CHAPTER VI.

FOLK-LORE.

A Kumi tradition of the creation is as follows:—God made the world, the trees and creeping things first, and after that he set to work to make one man and one woman, forming their bodies of clay; but each night on completion of his work, there came a great snake, which, while God was sleeping, devoured the two images. This happened twice or thrice and God was at his wits’ end for he had to work all day, and could not finish the pair in less than 12 hours, besides, if he did not sleep, he would be no good. If he were not obliged to sleep there would be no death, nor would mankind be afflicted with illness. It is when he rests that the snake carries us off to this day. At last God got up early and made a dog first and put life into it, and that night, when he had finished the images he set the dog to watch them, and when the snake came the dog barked and frightened it away. This is the reason that when a man is dying his dogs begin to howl.

There are several traditions of a great flood that took place centuries ago:

1. There was a very great drought in the land, and the Chief finally offered his only daughter to any one that could procure rain. The Spirit of the Waters undertook the task, and was successful. Rain fell continuously for months and gradually flooded the whole country, finally driving the inhabitants to take refuge on the highest mountain. The unfortunate Chief could not make up his mind to part with his beloved daughter; and still the rain poured in torrents, and the rapidly rising waters threatened shortly to submerge their last refuge. Finally, the people took the law into their own hands and flung the girl into the rising waters, whereupon the rain ceased and the floods subsided for the Spirit of the Waters was appeased.

2. That there was a continuous rain for a long period, so that the highest mountains were submerged and only two people survived; a brother and sister of royal birth. These were saved by clinging to a large earthen liquor-pot. When the waters finally subsided from the face of the earth, the couple married, and made themselves a rude habitation to live in: but they had to subsist on roots and jungle fruits. One day the man found a pigeon fluttering on the ground. He captured and took it home to his wife, who killed it and was preparing it for food, when she discovered that the bird’s crop was full of maize and rice. This she carefully preserved and planted in a small *jum*, and surprised her husband.
one day by producing a quantity of grain. This crop enabled them to replenish the world with grain.

In early times there reigned a great King by name Baranasi. He had seven wives, each of whom was blessed with a son to the general satisfaction of the people. These seven sons were very carefully brought up and received a good education. One day dragons in the form of flying horses came and devoured the mangoes and other fruits in the King’s garden. The King was exceedingly angry, and ordered six of his sons to keep watch and prevent the dragons from devouring the fruit. The brothers, however, went away and played instead of keeping watch, and during their absence the dragons came and ate more fruit. The King reproved his sons and sent his best beloved and youngest son to watch. The boy gladly obeyed his father, and arming himself with his bow and arrows for he was a great archer, commenced to watch in the garden. Presently the dragons arrived and the intrepid boy was about to shoot when they besought him to spare them, and he finally consented, after exacting a promise that they would hold themselves in readiness to come to his aid at once if he ever summoned them. This they engaged to do, and the lad then helped them to some fruit and sent them away. The King was delighted at his beloved son’s success, and banished the other brothers, but the youngest son would not stay alone, and followed his brothers into exile. The seven brothers journeyed afar, until they came to a kingdom, the King of which possessed a most beautiful daughter and no other children. This Princess, in addition to being most beautiful, was extremely clever, and a very skilful horsewoman, and she possessed the swiftest steed in the world. Her father pressed her to marry so that he might get a male heir, but she said she would only marry the man who could defeat her horse in a race. The father had to be satisfied with this, and issued a challenge to all the Princes far and wide to come and compete for the hand of his daughter. The fame of her great beauty drew many competitors; and amongst others the six brothers determined to try and win her. They took no count of their youngest brother, and left him behind in the forest to mind their house. The youngest brother was sorrowing at being left behind when he suddenly remembered the claim he had on the flying horses, and he summoned one to come to him. Immediately the horse appeared before him, and mounting it, he was transported to the spot where the Princes were about to race with the daughter of the King. In the race the Princess easily defeated all competitors with the exception of the youngest brother, who outdistanced her on his flying steed. As he was disguised he was not recognised by his brothers, and after the race he was spirited back to his house in the forest. All effort to find the winner was in vain.

The six brothers on their return to the house boasted of their own riding, and said one of them would surely win the Princess,
Races were held on six different occasions, and each time a mysterious stranger on a splendid steed defeated the Princess and immediately vanished. At last the Princess fell sick with love of the victor, and getting possession of his secret from a wizard she traced the young Prince to the forest. There they mutually exchanged their feelings of love and went back to the palace, where the Princess introduced the victor as her lover and husband. The father was very delighted with the Prince and cheerfully ratified the match and made him his heir. The six brothers in the meantime had returned to their house and missing their youngest brother, searched for him in vain. Sorrowfully they concluded that he had been waylaid and devoured by a tiger, and prepared to return to their own country. But the youngest brother appeared and declared himself to them, and after feasting them, he loaded them with presents and sent them to fetch his father, the King. On their return there was great rejoicing and the two Kings took the oath of friendship. On their deaths the youngest son succeeded them and reigned over both kingdoms.

Many years ago a certain King was blessed with an only and most beautiful daughter. The fame of her beauty was noised abroad, and many young and noble Princes came from distant lands to try and win her hand in marriage. The King, however, loved his daughter so dearly that he could not make up his mind to part with her, and finally fixed on a practically impossible task which must be accomplished before his daughter’s hand could be won in marriage. This task was to jump off a precipitous cliff into the river and swim to the other side.

This terrible ordeal, however, did not deter the young gallants from attempting it, and many perished, being either dashed to pieces on the rocks or drowned. But so surpassingly beautiful was the girl that suitors, undeterred by the fate of their predecessors, still came to attempt the impossible. One day a very handsome young Prince came to the King and claimed his right to attempt the ordeal. The King’s heart went out to the beautiful lad, and his daughter at first sight fell desperately in love with him. The King was very miserable at the thought of the certain destruction that awaited the lad if he made the attempt, and he did his utmost to persuade the young Prince to return to his home; but he, bewitched with the dazzling beauty of the Princess, refused to listen to the King’s advice. It was finally settled that the attempt should be made on the morrow, and all retired to rest. The King’s sleep was very troubled, and in his dreams there appeared an old woman who came to his bedside and, touching him, said: “Why is your heart melted, and why does the Princess, your daughter, even nowweep and vow she will destroy herself?” The King told her all and besought her aid. The old woman told him to get four stout pillows well stuffed with cotton and bind them round the Prince’s body, and then
give him an open umbrella and let him leap from the cliff: no harm, she declared, would befall him. The old woman vanished as suddenly as she had appeared. In the morning the King told his daughter of the dream, and she went and confessed her love to the young Prince and besought him, for her sake, to carry out the instructions, which, after very great persuasion, he consented to do. Arrived at the appointed place he was attired as the directions of the dream required, and was given a large umbrella to hold. The young Prince without hesitation took the dreadful leap, and great was the astonishment of the crowd to see him gently fall into the water and float across the river. The young Prince was brought in triumph to the King, who, overjoyed at his safety, at once bestowed on him his daughter's hand in marriage and appointed him heir to the kingdom.

The cliff where this trial took place is called in the Chakma language Jamai Maroni, or the bridegroom's killing. It is situated at Chitmunon, on the Karnaphuli river, and now falls within the Sitapahar forest reserve.

King Chandra of Arakan whose palace was at Pathari-killa suffered much from vertigo. He called in the medicine men who after consultation informed him that in a previous existence he was a dog afflicted with hydrophobia that had been killed and the head stuck on a branch of a tree in China, and that when the wind swayed the branch he suffered the attack of vertigo. The King, taking with him his prime minister Thamegi, his astrologer and many followers set forth by sea to find the tree. After a long journey they reached the spot, felled the tree and smashing in the dog's skull threw the pieces into the water. The King then commenced his homeward journey and after some days the seas became rough, and seeking the cause from his astrologer he was informed that he had carelessly expectorated after chewing pan and betel, and that the red coloured expectoration had somehow found its way to the nether world and there stained the white robe of the princess of the nether world, who was so charmed with the colour that she told her parents that nothing would satisfy her but to marry the person whose salwa was of such a beautiful tint. The parents in consequence were in pursuit of him and as the roughness of the sea was due to this, he cautioned the King on no account to glance back or else fire would destroy him. Unfortunately the cries of his followers prompted the King to look back and a sudden rush of flame destroyed them all. The prime minister who was ahead in another boat, escaped the calamity and returned to the Queen and told her of her husband's fate. The Queen was very angry and accused him of having killed the King with the object of marrying her and thus gaining the kingdom. This so disturbed the prime minister that he left the country with his followers and came and lived at Rajabili, on the river Sylok, a tributary of the Karnaphuli in Tin-para (three villages), whose settlers are still known as Tipperas. The minister
had a younger brother named Tsakma, a rude and uncouth man, who treated him with great disrespect. The elder brother once more moved on and settled in the country now called Hill Tippura and became the founder of the royal family. The younger brother gradually grew in importance and was locally called Tsakma Raja and became the founder of the Chakma tribe.

The lullabies used by the hill mothers to soothe their infants are full of tenderness, while the love songs convey the pent-up emotions in quaintly pretty phrases. The similes may appear somewhat crude to our civilized ideas; but it must be remembered that with these people they represent things in daily use and most essential to the general welfare of the community. To deal properly with this interesting subject would require a separate volume as each tribe has its own store of folk-lore. The following are typical examples of them:

1. A külê kôla gâch òi külê chhara na kânîs bâbûdhon ghûmûjâ bhângîhâ gôlô.
   Oh infant mine! thy body is smooth and tender as the young plantain tree, sleep gently and do not cry; crying will but hurt thy tender throat.

2. Sonaro dhûlonôm ruparo dori na kânîs bâbûdhon ghûmûjâ dhûlo not pori.
   Thy cradle is golden, with network of silver: let its beauty delight thee, till, dazzled, thy eyes close and in sweet slumber repose.

   Your cradle is made of a flowery design, and is finely woven with “kerak” cane to make it beautiful and strong. So sleep quietly my darling; for if you do not, pussy who is purring near your head will scratch your soft and tender body, which is more tender than boiled alos and koellos (yams).

4. Aloo pûtà thâloo re kûshya pata myông no kânîs lâkhî bûrâ oil dake dyông.
   Your body is softer than the tender leaves of the yams; if pussy, whose claws are sharper than the leaves of the sugarcane, should scratch you, you will be hurt my little darling, so sleep quietly.

5. Dårû túli jarîphûl na kânîs bâbûdhon râmgum sârattûn ja bàbè âni dîba nàrekûl.
   As the physician gathers the “jariphul” for his patients, your father will also purchase and bring you a cocoanut from Rangoon, so do not cry my baby darling, but sleep quietly.

1. Máśè khâlo shîlo kheî no dêîc torê mor phûkûn bêî na parong theî.
   As the little fishes of the hill stream cannot live without weeds that grow on the stones, I also love you so, my darling, that I cannot live without seeing you.
(2) Ῥᾶς pakkhi tol chle yā sarido nopro m to mēi yā.
The birds may cease to fly on high, but you will always
possess my heart’s deep love.

(3) Chhória chhari beel haba jor hado pān khilīk heel haba.
As the fishes delight when the streams and pools are full of
water, so will my heart delight if I can but receive a pan from
your dear hands.

(4) Banot dogorčr haring sho joré no dēlē morimba.
If I do not see you I shall die, my darling, as the deer of
the forest that called and called for its mate till it died.

(5) Dingi kūlēmbi to ghatot mo ashal mūl poran tō hátāt.
The bark of my soul is anchored at your ghat, my heart is
wholly yours, do with it as you please.

The love songs of the Maghs of which there are hundreds
are called “Kapya”; the following are examples of them more or
less literally translated:—

(1) From afar I see the waters of the Kynsa white in the
valley.
What good have I from gazing on it.
Some other will bathe therein (All give the “Hoia” or
Hill cry.)
From afar off gazing, I see a maiden.
White and fair is she.
What good have I from looking on her.
Some more fortunate one will obtain her love.
(Gram “hoia.”)

(2) A flock of birds.
One bird only on a high tree sitting all alone.
Of men, a crowd.
One man only, without a companion,
Ifas no happiness.

In the days when the Chakma tribe lived in the valley of the
Matamuri river, there resided in one of the villages four young men
named Saradhan, Nilakillan, Kunjadhon and Radhaman and also a
most beautiful girl called Dhanpati and her three fair companions,
Sarabi, Nilabi and Kunjabi. The girl Dhanpati was a general
favourite in the village, and there was great rivalry amongst the
four friends who sought to win her favour. (One day when the
young girls were amusing themselves in the Youngsa stream,
they perceived some Bengalis of the plains coming along weeping
and uttering lamentations. Dhanpati and her friends hastened
back to the village, and meeting Saradhan, she entreated him to
go and enquire the cause of the Bengalis’ sorrow. This Saradhan
at once proceeded to do. They told him that they had been
cutting bamboos a day’s journey up-stream, and that while at
work a most delicious scent had been wafted to them by the breeze.
Moved with curiosity they tried to trace the marvellous fragrance
to its source, but after a fruitless search all but three gave up the
endeavour. The three, however, continued, and at last on
a hill they espied a tree with silver branches laden with golden blossoms, from which emanated the delicate perfume. The three Bengalis hastened to possess themselves of some of the blossoms, when suddenly a huge black tiger with a white star on its forehead dashed out upon them, killing two of them. The third escaped with difficulty and returned to their comrades, who then fled together. The men, they said, who had been slain were their near relations, and hence their sorrow.

