

**GOSSNER EVANGELICAL – LUTHERAN CHURCH
IN CHOTANAGPUR AND ASSAM**

GELC ARCHIVE

Signature: **GELC-A _ 001 _ 0903**

Classification:

Original File No:

Title

KINKEL _ JASHPUR

Volume:

Running from year: 1907

till year: 1938

Content:

- **Correspondence of the Church authorities with the Education Department (including that of Rev. M.Schiebe and Rev. F.Hahn and that of Rev. I.Canaday, Secretary of the Advisory Board of the GEL Church, Ranchi.**
- **Correspondence among the Church authorities.**

KINKEL Jashpur ~~The~~ *File*

"T. C."

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Jashpur
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Kinkel. 1909.

Jashpur

Particulars

File No.

Year

H. 26/138.

Suwani Fund kiukul
abhi tak nini kairi;

7) Tulu Lohar
~~kiukul, Anu ara Rs. 9/0.~~

2) Anand Sund Barhi
142 Rs. 8/6.
baki Rs. 4/0. varul Rs. 4/6
Rs. 4/0

aur Panch kharika Rs 5/0.
us ke kash mou hale hai

3) Bempurakesh kujur (Bhotacog)
Citha hai per jabah nalin mila
mii Rs. 12/0.

~~us~~ uske bhagog hai: Abhaco kujur
M. E. School
kiukul

aur Simou kujur
Biharak Bhatapur
Deshpur

4) Kabil Sund
Rs. 4/0.

Chay of Nr. 27. (Bhotacog mou hai).
jabah nalin deta hai.

Date

Rs
Us mense
milua hai

Phillip kujar kutri 2/2.

Pabhusahay mung. 3/0.

Rs. 2/0
Rs. 1/0

Rs. 1/0

[Faint, mostly illegible handwritten text, possibly bleed-through from the reverse side of the page.]

Please address reply by designation
and not by name.

P. O. JASHPUR.
VIA-LOHARDAGA, B. N. Ry.

No. 2237/28

From

Khan Bahadur Abdul Kadir Khan, M.A.

SUPERINTENDENT,

Jashpur State, E. S. A.

To

Rev. J. Klimkeit

G. E. L. Mission

Kinkel P.O. (Ranchi)

Dated, Jashpur, the 10th August 1938.

SUBJECT:— Submission of half-yearly reports of missions.

.....

Sir,

I have the honour to state that Political Agent has instructed me that there should be no delay in submission of the half yearly reports in future and request that your half-yearly reports should reach this office without fail on the 2nd January and 2nd July at the latest, each year.

I have the honour to be,

Sir,

Your most obedient servant,



superintendent
Jashpur State

Topono.

Ad Etat pro 1915

Copy 7. 5. file

Liste der Native Helfer der Station Kinkeljaspur

am.....ten.....

No.	Name.	Dorf.	Als was ange- stellt?	Wann ange- stellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.	Bemerkungen.
✓ 1.	Stephan	Dipalpur	Kat.	1907	U.P.	6	
✓ 2.	Kushal <i>matras</i>	Charaidan	"	1911 (1918)	U.P.	6	
✓ 3.	Johanni	Pemte	"	1908	U.P.	6	
✓ 4.	Monnesih	Barangjer	"	1907	L.P.	5	
✓ 5.	Nathanael	Kosonga	"	1907	U.P.	6	
✓ 6.	Jakub <i>Waldmayer</i>	Bainbhar	"	1901 (1919)	U.S.	7	
✓ 7.	Laurentius <i>Simm</i>	Pagea	"	1910 (1919)	R.F.S.	6	
✓ 8.	Sulman	Bandarhuda	"	1907	U.P.	7	
✓ 9.	Prabudas <i>X. 87th.</i>	Cheragoga	"	1907 (1919)	L.P.	6	
✓ 10.	Prabhasahay	Sajibhanna	"	1898	H.S. E.Cl.	8	
✓ 11.	William	Pandipani	"	1907	L.P.	5	
✓ 12.	Mangaldas	Kutera	"	1905	U.S.	7	
✓ 13.	Madaraj	Sahasapani	"	1903	L.P.	5	
✓ 14.	Johann	Pakastoli	"	1908	L.P.	5	
(15)	Munir Kurnia	Nathanael	"	1906	L.P.		Kein Gehalt plus Jest Lakra
✓ 16.	Luther	Sujibhar	"	1907	U.S.	5	Markas King 6/ (1919) 108 od. Nathanael Kurnia
✓ 17.	Chr. Kaljan	Sarialban	"	1906	L.P.	7	5/ Kermet v. Kurnia 11
✓ 18.	Prabudas	Mhutgaon	"	1907	U.P.	6	
✓ 19.	Benjamin	Bangaon	"	1908	L.P.	5	
✓ 20.	Manoukh	Sujar	"	1914	U.P.	6	
						Satz 114	Rs 120 p. M

No.	Name.	Dorf.	Als was ange- stellt?	Wann ange- stellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.	Bemerkungen.
1.	Shulchand	Bansaban	L.P.	1912	L.P.	2 8.	Dywell Duffin
2.	Prabhu Das	Sakarapani	"	1914	U.P.	2 8.	ob. d. Raja etwa die
3	Joel	Bagea	"	1914	L.P.	2 8.	Niederung
4	Markus	Sagithana	"	1914	U.P.	2 8.	was mit dem
x 5	Jaymoh	Sinjus	"	1914	U.P.	2 8.	Züpfen
					Se Ro	12 8.	wird.

J. J. J.

Ad Etat pro 1914

Liste der Native Helfer der Station Kinkel Jaspur.

Copie p. p.

am.....teⁿ.....

No.	Name.	Dorf.	Als was ange- stellt ?	Wann ange- stellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.	Bemerkungen.
1.	Jarman	Cheraygra	Kat	1906	M. V. E.	8	
2.	Tuleman	Bandaroh.	"	1907	U. P.	7	
3.	Jakub	Bansobute.	"	1901	U. Sch.	7	
4.	Patras	Bugya	"	1912	M. V.	7	
5.	X. Kalyan	Kariuldir	"	1906	L. P.	6	
6.	Nathanael	Kuriajarit	"	1907	U. P.	6	
7.	Laurentius	Kutera	"	1907	U. P.	6	
8.	Paulus	Suigar	"	1906	U. P.	6	
9.	Prabandus	Kutgawir	"	1907	U. P.	6	
10.	"	Banyasir	"	1907	L. P.	6	
11.	Kuschal	Bipatpur	"	1911	U. P.	6	
12.	Johanni	Punte	"	1908	U. P.	6	
13.	"	Tetarepan	"	1908	L. P.	5	14 unkl. u. j. m. in 2/ wala
14.	Stephan	Kurunga	"	1907	U. P.	6	
15.	Maurusik	Barwanjor	"	1907	L. P.	5	
16.	Gabriel	Sajibhama	"	1907	U. Sch.	5	
17.	William	Pandrijuni	"	1907	L. P.	5	14 unkl. u. j. m. in 2/ wala
18.	Luther	Sujibakar	"	1907	U. J.	64 8.	
19.	Prabandus	Cearaidam	"	1898	H. S. & F. C.	7	
20.	Benjamin	Pakustoli	"	1908	L. P.	114 8.	
						5	
						119 8.	

116-8
x 12
244
116

Ad Etat pro 1412

Liste der Native Helfer der Station

Kinkel-Parkyur

am...ten...Sept. 1911

No.	Name.	Dorf.	Als was ange- stellt ?	Wann ange- stellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.	Bemerkungen.
1	Harmanich	Tipatpan	Katech	1907	L. P.	5 - -	✓
2	Gabriel	Sagibhainu	• • ✓	1907	vil. School	5 - -	✓
3	Pantus	Pandipani	• • ✓	1906	U. P. fail	6 - -	✓
4	William	Kurseru	• • ✓	1907	L. P. fail	5 - -	✓
5	Laurentius	Kusuntal	• • ✓	1907	U. P.	6 - -	✓
6	Kristkalyan	Marialdam	• • ✓	1906	L. P.	6 - -	✓
7	Luther	Sagibakar	• • ✓	1907	vil. School	4 8 -	✓
8	Johan	Mariakudar	• • ✓	1908	L. P.	5 - -	✓
9	Matias	Cherastogora	• • ✓	1908	U. P. fail	6 - -	✓
10	Suleman	Bandarhwa	• • ✓	1907	U. P.	7 - -	✓
11	Timothens	Bagea	• • ✓	1908	L. P.	5 - -	✓
12	Dakus	Bambahan	• • ✓	1901	L. P.	7 - -	✓
13	Nathaniel	Koronga	• • ✓	1907	U. P.	6 - -	✓
14	Prabhadar	Khutgan	• • ✓	1907	U. P.	6 - -	✓
15	Khutakmy	Bangam	• • ✓	1911	U. P.	6 - -	✓
16	Benjamin	Sinjor	• • ✓	1908	L. P.	5 - -	✓
17	Dasman	Banangjan	• • ✓	1906	M. P. E.	8 - -	✓

988-

Ad Etat pro

Liste der Native Helfer der Station

am.....ten.....

No.	Name.	Dorf.	Als was ange- stellt ?	Wann ange- stellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.		Bemerkungen.
1	Moanmasih	Bihatpur	Catechist	1907	L. Pr.	5		Juni 1912
2	Gabriel	Sa gibhaoni	-	1907	vil. school	5		
3	Paulus	Pandripani	-	1906	U. Pr. fail	6		pr. 7/.
4	William	Khutera	-	1907	L. Pr. fail	5		pr. 6/.
5	Laurentius	Kusumtal	-	1907	U. Pr.	6		
	Suleman	Narialdan	-	1909	L. Pr.	6		
7	Luther	Sujibahar	-	1907	vil. school	4	8	
8	Yohan	Maniakudar	-	1908	L. Pr.	5		
9	Matias	Chherbaghona	-	1908	U. Pr. fail	6		pr. 7/.
10	Suleman	Bandarahunua	-	1907	U. Pr.	7		
11	Timothius	Bagya	-	1908	L. Pr.	5		
12	Christkalyan	Bansbehar	-	1906	L. Pr.	6		pr. 7/.
13	Nathaniel	Keronga	-	1907	U. Pr.	6		pr. 7/.
14	Yakub	Dokra	-	1901	vil. school	6		
15	Jamsun	Bangarn	-	1907	L. Pr.	5		
16	Prabhu dayal	Khutgaon	-	1906	L. Pr.	6		
17	Binyamin	Sujior	-	1908	L. Pr.	5		

für Station Krukul

Ad Etat pro 1910

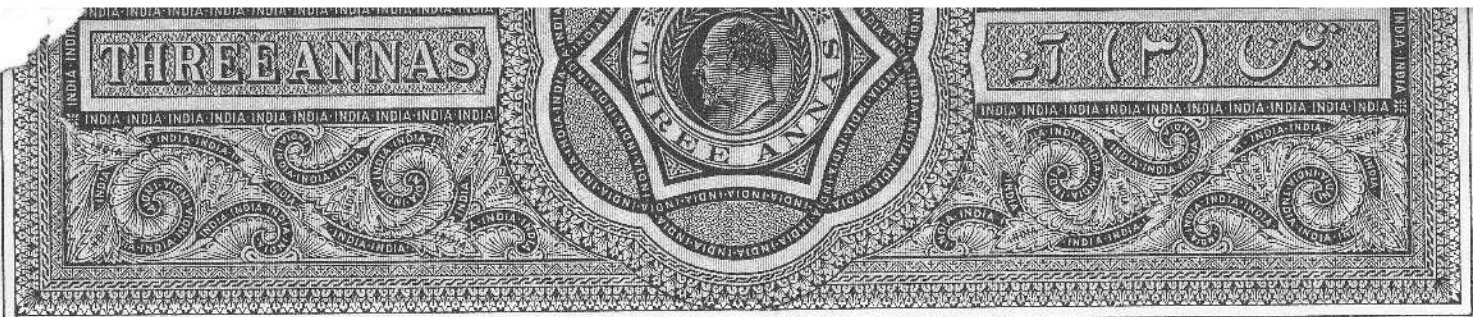
iste der Native Helfer der Station Jepara

am...ten.....

August 1909

No.	Name.	Dorf.	Als was ange- stellt ?	Wann ange- stellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.		Bemerkungen.
<u>Rondra</u>								
1.	Lukas	Rampur	Catechist	1904	L. Pr.	6	- -	
2.	Prabudas	Chinwari	-	1906	U. Pr.	6	- -	
3.	Mansih.	Ketar	-	1907	Rambi VII.	6	- -	Ausgeschlossen wegen Notzucht. entlassen
4.	Stefhan	Lunapani	-	1907.	L. Pr.	6	- -	
5.	Mathias	Bangan	-	1907	U. Pr.	6	- -	
6.	Stefhan	Jhilmiti	-	1900	Dorfschule	6	- -	
7.	Prabhu Charan	Sichkila	-	1906	L. Pr.	6	- -	
8.	Prabudas	Banujharisa	-	1907	L. Pr.	6	- -	entlassen. - mit dem R. des Königs fortzuziehen wegen Feldbau.
9.	Mangel	Kenmona	-	1905	L. Pr.	6	- -	
10.	Philipp	Sitonga	-	1901	Normalschul	7	- -	
11.	Chiazar	Rainhathur	-	1903	L. Pr. f.	6	- -	
12.	Dand	Ruondpani	-	1907	U. Pr.	6	- -	
13.	Ambrosio	Dulhula	-	1902	Rambi VII.	6	- -	entlassen. - hat seine Arbeit wegen Feldbau stillschmei- lassen.
14.	Mirmal	Charaitar	-	1904	Dorfschule	6	- -	
15.	Simon	Remte	-	1904	U. Pr.	6	- -	
<u>Rinkal.</u>								
1.	Manmasih	Bipadpur	-	1907.	L. Pr.	5	- -	
2.	Gabriel	Sajibhanna	-	1907	Dorfschule	5	- -	
3.	Paulus	Pandripani	-	1906	U. Pr. fehl	6	- -	
4.	Wilhelm	Kutera	-	1907	L. Pr. fehl	5	- -	
5.	Laurung	Kasabel	-	1906	U. Pr.	6	- -	
6.	Sulman	Kari aldar	-	1907	L. Pr.	5	- -	
7.	Luther	Sujibakar	-	1907.	Dorfschule	4	8 -	
8.	Johann	Muria Kandar	-	1908	L. Pr.	5	- -	
9.	Mathias	Chinazogna	-	1908	U. Pr. fehl	6	- -	

No.	Name.	Dorf.	Als was angestellt?	Wann angestellt.	Vorbil- dung.	Gehalt p. m. von d. Mission.	Bemerkungen.
0	Suleman	Bantambua	Catub	1907	M. Pr.	7 - -	
1	Thimothaus	Bagea	"	1908	L. Pr.	5 - -	
2	Christ Kalyan	Bansakar	"	1906	L. Pr.	6 - -	
3	Mathanah	Rorange	-	1907	M. Pr.	6 - -	
4	Jakub	Dokra	-	1907	Dorfschule	6 - -	
5	Samson	Bandyau	-		L. Pr.	5 - -	
6	Frederik Dayal	Kutgau	-	1906	L. Pr.	6 - -	
7	Benjamin	Suizar	-	1908	L. Pr.	5 - -	
8	Mathanah Daniel	Murukuma	-	1908	L. Pr.	5 - -	



ANNAS DE LA RUC AND BANKARY LIMITED

the plaintiff and of more attendance
of defendant it is ordered and
decreed ex parte with costs and interest
at 6 p. c. p. a.
till realization and that the sum
of Rs 90-4-9 principal with interest and
Rs 22-12-0 costs of the suit with
interest at the rate of 6
per cent per annum be paid
by the defendant to plaintiff from
this date to the date of
realization.

Given under my hand and
the seal of the court this
the 17th day of August 1907.
sd/ Osman Ali
Munsiff, Gumla 23.8.07

	Costs of the suit.	
For plaintiff	Rs. Rs. p.	For defendant Rs. Rs. p.
plaint	5. 8. 4	
process fee	4. 12. 6	
petitions and		
Foolscap	3. 11. 3	
Yakalat Nama	.. 8. 3	
pleaders fee	2.	

Date of application for the copy.	Date of notifying the requisite number of folios and stamps.	Date of delivery of the requisite stamps and folios.	Date on which the copy was ready for delivery.	Date of making over the copy to the applicant.

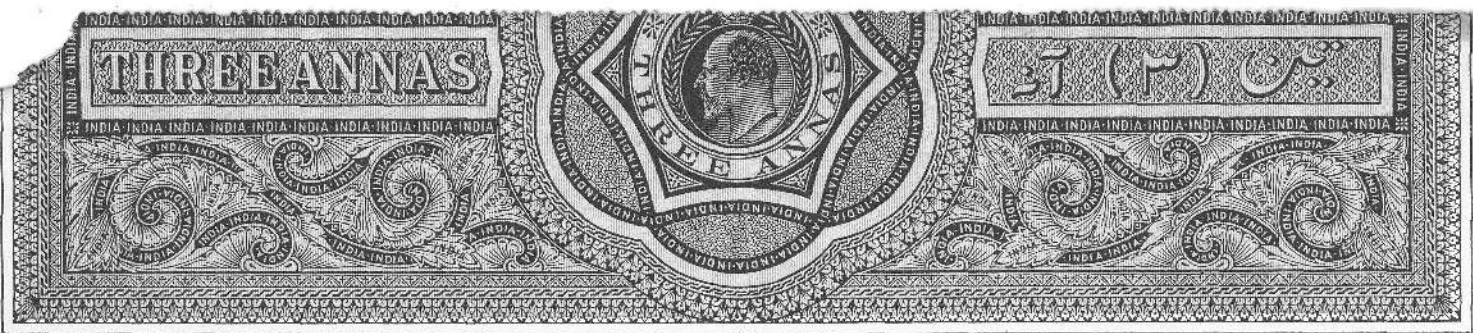




Regn. no 184
 Simple money decree.
 District Raichur
 In the Court of Munsiff at
 Gunla.
 Suit no 132 of 1906.
 Plaintiff A. John of Kunkel pargana
 Defendant Bahurau Singh Gajlu, father's name not known, resident of Mouza Gajli Mur pargana Jaspur, political Jaspur. Dist. Sept. claim.
 For recovery of Rs 80-4-9 principal with interests due on an akaramama dated 5th September 1906.
 Cause of action accrued on 20th September 1906.
 This cause coming on on the 22-7-07, 30-7-07, 31-7-07, 3-9-07, 8-8-07, 9-8-07 and 14th August 1907 for final disposal before Molvi Osman ali Khan Munsiff of Gunla in the presence of Baloo Jotindra prasad Suika pleader on the part of the

Date of application for the copy.	Date of notifying the requisite number of folios and stamps.	Date of delivery of the requisite stamps and folios.	Date on which the copy was ready for delivery.	Date of making over the copy to the applicant.





