession of Dharma Mánik, the Nawáb of Murshidábád seized on a large portion of the territory in the plains, and parcelled it out among Musalmán nobles.'

These frequent invasions show that there must have been something to attract the Muhammadan rulers of Bengal to the remote State of Tipperah. Elephants seem to have been the coveted object; and it was in these animals, says a writer in the *Calcutta Review* (No. xxxv., Sept to Dec. 1860), that the tribute imposed upon the kings of Tipperah was always paid.

The western and southern portions of Tipperah were included in Todar Mall's rent-roll (A.D. 1582); but, according to Grant, they were not conquered by the Muhammadans until the reign of Sháh Jahán (A.D. 1628-39.) In A.D. 1728 the Muhammadans again invaded Tipperah, and the country was then placed on the rent-roll as Roshnábád, the name by which the *Rájá's zamindri* in the District Tipperah is still known. A large number of troops were posted in the conquered territory; and Jagat Ráma, the son of Satra Mánik, on promising to pay up all arrears of tribute, was made Rájá, and assumed the name of Mukanda Mánik. During the next few years the occupant of the Tipperah throne was many times changed, but the influence of the Náwdb at Murshidábád appears always to have been paramount. 'At last, when Bijai Mánik was appointed Rájá by the Nawáb, he was only allowed a monthly stipend, and compelled to send all the revenue of the Ráj to Murshidábád; and on falling into arrears he was sent prisoner to Dehli, where he died.' At this period Tipperah was, in truth, a Mughul province, and Shamsheer Jang, a Musalmán, was

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appointed Governor. The people, however, refused to obey him, and the Governor then set up a puppet Rájá of the old Royal Family. When this effort at conciliation failed, the Governor had recourse to stronger measures, until the outcry against his oppression became so great that the Nawáb ordered him to be put to death by being blown from the mouth of a gun.

The Muhammadans, after their conquest of Tipperah, appear only to have occupied the lowlands, while the hilly tracts remained in the possession of the Rájá, but subject to the control of, and tributary to, the Nawáb. When, therefore, in 1765, the East India Company obtained the *diwáni* of Bengal, so much of Tipperah as had been placed on the rent-roll of Bengal, came under British rule. ' Krishna Mánik was made Rájá by the aid of the English, in succession to Shamsher Jang, and died after a reign of 23 years. There being no Jubaráj, or nominated heir, his queen ruled the country for some time, but the people did not submit willingly to her sway. She then petitioned Government, who granted her request that Rájendrá Mánik, her nephew, might succeed. He ascended the throne in A.D. 1785, married the daughter of the Rájá of Manipur, and died in the nineteenth year of his reign. For the next five years anarchy prevailed, the Kukís being called in by one or other of the parties contending for the gadi or state cushion. Ultimately, in 1808, the English Government recognised Durga Mánik as Rájá; and since this date every successive Rájá has received investiture from the British Government, and has been required to pay the usual *nazar* or tribute on his accession. Formerly a *nazarána* of 125 gold *mohars* was paid at the ceremony of installation; but at present the *nazar* is fixed at half a year's revenue of the State in the case of direct succession, and a whole year's revenue in the case of indirect succession. On the death of Durgá Mánik, his late rival, Ráma Gangá, was appointed Rájá by the English Government, though several claimants disputed his title by force. . . . During the reigns of the next three Rájás, viz., Kási Chandra Mánik (1826-29), Krishna Kishor Mánik (1831-50), and Isan Chandra (1850-

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62), the peace of our eastern frontier was constantly disturbed by Kukí raids, in which villages were burned and plundered, and the peaceful inhabitants massacred. What went on in Hill Tipperah no one knew; but vague rumours reached the British authorities of raids on the Rájá's villages by the wild Kukís, and of raids on the Kukí tribes by the Rájá's people.'

The sepoy of the 34th Native Infantry, who mutinied at Chittagong on the night of the 18th November 1857, plundered the treasury, and then marched to Ágartalá, the capital of Hill Tipperah. The small military force at the Rájá's disposal did not enable him to oppose the whole body of sepoy, but orders were issued for the arrest and delivery to the British authorities of all mutineers found wandering within the limits of Hill Tipperah.

The following account of the Kukí raids of 1860, and of the retributive measures adopted by the Indian Government, is taken from Mr. Alexander Mackenzie's 'Memorandum on the North-East Frontier of Bengal.'

'In December 1859 rumours had reached the officers of Tipperah District that the interior of Hill Tipperah was in a very disturbed state. The Rájá's affairs were generally known to be greatly involved. He had been compelled to dispense with the armed force formerly kept up; while his family and kingdom were distracted by the intrigues of the various candidates for the succession, or of discontented exiles beyond the border. The Rájá, besides, either could not, or would not, meet the expense consequent on the nomination of a Jubaráj or heir-apparent, while he left all his affairs in the hands of a Bengali *guru*. Early in January 1860, reports were received at Chittagong of the assembling of a body of four hundred or five hundred Kukís at the head of the river Phení. Before any intention of their purpose could reach us, the Kukís, after sweeping down the course of the Phení, burst into the plains of Tipperah at Chhágálnáiyá, burned and plundered fifteen villages, butchered one hundred and

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eighty-five British subjects, and carried off about one hundred captives. Troops and police were at once hurried to the spot; but the Kukís had only remained a day or two on the plains, retiring to the hills and jungles by the way they came. It was at first supposed that this extended movement on the part of these tribes was directed by certain near relatives of the Tipperah Rájá, and was intended to involve the chief in trouble with the English Government. But it was afterwards ascertained, with considerable certainty, that the main instigators of the invasion were three or four Hill Tipperah refugees, thákurs, who had lived some time among the Kukís, and who took advantage of the ill-feeling caused by an attack made by the Rájá's subjects, to excite a rising that unfortunately became diverted to British territory. Driven by the Rájá from his dominions, these men had formed alliances among the various Kukí tribes of the interior; and year by year villages, supposed to be friendly to the Rájá, had been attacked and plundered. Some of the Rájá's own subjects, moreover, exasperated by his constant exactions, were believed to have invited the Kukís to ravage his territories. The hill-men, who had perpetrated this attack in Tipperah District, were reported from the first to be the followers of Rattan Puiya, whose clan was known to live far up between the upper sources of the Phení and Karnaphulí.

‘ In July (1860) the newly appointed Superintendent of the Chittagong Hill Tracts was told that his first duty would be to gain as much information as possible, to facilitate the advance of a military expedition to punish the offending tribes. In January 1861 a large body of military police, under Captain Raban, marched against Rattan Puiya's village. No sooner had they appeared in sight than the Kukís themselves set fire to the place and fled to the jungles. A good deal of damage was done to them in various ways; but beyond proving to the savages that their fortresses were not inaccessible, it cannot be said that much else was effected. At the very time that this expedition was on its march, a large body of Kukís made a fierce attack upon



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Hill Tipperah, near a *tháná* of the Rájá's called Udaipur. The few *barkandász*s (constables) stationed there, fled forthwith; and after burning and destroying three populous villages and a wealthy mart, the invaders retired eastwards.'

In 1862 Rájá Isán Chandra died, and the claim to the succession was disputed. The present ruler, Bír Chandra, became *de facto* Rájá; but he was powerless to control either his immediate dependants or his subjects, and anarchy and confusion prevailed at the capital. The Kukí raids revived forthwith, and continued to occur at intervals until the year 1870. In that year the question of succession to the gadi (or state cushion) was decided in favour of Bír Chandra, and he was duly installed by the British Government. Up to this date, the Tipperah Rájás, after being once recognised and invested by the British authorities, had remained free from all control, and their powers over life and death, over war and peace, were more absolute than those of the great feudatories of the Indian Empire. 'A gross outrage committed in the dominions of Holkar or Sindia,' wrote Mr. Mackenzie in 1869, 'would be reported to Government by the Resident, and the grave remonstrance or effectual intervention of the Paramount Power would probably follow. But no control is exercised over the Tipperah chief, although on the plains he is a British subject and a *zamíndár*.' In 1871 a Political Agent was appointed to reside at the Rájá's capital; and in the same year an expeditionary force entered the Lushái hills, to punish the tribes who had been implicated in the raids committed during the preceding years in Hill Tipperah and on British territory. Since these events took place, the Political Agent reports that much has been done by the Rájá to bring about order and good government within his State; whilst perfect peace and tranquillity have reigned along the eastern frontier of British India.

The State of Hill Tipperah has a chronological era peculiar to itself. The *díwán* reports that it was adopted by Rájá Bir-ráj, from whom the present Rájá is 92d in descent. Rájá Bir-ráj is said to have extended his conquests across the Ganges; and in commemoration

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of that event, to have established a new era dating from his victory. The date of the *diwán's* report, December 1875, corresponds, he states, with the year 1285 of the Tipperah era.

THE PRESENT RÁJÁ—The present ruler of the State, Rájá Bír Chandra Deo Barman Mánikya, is said to be descended from the lunar race of kings, and to be 173d in descent from the founder of the dynasty. He was born in the year 1837, and succeeded his brother Isan Chandra Mánik in 1862, though his installation by the Commissioner on behalf of the British Government did not take place till 1870. The Rájá has two wives, both of whom are Manipuris, and by them he has several children. One of these, Radha Kishor Deb, his eldest son, and the child of his second wife, he has appointed Jubaráj, the name by which the heir to the throne is known. The Royal Family of Tipperah claims to belong to the Kshatriya caste of Hindus; but intermarriages with Manipuris, Tipperahs, and other tribes, are not prohibited. Rájá Bir Chandra Mánik is a man of great ability; and considering the few opportunities he has had, he is remarkably well acquainted with modern European inventions, and with the physical sciences. He is reported, however, to take but little active interest in the affairs of the State, and he willingly leaves the administration of his Government in the hands of the *diwán* and his other officers. Most of his time is said to be devoted to the study of astronomy and other sciences, and to the arts of photography and oil-painting. He is much interested in European affairs, and in the progress of modern science, and is a regular reader of several English periodicals. He speaks the Bengali, Urdu, Manipuri, and Tipperah languages fluently, and is sufficiently acquainted with English to be able to make use of the latest scientific treatises on subjects with which he is familiar. The Rájá's taste for such studies is in no way due to his having mixed much with Europeans. He has, it is believed, only twice left his own territory; on the first occasion he made a short trip to Comillah, the headquarters of the adjoining District of Tipperah; and on the second

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occasion, in August 1874, he visited Dacca, in response to an invitation to meet the Governor-General.

Although, as has already been stated, the present Rájá does not take a very active interest in the administration of his State, he has habitually shown a desire to fulfil the wishes of the British Government. During the Lushái expedition he was called on to supply a contingent for the protection of the frontier, while the expeditionary force was in the Lushái country, and he had also to establish and garrison a chain of posts along his frontier. Both these requirements were, the Political Agent reported, carried out by the Rájá as far as his means allowed. When cholera broke out among the corps of Captain Hidáyat Alí, the Rájá sent a body of Kukí coolies to fill the vacancies, advancing to them a considerable sum of money; and when an offer of reimbursement was made, he declined it, expressing himself already satisfied by the letter of thanks sent to him by the Collector of Sylhet.

The various reforms that have been inaugurated during the reign of the present Rájá, and since the appointment of Bábu Nilmani Dás to the post of *diwán*, are described in the course of this Statistical Account. There can be little doubt that these reforms would have been even more numerous, but for the extensive litigation in which the Rájá has been involved, and the consequent drain upon the resources of the State. On the death of the late ruler, Isan Chandra Mánik, the present Rájá ascended the throne, asserting that his brother Isan Chandra had, the day before his death, appointed him to be Jubaráj, or heir; while Isán Chandra's own son was to be Bará Thákur, that is to say, successor to the Jubaráj. The right of the present Rájá to succeed to the throne was subsequently questioned by his half-brother Nil Krishna, who brought a suit to dispossess him, denying that Isan Chandra had ever made any appointment of a Jubaráj, and claiming the right to succeed by seniority and consanguinity. He obtained a decree in the Court of First Instance on all points; but on appeal, the High Court and finally the Privy Council decided that the

## THE PRESENT RÁJÁ

appointment of the present Rájá to be Jubaráj had been proved, and also that he was more nearly related by blood to Isan Chandra than was Nil Krishna. They accordingly reversed the decision of the Lower Court on these points, at the same time declaring that their decision would not be held to affect the rights of any other members of the family. Brajendra Chandra, who was stated to have been appointed Bará Thákur at the same time that the present Rájá was appointed Jubaráj, subsequently died, and then the present Rájá appointed his own son to be Jubaráj. Isan Chandra had, however, a younger son named Nabadwip Chandra, who, as soon as he came of age, instituted a suit, denying, as Nil Krishna had done, the appointments by Isan Chandra of the Jubaráj and Bará Thákur, and claiming the right to succeed, as being the only surviving legitimate son of the late Rájá. The case was heard by the Sessions Judge at Tipperah in the year 1874-75, and was decided in favour of the defendant, the present Rájá, on the ground that no new evidence had been produced by the claimant, on which the Judge could give a decision contrary to the finding of the High Court and the Privy Council in Nil Krishna's case.

GENERAL ASPECT OF THE COUNTRY.—As implied by its English name, the country is hilly. From west to east the ground rises, but neither by a gradual ascent nor by a single sudden elevation. Five or six ranges of hills run parallel, from north to south, at an average distance of about twelve miles from each other. These ranges, and also the valleys between them, increase in height as they approach the east. The hills are covered for the most part with bamboo jungle, while the low ground abounds with trees of various kinds, cane brakes, and swamps. All along the northern, western, and southern boundaries of the State, lies a narrow strip of lowland, differing in no material respect, as regards soil, cultivation, and population, from those parts of the Districts of Sylhet, Tipperah, and Chittagong, on which it abuts. From the summit of the ranges the view of the country is striking, but monotonous. The low bamboo-covered hills look at a distance

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like mere undulations clad with verdure. Here and there, in the spring, a yellow spot marks the place where the bamboos have been cleared away for the purposes of *júm* cultivation; or the smoke of a hamlet may be seen rising above the jungle and low trees. But one view is exactly the same as another, and scarcely repays the trouble of climbing a thousand feet on a steep hill-side. The whole of the area between the Jámpuí and Athára-murá ranges, that is between  $23^{\circ} 25'$  and  $24^{\circ} 10'$  north latitude, is reported by the officer of the Topographical Survey to be 'quite uninhabited, and densely covered with high forest and bamboo jungle, with entanglements of thorny scrub, canes, creepers, and nettle, through which it is impossible to force a passage without much cutting and clearing, excepting along the regularly used tracks of wild elephants. Such paths, however, are numerous, and afford great facilities for moving about the country.'

The surface soil of the hills is of sandstone, overlying a saliferous shale. Mr. Smart, in his official Report on the District of Tipperah, states that 'in many parts of the Tipperah State the soil consists of a schistose clay, which falls to pieces with little force. In this clay large fragments of dicotyledonous wood are often found; as usual, they are converted into the material in which they are imbedded, but preserve all their original lineaments. They are laid down horizontally, and have never been found in their original vertical position. In such instances, we cannot suppose the fossil to be on the spot where the living tree grew and died.'

HILL SYSTEM.—There are no mountains, properly speaking, in the State, but several of the peaks in the eastward ranges reach a height of more than two thousand feet. As already stated, there are five or six principal ranges in Hill Tipperah running from north to south parallel with each other, each successive range towards the east being a little higher than the previous one. 'These ranges,' writes Captain Badgley, officiating Deputy Superintendent of the Topographical Survey, 'also increase in height southwards from the plains of Sylhet, and northwards from Chittagong District, till they

## HILL SYSTEM

reach their highest near the watershed line of the rivers, running north and south, a line which west of the *Ánkung* makes an irregular *zigzag* between  $23^{\circ} 30'$  and  $23^{\circ} 45'$  north latitude. It is not marked by any east and west cross-line range, but merely by the circumstance that the level of the valleys, like the level of the ridges, here rises a little higher than it does to north and south. The ranges do not join to make continuous lines from one District to the other, but lose themselves at the watershed, the ends of the northern ranges coming in between the ends of those from the south. The hills are narrow ridges, sometimes so narrow at the top as to be only knife-edged rocks dangerous to walk along, covered with forest, thinner along the edges of the ridges and spurs, but close and tangled, and often impenetrable in the ravines and valleys.'

The principal hill ranges beginning from the east are—the *Jámpuái*, *Sakkanklang*, *Langtarái*, and *Áthara-murá* ranges, running through Hill Tipperah in a northerly direction and almost parallel to each other, till they gradually disappear in the plains of Sylhet. The northern portions of the valleys between these ranges are for the most part flat, swampy, and covered with rank vegetation; while to the south they are of a wild and broken character, intersected by an infinity of deep-cut ravines and low, intricate, narrow-topped ridges. 'The *Jámpuái* range,' writes Captain Badgley, 'runs directly north and south upon longitude  $92^{\circ} 19'$ , between the rivers *Deo* and *Langái*, and, beginning at latitude  $23^{\circ} 40'$ , ends at latitude  $24^{\circ} 10'$ . Its highest point, *Betling Sib* (*Sorphuel* of the old maps), is about 3200 feet above the sea by barometer; thence it decreases in height both ways. To the north it is joined by small *tilás* (hillocks), with a low ridge which runs into Sylhet, and to the south with the *Langten* range of *Chittagong*.'