Saradhan returned and acquainted Dhanpati with the story, but he himself discredited the tale of the golden flowers, as he was intimately acquainted with the whole neighbourhood and had never seen or heard of the existence of such a tree. The news had a strange effect on Dhanpati, who was seized with an intense craving to possess a branch of the tree with the golden blossoms. She fretted in secret, and wasted slowly away with the intensity of her desire. The physicians were called in, but their treatment had not the slightest effect on the mysterious disease from which the poor girl suffered. Her girl friends became alarmed at her condition and besought her to confide in them, and finally she told them of her wild desire and said she would die if it were not gratified. The girls went and told Dhanpati's parents, who were greatly grieved and tried to dissuade their daughter from the idea, but all to no effect, and finally in desperation they proclaimed that any one who could secure a branch with flowers from the enchanted tree should marry Dhanpati. At the time most of the youths were absent from the village, having gone to attend the Chief's court where the annual display of archery, sword-play and athletics was taking place. The youth Saradhan, however, was in the village, and congratulating himself on the absence of his rivals, immediately started off, confident in his powers of being able to secure the flowers and win the coveted prize. Armed with a sword he started on his quest and reached the bamboo-cutter's shed, and was searching for the tree when he was surprised and slain by the black tiger. In the meantime the other youths, with the exception of Radhanan, who had been detained by the Chief returned to their village. Nilakdan at once determined to attempt to win Dhanpati as his bride, and started in quest of the golden flowers; but he also fell a prey to the black tiger. The news of these disasters reached Radhanan, who obtained permission from the Chief to return to his village. On his arrival he at once announced his intention of fetching the golden flowers, but the parents of Dhanpati besought him not to attempt the task: but Radhanan refused to listen to reason.

Armed with his trusted sword and a spear Radhanan quietly left the village, but he was no foolhardy person and determined to proceed with the greatest caution. So, when he reached the bamboo-cutter's hut he quietly slept there, and the next morning he cautiously approached the spot by a circuitous route. Arrived in the neighbourhood he climbed a tree and perceived the enchanted
ree with the black tiger asleep at the bottom. Radhaman then quietly got down from the tree, and returned to his village to concoct a scheme for further action. He went and saw Dhanpati and assured her that he would certainly secure her the flowers, and after receiving her parents' blessing he removed himself to the court of the Chief, with whom he was a very great favourite. They consulted together and the Chief caused a suit to be manufactured for Radhaman from the hide of the rhinoceros, and also a shield from the same material. Radhaman now determined to make the attempt to secure the flowers and went to the bamboo-cutter's shed. Here he performed a puja to the spirit of the forest as also to Mothiya, the goddess who guards against the attacks of tigers. He then laid himself down to rest for the night. He dreamt that a woman of extraordinary beauty came and sat by his side and said: "I am Mothiya, and am pleased to accept your puja. I now endow thee with all my strength; the tree you seek is an enchanted one, that has been placed there by the King of the Genii to test your strength. Remember that you must on no account pluck the first flower with your hand. It must be taken by means of a string made from the hair of the maiden Dhanpati, who must accompany you to the tree. You will find a squirrel to whom you will give the string, and he will tie it to a flower and give the end to Dhanpati, who will then pluck the first flower, after which you can gather them freely. You will slay the tiger by the strength I have given you: skin him and then cut off some flesh from each limb. Then take five flowers from the tree, light a fire and throw the flesh and flowers into it. The tree and tiger remains will vanish, and you will find Saradhan, Nilakdhon and the two Bengalis standing by your side." The lovely vision then disappeared. In the morning Radhaman returned to his village and told Dhanpati the dream and persuaded her to accompany him to the bamboo-cutter's shed where they slept the night. In the morning they made a string from some of Dhanpati's hair, and then started for the spot where the tree grew. When they neared the spot the black tiger charged down at Radhaman, but protected by his armour he in turn attacked and slew the brute with his sword. They then approached the tree and Radhaman saw a squirrel to whom he gave the string made from Dhanpati's hair, and commanded him to lower a flower from the tree to Dhanpati. The squirrel obeyed, and then Dhanpati cut off several branches laden with golden flowers. Radhaman then skinned the tiger, cut some flesh from each limb, and lighting a fire flung it together with five flowers, into the flames. A dense cloud of smoke immediately enveloped them, and when it had cleared away they were standing in the forest with Saradhan and Nilakdhon and two Bengalis beside them. There was left no sign of the enchanted tree or the dead tiger. They hastened back to their village where the recovery of the missing men was celebrated with much feasting,
and Radhan and Dhanpati were married amidst great and general rejoicing, at which the Chief himself was present. At the same time the friends Saradhan, Nilakdhan and Kunjadhan were married to Sarabi, Nilabi, and Kunjabi, and great happiness reigned in the village.

(1) It is given to the wisest man to make mistakes. Hill proverbs.
(2) Crow loudly in your own village, but cluck as the hen in the village of another.
(3) Scorch the bottom of a new boat and beat a new wife.
(4) Tender grass suits aged cows; aged men seek young wives.
(5) The fat sleep, the lean eat.
(6) A fool will fear death, the wise the hereafter.
CHAPTER VII.

PUBLIC HEALTH.

In the absence of any system of registering births and deaths it is impossible to make any comparison of vital statistics.

Taken as a whole the health of the hill men of this district is very good.

The comparative absence of vice, especially in the villages of the interior where the deteriorating influence of the plains men is least felt, combined with the simple, healthy, natural open-air life which men, women and children lead, largely account for this; another contributory factor may certainly be the comparatively later marrying age of the women. Moreover, the entire absence of even a suggestion of overcrowding in the population relieves this district of many diseases which it not owing their genesis to this condition certainly owe their promulgation to it, and obviously in the case of contagious diseases there is a natural bar to their spread in the very inaccessibility and wide separation of the villages.

Famine too may be said to be practically unknown, certainly severe famine does not visit and harass these parts, and that must operate forcibly in maintaining the natural powers of resistance to disease.

Plague with its decimating hand has never been known in the Hill Tracts, and fortunately the conditions in which the people live at present would militate largely against its gaining a foothold here. Diphtheria, and pneumonia (pneumococcus) too are probably unknown.

The principal diseases are worms, especially round worms, malarial fever with its concomitant splenic enlargement, skin diseases, especially Ringworm (Tinea Imbricata) and Itch (scabies), and digestive disturbances.

One interesting feature is the marked prevalence of joint pains coupled with the almost entire absence of rheumatic fever or acute rheumatism. These joint pains are probably rheumatic affections in many cases, but are very often the result of the presence of worms and other intestinal troubles. This in its turn is not remarkable as nearly every conceivable animal, reptile and many strange plants find a place in the menu of one or other of the various tribes represented, and almost the whole community will eat dried fish, imperfectly cured and very often rotten, as well as the most indifferent pork in very large quantities. As in many other parts of India appendicitis is extremely rare, and stone not by any means common. There is leprosy certainly,
but in no marked disproportion. Cataract and other eye diseases are not at all prevalent in the district; this forms a refreshing contrast to the markedly cataractous districts of India. Unfortunately quite a number of people, especially children, lose their eyesight merely from neglected simple ulcers of the eye.

Smallpox and cholera are by no means pronounced and are probably almost always introduced by the travelling Bengali traders.

Goitre occurs sporadically in certain districts but its distribution has not yet been worked out.

Malignant diseases of all sorts are conspicuously absent.

As a corollary of what was said as to rheumatism, heart disease is very seldom diagnosed, and chorea is not described as occurring here.

Tuberculosis in its varied manifestation, as fortunately venereal diseases are also, on the whole, refreshingly uncommon.

Measles and whooping cough and mumps seem to occur fairly frequently in epidemic forms. The census returns would seem to indicate a rather high percentage of insanity, but probably this is due to classing other mental troubles such as epilepsy in this group, and also to a somewhat loose use of the term "mad".

All the hill tribes possess a certain knowledge of useful drugs to be extracted from the jungle produce of the district. The Chakmas especially have studied the matter fully and their pharmacology is considerable. As a rule, however, cure of the ordinary ailments is left to Nature, and in aggravated cases puja or exorcisms are performed. One drug the value of which the hillman thoroughly appreciates is santonine for worms, and great demands are made for a supply of the medicine from the different hospitals. The hill people bear surgical operations with great fortitude and make wonderful rallies from the most trying and difficult operations. They attempt to heal fractures amongst themselves with splints, but the results are usually terrible malformations. There are several systems of cupping in force: the most common is that of wet cupping, when the affected part is moistened with water or even spittle and several fine cuts made with some sharp instrument; a piece of bamboo or horn with a hole in the end is then applied and the air exhausted by sucking through the hole; a piece of moistened clay is then applied to the hole, and the cup is left on the affected part for some time; on removal an ounce of blood will have been drawn away. This system is a favourite one for local inflammation and contusions, and is really very effective. Bleeding from wounds is stopped by burnt rag mixed with chewed doob-grass made up into a plaster and tied on the wounds with a strip of cloth; pig's fat is applied to wounds and burns; the fat of the tiger and a portion of its liver, the gall bag of the python, the testicles of the otter, the powdered horn of the rhinoceros are all held to be potent drugs with marvellous healing properties in cases of impotency, barrenness and hysteria. The hill people, like the men of the plains of India, have a great
belief in the power of the labial hairs of the greater felines; in powder or in ash they are said to contain the most powerful philtre known, and a pinch in the possession of a gallant can captivate the most obdurate maiden, or, in that of a beauty, bring any gallant to her feet. There is a plant called "bijji cholya" the leaves of which have a medicinal property; one side applied to a wound acts as a stimulant and irritant, cleaning the wound, the other side is then applied and has a most soothing and healing effect. In the case of snake bite the wound is cut and tight ligatures are applied to the limb, but no moderation is exercised in the application of the ligature. It is left on so long that much harm is done, and fatal results not infrequently follow. The remedy is often worse than the disease, for they have got very slight knowledge of the different kinds of snakes, and the same remedy is applied to all bites from both poisonous and non-poisonous snakes.

Their treatment of abscesses is very crude and either a skewer made red hot is plunged into the midst of it, or a piece of a broken bottle with a sharp edge is selected for cutting into it. They have some very potent medicines which they firmly believe will produce pus and some of these drastic measures convert most ordinary skin diseases and ulcers into sores which almost assume a malignant character. One of the most disastrous mistakes they make is to seal up wounds with one of their trusty jungle plant preparations and instead of encouraging evacuation and drainage, render both impossible.

Sanitation.

Side by side with many excellent ideas and practices the peoples of the Hill Tracts infringe many of the most obvious laws of health, and needless to say the chain of health and well-being often snaps at its weakest link. Almost without exception the site of a village is chosen with reference to high ground which secures natural drainage. An eye is kept too upon the proximity of a good water-supply and for the most part this is drawn from the main rivers or the mountain stream and is upon the whole excellent.

Mention has already been made of the well-raised houses with very open-work walls, and where the domestic waste water and refuse from meals, and worse, not all or most of it allowed to fall through holes in the floor, it would be difficult to conceive of much healthier houses.

The chain of sanitation is however here strengthened in many villages by the presence of the pig, dog and poultry who act as scavengers.

The hill man has a most morbid dread of cholera which has led him in the past to invent a most rigid system of isolation. In any village in which cholera arises as well as in the neighbouring villages a bamboo frame work representing a barrier is erected on the main path leading to the houses.

The Maghs go still further in their precautionary measures running a cotton thread right round the outside of the village,
and for four days no outsider may enter it. A villager may go out to his daily task but must return at nightfall. During these four days of segregation nothing can be slaughtered nor is it permissible to introduce any flesh from outside. Those going to bathe must not take off any of their clothes, but enter the water as they are, and only change their raiment after the bath. In addition to this, the superstitious worship of Rignar, the goddess of cholera, whom the Maghs fear, dictates that prayers written on strips of paper and on cloth streamers should be hung up at each corner of the village, which serve as additional warnings and prohibitions to outsiders.

The companion picture to this however is that they will not burn the body of a patient who dies from cholera, but bury him, and after the body has been in earth for weeks or months they do not hesitate to exhume and burn it without the slightest thought that there may be in it a trace of the disease they fear.

Another disease about which they are very strict is leprosy, and their rule is to keep a suspect or a proved case by himself in a house near to or adjoining the main house. The patient is fed from the family store, but his eating utensils and clothes are kept separate.

A regular system of conservancy is maintained at Rangamati, but nowhere else in the Hill Tracts at present.

The medical aid of this district consists of hospitals at Rangamati and Bandarban and charitable dispensaries at Rangamati, Barkal, Manikeri, Maholcheri, Lama and Chandraghora. In addition to the Medical Mission hospital in course of construction at Chandraghora, proposals to open charitable dispensaries on the Phen and Kassalong rivers have just been sanctioned by Government. The medical staff consists of a Civil Surgeon in charge of the District and a Civil Hospital Assistant at each of the dispensaries, with compounders in some of the dispensaries, and the usual menial establishment in all. The hospital at Rangamati is a fine airy building, well equipped with medicines and surgical instruments. The dispensaries are primarily intended for outdoor relief, but accommodation has been supplied in the event of any serious case being brought in. In 1902 there were hospitals at Rangamati and Bandarban only to meet the requirements of the whole district. The charitable dispensaries have since been opened and medical aid has been brought within reach of the greater number of the inhabitants of the district. That this great boon is being duly appreciated is shown by a comparison of the figures. In the year 1902 the total number of patients in receipt of medical aid amounted to 11,477 while the returns of 1907 show 35,602 from the Government hospitals, and 12,626 by the Medical Mission at Chandraghora. Of the Government cases 12,943 were plains-men, 974 plains-women and 1,620 plains-children; while 12,101 hill-men, 2,882 hill women and 5,082 children were also treated; these figures are very reassuring and give conclusive proof that the
inhabitants are at last appreciating the benefit of medical treatment. The hill people have been in past years very averse to coming in for medical treatment and in most cases prefer their own treatment. This is in no way due to dislike or fear of our treatment, but to the great inconvenience of coming in and being treated at our hospitals, and they will as a rule only resort to our aid when the disease is in an advanced stage, thus minimising very materially the chances of successful treatment. To convey a serious case to hospital entails a very considerable amount of inconvenience and derangement of the daily routine to a hill family. Apart from the actual conveyance of the patient, it is necessary to depute persons to attend and minister to his wants, also to bring in the necessary food supplies. All this entails much hardship to the family, and acts as a strong deterrent in all but the most serious cases. Endeavour is made to cope with this difficulty by providing accommodation for in-door patients at the dispensaries, and by monetary assistance to meet the food requirements. The medical budget of the district amounts to Rs. 16,284 per annum, and in addition Government allows three thousand rupees for vaccination. This is conducted annually throughout the hills in the cold weather months and some twenty per cent of the population are protected annually. This work is carried on under great disadvantages, the extreme distances and difficulty of transport, combined with the smallness of village hamlets and the scattered character of the population, render the work of the vaccinating staff excessively arduous. The people themselves have not the slightest objection to the process, and look on it as a Government order which must be complied with.