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Stamp	duty	
and	penalty	5. 8. "
with	money	" 12. "
	Total	22. 12. "

27.	Daj	hath	lahay	Shahz
27.	d	Sirki	Mohans	

Copy by me
Dubay Sh

Certified to be a true Copy
Daj hath lahay
 &
Dubay Sh
 Sarishta... Court Gumla.
 Authorized under Sec 76 Act I of 1872.

Date of application for the copy.	Date of notifying the requisite number of folios and stamps.	Date of delivery of the requisite stamps and folios.	Date on which the copy was ready for delivery.	Date of making over the copy to the applicant.
2.9.7	2.9.7	2.9.7 3.9.7	3.9.7 <i>Wickham</i> <i>Shaw</i>	3.9.7 <i>Malaga</i>



श्री युक्त महा मान्यवर एस० सी० साहब भापों को बहुत २ धीशु सहाय ।

महाराज

भापों ऐसा है कि यहां सराहापानी में जी० ई० एल सि० बोर्डिंग स्कूल है जहां आठ बर्डर लड़के हैं। पर हुजूर यहां कम फीस लेने के कारण ओ अधिक लड़के न होने के कारण बबरची नहीं रख सकते हैं इसलिए इन साल लड़कों को ही लकड़ी लाना ओ पका खाना पड़ता है जिससे उनको भी सीखने की फुर्सत नहीं होता है इसलिए वे लड़के भी बबरची के लिए चिल्लाते हैं। सो हुजूर उनको बरसात में लकड़ी लाना ओ पकाना खाना बहुत ही मुसकिल होगा क्योंकि बबरची घर का भी ठीकाना नहीं है सो हुजूर वे लड़के पका खा २ कर उनको तथा होने के कारण आसुबिधा मालुम हो रहा है न हो कि वे स्कूल छोड़ कर घर चले जावें जिससे उकता ओ स्कूल का हानि हो सो हुजूर के पास ऐसे खराबी हलकों को बता कर दीनतपूर्वक आजी करवा हूं कि हुजूर जरूर ही बबरची रखने ओ घर सरामत करवाने के लिए आग्रह आपर से भयवा आपने ही से हुजूर कुछ न कुछ जरूर ही प्रबन्ध करेंगे मैं हुजूरों के पास पहिले एक बार लिखा था पर कुछ उत्तर तबेदार ^{को} नहीं दिया गया इस कारण फिर हुजूर के पास लिख रहा हूं कि वास्तव पर तबेदारों के दुःख को दूर करेंगे ।

आईन्दे हुजूर मालिक है

१२-६-३१

लि० भाप का आज्ञाधीन दास
मंगल दास अकड़ा
यू० पी० सराहापानी
जशपुर स्टेट सी० पी०

सरहापानी पादरीपन ।

आज ता: २६ अगस्त २०२२ को यहां कर्मचारियों की बैठकी हुई और इन बातों का विचार किया गया ।

प्रार्थना — १५५ गीत गाये और मोहन २१, २२ पर Rev. S. Bager के द्वारा खोटा उपदेश दिया गया

बो-दो पाद्री अर्थात् पाद्री बाबु S. Kujumb और पाद्री बाबु S. Bager और १३ प्रचारक और दो मास्टर बाबु हाजिरे थे ।

पादरीपनपंच — आज यहां पादरीपनपंच बढ़ाई गई जिस में इमागुएल पुचारक रमजन्वो बढ़ाया गया उदात्त कि बात कि मोहन कादमी न होने से करारा सजापति कापट्टे सेकेटरी को इस साख के लिखे बढ़ाया गया ।

सरहापानी हता — यहां के ब्रा लो जगह आदि को मरामत घेरा, नाथ लो खर्च आदि का विचार किया गया । यह हता १९१६ में बनाया गया है । ब्रा को जो मरामत नहीं हुआ बरसा के बाद मरामत करना चाहिये लो कमपौराड को घेरना भी चाहिये स्कूल लो गिरजा ब्रा मराडलौ के नाम से बना गया है लो कितने ब्रा बारी लो डांड जिबके २ हाथ में था उनही के नाम से बना गया है । प्रत्न करना चाहिये कि सब जगह मिथन के नाम से होवे ।

ब्रा बनाने में खर्च — बात विचार करने से माबूम हुआ कि ब्रा बनाने का खर्च दूसरे तरफ से नहीं मिली है कुछ गाठ लोग मदद दिये हैं अर्थात् काम किये हैं लो खपर, काठ आदि बनाने लो लामे में प्रमुख लकड़ा पुराना प्रचारक

कामना ही रूपैया खर्च किया है और बहुत जो और जुलूम
 से ही बनाया और वह कामना रूपैया के कारण और डांड
 जो उस के नाम से बना गया है ब्रोइने मंगना है। वह खुद
 कामना रूपैया खर्च किया है : इसलिये यह बिया किया
 गया कि उस का दबो करवा दना है और उसको पादरी बाबू
 के काम के पहिले रूपैया मिल जाना चाहिये जिससे कि
 वह कामने का बन्दोबस्त सुसमय में कर ले सके ।

मराठवो सम्बन्धी बात — उदयपुर में इधर से कितने रिहला
 बोज जा कर बस गये हैं जिन के द्वारा संसालोग भी हमारे
 इहाँ लूथेरान मराठवो के कामने चाहते हैं और यहां जयपुर
 नीच घाट में तो कितने पुचारक लोगो का दफ्तर है।
 इसलिये काजो है कि पुचारक मेजने का बन्दोबस्त किया
 जाय ।

तलब — नीच घाट में दोरी २ मराठवियां हैं जेके
 मिनुरचुन्दो में ३, माडगांव में १०, चदैडांड में १, मुजीकहा
 में ही बरांगजोर में ४ कोरोगा में १७ घर हैं गेकाहे और २
 मराठवो भी हैं और नये मराठवियां भी हैं; जिहसे कामयान
 बहुत कम होता है और तलब भी नहीं मिलती है जिहसे
 प्रथोचित काम करने में अलामर्षदान होते हैं। इसलिये
 यह पेरिभ काजो करती है कि प्रथोचित बिया का के
 कामयारियो को माह्यारी बेतन दिया जाय ।

Rev. J. K. ...

Rev. J. B. ...
 28/8/28

अशपुर नीच घाट लुयेरान मंडली के लिपे कइरेक निपय

I प्रचारक के लिपे-निपय ।

1. प्रचारक-पंडली के इशेर के पवित्र बचन को सत्य-बिदा में प्रगुवाई करे ।
2. प्रचारक-पंडली में बराबर आधा-आधा करे ।
3. प्रचारक-प्रतिदिन छोड़ी-मोड़ी देले में सुसपाचार प्रचारे, उपदेश देवे, धर्म पुस्तक को-मुख्य स्थल को-कटेरिस्म-सिखावे-ओ-धर्म गीत-सिखावे ।
4. प्रतिरक खुस्वान देले में हरे में एक दिन प्रविता सपाज का दिन बहराय जावे और भाई बहिन प्रथिता करने को सिखावे जावे ।
5. बडों के लिपे प्रद्योत्तर गिर्जा और लडके लडकियों के लिपे सरसेस्कूल चलवा जावे ।
6. अथ सपाजा बहराये जावे जैसे मुवा सपाज और उन के कर्तव्य ठके सपाजा दिपे जावे ।

II प्रचारक पन पंच के लिपे निपय ।

1. प्रचीन, पंडली पंच का मुख्य जन होवे-और-पंच-प्रचारक और प्रचीन को सहाय से काप करे ।
2. प्रचीन को पंच-प्रचारक के काप को बराबर देखते रहे-उस-को पद्य देवे और प्रचारक के तलप का हिसाब करे ।
3. प्रचीन-ओ-पंच-पंडली आपदनिपे को बढते को चिन्ता करे ।
4. प्रचारक पन-पंच आपदनिपे को बहुत बहजाजत से अपने हाथ में रखे और इलाके वा प्रादेश पन-पंच-समा को भाशा से बर्च करे ।
5. प्रचारक पन-पंच आपदनिपे का ठेक 2 हिसाब हर पहिना प्रादेश पन-पंच में भेज देवे ।

पंडली के लिपे-निपय ।

1. पंडली प्रादेश, प्रचारक-प्रचीन और पंचों को-भली भाशा बहुत खुसी से माने ओंकि वे-पंडली के प्राणों को रखे इशेर से बहराये जणे-टे ।
2. गिर्जा-आवे विन्ता प्रथिता करने, बचन ओ गीत-सोखने वास्ते बहराये दिन ओ सपाज में जाय होवे ।

रलाके प्रादेश को सहे
R. K. J. P.
10/12/31

श्री युक्त महा मान्यवर सर्वोपरि विशज मान-ए. जीन
साहब के आगे सविनय प्रार्थना ।
स्टेट जशपुर के नीच घाट रेमटे-
बलवा बहार गाव से ।

महोदय ।

कृपा करके स्टेट जशपुर नीच घाट रेमटे बलवा बहार
गांव में कोई प्रचारक नहीं है प्रथः १० वर्ष तक इस
गांव के भाई लोग ही विन्ती प्रार्थना करते चलते
आते हैं। इस गांव के भाई लोग बहुत अनपशोच
करते हैं कि इस लोगो का मंडली गिर जाने का
क ड है इस लिए इस लोगो का प्रार्थना है कि किसी
सुरत से हम लोगो के गस्ते धर्म का प्रचार
मिलना चाहिए। इस वस्ते हुजूर मालिक के आगे
हम लोगो का राय लो सलाह को लिख कर पेश
करते हैं। इस पर हुजूर यथोचित विचार
करके फलफल का आशा प्रदान करेगे ।

आइन्दे हुजूर मालिक-
साहब हैं

स्टेट जशपुर नीचघाट के
रेमटे बलवा बहार गाव के
मंडली के भाइयो के राय
से ।

२६ जनवरी

१६ २७

Chandernagar and Baluwabhar

The following matters should be replaced in the Lutheran Church Council meeting agenda.

1. Prabhudayal Minji Shrivabhar, native of Minkel Dumberola. Formerly he was a Lutheran man Christian but at present he is an Anglican Christian, but now he wants to be Lutheran Christian again. Under consideration to be a Calichist's rights at Jaspur or anywhere he now wants to be convert again to Lutheran Church.

2. The newli Baluwabhar inhabitants want that they should have ^{an} one Calichist Catechists. They have no one Calichist for ten years. There are four houses including with, altogether with 23 persons. All other churches, around to their village are very far from them. Jharugda too is far from their village. They request for one Calichist for them.

3. The Chandernagar inhabitants too want one Calichist. If any Calichist should not be sent then we should be convert to Catholic Roman mission or they want to be a Roman mission we shall see and wait for a month only.

4. Prabhakaran Etika, Inhabitant of Kochedega
Mehuwatoli sends an application for Clichisto
post in the Jaspur state.

E-D.No. 615 D.12-8-30

Sarkapani Lutheran Mission School.

31st July 1930.

on my way to Bataikela, I inspected the Mission School at Sarkapani, being asked by the Shikidar of Kusumtal and master of the school. 38 boys and 1 girl were present against 65 on the roll as classified below:-

Class:	I	II	III	IV	Total
Enrolled:	49	5	4	7	65
Present:	23	5	4	7	39

The average attendance for last three months is 38 against 65 on the roll or 58 percent, which is not good. During agricultural season it is very difficult to get more attendance. I am glad to see one girl in the IV Class.

Boys come from five neighbouring villages within the radius of ~~the~~ three miles.

The Staff of the School is as follows:-

- 1 Mangal Das Dakra - Headmaster - M.F. E.T.
- 2 Urbanus Dakra - Assistant - U.P. G.T.
- 3 Mookak Turki - Do - U.P.

Three masters for 65 boys are sufficient. All of them have got education in Ranchi District and they are adopting the same course for the

Inspection
remarks

boys of this school. It would be better if they adopt the syllabus of central provinces under which the school situated. There is no map, no demonstration chart and no furniture in this school. Though the masters are trained, they are handicapped for want of these articles. There is no supervising staff over them. Teachers are the sole masters of the situation. The masters must approach their authority to adopt the syllabus of the state and in that case the state supervising staff may easily have supervision over the school. The school building though small is sufficient for the present.

R. Crasobhje

Deputy Inspector of school
Jashpur State, C.P.

Proceedings of a Conference held in
Jashpur on the 2nd February 1907 by the
Political Agent with the Rajah and the
Roman and German Missionaries.

The chief resolutions passed in the
Conference were the following;-

- (1) The catechists and the preachers in the state shall be presented to the Rajah for approval.
- (2) There shall be no cutting of the hair, this custom being symbolic of the abandonment of heathenism, except in the presence of a ~~priest~~ priest or pastor.
- (3) The establishment of a "girja" (place of worship) must follow and should not precede the adoption of Christianity by a number of villagers. No girja shall be erected without the consent of the Rajah.
- (4) Every preacher or catechist shall be made to understand clearly that it is his duty to teach people to obey the Rajah's lawful commands and to render all manner of customary service.
- (5) Except in cases of urgency, the people will not be called on ~~to~~ to render service on Sundays.
- (6) In cases of complaints against native Christians, endeavour will be made to get the missionary to set matters right, and where a missionary has any complaint to ~~make~~ make concerning the behaviour of state officials or others he will address himself to the Rajah.

True Copy.


SECRETARY

to the Church.

Copy.

~~IV-13-D.~~

No. 1509-C/25

From

K. L. B. Hamilton, Esquire, I.C.S.,
Political Agent, Central Province,
Feudatory States, Raipur.

To

Rev. I. Cannaday,
Secretary to the Advisory Board
Of the G.E.L. Church, Ranchi.

Dated the 12th January, 1926.

Subject:- Maintenance of Lutheran School in Jashpur.

Sir,

With reference to your letter dated the 5th December, 1925, I have the honour to say that the State is not in a position to give any grant to the School at Ichkela. So long as the State is under management the construction of ~~new~~ new schools will not be encouraged. As Nager is only ~~few~~ a few miles from Ichkel there is no reason why boys should not go to the Nager School where arrangements are being made. I may note that I have not allowed the construction of a Hostel at Ichkela. At present there are only a few Lutheran Schools and Chapels and I have no objection to the Advisory Board inspecting ~~ag~~ these institutions periodically subject to the submission of tour programme to the State Superintendent in good time. No new schools buildings or church buildings will be allowed to be built without my express permission. The Advisory Board can do what they like as regards teacher's salaries.

I have, etc.

Sd/- K. Hamilton.

~~Nag. C. J. 195-G. 1925-4,000-F.~~

I

no. 559.

Forwarded, with a copy of Mr. Cannaday's letter under reference, to the Rev. A. John, Ranchi, for information and guidance.

Ranchi, 13th March, 1926.

G. J. D. D. D.
Head Supervisor,
Lutheran Schools.

Copy.

From

Rev. I. Cannaday, Secretary to the Advisory Board
of the G.E.L. Church, Ranchi.

To

The Political Agent & Commissioner,
General Provinces Feudatory States, Raipur.

Dated Ranchi, the 5th December 1925.

Sir,

I have the honour to say that it appears from reports that with your consent a Lutheran school is being maintained at Ichkela, Jaspur State, and to request you to let me know, in view of the difficulties experienced by the Lutheran boys attending this school because of the great distance they have to travel, whether or not you are willing to give a grant from State funds for the following purposes,

- 1, To pay the salary of the teacher of the school.
- 2, To enlarge the school house in order to accommodate a larger number of pupils.
- 3, To build a hostel for the school in which boys a distance may reside.

2, In this connection, too, I should like to inquire what relationship, if any, you are willing that the Advisory Board should have with the Jaspur Lutheran Schools and whether the Board has permission to put any money into school buildings, church buildings and teacher's salaries in Jaspur State.

I have the honour to be si

Sir,

Your most obedient servant.

Sd/ *H. I. Cannaday*

Secretary to the Advisory Board
of the G.E.L. Church, Ranchi.