On the principal hill-ranges numerous peaks stand out above the general level, but the smaller ranges resemble in form a railway embankment on a large scale, the ridges being long and even. Here and there a peak is met with pre-eminent among its fellows, but this

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is the exception. The paths used by the Kukís and other hillmen in the less frequented parts of the country are almost invariably along the tops of these ridges. The following are the names of the principal ranges, with their highest peaks:—(1.) Devatár-murá range: highest peaks, Chámpá-murá, 506 feet; Bará-murá, 576 feet; Sáisunmurá, 813 feet; Devatár-murá, 812 feet; and Sáhele-murá, 494 feet. (2.) Áthára-murá range: chief peaks, Churámain, 291 feet; Átár-murá, 1431 feet; Jári-murá, about 1500 feet; Chapu, about 800 feet; Tulá-murá, about 800 feet. (3.) Batchiá range: principal peaks, Batchiá, 1247 feet; Matchiá, 1374 feet; and Dolájari, 1555 feet. (4.) Sardaing range: principal peaks, Sardaing, 1509 feet. (5.) Langtarái range: principal peaks in Hill Tipperah, Pheng Puí, 1581 feet; Sim Basiá, 1544 feet. (6.) Sakkanklang: highest peak, Sakkan, 2578 feet. (7.) Jámpuú range: highest peaks, Betling Sib, 3200 feet; Jámpuú, 1860 feet.

The Tipperah Hills are the home of the wild elephant, and there is no doubt that if paths were cut, tame elephants could readily ascend them. At present, however, they are covered with dense bamboo jungle and huge forest timber; and man, the Political Agent reports, is the only beast of burden that frequents them.

RIVER SYSTEM.—There is no river in Hill Tipperah navigable by trading boats of four tons burden or upwards, throughout the year; but the following are navigable by boats of about two tons during the rainy season only:—The Gumtí or Gomatí, Háorá, Khoyái, Dulái, Manu, and Phení.

The GUMTI, which is the principal river, and runs almost through the centre of Hill Tipperah, is formed by the junction of two rivers, the Cháimá and the Ráimá. The Cháimá rises in the Athára-murá range of hills, and the Ráimá in the Langtarái range; and they unite to form the Gumtí just above a succession of rapids, known as the Dumrá Falls, not far from the eastern boundary of the State. These rapids continue for a distance which is reckoned a day's journey by water, and end in one grand picturesque cascade, which leaps into a large

## RIVER SYSTEM

round pool, from which the stream issues through a narrow passage between two walls of rock. The Gumtí then flows in a westerly direction, and finally leaves the State on its western boundary, not far from the village of B́bí-bázár, in Tipperah District. Its principal tributaries are the Kásígang, the Pitrágang, and the Máilakcherrál, all on the right or north bank.

‘The MANU,’ writes Mr. Chennell, Assistant-Surveyor, ‘takes its rise under the Kahoisib peak of the Sakkanklang range, and for some distance passes through various narrow gorges with escarpments of naked rock rising often 100 feet and more, and cutting into deep and clear pools swarming with fish. As it descends into the more level country, it becomes a broad sluggish stream, with a tortuous course, sandy bed, and low banks, covered with high coarse grass, and here and there with clusters of wild plantains and dwarf palms. Its course is north until it reaches the Sylhet plains, when it changes to north-west. The Deo and Dulái are both tributaries of the Manu, the former on its right and the latter on its left bank. ‘The Deo,’ says Mr. Chennell, ‘has its rise in the Jámpuı́ range, 12 miles south of the Betling Sib peak. It continues on a northerly course for nearly 30 miles, when it makes a detour to the west, cuts through the Sakkanklang range of hills, and joins the Manu 10 miles north-west of Kámanáthá.’ The Dulái rises in the Dolájari ridge, and runs due north for nearly 50 miles. Only the first portion of its course, however, is through the State of Hill Tipperah, and it afterwards enters the plains of Sylhet and falls into the Manu near the village of Kudamhata.

As far as is known, none of the rivers of Hill Tipperah have undergone any great or sudden changes in their course. The appearance of the banks varies in different localities. When passing between two hills, the banks are generally steep walls of solid rock, beautifully draped with ferns and other plants. When flowing in low lands, the banks are generally abrupt, but not high. The beds of the rivers and also their banks are usually sandy in the hills, but clayey as the rivers approach the plains. The inhabitants of the hills build their



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villages on the banks of streams; but, except in the immediate vicinity of these villages, the river banks are buried in jungle and not cultivated. None of the rivers form any islands. Very few of the rivers and streams are fordable throughout the year, owing to the heavy rains. This circumstance, however, causes no inconvenience; for in the plains, the people use boats as almost the sole means of conveyance at this time of the year, and in the hills nearly every family has its dug-out or canoe. There are no lakes, canals, or artificial water-courses in the State, but there are numerous swamps and marshes in the low-lying tracts.

USES OF THE WATER SUPPLY.—There is no river traffic, properly so called, in Hill Tipperah; and there are no river-side towns of any size in which the inhabitants gain their living by river industries. Almost the sole use to which the rivers and water-courses are put by the people is for going to, and returning from, the periodical village markets. Cotton grown in the hills is also frequently conveyed westwards by boats, but the extent of this traffic is not sufficient to support a separate trade for its carriage. Nowhere in Hill Tipperah do the people utilise the water of the rivers and streams for the purpose of turning mills, etc.; and the only localities in the State where the stream of water is sufficient to turn a mill are in the jungle, far away from the inhabited part of the country. The regular rainfall is sufficient for the purposes of cultivation, and no attempts have been made at introducing a system of irrigation.

FISHERIES.—MARSHES.—There are no fishing towns or villages in Hill Tipperah; but nearly every person fishes, either with net, rod, or basket, or by constructing dams of mud across the small streams and baling out the water. Reeds and canes are procurable in such abundance from the hills, that no attempt to utilise the rivers or marshes for their cultivation would pay. The marshy tracts within the hills are never cultivated, as they would require double the labour and many hundred times the capital necessary for cultivating a *jûm*;

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in the plains, also, such tracts are very seldom tilled, for better land is always procurable.

LINES OF DRAINAGE.—The drainage of the northern half of the State is effected through the *Manu* and its tributaries, the *Deo* and *Dulái*. The country to the south is drained by the *Gumtí*, which flows, on the whole, in a westerly direction.

MINERALS.—Coal is said to be found in the hills towards the east of the State, but no accurate information as to its quality, or even as to its existence, has been obtained. Abundance of stone of a common kind is procurable, but no limestone has been found. Captain *Badgley*, of the Topographical Survey, reports that there are several salt springs in different places, some of them being warm as well as saliferous. ‘On either side of the ridge between *Kamanáthá* and *Sípír* there rises a stream; both these streams are called *Nuncharrá*, and both at their sources are salt and slightly warm. At the southern end of the *Jámpuí* range there is a salt spring (latitude  $23^{\circ} 41'$ ), which has a temperature of  $72^{\circ}$ .’

JUNGLE PRODUCE.—The whole of the hilly tracts in *Tipperah* State are covered with heavy forest, which yields a very important addition to the revenues of the *Rájá*. The forest dues, which include cesses for felling and gathering bamboos, canes, reeds, etc., were leased in 1872 for £2228 per annum. In his Report for that year, the Political Agent estimated the gross annual value of tolls on timber and other forest produce exported at £3000. About 5 per cent of this is said to be derived from the tolls on timber alone; and supposing the toll to be two per cent of the value, the approximate worth of the timber exported would be £7500; the value of the other forest produce, on which the toll levied is about 25 per cent., being £11,000. In a statistical supplement annexed to his Report for 1874-75, the Political Agent states that in his opinion forest produce is ‘the most important source of revenue belonging to the State, and would prove the most lucrative of all, if properly worked. It is at present managed, with

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one exception, on the farming system; but for want of accurate knowledge as to what the farms are capable of yielding, they are let out in almost all cases at absurdly low rents. There are 28 farmers of forest produce, and the maximum revenue paid to the State by one man is £575, 14s., and the minimum £1, 1s. 3d. The farmer's rights extend to collecting the forest dues, which are levied according to a scale fixed by the Rájá.' During the year 1873-74 the revenue derived from forest produce was £2732, 15s. 9d.; and in 1874-75 there was a further increase of £1306, 15s. 9d., due to an enhanced rate being fixed for those leases which had lapsed in the previous year, and to the increased revenue derived from the Phení toll station. The Political Agent, in 1875, reported that the only exception to the practice of farming the right to levy tolls on forest produce is the case of the Phení toll station, where dues are levied on all produce conveyed or floated down the river. ' This river, from its source to Ámlighátá, where the transit-dues are levied, forms the boundary between Hill Tipperah and the Chittagong Hill Tracts. The British Government, therefore, claims a three-eighths share of the toll, and the duties of collection are performed by an officer jointly appointed by each party. Up till June 1874 the toll had been farmed, and the income which the Hill Tipperah State then derived from it was only about £200 per annum. But from that date it was taken under *khás* or direct management by both parties; and owing apparently to a very judicious selection in the officer appointed, the income accruing to the Rájá in 1874-75, during the ten months of *khás* management, was no less than £1200.'

Most of the timber floated down the rivers during the rains is used for boat-building, for which purpose it is excellently suited; but besides timber, the whole country, except where cultivated, is covered with canes and numerous varieties of bamboos. There is no systematic trade in jungle produce carried on by any particular class of the Rájá's subjects; and although all the Tipperahs engage in this traffic, it is invariably made subsidiary to their usual employment of agriculture.

## JUNGLE PRODUCE

Close to the District of Tipperah there are a number of low hills covered with grass, which form good pasture grounds. The cow, ox, and bullock are held too sacred in Hill Tipperah to permit of any charge being exacted for grazing them; but the right to levy tolls on buffaloes pasturing in the Rájá's territory is farmed out, and yielded £12, 4s. 4<sup>1</sup>/<sub>2</sub>d. in the year 1874-75. The cattle sent to graze belong chiefly to cultivators living in British territory.

FERE NATURE.— 'The entire country, except where cultivated,' writes Captain Badgley, of the Topographical Survey, 'is covered with forests of timber and bamboos, and with undergrowth of canes and thorny plants, which tangle into impassable belts in low and swampy places, and form the favourite cover of the larger game during the winter, when they desert the hills for want of water, to return when the rains have well set in.' Of wild animals, the elephant and *gayál* are reported to be most numerous; and the rhinoceros, tiger, bear, *sámbar*, and hog-deer are also very common. Four species of monkey, the wild boar, the *kakar*, the *serás* or forest goat, the leopard, the scaly ant-eater, squirrels, badgers, porcupines, wild cats, mongooses, and hares have all been met with, besides land turtles, some of which are stated to be of enormous size.

For the year 1874-75, the Rájá obtained a revenue of £2400 from the capture of elephants within his territory. Licences for elephant-catching were given to four persons, who paid the State a share of the value of the animals captured, which varied from  $\frac{1}{8}$  to  $\frac{7}{16}$  of the value. The number of elephants caught was 86, but 13 died before they could be disposed of. The estimated value of the remaining 73, on which royalty was paid, was £6180, 2s. In 1873-74, the revenue of the State from this source was £1801, 12s.

Tigers commit an immense amount of damage in Hill Tipperah, but no fixed reward is given for their destruction. The

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cost of keeping down wild beasts is confined to an occasional present to any person who is fortunate enough to kill one. No materials exist to show the number of deaths from wild beasts, and no trade is carried on in their skins.

Among birds, the *kálij* and polyplectron pheasants, jungle fowl, hill partridges, four or more varieties of green pigeon, the imperial and blue pigeons, snipe and quail, are all found in Hill Tipperah, besides immense variety of singing birds and birds of beautiful plumage. Tolls are levied on the export of parrots from the State; the right to these dues was farmed out in the year 1874-75 for £2, 6s. 9d. Some idea of the enormous number of parrots captured in Hill Tipperah may be inferred from the fact that in 1875 a thousand parrots were sold at Comillah in Tipperah District, for £1, 7s. They consisted of three different species, known as *tiyá* (*Palaeornis torquatus*), *madná* (*Palaeornis Javanicus*), and *chandaná* (*Palasornis Alexandra*), and were all imported from Hill Tipperah.

The python, cobra, and bamboo snake are all common. No rewards are given for destroying snakes, but the Kukfs or Lushais kill the boa-structor for food.

Mosquitoes, ticks, leeches, and a large fly called the *dás*, are the curse of the forest, making it almost uninhabitable after the first few showers of rain. ‘About March,’ writes Captain Badgley, there appear five varieties of horse-fly, which are almost as numerous as the mosquitoes, which also come out about the same month. I was bitten by the first all day, and stung by the second all night. Ticks attack one the season through; grass-seed and cobwebs are also troublesome; and in wading in the streams, a species of scabies attacks the legs. For drinking, the water should either be boiled or filtered, to rid it of the larvae of intestinal worms.’ Honey is occasionally found in hollows in trees, or in nests hung on bushes, the bees that build these nests being reported

## FERAE NATURAE

to be about the size of a house-fly, and stingless. The honey is of a delicate flavour, though rather thin.

The Political Agent reports that the only fish that gives good sport is the *máhsir*, which is to be had in abundance in the higher parts of the Gumtí. Captain Badgley states that ‘ on the river Deo, in three days, and working only for a few hours each day, 360 lbs. of fish were caught with one small cast-net; all the fish were of fair size, the largest being 38 lbs. in weight.’

POPULATION.—The manner in which part of the revenue of the hills is assessed enables an estimate of the population to be made yearly. The head-men of the various tribes assemble at Ágartalá during the *Durgá Pujá festival*, to settle with the Rájá the amount to be paid for their respective tribes; each tribe is assessed at so much per family, irrespective of the number of members that the family may contain. Many families are, however, exempted from assessment, on account of poverty or for other reasons; and therefore any calculation based on the number of families assessed gives somewhat too low an estimate of the hill population.

In 1872 the following rough estimate was made by the Political Agent:—Inhabitants of the plains, consisting of Bengálís (chiefly Muhammadans) and Manipurís, 14,500; Hill tribes, 20,000;— total population of the State, 34,500. In 1874, the Political Agent in his annual Report, gave a fresh estimate of the hill population of the State, exclusive of those who were exempted from the payment of the family-tax. According to this estimate the hill tribes of the Headquarters Subdivision comprised 2634 families, or 13,170 individuals. For the Subdivision of Kailáshar, further details were furnished by the officer in charge of that portion of the State. He returned the total number of hill families within his jurisdiction at 1563, and the total number of persons at 9305, of whom 2817 were adult males, 2773 adult females, 1864 boys under twelve years of age, and 1851 girls under twelve years

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of age. The total hill population of the State was, therefore, estimated in 1874 at 22,475 souls, exclusive of unassessed families; for the population of the plains the Political Agent was only able to state that the number of families was estimated at 4339.

After the preparation of the estimate just given, a special agency was employed to test the lists of families submitted by the hill headmen ; and it was proposed to use the same staff for the purpose of taking a regular census of the people. ‘ This scheme, however,’ the Political Agent reported in 1875, ‘ proved a failure. Before the work had gone very far, the men engaged in it fell sick, and it was abandoned. They had, however, succeeded in enumerating 1501 families, which aggregated 8126 souls. From these figures it has been assumed that the average number per family is  $5\frac{1}{2}$ , which being multiplied by the number of families borne on the lists of head-men as (1) paying tax, and (2) exempt from tax, gives the total population. Within a portion of the Udaipur Subdivision, the taking of a census amongst the tribes was intrusted to the police officers of the Sab-rang Mag-rang *tháná*; but all they did was to cause the flight of about 100 families of Riangs, the wildest of the Tipperah tribes. Within the strip of land bordering on the hills, distinguished as the plains of Hill Tipperah, the inhabitants lead a settled life, and are on a level, in the social scale, with the people of the plains in the neighbouring British Districts. There were, therefore, fewer difficulties to contend with in this part of the State, and the result may be taken as tolerably accurate. It fails, however, to include certain villages, chiefly inhabited by Muhammadans, where opposition was made.’

The following table, compiled from the annual Report of the Political Agent for 1874-75, shows the result of this attempt, the best that has yet been made, to take a census of the population of the State.