Special mention must here be made of the dispensary at Chandraghona which was erected in the year 1907 by the London Baptist Mission at a cost of about Rs. 5,000, Rs. 1,500 of which sum was a Government grant. Both this and the masonry hospital which is now in course of erection are monuments of the munificence of the late Mr. Robert Arthington of Leeds who left a generous sum of money for the prosecution of Mission work for the most part amongst unevangelized aborigines.

Government has given the Society permission to call the Dispensary "The Hutchison" as a tribute to the sympathy which the Superintendent of the Hill Tracts has always shown in the Society's operations and notably in the establishment of the Medical Mission centre in Chandraghona.

The hospital whose walls are now rising will be called "The Arthington."* It has a fine position, commanding, as it does, a full view of the Karnaphuli, and lying sufficiently far back from the main road in the spacious plot granted for its erection. It will accommodate from thirty to forty patients and should be a great acquisition to the medical aid rendered to the people of this district.

* The Arthington Hospital was duly opened by Sir Lancelot Hare, the Lieutenant-Governor of the Province, on January 27th, 1909.
CHAPTER VIII.

AGRICULTURE AND FORESTS.

The District may roughly be divided into two tracts, the agricultural conditions of which are widely different. The whole of the eastern and western portions are occupied by ranges of hills suitable only for cultivation by Juming; the southern, central and northern portions have very considerable areas suitable for plough cultivation and capable of sustaining a numerous population. The natural features of the greater portion of the District render the nomadic culture of Juming the only feasible method for the majority of the inhabitants.

Sand is the basis of all the soil formation of the hills. The sand is mixed with rich loam and is of a very light texture, very favourable to the method of cultivation in vogue. The absence of any stone renders the system of cultivation by terraces impossible. In the valleys the soil consists of a rich vegetable mould carried down from the hills in the rains, periodically fertilized by fresh deposits of silt from the flooded water courses. In the months of January and February a convenient piece of forest land is fixed upon, preference being given to a hillside covered with bamboo. The bamboos are cut and the smaller trees are felled; but large trees are only denuded of their lower branches. The cut Jum is then allowed to dry in the sun and in April it is fired. If it has been thoroughly dried and no rain has fallen since the Jum was cut, the firing reduces all but the large forest trees to ashes, and burns the soil to the depth of an inch or two; the ground is then cleared of charred logs and debris and nothing remains but to await the approach of rain. As soon as heavy rain falls and saturates the ground, sowing commences and the Jum is planted with mixed seeds of rice, cotton, melons, cucumbers, pumpkins, yams, Til or sesamum, and Indian corn. The sowing is very primitive, the seeds are all mixed in a basket, and the sower with his dao or chopper makes a small hole in the ground and drops in the mixed seed. The Indian corn ripens about the middle of July, the melons, vegetables and rice are harvested in September and October and the sesame and cotton in November and December. This method of cultivation entails great labour and incessant care, for the young plants have to be kept weeded constantly and as they come to maturity have to be guarded against the depredations of wild pigs, deer, monkeys, parrots and rats. The latter are particularly destructive, so much so that there have been occasions when the whole crop has been devoured by an invasion of
field rats. From a successful Jum the results are phenomenal, as much as 80 maunds of paddy in return for one maund sown, but the average is between 25 and 30 maunds. The results, however, are precarious and the system is a wasteful one, for a Jum cannot be cultivated two years in succession and the land takes from 7 to 10 years to recover. The men only, working together, cut the Jum for the whole village, the women and children are responsible for the weeding, tending and harvesting.

There seems in past years to have been an unaccountable aversion on the part of the authorities to Juning and this has been a great deal due to misconception of the actual facts at issue. Captain Lewin writes in 1872, with reference to the Jum tax:—

"We are undoubtedly entitled either to revise or enhance the present capitation tax (Jum) settlements. This has been the conclusion to which all officers have arrived who have reported on this subject; but I strongly dissuade Government from any such proceeding. The Jum tax should not be regarded as a possible source of revenue to us, but, on the contrary, should be regarded as an illegitimate and injurious source of revenue which by every means in our power we should endeavour to eliminate from our revenue roll. Our object should be to put a stop to Jum culture and induce the people to settle and cultivate by the plough, making land revenue the basis of our district settlement." It is difficult to understand how Captain Lewin formed this opinion, and it can only be conjectured that little was known at the time of the vast area of the district, or of the number of its inhabitants, and that the Census figures of 1872, namely, 63,052 were the basis of this calculation. The population at the 1901 census is 124,762; of this total 35,907 males and 30,332 females with 43,121 dependants, a total of 109,360 are returned as existing entirely by Juning. The plough cultivators with their dependants are returned at 11,000 and a considerable number of these are plains men. The latter figures show the progress of 25 years since Captain Lewin wrote and emphasize the permanent hold of Juning cultivation on the people. Apart from the fact that a large proportion of the population will always Jun, it is doubtful if lands suitable for the cultivation of rice are available on which to settle the population. There is certainly a very great amount of land that can be reclaimed, but this need not necessarily be suitable for rice cultivation. Of the acreage reclaimed at present only 60 per cent grows rice, the rest various cold weather crops of which mustard and pulses are the principal. The objection to Juning are (1) the waste of forest produce; (2) the tendency to encourage the nomadic habits of the Hill Tracts. The value of forest produce depends entirely on the facilities available for removing the same from its site and placing it on the market. In the Chittagong Hill Tracts this can only be done by means of the existing waterways. The extreme hilliness of the district and its intersection by numberless small streams and the sandy nature
of the soil, render the construction of cart roads extremely difficult and in cost prohibitive. Wheeled traffic is therefore an impossibility and shoulder borne traffic from within the interior would be unremunerative. Government has reserved over one-fourth of the area of the district as closed forests in which no cultivation is allowed; these are situated on the principal waterways and are in themselves more than sufficient to meet the requirements of trade. If jumning were abandoned the hills of the interior would lie idle, instead of as at present supplying food and valuable produce for sale to the inhabitants of the District and being as well a source of considerable revenue to Government. The hills are covered for the most part with bamboo forest, and this is always selected by preference for jumning. The bamboo has a great recuperative power and in seven years the land jumed is ready for rejumning. Where the forest is jumed, the damage done is considerable and recovery as tree forest is practically impossible, but it will develop into bamboo forest and thus again meet the requirements of jumning, though the period to elapse will extend to ten years. And consider the advantage to the hillmen. In an ordinary year he will secure an ample supply of rice for his own requirements and a surplus for sale, in addition to yams, pumpkins, melons, chillies and Indian corn to vary his diet and for barter. He will get enough cotton to supply all the household requirements, and in addition have plenty over to sell, the price of which added to the sale price of his sesame crop will give him the wherewithal to lay in a supply of necessaries and to purchase ornaments. To secure these benefits he need not pay more than four rupees per annum as rent. Apart from the value of the food supply, we must consider what a valuable asset the cotton crop is. During the season 1906-07 no less than 133,385 mounds of cotton were exported, the average price of which, uncleaned, may be taken as rupees seven per maund, which makes the value of the crop Rs. 9,33,695, for this reason alone it would be unwise to stop jumning.* As regards the supposed tendency to encourage the nomadic habits of the hill tribes the great majority of the villages in the District are permanent and have occupied their present site for a great number of years. Bandarban, for instance, is the largest of the hill villages, and its population is entirely Jumiya, but it has occupied its present site for more than eighty years and there is no prospect of its moving. The same may be said of all the principal villages whether Chakna or Magh. The Jumiya will invariably return to his village immediately the jumning season is over, even though he may have to go a considerable distance involving a journey of two or three days to reach his jumning lands. The percentage of cultivation in a jum is 75 per cent rice, 20 per cent cotton and sesame, and 5 per cent other crops. The price of rice varies between 8 seers and 14 seers, per rupee according to the season.

*The cotton exported in 1907-08, amounted to no less than 2,50,000 mounds, at an average price of rupees six per maund.
There are several varieties of paddy sown in the jum, the following are the best known:—Gelong and Rangi and Koborak, red husk with white rice, these three varieties are the first harvested early in September. Boro Badoia and Gelandoi, big white grain but coarse flavour, harvested at the end of September; Taki and Kamrang of four varieties, the best rice grown, white with very fine and clear grain harvested in October. Binnie of which there are several varieties, the best being Singer Binnie, a fine white rice with a very sweet flavour. This rice when cooked is extremely glutinous and sweet to the taste. It is cooked entirely by steaming and is eaten with milk and sugar, or made into cakes and sweetmeats. There is also a grain called Kangain a millet, this grain is sold principally to the plains people, who use it as an invalid diet in the place of sago. Several varieties of maize are grown, the best are Bhoja, Makai and Binnie. Makai, succulent varieties that are harvested in August and September respectively. Til or Sesamum, the white variety, called locally Dhoogossaia, is most generally grown. This crop is entirely for export and is bought largely by Bengalis and exported to Burmah where the oil is extracted and used for culinary purposes to adulterate mustard oil. There is only one variety of cotton in general use which is called Sitta. The cotton is a pure white with short staple. In recent years the market has almost doubled and what was formerly procurable at rupees four per maund now commands rupees seven. This cotton is used principally for mixture with certain woolen fabrics in Europe. The seed has a market value of one rupee a maund, and crushed into a cake is used to feed cattle. Every endeavour should be made to introduce a better, or improve the present, staple, and only perseverance is required to place the cotton of the Hill Tracts on a very high commercial footing. Varieties of pumpkins, melons, cucumbers, and yams all find a place in the jum and are sold in the local bazaar or to floating traders. There is an enormous variety of yam of circular shape called “Olkocho,” they reach a maund in weight. Chillies, brinjals, bhindi or ladies’ finger, and varieties of spinach are grown for home consumption only.

Rice is harvested with a small sickle, the heads only are cut off and thrown into a basket slung over the left shoulder of the reaper. It is then taken to the jum house, where the grain is taken out of the ear. The straw is abandoned in the jum. The paddy is carried to the village and stored away in granaries.

In January 1869 on the recommendation of the Commissioner Lord Ulick Browne, the Lieutenant-Governor of Bengal, sanctioned a sum of Rs. 38,000 as advances to families willing to commence plough cultivation. The advance was to be at the rate of rupees thirty for each family, and the Lieutenant-Governor in granting this expenditure expressed an opinion that the experiment was worth trying. If successful, it would be attended with very important results, and essentially change the whole system of
cultivation and mode of life of the hill people. In the early part of 1872 the Deputy Commissioner reported that, since the introduction of the scheme advances to the extent of Rs. 1,140 had been made to 38 families whilst nothing had been recovered and only 120 acres had been brought under cultivation. This officer was of the opinion that plough cultivation had not found favour with the hillmen, and in his opinion the Commissioner concurred.

In June of the same year a change would appear to have taken place in the feelings with which plough cultivation was regarded by the hill people and Rs 21,000 were given out in advances. The following year sanction was asked for further advances to the amount of Rs. 25,000, to this however assent was refused. The results obtained were practically nil, the authorities attributed the failure to the opposition of the Chief and his direct; but it is more probable that the scheme did not receive sufficient attention in detail, and the people were not ready for the innovation. This venture proved a complete failure and only a small portion of the advances was recovered. Gradually the Chiefs and more important people grasped the advantages of plough cultivation, leases were taken out and lands commenced to come under cultivation.

In 1900 there were 11,000 acres under plough and the Government revenue was Rs. 14,000.

In 1905-06 the sum of Rs. 5,000 was sanctioned by Government to be given out as agricultural loans to the people for the purchase of buffaloes for ploughing, rupees eighty was fixed as the limit of the loan to a family, as representing the average cost of a pair of male buffaloes which alone are of any use for purposes of plough in the District. The loan was repayable in two years at 6½ per cent per annum. In 1906-07 a sum of rupees 18,000, and during 1907-08 Rs. 15,000 further was sanctioned. The limit of the loan was raised to one hundred rupees owing to the rise in price of buffaloes and the period of repayment extended to three years. The whole of the amount advanced in 1905-06 has been recovered, and the repayment of the instalments of the 1906-07 loans are up to date. This generous policy is bound to prove most beneficial and the progress is already most marked. The area under plough in 1908 has risen to 20,000 acres and the revenue to Rs. 33,000. In addition to the agricultural loans Government has in the last two years sanctioned no less than twelve thousand rupees for land improvement loans, which are given for the purpose of draining swamps, and irrigation by the means of dams across the small streams and distribution of the water by channels over the cultivated area, thus securing an early "Ausa" crop.

There are two rice crops grown in the year. The *Ausa* or *Ausa*, early crop and the *Auman* or winter crop. The *Ausa* is sown in April on lands where artificial irrigation from streams is available or in marshy and swampy ground. It is generally sown first in nurseries and transplanted fifteen days after germination. Occa-
sionally it is scattered broadcast. This crop is harvested in July.