Jashpuragar

21. 3. 13

To

The Rev. A. John D

Hosmer's mission

Cholunagar - Kintal

Dear Sir,

I beg to enclose
herewith the two petitions sent
by you enclosed with your letter
of 9. 3. 13 and to inform you that
the Deputy Chief has ordered them

महामन्त्र

— चार्च कौंसिल को सभासद जाणों को हम जसपूर स्टेट के

दक्षिणी भाग दो मण्डलियों के भाइयों का प्रमुखत्व होवे। -
आप लोगों को मालुम होवे कि जसपूर स्टेट के दक्षिणी भाग के गुलोडीह
जो पकरीडिहा मण्डलियों में जो कर्मचारी लोग नेशनल मिशन सोसैटी के
अधीन काम करते थे। पणु जनसमाप्त इन मण्डलियों जो -
कर्मचारियों के ऊपर ऐसी दुर्घटना आ पड़ी है कि जल मई १६२२ ईस्वी
से नेशनल मिशनरी सोसइटी के हाथ से छुट जाकर चार्च कौंसिल के
के हस्त अधीन सौंपे गई है। उते समय से लेके ये मण्डलियां जो
कर्मचारी लोग किकेल के पादरियों के हाथ सौंपी गई है + अब सुनने
से आती है पणु हम लोगों को ऐसा मालुम होता है कि चार्च कौंसिल
का करता है क्योंकि जबसे चार्च कौंसिल इन मण्डलियों को कर्मचारियों
को अपने हाथ में लिया है तबसे चार्च कौंसिल के तर्फ से मण्डलियों को
देख भाल करते हों कोई पाद्री लोग भी नहीं आते हैं तो कैसे हम
लोग जान सकते हैं कि चार्च कौंसिल इन मण्डलियों और कर्मचारियों
को अपने हाथ में लिया है। - जब नेशनल मिशनरी अथवा कोई
सभा इन मण्डलियों को जिम्मा लिया था उस समय सब बात
अच्छी रीति से चलती थी और मण्डलों को दशा भी अच्छी थी संसारी
लोगों के बीच में प्रचारने का काम अच्छी तरह से चलता था
ऐसा ठीक था जैसा पहिले ब्रिटीश पादरियों के समय था और गरीब
भाइयों के लिए भी समय पर लौकिक मदद भी दिया जाता था।
और कर्मचारी लोग भी काम अनुसार जिकिया पाते थे। -
ऐसा तो हम लोग सुरु हो से देखते आते हैं और किसी के बारे में कि काम
को नुकसानी काम नहीं देखे जो पाये हैं; सो हम लोग इस को दोड़ने भी
नहीं चाहते हैं। - चार्च कौंसिल देखेना ही हम लोगों को अंधमुन्ना
का के मा डालने चाहती है अभी केवल जीव धोडा बच है तो जाने नाला।
समय के लिए हम लोगों को क्या हालत होगी अभी तक ही महीना बीतगये
हैं अभी बड़ी बियाही एक का भी नहीं बांधी गई है और बालूतों का अज्ञान
आदि का काम भी नहीं हुई है। - इससे जानेक बातों में मण्डलों के काम में भी
अनेक नुकसानी होती है। - सतकालपन में फिर हाथ लगा रहे हैं और मण्डलों
को दशा बिगड़ती जाती है - कर्मचारियों के ठिलेडि के कारण क्योंकि कर्म-
चारियों को तल्प नहीं देते हैं अपना पेट चलाने के लिए दौड़ते हैं। -






स्कूल विषयक बात - जब मण्डलियां एन.एम.एस के हाथ में थी तबतक
तो हम लोग अपने लड़के लड़कियों को छोड़ी पीस देना के सिवा सकते थे -



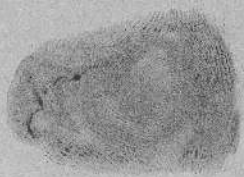

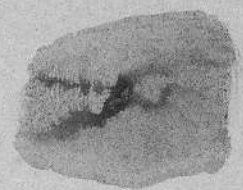




क्योंकि साल १५) हरेन पौस लिया जाता था और हम लोग अपने लड़के लड़कियों को कुछ कुछ पका सिखा सकते थे पानुजबते इसके हाथ से डुट गई है पौस बढ़ा दी गई है अभी साल में उछे) हरेन बढ़ गई है तो हम लोग को बढ़ाही मुस्कूल हो गया है और हम लोगों के लिए डा. वात से सुभिता (डा. आने जाने में दुब सुबरे के समय लड़के लड़कियों को भी हाल पाते जाके देव के सा सकते थे। अभी तो पौस बढ़ जाने के कारण से कई लड़के लोग स्कूल छोड़ दिव है क्योंकि हम लोग पौस नहीं दे सकते है पहिले तो यदि पौस नहीं दे सकते थे तो साल भर तक दया करते थे और पह भी न होने से आधा पौस लिया जाता था इस तरह से दया मया से लड़के लड़कियां स्कूल में शिखा पाते थे इससे देखा जाता है कि चार्ज कौंसिल के जिम्मा लेने से आनेक बातों में नुकसानी होती है सो हम लोगों की इच्छा है कि चार्ज कौंसिल इन मराठालियों को जिम्मा दे देवे -

आगे शुभ प्रेमसे

जसपूर स्टेट के भाई लोगों की ओर से

७ - ११ - १६२२ ई.वी

- | | | | |
|---|--------------------|---|---|
| १ | हरकल रक्षा | " |  |
| २ | नवीन " | " | नवीन रक्षा |
| ३ | शिमोन बेका रक्षा " | |  |
| ४ | दाजिद रोपो " | |  |
| ५ | लुकास रव लरवा " | |  |
| ६ | रवसर रक्षा " | |  |

- १ जापमसी ह रवमरवा 
- २ हरन रका 
- ३ चुईयां लकडा 
- १० खूमेराय रवमरवा 
- ११ शुकरा मिम 
- १२ लुथ रका 
- १३ निमाल मिमी 
- १४ समुएल लकडा 
- १५ इलियाज रका 
- १६ मलयस लक मलयस लक

१७ इलियाज् टोप्ये

१८ सुलेखमान - कुण्ड

१९ शिमोन - बक

२० लोडा - एका

२१ मालप्रैय - एका


२२ गिदऊन - धिज

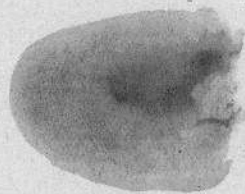
२३ प्रेरुभा - धिज


२४ निर्मल - लकडा


२५ समसोन - लकडा

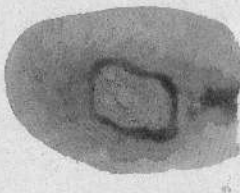
२६ चार्जुन - लकडा -


१ खिस्तो सहाय तिरको - 


2 मनसिद्धि . सिंज 

3 भाकुल जेकरो 

४ निर्मल तिरको 

५ पदारस दोपो 

६ फिनिफ तिको 

७ सतियस तिको 

८ अिन्यामीन खतरको • अिन्यामीन खतरको

216.

Kinkel,

1.7.

29.

Through

The Dewan Saheb of the Jaspur State,

To

Raja Deo Saran Singh Deo,
Ruling Chief of the Jaspur State,
Jaspur-Nagar.

Maharaj!

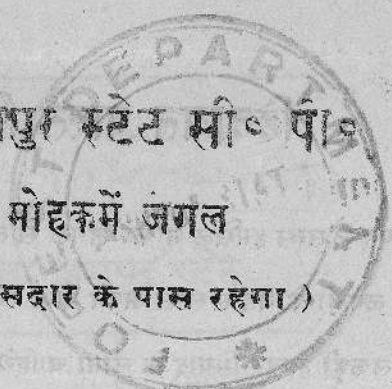
You remember that I had the honor to make an oral statement regarding Mission matters, when I met you at the palace at Nagar on October last. I have not received an official reply to my requests, which I submitted to you for your kind consideration. What I stated to be most urgent was the stationing of the Pastor Immanuel Kujur at Sarhapani. I beg to request you again to give orders which might allow the Pastor Immanuel Kujur to take up his abode at Sarhapani as soon as possible. I hope very earnestly that you will find your way to comply with my humble request. But if, unfortunately, you cannot agree to our prayer, please let me know it at once. As matters are now standing, our work cannot be carried on in Jaspur-Hetghat properly.

I have the honor to be,

Maharaj,

Your most obedient servant

A. John.



मोहकमें जंगल जशापुर स्टेट सी० पी०

लैसन्स पैदावार मोहकमें जंगल

(फर्द तीसरा यह लैसन्सदार के पास रहेगा)

जिल्द न० 25

लैसन्स न० 9

सर्कल

नगर आफिस

नाम लैसन्सदार

Rev. Mr. W. H. Schoebe

वर्ग

सकूनत

बांसबलार

नाम जंगल

खर्चा

बाबत

मशरुफा चैपल पीसत

किरम	नाप	तादाद	तादाद	दर	कीमत
लकड़ी	लकड़ी	लकड़ा	क्यूबिक		

कैम्पूनि प्रिंटेड वे समदबावार रामपुर

परना 92x8x4	3	58	17	98	111	पचोस रूपपादा
रुगे 90x90	80	25	3	10	11	काला सिफे जाले
पारी 39x34	9		111		111	20-1-3457
						खजाना फायदा

मीजान रु०

लफजों में

मियाद ता०

से ता०

तक

ना०

माह

सन १९

ई०

255 से ता० पचोस रूपपादा मासिक तक
 20 20 20 20
 20 माह सन १९ ई०
 20 20 20 20

हिदायत वास्ते निस्तार खर्चा जंगल

१. जब तक यह लैसन्स हासिल न करे जंगल से लकड़ी लाना शकत मुमानियत है
२. बक लाने लकड़ी के यह लसन्स अपने पास रखना चाहिये वना बगैर लैसन्स के समझा जावेगा
३. जंगल से लकड़ी अन्दर मियाद के लाना चाहिये
४. सिवाय महाजनान खास नगर, जुगगुम, और मिसनरी के बकिये वासिन्दगान रियासत हाजा को बकल सहित २ फीट गोलाई की लकड़ी माफ है
५. हल के लिये बोकला सहित ६ फीट गोलाई की लकड़ी माफ है

Departmental No.	Account No. 48	Challan No. 2023
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रकम दाखिल करने का चालान खजाना जशपुर स्टेट

नाम दाखिल करने हारा	किस बाबत	मुबल्लिग
Rev. M. W. H.	Repairing of Chapal.	25 2 -
Scheels of Kienke.	30 Sharnas 18 x 24 x 6 E/5/ett 16/141- 40 koros 13/each. 7/81- 1 Pct. 31 x 36 1/2 Total Rs 25/21-	
Gundus 25/2	मोहताम खजाना	25 2
Refused	फांका मुओ अउल	

कैम्ब्रिज प्रिंटिंग प्रेस, सदर बाजार रायपुर, सी. पी.

द. दाखिल करनेहारा: द. तौजा नवीस
मोहताम खजाना
ता. 2-35 जांचा और दर्ज किया

चालान नवीस

ट्रेंजरी क्लर्क

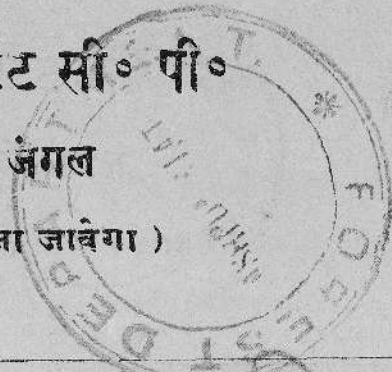
पकाउन्टेन्ट
28-7-35

RECEIVED
IN CASH
TREASURER,
JASPUR STATE

मोहकमें जंगल जशपुर स्टेट सी० पी०

लैसन्स पैदावार मोहकमें जंगल

(यह फर्द सरिस्ते कलकटरी भेजा जावेगा)



जिल्द न० 25

लैसन्स न० 9

सर्कल

नाम लैसन्सदार

Rev. M. W. H. School

सकूनत

नाम जंगल

बाधत

किस्म	नाम	तादाद	तादाद	दर	कीमत	
लकड़ी	लकड़ी	लकड़ी	क्यूबिक			
धरती	92x28x6	3	28	17	95	111
शेरी	90x90	80	2 फुट	3	6	111
पारि	39x34	9		111		111

मीजान रु०

लफजों में

मियाद ता०

223 से ता० 2022

ना०

माह

सुन १९

ई०

दस्तावेज लैसन्स परांश

Handwritten signatures and notes at the bottom of the document.

विशेषतः १५३ दिनांक १९३५ १९३३

(०९) = ५ दिनांक - १
(११५) - ५ - १९३५ - ५

महं मर्यादा

महं भाग चर्म मिला Res. M. Sibe.

महं व को वॉस वहर मरासला के भाग-बाहिनो
को कोर से योसु सहाय ।

कोशे लिखा जाता है कि वॉस वहर के गिर्जा
घर मरामती बरवा (दे) धरना । चार (खुली)
मात, गीट, का बरतन है तो काप से आजा
है कि सलना लकड़ा को काप स्टेट से मल्लुरा देरा
के कमत को माफ कराइये चाहे किमत बरत देना
पिया जाय

लिखा जाये तरासोल

- १- चरना . २ - किमत १०) ५
- २- खुली - ४ ११) १/५
- ३- पटा - ७ २३) २/३
- ४- कोरा - ३० जोडा . . . ११) १/१५

तो ए धुर इसका बरतल स्टेट से
बरवा बरवा किया जाय कोर हम को
कजल किमतना चाइये ।

B. Shimara
bappa
25-3-35

वि. वासवहार के
मरासला कां

Daniel Minis

ना-३५.३-३५

Banshakar

Coras
Poyam
Shadi
Lebra.

बेहदाबादा जशपुर गिर्जाघर ला लफ्फादी

१- घशना २ = १०)

२- खुदा - ८ - २॥)

३- पटी - ६ - ३॥)

४- कोशी - ४० जोर २॥)

१८६

मिलाना ३३३

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४- कोशी - ४० जोर २॥)
 ३- पटी - ६ - ३॥)
 २- खुदा - ८ - २॥)
 १- घशना २ = १०)

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१३-३-३३
 २३-३-३३

[Faint handwritten text, possibly bleed-through from the reverse side of the page]

No. JF. 30/35

17-July-35

Superintendent,
J A S H P U R STATE.

Khan Bahadur Abdul Ghaffar Khan, B.A.

Sir,

I received your letter No. 2184/28 and NO. 2188/29 dt./, the 22nd. inst., for which I thank you.

To-day Rev. S. Tirkey is going to Jashpur Nagar to see his relative. On this occasion he desires to introduce himself to you. At the same time he will deliver to you Rs. 25-2-0 for the License of Repair of the chapel at Bans/bahar and Rs. 1/. for the map of Jashpur State, kindly let handover to him Receipt and the map.

Further I beg to inform you that a religious instruction-course will be held at Kinkely from the 27th of August to the 7th. of September. All Pracharaks of Jashpur Nich-Ghat have been invited to attend this course.

I have the honour to be,

Sir,

Your most obedient servant,

- 1/ How do you use it?
- 2/ Did you receive my letter?
- 3/ I like this very much.
- 4/ It is difficult to decide
- 5/ When may I expect you?
- 6/ What may I give you?

I received your letter No. 2124/8 and No. 2125/8
of the 2nd inst. for which I thank you.
To-day Rev. E. Tinney is going to Lehigh Valley
to see his relative. On this occasion he desires to
introduce himself to you. At the same time he will
deliver to you No. 2125-9 for the license of Rev.
of the chapel at Leesport and No. 1 for the
of Lehigh Valley. Kindly let me know to his honor
and the
Further I beg to inform you that a religious
instruction course will be held at Lehigh Valley from the
of August to the 1st of September. All members of
Lehigh Valley have been invited to attend the
I have the honor to be,
Sir,
Your obedient servant,

No. 2188/29

From,

Khan Bahadur Abdul Ghaffar Khan, B.A.

**SUPERINTENDENT,
JASHPUR STATE.
Via-Lohardaga, B. N. R.**

To,

~~The~~ Rev. M. W. H. Schiebe

Missionary of the G. E. L. Mission
Kinkal P. O. (Ranchi)

Dated Jashpur, the 22nd July 1935.

Sir,

In reply to your letter dated the 20th June 1935 regarding supply of Jashpur state map, I have the honour to say that state articles cannot be sent according to rule in advance. Besides, V.P. system causes great inconvenience in office. I therefore request you to credit one rupee into state treasury upon which one Majmuli map will be sent to you.

I have the honour to be,
sir,

your most obedient servant

Raman
superintendent
Jashpur state.

de

No. 455.

From

RAJA BISHUN PROSAD SING DEO,

FEUDATORY CHIEF OF

JASHPUR STATE G. P.

To

The Rev. Mr. A. John II,

Gosner's Mission
Kinkal.

Dated Jashpur, the 25th July 1913.

Sir,

I have come to know from a report of the Sub-Inspector of Police Konepara that some of your Pracharaks have erected Churches and houses on state lands without any permission of the State. From a paper bearing your seal (which paper the Sub-Inspector Konepara has sent with his report) it appears that the Raja Bahadur has given you permission to erect Churches and houses in this state but on enquiry I do not find any trace of any such permission. Will you therefore kindly send me a copy of the written permission given you by the Raja Bahadur and instruct your Pracharaks not to erect Churches and houses on state lands without permission previously obtained from the state authorities. I beg to inform you that no one has any right to erect houses &c. on another's land without his permission and the houses &c. so erected are liable to be demolished. An early reply is requested.

P. T. O.

I have &c.

I have the honor to be,

Sir,

Your most obedt servant
Wm. K. F. C.

Magt & Civil Judge

For Fee. Chief

D 22/7/13 Wm

Chief is ready to take up these cases and let matters right.

2 (b). The second order referred to by you to the effect that ryots must not without special permission take away building materials from the jungles. I have enquired ^{about} this from the Diwan. He informs me that building materials had always to be paid for but the people were let off for ~~two~~ 2 years and then the Government (Chief finding that in all neighbouring States such materials were paid for, last year) ordered again that payment should be made. The order is by no means aimed principally at the enquirers after Christianity and I see no reason to interfere in the matter. The Diwan is arranging to distribute proclamations as to the rates payable so that the people may ^{not} be taken in by minor officials and will send you copies.

3. The record of the case between Rataw-sai and your three enquirers was put up at my request by the Diwan of the State at the conference on February 11th 1900. In that case your men filed a razinama. The court then enquired

Carefully from each to ascertain whether they really meant it and they stuck to the assertion that they wished to compromise the case. The razinama was then accepted by the court.