## POPULATION

### STATEMENT SHOWING THE ESTIMATED POPULATION OF THE STATE OF HILL TIPPERAH IN THE YEAR 1874-75.

	Number of Families.			Number of Houses	Total Population	
	Taxed.	Exempted from Tax	Total.			
Hill Tribes. {	Headquarters Sub- division, . . . .	5,388	1,914	7,302	....	41,829
{	Kailáshar Subdivi sion, . . . . .	...	...	...	...	5,694
Total Hill Population, .		....	...	...	...	47,523
Poputation of the Plains, .		....	...	...	4,371	26,719
Grand Total of the State,		..	....	....	...	74,242

ETHNICAL DIVISION OF THE PEOPLE.—The Tipperahs form a large majority of the Hill population of the Headquarters Sub-division, where they number 26,632, or 63.7 per cent of the total. No details were furnished for the population of the Kailáshar Sub-division ; but of the total population of the plains the



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Muhammadans number 14,228, or 53.3 per cent. Most of the Manipurís reside near Ágartalá, the capital of the State, and along the northern frontier near Sylhet. Those living near the capital are for the most part related to the Rájá's family. In the following table, the population is classified, so far as possible, according to the different tribes, races, and religions in the State:—

NAME OF RACE OF TRIBE.	Number.	NAME OF RACE OF TRIBE.	Number.
HILL TRIBES.		Hindus, . . . .	4,339
(1.) Tipperahs, . .	27,148	Muhammadans . .	14,228
(2.) Jámáityás, . .	3,000	Manipurís (Hindus, but not of Hindu origin), .	7,045
(3.) Nowattiás, . .	2,144	Christians, . . . .	112
(4.) Riangs, . . .	2,435	Persons not classified according to race, . .	6,173
(5.) Hallams, . . .	5,577		
(6.) Kukís, . . . .	2,041		
TOTAL POPULATION OF HILL TRIBES, . . .	42,345	TOTAL OF PERSONS NOT CLASSIFIED AS HILL TRIBES, . . . . .	31,897
		GRAND TOTAL OF THE STATE, . . . . .	74,243

HILL TRIBES.—TIPPERAHS.—The Tipperahs are divided into four classes, viz.:—(1.) the pure Tipperahs, the class to which the reigning family belongs; (2.) the Jámáityás; (3.) the Nowattiás; and (4.) the Riangs. With the exception of the Jámáityás, each of these classes is subdivided into several castes, differing slightly from each other, chiefly with reference to the duties they are called on to perform according to immemorial custom. The Tipperahs are all of the same religion, and speak the same language, differing only in minor local peculiarities. They worship the elements, such as the god of water, the god of fire, the god of forests, the god of earth, etc. Sacrifices form an important part of their religion; buffaloes,

## HILL TRIBES—TIPPERAHS

pigs, goats, and fowls being the animals ordinarily used for the purpose. At the present day, they are showing some symptoms of a tendency to conform in many respects to the religious observances of the Hindus, especially with regard to caste. Their sole idea of medicine consists in the performance of a religious ceremony, and the offering up of sacrifices, although they do not refuse medical treatment when it is within their reach. The Tipperahs are very superstitious and very timid, but are capable of committing great cruelties when their passions are roused. The Jámáityás are the fighting caste of the Tipperahs, and are well fitted for jungle warfare. They are exempted from all forced coolie labour, a privilege of which they are very tenacious, and the infringement of which was the cause of a sanguinary rebellion some years ago. Intermarriages between the different classes of Tipperahs are permitted under certain conditions, but such events are not of frequent occurrence. Major Fisher is of opinion that the Tipperahs are of the same origin as the Kácháris, and the similarity of their religious customs and of their appearance makes this conjecture probable. Among the superstitions common to both, is the practice of performing sacrifices before a bamboo planted in the ground. The tradition adopted by the Tipperahs is that they conquered Kám-rúp or Cachar more than a thousand years ago, and were turned out by the Koch princes, who were themselves subsequently dispossessed. 'The Bráhmans,' writes Colonel Dalton in his *Descriptive Ethnology of Bengal*, 'have, of course, favoured the family with a different origin. The *Rájmálá* (or *Chronicles of the Kings of Tipperah*) tell us that the ancient name of Tripurá was Kirat, from a person of that name, meaning the hunter of the lunar race, the brother of Puru. He was succeeded by his son Tripurá, who so harassed his subjects that they fled in a body to Hiram-ba (Cachar). They returned votaries of the god Siva, who promised them a ruler by the widow of Tripurá. The promised prince was born in due course. He married the daughter of the Hiram-ba Rájá, who is also called Rájá of Kám-rúp. Thus,

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even the Bráhmans support the theory of the connection between the Kácháris and the Tipperahs.'

Captain Lewin, in 'The Hill Tracts of Chittagong,' has given a full account of the Tipperahs found in the Chittagong Hill Tracts; and most of his description may be applied to the same people when living in their own country. 'Like all the hill tribes, the village community, governed by the head-man, is the leading characteristic of their social polity. The Tipperahs are passionately fond of dancing; and at the time of their great harvest festival, which takes place generally in November, the dances are kept up sometimes for two days and two nights without intermission. The dances are in every way seemly, although the drinking of *sipah* and *khoun* (sweet fermented liquor made from rice) is enormous. Drunkenness among them, however, does not take an amorous or a pugnacious direction; it generally expends itself in vehement dancing, until such time as the head becomes giddy, and the dancer lies down to sleep off what he has drunk. When the dance begins, it is the custom for the old men and women of the village to lead off, and after they have retired, the young people have their fling.

'Great freedom of intercourse is allowed between the sexes, but a Tipperah girl is never known to go astray out of her own clan. An illegitimate birth, also, is hardly known among them, for the simple reason that should a girl become *enceinte*, her lover has to marry her. The girls are totally free from the prudery that distinguishes Muhammadan and Hindu women, and they have an open, frank manner, combined with a womanly modesty that is attractive. At a marriage there is no particular ceremony, but a great deal of drinking and dancing. A pig is killed as a sacrifice to the deities of the wood and stream. The crowning point of the affair is this—the girl's mother pours out a glass of liquor and gives it to her daughter, who goes and sits on her lover's knee, drinks half, and gives him the other half; they afterwards crook their little fingers together. If a match be made with the consent of the parents, the

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young man has to serve three years in his father-in-law's house before he obtains his wife or is formally married. During the period of probation his sweetheart is, to all intents and purposes, a wife to him. On the wedding night, however, the bridegroom has to sleep with his wife surreptitiously, entering the house by stealth and leaving it before dawn. He then absents himself for four days, during which time he makes a round of visits among all his friends. On the fourth day he is escorted back with great ceremony, and has to give another feast to his *cortege*. A Tipperah widow may remarry, if it so seems good to her. Every lad before marriage has his sweetheart, and he cohabits with her whenever opportunity serves; this, however, is without the knowledge of the elders. I once asked a young man whether he was afraid of his *liaison* coming to the knowledge of the girl's relatives. He replied, "No, it is the custom; what can they say? They did the same when they were young, and their daughter is responsible for her own actions. She likes me, and I like her."

'The following story illustrative of their customs and feelings in this respect, I took down from the lips of a handsome young Tipperah of the Riang clan:—

"Once in our village, it was harvest-time, and we were all to go to Chomteyha's *júm* to gather in the grain. At early morning we started,—all the lads and lasses of the village. Among the girls was one pretty young creature about fourteen years old; her name was Bamoyntee. I had never seen her before; her father and mother had just come from another village, and settled in ours, where they had relatives. On the road I could not take my eyes from off her—she was so pretty. I spoke to her, but she would answer nothing, save yes or no. Some of the other girls noticed us, and they began teasing me and laughing. When we got to the *júm*, before setting to work some had to be chosen to cook the midday meal, which is eaten on the spot; so they all laughed at us a great deal, and chose Bamoyntee and me, and said to us, 'Go you two and gather vegetables, and come back quickly to cook.' Then I was glad, and said to her, 'Come,'

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but she would not walk with me; she walked at some distance away. I had my *dáo*, and she carried a small basket slung at her back. So we went down the hill into the bed of a small stream, but I never thought about vegetables; I thought about her only. She began looking for young vegetables: the tender shoots of the fern, the sprouts of young canes, and other things that grow wild. I was ashamed, I did not know what to say. Presently, as we were going along in the cool bed of the stream, with the trees meeting over our heads, she saw a beautiful pink orchid growing high up on the branch of a forest-tree, and she said, 'Oh ! I wish I had that ;' so I threw down my *dáo* and climbed to get the flower. Our Riang girls prize this sort of flower much, and wear it in their hair. I soon got up the tree, but the branch on which the flower grew was rotten and broke with me, and I fell down from a great height, and lost my senses. When I woke, I found her crying, and bathing my face with water from the stream; and I said to her, ' Oh, Bamoyntee, do not be angry and I will say something. She answered, ' No,' and she took the flower that was in my hand. So I said, ' I love you,' and she hid her face, and I took her in my arms and said, ' Answer me—you are not angry?' She said, ' No ;' so I asked her, ' Do you love me ? and she whispered, ' Yes;' and I said, ' Then why did you not tell me so?' She replied, ' It is not the custom for women to speak first; I was ashamed.' Then I said, ' May I come to your father's house to-night?' and she answered, ' Come; but now we must be quick and gather vegetables, or they will laugh at us when we get back.' So we made haste and got vegetables, and went back to the *júm*. When we got there the young men and maidens began laughing, and said, ' Well, have you come to an understanding, you two ? is it all settled ?' but we said nothing in reply. When the sun was sinking and the baskets filled with corn-ears, we all set off home wards. I delayed on one pretence and another until I was left behind, and she saw this; but at last they all went off singing. She loitered and fell back on the way; so we two went home together. She said

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to me, ‘Come to-night to my father’s house before we sleep, so that you may see where I spread my mat’ When we got near the village she went on alone, and I made a circuit through the jungle, and came in at the other side of the village where our house was. At nightfall I went to her house, and her parents received me kindly, and brought out the arrack, and I ate with them, but I said nothing. Afterwards we sat and smoked our pipes. I was determined that I would not go away until I had seen where Bamoyntee spread her mat; and at the last she was ashamed, and would not spread it till her mother got angry and rated her, saying, ‘Come, my daughter, you are lazy to-night; spread the mats, for it is time to sleep.’ Then I saw the place where she slept, and I went away. At midnight I got up and came softly back to the house. I went up the ladder to the door, and was just going in, when their great dog came at me, barking; but Bamoyntee came to the door and quieted him. Then I took her hand, and we went in together, keeping step as we walked, like one person. I slept there that night, and many nights afterwards, till at last the old people called me son, and I left my father’s house and lived there for good. She is my wife now.”

‘The Tipperahs make use of an ingenious mode to obtain fire; they take a piece of dry bamboo about a foot long, split it in half, and on its outer round surface cut a nick or notch, about the eighth of an inch broad, circling round the semi-circumference of the bamboo, shallow toward the edges, but deepening in the centre, until a minute slit pierces the inner surface of the bamboo fire-stick. Then a flexible slip of bamboo is taken, about a foot and a half long and an eighth of an inch in breadth, to fit the circling notch or groove in the fire-stick. This slip or band is rubbed with fine dry sand, and then passed round the fire-stick, on which the operator stands, a foot on either end. Then the slip, grasped firmly, an end in each hand, is pulled steadily backwards and forwards, with increasing pressure and velocity as the smoke comes. By the time the fire-band snaps with the friction, there ought to appear

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through the slit in the fire-stick some incandescent dust, and this, placed smouldering as it is in a nest of dry bamboo shavings, can be gently blown into a flame. At night, in camping out in the jungle, they adopt a novel precaution to prevent the dew from the trees dripping on them. The trunk of the tree under which they intend to rest is notched upwards with a *dáo*. This, they say, causes the tree to absorb all the dew that falls on it, and the leaves will not drip. On rising in the morning, the operation must be reversed and the tree notched seven times with the *dáo*, edge earthwards, other-wise they say that the spirits of the wood would be offended, and both the tree and those who slept beneath it would die. To another characteristic trait of theirs I was myself a witness. We were travelling once through the jungles, and the path led across a small streamlet. Here I observed a white thread stretched from one side to the other, bridging the stream. On inquiring the reason of this, it appeared that a man had died away from his home in a distant village; his friends had gone thither and performed his obsequies, after which it was supposed that the dead man's spirit would accompany them back to his former abode. Without assistance, however, spirits are unable to cross running water; therefore the stream here had been bridged in the manner aforesaid.

'Divorce can be obtained among the Tipperahs, as among all the hill tribes, on the adjudication of a jury of village elders. One such case I remember to have seen. The divorce was sued for by the wife on the ground of habitual cruelty. The jury deliberated and found that the cruelty was proved, and that the divorce should be granted. Some check, however, they determined must be put upon the woman, or otherwise every wife would complain if her husband raised his little finger at her. Accordingly, they gave sentence that the divorce was granted; but that as the woman was wrong to insist upon abandoning her lawful husband, she should give up all her silver ornaments to him, pay a fine of Rs.30 (£3), and provide a pig with "trimmings," in the shape of ardent spirits, to be discussed by the jury.

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‘In disputes among the Tipperahs, where one man asserts a thing and the other denies it, I have frequently seen the matter decided at the request of both parties, by the hill-oath on the *dáo*, rice, cotton, and river-water. I remember one case in which two men disputed as to the ownership of a cow. At last the man who wished to get possession of the beast said, “ Well, if he will swear by the *dáo* that the cow has always been in his possession and is his property, I will abandon all claim.” The other man agreed to this and took the required oath; after which both parties retired quite satisfied, the man at whose instance the oath was taken remarking that the result now was in the hands of the deities.

‘When a Tipperah dies, his body is immediately removed from within the house to the open air. A fowl is killed, and placed with some rice at the dead man’s feet. The body is burned at the water side. At the spot where the body was first laid out, the relatives kill a cock every morning for seven days, and leave it there with some rice as an offering to the manes of the dead. A month after death, a like offering is made at the place of cremation, and this is occasionally repeated for a year. The ashes are deposited on a hill in a small hut built for the purpose, in which are also placed the dead man’s weapons,—a spear, *dáos* of two sorts (one his fighting *dáo*, the other his every-day bread-winner), arrow-heads, his metal-stemmed pipe, earrings, and ornaments. The place is held sacred. In all ceremonies of a religious nature among them, the *ojhá* or *owkchye* is in much request. The *ojhá* is simply an exorcist, or person supposed to have power over spirits; the office depends upon a knowledge of charms, and is therefore naturally handed down from father to son.’

The Tipperahs have for a long period been brought into contact with Bengalís, and they are gradually becoming assimilated to them, especially by the adoption of a modified caste system. ‘The people,’ wrote the Political Agent in October 1873, ‘were very simple, truthful, and honest, until corrupted by the evil



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influences arising from closer intercourse with the inhabitants of the plains, and also by bad government, whereby they were left at the mercy of grasping subordinates. Every advantage was taken of their ignorance and credulity, till at length they perceived this themselves, and they now no longer hesitate to meet deceit with its own weapons. They are all much given to drink, having the sanction of their religion for so doing, as spirits are indispensably necessary for most of their ceremonies.'

The whole of the Tipperah tribe is known to the Khyoungthá of the Chittagong Hill Tracts by the name of Mrung, and the Arákánese apply the same name to the descendants of Tipperahs found in the Akyáb District. These settlers declare that they were carried away from Tipperah several generations back by the Arákán kings, by whom they were first planted on the Lémyo river, with a view to cutting off their retreat. But when Arákán became disturbed in consequence of the invasion of the Burmese, they gradually left the Lémyo, and returned through the hills to their own country. For a time they dwelt on the Koladyne, but none are now to be found in Arákán, save on the upper course of the Mayu, and only a few stragglers are seen even there. The Tipperahs have a distinct language of their own, but they have no written character. A vocabulary is given on a subsequent page.

HALLAMS.—The Political Agent reported in 1873 that the Hallams are undoubtedly of Kukí origin. Their language is a mere dialect of Kukí, and a Kukí and a Hallam can readily understand each other. On the other hand, the customs of the Hallams are becoming more closely allied with those of the Tipperahs,—for example, Hallams wear *dhutis* like the Tipperahs, while the Kukís do not. The latter give as a reason for dispensing with that article of dress, that if they wear much clothes in this world they will be given none in the next. Again, Hallams and Tipperahs can live in the same village, so can Kukís and Hallams, but not Kukís and Tipperahs.' The Hallams are a finer race and of fairer complexion

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than the Kukís, and to appearance they are more cleanly than hill tribes are wont to be.

Kukís.—The Kukís of Hill Tipperah are the same race as the Lusháis, who live further to the east, and who call themselves Kachha Kukís. To the Burmese they are known as Lankhé. Most of the Kukís in Hill Tipperah live in the northern portion of the hills, and the tribe is there known by the name of Dáláng. A few scattered clans, insignificant in number, who seemed inclined to give trouble, were removed a short time ago from the frontier, and settled in the interior and southern parts of the State.

An account of the Kukís or Lusháis, condensed from Captain Lewin's 'The Hill Tracts of Chittagong,' has already been given in the Statistical Account of the Chittagong Hill Tracts.