The principal crop is the Aman. It is sown broadcast after the commencement of the rains in July on lands selected for seed nurseries which have been ploughed three or four times. After a month and when the young plants are about a foot high, they are transplanted, in bunches of 8 or 10 plants in low, and 5 or 6 in high, lands into flooded fields which have been reploughed till the whole surface is liquid mud, the seedlings being placed some three to four inches apart. The plant is then left to nature and harvesting begins early in December and may be carried into January. There is no weeding between transplantation and harvesting and the principal care is to guard the crop day and night from the ravages of birds and beasts.

Rabi crop.

The Rabi crop is a most important one and the ploughing commences in October. Mustard and pulses such as Mung Dal are sown in November, and tobacco, chillies, radishes, egg plant or brinjal, ladies' finger, and yams are cultivated up to the end of January, all rabi crops are off the ground by April. The cultivation of sugarcane recently started shows considerable progress and gives promise of considerable expansion. Paddy cultivation is also of recent date and has proved exceedingly remunerative in the neighbourhood of Rangamati. Most excellent tobacco is grown on the river banks during the winter months, and that grown in the Matamuri valley has a great reputation. The crop is principally for home consumption but a certain amount is exported. There is a small tea estate worked by a native at Waggasera on the Karnaphuli. There are only fifty acres under tea.

Fruits.

The cultivated fruits are plaintain, jack, mango, litchi, lemons, oranges, pineapples, guavas, custard apple, melon, water melon and bael.

Condiments.

The chillie is the favourite condiment, ginger, turmeric, coriander and aniseed are also grown.

Cultivation.

The lands for the mustard crop are heavily manured, the ordinary custom is to tether buffaloes and cattle for the night over the ground for some time before cultivation. Cowdung is collected through the year and spread over Rabi ground. In the cultivation of the country yam or potato straw is spread over the ridges to protect the seed from the sun and to check the growth of weeds.

Agricultural implements.

The dao or chopper is common to all the tribes. It has a blade about sixteen inches in length, the end is about three inches in breadth and the blade tapers to a point at the haft. It is sharpened on one side only, and is made to suit right and left handed persons separately. The blade is set in a handle of wood, a bamboo root makes the best handle of all. The manufacture of dao is entirely in the hands of foreign blacksmiths. The very best blades are made by the Monghyr blacksmiths, of whom several come annually to the district, tempted by the large profits to be made. Syltet blacksmiths also compete in this trade, and parties of Lushais come many days' march from their own villages
to the bazaars in the District in the cold weather to purchase a supply for the village. The blades are made out of bar iron which is bought for four or five rupees a maund; a seer will make two blades which sell for ten annas each, so there is a very considerable profit in the manufacture. The value of the dao to the hillman is priceless, and it is used for every conceivable purpose—to cut the jum, and with the broad end to dibble in the seeds at sowing time; to weed the jum, cut posts and prepare bamboo matting for the walls of his house, to strip cane slips to fasten down the roof, slaughter animals and kill poultry; held under the foot in a sitting position to slice up fish, meat or vegetables, and as a weapon of offence and defence. Another implement used by the hillmen and manufactured by these blacksmiths is the axe head. This is about nine inches in length and the cutting surface is two inches in breadth; the instrument tapers to a blunt head, is fitted into a long handle, and can be used lengthways as an axe and breadthways as an adze fastening into the same handle. The small sickle used in harvesting completes the implements in use by the hillmen. In plough cultivation the usual implements of the plains are utilised.

The grazing throughout the District is excellent and the cattle though small are in good condition. The cow gives but little milk and averages a seer daily, while the cost of a cow on the average is Rs. 20.

Buffaloes are plentiful and are of a fine type. The males alone are used for agricultural purposes, as work in the field interferes with the females breeding. The hillman formerly viewed milk with the greatest aversion and never troubled to draw it off. Now a days the milk is drawn, made into curd and sold to traders, and milk is actually coming into general use among the people themselves. A female buffalo gives two seers of milk and is priced at Rs. 50.

The pigs are of an excellent black breed, short and very sturdy, they are most carefully tended and regularly fed; the average price of a good pig is Rs. 15.

Goats are common, the males being used for sacrificial purposes. Sheep are to be met with in the north of the District.

All hillmen keep dogs, the breed is a nice one somewhat resembling the chow dog; they are good sporting and watch dogs.

The domestic fowl is kept by all; it figures as a principal in most sacrifices and feasts. Ducks and geese are rare owing to their straying proclivities on the rivers and streams. A few pigeons also are kept.

The Chittagong Forest Division, comprising not only the Hill Tracts reserves, but also those in the Collectorate or Regulation District of Chittagong, is in charge of a Deputy Conservator of Forests, acting under the direction and advice of the Conservator of Forests. His headquarters formerly at Hangamati have been moved in recent years to Chittagong.
The forest ranges are in charge of foresters, assisted by forest guards.

The cost of maintenance of the subordinate establishment in the Hill Tracts, for the purpose of supervision over the ranges, amounts annually to Rs. 2,712. Owing to the fact that the expenditure of the Division is devoted to the measures required for the collection of tolls on the forest produce extracted from the unclassed State forests of the Hill Tracts as well as to the administration of the reserves in the Hill Tracts and Collectorate, no separation of the actual expenditure on the reserve of the Hill Tracts is possible.

The Government reserve forests are as follows:

<table>
<thead>
<tr>
<th>Forest Name</th>
<th>Area (square miles)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kasalong, on the river of the same name, an important tributary of the Karnaphuli river</td>
<td>736</td>
</tr>
<tr>
<td>Ranikhyong, on the river of the same name, also an important tributary of the Karnaphuli river</td>
<td>213</td>
</tr>
<tr>
<td>Sangu on the Sangu river</td>
<td>115</td>
</tr>
<tr>
<td>Sitaphar on the Karnaphuli river</td>
<td>11</td>
</tr>
<tr>
<td>Matamuri on the Matamuri river</td>
<td>251</td>
</tr>
<tr>
<td><strong>Total area</strong></td>
<td><strong>1,356</strong></td>
</tr>
</tbody>
</table>

The dates of the formation of the above reserves are:

<table>
<thead>
<tr>
<th>Forest Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matamuri</td>
<td>1st December 1880.</td>
</tr>
<tr>
<td>Kasalong</td>
<td>1st March 1881.</td>
</tr>
<tr>
<td>Sangu</td>
<td>6th May 1881.</td>
</tr>
<tr>
<td>Ranikhyong</td>
<td>15th March 1882.</td>
</tr>
<tr>
<td>Sitaphar</td>
<td>1st April 1883</td>
</tr>
</tbody>
</table>

A proposal to reduce the area of the Kasalong reserve by disafforesting the Mani valley is under the consideration of the Government of India. If sanctioned, the total area under reserve will be reduced by about 300 square miles.

The first four ranges are allowed to restock themselves by natural reproduction. The last named Sitaphar besides replenishment by this agency, which is quite sufficient, unassisted in the case of bamboo (of which the reserve mainly consists), was partially restocked by artificial reproduction up to October 1897, when the great cyclone of that year destroyed the plantations. Since 1897 no further expenditure has been lavished on this system of restocking. No cultivation is allowed within the area of forest reserve. The revenue derived from the licenses to remove forest produce and the tolls is very considerable, and amounted in 1906-07 to Rs. 94,085. The following are some of the better known trees and their uses.

**Chalta**—Dillenia indica, tall evergreen tree, wood hard, used locally for posts; the fruit is large, succulent and edible.

**Champak**—Michelia champaca, ever green tree, wood used for planking, furniture and house posts. The seeds are used medicinally.
**Chaulmugra**—Taraktenos Kuirzii, a large tree, the seeds yield the "Chaulmugra oil" of commerce, used for skin disease; a tree will yield some fifty pounds of seed.

**Kamdeh**—Calophyllum polyanthum, used for boat making and railway sleepers.

**Nageswar**—Mesua ferrea, used in making posts for houses, also railway sleepers. Kheong Ghars or temples are made from this wood. It flowers in April, and the flowers have a most beautiful scent; these are much appreciated by hill folk and are worn in the hair and behind the ears.

**Chilaumi**—Schima Wallichii, large evergreen tree, used for planks, plough shares and canoes.

**Simal**—Bombax malabaricum, the cotton tree, wood soft and white, used for packing cases and tea boxes. The cotton floss or kapok of the seeds is used to stuff mattresses and pillows.

**Udal**—Sterculia villosa, very soft wood, the bark yields a strong fibre used for making rope by the hillmen.

**Nil Bhadi**—Garuga pinnata, a large deciduous tree, used for furniture; the fruit is edible.

**Pitraj**—Amoora rohituka, evergreen tree, hard wood, makes good boats; the seed yields a lamp oil.

**Chickrassii**—Chickrassia tabularis, a large tree, good for boats and furniture; the bark is an astringent and the flowers yield a red dye.

**Tun**—Cedrela toona, soft wood, used for furniture, door panels, tea boxes, and planking.

**Kusum**—Schleichera trijuga, large deciduous tree, wood very hard indeed, used for oil and sugar mills, rice pounders, agricultural implements and carts. The burnt ash of this wood is used for dyeing purposes. The fruit resembling a green gooseberry in shape is extremely acid, the hillmen eat them with zest when on long marches or out on shikar. The seed yields a most fragrant oil.

These two trees of the

**Telsur**—Drimycarpus racemosus \{Anacardiaceae are among the most valuable timber found in the Hill Tracts.

They grow to a great height with large girth and make excellent boats, as the timber resists the action of salt water, and does not warp.

**Jarul**—Lagerstromia flosreginae, large deciduous tree. This timber is in great demand for boats especially the "Koondah" boats used in Tippera and Noakhali districts. A jarul tree in blossom is a beautiful sight.
Tali—Dichopis polyantha, evergreen tree, excellent for planks and scantlings.

Bandoorhula—A large deciduous tree, used for planks, boxes, cattle troughs and inferior boats.

Com.—Adina sessilifolia, very hard wood, excellent for house posts, and charcoal burning.

Gab—Diospyros embryopteris, an evergreen tree, wood hard. The viscid pulp of the fruit is used to pay the seams of boats, for smearing boats and fishing nets, in dyeing and tanning, and in medicine as an astringent.

Gumber—Gmelina arborea, large deciduous tree, excellent timber used for planks, house posts, furniture, boats and packing cases; posts of this timber in earth are immune to the attacks of white-ants.

Chaplis—Artocarpus Chaplasa, a large deciduous tree, highly prized for boat making, also makes good furniture, joists, battens and planks.

Lakuch—Artocarpus lakoocha, large deciduous tree, hard wood, used for dugouts, house posts, beams and furniture, resists the attacks of white-ants; fruit edible.

Kathul—Artocarpus integrifolia, large evergreen tree, useful for furniture, gives a yellow dye.
CHAPTER IX.

NATURAL CALAMITIES.

The District is liable to earthquakes, but as a rule the shocks are slight. They may be attributed to the volcanic nature of the Sitakund range in the Chittagong District. Sitakund was last in active eruption on the 2nd of April 1762, this was followed on the next day by a violent earthquake, a record of which is to be found in volume II of Lyall’s Geology. The existing hot springs and escaping gases bear ample testimony to the latent forces pent up in the bowels of the earth. Severe shocks are recorded on the 10th January 1869, 12th June 1897 and 7th July 1900. The shock of 1897 which wrecked Shillong and caused great damage throughout Eastern Bengal left but little trace at the time. The rainfall of 1897 was very heavy and the water percolating through the cracks and fissures, due to the earthquake, caused several heavy landslips throughout the hills, which did considerable damage to the Government roads and forest.

The Hill Tracts are well within the Cyclone Zone and seldom a year passes without a visitation of a more or less severe nature. During the night of the 31st October 1876 a severe cyclone swept over Chittagong, accompanied by a storm wave which destroyed 175,000 people at Sundip and its neighbouring parts. There was not a great loss of life in the Hill Tracts, but great damage was done to the standing crops and there was a considerable loss of live-stock. October is a favorite month for cyclones, for there was another on the 2nd of October 1895 and a third on the 23rd of October 1897. This tempest was of great violence, extensive damage was done to the town of Chittagong, several tea estates were wrecked, while a storm wave depopulated the island of Kutubdia. Some lives were lost in the Hill Tracts, but fortunately the path of the cyclone lay through the least populated part of the District or the loss of life would have been great. The forest reserves were considerably damaged and the experimental teak plantation at Kaptai was also wrecked. Great numbers of sea birds were blown inland where they succumbed to exhaustion and were collected in basketfuls by the hill folk.

Owing to the high banks and deep channels of the rivers the District is not liable to general inundation. An abnormal rise of the river may cause a local overflow, but this will only be of short duration.
Famine in the strict sense of the word is unknown. The many rivers with their large affluents and hill streams make the water-supply perennial, and the vast area of forest lands provides food for man and grazing in abundance for cattle. The forests are full of edible plants, fruits and roots; to those acquainted with them, it is an easy matter to procure the necessaries of a meal. There are fifty or more varieties of trees the fruits of which are edible and in many cases exceedingly pleasant to the taste; among the best are Bash Am or wild mango (*Mangifera Indica*); Kamkui (*Bridelia retusa*), the fruit is edible and the leaves are excellent fodder; Bharotta gula (*Nephetum litchi*) the indigenous litchi; and Regas ko, a creeper with a blood red fruit, very sweet, and about the size of a small lime. There are several varieties of wild plantain, the fruit of which when ripe is very sweet though full of seed. The inside of the plantain flower makes an excellent vegetable. On removing the purple covering immature plantains are found, these can be fried in butter or oil or made into curry. The white core of the plantain stem, cooked with rice is used to eke out a scanty supply of rice in days of scarcity, and the same chopped up with bran is an excellent fodder for cattle. As vegetables, there are a dozen varieties of yams procurable all the year round and styled *Alu* and *Kachu* with special names to distinguish each. Numerous varieties of spinach are found and are termed *Shad*. The young fronds of the male fern known as *Dehri Shad* and the stalks and tendrils of a creeper that grows in moist places and called *Kormu Shad* are both excellent.