Afterwards it appears that the people again asserted their right to the land disposed of by the razinama and tried to take the crops, naturally all concerned were prosecuted. They have only themselves to thank. If they want the razinama set aside on the ground that it was extorted by force their only course is to file a suit and if they allege ill-treatment and violence with a view to cause them to sign the razinama, they can file a criminal complaint before the magistrate. Whether the statements of ~~the~~ men who chop and change about as they have done are worthy of belief will be matter for the courts to decide.

4. It is quite possible that some of the State officials are guilty of acts of extortion and oppression, but unless the injured parties complain to the Sudder Magistrate it is difficult to see

what the latter can do. I have mentioned
to him your general allegations regarding
the conduct of his officials and he says
complaints will always be taken up
and enquired into, that he does not
observe 'pardah' with his people and
they can have access to him when-
ever they like. There are also licensed
Amaltees always ready to take up
cases in the courts if people wish
to employ them. He has hitherto borne
the reputation of being a just and
benevolent ruler and naturally thinks it
more than a mere coincidence that
the advent of the missionaries and their
catechists should be followed
immediately by discontent among
his formerly loyal subjects and an
inclination to construe every order, given
by him, even if general and issued
in good faith for the improvement of
his State, as an act of oppression directed
solely against the enquirers after
Christianity. He is entirely sceptical
as to the reality of the movement ^{amongst} ~~against~~
the Gouras towards Christianity and
believes that they are influenced

more by a desire to defy his authority,
than to benefit themselves spiritually
and wish to avoid themselves
of the aid of the missionaries to
escape their just obligations. I am
bound to say that I think there
is a good deal to be said for his
views.

I have the honour to be
Sir

Your most obedient servant

E. W. D. M.

Political Agent

No.31/35.J.F.

To.

The Superintendent

of JASHPUR State.

Khan Bahadur Abdul Ghaffar Khan.B.A.

Sir,

The L.P.school at Bipatpur, managed by our Mission had to give up the hut (in which school was held), by order of the settlement officer, because the place was wanted.

My humble request is to grant us any other place that we might build a little school-house on it with your permission.

I have the honour to be

Sir,

Your most obedient servant,

1. Airo

2. Rautoci

3. Dugbati

4. Makka

5. Rukholi: X

6. Amabada Besar

27



Faint, mirrored text from the reverse side of the page, appearing as bleed-through. The text is largely illegible due to its orientation and fading.

PLEASE ADDRESS REPLY BY
DESIGNATION AND NOT
BY NAME.
JASHPUR NAGAR.
Via Lohardaga, B. N. Ry.

No. 2184/38

FROM, Khan Bahadur Abdul Ghaffar Khan, B.A.
Superintendent,
JASHPUR STATE.

To, Rev. M. W. H. Schiebe
Missionary of the G. E. L. Mission
Kinkel P. O. (Ranchi)

Dated Jashpur, the 22nd July 1935.

SUBJECT:— Repair of chapel at Bansbahar.

Sir,

With reference to your memo no. JF 24/35 dated the 6th April 1935 regarding repair of chapel at Bansbahar, I have the honour to say that the following timber was gathered for the said repair. License fees of Rs. 25/2/- are payable on that timber. You will be good enough to send Rs. 25/2/- for the timber at an early date upon which license will be issued.

(1) 3 Dharnas of 18" x 24" x 6" -54.0 cft @ -/5/- per cft=	...	Rs. 16-14-0
(2) 40 Koros size 16" to 19" @ -/3/-each		Rs. 7-8-0
(3) 1 Pati of 31" to 36" @ -/12/-each		Rs. 0-12-0
Total ...		<u>Rs. 25- 2-0</u>

I have the honour to be,
sir,
Your most obedient servant,

M. W. H. Schiebe
Superintendent
Jashpur State.

SPT

19/7

17-June-35.

No.J.F. 30/35.

To

The Superintendent

of

JASHPUR STATE E.S.A.

Sir, .

I beg to acknowledge receipt of your letters:
No.1268/23 dt.23rd.April and No.1437/28 dt. 3th.May

Many thanks to you and the State Authori-
ties for permitting me to preach the Gospel in
Jashpur Bazars, and to grant Rev.S.Tirkey to
visit the Sate and to work as pastor there.

Ia assure you as far as ~~it~~
concerns my power to do everything that the rules
of the State and advices are strictly observed.

I have the honour to

Sir,

Your most obedient serva

PLEASE ADDRESS REPLY BY
DESIGNATION AND NOT
BY NAME.
P. O. JASHPUR,
VIA LOHARDAGA, B. N. Ry.

No. 1437/29

From

Khan Bahadur Abdul Ghaffar Khan, B.A.

SUPERINTENDENT,

Jashpur State, E. S. A.

To

Rev. M.W.H.Schiebe

Missionary of G.E.L.Mission

Kinkel P.O. (Ranchi)

Dated, Jashpur, the 8th May 1935.

SUBJECT :—

Sir,

With reference to the correspondence ending with your letter dated the 25th February 1935 regarding permission for Rev.S. Tirkey, to work as Pastor in this State, in place of Rev. Jaimasih Minj transferred elsewhere, I have the honour to say that the Secretary to the Agent to the Governor General has allowed Rev.S. Tirkey to visit this State and work as Pastor. But he has ordered me to inform you that this permission is liable to be withdrawn in case of misconduct or disloyalty to the Government of India or the State.

I have the honour to be,

Sir,

S.P.T.

Your most obedient servant,

Bhosal
Asst
for Superintendent,
Jashpur State.

4/5

PLEASE ADDRESS REPLY BY
DESIGNATION AND NOT
BY NAME.
JASHPUR NAGAR.
Via Lohardaga, B. N. Ry.

No. 1176/28

FROM, Khan Bahadur Abdul Ghaffar Khan, B.A.,
Superintendent,
JASHPUR STATE.

To, Reverend M.W.H. Schiebe,
Missionary of the G.E.L. Mission
Kinkel

Dated Jashpur, the 10/4 April 1935 .

SUBJECT:—

Sir,

In reply to your letter No. nil dated the 25th February 1935, I have the honour to say that the question of appointment of Reverend S. Tirkey as pastor in Nichghat has been submitted to the Secretary to the Agent to the Governor General. On receipt of his orders, I will further communicate to you.

2. As regards last paragraph of your letter under reply, I beg to invite your attention to Section 60 to 65 of the Christian Marriage Act (Act XV of 1872). According to Section 60 Clause (3) on occasion of solemnization of marriage, presence of 2 credible witnesses is indispensable. When their presence is indispensable in this way, to establish their presence, their attestation is desirable.

I have the honour to,

Sir,

Your most obedient servant,

Neelam
Superintendent,
Jashpur State.

at
9/4/35.

From

The Rev. W. H. M. Schiebs,
G. E. L. Mission, Kinkel.

To

The Deputy Inspector of Schools,
Jashpur State, E. S. A.

Dated Camp Ranchi, the 5th April, 1934.

Sir,

With reference to your letter No. 380/E.D dated the 28th March, 1934, I have the honour to inform you the following as required by you :-

Number of boys and girls in G. E. L. Mission schools in Jashpur State :-

Class	Boys	Girls
I	106	24
II	13	5
III	10	.
IV	<u>4</u>	<u>.</u>
Total	133	29

I have the honour to be,

Sir,

Your most obedient servant,

P.O.

D.S.

I received your letter very late.

We have 3 schools
one at P. U. P. Sarhapani

" at P. Gulidih

" at P. Bipalpur

and two girls' schools

Basthar and Korangal.

Missionary, Kinkel,

Dt. Ranchi.

No. 380/ED.

From

R. C. Mookherji Esqr.,
Deputy Inspector of Schools,
Jashpur State, E.S.A

To

Rev. W.H.M. Schiebe
G.E.L. Mission
Kinkel (Ranchi district)

Dated, Jashpurnagar, the 28th March 1934

Sir,

I shall deem it a great favour, if you would very kindly let me know at your earliest convenience, the number of boys and girls schools in Jashpur state under your Mission with actual number of boys and girls under instructions.

This information is urgently required to include in our Annual report to be submitted to the Agent to the Governor General in the first week of April next.

I have the honour to be,
Sir,

Your most obedient servant,

R. Mookherji
Dy. Inspector of Schools

Jashpur State.

S.P.T.

ur

The Cozzner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845. — Autonomous 1919. Secretary: D. Hurad.]

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No. 333/31.
F. - 6.

Dated the.....20th.....August.....1931.

Kinkel Ilaka Panch,
G. E. L. Compound,
Kinkel.

Kinkel Ilake ke manyawar Ilaka Panch ke Church Council ka bahut bahut Yishusahay howe!

Hamon ne ap ke Ilake se jo Commission ya Deputation Jashpur ke hethghat men bheji gai thi uski Report pai aur ham bahut khush hain ki ap logon ne is bishay ko bhari samajhke turant wahan ki baton ko janne ke liye karrawai kii.

Hamon ne samuchi Report ko parh lii aur Commission ka dhanyabad karte hain unhone bahut parishram karke bahut baton, bishayon aur asantushttaon ka khoj kiya hai.

Ab main sanchehhep men ap logon ko un bishayon par Church Council ki or se likh raha hun. So ap janne pawenge ki Church Council ka upar kya kahna aur kya bichar hai.

I. Padri Immanuel Kujur ke bishay men - Is bishay men Commission ne jo kuchh likha hai, se praya sab kuchh hamon ko malum tha ki usne kis prakar se bahiyon ke hisabon ko bigara aur dhokha dene ka bichar kiya. Isi aparadh men Council ne Padri I. Kujur ko Rs 10/- jurbana kiya hai. Jaubhi Council ne shighr usko wahan se nahin badla taubhi usko badalne ki bat apne dhyan men rakhi hai. Ap log jante hain ki jab kisi ki badli karni hai to uske liye bhi jagah khojna parta hai aur ek jan ke karan se kai ek janon ko badalna parta hai. So ap logon ke likhne ke pahile hi se Council usko badalne ke bichar men hai aur Monsoon Meeting ke piche uski badli hogi. So ap log hethghat ke bhaiyon ko suna dijiye ki uski badli hogi. Bolte hi sath kisi ka bhi

bhi badli karna anhonei bat hai.

II. Autonomy ke bishay men - Jashpur ke bhai log kahte hain ki unki arthik dasa buri hai is karan atmik baton men nihayat hi durbal hain aur isi karan Autonomy men we nahin rah sakenge. Council Hethghat ke bhaiyon ko is bat men yah kahna chahti hai ki samuchi kalisiya men bhaiyon ki dasa waisi hi hai jaisa unki hai. Gangpur, Banai, Bamra men bhi logon ki dasa waisi hi hai aur udhar ki mandliyon ke bhai log garib hone par bhi Autonomy ko tuchchh nahin karte hain. Banai, Bamra ke bhaiyon se Jashpur ke bhaiyon ki arthik dasa achchhi hai, parantu we apni nij mandali ko piyar karke uske kabhi nahin chhorne chahte aur na Autonomy ko tome chahte hain. Logon ki arthik dasa buri hone se we atmik baton men durbal nahin hote hain, baran jo log ganwar aur garib hain we dharmm men adhik pakke hote hain, unka bishwas balakon ke bishwas ke aisa sandehrahit aur sthir hota hai. Jashpur ke bhaiyon ko yad dilane chahte hain ki ham log Jashpur ke logon ke liye sab se adhik dete hain. Jitna dusre Political rajyon ke liye nahin diya jata hai aur naye Mission-Khetra ke liye nahin diya jata hai utna Jashpur aur bishes Hethghat ke liye diya jata hai. Kya Jashpur Hethghat men Khristian bhai log prati Etwar ko ek ya do paisa sirni nahin de sakte hain? Kya bahin log bhat pakane ke samay men ek muthi chawal Ghara-sirni ke liye nahin de sakengi? Yadi sab bahin na dewen bhi to kya adhe log nahin de sakte hain? Kya log prati din bhat nahin khate hain? Kya pakane ke samay men 1 muthi sirni ke liye dene se bhat ghat jayega? Commission ne to spasht likha hai ki Pracharak log kewal girja karne ke siway aur dusre prakar ka kam mandali men nahin karte hain. Yadi aisi bat hai to girja karne wale ko kitna milna chahiye? Sirph yadi Etwar Etwar girja karne ke liye 2 anna arthat mahina men 8 anna diya jawe to wah bahut hai. Parantu yadi Pracharak log apna

apna prachar karne ka kam roj ek bela bhi karen aur apne ilakon men bhulen aur bhaiyon aur bahinon ki sudhi lewen aur unko dene ke liye bhi samjhawen to jarur mandali ki amdani barhegi. Yadi koi apne ghar ka kam shakti bhar nahin kare aur ghar men baith ke samucha haphta bitawe aur haphta men kewal 1 din kam kare to kya usko thik bhar khane ko milega? Waise hi Pracharak logon ki kheti unke jimma ki mandali hai aur yadi we din din kam na karen aur sirph ek din kam karen to kya unko yathest kharach milega. Apna din din ka kam nahin karna aur sirph mangna ki deo aur deo kya yah achchha hai? Hethghat ke sab pracharak log roj roj kam karen aur tab Ilaka ko apna diary dikhawen ki kya kam kiya aur tab hamon ko bataiye ki parishram karne se ap log kitna paye hain aur bataiye ki bahut parishram karne se bhi ap ap logon ki kitni ghati hai, tab Council bichar karegi ki ~~xxxx~~ logon ke liye kya karna chahiye. Hamon ko nishchay hai ki bhai log garib hokarke bhi denge yadi pracharak log roj roj unse prem se milke unko bujhawen aur samjhawen aur kam karen. Hamon ka bishwas hai ki bhai log Autonomy men nahin rahenge aisa nahin bolte hain aur nahin denge yah bhi nahin bolenge. Autonomy men nahin rahenge yah bat aguwe logon ka arthat Pracharak logon ki bat hai. We hi logon ko chalate hain ki dusre mission men jayenge ityadi. Pracharak log kewal mission ya dusre missionon se pura talab pane ke liye aisa logon ko chalate aur chilate hain. Kya bina parishram karke dusron se mupht men lena achchha hai?

Autonomy men log apne par bharosa rakhke apni laukik aur atmik unnati karne ke liye sikhlaye jate hain aur dusron par bharosa rakhke unnati karna athwa apni bhalai chahna yah dasatwa ka kam hai. Church Council garib hoke bhi apni mandali ke logon ko apne par bharosa rakhke kamane aur jine ko sikhane chahti hai.

So piyare Hethghat ke bhaiyo "Pahile Ishwar ke rajya aur uske dharm ka khoj karo" - tab sab dusri basten ap ko milengi, is bat par bishwas kijiyo. Yadi Padri aur Pracharak log jinko Council ne wahan rakha hai we kam na karen to nishchay hai ki mandali ki atmik dasa bigar jayegi. Kammachariyon ko uchit hai ki is dasa ko sudharen aur susamay man nishchay ap logon ki sab dasa ko Ishwar sudharega.

III. Schoolon ke bishay men - Hethghat ke bhaiyon ko malum howe ki unki mandali ki dasa ke anusar unko 3 school mile hain so bhi kam nahin hai. Yahan Civil men Council ne schoolon ko District Board ko deke aur us se paisa pake chala rahi hai. Jashpur ke liye ham log bishes chinta karke 3 school diye hain School ka kam sriph mission ka kam nahin hai par rajya ka karttabya bhi hai. Ap log Jashpur rajya ke praja hain aur rajya se bhi madad lena hai. June mahine men ham log Jashpur-nagar gaye the aur Diwan ne bachan diya hai ki we schoolon ke liye ham ko madad karne ko taiyar hain. Han ek hi baras men 5, 10 school we nahin kholne sakege par dhire dhire we kholte jayenge. Ap log ham ko sunaiye ki kaun kaun jagah men ap log school chahte hain. Jashpur ka School Inspector jayega aur jagah dekhega ki school kholne ke योग्य स्थान है अथवा नहीं.

June mahine men ham log ^{Jhkelā} ~~Sarhapani~~ jake dekha wahan bahut kam larke parhte hain. Ap log apne larkon ko wahan boarding men rakh sakte hain. Boarding ka kharach manny bap ko dena chahiye kyonki ab sab koi School aur boarding fees lete hain.

IV. Bilayti aur Deshi Padri ke bishay - Ap log jante hain ki larai ke pahile Sarhapani men to nahin par Bargaon men ek deshi Padri rahta tha. Koi bilayti Padri ya missionary Jashpur rajya ke bhitari men nahin rahe aur na koi station bilayti aur deshi padri ke liye rajya ke bhitari men banaya gaya .

Jashpur men jab ulgulan hua tab khristan logon par ulgulan karne ka dosh logaya gaya, aur sab se adhik dosh aur kalank ap Lutheran khristanon par lagaya gaya ki wehi log ulgulan ke aguwe hain. Bite barason men jab desh Sarkar ke hath men tha Advisory Board ne bahut parishram kiya ki wahan station banawen aur 1 bilayti wa deshi Padri rakhen par Political Agent ne use namanjur kiya. Is namanjuri ka karan to Council nahin hai par ap log hain jo ulgulan ke chalanewale bole jate hain.

Church Council ap logon ke kahe anusar ap logon ko santusht karne hi ke liye Padri A. John sahib ko Kinkel men rakha ki jab tak khas Jashpur rajya ke bhitari station banane ki anumati na mile tab tak wah ap Jashpur Hethghatwalon ka Padri saheb rakhe ap logon ki sudhi lewe. So usne bhi mrit Raja Deo Sharan Deo ke samay men bahut parishram kiya ki station banane aur 1 bilayti Padri ke rahne ke liye hukum paw^e par aphasos ki Raja bahut din nahin jiye aur hukum bhi likha hua nahin mila.

Phir age ap logon ko yah bhi malum howe ki sirph Kinkel ke liye nahin parantu Hethghat ki chinta ke liye hi ek bilayti Padri arthat Schiebe sahib wahan rakha gaya hai. Jashpur Hethghat ka wah bhi Padri hai jab jab darkar howe ap log usko bulaiye. Wah nishchay ap logon ki sudhi lega.