The following vocabulary of words in the Tipperah and Lushái or Kukí tongue is extracted from an Appendix to Captain Lewin's work:—

### VOCABULARY OF THE TIPPERAH AND OF THE LUSHÁI OR KUKÍ LANGUAGES.

ENGLISH.	TIPPERAH.	LUSHÁI OR KUKÍ	ENGLISH.	TIPPERAH.	LUSHÁI OR KUKÍ
Air, . . . .	<i>Now-ba.</i>	<i>Hil.</i>	Fire, . . . .	<i>Hor.</i>	<i>Moy.</i>
Ant, . . . .	<i>Másurrun.</i>	<i>Mirrick.</i>	Fish, . . . .	<i>A.</i>	<i>Nga.</i>
Arrow, . . .		<i>Ts.</i>	Flower, . . .	<i>Khúm.</i>	<i>Par.</i>
Bird, . . . .	<i>Toksa.</i>	<i>Saba.</i>	Foot, . . . .	<i>Ya-kún.</i>	<i>Ke-kok.</i>
Blood, . . .	<i>Báto-f.</i>	<i>Tht.</i>	Goat, . . . .	<i>Pu-in.</i>	<i>Kel.</i>
Boat, . . . .	<i>Ráng.</i>	<i>Lowng.</i>	Hair, . . . .	<i>Kum-nai.</i>	<i>Shám.</i>
Bone, . . . .	<i>Burrtn.</i>	<i>Har.</i>	Hand, . . . .	<i>Yak.</i>	<i>Vang.</i>
Buffalo, . .	<i>Mashi.</i>	<i>Sillai.</i>	Head, . . . .	<i>Bukro.</i>	<i>Lú.</i>
Cat, . . . .	<i>Amt.</i>	<i>Jawtey</i>	Hog, . . . .	<i>Wak.</i>	<i>Vak.</i>
Cow, . . . .	<i>Ma-tsa.</i>	<i>Tsaw-pt.</i>	Horn, . . . .	<i>Bukron.</i>	<i>Ki.</i>
Crow, . . . .	<i>Tow-ka.</i>	<i>Sunka.</i>	Horse, . . . .	<i>Kora-i.</i>	<i>Suk-kur</i>
Day, . . . .	<i>Tsal.</i>	<i>Tsún.</i>	House, . . .	<i>Nor.</i>	<i>In.</i>
Dog, . . . .	<i>Tsoey.</i>	<i>Wt.</i>	Iron, . . . .	<i>Tsur.</i>	<i>Thfr.</i>
Ear, . . . .	<i>Kúng-ja.</i>	<i>Beyng.</i>	Leaf, . . . .	<i>Bullai.</i>	<i>Hnd.</i>
Earth, . . .	<i>Ha.</i>	<i>Towul.</i>	Light, . . . .	<i>Kuchung.</i>	<i>Yáng.</i>
Egg, . . . .	<i>Tow-toi.</i>	<i>Artoi.</i>	Man, . . . .	<i>Tchulla.</i>	<i>Mt.</i>

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ENGLISH.	TIPPERAH.	LUSHÁI OR KUKÍ	ENGLISH.	TIPPERAH.	LUSHÁI OR KUKÍ
Elephant, . .	<i>Mai-yúing.</i>	<i>Sa-i.</i>	Monkey, . .	<i>Mukra.</i>	<i>Jong</i>
Eye, . . . .	<i>Ma-aud.</i>	<i>Mthh.</i>	Moon, . . .	<i>Tal.</i>	<i>Tiá.</i>
Father, . . .	<i>Apah.</i>	<i>Kuppah.</i>	Mother, . .	<i>Amon.</i>	<i>Anú.</i>
Face, . . . .	<i>Makang.</i>		Mountain, .	<i>Hatchu.</i>	<i>T lang.</i>
Mouth . . .	<i>Bukko.</i>	<i>Mel.</i>	Why, . . .	<i>To-ma-nf.</i>	<i>Eng-a-nge.</i>
Mosquito. .	<i>Tampui.</i>	<i>Towtsey.</i>	Yes, . . .	<i>Ow.</i>	<i>Á.</i>
Name. . . .	<i>Mong.</i>	<i>Mt.</i>	No, . . . .		<i>Nt-low.</i>
Night . . . .	<i>Har.</i>	<i>Jana.</i>	Not, . . . .	<i>Tah.</i>	<i>Omloor-tds.</i>
Oil . . . . .	<i>Thao.</i>		And, . . . .	<i>Trc.</i>	<i>Dang.</i>
Plantain. .	<i>Ta-i-ll.</i>	<i>Vanghla.</i>	Also, . . .	<i>Phaw.</i>	<i>Fowk.</i>
River . . . .	<i>To-i-má.</i>	<i>Toi-poi.</i>	This, . . . .	<i>Odá.</i>	<i>Hi.</i>
Road . . . .	<i>Lamá.</i>	<i>Lam-poi.</i>	That, . . .	<i>Udá.</i>	<i>Umma.</i>
Skin . . . . .	<i>Bukur.</i>	<i>Bun.</i>	Which, . .	<i>Tomá.</i>	<i>Eng.</i>
Sky . . . . .	<i>Nowkhá.</i>	<i>Ahlá.</i>	What, . . .	<i>Sabho.</i>	<i>Eng-d.</i>
Snake . . . .	<i>Tchebbá.</i>	<i>Rut.</i>	Who, . . . .		<i>Tu-nge.</i>
Star . . . . .	<i>A-tu-kroi.</i>	<i>Ar-st.</i>	Anything, .	<i>Jt-phung.</i>	<i>Tuh.</i>
Stone . . . .	<i>H' loung.</i>	<i>Lung.</i>	Any body, .	<i>Tcha-di.</i>	<i>Oy-rok.</i>
Sun . . . . .	<i>Tsál.</i>	<i>Nt.</i>	Eat, . . . .	<i>Nung-di.</i>	<i>Indrok.</i>
Tiger . . . .	<i>Ma-tsá.</i>	<i>Suk-kái.</i>	Drink, . . .	<i>Tudf.</i>	<i>Rt-ek-rok.</i>
Tooth . . . .	<i>Bu-a.</i>	<i>Há.</i>	Sleep, . . .	<i>Ba-cha-df.</i>	<i>Tow-ruk.</i>
Tree . . . . .	<i>Bapuáng.</i>	<i>Thing.</i>	Wake, . . .	<i>Ma-nt-df.</i>	<i>Noi-rok.</i>
Village . . .	<i>Kami.</i>	<i>Kwá.</i>	Laugh, . . .	<i>Katpá.</i>	<i>Tsap-rok.</i>
water . . . .	<i>Tocy.</i>	<i>Tu-i.</i>	Weep, . . .	<i>Pru-pru</i>	<i>Ngo-reng-rek.</i>
Yam . . . . .	<i>Htá.</i>	<i>Bal.</i>	Be silent, .	<i>tong-di.</i>	<i>Hril-rok.</i>
I. . . . .	<i>Aong.</i>	<i>Koyma.</i>	Speak, . . .	<i>Tsa-dt.</i>	<i>Hon-rok.</i>
Thou . . . .	<i>Nung.</i>	<i>Nung-ma.</i>	Come, . . .	<i>Phai-df.</i>	<i>Kuld-rok.</i>
He . . . . .	<i>Ba.</i>	<i>Umma.</i>	Go, . . . .	<i>Tháng-df.</i>	<i>Thau-rok.</i>
We . . . . .	<i>Tchung.</i>	<i>Koyma-jok.</i>	Stand up, .	<i>Ba-Chá-df.</i>	<i>Ta-rok.</i>
Ye . . . . .	<i>Nowk.</i>		Sit down, .	<i>At-sowk-df.</i>	
They . . . .	<i>Bowk.</i>		Move, walk,.	<i>Hün-df.</i>	
Mine . . . .	<i>Ai-ni.</i>		Run, . . . .	<i>Khardt.</i>	
Thine . . . .	<i>Ninnt.</i>	<i>Koyma-tá.</i>	Give, . . . .	<i>Ru-df.</i>	<i>Tland-rok.</i>
His . . . . .	<i>Binnt.</i>	<i>Nangma-tá.</i>	Take, . . .	<i>Ladf.</i>	<i>Pt-rok.</i>
Ours . . . .	<i>Tchin nt.</i>		Strike, . . .		<i>Ld-rok.</i>
Yours . . . .	<i>Nowk ni.</i>		Kill, . . . .	<i>Thoy-nath.</i>	<i>Veldrok.</i>
Theirs . . . .	<i>Bowk ni.</i>		Bring, . . .	<i>oy-budf.</i>	
One . . . . .	<i>Ky sa.</i>	<i>Pa-kát.</i>	Take away, .	<i>Tebui-di.</i>	<i>Hond-rok.</i>
Two . . . . .	<i>Konye.</i>	<i>Pa-bnt.</i>	Lift up, . .	<i>Ta-long-di.</i>	<i>Kul-pui-rok.</i>
Three . . . .	<i>Kathám.</i>	<i>Pa-tum.</i>	Hear, . . . .	<i>Tishá-di.</i>	<i>Tchaf-rok.</i>
Four . . . . .	<i>Baroy.</i>	<i>Pa-ii.</i>	Understand,.	<i>Ka-ná-di.</i>	<i>Ngai-rok.</i>
Five . . . . .	<i>Bá.</i>	<i>Pa-ngá.</i>	Tell, . . . .	<i>Bu-ji-di.</i>	<i>Hir-rok.</i>
Six . . . . .	<i>Do.</i>	<i>Pa-nuk.</i>	Good, . . .	<i>Htmf.</i>	<i>Hril-rok.</i>
Seven . . . .	<i>Tsinnt.</i>	<i>Pa-sa-rt.</i>	Bad, . . . .	<i>Kahám.</i>	<i>Atá.</i>
Eight . . . .	<i>Tchar.</i>	<i>Pa-rt-ek.</i>	Cold, . . .	<i>Hám-yá.</i>	<i>Atá-lo.</i>
Nine . . . . .	<i>Tchtko.</i>	<i>Pa-kwa.</i>	Hot, . . . .	<i>Kachang-o.</i>	<i>Kwa-sik.</i>
Ten . . . . .	<i>Tcht.</i>	<i>Tchom.</i>	Raw, . . . .	<i>Tungo.</i>	<i>Alun.</i>
Twenty . . .	<i>Khul.</i>	<i>Tchom-nt.</i>	Ripe, . . . .	<i>Ka-tung.</i>	<i>Hmt-lo.</i>
Thirty . . . .	<i>Khul-pe-st.</i>	<i>Tchom-tum.</i>	Sweet, . . .	<i>Ko-mon.</i>	<i>Hmt.</i>
Forty . . . .		<i>Tchom-it.</i>	Sour, . . . .	<i>Ka-toi.</i>	<i>A-tlam.</i>
Fifty . . . .		<i>Tchom-ngá.</i>	Bitter, . . .	<i>Koi-yu.</i>	<i>A-tur.</i>
A hundred .	<i>Rá-sá.</i>	<i>Ja.</i>	Handsome, .	<i>Kha-gho.</i>	
Eleven . . .	<i>Tchi-sa.</i>			<i>Nytow-o.</i>	

## RELIGIOUS FESTIVALS

ENGLISH.	TIPPERAH.	LUSHÁI OR KUKÍ	ENGLISH.	TIPPERAH.	LUSHÁI OR KUKÍ
Twelve . . .	<i>Tchi-konye.</i>	<i>To-a-ná</i>	Ugly, . . .	<i>Ny-tow-ya.</i>	<i>Khá.</i>
Now . . . .	<i>Tabo.</i>	<i>Chi-f-chá.</i>	Straight, . . .	<i>Uju or ki } Peng. }</i>	<i>Ahlá.</i>
Then . . . .	<i>Ai-pu-a.</i>	<i>Eu-f-ká.</i>	Crooked, . . .		<i>Ko-koi.</i>
When . . . .	<i>Bai-pu-a.</i>	<i>Wai-nt.</i>	Black, . . .	<i>Ko-som.</i>	<i>Koy-lo.</i>
To-day . . .	<i>Tin-nt.</i>	<i>Ni-mt-ná.</i>	White, . . .	<i>Ko-pu.</i>	<i>Akoy.</i>
To-morrow .	<i>Khunná.</i>	<i>He-tá.</i>	Red, . . . .	<i>Ko-chák.</i>	<i>Adum.</i>
Yesterday .	<i>Mi-ya.</i>	<i>Tsaw-ta.</i>	Green, . . .	<i>Ka-kráng.</i>	<i>Ango.</i>
Here . . . .	<i>Oro.</i>	<i>Ko-yá.</i>	Long, . . .	<i>Ka-lowt.</i>	<i>Atson.</i>
There . . . .	<i>U-yan.</i>	<i>Sa-klá-má.</i>	Short, . . .	<i>Bara.</i>	<i>Eng.</i>
Where . . . .	<i>Burá.</i>	<i>Li-tá-ra.</i>	Tall, . . . .	<i>Ka-chuk.</i>	<i>At-song.</i>
Above . . . .	<i>Saká-gho.</i>	<i>Ton-tf-ra.</i>	Short } man.,	<i>Bara.</i>	<i>Toi-te.</i>
Below . . . .	<i>Khama-o.</i>	<i>Ken-lá-ma.</i>	Small } man.,	<i>Kussu.</i>	<i>At-soy.</i>
Between . . .	<i>Kachar-o.</i>	<i>Snn-tá-ma.</i>	Great, . . .	<i>Katur.</i>	<i>A-toy.</i>
Outside . . .	<i>Phutá-ro.</i>	<i>Ak-lá.</i>	Round, . . .	<i>Kitting.</i>	<i>A-te.</i>
Within . . .	<i>Bi-shing-yu.</i>	<i>Hnáí.</i>	Square, . . .	<i>Koma-bre.</i>	<i>Alt-yen.</i>
Far . . . .	<i>Hak-tchal.</i>	<i>Tlem-tc.</i>	Flat, . . . .	<i>Sa-mai-yu.</i>	<i>Mo.</i>
Near . . . .	<i>Sampa.</i>	<i>Tám.</i>	Thin, . . . .	<i>Ka-rám.</i>	<i>Pa-lt-kom.</i>
Little . . . .	<i>Ki-sa.</i>	<i>Eng-ja-nge.</i>	Fat, . . . .	<i>Lo-au-re.</i>	<i>Mur.</i>
Much . . . .	<i>Kobang.</i>	<i>chit-ti.</i>	Weariness, .	<i>Ling-ma.</i>	<i>Atcher.</i>
How much .	<i>Ba-suk.</i>	<i>Hittf-áng</i>	Thirst, . . .	<i>Ho-lwt-o.</i>	<i>Ahrwul.</i>
As . . . .	<i>Bakar.</i>	<i>Eng-tf-nge.</i>	Hunger, . . .		<i>Ahá</i>
So . . . .	<i>Arai.</i>				<i>Ahul.</i>
Thus . . . .					<i>Bo-acham.</i>
How . . . .	<i>Burae.</i>				

MANIPURÍS.—' The linguistic and physical characters of the Manipurís,' writes Col. Dalton in his *Descriptive Ethnology of Bengal*, clearly connect the present race with the Nagas and the Kukís. The valley was at first occupied by several tribes, the principal of which were named Kumul, Luang, Moirang, and MeitheL. By degrees the Meithei became dominant, and that name was applied to the entire colony; and now that they have adopted the Hindu faith, they claim to be of Hindu descent. ... It is traditionally asserted, that the Moirang tribe came from the south, the direction of the Kukís; the Kumul from the east, the direction of the Murrings; and the Meithei and Luang from the north-west, the direction of the Kupuís. The languages of all these tribes, and the Meithei or Manipurí, bear a strong resemblance to each other, and each tribe has the tradition that the Manipurís are offshoots from themselves.

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‘The dress of the women is somewhat peculiar. The chief garment of an adult female is folded over the bosom and under the arms, so as to press somewhat injuriously on the contour of the breast, whence it flows to the feet. It is generally of grey colour, with a neat border. Young girls are more becomingly clad in spencers or bodices, and the lower garment is folded round the waist. Whilst in a condition to wear these spencers, that is so long as they are growing maidens, the girls’ front hair is worn cut straight across the forehead, level with the eyebrows to the temple; thence on each side, it is left for a space somewhat longer, so as to cover the ear; behind the ear, the hair is allowed to grow and flow loose over the shoulders. When the girl is full grown, the hair is all tied up in a knot. There is nothing peculiar in the costume of the males. They wear the hair long, tied up in a knot behind, and have plenty of it on the head, black and straight, very little on the face.’ Colonel M ‘Culloch fixes the date of the adoption of Hinduism by the Manipurís as somewhat anterior to the accession of Gharib Nawáz, in A.D. 1714.

RELIGIOUS FESTIVALS.—The following account of the principal religious festivals celebrated by the hill-men is mainly derived from a Report prepared by the Rájá’s díwán.

(1.) On the last day of Chaitra, the last month of the Bengali year, the Tipperahs. commemorate by a festival the close of the past year, and welcome the coming of the new one. There is but little religious devotion, but feasting and merry-making are indulged in for a period of seven days.

(2.) In the month of Aswin, at the beginning of the harvest season, a festival called *Mikátál* (from *mi*, paddy, and *kátál*, new) is observed by the hill-men, which resembles the Bengali Nábdnná, its chief object being to invoke the deities to bless the land with abundant rice crops.

(3.) In the month of Agraháyan, when the winter paddy is being cut and gathered, a festival is held in honour of the new wine

## RELIGIOUS FESTIVALS

made from a species of paddy called *manui*, the fermented product of which is the hill-man's favourite drink. During the celebration of the festival, new rice is eaten and also offered up to the deities. Goats, fowls, and pigs are killed for the entertainment of guests, and wine is drunk to excess.

(4.) The most important festival observed in Hill Tipperah is the *Kar Pujá*, which is celebrated in the month of Ashár, with the view of warding off all dangers. The ceremonies in connection with this festival are even now observed with the greatest secrecy; all people are obliged to remain in their houses with the doors closed from about 10 P.M. on the first day of the festival to 6 A.M. on the third day, and during this interval are only twice allowed to go outside, and then only for a few hours. Close to the Rájá's residence at Ágartalá there is a small enclosure staked with bamboos, the upper ends of which are cut so as to give them an ornamental appearance. During the *Kar Pujá* these bamboos are changed, and pigs and goats sacrificed in large numbers. There is no doubt that in former days human sacrifices were on this occasion offered up to the deities, but they are said to have been effectually prohibited about two hundred years ago. During the celebration of the *Kar Pujá*, every one, including even the reigning sovereign, is subjected to numerous restrictions—not being allowed to put on shoes, to make use of an umbrella, to fire a gun, to light a fire, etc. All who violate any of these injunctions are declared by the high priest to be guilty of sacrilege; and in order to expiate the offence before the fourteen tutelary gods, a fine is inflicted on the culprit and appropriated by the priest. The festival lasts two days and a half; and during that time the Rájá and his principal relatives or *thákurs* generally pay large sums of money, in order to expiate offences committed against the deities.