The young shoots of the bamboo (*bashkaral*) and of the cane (*Golak aga*) make a first class vegetable curry. These are gathered when the young shoots force their way through the ground and appear in cone shape about a foot in height. There are also several variety of edible fungi, and mushrooms are plentiful after the early rains in April; the season unfortunately only extends to three or four days.

Local scarcities occur owing to the failure of the jum crop, which may be due to many causes; but it is seldom that scarcity is general to the whole District at the same time. This however occurred in 1905 owing to untimely and persistent rainfall at the season when the jums should have been burnt. The valleys of the Matamuri, Chengri, and Kasalong rivers are particularly susceptible to local scarcity. This is due to the fact that the country has been over-jumed and not sufficient time allowed to elapse between the cuttings of the jums to enable the forest to recover its growth. The soil in consequence becomes exhausted and the harvests poor. When the Miani forest reserve is thrown open to cultivation material relief will be experienced and the Chengri and Kasalong valleys will recover their fertility to a great extent as they will have a prolonged rest from any juming operations.
In 1891 there was a local scarcity in the Chengri valley. Government sanctioned twenty thousand rupees for the purchase of Rangoon rice, which was issued to the people on loan, to be repaid in cash without interest. The whole of this amount was recovered the following year.

In 1905 there was a general scarcity, necessitating very considerable aid from Government. The sum of Rs. 80,000 was sanctioned for the purchase of Rangoon rice. Depôts were opened on the Matamuri, Sangu, Karnaphuli, Chengri, and Kasalong rivers, and loans of rice were freely issued to the people on the same conditions as in 1891. Gratuitous relief was also given by Government where actually necessary. The Baptist Mission issued relief to the extent of Rs. 5,000 in rice which was bought mainly from the subscription raised by the Society at home. The Chakma Chief also issued loans of rice to the value of Rs. 5,000 without interest. There were no deaths from actual starvation, but there was very great suffering and the privation undergone undoubtedly had an effect on the subsequent death rate. This was more marked in the cases of the aged and infants. It is satisfactory to note that practically the whole of the Government loan has been recovered. The country suffers sometimes severely from the visitation of rats. They arrive in swarms and like locusts sweep everything before them. They devour the standing corn and empty the granaries, and nothing stops them. It is reported that a visitation of these rodents in 1864 caused a local scarcity in the north of the District. They were said to have come from the south and after completing their devastation disappeared as suddenly as they had made their appearance.
CHAPTER X.

RENTS, WAGES, MATERIAL CONDITION, INDEBTEDNESS.

Government is the sole landlord, and rents are kept low to encourage the spread of cultivation. The average may be taken as Rs. 1-8 per acre of the cultivated area of the District; and in no case does the rent exceed Rs. 2-8 an acre; the latter is a very fair rental as these lands sublet at three rupees a 'káni' or Rs. 7-8 the acre. When sanction has been obtained to sublet, the usual condition of rent imposed is that known locally as 'blági,' by which the tenant pays 10 áris of paddy or two áris of mustard per 'káni' according to the crop grown; two and a half 'kônis' go to the acre and an 'ári' equals 14 seers. The ordinary coolie will expect to get his food and seven to ten rupees a month, and is hardly obtainable at these rates. All labour for Government work has to be imported and the wage averages ten rupees a month. It is quite impossible to obtain skilled labour among the hill people as it does not exist, and foreigners are imported on very high wages. Carpenters, masons, sawyers, blacksmiths and others will receive one rupee a day and even more. The Government wage for enforced labour by hillmen is five annas a day, and with the exception of those who live solely by plough cultivation every man is liable to be called on in turn to do fifteen 'days' work in the year at the above rate of remuneration. As a matter of fact, the demand nowadays is seldom made, and then only when officers require coolies on tour. There has been a rise of at least 25 per cent in prices during the last twenty years. In former years 4 áris of paddy were obtainable for the rupee but at the present time under favourable conditions only three áris can be obtained, and in a bad year only one ári can be purchased for the rupee.

The only commodity that has cheapened is salt; with the lowering of the tax, salt is now obtainable at Rs. 2-8 per maund, the former price being rupees five. Taken as a whole, the hill people are exceedingly well off. They get three rice meals a day and very seldom have a meal without some sort of relish; while fish, flesh of goats, pig and fowl, and also game are frequent additions to the daily meal. There are occasions of scarcity when the rice supply is not sufficient to carry them through the year, and doubtless a considerable amount of inconvenience is felt at such times. They are well clothed and surround themselves with articles of luxury, amongst which may be mentioned cotton quilts, brass utensils, umbrellas, warm shawls and blankets, and in prosperous years are very liberal in bestowing silver jewellery on
their women folk. A young married couple will jump on an average five ‘kānīs’ of land, in this they will sow five ‘āris’ of paddy, a similar quantity of cotton, a seer or two of sesameum or til and other vegetable seeds all mixed together, and a head or two of Indian corn. A favourable harvest would be represented by—

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>a.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>150 Aris of paddy value</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Maunds of cotton</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35 Aris of sesameum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crops of maize and vegetables</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The outlay represented would be—

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>a.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man’s labour for 30 days in cutting jum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man and woman’s labour between 15th April and 15th November</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paddy seed Rs. 3, Cotton Rs. 3, other seeds Rs. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Price of scythes and sickles</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baskets, etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The amount of labour has been calculated at the current rate of wage, and is merely included to enable a comparison to be formed between income and expenditure. The amount assigned to labour is very high; for in the majority of cases a man will absent himself from the jum for a period of two months, once the grain has fairly established itself, and there is no change of its being choked with weed growth. During this time he will go and cut bamboos and canes, and his earning will average—

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,000 bamboos value at</td>
<td>30</td>
</tr>
<tr>
<td>1,000 canes value at</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>35</td>
</tr>
</tbody>
</table>

After harvesting is over he will again go to the jungle for a couple of months and earn a similar amount, so his additional earnings may be put at seventy rupees. The wife weaves all her own clothes, and the couple will earn between them rupees two hundred and thirty in an average year.

The annual expenditure of the family would be as follows:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>a.</th>
<th>p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food consumption, 100 āris of paddy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One maund salt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dried fish, oil, tobacco, betel-nut</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clothes for the man 4 dhotis and 2 coats</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Expenditure on pujas</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sickness</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silver ornaments and repairs to same</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Implements of agriculture</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seeds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent and other calls</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **Total**                          | 96  | 0  | 0  |
It will thus be seen that a strong and healthy young married couple can have a very fair margin in a good year to put by or invest in live-stock or jewellery; their nature is so improvident, however, that the surplus will generally be wasted in feasts or frivolities, and no provision will be made for adverse times. A striking instance of their improvidence is that they will not even set aside a portion of their harvest for seed for the coming year, but will sell their produce in a cheap market and buy seed in an expensive one. This improvidence is the ruination of the hillman for practically the whole population is indebted to the Mahajans. In an ill-fated hour the hillman borrows a few rupees from some Mahajan, he wants the money either on account of marriage, bad season, or for daily wants; he can barely read or write, consequently the bond in which the transaction is recorded usually binds him to pay some enormous amount of interest, and it is seldom that the account is ever finally cleared.
CHAPTER XI.

OCCUPATION AND TRADE.

Until recent years agriculture was the sole occupation of the hillmen, and even this was carried on in a most perfunctory manner, and limited to the time honoured methods of jum. With the gradual introduction and establishment of plough cultivation the better class and more thrifty of the inhabitants are gradually taking to other occupations. Trading in cotton, oil-seeds, timber and other country produce is gradually spreading among the hill people, and this is especially the case with the Chakmas who show marked signs of becoming shrewd traders. With the assimilation of education others are entering on a professional life, and seeking appointments as executive officers, clerks, policemen, hospital assistants, vaccinators, schoolmasters and other employments. Up to date no inclination is evinced for a technical education. It is hoped that this will follow, as the development of the country depends to a material extent on this most important branch of education.

The hill tribes are very backward in the art of manufacture and all their household utensils and agricultural implements are imported or manufactured locally by foreigners. There is not a potter or blacksmith amongst them. The Lushais, on the other hand, have both; the potter's art is, however, of a very crude nature, and the attention of the village blacksmith is principally devoted to the repair of weapons, dao, and axes. The women spin their own cotton thread and weave it into cloth, of which are made their own wearing apparel, satchels, bed sheets and wraps. The various tribes introduce different patterns and colours in their cloth very little of which is plain. Weaving once formed an essential part of a girl's education, and was quite as necessary as acquiring the art of cooking, but now the shoddy importations from the west are taking a hold in the country and home weaving is doomed. The cotton is removed from the pod in the jum, brought home and thoroughly cleaned; it is then spread out on mats and exposed for two or three days to the sun, till it is perfectly dried. The cotton is then ginned to remove the seed from the fibre; the gin is similar to those used in the plains and is of the same pattern throughout the hills. It consists of two wooden rollers fixed horizontally, one slightly above the other, and mounted on an upright stand. The ginned cotton is then bowed, the bow is made from a piece of bamboo three feet long, to which is attached a fine string made from the fibre of a creeper.
called "dhanu gya." The cotton is placed on a mat, generally inside the house where the rice is cleaned; the bow string is repeatedly pulled and let go with a resonant twang amongst the cotton, thus loosening the fibre. When the cotton has been sufficiently bowed it is placed on flat boards, and portions are rolled by the hand on little slips of bamboo, to be converted into thread by the spinning wheel. The end of one of these rolls of cotton is applied to the point of the spindle and the thread is removed from the cotton roll which is held in the left hand, the right hand being employed to turn the wheel, by a slight motion of the hand the thread is wound quite evenly round the spindle. This process is repeated until the spindle is full, when the ball of thread is slipped off. For the process of weaving, fine pieces of bamboo are prepared and are stuck in the ground, and the thread is then wound around them, two threads at a time; these are alternately twisted round the end pieces. The amount of thread required for the cloth to be woven is calculated by the hundred pairs of threads, and on an average it will take four and a half pounds of thread to weave the piece of cloth a yard and a quarter wide and four and a half yards long which is worn as a petticoat. When a sufficient quantity of thread has been thus treated the whole is taken up and fastened to a beam or post in the verandah and weaving commences. The woman seats herself before the cloth beam, pressing one treadle with the foot, she raises one shaft of headings and lowers the other, making a space between the upper and lower threads of the warp and throwing the intersection on the cloth beam. The shuttle is passed through the gap from left to right, the loose end of the thread being held on the left of the warp; the thread is now between the upper and lower threads of the warp and in front of the intersection, the reed being pulled towards the weaver, the thread is pushed home. The other treadle is now pressed and a fresh gap made between the threads which have become reversed, and two fresh intersections have been formed, with the threads kept at tension by the headings. The thread is passed through and driven home with the reed, the shuttle this time passing from right to left. The intersection at the end where the weaver sits is thus woven in; and the pressure of the first treadle reverses the threads and brings the remaining intersection from the far end and throws it against the weft thread just shot which brings the threads to the same position as they were at the commencement. This operation is repeated over and over again till the required length is obtained.

The tribes dye their own yarn mostly with indigenous mixtures. For the manufacture of blue or black dye kalma or indigo leaves are placed in an earthen vessel filled with water and left to soak for two days when the leaves are removed and the water is squeezed out. This water is strained and mixed with lime and kept till it settles, and stirred with a stick
until it becomes frothy; when the froth does not stick to anything dropped in, the process is complete. It is now allowed to settle down for an hour or so, the water is very carefully drained off, and the colour sediment remains at the bottom of the pot. This sediment is strained through a piece of muslin and then dried in the sun in the shape of small cakes. The ash of burnt bamboo or of the fig tree is mixed with the water and strained; this is again mixed with the colour cake and exposed for ten or fifteen days to the sun. The cotton yarn is steeped in it for half an hour, then taken out and dried in the sun; the process is repeated four or five times until the requisite shade of blue is obtained. To get a black dye the bark of the "Kala Gab" tree has to be boiled and the blue yarn soaked in the decoction for two hours when it is taken out and dried in the sun; the process is repeated till the desired shade is obtained. Red dye is obtained from the root of a tree called by the hillman "Rang Gach," the root is cut into small pieces and pounded into a pulp. It is then mixed with water to which the burnt ash of tamarind wood, or "Pole" tree has been added. The water is most carefully strained until no particle of ash remains. The yarn is steeped in the mixture for a whole night, in the morning it is removed and dried slowly in the shade, two or three soakings are required to secure a brilliant tint of red, and there must be no hurry throughout the process; before the yarn is dipped for the last time it is smeared with a vegetable oil which has the effect of making the colour absolutely fast. Yellow and green dyes are also prepared, the former by mixing turmeric and the bark of the mango tree. A combination of indigo and turmeric makes an excellent green, and the preparation in each case is the same as for the blue dye. A solution of astringent leaves is used as a mordant for fixing the dye. Cotton yarn is steeped in the mixture of selected dyes, then hung up in the sun to dry; a series of dippings will give the required shade, and so fast are those colours that no amount of use or washing will affect them in the least.