Council nishchint nahin hai. Wah bite June men isi liye apne Secretary ko aur Rev: J. Lakra ko Jashpurnagar bheja ki wahan station banane aur Padriyon ko rakhne ke bishay men sallah samatt kare. Ap logon ko janane chahte hain, ki abhi rajya phir Government ke hath men hai, so Dewan ko adhikar nahin hai ki koi nai bat rajya men hone dewe, so sallah hua ki Political Agent ke pas ek achchha darkhast banaya^{gaye} aur khud Council jakar pesh kare. Permanent P.A. abhi bilayat gaye hain, we October men lautenge so unke ane par darkhast pesh hoga.

V. Roman Mission - Roman mission aur hamare mission ke sang

sang men tulna nishchay nahin ho sakti hai kyonki unke 5 mission station hain jisko we larai ke pahile aur turant ulgulan ke samay men banaye hain. Ham log bina hukum station nahin banawenge jaisa unhon ne kiya nahin to jaisa badnam ap Lutheran logon ka hua hai wah badnam aur adhik barh jayega. Ap log bolte hain ulgulan ke samay men hamon ko sab koi chhor diye ityadi. Samay hi aisa tha yadi ham log Jashpur ke bhitari gaye note to Council ka bhi badnam hota ki usi ne ulgulan chalaya to kya Council aj ap logon ke liye P.A. se hukum pane ka darkhast dene sakti? Autonomy uthe ki rahe is se Jashpur rajya ko koi sambandh nahin hai. Bina hukum leke koi ho mission ho chahe Autonomy wali mandali ho station aur kam nahin kholne sakte hain.

Ap logon ko bishwas howe ki station ban jane se aur padriyon ka rajya bhitari men rahne ka hukum hone se ap logon ko bhi awashyak paramarsh ityadi diya jayega jaisa Roman sahib log dete hain. So ap logon ko spasht malum howe ki aise hukum pane aur lene men der karne ka karan Church Council nahin hai par ap hi log hain jo ulgulan se doshi gine jate hain.

VI Dusre mission men jana - Ap logon ko spasht malum howe ki Jashpur rajya ke bhitari men abhi jab tak chhota raja syana na howe koi dusra mission kam karne ko bina hukum ghus nahin sakta hai. Ham logon ne iske bishay men Dewan se batchit kii hai aur yahi hal ham log Raipur ke Gass sahib ko bhi de chuke hain.

Age ap log jo aisi bat chalanewale hain ki ham log dusre mission ko Jashpur men lawenge hoshiyar rahiye kyonki ab ap log na kewal rajya ke birudh ulgulani par mandali ke birudh bhi ulgulan karnewale samjhe jayenge. Ap log yahi barabar chanchal swabhaw ke honge to desh adhikari log ap logon ko thik ulgulan swabhaw ke log samjhenge aur aise logon ko desh ke bhitari rahne dena kahan tak nyayukt hai iska we bichar bhi karenge. So ap logon ke chanchal swabhaw se ap logon ki hani hai aur jo hukum-

hukumnama ham log ap logon ke liye Jashpur men station, School, mandali-ghar, deshi aur bilayti Padri logon ke liye lene chahte hain usmen bhari roktok hogi aur pichhe ki dasa abhi ki dasa se aur buri hogi.

So ant men ham ap aguwe logon ko yah chitapan dete hain ki ap log dhiraj dhariye aur apna chanchal swabhaw chhoriye. Karmchhari log aur Padri rat din Prabhu ka kam kijiye. Bhaiyon ko ghar ghar jake samjhaiye aur ro roke unhen Prabhu ke sach bishwas men dhirhaiye (Prerit. kriya. 20:19 pad) Yadi ap log thik Paulus prerit ke saman parishram karenge to ap logon ki arthik ghati bhi bahut kuchh kam jayegi yadi log Roman mandali ki or chahe dusri mandali ki or jawenge to iska dosh ap agumon aur Pracharakon aur Padriyon par hogi. Bhai log ap se ap kahin bhi nahin jane chahenge jab long koi unko na phuslawe.

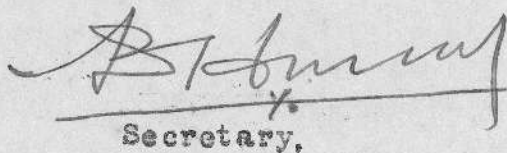
Church Council anewale November men ap logon ke pas pahunchke phir ap logon ke sang batchit karegi tab ham log adhik ek dusre ko samjhenge. So Parmeshwar ap logon ko dhiraj aur shanti dewe aur bal dewe ki ap log sab parikshaon men sthir rahen aur mandali ko Prabhu Yishu ke sachch bishwas men dhirhawen.

Ishwar ki shanti ap logon ke sath hoke ap logon ki raksha kare. Amen.

Bahut Yibusahay sab bhai aur bahinon aur karmmachariyon ko howe.

Ap logon ke liye Prabhu

ka sewak


Secretary,

G. E. L. Church.

Kiullal
was born
ka uchi bali
na kya hai

महामान्य वा वैतपालक दयासाय दुरवहार
रुम शीमे साहे वडो हम तावे दारों की ओर से पीसहाय

महाशय,

हजर जब तक
हम माथों को
नोटिस नहीं
दे छुटि नहीं
देगे तब तक
तब दर रायाडास
करने नहीं छोडेंगे
कोकि हे सो
हाजातमें गराक
लोग कैसे डास
घर सक्ते है
कोकि इतना जो
गहो रीरा लोग को कि
है च्या से दुहमें
सो हमें को
आसा आप को
के बगाली
हो को है
कि आप हमें को
पुस देने का काम
करें

आप ने पंचों और माथों के पास लिखे थे पाठे।
दुपर लिखे थे १८३१ जुलाई से आधा दर देते आते हैं।
लिखे हैं पर उधर तो हम तावे दर गरा पूरा हो पाये कोडा
आके हराम लेगे, पर हजर ने छ पुर्ण १८३३ में आधा तनना
के वीषय समझाये और और आकर भी समझाऊ लिखे हैं
और उदाहरण भी दिये हैं पर किनकेल हम ही स्कूल-माथों
को तो दूसरा २ आमादनी है और अलजे रनेत भी प्रयासक
माथों को हमें से उगडो उतगा तउलीप गली है पर हम लोगों
की तो आप के सिवा कोई और दूसरा उपाय नहीं है।
हो कि माथों को कि माथों को से तो उग लोग खिजलाते और उले है
कि मिसल स्कूल से तो सरकारी स्कूल रहना मरदा है
कोकि हम स्टेट को चंदा देते हैं तो आधक गरीब लोग
को कोगे, उधर भी हम लोगों का कोई नही है न नीचे के
माथों से नीकोई बगता नहीं तो कैसे हजर कलमी कोडा
जी धरा सन्वुधे रहेगा सो हजर ही के पास हम आते हैं
और वहां लगे हम लोग आपा साहिल उमिद करते हैं
कि ऐसी हलित पर भी हजर गरी कोडा उपकार को
सकते हैं और नीसवाई कोगे नी

Ap lagou ka hi
adhar hoga jab hamaag
School state ko dete hai
आपने आप पोसत करता है
आपके आशाधीन खिज गरा

L. Kumar
Sarhapani
11-8-33
M. J. J. J.
Sarhapani
11/9/33
M. J. J. J.
11/8/33

Copy of report submitted by first Assistant Superintendent,
dated 27-1-34 to the Superintendent, Jashpur State.

Subject:- Construction of unauthorised chapel in village
Kendpani a Balaji estate village.

While I was in Kastura camp, the Patwari of that
circle and the Kamdar of Balaji temple separately reported to
me that the Lutheran Christians of village Kendpani (a Balaji
Estate village) constructed a chapel in their village about
3 years ago, without any authority or permission.

I made detailed enquiry while I was at Kastura and
also examined some persons.

On enquiry I learnt that there are seven houses of
Oraon Christians in village Kendpani. They all belong to the
Lutheran Mission. More than 20 years ago, a German Mission
Percharak came to their village and the Oraon inhabitants
adopted Christianity. The Percharak got a room constructed in
continuation of the house of Dallu Oraon Christian and in
continuation of the roof of Dallu's house. This room was
practically in continuation of Dallu Christian's house and
stood upon his land. This room had a thatched roof and its
walls were made of wooden fencing fixed close to one another.
It was merely a temporary construction. The Percharak used to
live in this room and when occasion arose Christians used to
gather there for reading mass. No body had any authority to
utilise that room as Girjaghar and no body obtained permission
to utilize that room as such. It was mainly used as the
quarters of the German Percharaks and at the same time it was
secretly used as Girjaghar.

From the year 1920, no Percharak lives in village Kendpani. The temporary room in which Perchar used to live came into the possession of Dally Oraon Christian. As the construction was a temporary one, it gave way and its thatched roof leaked heavily. Hence the dwelling house of Dally Christian was utilised as Girjaghar.

Subsequently Dally Christian said that he would not allow mass to be read any more in his house and asked the Christian ryots to build a Girjaghar.

As such some 3 or 4 years ago the Lutheran ~~misxx~~ Christians of Kendpani in conjunction with their Perchar William who lived in Jhargaon, constructed a pucca Girjaghar with mud walls and tiled roof without any authority.

It was argued before me that the Girjaghar was constructed recently at the original place where Percharak used to live and where Girja used to be held. But practically speaking and as a matter of fact the position of the new Girjaghar is quite different to the old one. The old room where the Percharak lived was in continuation of the house roof of Dally Christian. The present building has got a separate roof and a yard or two removed from the original house site. Moreover the house site was totally changed, the former temporary room ran East to West in length but the recent pucca construction is North to South in length. Last of all the old room was merely a temporary construction and it was utilised as the living room of the Percharak whereas the recent house is permanent in all respects and it is only utilized as Girjaghar and for no other purpose.

From all these it is sufficiently clear that

the Christian ryots (Lutherans) of Kendpani with the help of their percharak constructed a new pucca Girjaghar with mud walls and tiled roof without any authority and without any permission within the busti of Kendpani some three or four years ago. It is situated in khasra No.215 area 0.24 acres within abadi. It consists of one room 14 or 15 cubits long and 6 or 7 cubits broad.

As German Christians are not authorised to construct a Chapel or Girjaghar without sanction, the Christian ryots of Kendpani should be directed to vacate the house immediately and the house should be made part and parcel of Kastura bhandar which is close by.

Submitted for favour of necessary orders.

No. 288/28

Dated, Jashpurnagar, the 10th Feb. 1934.

Kinkel

Copy forwarded to Rev. M. W. H. Schiebe, G. E. L. Mission/ for favour of report why the Chapel should not be confiscated and the Pracharak William turned out of the State for breaking the understanding with the State.

Neuman
Superintendent,
Jashpur State.

Reminder No. I

No.

791/28

From,

Khan Bahadur Abdul Ghaffar Khan, B.A

SUPERINTENDENT,

JASHPUR STATE, C. P.

Via-Lohardaga, B. N. R.

To,

~~The~~ REV. M. W. H. Schiebe

G. E. L. Mission

Kinkel, (Dist. Ranchi)

Dated Jashpur, the 10th April 1934.

Subject: ~~Six~~ Construction of unauthorised chapel in
village Kendpani a Balaji ~~yz~~ Estate village.

Sir,

I beg to invite your attention to this
office endorsement no. 288 /28 dated 10.2.34 on the
subject noted above and request you to give early
reply thereto.

I have the honour to be,

Sir

Your most obedient servant,

Accused
Superintendent,

Jashpur State.

2/4

No. 1123/23

From,

Khan Bahadur Abdul Ghaffar Khan, B.A.

SUPERINTENDENT,
JASHPUR STATE, C. P.
Via-Lohardaga, B. N. R.

To,

~~The~~ Rev. M. W. H. Schiebe
Missionary, G. E. L. Mission
P. O. Kinkel, (Ranchi)

Subject:- ~~Six~~ *Dated Jashpur, the 10th May 1934,* Visit of Rev. Samuel Bage to Jashpur State
for congregational work.

Sir,

With reference to your letter No. Nil dated the 6th May 1934 on the above subject, I have the honour to say that Rev. Samuel Bage may kindly be requested to send me his day to day programme of his halts in various villages.

I have the honour to be,

Sir,

Your most obedient servant,

Abu Khan
Superintendent,
Jashpur State.

No.1867.

From.

M.W.H.Schiebe.
Missionary.G.E.L.Mission.
P.O.Kinkel.Distr. Ranchi.

To,

Khan Bahadur Abdul Ghaffar Khan, B.A.
Superintendent,
Jashpur State,E.P.

Chainpur, the 19-5-34.

Referring State letter No.1123/23
and Reminder No.1124. dated the 12-5-34.

Sir,

I beg to acknowledge your letter No.1123/23 for which I thank you. According to it I informed Rev. Bage to day by a letter to let you know his day to day programme of his halts in various villages. But I doubt whether the information will reach him, he might have gone already on touring in Jashpur. By the same time I beg you to be so kind as to let me know what the reason is of such a strong control that we may accommodate accordingly.

Kindly find enclosed the true Copy of the order allowing me to work in the Jashpur State.

I have the honour to be,

Sir,

Your most obedient servant,

Missionary

G.E.L.Mission-Church

No. 897/28

From,

Khan Bahadur Abdul Ghaffar Khan, B.A

SUPERINTENDENT,
JASHPUR STATE, ~~CXXR~~
Via-Lohardaga, B. N. R.

To,

~~The~~ Rev. M.W.H. Schiebe
Missionary of G.E.L. Mission
P.O. Chainpur (Dist. Ranchi)

Dated Jashpur, the 24th April 1934.

Subject:- Sir, Appointment of time to see State Superinten-
-dent in head-quarters.

Rev. Sir,

With reference to your letter dated the
16th April 1934 on the above subject, I have the
honour to say that I will be very glad to meet
your and Mr. John at any time in the headquarters,
provided you give me 3 days notice beforehand.

I have the honour to be,
rev. Sir,
your most obedient servant,

superintendent,
Jashpur State.

मैं रिरांगलौ वल्द ठेपरा रीत सकौत मौजा नरोपाल दाइ
 बंदी येलौ का हू पटलौ पंच का बँठकौ के समय
 मुफ की नहीं बुलाये थे पर उस के बाद जमादार
 साहेब आ गये उस समय बरौडी येलौ के सब लड़के
 जमादार के पास हाजिर हुए तब मुफ की यौ बुलाये
 तब मैं भी वहाँ गया और जमादार साहेब मुफ से बोले
 कि तुम मेरी के साथ हुआ है कि नहीं तब मैं बोला कि
 हुजर में कभी नहीं हुआ हू। उस के बाद में फिर
 बँठकौ हुई उस ^{समय} मुफ की सब पंच बकता ने लगे
 तब मैं एक रीज हुआ हू ऐसा बोला। मगर उस
 बँठकौ में यौ फेरला नहीं हुआ। अब मेरा यजौ
 है कि पंच लीग में मेरा फैसला कीजिये
 और पंच लीग जो कुछ मुफ पर दख देंगे उस को
 मैं कसगा।

लिखित

रिरांगलौ नाग बंदी येलौ
 ज. ख. चौहास कुजर

में पढ़ा सन १९३२ जनवरी महिना के तारिख २० -
सुक्रवार रोज का पंचैत का सफाई को मंत्र जही किया
इसलिये सै दूसरी बेर में कई मफलो के चाइयो
को बुला के पंचैत करवाया पर उस समय भी
सफाई नहीं ^{हुआ} तब मुझी जो है सो नालिस करने के
वास्ते जाऊंगा बोला तब मैं पठा सो अपने मराठवा के
साहेब को मालिक समझ कर मुझने के वास्ते
किनकेल गया पर साहेब किनकेल में नहीं आ पहुँचे
मे मालूम हुआ कि साहेब चैनपुर में गया है तब
चैनपुर गया - और साहेब के पास बोला को मुझ
पठा को पंचार के बेटे साबू जब्बु जस्ता साटते हैं
और जिमा देने चाहते पर मैं नहीं लेऊंगा बोला को को
मैं उस लडकी के साथ खन रोज भी नहीं चुका हूँ
इसलिये साहेब को मैं बोला कि मैं आप चलये और इस बात
को फ्री सफाई करिये तब साहेब ने बोला कि मैं मालिक मैं सामुल
मालिक को सफाई करने के वास्ते भेजूंगा और उसने भेजा इस
लिये अब मैं इस बात को सफाई करने के वास्ते पंचों के साथ
जिमा देता हूँ जिसमे वाजिब बात पर पंच सफाई कर पड़ेगे।
पंचों से मज है // सही पठानकड़ा बः स्वः मालिक
तीरकी नोह नयीलपद

7° D 4: ज्ये पेली को नरो यजंड

जेमहा मिंड ल: ल:

अभिनिशुभा ना निराल रिम ७१६ १३३३

अभिनिशुभा ना निराल रिम ७१६ १३३३

अभिनिशुभा ना निराल रिम ७१६ १३३३

सुलेमान तिकी ब: र:

अभिनिशुभा ना निराल रिम ७१६ १३३३

अभिनिशुभा ना निराल रिम ७१६ १३३३

चोन कुवा तिकी ब: र:

अभिनिशुभा ना निराल रिम ७१६ १३३३

Shujah Mather
Sarkarani 16-3-33
सन्तोस लकडा ब: र: सरहज पणि

अभिनिशुभा ना निराल रिम ७१६ १३३३

नया निखल बन्कड: प्रचाल को रगा ना: १६-३-३३

सामूखल मिज प्रचारक नासबहार ना: १६-३-३३

सा चोन्हास कुजर को रोगा ना: १६-२-२२

ईमा नुरत लीगा प्रचारक सर हाकाडी
ना: १६-३-३३

अभिनिशुभा ना निराल रिम ७१६ १३३३

जूसफ लकडा को रोगा

सं जुरल रो फी मगजदास तिकी नरीकान्त

बसनहार ब: र:

य. ये. हजबला

Chaluk Hehe Bawalar
पतरस 16-3-33
रिप

अभिनिशुभा ना निराल रिम ७१६ १३३३

प्रचरन लकडा ब: र:

अभिनिशुभा ना निराल रिम ७१६ १३३३

...पुत्रायां पंच म अङ्क २ बाल बियाह होनेपर
 ...महा महीना में केवल एक रुपय भी लड़कियों के साथ भी केवामि इन्ना इतबाल
 ...महीना में आसमायो है पूरा लड़के को नही लया और पंच को-

३- इसमें पिछे पित पदा आव मयावा हम लहे सोबे लहेब के पास कितनेल जावा अपना नमांज
 बाली को बतया तब मयावा हम लहे लहेब ने मयावा बाव पापु लमुहल बागे को पित इतही लब
 बाली को मपे कोने के लिये नियुक्त कर मपे तब पित लो १४-३-३३ से लगयत लो १४-३-३३-
 तब पंच को बैठको है जिसमें लड़का लड़की से इन्ना कितने मी लड़की एक सुकते लिये
 मंगल तब पहा लड़का को ही बाली पर पहा लड़का बिराध का दूतरो रुपय के बैठको से तीसरी
 बैठको तब इनका ही गया। पर एक दूतरो लड़का दूतरो बैठको से लेकर तीसरी बैठको तब बिल
 को नाम दिरांगली गया लड़का एक दिन का करार पंचो के सामने दिया। और तीन दिन एक
 साथ सीया या पा केवामि नही किया हेता बाला इसमें पंच सब अपस में उपरोक्त लीने
 को बाल पा तब बितार्क कले सब पंचोको एक इन्ना कि लड़का दिरांगली गया
 है। इस लिये मयाई को पंचो ने दूसा मयालेहेम दिरांगली से इजाजत खाय कोने का २१) लपेय
 मंगे एकदिल लपेय लिया।

आगे बाल पित हुई कि इतही उपरोक्त बाली के लकारो के बालते पुयाए
 और मही बहिनो के बीच निनाबताप अनबताप हुई थी इन सब बाली को को पंचो ने फेसल
 को मिल मिलाय का सामील किया। और इस के फेस मोज के लिये बही २१ एकदिल
 लपेया खाई किया गया, खाई का हिसाब नीचे लिखिल आनुता है।

यावल ४) लपेया, चीनी १) लपेया, नैमक, हालदी, आदी १) लपेया, नील १) आना,
 आटा ११) आना, अंडा ६॥) लपेया, खासी ३१) लपेया, भेड़ा तीन ३) लपेया, मुगी २) आना
 मिल कुमले २१) लपेया नगर खाई इन्ना।

कतिब सेन्नेरी

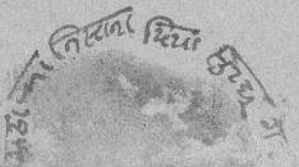
इतिपात कुजरा बं लो दोहाधिका
 ला. १४-३-३३, हां मी नरियल

रह Ramancharan
 भोज प्रमाण प्रमाण ००५०

पठावेलकी बंरक

Recd. Mago
 14/3/33

२२
 १५११६ ठकदार



Kinkal-Ilaka -Report, Baitki 18 Sept. 1931.

1) Jaspur Sarhapani U.P. School keliye Headmaster.

Jaspur Headghat, jo Commission gai ti so samajti hai, ki Jaspur Sarhapani School men ek qualified master howe, jo school aur mandli ki kam bhi kare. KARAN. Qualified master hone ka bishes karan ya hai, ki jo bidiarti ukt U.P. School men U.P. pas kar bhi usko school men aur do barras thaharna hoti hai. Dusra karann Ab tak wahan koi bilaiti Missionary atwa deshi Padri stiti nahin hai.

Ilaka men Christa-chit Pithra se, jo C.T. ka paas hai, dar-khast ai ti, jo wah wahan kam karne chata hai.

Sunkalap: Ilaka issi bat ko C.C. ko soop deti hai.

2) Master Urbanus Lakra ka Sarhapani school se badli.

Commission Committee ne bicharker pai, ki Urbanus master hamare Lutheran mandli ke ang Bhalonko Roman mandli taraph lene chata hai aur kitne barras se kai berlong alag girja kia hai aur a, tak aisahi karta hai.

Sunkalap: Ilaka chati hai, ki C.C. keduara uska Jaspur se ek dam bahar kii jai.

3) Jaspur pracharkonko mastery kam kare.

Commission ki rai hai, ki Jaspur men kitne pracharkonko apne hi pracharak pan men master ka kam dia jawe. Bisheskarke tin stanon men. Balwapahar, Saghibnana, Cherhagoga.

KARAN. Commission ne Ilaka ko ukrukt karann dikaya, ki wahan girja ghar nahin hai. Girja banane men bahut karach tata dam lia jata hai, jisse girja ghar banane men bahut katin hai, school hone se aur school banane keliye State ki or se kam karach liya jata hai. Isliye wahan school ki prabant kia jawe, jo girja aur school ke kam karne men.

SUNKALAP: School ka prabant jiste unki dharm men bhi unnati howe. Talab sambandhi baton men bichar hai, ki Ilaka se talab na dia jawe par bhalon ki or se school kam keliye kuch prati larka dene ka prabant kare.

4) Patras Ekka Jhargau ka darkhast.

Patras ne Chairman ke pas ek privat darkast dia, jismen usne Padri I. Kufur ke nirdoshta ko dikaya aur aur dikata hai, ki Jaspur men uska bahut awashiak hai. Bhir bhi batata hai, ki Jaspur ke log uske kam se prashann hai aur nanjur karte hain. Wah kulasa kitne doshi-garonko bhi pragat karta hai. Pracharak Panchait men puchhe jane par wah man lia aur bataya, ki Padri ne usko aise darkhast dene ki rai dii hai. Par Ilaka P. ke samne aur Padri I. Kufur ke samne usne uska ulta bat bataya. Ismen uska dosh samjha nahin jata hai par itnahin men uska dosh hai, ki jo usne lika hai, ki hatta hi men bhalonko Amerikan Mission jane keliye chalanewale hain. Chairman par pakka biswas karta hai, ki aise baton ko saphal karenge. Par is ke badle men usne ek dusri chitti jo apne bichar se, chahi koi dusre bichar se, par apnehi nam ki sahi se Jaspur men ek notice phiraya, jismen tin bishes bate likh lai ti. 1) Kaunkaun Amerikan Mission jane chata hai, 2) Kaun Kaun A.M. ko janta hai, 3) Kaun A.M. jane men chalanehara hai. Is notice Jaspur pracharkonka man jo Commission ke duara thandha ki gai ti, so phir bhi garam ho gai. Jiskekaran se P. Panchait keliye kewal tin Pracharak se te. Notice ke bare Padri bhi jankari ta, par usne notice ghumneko manna nahin kia. Ilaka ke age Padri ne man lia, ki usne Patras nahin roka, par Patras ne man lia, ki Padrine mujko manna kia, lekin maine taubhi notice ghumaiya.

SUNKALAP: Ilaka ki 18-9-31 ki baitki men bichar stit hui, ki uske birud Ilaka ke or se notice liki jawe. Notice men unko samja dia jawe, ki Patras ka notice Ilaka ki or se nahin hai aur yah bhi unko bataya jawe, ki age keliye dusre prakar koi bhi notice ho uspar weh pratidi na kare, jo Ilaka ka or se nahin hai aur na Chairman ki or se bina sahi ki ho.

2)

5) Yakub Lakra Saharpani ka darkhast. Yakub Lakra Saharpani ka ek purana pracharak hai. Koi karan se usko chutti dia gaya ta. Wah bahut dinin se asahi hai, par wah abhi phir pracharak kam karne chata hai. Wah matwale men kuch kamzor hai, aur wah Jaspur ke sab pracharkonka mit admi hai.

SUNKALAP: Ilaka apne jatochit bichar karti hai, ki Yakub ko kam dia jai, jiste wah dusre mandliyon taraph ulat na jawe. Kam men bahale j/ kie jane ke pahile wah agami 13 Okt. 1931 panchait men bulaya jawe. aur Chairman usse kai baton par bat bichar kare.

6) Jusaph Minz Bakikona ka darkhast. Jusaph Minz Kinkel Ilaka ke Ansanbera pracharak pan men kam karne ka darkhast pes kia.

SUNKALAP: Bichar hus ki wah abhikad chairman se bachit karne keliye bulaya jawe.

7) Jusaph Minz Kochadega. Jusaph Minz Kochadega ne kam keliye darkhast dia, ki Ilaka kahin par usko kam dewe.

SUNKALAP: Ilaka Jusaph ko Bagdega P.P. men kam dene ka bichar stit kii hai, ki wah wehan ke purane pracharak Johann Minz ka jo apne burhaye awasta men pahuncha hai utchit rup se kam chalane men asmart hai uski sahaita kare. Bagdega P.P. ke Etwar jo andani awege so naie pracharak ka howe. Naie pracharak ko mandli bhaionse swikrit k karuane men Fremchant Kalcho tharae gae hain, ki weh apne sat Jusaph ko wehan le jae sur nae pracharak dene ke bichar men bhaionko samjewe.

8) Padri Babu Johann Kujur ke darkhast. Rev. J. Kujur ne C.C. men ek darkhast dia ta. C.C. ne us darkhast ko Kinkel Ilaka men supurt kia, jismen Padri Babu ki arji hai, ki usko Bank-rin chutne men sahaita di jawe. Kienki jatochit talab na milne ke karan rin chutne men bahut muskil hai.

SUNKALAP: Ilaka ne is bisaiak bat par bahut dhan se bichar kii. Phaisla hui, ki Padri babu ko is katina men sahaita ke rup par mahina 2 das Rupaia dia jawe. Ilaka abhi jai jat sambandhi baton ke barch-barch men 360 Rupaia ki tini hai. Par Ilaka ashra karti hai, ki dhan sab ko birkri karne se apne rin wasul kar sakegi aur padri babo ko sahaita dene ki utchit prabandh karegi. Ilaka ki barri ashra hoti hai, ki Jhunkashapar ke rupaia jo jarpegi men hai Jhunkashapar ke lilam hone par wah rupaia Ilaka men awegi to kadachit Ilaka usse saghar hi degi.

9) Habil Tiga ka darkhast. Habil Tiga ne apne talab keliye darkhast dia, jo wah Mission atwa mandli se pata hai ki usko Saving Bank bandobast hone par jo talab pane ka darkhast hoga so use dia jawe. Wah apne badle men apne bete Johann ko kam ka jisma dene chata hai.

SUNKALAP: Kinkel Post office men saving bank rakne ka koi paruri nahin hai, kienki uske raksa karne keliye koi utchit prabandh nahin hai. Phaisla hui ki uska talab jaisa abhi bartman men hai so hi rahe Rupaia na hone ke karan se.

10) Centralisation. Abhi kewal hisab ki centl. kii jati hai aur karamcharion ko talab adi par anek ashubida hoti hai.

SUNKALAP: Phaisla hui ki age ko na kewal centrl. (hisab) howe par cash men Centrl. kia jawe. Is parakar sab prakar ke andani akkater kii jakar sabhonko un ke kam ke phal anusar talab banti jawe. Wa phaisla Jaspur keliye bhi hai par unka grant aur mandli andani alag Centrl. kia jawe.

11) Karamdi ke bishaimen. Karamdi band ki karamat: K. ka band abhi bigri hui dassa men hai jaisa jamin hai waisa phaida ki jo asra hai phaida nahin hoti hai.

SUNKALAP: Jamin ki halat aur phaida ki asra ke anusar Ilaka ne Karad band ko phir se karamati karne ka bichar karti hai ki band bandha jawe. Band bandhne ka karch bhndar se lie jawe aur naie phasal se karach keliye 50 mand tak alag kia jawe jiste usse madat karuane men karach kia jawe.

3)

Bagdega pracharak Johann Minz ko bandh maramatti karuane keliye jo Ruaiia dia gaya ta, kitne khorharonko usne agatar paisa dia hai, jo ab tak matti korne ka kam nahin die hain pracharak abhi pakre ki weh bandh maramatti men kam dewen.

12) Bartman Karamdi Mission bandar ke kam dekh bhal karne ki betu Karamdi Mission bandar ke bhandari ko chutti dia gaya, naya bhandari ke sighar na milne ke karan wahan ke kam dekh bhal karne keliye master Jusaph aur pracharak Daniel Kalcho ke jimme dia gaya hai. SUNKALAP: Unke talab den babat men bichar hui ki unko chau mahina keliye jamma chaubis mand dhan dia jawe. Har ek keliye barha 2 mand, aur donon ko koi rakam ki jarwar bhi dii jawe.

13) Nai bhandari ki niukti: Purb bhandari chutti dene se jo abhi master Jusaph wahan ke kam dekhta hai sohi age ko bhi bhandar ka kam chalane chata hai.

SUNKALAP: Ilaka ki bichar hai, ki wahan donon master aur bhandari ka kam chalane nahin sakta hai, kionki donon kam chalane se achha phal nahin ho sakti hai. Isliye usko ekdam bhandari ke kam abhi na dia jawe. Usse puchha jawe aur uske age ya bat raka jawe ki kia wah master ke kam ko chorkarke kewal bhandari ka kam karne chata hai ya nahin. Age nai bhandari ka betan yah rahe jo age keliye bhandari raka jaega. Talab ke badle usko adh anna ~~0-10-0~~ ¹⁰⁻¹⁰⁻⁰ ~~kindas~~ naukran Jamin dia jawe jismen wah jitne din bhandari ka naukre kare utnahin din khet ko kamawe aur alawe bonas dia jawe.

Tipeni: Bonas upa ~~sh~~ ^{ka} mandani anusar na dia jae, par kam ke phal ke anusar jaisa uske kam ka phal hoga artat har sal ke barti ke anusar.

14) Kheti bibhag ke kam chalak: Kheti sambandhi kam chalane atwa dekhne ke bishai men abhi ke ^{ke} chairman ke siwai dusron par jabab dehituar nahin hai. Ilaka ne jiste kam niमित ruppar subiste se kam chale tin bhag men rakti hai aur har ek bhag keliye jamewari tharati hai. 1) Malbujari jamma karna, asamion se malgujari tasil karne ka jimma Ilaka Secretary aur Chairman ke jimme rahe, ki weh hi tasil karne ka kam dekhe. 2) Dhan katuana, jamma karna, tata hisab karna kheti upa ~~sh~~ ^{ko} katuana jamma karna, aur hisab karne ke jimma Padri Babu Johann Kujur aur Padri Babu Samuel Bage ke jimme rahe, jo weh dekh bhal bhi kare. 3) Dhan bikri karna. Ektrit dhan ko jitne bejne ke kam awe kajanchi Babu Joel Pandit aur Chairman Rev. Schiebe ke jimma rahe. Bejne ka karbar wehi kare jaisa unke bejene aukas ho. ~~V/V/V/V~~: Karch barch karne ko jo nimin batonke jabab dehi taharas gale hain Ilaka ke rai bina wah chairman ki anumatti bina apne apne bichar se na kare.

Tipeni: Uprokt tin bhag keliye jo kam some gaye hain unhi ko apne bhag ke kam ka jabab dehitua honge tata kam bhi chalawenge dhan bikri karne ka bhao anie Ilaka ang bhi jinko bikri karne ko kia sompi gai hain bhao batawe purb taraph ke bazar ke bhao Sadrag Kindo aur dakin taraph se Johann Kiro Bazar ke bhao batlawenge.

15) Kinkel Hatta ki mawesi charhae. Hatta men hattabasi aur am ke mawesi ~~charhae~~ ^{charhae} jate hain. Ilaka unse ghas charhae lene ka bichar karti hai. SUNKALAP: Hatta ke bhitari jinke mawesi ghas charhte hain unse ghas charhai ka malgujari lia jawe. Artat prati gae bail chau: anna, prati bherh bakri chau: anna, bacha bakri tin anna, ghora, bhains aur khara prati ath anna.

16) Talao saph rakne ke upai: Talao ka pani jo am ko pine dhone nahane ke kam ate hain, aur mawesi bhi pilae jate hain sam ke bhalai keliye saph raka jawe. SUNKALAP: Talao ka pani saph rahe aur ghari saph jaly howe jab jab porne ki jarurat ho jin sam ke mawesi pani pite hain weh ek hapta talao korne men kam dewe. Aam se kaha jawe ki weh Talao men Khara itiadi na bhitare, pilane ka ho, to kinare par se pilawe. Abhi turant yeh bat unko na janaya jawe, par susamay men jab unse kam lene ka ho ansar par unko jamma karke je bat sam jaye jawe, jiste weh kam kare.