Nearly all the festivals and ceremonies enjoined by the Hindu Scriptures are observed by the Rájá and his household, in addition to those peculiar to the Tipperahs.

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IMMIGRATION.—In 1872 about 400 persons of the Chakmá tribe emigrated from the Chittagong Hill Tracts, and settled in the territory of the Tipperah Rájá. The reason assigned by the immigrants for changing their place of residence was that they had exhausted all the land fit for *Júm* cultivation near their former villages, and that they were tempted to Hill Tipperah by the splendid opportunities afforded them for *júming*. The Political Agent, however, attributes the immigration of the Chakmás, partly to their fear of being impressed in the Chittagong Hill Tracts to serve as coolies in some fresh Lushái campaign or survey expedition, and partly also to their desire to escape from other obligations which it was inconvenient for them to fulfil. 'It is plain that, besides the coolie question, some of the same causes were at work which induced the Riangs of Hill Tipperah to emigrate in such numbers into the Chittagong Hill Tracts. As soon as any obligation, legal or otherwise, becomes too irksome to be borne, the remedy is in their own hands ; they have merely to take the opportunity of one of their periodical immigrations to cross the border, change their allegiance, and cancel their debts. Among these nomads on the south-eastern boundary of Hill Tipperah, along the Phení river, there is a class who systematically escape all obligations of allegiance to either Government, by judiciously changing their quarters when measures are taken by one Government or the other to bring them under control. To them, as to all *Júmiás*, emigration is no hardship; it involves a few days' work only, and takes place of necessity every three years or so, when the *júm* land in the neighbourhood of the village has been exhausted.'

The Chakmá immigrants settled on the upper waters of the Gumtí, and were considered at the time as a great gain to Hill Tipperah. That part of the country, consisting of land admirably adapted for *júming*, had for years been deserted, owing to the occurrence of Lushái raids and the fear of their repetition; and the Political Agent was in hopes that the example of the Chakmás would open up the country.

## EMIGRATION

EMIGRATION.—Both Tipperahs and Kukís have emigrated within recent years, and in considerable numbers, from the State of Hill Tipperah. One of the principal causes of this emigration is the occurrence of raids by the Lusháis dwelling farther east; but another reason is to be found in the fact that until within the last few years gross oppression was practised by the hill officials. The Deputy Commissioner of the Chittagong Hill Tracts stated, in 1869, that a yearly emigration took place from Hill Tipperah to the Chittagong Hills; and that the number of Tipperahs within his jurisdiction amounted to some 15,000. According to the Census returns there were, however, in 1872, only 8100 Tipperahs in the Chittagong Hill Tracts. In the year 1872-73, upwards of 2500 Tipperahs of the Riang class fled from their own country, and took up land on the Myáni river, in the Chittagong Hill Tracts. The movement was encouraged by the Deputy Commissioner, as, in addition to the advantage presented by an increase in the number of cultivators, it was hoped that if the Myáni valley was peopled, there would be communication and increased friendliness with the Kukí tribes, who occupy the country immediately to the east. The Riang Tipperah emigrants arrived in the Hill Tracts almost in a state of destitution; they were at first subsisting principally on roots and other wild products of the forest. But the Deputy Commissioner reported in 1873 that the colony was then in a thriving condition.

In his annual Report for 1872, the Political Agent of Hill Tipperah reported that some of the Kukís who formerly dwelt in the northern part of the State had joined the Lusháis; while by far the larger portion had, by raids from without the State and oppression from within, been induced to leave their homes and migrate over the border into Sylhet.

The advantages of having practically an unlimited amount of land for *júm* cultivation somewhat counterbalance the effects of oppressive taxation. Most of the available land was however, until recently, exposed to constant raids from the Lusháis, and has never



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been used. It is, therefore, manifestly the best policy of the Rájá to encourage the hill-men in every way, so that they may occupy the immense tracts of land suitable to their wants, which now lie waste.

CASTES.—The following is a list of the principal castes among the Hindu population, residing in the strip of low land along the western boundary of the State. The list is arranged as far as possible according to the order in which each caste ranks in local esteem, and also shows the occupation of each:—(1.) Bráhman, members of the priesthood; many of them are also landholders and fanners of the revenue. (2.) Súdra, landholders, farmers of the revenue, cultivators, and servants. (3.) Kulál or Kumbhár, makers of earthen pots. (4.) Dhobá, washermen. (5.) Kapáli, gunny bag makers. (6.) Patni, boatmen. (7.) Jaliyá, fishermen. (8.) Chandál, menial servants and cultivators. (9.) Málí, gardeners, cultivators, and sweepers.

The Manipurís, who are also Hindus, consist of the following three castes:—(1.) Bráhman, priest; (2.) Kshattriya, landholders, farmers of the revenue, etc; and (3.) Súdra, cultivators and servants.

RELIGIOUS DIVISION OF THE PEOPLE OF THE PLAINS.—According to the rough census of the population taken in 1874-75, the population of the plains of Hill Tipperah consisted of 14,228 Muharamadans, 4339 Hindus (excluding Manipurís), 7045 Manipurís, 516 Tipperahs, 112 Christians, and 479 of other denominations. The Political Agent reported in 1872, that there were two or three followers of the Bráhma Samáj in the State, and several small native Christian communities. The native Christians are not all of pure native blood, most of them being of the same class as the Firinghís described in the Statistical Account of Chittagong District. They profess the Roman Catholic creed. Many of them are employed as soldiers in the Rájá's service; and in no respect does the position of the Native Christians and Firinghís differ from that of the Hindu and Muhammadan inhabitants of the plains.

The Musalmán religion does not make much progress in Hill Tipperah, and converts are almost limited to those Hindus who, from

## TOWNS

some cause or another, have lost caste. The followers of the Prophet are nearly all of the lowest class, and have adopted many Hindu customs. The Political Agent is of opinion that they are the descendants of the lower classes of Hindus, who in the time of the Muhammadan supremacy were either persuaded by interest, or compelled by violence, to relinquish their ancient religion. No fanatical sects, either of Hindus or Musalmáns, are known to exist in Hill Tipperah.

TOWNS.—There are no towns, properly so called, in Hill Tipperah. Ágartalá itself, the capital of the State and the residence of the Rájá, is no more than a village of moderate size. The administration of the State is conducted from Ágartalá; and at the villages of Kailáshar and Udáipur are posted officers having jurisdiction over certain fixed portions of the State, known as the Subdivisions of Kailáshar and Udáipur.

ÁGARTALÁ, the capital of the State, is thirty miles distant from Comillah (Kumillá), the chief town of Tipperah District. It is situated on the north bank of the river Haurá. There are no structures of any architectural merit, the palace and Government offices being an ill-arranged collection of brick buildings and mat huts. The population of Ágartalá was reported in 1864 to number about 875 persons; since that date it is known to have largely increased, but no later figures are available.

The great want of the town is roads. There is no road even to Kasbá, a town about sixteen miles off, situated on the straight line between Ágartalá and Comillah, and the point in that line nearest to the road connecting Comillah with Bráhmanbáriá. 'In a dry season,' writes the Political Agent, 'one has to go by boat, taking three days; or by elephant, in and out the ridges of paddy fields, followed by the execrations of *rayats*, whose paddy the elephants must necessarily destroy more or less.' A municipality was instituted in Ágartalá in 1871, the Political Agent being appointed chairman. Subsequently, this office was given to the *diwán* or chief officer of the Rájá, and the Political Agent became an ordinary member of the municipal

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committee. The area included in the municipality is about three square miles; and the funds were at first supplied by a State grant from the pound fund, judicial fines, and other sources known as the 'General Fund.' The sum received in 1872 was £310, most of which was spent in building a bridge, making roads through the *bázár*, and repairing sheds for market days. The roads, drains, and general conservancy of the town are still, however, in a wretched state. On the 13th April 1874, a Municipal Act passed by the Rájá came into operation; and by its provisions, taxes were to be levied from the inhabitants of the municipality, and sanitary matters were to be attended to. Notwithstanding this Act, however, the Political Agent reported in July 1875 that the municipality then existed only in name. The total assessment for the year 1874-75 was £85, 4s.; and of this, £35, 8s. was realised. The total expenditure was reported to be £99, 4s. 9d. The total income, including the Rájá's grant, was £72, 4s. 3-<sup>3</sup>/<sub>4</sub>d., leaving a deficit of £27, os. 5-<sup>1</sup>/<sub>4</sub>d. 'In a place like Ágartalá,' writes the Political Agent, 'where the Rájá's word is law, and where all dread his power in a manner almost slavish, it is hopeless to suppose that any institution can flourish which is based on a system of self-government. The population almost entirely consists of the Rájá's relatives and retainers, people connected with the local courts and offices, and a few shopkeepers. All that Ágartalá wants is a committee to look after the drainage and conservancy, and the construction and repair of pathways and roads. Therefore, in place of the so-called municipality, I would advocate a town committee partaking of the character of a cantonment committee, of which the Rájá should be president, the members of the committee being composed of persons specially qualified to advise and assist him in matters concerning the public health, safety, and convenience. Each member would be responsible for certain duties, and at the meeting of the committee would propose any measures he deemed requisite. It would rest with the Rájá, as president, to sanction such of these proposals as he thought fit, and to grant funds for the purpose.'

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KAILASHÁR is a very small unpretending village, prettily situated at the foot of a low range of hills. It is the headquarters of the Sub-division of the same name, and a school and dispensary have been opened for the benefit of the people in the neighbourhood. Here, as elsewhere in Hill Tipperah, absence of land-communication is the great drawback. In the case of Kailáshar this want is especially felt, as the village is situated just at the point where the hill tribes to the east could, if so inclined, cross over the boundary and attack Sylhet. There is a *bázár* at Kailáshar, where cotton is bartered for tobacco, betel-nuts, and dried fish.

UDÁIPUR, the headquarters of the Subdivision of the same name, is situated on the south or left bank of the river Gumtí, a few miles lower down the river than Old Udáipur, the former capital of the State and the ancient residence of the Rájás. The subdivisional station is nineteen miles due east of Comillah, in Tipperah District, a journey which takes about one day by land or three days by water. The village itself is a very small one, and contains very few houses besides those of the guard stationed there. Large quantities of cotton grown on the hills are brought to Udáipur on their way down the river; and this, as well as timber and bamboos, are exchanged by the hill people for tobacco, salt, and dried fish. The village of Udáipur was, in February 1861, attacked by Kukís from the south, who massacred and plundered the inhabitants, and carried off many captives.

PLACES OF HISTORICAL INTEREST.—The principal places of historical interest in the State are the old sites of Ágartalá and Udáipur.

OLD ÁGARTALÁ is situated about four miles east of the present capital, and was reported in 1864 to contain a population of 1000 souls. It was formerly the residence of the Rájás of Hill Tipperah, but about the year 1844 the capital was removed to the new town. The palace and other buildings connected with the court are still standing, though in ruins; but several monuments erected in memory of the Rájás and Ránís who lived and died at old Ágartalá, are still in excellent preservation. Some little distance from the ruins of the palace, there

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is a small temple held in great veneration by the hill-men. In it are kept fourteen heads made of brass, supposed to represent the tutelary gods of the Tipperahs; every one who passes by the temple is expected to bow his head in reverence. Even Musulmáns, with all their hatred of images and imageworship, are said, either voluntarily or through fear, to pay the homage demanded from them.

OLD UDÁIPUR, the ancient capital of Udái Mánikya Bahádur, who reigned over Hill Tipperah in the latter half of the sixteenth century, is situated on the left bank of the river Gumtí, a few miles higher up the river than the village known at present by the same name. The palace and all the buildings connected with it have long been deserted, and are now surrounded by dense forest jungle. The wall that apparently once encircled the Rájá's residence, can with difficulty be traced amidst the profusion of vegetation. Everywhere may be seen the conquest of nature over the work of man. Here a giant tree has forced its way through walls four feet in thickness; and there some monster jungle-creeper is clasping the crumbling ruins of the palace wall, its every grasp making the decay quicker and more certain. There are still many houses in excellent preservation within the enclosure already referred to, which seems to have once surrounded all the buildings in the immediate occupation of the Rájá and his family. Others again are fast falling to the ground, but enough remains to show their former strength and the care with which they were constructed. The walls are rarely less than four feet in thickness, and the floors of most of the buildings are raised high above the ground; the brick foundation in one case having an elevation of about ten feet in height. There is one two-storied building with large doorways on each side of the upper story, and on three sides of the lower story. The door-ways are arched, and the neat and simple carving above them has been almost unaffected by the length of time that the place has been deserted. Near this house there are several large brick buildings, apparently monuments erected to the memory of deceased Rájás or Ránís. The two principal ones are raised on the

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same brick foundation, and the open space inside each is so small that there is perfect darkness in the interior. On the ground outside one of the buildings in the enclosure there is an iron cannon about eight feet in length; how it came to Udáipur the hill people do not know, but every man who visits the spot makes a *salám* before the gun and places on the top a leaf or branch, in the belief that if his offering be accepted, it will be miraculously removed from the position in which he placed it, and covered over by the gun.

Tipperah, the last country that yielded to the tide of Musalmán invasion, had long been the chosen abode of Sivaism. The fact that the aboriginal religion was supplanted by Hinduism, is indicated by the myths which describe Siva destroying the Asurá Tripurá, and represent Tipperah as the favourite residence of Siva, the right leg of Sati having fallen there. The mountain fastnesses of Tipperah enabled its chieftains to preserve Hindu manners and customs down to the last century, uninfluenced by the control of Musalmán propagandism, and the Udáipur temple is still an important place of Hindu pilgrimage. It is situated at some little distance from the former residence of the Rájás, and contains a white stone image representing the deity, Mahádeo or Siva. Close to the temple are several small buildings with square blocks of white stone sunk above the doorways; the inscriptions cut on some of these stones are in the Bengálí character and easily legible. Near the temple there is an enormous tank full of clear water, and abounding with fish. Thick forest-trees have now grown up on all sides of the tank, and give it the appearance of a huge oval-shaped lake in the midst of an almost impenetrable jungle.

In the year 1872-73, Mr. Chennel, the Assistant Surveyor, visited the country between the Jámpuí and Athára-murá ranges, and reported that on the higher positions and summits of mountain ridges he 'met with many sites of old villages, indicated by broken pieces of pottery and rough slates, erect and prostrate.' These sites are, however, now overgrown with high grass, bamboo, and forest trees, among which only a few mangos and lemons are still to be seen.

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**MATERIAL CONDITION OF THE PEOPLE.**—The hill people, as a rule, are very poor and improvident. A good season means with them merely plenty of pigs to eat, and plenty of spirits to drink; a bad season is next door to starvation. It is difficult to estimate the cost of living among them, as they grow their own food, and breed their own pigs and fowls, and bring away their cotton to market to pay the tax. The fowls are almost invariably offered up in sacrifice before being eaten.

**DRESS.**—The dress and ornaments of the Tipperahs have been already described on pp. 51, 52 of the Statistical Account of the Chittagong Hill Tracts; and that of the Manipurís, ante, p. 491. When engaged in agricultural work the men go about nearly naked, having merely a cloth wrapped round their loins.

**FOOD.**—The chief articles of food among the hill-men are rice, pumpkins, dried fish, fowls, goats, and pigs. When they cannot get salt, they burn a bamboo and use the ashes as a substitute. They are not very clean in their habits; and as to the cleanliness of their houses, they are far less careful than the Lushlis, who live farther to the east

**DWELLINGS.**—The houses of all the hill tribes are constructed of the same material,—bamboo,—and on the same plan, being raised from the ground on a bamboo platform supported on bamboo posts. For cooking purposes the hill-men generally use earthen pots; but when these are not procurable, they make shift with the closed tube formed by a piece of bamboo cut off below the joint. The houses seldom contain more than one room, in which all the members of the family reside. The Tipperahs, from mixing so much with Bengálís, have begun to acquire caste ideas; and if a Bengálí touch an earthen pot in a Tipperah hut, the vessel will be at once broken and thrown away.

**AGRICULTURE.**—In the narrow strip of level land which divides the State of Hill Tipperah from the Districts of Sylhet, Tipperah, Noákhálí, and Chittagong, plough-cultivation is carried on, and rice is the only crop grown in any considerable quantity. There are no

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cold weather crops in the open; for by an ancient custom cattle are suffered to graze at large, and unattended, from the time the paddy is off the ground till the next planting season. Sugarcane, Indian corn, tobacco, pulses, *gánjá*, and vegetables, are grown, in small quantities only, on homestead land. During the year 1873-74 about 7 *bighás*, or  $2\frac{1}{3}$  acres of land, near Ágartalá, were under poppy cultivation. The yield was 5 *scrs*  $3\frac{1}{4}$  *tolás*, the average out-turn being about 11 *chhatáks* 2 *tolás* per *bighá*. The cultivators received Rs.15 per ser (15s. a lb.) for labour; and the opium was sold for the benefit of the State at the rate of Rs.24 per scr, or £1, 4s. per lb. The seed is sown in November, and the poppy is gathered in January and February.