The drink consists of a rice beer, and a spirit distilled from rice. The rice beer before fermentation sets in is an excellent thirst-quenching drink. Honey is sometimes added to the beer, which then much resembles mead. The beer is also manufactured from millet and maize, but the liquor brewed from these is much inferior to the rice beer. The grain is first boiled, then pounded roughly and mixed with a small quantity of yeast, it is then placed in a jar and covered with leaves, preferably of the sugarcane. The mouth of the jar is sealed up and it is put away for a week or more to ferment, then the jar is filled with water and it is ready for use. Where rice is plentiful the liquor is served in drinking cups made from Gyal horn or bamboo. Among neighbouring tribes and throughout the Chin Hills a reed is pushed to the bottom of the big earthenware vessel containing the liquor; on the reed is a small flat piece of bamboo about an inch in length, this
is pushed into the liquor and when the person has sucked sufficient through the reed to expose the piece of bamboo, he has had his share and the cup passes. These big jars will hold from two to five gallons of liquor, and many are drained at a big feast. In the manufacture of spirit, the bark of the lemon, orange, or jack tree is pounded together with the rice into small cakes. These cakes are kept covered with straw or cloth for three or four days and then dried in the sun for a day or two. The cakes are mixed with coarse boiled rice, and the compound is kept well covered up in a basket for twenty-four hours. It is then mixed with water and placed in earthen pots and kept carefully covered for three days. A large earthen vessel is placed on the fire, and the prepared mixture is poured into it; on the top of this an earthenware drinking vessel called “Korte” is placed, the upper vessel has a hole drilled in the bottom and is plastered carefully into the mouth of the large lower vessel. A pipe runs from a hole in the side of the “Korte” to a jar placed on the ground about six feet distant from the fire, the steam escapes through the upper vessel down the pipe into the vessel which is on the ground, and which is kept continually cool to assist distillation. Some people like to colour the spirit, in which case red sandalwood powder is placed in a piece of cloth at the mouth of the tube entering the lower jar, which gives the liquor a pinkish colour.

The Kukis use a powder of their own manufacture, which though slow in ignition is quite powerful; the saltpetre requisite for the manufacture of the gunpowder is made by the collection of the dung of the tame gyal, mixed with earth taken from below the house which is saturated with urine. A long cylindrical bamboo basket is filled with this mixture and suspended between wooden posts; boiling water poured on the mixture dissolves the salts, and they drop into a large iron pot which has been placed below the suspended basket. This solution, subsequently boiled until it gets quite thick, is drained off and allowed to crystallise; finely powdered charcoal is added to the crystals, and if possible sulphur, but it can be made without. The course of manufacture will require four or five days, and is only undertaken in bright warm weather. With the exception of the gun and dao the hill men have no weapon. The sale of ammunition until 1903 was solely in the hands of the Superintendent, but with the final disarmament of the Lushais, the necessity for this disappeared, and ammunition is now procurable from licensed vendors at Rangamati and Bandarban. The hill people are very clever in the manufacture of cane and bamboo baskets. Cotton and grain are exported in baskets made of finely split bamboo, and others of various sizes and shapes are made for storage purposes; those woven from cane are the strongest and best in every way.

The trade of the Hill Tracts is principally in the hands of Chittagonian Bengalis, who convey their goods from place to place by means of boats and rafts.
The principal exports consist of forest produce, cotton, rice, oilseeds (mustard and rape) and rough "dugouts," which are subsequently converted into boats of all sorts, the sea-going "balam" boat, the "sarange" or the boat in ordinary use for river trade, the "koonda," a boat peculiar to the Districts of Noakhali and Tippera, and the ordinary "dug out" or canoe, which is in universal use on all the rivers of the District and provides the principal means of transport.

There is also a certain amount of tobacco leaf exported from the southern portion of the District. A very excellent tobacco is procured from the leaf grown on the banks of the Matamuri river during the winter months. This excellence is due to the heavy deposits of ash from the burnt jutka which mixes with the sandy soils, and makes an ideal bed for the growth of the tobacco plant. The supply is, however, practically monopolised by the Moghuls themselves, who are competent judges of a good tobacco.

In old days there was a considerable export of India-rubber, which is indigenous to the country; greed of gain drove the hillmen to bleeding the trees to death, and the tree is now extinct.

The Kukis were guilty of similar folly with regard to the indigenous tea tree, for discovering that the seed had a considerable market value, they cut the trees down in order to collect the seed more easily.

Ivory used also to figure amongst the exports of the District, but with the complete subjugation and settlement of the hill tribes, the slaying of elephants was prohibited, and at the present time only an occasional task is smuggled through. The principal imports from Chittagong are salt, piece-goods, bar iron for the manufacture of dags, axes and agricultural implements, and dry fish. The last named is the one great delicacy enjoyed by all the hillmen, who eat it as a relish with their meal of rice. It is an exceedingly evil-smelling stuff, and would be certain to give leprosy, if there is any truth in the assertion of a specialist that this dire disease is due to eating badly cured fish. As a matter of fact this disease is extremely rare. Kerosine oil from Burma is beginning to find its way into the bazaars, and is used by the wealthier class of hillmen, but the peasant is content with the fire light, or a little chirag or earthenware lamp in which vegetable oil or animal fat is used.

The principal trade centres of the District are Chandraghona, Rainkhyong, Rangamati, Shubalong, Kasalong, Bandarban and Ajodhiya.

These centres are very busy places during the winter months, and their respective river-ghats (landing-places) are crowded with varieties of boats and bamboo and timber rafts, while on the banks are stocks of grass, piles of baskets full of cotton and heaps of paddy or rice. These have all been brought by the hillmen to be taken away by the Bengali trader in return for the cash advances he has made earlier during the cultivating season or in
exchanges for goods brought from Chittagong for the purpose of barter.

Trade Statistics.

<table>
<thead>
<tr>
<th></th>
<th>1904-05</th>
<th>1905-06</th>
<th>1906-07</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imports.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Value of piece-goods</td>
<td>47,418</td>
<td>19,767</td>
<td>16,457</td>
</tr>
<tr>
<td>Paddy maunds</td>
<td>4,742</td>
<td>33,664</td>
<td>9,736</td>
</tr>
<tr>
<td>Rice</td>
<td>8,061</td>
<td>20,829</td>
<td>*45,285</td>
</tr>
<tr>
<td>Tobacco</td>
<td>3,248</td>
<td>6,248</td>
<td>1,763</td>
</tr>
<tr>
<td>Salt</td>
<td>20,911</td>
<td>23,978</td>
<td>*20,888</td>
</tr>
<tr>
<td>Dry fish</td>
<td>13,889</td>
<td>16,976</td>
<td>13,888</td>
</tr>
<tr>
<td>Pulses</td>
<td>660</td>
<td>415</td>
<td>273</td>
</tr>
</tbody>
</table>

*An additional 20,000 maunds were imported by Government and issued as rice loans.

| **Exports.**          |         |         |         |
| Paddy maunds          | 9,387   | 12,061  | 117,007 |
| Rice                  | 9,400   | 406     | 912     |
| Tobacco leaf          | 1,598   | 2,958   | 3,124   |
| Cotton                | 23,375  | 137,818 | 133,335 |
| Mustard               | 15,989  | 15,356  | 14,515  |
| Til, Sesamum          | 51,066  | 22,510  | 28,247  |

Fairs.

The winters the "Mahamoni" is certainly the most important, and in some form or other it is celebrated by all the tribes of the Hill Tracts, and it is therefore deserving of a lengthy description.

The Mahamoni is the great festival of the year amongst the Maghs and Chakmas. It is celebrated on Bisho day, the last day of the Maghee year in honour of Buddha Gautama, also called Sakya Muni, the founder of Buddhism, more correctly a great reformer of that religion who lived about 550 B. C. and is the 24th Buddha or enlightened one. On this occasion the hill people combine business with pleasure and thoroughly enjoy an al fresco
picnic of three days' duration. The ceremonial dates fall in the second week of April, when the days are not too hot and the nights are pleasurably cool. The principal meeting place is at a temple on the estates of the Mong Raja, situated in the Regulation District of Chittagong, some two miles from the bank of the Karnaphuli river. The site of the temple could not have been better selected. It is situated at the junction of the plains and hills, in the midst of a beautiful grove of Nageswar trees (Mesua ferrea). These afford excellent and ample shade to all for the purpose of bivouacking. They are in full bloom at this season, and fill the air with the delightful fragrance of their beautiful white flowers. As the days of the festival approach, crowds of Maghs and Chakmas, in village parties, numbering from five to twenty, or even more, may be met on road and river. They are jovial throng, free from care, decked in holiday attire, and brimful of glee and laughter. The fatigues of the journey are unheeded in the round of light chaff, song and dance with which they beguile the tedium of the way. A drummer leads the procession, cheering any flagging spirit with a vigorous tattoo and his own comical gyrations, while every few minutes the party will, in an excess of good spirits, give forth in unison the “hoiya” or hill cry. The parties consist principally of young men and maidens with one or two staid elderly people as chaperons. The festival is distinctly one for youth, and the great majority of marriage troths are pledged in the silent shade of the Nageswar grove. To the west of the groves stands the temple, built by Konjai, the Palaingsa Magh, in 1813. In the room, and facing the main entrance sits an enormous gilded stone figure of Gautama. This entrance is so narrow that two persons can scarcely pass abreast, but the room is to these devotees their Holy of Holies. Around it runs a square vaulted corridor some ten or twelve feet in breadth, and one hundred and sixty feet in length, which also has a narrow doorway in the centre opening out into a courtyard which is walled in. The priests are seated at the feet of the huge image, on a high raised masonry platform, and there they tell their beads and wait laryesse from the crowd of devotees that attend the festival. Each party of hill people, as it arrives, passes in front of the temple, and, without entering, makes obeisance to the image with folded hands and bent head, and then hurries off to secure a tree, under which to camp. The native merchants from the plains, like vultures, have scented out the carcass, and collected in hundreds to fatten on the hillman's hard earned and carelessly spent savings of the year. There are the ubiquitous bunniahs (money-lenders) with greasy smile and false weights, ready to advance a little on account on the security of the hillman's silver jewellery. Brass workers with thalas (plates) and lotas (water-pots) to tempt the coming bride; coppersmiths, sweetmeat-sellers bathed in perspiration, assiduously manufacturing the saucy jelab, or stirring up the evil-looking rosqa-golas—both sweetmeats, however, the delight of the hill people—cloth merchants
with selections of various coloured silk handkerchiefs and gaudy caps which will soon adorn the pretty heads of the Magh girls, sellers of imitation silver jewellery and coloured glass beads and bracelets, who will all drive a roaring trade; also the vendors of concertinas and paper flowers, whose stock-in-trade is sure to be cleared out at a very handsome margin of profit. The usual variety of side-shows, each with its small tent or enclosed space and gorgeous poster announcing the presence of the strong man of Asia, the living skeleton, the performing dogs, parrots and pigeons and numberless other marvels; the mysterious glories of the peep-show, the exhilarating merry-go-rounds, and many other excitements, each vying with the other for the generous patronage of the open-handed hill folk.

The hill people will spend the night in cooking, eating, and discussing the probable delights of the morrow, and very little time will be allowed to rest the wearied limbs that have probably tramped sixty miles or more across the hill in a couple of days. The festival opens with great rejoicing. Outside the temple enclosure will be found the stalls of money-changers, who also sell coloured wax candles, similar to those that adorn our Christmas trees; for part of the devotee's duty is to light candles at the shrine of Buddha. Near the entrance gate of the temple are seated the shaven-headed and saffron-robed "Thang Pora," or priests, each under his own umbrella and telling his beads with a vacant stare, while a heap of copper coins grows in front of him. The party bearing their candles then enter the temple, and going into the inner room prostrate themselves in humble obeisance before the great image. There they light their candles and set them up at its feet, showering their coppers on the platform on which the idol rests, ensuring a rich harvest for the attendant priests. Then with a contented sigh of duty fulfilled, they rise and adjourn to the outer corridor. Here they link arms and go round and round the square laughing, singing and dancing, lighting coloured fusées—for the passage is quite dark and throwing down paper crackers; while at intervals all join in the "hoiya," which echoes and re-echoes through the corridor, and finally breaks into ripples of sound like peals of elfish laughter. The lads make quite free with their partners, and a general flirtation is freely indulged in. Occasionally the green-eyed monster, jealousy, steps in, when a young man takes off another's sweetheart, or is too endearing in his demonstrations of friendship to the choice of another, but these ebullitions are soon smoothed over and harmony is restored. The temple is kept crammed full both day and night, but no Bengali may enter. They have no objection to the European walking in, but expect him to remove his boots when entering the temple. Outside, the fair is a veritable kaleidoscope of colour. There are the dancing-boys gaily blowing whistles or playing concertinas; the girls with Nageswar bloom in their hair decked out with all sorts of finery, the gifts of their ardent admirers and lovers: a truly happy crowd
bent on fun and frolic. The two days pass away all too soon, for the hill people, who now return to their everyday life and to regale the less fortunate ones who have remained in the village with fabulous tales of the splendours they have seen and the magnificent time they have spent. The sacred grove is given over to a Mahamoni for the Buddhists of the plains, a very tame affair in comparison with the one celebrated by these children of the hills.

In former years, before our advance into the Lushai country, there used to be an annual gathering of the clans at Rangamati, at which the Deputy Commissioner used to exhort the confiding savage to live at peace with his enemies, and return good for evil to those that would unjustly persecute him—copy-book maxims that were backed by presents of coloured blankets and a liberal allowance of rum. These excellent precepts were treated with stoical indifference, the blanket was exchanged for more liquor, and the savage, having spied out the land, would return and raid some unsuspecting hamlet, putting all except young females to death and reaping a plentiful harvest of heads. These gatherings with their political aspect were finally abandoned. In 1903 a small agricultural and industrial fair was held at Rangamati, and a grant of two hundred rupees was received from Government towards the expenses. Though the number and quality of the exhibits were poor, yet a goodly number of hill people assembled and thoroughly enjoyed themselves. In 1904 the attempt was abandoned owing to an outbreak of cholera, but in 1905 a successful gathering was held. The exhibits were chiefly samples of cotton, food, oils, grains and vegetables, also many varieties of home-woven cloth. In addition to the fair there were boat races which proved a great attraction, the prizes for which were keenly contested by crews from the different villages. Athletic sports received a considerable amount of support, especially tugs-of-war of a hundred or more a side. In 1906 and 1907 the mela had to be abandoned owing to successive bad harvests, but a successful mela was held in 1908. These annual gatherings should receive every encouragement, as it enables the Chiefs, headmen and people to collect together and exchange ideas with each other, and with the representatives of Government. The presence of the Commissioner of the Division lends great eclat to the gathering, and enables him to learn something of the people and their ways.
CHAPTER XII.