Chairmann

Secretary

Shirkey

इलाका
किस काल पंच को सोच

जसपुर निचघर के सब प्रचारकों के पास ।

प्रिय प्रचारकों,

इलाका पंच को सोच से आप जसपुर निचघर के सब प्रचारकों को सौभ्युक्त ।

किस काल इलाका पंच को मालूम हुई है कि आप जसपुर निचघर सोच में होने में पंचायत माने वाले थे जैसे आप लोगों को पंचायत माने की नेपिटा हुई गई थी । उसी नेपिटा अनुसार आप लोग सभ्युक्त संघाटन कर ही रहे थे कि आप लोगों के अपने प्रचारक पत्रस एका महंगाने ने एक दूसरे प्रचारकों नेपिटा आपने ही से बनाकर आप लोगों के बीच में निरसा है जो न इलाका पंच न इलाका चैयरमेन के अनुमती से है । पत्रस को ऐसी नेपिटा निरसा को इलाका पंच की चैयरमेन ने साक्षात् नहीं दिया है ।

इस में वही नेपिटा की बात होने से जो आप लोगों के विच में बुझाई निरसाई गई है इलाका को मालूम होने से इलाका बहुत चौकित हुई है । इलाका उसके विषय बहुत अपसोच करती है कि उसने इलाका के अनुमति बिना वैसे खरप ड नेपिटा निरसा है और आप लोगों के पंचायत माने में बाधा डाले है ।

१८-६-३१ को इलाका पंच की बैठकी हुई जिसमें आप लोगों के पंचायत माने की खरप सुनकर इलाका बहुत आनंदीत थी पर अपसोच की बात है कि आप लोग उसी नेपिटा के कारण पंचायत में माने को साक्षार्थ पुर सोच नहीं माने । इलाका आप लोगों से सबी करती है कि आप लोग वही नेपिटा को इलाका की सोच से साई हुई मर समझियेगा और अपने २ मन में प्रथम निचघर मर की निचघर सोच न उदासीत निचघर निचघर निचघर करण को जो १३ सितंबर १९३१ पंचायत का दिन दिना ठहराई गई है उसमें हाथीविमन से आपने २, इलाका को साथ ले आकर पंचायत में हाथी माने की मेहरबानी निचघर निचघर इलाका को आपने काम में साफलता देख आनंद पंडु है ।

फिर भी इलाका आप लोगों से अपनी है कि आपने को साईने के लिए कोई खरप की भी नेपिटा जो इलाका मंडली निचघर बातों की हो जो इलाका पंच से की इलाका पंच की सोच से आपने की इलाका चैयरमेन की सोच से सबी सनाटा न हो तो यह पर प्राविती मर निचघर सोच न वैसे नेपिटा से आपने मन को दुख की निचघर में हाथी निचघर न प्रथम हाथी निचघर निचघर इलाका के निचघर कोई भी मंडली में आपनी बात बनाई हुई नेपिटा मंडली निचघर बात पर दे नहीं सकता है ।

अंत में फिर इलाका अपने सब पत्र प्रचारकों तथा मंडली के सदस्यों को प्रचारकों की शुभसाधना करती है कि अंत में हम सब तो ईश्वर प्रेषित प्रेम में जो हमारे प्रभु श्रीशु श्रीशु की में मिली है प्राचीने प्रेम में अगुवाई करें जो वर प्रभु में निचघर ही ठहर कर इलाका प्रचारकों चर्चा में दुख बनने जायेंगे ।



इलाका चैयरमेन
Sibley
J. P. Secretary
M. S. Sibley

Jaspur Mandliyon ka American Mission se mil jake
Uske darkhast ke babat janch Commission ka Report.

XX

Jaspur Hethghat ke G.E.L. mandli ke adhikars Pracharak aur bhai log ek chit'he kar bichar kiye ki ham log age ko G.E.L.Church men nahin rahenge, par American Lutheran Church men mil jayenge. Atwe we tin jaga apna darkhast pes kiye. I Manyawar Rev. A.John, II Church Council aur III American padri ke pas.

Manyawar Rev. A.John ukt darkhast ko pakar Kinkol Ilaka ke Chairman, Manyawar Rev. M.Schiebe saheb ke pas bhaj diya ki Jaspur hethghat ke bhaiyon ko samjha dewe ki Agreement ke karan American Mission bratman samay men Jaspur men kam kar nahin sakta hai. Waisahi G.E.L.Church Raigarh men kam nahin kar sakta hai.

Kinkol Ilaka ke padabhisek karamchary bichar kiye ki turent ek Commission Jaspur hethghat jawe aur uprokt darkhast ki beton ko janch kar dekhen ki kewal Pracharikonka ka aisa bichar hai ki mandli ke anya anya bhaiyon ka bhi, aur kin-kin karanon se we aisa bichar karte hain. Tispar Rev. J.Kujur, Rev. S.Bage, Babu Fremchand Kaalkho Babu Fremsookh Ekka, aur Babu Daud Soreng Commission chune gaye.

Tarikh 4-7-31 bhor ko Rev. M.Schiebe saheb uprokt kam ke liye binti karke Commission ko bida kiya.

Commission Jaspur ke hethghat ke 4 mandliyon ke siwai. sab dusri mandliyon ko malhaja kiya. Commission pratidin sanjh ko prarthna prarthna samaj bhaiyon ko jama karke karti thi aur dusre din girja karke bhaiyon se uprokt bisay par janch karti thi. Usi samay Manyawar padri I.Kujur aur asthaniya pracharak thore samay ke liye bahar bheje jate the jiste sab koai bina dar batchit kar sake.

Commission nimirlikhit karanon ko paya.

Karan:- I, Kisi samay Jaspur hethghat ke pracharak padry milkar bichar kiya ki C.C. se jo Grant milta hai usi se ham log kisi parkar jiwika chalaenge aur mandli ke sab prakar ke Andaniyon se ek Reserve Fund banawenge jisse ham logon ko bhawisyat men School ghar girja ghar banane o karamat karne men madat milega (Kinkol Ilaka uprokt phaisla se anjan tha) Piche kisi nawe se pracharak log malum kiye ki paisa nahin hai tab we Kinkol Ilaka men darkhast pes kiye ki unka Centralize kiya huwa paisa janch kiya jawe " X (Isi bisay par pracharak aur manyawar padry I.Kujur ke bich men jhagra huwa aur anban din din barhte gaya aur barhte hi ja raha hai)

Manyawar Rev. A.John saheb darkhast ki beton ko Kinkol Ilaka ke padriyon se sahayta lekar Manyawar padry babu I.Kujur ke Cash Book, Collection Book aur Acquintance Roll ko janch kiya. Acquintance Roll ke kisi prist men Manyawar Padry I.Kujur pahila entry ko badal kiya arthat 2 ko 3 aur 3 ko 4 ityadi banane ka kosis kiya, jiske kai-phiyat se donon arthat Rev. A.John aur pracharak asantus huwe. Janch karne se yahi phal nikla ki padry babu Rs. 84/- ka hisab de nahin saka Tispar Rev. A.John saheb aur Biru ke pracharak log Jaspur Hethghat ke pracharikon ko samjhaya ki padry I.Kujur Rs. 84/- leuta dega par ab tak nahin mila hai jisse anbanaw nahin mitta hai. Usi samay Rev.A.John ne samjhaya ki age ko mel prem se kam karo lekin pracharak bhai log C.C. men Ilaka ke bajariye darkhast pes kiye ki padry ko badli kiya jawe. C.C. isi darkhast ko manjur nahin kiya) au

II, Jaspur Hethghat ke pracharak bhai log bolte hain ki ham logon ke arthik dasa buri hone ke karan aur atmik beton men nihayt hi durbal hone ke karan kisi prakar se Autonomy men rah kar na to atmik beton men na laukik beton men nar na bidya men unati kar sakenge. Jiste ki pracharakon ka jiwika chale aur un log sentos janak mandli men jo kam hai kar sake, ham logon ko jo den den rup par dena hai, de nahin sakte hain aur yonhi pracharak log apne pariwar ke posan ke liye laukik kam men phans jate hain. Kewal girja karne ke sewai aur dusra prakar ka kam mandli men kiyajakadkax nahin kiya jata hai jiske karan mandli ka atmik dasa Sansariyon se bahut kam pharak dista hai aur yonhi ham log atmik dasa men dino din ghatte jx hi ja rahen hain. Is karan Autonomy uthaya jay aur nahin to American Mission se hamon ko milne dijiye.

III, Phir G.E.L. Church, ^{kl} apne garibi dasa ke karan Jaspur Hethghat men C.C. kowal 2 School diya hai. Bratmen samay men ham logon ke dasa anussar sur School milna chahiye jiste ki ham logon ke 1 balbacha bida ya pawe. Sarhapani men ek U.P. School hai lekin ham log arthik dasa ke buri hone ke karan apne larkon ko bhej nahin sakte hain sur U.P. school men kowal Sarhapani ke bhai log apne larkon ko parha sakte hain. Ham logon ka binsay hai ki ham logon ko school dijiy sur nahin to ham logon ko American Mission ke liye senp dijiye.

VI, Jaspur hethghat men ek saheb sur desi padry State ke bhita: men rahi.

Karan:- Ham logon ke bich men jo kam chalta hai usko dekh bhai karne ke liye koi nahin hai jiske karan anek kam bigarte ja raha hai. Kabhi kabhi koi marti puja karte hain unke upar bhi koi bisea karwai nahin kiya jata hai. Koi dusre Mission men ulat ho jate hain unko samjhana bujhana bilkul dhila hai. Phir State ki or se bhaiyon ka bahut satahat hoti hai. Thikedaron se, ~~_____~~ sur anya anya State ke offi- ceron se. Hamare bich men koi kosyar admi nahin hai, han Pracharak log bhi State ke bhitar men Raja ke praja hokarke salha sambat de nahin sakte hain karan wehi logag agve samjhe jate hain. Ham log nisahey ho kar jaisa jaisa kaha jata hai waisa karte hain.

Roman saheb log bhaiyon ko salha dete, awasyak parne par chithi dete jaisa unka dasa sudharte ja raha hai sur ham logon ki dasa ghatte hi ja raha hai. Aisa dardasa sahar bhi ham log itna din Lutheran biswas men sir drira raha. Ulgalan ke samay ham logon ko sab koi chor diye, girja karne ko bhi ham log mana kiye jate the tabhi Lutheran dharam ko nahin chor diya is saha se ki jab saheb log awenge tab hamara dasa jaru sudhara jayga par dekhte hain ki pahile se adak dardasa hamonka Roman sahebon se kiya ja raha hai. Is karan jastj yadi C.C. Jaspur Hethghat ko rakhe chakti hai to Autonomy utha dewe, School khara kare aur ek saheb sur desi padry ko turant bhej dewe. State ke taraph se saheb ke bisay kuch rok tok nahin hoga. Yadi saheb log nahin ane sakte tab to ham logon ko chor dijiye jiste ki American saheb log ake hamari bhalei kar sake.

V, Pracharak sur bhai log bolte hain ki ham log padry I. Kujur ko byawhar se asantust hain, (yah thik hi hai), Udharon ke liye kitne baton ko battaye par main likhna jaruri nahin samjhta han.

VI, ^{_____} de tin mandly ke bhai log manyawar padry babu ke hanta se baptisma sur prabhuhaj lane nahin chakte hain.

VII, Pracharak log sur ek bisea bat ko dilalate hain arthat jab padry ka badly C.C. manjur nahin kiya tab to kitne mandly bisea karke pachim taraph ki mandly S.P.G. athwa romi mandly taraph ulat hone ka bichar karne lage sur idhar udhar baton ko phailane lege. Yah bhi ek bisea karan hai ki ham log darhadast diya ki mandly ka ucht prabandha C.C. ki orse kiya jawa, jiste ki mandly ka harek baton men sudhar hawe.

Brabar Roman saheb log hamari mandly men ate sur phuslate hain O kitne ghar ulat ho gaye sur hone par hain. Padry babu ko ham log baton te hain par na wah samjhata hai sur na romi sahebon ko kuch kahta hai. Ham pracharak log bhaiyon ko 2 samjhate bujhate hain, Roman sahebon se larte hain par padry kuch chinta nahin karte hain. Isi prakar dhire 2 kya jani bahut bhai log romi mandly taraph chale jayenge jaisa Sujibakar ka precharak mandly ke sath chala gaya sur padry babu ab tak bhi use kya janimalakat tak nahin kiya hai.

Commission apne enubhaw ko batlane 2 chakti hai ki yah to sach bat hai ki Jaspur ka stmik dasa bahut hi durbal hai unka chal byawhar ab tak bahut kam badal gaya hai. Mandly men koi bisea hat kam nahin hai. Sunday kag School chaha prasnotar girja nahin hai, prathna samaj kowal de tin mandly men kiya jata hai. Dan 2 (Sirmi ityadi) bisayak baton bahut kamjar hai. Dan ke bisay bolne se bhai log ranj ho jate ha aisa malum haw hota hai.

Arthik dasa:- 2 Arthik dasa bhi bahut durbal hai, khet jaspur 2 rahneharon ka bahut thora 2 hai, bahut bhai log khet ki ghati 2 se Assam Blanten apne jiwika ka liye chale jate hain sur udhar hi bas kart hain. Niyam ke bahi begari karte 2 unko kam karne ka ex awsar nahin milta hai jisse we thik samay men apna 2 khet men bihan ko bo nahin sakte hain. Bahut jagah girja ghar nahin hai. Girja ghar banane men jo lakri kharcha hota hai uska dam bahut lete hain O bhai log dam de nahin sk sakte hain jisse unko girja ghar banane men bahut kathin ho jata hai Harek bat ka malgajari liya jata hai jaisa gay, bail, kara, chagri aur khet ityadi jisse unko sach men bahut hi kathin hoti hai.

Dekhne se aisahi dista hai ki Eyangelistic kam unke bich men karna abhi atyant awasyak hai.

Bishesh kamon ki baten:-

- 1, Rev. I. Kujur ka badly nahin huwa.
- 2, Jaspur Hethghat se swapalan uthaya jay.
- 3, Jaspur Hethghat men School diya jay.
- 4, Jaspur Hethghat men State ke bhitari ek bilaity padry aur ek desi padry turant bas kare.
- 5, Jaspur men ^{mandli} sasan ki darbalta ke karan mandly kamjor hote jata hai.

~~XXXXXXXXXXXXXXXXXXXX~~

Copy forwarded to the Church Council, Ranchi, Rev. A. John, Chainpur and to Home Board, Germany.

Ilaka ke sahi:-

- 1, *M. S. Thibbe*
- 2, *J. P. Kujur*
- 3, *M. S. Thibbe*
- 4, *J. Kujur*
- 5, *S. Thibbe*
- 6, *P. S. Khalluwa K. K. K.*
- 7, *Joel Kujur*
- 8,
- 9,

Mukul - 24 JULY 1931

Dear Pastor,

The above information is wanted in connection with the Grant of Marriage licenses to the pastors who have to minister to the Christians living in the Jaipur State. Kindly note the difference between the native Christians who are subjects of the State and the native Christians who are British subjects and have gone there to work &c. The British subjects are those who have gone there from the districts of Ranchi & other civil districts and have still landed properties in civil areas & pay rents and taxes to the Government. I believe there are many of this kind. Please supply me with an approximate figure of such subjects at an early date & oblige.

With kindest regards,

Yours sincerely

B. J. J. J.

4/6/21

Copy of letter No. 2510-C dated the 29th May 1921, from ~~the~~ W.E.Ley Esquire, I.C.S., Political Agent, Central Provinces, Feudatory States, RAIPUR, to the Secretary to the G.E.L.Church, Chota Nagpur & Assam.

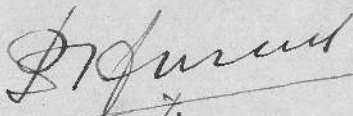
OoO

In continuation of my letter No.2510-A dated the 22nd April 1921, I have the honour to enquire whether there are any Native Christians in the Jashpur State who are not subjects of the State. I have &c.Sd/-W.E.Ley.

Memo.No. 282--of 1921.

Copy of the letter forwarded to the Rev. Paulus Tirkey, Kinkel, with the request that he will please inform the undersigned as to whether there are any Native Christians who have gone to the Jashpur State and are the subjects of His Majesty the King-Emperor. The matter is urgent and an early reply is requested.

Govindpur,
P.O.Jariagarh.
4th June 1921.


Secretary,

G.E.L.Church, C.W.Pur & Assam.

FROM

E. A. de Brett Esquire ICS

POLITICAL AGENT, CHHATTISGARH FEUDATORY STATES,

Raipur,

TO

~~THE~~ Reverend A. H. John
German Mission
RauchiDated 13th October 1908

SIR,

I have the honour to say that the subject of the disputes in connection with the converts of the Jashpur State regarding which there had been much trouble in the past has been considered by the Honourable the Chief Commissioner of the Central Provinces and Berar who has given the matter his most careful consideration.

2 The Honourable the Chief Commissioner is of opinion that the Feudatory Chief finds that the converts are resisting his lawful demand.

for bejar etc or that the preachers
are themselves encouraging the
converts to such resistance he
should take action against the
actual offenders and punish

them, and if a definite case
^{can be established} against any definite preacher
of incitement to resistance
of lawful authority, the Fundatory
Chief may order such person to
leave his State with my sanction.

Please see that the orders are com-
municated to all concerned.

3 I am further asked to explain
to you that if your preachers
encourage the natives of the State
to resist the lawful demands of the
Fundatory Chief you cannot expect
any support from Government
against the Chief who is only desirous
of managing his State quietly
and maintaining his authority
and recovering his just dues
without trouble. The Honourable
the Chief Commissioner considers
that

That it is clearly the duty of the
superior authorities of the missions
to supervise their preachers in
such a way as to prevent all
cause of complaint; and if
owing to want of supervision
these preachers are found to be
stirring up dissatisfaction with
Chiefs authority he will be
considered to be justified in
excluding them as a class from
his State. On the other hand if
they faithfully abstain from any
act of this kind and confine
themselves to religious preaching
the Chief will not molest them.

I trust that you will warn the
preachers etc concerned accordingly
and hope that there will be
no cause for any complaint
in future.

I have the honour to be
Sir

Your most obedient
servant
W. C. B. Esq.

Sir
for Political Agent

From Rev. A. G. John, I. C. S. Missionary
Kinkal P. O. (Rambh.)

To Chota Nagpore.

E. S. De Brett, Esquire, I. C. S.

Political Agent, Chh. Fundatory States
Raipur.

Camp Koronga, the 26th of Feby: 09.

Sir,

I have the honour to acknowledge you that I have been appointed from our Mission Society as the successor of Rev. A. H. John, who is on furlough for ^{3-3 months} 18 months, for special work amongst converts, who joint our Mission, in the State of Jashpur.

I should be very obliged and thankful ^{to you} if you would at any rate grant me an audience during you staying in Koenjera, Manja Koronga, because there are some cases occurred in the past, viz.