The crops grown by the hill-men on their *júms* are rice, cotton, chillies, and vegetables; and the Manipurís inhabiting the low lands under the hills rear a small quantity of tobacco for their own use.

Tea is not cultivated anywhere in the State, but the plant is said to be indigenous to some parts of the hills.

RICE CULTIVATION.—Rice has always been the principal crop grown in the State, and forms the main food staple of the people of the country; but no improvement of any marked character has recently taken place in the quality of the rice grown.

The following fourteen varieties are cultivated in the plains adjoining the District of Tipperah :—(1.) *cháp láis*, (2.) *sáil chikna*, (3.) *ghrita kánchan*, (4.) *joál bhángá*, (5.) *khásá*, (6.) *básiráj*, (7.) *madhu malati*, (8.) *tilak kasturi*, (9.) *binni*, (10.) *báchhá*, (11.) *kusári*, (12.) *sháitá bháturi*, (13) *sháitá lemá*, (14) *sháitá dhali*. These crops are all sown in moist lands in June and July, afterwards transplanted, and reaped in November and December.

Eight descriptions of rice are cultivated in the hilly portion of the State. Their names in the Tipperah tongue are: (1.) *pilingmá*, (2.) *kaprangmá*, (3.) *bádiá*, (4.) *kaparkáchhá*, (5.) *máichikan*, (6.) *chhere*, (7.) *thutrufar*, and (8.) *tarak*. These are all sown in dry land in May and June, and reaped in August and September; the crop is not transplanted.



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Rice, in the various stages of its growth, from the seed until it is cooked, is known by the following names:—seed grain is called *mái-chilai*; unripe paddy, *mái-kathung*; ripe paddy, *mái-munkhá*; unhusked paddy, *mái-rang*; husked paddy or rice, *mái-chhalám*.

Three kinds of country spirits are manufactured from rice in the plains of Hill Tipperah. They are known as *doástá*, *golápi*, and ‘brandy.’ ‘*Doástá*,’ writes the Political Agent, ‘is distilled from rice mixed with leaves, bark, and the roots of certain jungle trees. *Golápi* is merely *doástá* redistilled; and “brandy” again is *golápi* distilled a third time. These spirits are sold by the manufacturers to the retail vendors at the following rates per quart bottle:—*doástá*, 2 *ánnás* 6 *pies* ( $3\frac{3}{4}$ d.); *golápi*, 5 *ánnás* ( $7\frac{1}{2}$  and “brandy,” 10 *ánnás* (1s. 3d.). The vendors retail them at the following prices per bottle:—*doástá*, 4 *ánnás* (6d.); *golápi*, 8 *ánnás* (1s.); and “brandy,” 1 rupee (2s.) One *ser* of rice yields one bottle of *doástá*; and, in the process of redistilling, two bottles of *doástá* are estimated to produce one bottle of *golápi*; and two bottles of *golápi*, one bottle of “brandy.” The “brandy” is sometimes coloured with burnt sugar, but this sells at the same price as the colourless liquor.’

MODE OF CULTIVATION.—Plough cultivation, as has already been stated, is limited to a narrow strip of land lying along the boundary which divides the State from the adjoining British Districts, and to patches of land in the interior. The people who practise this form of cultivation are, with few exceptions, Bengálís and Manipurís, the majority of the Bengálís being Muhammadans.

All the hill tribes cultivate the soil in the same way, by the method known as *júm* cultivation. Each family selects a piece of bamboo jungle; the men cut it down and clear it in the month of December, and set fire to it in March. After the first fall of rain the whole family turns out, and all join in sowing the *júm*, as the clearance is called. Seeds of cotton, paddy, and chillies are mixed together, and dropped into holes made with the point of a *dáo* or hill knife. Pumpkins and other vegetables are also grown in the

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*júm*. The paddy is reaped first, generally in September; then the cotton is picked in November and December; and, finally, the chillies are gathered. A *Júm* is never worked two years in succession ; when no fresh jungle land lies at a convenient distance, the village is generally deserted, and a new one built close to the new *júms*. This generally happens about once every third or fourth year, and as the houses are constructed entirely of bamboos raised on a bamboo platform, the labour of moving is inconsiderable. The hill tribes object to cultivation by the plough, as being contrary to their traditions; and so strong is their prejudice against any change from their own system, that the Political Agent regarded it as deserving of report that a hill-man in easy circumstances had taken up some waste land in the plains near his village, and was cultivating it through Bengali Musalmdns whom he employed as servants.

AREA OUT-TURN OF CROPS.—The total area of Hill Tipperah, according to the Boundary Commissioner's Return, dated March 1875, is approximately 3867 square miles, or 2,474,880 acres. There has been no Revenue Survey of the State, by which the cultivated, cultivable but uncultivated, and uncultivable and waste lands are shown separately; but there is no doubt that the portion under cultivation forms a very small proportion of the total area. With the exception of a few patches of land in the interior, it is only that portion which adjoins British territory that is permanently under cultivation. The land cultivated by the hill tribes varies from year to year, a fresh tract of jungle being selected as soon as the soil in one spot has been exhausted by one year's *júming*. About three-fourths of the total out-turn of rice, according to the estimate of the *diwán*, is consumed by the people, the remainder being exported.

Of the total rice crop, three-fourths are said to be *áman* rice and one-fourth *áus*. A fair yield of paddy (unhusked rice) is estimated at 12 *maunds per bighá*, or 26 cwts. per acre.

POSITION OF THE CULTIVATORS.—In the plains, where the cultivation is carried on in the same manner as in Bengal, a peasant's

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holding would be considered a large one if above 15 *bighás* or five acres in extent; and a very small one, if containing only 6 *bighás* or two acres. A farm of about 12 *bighás*, or four acres, in extent would be regarded as a fair-sized and comfortable holding. The oxen in the plains of Hill Tipperah are small and ill fed, and a pair can with difficulty cultivate 15 *bighás*, or five acres of land. A husbandman cultivating a farm of this size, would not be in such good circumstances as a respectable shopkeeper; but he would probably be as well off as a man earning Rs.8 or 16s. a month in money wages. The classes cultivating by the plough are not generally in debt, although they do not hesitate to borrow money, especially for any domestic ceremony, such as a marriage.

The Rájá is the only *zamíndár* or superior landlord in the whole State ; but of the land under plough-cultivation he retains very little in his own management. In many cases he has made grants of lands in perpetuity and at a fixed rental; and where no grants have been made, it is frequently the custom to farm out the collections. Small *táluks* or perpetual tenures are often granted with only a nominal rent reserved; and, in these cases, where the grantee is the actual cultivator, he virtually enjoys the position of a peasant proprietor. Such cases are, however, the Political Agent reports, extremely rare, as a *tálukdár* in possession of even 3 *bighás* or one acre of land, generally employs labourers to cultivate for him.

SPARE LAND.—For the hill population there is ample land fit for *júming* within the limits of the State. But, nevertheless, the want of fresh *júm* land, caused by special circumstances, is severely felt in some parts of Hill Tipperah. This want was, the Political Agent reported in 1874, brought prominently to his notice during a journey across country from Udáipur to Ágartalá. ‘I passed,’ he writes, ‘through Riang, Jámáityá, and Rájbansí villages, the hills round which had been *júmed* over and over again, *júming* is a most exhaustive method of agriculture; three or four crops are grown at the same time on the same soil, consequently a second crop will not be a full

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one. If possible, the land is allowed to lie fallow for ten years, when the jungle which has grown up in the meantime is felled and burnt, the ashes serving as manure. But the fear of the Lusháis prevents the *júmiás* from moving eastwards, the only direction where fresh virgin *júm* land is available. The hills near these villages have, therefore, to be *júmed* every three years or so, the consequences of which are short crops, and recourse to the mahájan or moneylender.'

DOMESTIC ANIMALS.—The domestic animals used for agriculture in the plains of Hill Tipperah are oxen and buffaloes; and those reared for food, or as articles of trade, are sheep, goats, pigs, fowls and ducks. The price of an ordinary cow in the State is about Rs.12 (£1, 4s.); a pair of oxen, about Rs.25 (£2, 10s.); a pair of buffaloes, Rs.75 (£7, 10s.); a score of sheep, Rs.20 (£2); a score of kids six months old, Rs.30 (£3); and a score of fullgrown pigs, about Rs.80 (£8). No large cattle are kept by the hill tribes, as their mode of cultivation renders ploughing unnecessary. A few *gayáls* or wild cattle are owned by the Kukí chiefs; but with this exception the live-stock of the hill people consists only of pigs, goats, fowls, and pigeons.

AGRICULTURAL IMPLEMENTS.—The following agricultural implements are used in the plains :—*nángal*, or plough; *joyál*, or yoke; *changa*, a sort of clod-breaker; *kodáli*, a spade.

WAGES AND PRICES.—Within recent years the rate of wages has much increased. Agricultural labourers a few years ago earned 2 *ánnás* (3d.) per day; they now receive 3 *ánnás* ( $4\frac{1}{2}$ d). Smiths, who in former times received 3 *ánnás* ( $4\frac{1}{2}$ d), now get 5 *ánnás* 4 *pies* (8d) a day. Carpenters' wages have increased from 4 *ánnás* (6d) to 5 *ánnás* ( $7\frac{1}{2}$ d) a day; but bricklayers' wages have remained stationary at 4 *ánnás* (6d) per day.

The price of the best cleaned rice was, in 1872, Rs.2 per maund, or 5s. 6d. a cwt; of common rice, Rs.1-4 a maund, or 3s. 5d a cwt; and of sugar-cane, Rs.4-8 a maund, or 12s. 3d a cwt. The average price of common rice during the ten years ending 1873 was Rs.1-10-5 per maund, or 4s. 6d per cwt. The maximum price of the best

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cleaned rice during the year of the Orissa famine (1866) was Rs.4-8 per maund, or 12s. 3d. per cwt; of common rice, the maximum price was Rs.3 per maund, or 8s. 2d per cwt; and of sugar-cane, Rs.6 per maund, or 16s. 4d per cwt. The prices of the three kinds of country spirit made from rice in the plains, *doástá*, *golápi*, and ‘brandy,’ have already been given.

WEIGHTS AND MEASURES.—The Bengálí measures of time, used in the plains, are as follow:—1 pal=24 seconds; 60 pal=1 danda, or 24 minutes;  $7\frac{1}{2}$  danda=1 prahar, or 3 hours; 8 prahar =1 dibas, or day and night of twenty-four hours; 7 dibas =1 saptáha, or week; 2 saptáha=1pakska, or 15 days; 2 paksha = 1 más, or month; 2 más = 1 ritu; 6 ritu = 1 batsar, or year; 12 batsar = 1 yug or 12 years.

Bengálí measures of weight are also used; they are: 1 káchchá = 8 dráms; 4 káchchá = 1 chhaták ; 4 chhaták = 1 poyá; 4 poyá = 1 ser; 5 ser =1 pasuri; 8 pasuri =1 man or maund of 82 pounds.

LANDLESS DAY-LABOURERS.—The Political Agent reports that there is no tendency towards the growth of a distinct body of day-labourers, who neither possess nor rent land. On the contrary, this class threatens to become extinct, and the difficulty of procuring coolies or agricultural labourers is very great. The people seem to have an utter aversion for work of any kind, and particularly to working for others. The scarcity of coolies, and the impossibility of retaining them when procured, was one of the greatest difficulties experienced by the Topographical Survey party in the year 1872-73. Money,’ writes the Assistant Surveyor, ‘ was no inducement; and no amount of vigilance was sufficient to retain men, who brought nothing with them but the clothes on their backs.’ So long, however, as the coolies did not desert, they were extremely useful. ‘ They can,’ says Captain Badgley, ‘sleep on a hill-side on the coldest nights, with a few leaves under them and a single sheet, which again is their only clothing by day. And they are wonderful hands at cutting bamboo jungle, which falls beneath their little *dáos* like wheat before

## LAND TENURES

the reaper. They work well with bamboos in many ways; a dozen of them will build a roomy hut, raised from the ground, floored, and thatched, in a day; and on one occasion two of them, with half a dozen of my men to help, built a make-shift bridge across a stream four feet deep and sixty wide in forty minutes.'

Among the Bengálís, women are never employed in field labour, but children occasionally take part in the work of cultivation. Among the Manipurís, Tipperahs, and Kukís, women and children are largely employed in agriculture.

LAND TENURES.—By far the larger portion of Hill Tipperah is uncultivated jungle, but capable of supporting a large hill population by *júm* cultivation. Till within the last thirty or thirtyfive years 'there was,' the Political Agent reports, 'little or no plough-cultivation in the State. By degrees, however, the land was taken up under what are now called *jangal-ábádi* leases, the usual conditions of which are as follow :—The land to be rent-free for a period of from four to ten years, according to the nature of the jungle; then to be subject to rent at the rate of 2 or 3 *ánnás* per *bihá* (9d. to 1s. 1-<sup>1</sup>/<sub>2</sub>d an acre), gradually increasing till it reaches a moderate amount, which does not yet equal the rate paid for adjoining lands in Government territory. The reason assigned for this low rental is that the lands are inferior in quality and fertility. It must also be recollected that cattle are by ancient custom suffered to graze at large, and unattended, during the time the paddy is off the ground till next planting season; and this may have something to do with the low rate of rents. The other tenures in the plains of Hill Tipperah are of the same nature as those in the neighbouring British District of Tipperah. In the hills there are no tenures at all, the system of agriculture adopted by the hill tribes preventing them from cultivating the same plot of land for two years in succession. The Rájá of Hill Tipperah, although the owner of the whole State, holds comparatively little of the land in his own hands, the greater portion being in the hands of *tálukdárs* and farmers.'

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RATES OF RENT.—The following tabular statement, prepared by the Political Agent in 1872, shows the rent paid for rice lands in various parts of the plains of Hill Tipperah :—

No rent is paid for land used for *júming*: but in lieu of rent a tax is levied from each family, the hill people being assessed according to their tribes. The element of compulsory or customary service enters largely into the conditions which determine the amount of this tax, and no parallel can be drawn between it and rent. Thus, the Kukís are sometimes excused from all money payments, on the understanding that they must render military service when required; and the pure Tipperahs pay a lower rate than some of the other classes, as they have to render personal service at the palace, and also to carry out any orders they may receive from the Rájá by letter.

MANURE.—In *júm* cultivation, the burnt bamboos and jungle supply the place of manure; and as the hill people do not keep cattle, no other kind of manure is available to them. In the plains,

Locality.	Rate per Standard Bighá			Rate per Acre	
	Max.		Min.	Max.	Min.
Western portion of the Stat, adjoining the District of Tipperah, . .	R. a. P. 1 7 4		R. a. P. 1 4 0	s. d. 8 9	s. d. 7 6
Western portion of the State, further in the interior, . . . . .	0 12 6		0 8 0	4 8	3 0
Northern portion along the Sylhet boundary, . .	0 10 0		0 6 8	3 9	2 6
Southern portions bordering on Noákhálí and Chittagong, . . .	0 8 4		0 5 0	3 1½	1 10½
Further inland than the above, . . . . .	0 8 4		0 3 4	3 1½	1 3

## MANUFACTURES

manure is employed in the same way as in the neighbouring British Districts.

NATURAL CALAMITIES.—In the plains, a blight caused by insects frequently results in serious damage to the crops. The land being high, is not subject to floods, and there is no record of any drought having taken place. During the year of the Orissa famine (1866-67) the maximum rate for the best description of unhusked rice was Rs.2 per *mound*, or 5s. 6d. per cwt., and for husked rice Rs.4-8 per *maund* or 12s. 3d. per cwt. Among the hill people, the scarcity of 1866 was not much felt, as they are scarcely ever under the necessity of purchasing food, a small rainfall being sufficient to produce the amount of rice necessary to support them during the year.

ROADS AND OTHER MEANS OF COMMUNICATION.—There are no roads worthy of the name in Hill Tipperah; the capital itself is almost cut off from the rest of the world for want of land communication, the route by water being only open in the rains. Even in the town of Ágartalá there is only one road, and that a bad one. In order to visit the subdivisional headquarters of Kailáshar, in the north-east of the State, it is necessary to make a long detour by river through the British Districts of Tipperah and Sylhet, the journey taking about fifteen days; whereas, if there were a road or even a pathway over the hills from Ágartalá, the journey could be easily accomplished in four or five days at the most. The paths used by the Kukís and the hill-men, in the less frequented parts of Hill Tipperah, are almost invariably along the summits of mountain ridges.

MANUFACTURES.—There are no manufactures in the State beyond the commonest articles required for domestic purposes. Many years ago one of the Tipperah Rájás married a daughter of the king of Assam, and with her there came a small colony of *tosar* silk weavers. This industry is now confined to one small village, and is said to be fast dying out.