COMMUNICATIONS.

Until the year 1900 the District only possessed one road, a military first class bridle track, known as the Chittagong, Demagiri, Lungleh and Haka road. This road enters the Hill Tracts from the west and as far as Rangamati proceeds due east; here after crossing the Karnaphuli river it takes a north-easterly direction and crossing the Thega river enters the Lushai Hills and reaches Demagiri. It is continued through Lungleh, the subdivisional post of the Lushai Hills, to the Chin Hills post of Haka under the administration of the Government of Burma. The portion of the road between Chittagong and Rangamati is of importance as it is the overland mail route. Beyond Rangamati the mails and stores are carried by boat as far as Demagiri, and this portion of the road is of little importance. It was rapidly constructed to meet the land transport of the requirements of the Lushai expedition of 1889-1890, and but little attention was shown to proper alignment or grading. Time being the great object, the existing jungle paths were hurriedly improved, and as a hillman goes straight up one side of a hill and down the other, it can easily be understood that such an alignment would leave much to be desired. With the settlement of the Lushai country the inhabitants of the Hill Tracts moved into the interior of the District and the question of opening out the country by roads became one of great importance. A scheme was duly submitted and received the approval and sanction of the Government and a portion of the necessary funds has been allotted.

The road starts from Chittagong and is available for wheel traffic, a distance of 23 miles, thence it becomes a first class bridle track bridged as far as Rangamati, a further distance of 23 miles, and is rideable throughout the year. There are furnished rest-houses at Hathazari and Raozan at the 12th and 20th mile respectively. The road passes through a tea garden called Thandacheri, and at the 30th milestone there is the manager's bungalow. From Thandacheri the road enters the hills and reaches Rangamati at the 46th mile. The third section, 41 miles long, is from Rangamati to the Thega river, the boundary of the Chittagong Hill Tracts and four miles from Demagiri; the stages are Rangamati-Shubalong 11½ miles with rest-house and bazaar, Shubalong-Barkal 9 miles with rest-house and bazaar. There are no rest-houses between Barkal and Demagiri, a distance of 25 miles; at Demagiri there is a rest-house and bazaar. This section of the road is
rideable only in the cold season, when the rivers Kainda, Shubalong and Thega are easily fordable.

This road was recently opened and is rideable throughout the year; it is an exceedingly important one, tapping as it does the rich valley of the Chengri river. There is an unfurnished bungalow at Buree, a furnished inspection bungalow at Mahalsari. This road recently opened is rideable throughout the year, and is well graded, the stages are Bangaldhaliya and K-rowpam, each ten miles; there are unfurnished rest-houses at each place, while Chandraghona and Bandarban possess excellent furnished inspection bungalows.

A dak road connecting Bandarban with Poang hat in the Chittagong District; it has an unfurnished rest house at Poang hat belonging to the Bohmong.

The District roads are only bridle tracks suitable for shoulder borne and pack traffic. The rivers are the chief means of communication of the District, and are the principal means of transport. During the cold weather months and dry season country boats of a carrying capacity varying between five and a hundred maunds bear the imports to the different markets of the interior; while large bamboo rafts float the cotton, oil seed, paddy and Sunn grass down to the plains. In the height of the rains in addition to bamboo large timber rafts and rough hewn boats are exported.

A small Government launch plies weekly between Chittagong and Rangamati for the convenience of officials, leaving according to tide on Thursday and returning to Chittagong on Saturday.

A bi-weekly service is about to be introduced by the India General Steam Navigation Company (Mac Neill and Co.)
CHAPTER XIII.

LAND REVENUE AND ADMINISTRATION.

The Chittagong Hill Tracts was at first a political charge, all revenue work being carried on by the Collector of Chittagong. Complete ignorance prevailed in the Collectorate with regard to proceedings relating to the Hills and their people, and this necessarily gave rise to great confusion in the revenue system. As the Superintendent of the Hill Tribes gained experience of the District, it was found expedient to transact much of the revenue duties through him, and so little by little the whole revenue administration fell into his hands, and the District finally became entirely separated from the Chittagong Collectorate in revenue matters. The Hill Tracts were constituted a District by Act XXII of 1860; the boundary was redefined by Act IV of 1863. The river toolls and waste lands were administered by the officer in charge of the District from the very first. The capitATION tax settlements were made over by the Chittagong Collector in May 1866 with arrears uncollected amounting to Rs. 3,586; other sources of revenue were non-existent.

In the old revenue rolls of the Chittagong Collectorate, the capitation tax collections are shown under the head of kapas (cotton) mahal settlements. This designation took its rise from the fact that, in old days before money became current among the hill people, tribute was paid by them to the Honourable East Indian Company's Government in raw cotton. The term capitation tax is a misnomer; it is wrong in as far as it leads one to suppose that this is a poll tax levied upon each adult male of the hill population. The old hill mode of raising revenue was by a house tax varying individually in amount, but levied only from the head of each family who cultivated by jum in the hills. The inequalities and weakness of this mode of taxation were early recognised by the authorities. In August 1864 Mr. MacGill, the Superintendent, recommended that a census of the hill population should be taken, and that a register of householders should be compiled and that, on the information thus obtained, an equitable settlement should be made with the three principal Chiefs of the hills, authorising them, on payment of a certain sum to Government, to collect the house tax within specified limits. From the earliest times the Chiefs had collected from certain families irrespective of the part of the country where they might reside. No action was taken on the proposition, and in October 1867 Captain Lewin recommended that in a revision of the capitation tax the existing village system should be
recognised,† taking the "family" as the initial unit, and that in each village a headman should be appointed by the Chief, subject to the sanction of the Deputy Commissioner. Captain Lewin further recommended that the Hill Tracts should be divided into three revenue divisions, respectively under the authority of the three Chiefs, and that the sum of rupees four per house should be recognised as the legal tender for payment of jum revenue to the Chiefs.

The Government of Bengal in 1870 ordered that the kapas or jum tax was to be raised only from those who jumed, and the sum of rupees four was fixed as the legal amount of jum tax payable by each family. It is admitted, however, that there are inequalities in the amount of jum tax paid in the three circles, but this rests on tribal customs and no attempt has been made to equalise the tax or prescribe a uniform rate of payment throughout the District, but our courts recognise the sum of rupees four as a legal tender in full payment for one year's jum tax in one family. This tax is tribute payable to the State; it in no way partakes of the nature of rent, or bears any relation to the land cultivated. In 1874 the Government of Bengal decided that the jum tax of rupees four a family should be taken as the basis of assessment; of this amount rupee one was to be assigned to the headman for the trouble of collection, and rupees two to the Circle Chief, the remaining one rupee to be paid by the Chief as Government revenue. It was decided not to interfere with the existing arrangements between the Chiefs and their people by which some pay more and some less.

The revenue obtained from this source in 1895 was—

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakma Chief</td>
<td>3,155</td>
</tr>
<tr>
<td>Bohmong Chief</td>
<td>2,918</td>
</tr>
<tr>
<td>Mong Chief</td>
<td>2,314</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>8,387</td>
</tr>
</tbody>
</table>

This sum was far below the amount that should have been paid owing to liberal reductions granted by the Government in past years for services rendered in connection with the Lushai expeditions, as also for exemptions under the tribal custom by which priests, exorcists, bachelors, widowers, widows, the diseased and infirm paid no jum tax. The time for a careful revision of the whole scheme by which revenue is paid under the head of jum tax having arrived, proposals were submitted to Government which, while making due allowance for the rights or privileges of the Chiefs, materially enhanced the revenue payable to Government. The proposed revision was duly sanctioned, and for a period of ten
years from 1st April 1905 the revenue payable under this head will be—

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bobthong Chief</td>
<td>5,772</td>
</tr>
<tr>
<td>Chakma Chief</td>
<td>4,553</td>
</tr>
<tr>
<td>Mong Chief</td>
<td>3,478</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>13,803</td>
</tr>
</tbody>
</table>

When land is required for reclamation by plough cultivation a settlement is made with the tenant which is known as an annalaulmah or lease. This lease is granted for a period not exceeding ten years; for the first three years no rent is charged for the land; after that the amount of rent payable is fixed for a period of ten years. In calculating the amount of rent to be paid, the surroundings and capabilities of the land are taken into consideration. The rent then charged may not be increased till the expiry of the ten years' period, each subsequent settlement is for a period of ten years. The rate of rent charged is purposely kept low, so as to offer every encouragement to the people to take up plough cultivation. Great care is necessary in watching these settlements as an unscrupulous tenant will take a settlement, and after getting the benefit of the rent-free period will attempt to throw up his lease without due reason. The Superintendent can recommend, and the Commissioner sanction, the subletting of settlements by the tenants, but the privilege is only accorded after careful enquiry. The Government, should occasion arise, can resume actual possession of the land that has been reclaimed, but has to pay the tenant fair compensation. In 1875 Rs. 9,823 is shown as the revenue from cultivated lands, but this includes Cox's Bazar, now a Sub-Division of Chittagong but then included in the Hill Tracts. As a matter of fact the plough revenue of that year from the District was only a few hundreds of rupees. In 1906-07 the sum of Rs. 30,943 was realised as rent for plough lands and the acreage returned amounts to acres 20,000. The acreage at present under plough cultivation is divided between the three circles in the following proportion:

<table>
<thead>
<tr>
<th>Circle</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakma Circle</td>
<td>10,000</td>
</tr>
<tr>
<td>Bohmong Circle</td>
<td>4,000</td>
</tr>
<tr>
<td>Mong Circle</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>20,000</td>
</tr>
</tbody>
</table>

When we consider the thousands of acres of virgin soil still remaining to be reclaimed in the rich valleys, we see what an exceedingly valuable asset the Government possesses and how every inducement should be given to the people to reclaim the land. The plough rents are collected through the agency of the
Circle Chief and mauza headman, who prepare the jamabandis or rent-rolls of their respective circles and mauzas. These rent-rolls are checked and approved by the Superintendent, and then returned to the Chief for collection; the rent collections are divided in the following proportion:—Government 11 annas, Circle Chief 2 annas, Headman 3 annas. The rules at present in force are hardly conducive to the rapid extension of plough cultivation. Subletting by lessees is strictly prohibited, and entails the cancellation of the lease when proved. In reality the law is generally evaded. A lease is taken of waste land for the purpose of cultivation, the lessee will clear a portion and then sublet, but safeguards himself by taking an agreement that the lessee is a servant, while in reality he cultivates on his own behalf. If this transaction be questioned by the authorities this agreement is produced and the case falls through. It must be remembered that the hillman has become accustomed to the plough, and works it himself; in former years plainsmen were engaged on a monthly wage to plough, plant, and harvest and as recently as ten years ago it was rare to see a hillman doing his own work, while now it is the exception to see a foreigner working in the fields. The hillman has grasped the advantage and management of the plough system of cultivation, but the present inducements are not sufficient to allow of the more wealthy taking up the venture. The ordinary man is hampered by his want of necessary capital, for money is only to be borrowed from the Mahajan at a very high rate of interest. The Government has come to the rescue; liberal advances are made for the purchase of plough cattle or for purposes of land improvements. The lands suitable for the plough are principally covered with “Kagra” or elephant grass, and to clear and bring this into cultivation will cost roughly fifty rupees an acre. The return is so remunerative that it is calculated that a man will be able to purchase a pair of buffaloes at an average price of rupees one hundred after two years’ cultivation. If subletting be recognised under proper conditions, the lands suitable for plough cultivation will be rapidly settled. The principal restrictions to impose are that subletting shall only be recognised among hillmen, great care must be exercised in giving settlements to plainsmen, and such settlement should only be made by the Superintendent, and in this case only subletting to hillmen be permitted. In all cases of subletting, it will be necessary that the sub-lease be registered in the Superintendent’s office and the rights of the sub-lessees safeguarded.

Forest revenue is derived by taxing the removal of the forest produce from the Government reserves, and also from the open forest, if removed from the District for the purposes of trade. Toll stations are placed on the rivers at the entry into the Hill Tracts, and as the produce is floated down the rivers it is taxed before being allowed to pass the toll station. These toll stations are officered by the Forest Department, and are situated in the
Collectorate side of the boundary. The revenue obtained from this source amounted in Rs.

<table>
<thead>
<tr>
<th>Year</th>
<th>Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1880-81</td>
<td>73,064</td>
</tr>
<tr>
<td>1890-91</td>
<td>80,555</td>
</tr>
<tr>
<td>1900-01</td>
<td>1,02,141</td>
</tr>
</tbody>
</table>

Grass Khola revenue is obtained by the sale by public auction of the right to cut and remove from certain areas of land a variety of grass that is in general use for thatching houses and is known as “Sunn” grass. In the District are found hillsides and valleys which are covered with Sunn grass. This is a coarse species of grass that grows to five and six feet in height; these grass fields are reserved by Government and auctioned yearly. The Bengalis come up from the Regulation District, and the bidding at the sales for the right to cut and remove the grass each year is very keen. In 1870 the revenue from this source amounted to only Rs. 500, while in 1907 it amounted to Rs. 8,653. This revenue will however decline in future years; the grass lands situated in the valleys are rapidly coming under the plough, which will ensure a regular source of revenue and create additional food supply for the people. In addition corrugated iron, tin sheets and bamboo shingles are coming into general use in the Chittagong District for roofing, thereby ensuring comparative immunity from the risk of the destruction of the homestead by fire. Arson is a very favourite method amongst Chittagonians of settling their little differences of opinion. Any advantage that may be secured in the Civil Courts is often equalised by the destruction, in this way, of the homestead of one party by some emissary of the others. Minor sources of revenue during 1907 are fisheries, Rs. 552; pounds, Rs. 504; ferries, Rs. 536; cattle grazing fees, Rs. 429; and gun licenses, Rs. 500.
CHAPTER XIV.

ADMINISTRATION.