1) Two of our Catechists have been beaten by officers of the Fundatory Chief, viz. Prabhuprasad of Bipaulpur by the jungle Daroga Nirman Jandar Thakarji on the 21st of January and Joseph of Narialdar by Beni Lal on 22nd of December 08, details can easily be settled by examining ~~them~~ them.

2. With regard to your kind letter No 8335 of the 13th of October 08, which letter is unanswered till now, I beg to say that the complaint against our Catechists, viz. that they are encouraging the converts of Jashpur in resisting the lawful demands of of the Fundatory Chief of Jashpur, is in my opinion real defamation, because they are strictly instructed not only by the superior Missionary but also by the

authorities

authorities of our Mission Society nothing else
 to do but to teach ^{the} converts the ^{Christian} gospel of
 Jesus Christ. I myself encourage them ever and
 ever to do their duty in performance the demand
 of Christ, ^{our saviour who says} "give to ^{the} King what the King's is
 and to God what God's is!" —

I know and repeat it ^{again} that our Catechists
 are nothing more than religious preachers in
 Jashpur and that they faithfully obtain at all
 from any action against the Fundatory Chief
 of Jashpur and his lawfull demands for "begar"
 etc. and that they are warned in regard to it
 not to interfere in political matters. —

On the other hand we can not be silent
 if the functionaries of the Fundatory Chief of
 Jashpur make untrue assertions beyond measure,
 and complain against us without any reason.

For my own part I will do the best in
 supervising the Catechists in such a way
 as to prevent all cause of complaint in
 future.

I have the honour, to be,
 Sir

Your most obedient Servant
 W. G. John

No. *20*

From

E.R.K. Blenkinsop, Esquire, I.C.S.,
Registrar-General of Births, Deaths & Marriages
Central Provinces & Central India.

To

Reverend Adolf John of the German Evangelical
Lutheran Mission at Kinkal in the Ranchi District.

Dated Nagpur, the *19th* February 1909.

Sir,

With reference to Central Provinces Gazette
Notification No.101, dated the 10th February 1909, licensing
you to solemnize marriages among Christian subjects of His
Majesty within the Chhattisgarh Feudatory States under section
6 of the Indian Christian Marriage Act, 1872. I have the
honour to enquire whether you require any blank forms Registers
&c., to enable ^{you} to perform your duties in respect of the sub-
mission of returns to this office.

I have the honour to be,

Sir,

Your most obedient servant,

J. Muddles

Personal Assistant,

For Registrar-General of Births, Deaths & Marriages,
Central Provinces and Central India.

9/19

V.R.G.

Certificate.

Left Kam

This is to certify that Masihprakash Tigeo, of the village of Barambau, Ranchi District, has been appointed to the work of a Catechist of the German Evangelical Lutheran Mission, in the State of Rajahmundry. Bishun Prasad Singh Deo, feudatory chief of Jankpur.

As to his qualification it is hereby certified that he has been educated at the German Mission High School, Ranchi and has passed the M.V.E. examination.

The work to which the said Masihprakash has been appointed is to preach christianity to all those who willingly shall listen to him; to instruct christian converts, to hold divine services with them and to teach the young.

He is strictly prohibited from cutting the hair knot
of any person who may be willing to embrace the
christian faith, except in the presence of a missionary
or Pastor. It will also be his duty to teach people
to obey the Raj's lawful commands and to render
to him all customary services.

F. Hahn

President of the Vorstand

German Evang. Lutheran Mission

(Ranchi) Kinkal The 26th February 1907

Certificate.

This is to certify that Prabhushahay Singh of Ranchee, District Ranchee, has been appointed to the work of a Catechist of the German Evangelical Lutheran Mission, in the State of Rajaw Bishnupur, Prinsal Singh Rao, Secretary Chief of Jashpur.

As to his qualification it is hereby certified that he has been a student of the G. E. Mission High School for about 8 years and afterwards served the Mission as a Village School teacher for about the same period.

The work to which the said Prabhushahay has been appointed is to preach Christianity to all those who willingly shall listen to him, to instruct Christian converts, to hold divine services with them and to teach the young.

He is strictly prohibited from cutting the hair knot of any person who may be willing to embrace the Christian faith, except in the presence of a missionary or Pastor. It will

also be his duty to teach people to
obey the Raja's lawful commands and
to render to him all customary
services.

F. Hahn,

President of the Vorstand

German Evangelical Lutheran Mission.

Kinshasa, 26th February 1902.

Certificate

Mansidh

This is to certify that Mansidh Singh, of
Raghunathpur village, Subdivision Gumbac, has
been appointed to the work of a Catechist of the
German Evangelical Lutheran Mission, in the State of
Raja Kishun Prasad Singh Dec, feudatory chief of
Jashpur.

As to his qualification it is hereby certified that he
has passed the L.P. examination from the Chhinpur
Mission School and underwent a course of
instruction in the Amweli Mission Training School.

The work to which the said Mansidh has been appointed
is to preach christianity to all those who willingly
shall listen to him; to instruct christian converts,
to hold divine services with them and to teach
the young.

He is strictly prohibited from cutting the hair
knot of any person who may be willing to embrace

the christian faith, except in the presence of a
missionary or Pastor. It will also be his duty to
teach people to obey the King's lawful commands
and to render to him all customary services.

J. Hahn,

President of the Vorstand
German Evangelical Lutheran Mission.

Kinkhel, 26th February 1907.

Certificate.

This is to certify that Khristkalyan Minry, of the village of Jatawoli, Parag. Biru, Subdivision Gumbal, has been appointed to the work of a Catechist of the German Evangelical Lutheran Mission, in the State of Rajaw Rishun Prasad Singh Rao, Jawelatory Chief of Jashpur.

As to his qualification it is hereby certified that he has passed the L.P. examination from the Hinkel Mission School and has been employed as teacher for about 3 years.

The work to which the said Khristkalyan has been appointed is to preach christianity to all those who willingly shall listen to him; to instruct christian converts, to hold divine services with them and to teach the young.

He is strictly prohibited from cutting the hair knot of any person who may be willing to embrace

the christian faith, except in the presence of a
missionary or Pastor. It will also be his duty to
teach people to obey the Rujas lawful commands
and to render to him all customary services.

J. Hahn,

President of the Vorstand

German Evangelical Lutheran Mission.

Kinkel, the 26th February 1907.

Certificate.

This is to certify that Prabhudayal Kundo, of the village of Biringi, subdivision Dumrao, has been appointed to the work of a Catechist of the German Evangelical Lutheran Mission, in the State of Raja Bishun Prasad Singh Rao, feudatory Chief of Jashpur.

As to his qualification it is hereby certified that he has been in the Lohardogra School Mission School for upwards of 5 years, after which he has been employed as village school teacher for over one year.

The work to which the said Prabhudayal has been appointed is to preach christianity to all those who willingly shall listen to him; to instruct christian converts, to hold divine services with them and to teach the young.

He is strictly prohibited from cutting the hair of any person who may be willing to embrace the

Christian faith, except in the presence of a
missionary or Pastor. It will also be his duty
to teach people to obey the Raja's lawful
commands and to render to him all customary
services.

F. Hahn,

President of the Vorstand
German Evangelical Lutheran Mission.

Kinkal, 26th February 1907

Certificate,

left work

This is to certify that Johan ^{Thes} ~~Fick~~ of the village of Hanti, sub division Kluanti has been appointed to the work of a Catechist of the German Evangelical Lutheran Mission, in the State of Raja Bishun Prasad Singh Rao, feudatory chief of Jashpur.

As to his qualification it is hereby certified that he has been ~~educated~~ in the Ranchi Mission School and has served the Mission as Catechist for several years.

The work to which the said Johan has been appointed is to preach Christianity to all those who willingly shall listen to him; to instruct Christian converts, to hold divine services with them and to teach the young.

He is strictly prohibited from cutting the hair knot of any person who may be willing to

embrace the christian faith, except in the presence
of a missionary or Pastor. It will also be his
duty to teach people to obey the Rajs's lawful
commandments and to render to him all customary
services.

J. Hahn,

President of the Vorstand
German Evangelical Lutheran Mission.

Kirkel, the 26th February 1907.

इसमें यह जाहिर किया जाता है कि

जशपुर के महाराजा विष्णु प्रसाद सिंह देव (फूडर-चौक) के राज्य में
जर्मन स्वयंसेवक लुथेरान मिशन के तरफ से प्रचारक भेजे गए हैं।

उसकी लिखावत के बारे में यह खबर दिया जाता है कि उसने

जिस काम के वास्ते वह उक्त प्रचारक भेजे गए हैं सो यह है याने

रक़स्तान मजहब को उन लोगों को जो राजी से मुनेगे प्रचार करना, रक़स्तान दाम्मे कबूल
करने वालों को सिखाना और उनके साथ रिग़ी करना और लड़के वालों को सिखाना।

उसको यह हुकूम दिया जाता है कि (अगर कोई बिनायरी या देशी पादरी
होपर न हो तो वह किसी क्वादमी को चुंदी न छोटे जो रक़स्तान मजहब को कबूल
करने चाहता हो।)

और हुकूम दिया जाता है कि शेरों को महाराजा के क्वादन मोताबिक
हुकूमों को मानने के वास्ते और महाराजा को दस्तूर के मोताबिक बेहो गारि देने
के वास्ते सिखाने।

F. Halm

President of the Vorstand
G. E. L. Mission

Randhi, 1st May 1907

John

Copy #7

Rev. A. H. John
Seton Mission
P. O. Smith

To

Major Bishop Peter and Miss De
Lacy Chief of
Trophus State C. P.

Dept. Smith February 5th 1919

Sir,

I have the honor to
acknowledge receipt of your letter No 48
dated Trophus, the 30th January 1919
regarding a report of the Jungle Survey
of the Trophus State.

Replying to it I beg to say

1. It is not true that the Government has
built 4 new houses as stated by the

report

2. There is no house ^{at all} called "Moupons Boon"
3. There is only ~~one~~ a house built of Chach.
in ~~the~~ with a thatched roof ~~and~~
or very small hut without any wall
for keeping fuel.
4. These huts are by no means new ones
but have been erected some 2 1/2 years
before for the purpose by the
Missions.
5. I am enclosing ~~the~~ a report of the
Panchayat which ~~also~~ tells us quite
another story as the Doroja's report.
6. Two's John and Dushak were called
upon by some women of Bipulpan, and
on going there they saw themselves how
the Panchayat had been beaten. Bruises
were to be seen on the breast as well
as on the back.

I have the honor to be

Yours most obed. Servant
A. H. John

Copy.

मालूम हो कि राज बापे विहान को हम जंगल दोगा के पास भेंट करने
वास्ते गया और सलाम किया. तब वह बोला, कि तुम कौन हो? हमने कहा कि
हम प्रचारक हैं तब तो वह कहने लगा कि तुम बेगारि रोक्ता है हमने कहा
कि हम नहीं रोक्ते हैं, यहां का सरदार भी कहा कि यह नहीं रोक्ता है, फिर
बोला कि तुम चुन्दा काटता है, हमने कहा कि चुन्दा काटना पाँदा का काम है
तब हमने फिर कहा कि तुम छर बनाया है हमने कहा कि खिस्तान होते हैं
वे ही लोग बना दिये हैं फिर पूछा तुम्हारे पास रसाद है हमने कहा कि एक
प्रकार का रसाद है और उसको दोगा को दिखाया, वह देखके कहने लगा कि यह
तो रसाद नहीं है हम इसको फाड़के फेंक दें सक्ते हैं तब हमने कहा कि यदि
अरबातदार है तो फाड़के फेंक डोजिये, तब तो वह क्रोध में कहने लगा कि तुम आज
यहां से उठके चले जाओ, हमने कहा कि जब तक पाँदा साहब हमको उठने न कहे
हम नहीं जा सक्ते हैं, अगर आप उठने का हुक्म नामा देंगे तो जायेंगे। तब वह
सिपाही लोगों को हुक्म दिया कि इसको मारो तब तो सात सिपाही जुता निकालके
मारने लगे उठे, तब हम कहा कि बिना दोष किसी को मारना अरबातदार नहीं है
तब तो वह सिपाही उठके जुता से कपाल पर मारा और सिपाही लोग भी कड़ा सिन्दवार
से लगे और हमारा २ रुपैया का नया छोट कपड़ा छान लिया खुद दोगा
अपने हाथ से तब हम और पाँदेगे समझ कर वहां से भागने लगा और सिपाही
लोग मेरा पीछा किये, तब मैं जुगा औरदार के घर में घुस गया अपने को बचाने
वास्ते, वहां से सिपाही लोग दोगा के पास फिर आये, थोड़े समय पीछे किन्केल
से मुलेमान, ओहन, मतियस ओ विलियम ये चार प्रचारक हमारे घर पर पहुंचे
तब मैं वहां से निकला और मुना कि एक स्त्री ओ दो लड़की रोती हुई किन्केल
साहब के पास हाल देने को गये हैं, और हमने भी पीछे चिह्ना लखके दो जन को
बेज दिया। दो छन्दा के पीछे दो साहब ओ डोक मुन्ही ओ एक बबरिया पहुंचे,
साहब बोले कि दोगा कहां है उसको बुलाओ अगर नहीं आवगा तो हम लोग
जायेंगे पीछे हम मत्तियस के साथ बुलाने गया और उस कपड़ी को भी दिखाया, पर वह
बोला कि हम साहब का नौकर नहीं हैं हम नहीं जायेंगे, तब हम आके साहब को
मुनाया, साहब लोग ओ हम सब मिलके गये तब बात होने लगा, साहब ने पूछा
कि तुम कौन हो हमारे प्रचारक का मारा, वह भूठ बोला कि हम नहीं मारा, साहब

बोला कि देखो तुम्हें घाट में छिड़ा का निशान है, वह फिर कहा कि हम नहीं
मारा, साहब बोले कि तुम मारा और सिपही लोगों को मराया है, सिपही लोग
वहाँ से भाग गये थे, साहब फिर पूछे कि तुम पुचारक का कपड़ा क्यों छान लिया
तुम्हें कहा कि हम नहीं लूटा, क्या हम तुम्हें कपड़ा पहनेंगे, साहब बोले कि देखो दो चार
हमारा खादमा कपड़ा को यहाँ देखे थे जिस समय तुम भी यहाँ थे, हुनके जाने पर तुम्हें वह
कपड़ा यहाँ से दूर लिया वा करवाया। फिर साहब लैसन्स के बारे में कहा कि हमारे
पुचारक बिना लैसन्स यहाँ कौड़े नहीं रहता है। फिर दोगा बोला कि घर बनाने का
लैसन्स तो यह नहीं है काहे वह घर के वास्ते लैसन्स नहीं लिया साहब बोले कि इसी
लैसन्स से वह अपने लिये जैसा लैसन्स में लिखा है घर बना सकता है पर यही
घर जिसमें वह है वह आपका नहीं बनाया, लेकिन रिहस्तान होने वालों ने
बना दिया है, क्या साबूत है कि काठ कोरोवा काटा है तुम केवल भूठसे उस
को पाटा और पिटाया हम इसके बारे रायपुर रिपोर्ट भेजेंगे। इतनी बातें
कहके हम लोग वहाँ से अपने डेरे में आये और वह भी बीड़े पर सवारि होके
नगर चला गया।

प्रभुदास ललड़ा पुचारक

बिपतपुर

जसपुर

No. 48.

From

RAJA BISHUN PROSAD SING DEO,

FEUDATORY CHIEF OF

JASHPUR STATE C. P.

To

The Missionary

Kunkel

Dated Jashpur, the *30th January 1909.*

Sir,

I have the honour to forward herewith a copy of report of my jungle Baroga about cutting Sal trees of the State reserved Forest. I therefore request that an explanation on the matter may be submitted to this office as soon as possible.

I have the honor to be,
Sir,

Your most obedt. servant



Feudatory Chief
Sals

The Dewan of Gashpur Feudatory State

Dated - Gashpur

The - 21-1-1909

जनाब आली

गुजरास है के ताबेदार हाल के गस्त से सौजे बिपत पर
 गया जाने से जाहीर हुआ के बिपत पर के परचारना
 मला मालूम २ सकान नया ९ चौपार और ९ डंडहर
 तयार किआ है जिसका लाइसन्स उसके पास नहीं है
 बिना लाइसन्स लकड़ी और बांस बोगौरह खर्च करत
 पार किआ है हम उस से फिस सांगा मगार करार प
 र अमादे हो रुज नहीं हुआ और येह जंगल रावात है
 बिना हासील लाइसन्स ऐसा काम किआ है और जब
 बोला ने नेजा है तो ऐसा धमकी देकर बोला के तुम
 हारे बाप जंगल दारोगा के पास ^{जाका} बोल देवे हम नहीं
 जाएंगे येह सुन बोल नदर पेआदा मुतई अने का=
 आकर हालात कहा उस वक्त बिपत पर तुरी उम
 र टोली के पर दुमान लाइसन्स के लिए आए थे
 और बोला के हमारा पाद डी सरहब किनकेल के
 लाइसन्स दिआ है उसी लाइसन्स के मोताबिक

काटते हैं हमको लॉसिस का कोई टाका नहीं है
 बलके साहब के पास वह परचार जाकर नालीस
 किन्नाके पाद डी साहब आज मैं सामील उसके
 छः परचार २ साहब और जो हुकम नहीं माना
 उसी परचार का औरत ४-५-कस्तान कित
 केल का हमारा पास आकर बोला के हम आप
 का हुकम नहीं मानेंगे और तुमहारा नाम से हम
 राये पर रिपोर्ट करेगा इसलिए जरूर रिपोर्ट बाज
 सुदूर हुकम के इरसाने हजर है.

रिपोर्ट.
 निबाल चन्द्र चधर
 श्री जगल दारोगा चरपा
 सि. ता. २३-३-०९

True copy
 Kunguon
 H.C
 25/1/09