In the hills, a kind of rice beer is prepared in almost every house, and a great deal of it is used both for private consumption and



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in religious ceremonies. In the plains, there were in the year 1874-75 84 licensed manufacturers and vendors of spirits, exactly double the number in the previous year. 'There are,' the Political Agent reports, 'two classes of shops, viz., (1) Shops held by those who are licensed to manufacture and retail country spirits on the monthly tax system; duty on each shop per mensem, 12 *ánnás*, or 1s. 6d.; number of shops, 73. (2) Shops held by those who are licensed to manufacture country spirits, and sell country spirits and imported liquors wholesale and retail. The tax on these shops is not regulated by any fixed scale; but after fixing the localities where they may, without objection, be established, they are put up to auction, the highest bid for each shop becoming the annual tax, the payments being made in quarterly instalments. The number of such shops is six; the maximum paid during the year 1874-75 for a single shop was Rs. 100-8 (£10, 1s.), and the minimum Rs.6 (12s.). Besides licences for shops, five licences were granted in 1874-75 to private families to manufacture country spirits for home consumption, the duty paid by each family being 8 *ánnás* (1s.) per mensem.'

COMMERCE AND TRADE.—The principal exports of the State are cotton, timber, *til* (Sesamum), bamboo, canes, thatching grass, and firewood. The food crops are scarcely more than sufficient for the population, and the export is very small. The right to levy a fixed amount of duty on cotton and on forest produce is leased out annually. From the amount realised in 1872, the Political Agent estimated that 54,000 *maunds*, or 1985 tons, of cotton were exported; and that the value of timber exported was £7500, and of other forest produce £11,000. The statements submitted by the farmers of the cotton duties in 1873-74 show that in that year 40,511 *maunds*, or 1489 tons, of cotton, and 12,541 *maunds*, or 461 tons, of *til* were exported, exclusive of the quantity despatched from the Subdivision of Kailáshar. In 1874-75 the cotton *mahál* was farmed to two persons, one of whom paid the State £4635 and the other £83. The farmer of the principal portion of the *mahál* states that the quantity exported

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through his toll stations during the year was 35,043 *maunds*, or 1288 tons; and that the duty collected by him, varying from Rs.1-2 to Rs.1-14 per *mound* according to the quality of the cotton, amounted to £4544, 2s. The total export of cotton for the year may, therefore, be put down at about 36,000 *maunds*, or 1324 tons. In addition to cotton duties, farmers of cotton have also the right to collect duty on the export of *til*, which is levied at rates varying from 8 *ánnás* to 14 *ánnás* per *mound*. The principal cotton farmer states that the exports of *til* at his *gháts* in the year 1874-75 were 11,395 *maunds*, or 419 tons; the duty paid on which amounted to £769, 6s. The *til* exports may, therefore, be roughly estimated at 12,000 *maunds*, or 441 tons.

The local manufactures do not suffice to meet the local wants of the people. Only cloth of the coarsest quality is made within the State, all other kinds being imported, as is also every necessary except rice, and every luxury except country liquor. Although there is, in normal years, a slight export of rice from Hill Tipperah, still there is occasional need of small imports from the neighbouring British Districts of Tipperah, Sylhet, and Chittagong.

There are no important seats of commerce in the State; but there are twenty-one markets, five of which are held at places in the hills, while all are frequented by the hill tribes. The chief fairs are the *Baruni* held at Ágartalá on the 2d day of the month of Baisákh (April and May); a fair held at Kamalá Ságar, also in Baisákh; and one at Bráhmakund in Chaitra (March and April).

CAPITAL, ETC—Accumulations of capital, when acquired, are usually hoarded, or put out at interest, and are never invested in the purchase of estates. The rate of interest charged in the hills for loans is as follows :—Nothing for the first year, thirty-six per cent for the second, and seventy-two per cent for the third; no further sum is charged, however long the debt remains unpaid. In the plains, the rate of interest is the same as in the District of Tipperah. Most of the persons who lend money to hill-men are either officers of the Rájá, or retired officials who have acquired a competence.

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REVENUE ADMINISTRATION.—The most important sources of State Revenue are:—(1) The rent of lands in the plains of Hill Tipperah; (2) a family tax in the hills; (3) duties on forest products, cotton and *til*; and (4) the sale of elephants captured in the Rájá's territory.

The land revenue, which is derived entirely from lands situated in the plains, amounted in the year 1874-75 to £3878, 18s. 1-<sup>1</sup>/<sub>4</sub>d, showing an increase on the preceding year of £13,18s. 1-<sup>1</sup>/<sub>4</sub>d.

No rent or land revenue is demanded from the hill tribes who cultivate by *júming*, but each family is liable to a tax called *ghar ckakti*, which varies in amount according to the tribe to which the family belongs. The Kukís are sometimes excused from all money payments, on the understanding that they must render military service when required. The pure Tipperahs pay a lower rate than some of the other clans, as they have to render personal service at the palace, and also to carry out any orders they may receive from the Rájá by letter. It is, however, doubtful whether they gain anything by the exemption, as considerable sums of money are extorted from them by the bearers of these royal messages. The assessment for the family tax is made by tribes, the headmen settling with the Rájá during the *Durgá Pujá* festival. Each tribe is assessed at so much per family, and each family pays the same, no matter what number of members it may contain. The collection of the tax gives every opportunity for exactions even to the lowest official concerned. Not only does the actual collector exact his *douceur*, and have himself and his followers conveyed free of expense from village to village; but the whole party require to be fed, and a percentage is levied by the peons (*binindiás*). The fees paid under various pretences are said to amount frequently to 50 per cent on the tax as originally settled; nor does the Rájá profit by these extra cesses, except in so far that he can thereby afford to underpay his subordinates. Notwithstanding these and other irregularities, the Political Agent states his belief that the hill-men prefer the family tax, as at present enforced, to a light but unbending

## REVENUE ADMINISTRATION

system of taxation. Sometimes several seasons pass without any call being made for money payments. Thus, during the years 1871 and 1872 hardly any taxes were levied,—first, on account of the Lushái raids ; and, secondly, on the ground that the men serving as coolies during the Lushái expedition and with the Survey party could not cultivate their *júms*, and had therefore no means of paying taxes. Large numbers of families are every year exempted from payment of the family tax, on the ground of poverty, or for other reasons. In 1874-1875, excluding the population of the Kailáshar Subdivision, 1914 families were thus exempted; while 5388 families in the same area were assessed. The total amount realised by the family tax in the hills, in 1874-75, was £2421, 14s., or £45 less than the revenue from this source in the previous year. The following table, showing the rates of assessment of the different tribes in the year 1874-75, is taken from the annual Report of the Political Agent. Only twenty-six Kukí families were assessed, all the rest being exempted.

### TABLE SHOWING THE RATES OF ASSESSMENT OF THE FAMILY TAX IN THE HILLS OF THE STATE OF TIPPERAH.

Forest produce is one of the principal sources of the State revenue; and, if properly worked, it would yield a far larger revenue than it does at present. ‘Up to the present time,’ wrote the Political Agent in April 1875, ‘the measures taken to enforce the payment of the tolls on forest produce have been so weak, that in many places the British *rayats* try to assert a prescriptive right to collect what they want in the hills free of tolls or impost of any kind, and resist to their utmost all the endeavours made by the Rájá’s servants to collect his dues.’ With one exception, the forest tolls were all farmed out in the year 1874-75, and for want of knowledge as to what the farms were capable of yielding, the rents were in almost all cases absurdly low. There were, in 1874-75, 28 farmers of forest produce, the maximum revenue paid to the State by one farmer being £575, 14s., and the minimum £1, 1s. 3d. The farmers’ rights are limited to the collection of the forest dues, which are levied according to a scale

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fixed by the Rájá. The only forest *mahál* not farmed out in the year 1874-75 was the Phení Toll Station, where tolls are levied on all produce conveyed or floated down the river. This river, from its source to Ámlighátá, where these transit-duties are levied, forms the boundary between Hill Tipperah and the Chittagong Hill Tracts. The British Government, therefore, claim a share (three-eighths) of the toll, the collection of which is managed by an officer jointly appointed by

TRIBE	RATE PER FAMILY	
Tipperahs, . . . . .	Rs. 3 8 0	£0 7 0
Jamaityas, . . . . .	3 8 0	0 7 0
Nowattias, . . . . .	10 0 0	1 0 0
Riangs, . . . . .	10 0 0	1 0 0
Hallams, . . . . . {	Rates varying } from	4s to 1s. 3d.
Kukis, . . . . .	Rs. 2 to as. 10, or even less. 5 4 0	

each party. Until June 1874 the right to levy tolls had been farmed out, and the income which the Tipperah State then derived was only about £200 per annum. From that date, however, the tolls were taken under *khás* or direct management by both parties, and the income accruing to the Rájá in 1874-75, during the ten months of the new system, was £1200.

More than one-fourth of the whole revenue of the State of Hill Tipperah in 1874-75 was derived from the dues levied on the export of cotton and *til* (Sesamum). The cotton is grown entirely on the hill *júms*, and is sold by the hill-men to the exporters either in the hills or in the markets in the plains. The exporter has to pay the farmer of the cotton *mahál* a. duty varying from R.1-2 to R1-14 per *maund*, according to the quality of the cotton. The farmers of cotton *maháls* have also the right to collect a duty on the export of *til*, at rates varying from 8 *ánás* to 14 *ánás* per *maund*. The total revenue

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realised from farming the cotton and til duties amounted in 1874-75 to £4718, 1s. 9d., being an increase of £148, 12s. on the revenue of the preceding year.

The revenue derived from elephants captured in Hill Tipperah was £2400 in the year 1874-75, being £598 in excess of the sum realised in the year 1873-74. Licences for elephant-capturing were given in 1874-75 to four persons, who agreed to pay the State a share varying in different cases from  $\frac{1}{8}$  to  $\frac{7}{16}$  of the value of the animals captured.

Besides the above sources of revenue, duties are levied on the export of parrots and *garjan* oil, and on the grazing of buffaloes, all of which are farmed out. The Political Agent reports that 'duties are also levied through farmers on the export of rice, paddy, and mustard-seed; and on an article vended in the markets under the name of *chona sikar*, a small cake manufactured principally from earth, and eaten by women during the period of pregnancy. Revenue is also realised by a tax on spinning-wheels (*charki mahál*); and by licences to Muhammadan *kázis* (*káziá mahál*), for the registration by them of marriages within a certain village or group of villages. But the revenues derived from all these sources are in each case very small, and are only worth mentioning by way of illustrating the extraordinary fertility of resource which the financier of a native State is possessed of in matters of taxation.'

The Excise revenue has largely increased during the last three years. 'Until a short time ago,' writes the Political Agent in his annual Report for 1873-74, 'this source of revenue seems to have been almost totally neglected. One man was allowed the monopoly of manufacture and sale of native liquor, for which he paid £32,4s. yearly to the State. There were no rules restricting private manufacture, or, if there were, they were practically useless. Almost all the residents in and near Ágartalá prepared liquor for their own consumption; and the licensed manufacturer used to find a sale for his stores only among the hill-men coming to Ágartalá, and others who were unable to distil for themselves.' The Rájá's excise law operates only in the plains,

### STATISTICAL ACCOUNT OF HILL TIPPERAH.

as in the hills spirits are not sold, but manufactured only for home consumption. There were, in 1874-75, 84 licensed manufacturers and vendors of spirits in the plains, and the excise revenue amounted to £97, 1s.

The following table, compiled from materials furnished to the Political Agent by the Rájá's *dtwán*, gives full details of the revenue of the State for the two years 1873-74 and 1874-75. It appears that the net increase of revenue in the latter year was £2358 9s. 7d.

#### TABLE SHOWING THE REVENUE OF THE STATE OF HILL TIPPERAH FOR THE TWO YEARS 1873-74 AND 1874-75.

Besides the revenue derived from Hill Tipperah, the collections from the Rájá's estates in the Districts of Tipperah and Sylhet yield about £50,000 and £1406, 16s. respectively. His total annual income therefore is approximately £70,000.

PROTECTION OF PERSON AND PROPERTY.—COURTS OF JUSTICE. — Until the year 1873 the administration of justice in Hill Tipperah was extremely defective. The people had little confidence in either the civil or criminal courts, which they seldom resorted to. The law administered was described by the Political Agent as 'mainly a system of equity and good conscience, qualified by a few enactments, the only value of which was to limit penalties in criminal cases. There was no regular procedure, and no supervision by the higher courts over the lower.' In the year 1873 the Rájá appointed Bábu Nilmani Dás as his *diwán* or Chief Magistrate. This officer had been previously a Deputy-Magistrate at Comiilah, and since his appointment, the administration of justice has much improved. Registers have been opened, a methodical system introduced, and cases that used to take months to decide are now disposed of in as many days. In the year 1873-74 the Rájá passed a number of simple enactments ; and although they are reported by the Political Agent to be not very brilliant specimens of legislation, still they have the advantage of simplicity, and can be easily understood by those concerned.

## PROTECTION OF PERSON AND PROPERTY

There were, in 1874, two magisterial and one civil court of original jurisdiction at Ágartalá; besides these there is an appellate

Sources of Ravenuk.	Amount Realised.			
	1873-74		1874-75	
	£	s. d.	£	s. d.
1. Land Revenue in the plains, . . . .	3,865	0 0	3,878	18 1
2. Family tax in the hills, . . . . .	2,466	14 0	2,421	14 0
3. Tax on forest produce exported, .	2,732	15 9	4,039	11 6
4. Duties on cotton and <i>til</i> exported,..	4,569	9 9	4,718	1 9
5. Royalty on elephants captured, . .	1,801	12 0	2,400	0 0
6. Duty on parrots exported, . . . . .	2	6 9	2	6 9
7. Duty on grajan oil exported, . . . .	3	1 7	3	1 7
8. Tax on grazing of buffaloes, . . . .	18	14 5	12	4 5
9. Duty on rice and paddy exported, .	15	10 3	19	4 7
10. Duty on mustard seed exported, . .	6	9 8	6	9 8
11. Duty on chora sikar or earthen cakes sold, . . . . .	6	14 0	6	14 0
12. Tax on spinning-wheels, . . . . .	2	15 3	2	15 3
13. Licences to Muhammadan <i>kásis</i> , .	12	10 0	12	10 0
14. Market dues, . . . . .	104	12 11	104	12 11
15. Law and Justice (fines, etc.), . . .	221	8 6	204	8 6
16. Court fees, . . . . .	345	16 9	239	7 3
17. Process fees, . . . . .	.....		35	16 6
18. Commission fees, . . . . .	.....		110	12 3
19. Catte pounds, . . . . .	36	3 3	104	2 2
20. Abkarí or excise, . . . . .	62	13 9	97	1 0
21. Nazar or tribute, . . . . .	60	6 0	273	12 0
Total . . . .	16,334	14 6	18,693	4 1

court, and a court for special appeals. Of the two criminal courts of original jurisdiction, one has jurisdiction over the hill-tribes; and the other over Bengálís and Manipurís. The special appeals are heard by the Rájá, after the cases have been prepared for submission to him by



*STATISTICAL ACCOUNT OF HILL TIPPERAH.*

three officers, two of whom are relatives of the Rájá, and the third is the *diwán*. The subdivisional officers at Kailáshar and Udáipur have magisterial and judicial powers within their respective jurisdictions.

The following tabular statements, showing the amount of work disposed of by the criminal and civil courts of Hill Tipperah during the years 1872, 1873-74, and 1874-75, are compiled from the returns given in the annual Reports of the Political Agent:—

STATISTICS OF THE CASES IN THE CRIMINAL COURTS OF HILL TIPPERAH  
FOR THE YEARS 1872 TO 1874-75.

STATISTICS OF CASES IN THE CIVIL COURTS OF HILL TIPPERAH FOR THE  
YEARS 1872 TO 1874-75.

From the above statements it appears that there has, since 1872, been a marked diminution in the number of cases pending at the close of the year; and that while the number of criminal cases instituted each year has largely increased, the number of Civil suits has diminished to a still greater extent. The increase in the number of criminal cases is attributed to the growing confidence of the people in the administration of justice. The Political Agent accounts for the decrease in the number of civil suits, by the fact that judgment-debtors can easily avoid processes of execution against the person by escaping into British territory. Suitors have now found out that it entails a waste of both time and money to sue a man, unless he is possessed of some immovable property within the State, and this few possess.

The judgments of the courts of the Rájá of Hill Tipperah are not subject to revision by any officer of the British Government, and his decisions are final. His power extends even to the infliction of capital punishment Native British subjects charged with offences in Hill Tipperah are tried by the ordinary courts of the country.