The records having reference to our relations with the hill tribes obtainable in the Government offices at Chittagong are but scanty and intermittent. The attention of the executive was directed to the administration of the District of Chittagong proper, and it was only when some lawless outrage or default of tribute payment forced them into notice that mention is made of the frontier tribes. Up to 1860 therefore we exercised little direct influence or rule over the tribes. In July of that year a Superintendent of the hill tribes was appointed to the charge of the hills, which were henceforth known as the Hill Tracts of Chittagong. The primary object of the appointment of a Hill Superintendent was the supervision of the independent tribes; and for the next few years attention was principally directed to the preservation of the peace of the frontier.

In 1867 the official designation of the officer in charge of the District was changed from Superintendent of Hill Tribes to Deputy Commissioner of the Hill Tracts, and he was vested with full control of all matters pertaining to revenue and justice throughout the Hill Tracts; at the same time the District was apportioned into subdivisions, and subordinate officers placed in charge thereof. The constitution of the District was as follows:

1. The Deputy Commissioner in charge of the District and vested with full control of the whole Police Force guarding the frontier. The country watered by the Karnaphuli and Pheni rivers with their tributaries was under his immediate supervision.

2. The Assistant Commissioner in charge of the Sangu Subdivision. His charge was the country watered by the Sangu and Matamuri rivers. He was vested with powers over the Police in his subdivision.

3. The Deputy Magistrate of Cox Bazar in the south of the Chittagong District, ex-officio an Assistant Commissioner in the Hill Tracts, west and south of the Matamuri river.

4. The Assistant Superintendent of Police, in immediate command of the District Police and superintending matters relative to the equipment and internal economy of the force.

The general instructions of Government for the guidance of the Hill Tracts authorities are conveyed in the Government of Bengal’s letter No. 3300, dated June 30th, 1860, and are briefly summarised.
1. To allow no middleman between the hillman and the representatives of Government, all mooktears or attorneys being prohibited from employment in matters between hillman and hillman.

2. Simplification of procedure and freedom from expense attained by directing that equity guided by the spirit of the law should be observed, no stamps required, and no costs further than actual and necessary expenses. Justice to be administered in the simplest and most expeditious manner possible.

3. The customs and prejudices of the people to be observed and respected, with as little interference as possible between the Chiefs and their tribes.

4. The Deputy Commissioner was vested with the full powers of a Magistrate, his orders being appealable to the Commissioner of the Division who also has the final decision of all heinous cases. This wise and beneficial policy has been adhered to, and forms the basis of all the regulations that have since been framed.

The revenue of the Hill Tracts consisted chiefly of the tribute paid to the Government by the Chiefs of the tribes.

A considerable sum of money was also obtained yearly from the tolls levied on behalf of Government on all spontaneous forest produce brought down by water or river route to the plains.

With the annexation of the Lushai country in 1892 and removal of all fear of raids by the Kukis, the Chittagong Hill Tracts were formed into an independent subdivision of Chittagong and placed in charge of an Assistant Commissioner and administered under the rules of 1892. The scheme was found however not to work satisfactorily and consequently by regulation of 1900 the Hill Tracts was constituted a District and placed in charge of a Superintendent. The regulation came into force with effect from the first of May 1900.

The Chittagong Hill Tracts are administered by a Superintendent with Assistant Superintendents. The District constitutes a sessions division, and the Commissioner of Chittagong is the Sessions Judge. The Government of Eastern Bengal and Assam exercises the power of a High Court, for the purpose of the confirmation of sentences of death. The Commissioner of Chittagong exercises the power of a High Court for all other purposes.

The three Chiefs, Chakma, Bohmung, and Mong, regulate the affairs of their circles, and the actions of the headmen within them. They have power of fine, of enforcing restitution, and of imprisonment. Similarly the headmen regulate the affairs of their mauza, having powers of fine up to Rs. 25, of enforcing restitution, and of detention until the Superintendent's orders are received.

There are no road and public works cesses, the maintenance of roads and buildings being wholly a provincial charge. The Stamp Act is not in force in the District but the revenue from the sale of postage stamps during 1907 amounted to Rs. 2,309.
There is no excise revenue derived from imported liquors, or country spirits. The people may brew any quantity for home consumption, but may not sell the same under a penalty or conviction of three months' imprisonment. No licenses are granted for the manufacture or sale of intoxicating drinks. As regards the sale of drugs, three shops are licensed to sell opium by retail, while there is only one shop that sells ganja. The revenue from this source in 1907 was Rs. 3,498.

Income tax is only realised from Government servants and amounts to a very small sum. There is only one office at Rangamati for the registration of deeds. The Superintendent, Assistant Superintendent, and two Sub-Deputy Collectors are authorised to register deeds. During 1906-07 there were 582 documents registered and the fees therefrom amounted to Rs. 185-4-0.

The staff for the administration of civil and criminal justice is the same, and consists of the Superintendent, Assistant Superintendent with first class powers, and two Sub-Deputy Collectors with second class powers. The Circle Chiefs dispose of all petty criminal cases as between hillmen, and dispose of all cases of a civil nature that bear on tribal customs.

The machinery for the protection of persons and property Police. in the District was formerly, although called by the name of Police, an essentially military force comprised mostly of Gurkhas, trained and expensively armed particularly as a protection against the raids from the tribes further east. In 1872 the total strength of the force was 656 of all ranks and the cost of maintenance payable wholly from Imperial revenue was Rs. 1,48,040. With the subjugation of the wild tribes in the east and the annexation of their country, and the formation of the same into a separate District in 1892, the need of maintaining so large a force in the District ceased. The present police force of all ranks has a strength of 132, is armed with the Martini-Henri rifle, and the annual cost of maintenance wholly borne by the Government of Eastern Bengal and Assam is Rs. 27,408. The strength is made up of 1 Inspector, 8 Sub-Inspectors, 17 Head Constables, and 126 Constables.

There are eight police thanas or stations in the District:—

1. Chandraghona—on the river Karnaphuli, on the boundary between the Hill Tracts and the District of Chittagong.
2. Rangamati—the headquarters' police station.
3. Kasalong—on the Karnapuli river, 14 miles above Rangamati and opposite the mouth of the Kasalong river, one of the most important tributaries of the Karnaphuli river.
4. Mahalcheri—50 miles up the Chengri river, another important tributary of the Karnaphuli.
5. Ramgar—on the Pheni river, to the north of the District.
(6) Bandarban—on the Sangu river, the headquarters of the Bohmong circle.

(7) Ruma—also on the Sangu river, 30 miles above Randarban.

(8) Lama—on the Matamuri river, in the south of the District.

All cognisable cases are reported to the police station within the jurisdiction of which the offence is committed. All heinous cases and cases between hillmen and plainsmen are enquired into by the District police and are triable by the civil authorities of the District; all other cases are referred by the Superintendent to the Circle Chief, who enquires into and deals with each according to tribal custom. This system is an eminently satisfactory one, and the Circle Chiefs exercise their power, on the whole, with fairness and equity. Serious crime is rare, and little organised crime exists. Murders and grievous hurt are usually the result of jealousy or drink; the culprit seldom seeks to hide his guilt or evade justice. There is unfortunately an ever-increasing amount of civil litigation, usually the outcome of monetary transactions between the plainsmen and the hillmen. The authorities do all in their power to protect the hillmen from the rapacity of the money-lenders, but it is a very difficult task to deal with these blood-suckers, and the general improvidence of the hillman renders him an easy prey to these astute rogues. A very wholesome regulation in the Hill Tracts is the one forbidding the appearance of a pleader or mukhtear (lawyer) in any court within the jurisdiction of the Chittagong Hill Tracts. This regulation has a very satisfactory deterrent effect on unnecessary litigation.
CHAPTER XV.

AZETTEER.

Ajdhyja Bazar—On left bank of the Pheni river; cotton and sesame; resorted to by people from Hill Tippera which is across the river. Hot day Tuesday.

Bandarban Village—In the Chittagong Hill Tracts, situated on left bank of the Sangu river in 22° 13' N. and 92° 14' E. Population 2,370; the residence of Bohmong Cholafur and headquarters of the Bohmong Circle. A tedious journey of two whole days by country boat from Chittagong. Two days' march across country from Chandraghona. The village is quaint and there are two fine Khyongs or temples, which are worth seeing. The inhabitants are entirely Maghs of the Rigraysa sept. Bandarban possesses a furnished rest-house, police station, post office, hospital and bazar, but supplies are scarce in the locality, and it is well to be provided with all necessaries.

Barkal Bazar—On right bank of the Karnaphult river in 22° 45' N. and 92° 22' E., gives its name to the hills in the vicinity. The river here forms rapids, and is unnavigable for quite a distance; on this account a tramway two miles in length was built in 1889 by which passengers and goods are transhipped. Important centre for timber, bamboo, and boat trade, also cotton and sesame. Furnished rest-house, dispensary, post office. A long march from Rangamati and 15 hours by boat.

Bohmong—One of the three circles into which the Chittagong Hill Tracts is divided for administrative purposes; the others being the Chakma and Mong Circles. The circle occupies the south of the District, and lies between 21° 11' and 22° 30' N., and 92° 6' and 92° 38' E., bounded on the north by the Chakma Circle, on the south and west by the District boundary and on the east by forest reserves. Area 2,064 square miles. Population (1901) 44,075, having increased by 12.9 per cent since 1891. Most of the people are Maghs or Arakanese. There are 74 villages, one of which, Bandarban, is the residence of the Bohmong, an hereditary title attaching to the Chief who administers the circle. The present Chief is Cholafur Chowdhury.

Chakma—One of the three circles into which the Chittagong Hill Tracts is divided for administrative purposes, the others being the Mong and Bomong Circles. The Chakma Circle occupies the centre and north of the District, and lies between 22° 7' and 23° 13' N. and 91° 53' and 92° 36' E. It is bounded on the south by
the Bohmong Circle, on the north-west by the Mong Circle, north and east by forest reserves, and on the west by the District boundary. Area 2,421 square miles. Population (1901) 48,789, having increased by 71 per cent since 1891. The people are mostly Chakmas and the circle is administered by the Chakma Raja. There are 94 villages, one of which, Rangamati, is the residence of the Chief, and the headquarters of the District. The present Chief is Raja Bhurban Mohan Rai.

**Chandraghona Bazar**—On right bank of Karnaphuli at entrance to the Chittagong Hill Tracts, 26 miles by river from Chittagong. A station of the London Baptist Missionary Society, who are now erecting a large masonry hospital to contain about 40 beds. Police station, dispensary, post office, furnished inspection house. Principal trade centre of District for timber, bamboo, boats, cotton, sesamum and sunn grass. Hat day Thursday.

**Kasalong Bazar**—On left bank of the Karnaphuli river 14 miles above Rangamati, facing mouth of Kasalong river. Police station, unfurnished rest-house and post office.

**Lama**—Police post on right bank of the Matamuri river 21 miles from the Thana of Chakaria in the Regulation District of Chittagong. Dispensary and post office; no supplies of any description.

**Mahalcheri Bazar**—On right bank of Chengri, a tributary of the Karnaphuli river. It has a police station, dispensary, post office and furnished rest-house. It is two days by road from Rangamati. Important cotton and sesamum centre. Hat day Wednesday.

**Manikcheri Village**—Situated on a stream of the same name in 23° 11' N. and 92° 5' E. Population 1,356, entirely Palaingsa Maghs. Is the principal village of the Mong Circle and the Raja resides here. Fine Khyong Ghar, dispensary, and school, large weekly Hat held on Sunday. Easiest route, by road from Chittagong to Fatikcheri; the distance from there is about 12 miles which are rideable, except in the rainy season.

**Mong**—One of the three circles into which the Chittagong Hill Tracts is divided for administrative purposes, the others being the Chakma and Bohmong Circles. It lies between 22° 45' and 28° 28' N., and 91° 51' and 92° 7' E., and occupies the north-west corner of the District. Area 653 square miles. Population (1901) 31,898, having increased from 22,708 in 1891. Most of the people are Tipperas. There are 128 villages, one of which, Manikcheri, is the residence of the Chief who administers the circle. The title of Mong Raja is hereditary; the present incumbent is Raja Nepuru Sain.

**Nainyachur Bazar**—On left bank of Chengri river, two days by road or boat from Rangamati. Cotton and sesamum mart. Hat day Tuesday.

**Rangamati**—Headquarters of the Chittagong Hill Tracts. Eastern Bengal and Assam, situated on the banks of the
Karnaphuli river in 22° 39' and 92° 12' E. Population (1901) 4,627. The station is extremely picturesque, and well worth a visit from Chittagong, from which it is distant 65 miles by river and 46 miles by road. There is communication by a Government steamer which leaves Chittagong every Thursday and reaches Rangamati after a run of nine hours, returning on the Saturday. The boat is provided with cabins, crockery, cutlery and cooking utensils, but the passenger has to make his own commissariat arrangements. The first class return fare is nine rupees, and two rupees for a servant.

Rangamati is also the headquarters of the London Baptist Mission, having two missionaries and their families quartered there.

The station possesses a High English school with accommodation for fifty free boarders, who must be hill boys. There is an excellently equipped hospital and charitable dispensary, District police reserve lines, police station, treasury, post and telegraph office, circuit-house, and a big bazar or market. The market days are Monday and Thursday, when large crowds flock in from the surrounding villages to dispose of their country produce and purchase household necessaries.

All ordinary provisions are procurable in the bazar, which is steadily expanding and is a model of neatness, comparing very favourably with the bazaars of Bengal.

Rhaikyong Bazar—On left bank of Karnaphuli river at mouth of river of same name, important bamboo and timber trade centre, also cotton and sesame. Hat day Saturday.

Ruma—A police post on the right bank of the Sangu river 30 miles above Bandarban; no supplies procurable.


Shubalong Bazar—On left bank of Karnaphuli and at the mouth of a tributary of the same name. Eleven miles by road and 12 by river from Rangamati, furnished rest-house, important cotton centre.