MILITARY.—In 1872, the total strength of the Rájá's military force was reported to be about 250 men. The mode in which this force was organised is thus described by the Political Agent in his annual Report for 1872. 'Four court favourites were appointed to commands, two with the title of captain, and two with that of

## COURTS OF JUSTICE

*subahdár*. Each was allowed to recruit whomsoever he liked, and as many men as he liked, till the Rájá chose to interfere. It was the custom

	ORIGINAL CASES							APPEALS								
	Pending at the commencement of the year	New cases instituted	Total.	Convictions and decrees in cases of forcible dispossession.	Dismissed.	Compromised.	Pending at the close of year.	Transferred to Political Agent.	Pending at the commencement of the year	Instituted during the year	Judgment of lower court confirmed	Judgment reversed.	Judgment modified.	Appeal rejected without hearing.	Remanded to lower court.	Pending at the close of the year.
1872	158	360	518	136	261	26	95	..	10	26	14	1	..	3	..	8
1873-74	98	415	513	159	301	23	23	7	20	28	16	12	13	1	4	2
1874-75	22	489	511	217	269		25	..	3	37	7	27	..	..	..	6

with three of these officers to take from each sepoy under him a month's pay in the year as a *douceur*. The pay of a sepoy being only Rs.4 a

	ORIGINAL SUITS						APPEALS					
	Pending at the commencement of the year	Instituted during the year	Cases remanded for trial.	Total	Decreed or otherwise disposed of.	Pending at close of the year	Number.	Confirmed,	Judgment reversed or modified.	Rejected or struck off	Remanded to lower court.	Pending at the close of the year.
1872	372	259	..	631	508	123	30	5	5	1	..	19
1873-74	123	308	8	439	351	82	52	26	17	5	1	3
1874-75	82	194	..	276	228	48	50	15	14	..	1	20

STATISTICAL ACCOUNT OF HILL TIPPERAH.

month, it was under such circumstances impossible for a man to live on what was left. His superior, however, did not care in the least what became of him so long as the *douceur* was paid; and the consequence was, that after a short course of slovenly drill, the recruit returned to his fields, appearing whenever he was required for an escort or to mount guard. A cultivator or labourer near Ágartalá is only too glad to take service on these terms. He draws pay in return for very slight services, which scarcely interfere in any way with his ordinary occupations; while the fact of being a sepoy exempts him and his family from forced coolie labour, and gives him some social status. New uniforms have not been served out for two years, owing to the lack of money, so that altogether these three officers' companies, or *braduris*, as they are called, present a most ludicrous appearance whenever they run out. Though, like the other officers, the fourth commandant knows little or nothing of drill, and nothing whatever of active service, he is wise enough to leave all that to his subordinates to do. In his *braduri* are all the Gurkhas and other foreigners who could be of use if called into action. Their pay is Rs.6(12s.) a month, subject to no *douceur*, and with an extra allowance when on active service.'

In 1874-75 the Rájá army was thus organised (the details have been furnished separately, in great detail, for each company, but it has not been thought necessary to preserve in this place such an elaborate muster-roll):—There are 6 companies or *braduris*, with a total of 43 officers, 4 buglers, and 230 sepoy; grand total, 277 men. The officers are composed of 1 major, on a pay of Rs.50 per month; 2 captains, on Rs.15 each; 1 *kamedan*, on Rs.20; and 4 *subahdárs* on the same pay; 9 *jamadárs*, on a pay varying from Rs.8 to Rs.18; 13 *havildárs*, on Rs.8 or Rs.10; and 13 *amaldárs*, on Rs.6 or Rs.7. The buglers receive pay varying from Rs.5 to Rs.8; and the privates, as mentioned above, are paid either Rs.4 or Rs.6 per month. The total force is thus classified, according to race:—Bengálí Hindus, 15; Muhammadans, 96; Gurkhás, 66; Deswálís or Up-country men, 82;

## JAILS

Assamís, 10; Tipperahs and Manipurís, 8. Company No. 2 is by far the strongest of the six; it contains considerably more than half of the total, including all the Gurkhás.

There are eight military outposts held by four commissioned officers, 11 non-commissioned officers, and 111 sepoy. At headquarters there were, in July 1875, 18 file attending parade, but half of these were recruits. 'The remainder of the force,' writes the Political Agent, 'are a body of men who, though included in the effective list, are only called out when required for service. In fact, there is no one belonging to the State who takes the smallest interest in them; and the consequence is that those men who take to soldiering for the pride and love of the thing, such as the Gurkhas, refuse to stay in the Rájá's service, and the few good men who remain are disgusted, and unlikely to stay much longer unless there is soon a change for the better.' The sepoy are armed with the old smoothbore musket of the Tower pattern of 1871.

POLICE.—There were, in 1874-75, five police-stations (*thánás*) and eight outposts held by the Rájá's civil police; the police-stations are situated at Ágartalá, Bishálghar, Rishyámukh, Mádhavnagar, and Sabrang Magrang. The force was composed of 3 *dárogás* or subinspectors, each on Rs.20 per month; 2 *náib dárogás* or deputy subinspectors, on Rs.15; 2 clerks, one on Rs.10 and the other on Rs.8; 1 officer called *házári* on Rs.10; 5 *jatnadárs* or head constables on salaries varying from Rs.6 to Rs.8 per month each; 3 *dafadárs* on Rs.5 each, and 86 constables receiving a monthly pay of from Rs.4 to Rs.6 each. In 1874-75 the total strength of the police force was 102 officers and men; in 1872 there were 41 officers and 173 constables. The Political Agent reported in 1873 that he had never heard of the police being charged with torturing persons in order to extort confessions. 'The chief inducement thereto is,' he reports, 'lacking. There is no pressing for convictions, and no blame is attached to an investigating officer for failing to obtain sufficient evidence, when such is not ready to hand.'

## STATISTICAL ACCOUNT OF HILL TIPPERAH.

JAILS.—The State contains one jail situated at Agartalá, and two lock-ups in the Subdivisions of Kailáshar and Udáipur. In 1874-75 the total number of prisoners in the jail at Agartala was 66; the average daily number,  $5\frac{1}{2}$  the number released, 53. One prisoner died in jail during the year, and the number of admissions to the hospital was 18.

The discipline of the jail errs on the side of leniency. Prisoners are, it is said, occasionally allowed to go home for a few days, giving merely a promise to return, and on great occasions they are sometimes set free in a body.

EDUCATIONAL STATISTICS.—There are two schools in the State,— one at the capital, Ágartalá, the other at the subdivisional town of Kailáshar. The school at Ágartalá is conducted on the same principles as the Government District schools in Bengal. There are two teachers of English, one of Bengálí, and one of Sanskrit. The number of pupils in 1872 was 78; in 1874-75 it was 72, of whom 33 were related to the Rájá, being sons of *thákurs*. The remaining pupils consisted of 8 Manipurís, 20 Bengalí Hindus, 3 Musalmáns, and 8 up-country boys. The average daily attendance was 41. The grant from the State in 1872 was £36; but the Political Agent remarks in his Report for 1874-75 that the Rájá has now increased the grant to £135 per annum. No fees are paid by the pupils. The Kailáshar school was opened in November 1872; in 1875, the Political Agent reported that it had 31 boys on the rolls, of whom 11 were Hindus, 7 Musalmáns, 10 Manipurís, and 3 Gurkhás. This school is supported by a contribution from the State of £ 18 per annum, which only serves for the payment of the schoolmaster's salary. The other expenses are met by the sum obtained from schooling fees. With an estimated population of more than 74,000 souls, there are only 103 boys undergoing instruction in the Rájá's territory. No steps have ever been taken to introduce any system of education among the hill people, and they appear to have no desire for such innovations.

## JAILS

POST-OFFICE.—On the 1st October 1875 a post-office was opened at Ágartalá. The office is under the management of the Indian postal authorities, but its cost is defrayed by the Rájá.

ADMINISTRATIVE DIVISIONS.—The general administration of the whole State is conducted at Ágartalá, the capital and residence of the Rájá; but for the administration of justice and other purposes, the north-eastern and south-western portions of Hill Tipperah are placed in charge of two officers, who have jurisdiction within the Subdivisions assigned to them.

The north-eastern Subdivision of Kailáshar was opened at the close of the year 1872. Its headquarters are at the village of Kailáshar, on the border of Sylhet; and it contains a population, as returned in the year 1874-75, of 5694 souls.

The south-western Subdivision of Udáipur, with its headquarters at the village of the same name, was opened in the year 1874-75. This Subdivision was, the Political Agent reports, much needed; almost all the disputes between the Rájá's subjects and the British *rayats* come from the south-western part of the State, and it was very inconvenient for complainants and their witnesses to be obliged to go to Ágartalá in order to obtain justice. The fiscal administration of the State also rendered it desirable that a responsible officer should be posted within the limits of the new Subdivision.

FISCAL DIVISIONS.—There are, according to a report from the *diwán*, ten fiscal divisions or *parganá's* in the State of Hill Tipperah. Their names are as follows :—(1.) Ágartalá, (2.) Bísálgar Hill, (3.) Isán Chandranagar, (4.) Indranagar, (5.) Bámítiá, (6.) Kamalpor, (7.) Kailáshar, (8.) Pháorá Dharmanagar, (9.) Baksanagar, (10.) Udáipur.

CLIMATE.—Captain Badgley, in his Report to the Surveyor-General, states that during the cold weather, and until the rains commence in March, the climate is very pleasant, the temperature being lowest about the middle of January. During the dry weather, there is a marked difference between the temperature of the hills and valleys, the latter being colder at night and warmer during the day

## STATISTICAL ACCOUNT OF HILL TIPPERAH.

than the hills. The cold in the valleys is due to heavy fogs, which last from ten o'clock at night till ten o'clock in the morning. After the first rains set in, about the 15th March, the valleys become clear at night, and it is then hotter in the shade of the valleys than on the hills. The greatest cold experienced by the Survey party was in the valleys, 41° F.; and on the hills, 48° F.

The following table, compiled from returns published by the Meteorological Reporter to the Government of Bengal, shows the monthly rainfall, and the number of days on which rain fell in each month, for the years 1873 and 1874.

### RAINFALL IN HILL TIPPERAH FOR THE YEARS 1873 AND 1874

DISEASES.—The endemic diseases are bowel-complaints, remittent and intermittent fevers, and rheumatism. The principal epidemic is cholera. Dr. Stork, who was the Rájá's medical officer in 1873-74, reports that Hill Tipperah was unhealthy during the greater part of that year. 'Epidemic cholera broke out in the town and adjacent villages, and raged with much fury during the months of April and May 1873, causing a panic among the people, many of whom deserted their homes to escape from the disease.' Vaccination as a preventive measure against small-pox has been introduced in the State, the Rájá setting an example by having himself and all his family vaccinated.

INDIGENOUS MEDICAL DRUGS.—The following indigenous medical drugs are all said to be found in Hill Tipperah:—(1.) *Amaltál* or *Amaltás* (Cassia fistula). (2.) *Anantámul* (Hemidesmus Indicus). (3.) *Apáng* (Achyranthes aspera). (4.) *Apárajitá* (Clitorea ternatea). (5.) *Amlakí* (Embllica officinalis). (6.) *Bishmitá* or aconite (Aconitum napellus). (7.) *Aniseed* (Anethum sowa). (8.) *Ánár* (Punica granatum). (9.) *Ámrul* (Oxalis corniculata). (10.) *Ádrakh* or *ginger* (Zingiber officinale). (11.) *Bel* (Ægle marmelos). (12.) *Banhaldi* (Curcuma zedoaria). (13.) *Bákas* or *bákur* (Adhatoda vasica). (14.) *Bahard* (Terminalia belerica). (15.) *Bhuikumrá* (Trichosanthes tuberosa). (16.) *Bálá* (Pavonia odorata). (17.) *Bhikapurni* (Hydrocotyle Asiatica).

## CLIMATE

(18.) *Bherendá* or *castor-oil plant* (*Ricinus communis*). (19.) *Bichidáná* (*Cydonia vulgaris*). (20.) *Bábní tulsí* (*Ocimum basilicum*). (21.) *Birangá* (*Embelia ribes*). (22.) *Bistáarak* (*Tiaridium Indicum*). (23.) *Chháttain* (*Alstonia scholaris*). (24.) *Cháulmugrá* (*Gynocardia odorata*). (25.) *Chidlang* (*Vernonia anthelmintica*). (26.) *Jákhalgotá* or *jaipál*, *croton-oil plant* (*Croton tiglium*). (27.) *Chitá* or *Iálchitra* (*Plumbago rosea*). (28.) *Champak* or *chámpá* (*Michelia champaca*). (29.) *Dhaturá sádá* (*Datura alba*).

		January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November	December	Year
Rainfall,	{ 1873	0.29	0.07	1.69	6.87	5.35	11.35	5.27	18.23	7.23	1.12	0.42	0.57	58.46
	{ 1874	1.44	2.88	2.08	6.11	10.12	8.28	8.02	7.69	9.22	6.66	1.65	..	64.15
Number of days on which rain fell,	{ 1873	1	1	8	10	7	20	26	24	18	3	3	3	124
	{ 1874	3	7	6	8	9	20	16	19	18	19	3	..	128

(30.) *Dhaniyá* (*Coriandrum sativum*). (31.) *Debdáru* (*Pinus deodara*). (32.) *lláchi* (*Eletaria cardamomum*). (33.) *Gáb* (*Diospyros embryopteris*). (34.) *Gánjá* (*Cannabis sativa*). (35.) *Ghrita kumári* (*Aloe perfoliata*). (36.) *Gandka bhádáli* (*Paederia fctida*). (37.) *Hinchá* (*Enhydra hingcha*). (38.) *Haritaki* (*Terminalia chebula*). (39.) *Horse-radish* (*Cochlearia armoracia*). (40.) *Hálim* (*Lepidium sativum*). (41.) *Haldí* or *turmeric* (*Curcuma longa*). (42.) *Isabgul* (*Plantago ispaghula*). (43.) *Jayanti* (*Aeschynomene Sesban*). (44.) *Jabá* (*Hibiscus rosa-sinensis*). (45.) *Jaistha madhu* (*Glycyrrhiza glabra*). (46.) *Jhampi* (*Abutilon Indicum*). (47.) *Joán* (*Ptychotis ajowan*). (48.) *Kalápnáth* (*Andrographis paniculata*). (49.) *Kát karingd* (*Caesalpinia bonducella*). (50.) *Kuchilá* (*Strychnos nuxvomica*). (51.) *Kálá dhaturá* (*Datura fastuosa*). (52.) *Kálá jám* (*Eugenia jambolana*). (53.) *Kath bel* (*Feronia elephantum*). (54.) *Kálá kálkásandá* (*Cassia sophera*). (55.) *Kadamba* (*Nauclea*



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cadamba). (56.) *Khetpáprá* (*Oldenlandia biflora*). (57.) *Kála jirá* (*Nigella sativa*). (58.) *Kurchi* (*Wrightia antidysenterica*). (59.) *Lanká* or *gáchhmarich*, chilli (*Capsicum annuum*). (60.) *Mádár* (*Calotropis gigantea*). (61.) *Muthá* (*Cyperus rotundus*). (62.) *Mahábali bach* (*Zingiber zerumbet*). (63.) *Mcndhi* or *Indian myrtle* (*Lawsonia alba*). (64.) *Mcthi* (*Trigonella fcenum-graecum*). (65.) *Nim* (*Azadirachta Indica*). (66.) *Nagcswar* (*Mesua ferrea*). (67.) *Nishinda* (*Vitex negundo*). (68.) *Nágphani* (*Opuntia Dillenii*). (69.) *Nagarmuthá* (*Cyperus pertenuis*). (70.) *Polás* (*Butea frondosa*). (71.) *Páti-nebu* (*Citrus limonum*). (72.) *Bágh-bherenda* (*Jatropha curcas*). (73.) *Punar-nabd* (*Boerhaavia procumbens*). (74.) *Pán* (*Piper betle*). (75.) *Pipul* (*Piper longum*). (76.) *Pudind* (*Mentha sativa*). (77.) *Pániphál* (*Trapa bispinosa*). (78.) *Patal* (*Trichosanthes dioica*). (79.) *Rakta chandan* (*Adenanthera pavonina*). (80.) *Raktakamal* (*Nymphaea rubra*). (81.) *Siálkántá* (*Argemone Mexicana*). (82.) *Sujina* (*Moringa pterygosperma*). (83.) *Sij* (*Euphorbia nereifolia*). (84.) *Squill* (*Urginea Indica*). (85.) *Syámlatá* (*Ichnocarpus frutescens*). (86.) *Simul* (*Bombax Malabaricum*). (87.) *Sepháliká* (*Nyctanthes arbortristis*). (88.) *Sundhi* (*Nymphaea stellata*). (89.) *Supári* (*Areca catechu*). (90.) *Somráj* (*Vernonia anthelmintica*). (91.) *Swet Karabi* (*Nerium odorum*). (92.) *Sarishá sádá* (*Sinapis alba*). (93.) *Sarishá kálá* (*Sinapis niger*). (94.) *Sasá* or *Khirá* (*Cucumis sativus*). (95.) *Thalkurá* (*Hydrocotyle Asiatica*). (96.) *Tetul* (*Tamarindus Indica*). (97.) *Tulsi* (*Ocymoxm sanctum*). (98.) *Tezpát* (*Cinnamomum* [various species]). (99.) *Tobacco* (*Nicotiana tabacum*). (100.) *Teori* (*Ipomoea turpethum*). (101.) *Til* or *sesamum* (*Sesamum orientale*). (102.) *Tisi* (*Linum usitatissimum*). (103.) *Tagar* (*Valeriana Wallichii*). (104.) *Pálitámándár* (*Erythrina Indica*).

MEDICAL CHARITIES.—A hospital was opened at Ágartalá in May 1873, which appears to have become very popular. The total number of out-door patients treated in the year 1873-74 was 3034. In 1874-75 the number was 3322; of whom 3293" were cured, 12 died, and 17 remained under treatment at the close of the year. There were 13

## MEDICAL CHARITIES

in-door patients, against 5 in the preceding year; 10 of the patients were cured, and 3 died.

At Kailáshar, the headquarters of the Subdivision of the same name, there is a dispensary, towards which the Rájá contributes Rs. 15 per month, and subscriptions are also obtained locally. There is a native doctor in charge, on a monthly salary of Rs. 20. The number of out-door patients treated during the year 1874-75 was 300, of whom 219 were cured, 76 absented themselves before being cured, and 5 remained at the end of the year.

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