

Singbanga

A supeme god of the Munda. People. Referred to as **Singbanga, Ho Sirma Thakur** or **Ho Sirma Thakur**.

<http://www.mythologydictionary.com/indian-mythology.html>

सिंगबोंगा Siṅgaboṅgā

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Munda people follow the Sarna religion, believing in a God called Singbonga.

Singbonga (सिंगबोंगा), the God of Mundas is neither the sun nor does he ...

[Jharkhand - Wikipedia, the free encyclopedia](#)

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सिंगबोंगा سنگبोंगा

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ਸਿੰਗਬੋਂਗਾ ਮਿੰਗਬੋਂਗਾ

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ਸਿੰਗਬੋਂਗਾ ਫ਼ਰਿਸ਼ਤਾ ਸੰਗਬੋਂਗਾ ਫ਼ਰਿਸ਼ਤੇ

<http://g2s.learnpunjabi.org/default.aspx>

spirits. The name of that creator is Sing-bonga ;¹ *sing* means sun, *sengel*, fire, and *bonga* means spirit. Sing-bonga is therefore literally spirit of the sun. We should not, how-

<https://books.google.com/books?id=p3ArAAAAYAAJ&pg=PA101&lpg=PA101&dq=what+does+singbonga+mean?&source=bl&ots=7FVFLYHV7Y&sig=TJVW55VjMSRVVSk-zG9hOqXc1aQ&hl=en&sa=X&ei=pZ8pVcSdLMOOnNsGMgbAB&ved=0CCIQ6AEwAA#v=onepage&q=what%20does%20singbonga%20mean%3F&f=false>

Munda people

From Wikipedia, the free encyclopedia

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

There were an estimated 9,000,000 Munda people in the late 20th century.^[3]

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Mundari people

मुंडारी



Birsa Munda

Kariya Munda

Arjun Munda

Hemant Soren

Dayamani Barla

Total population

9 million (estimated)

Regions with significant populations

 India	9,000,000 ^[1]
 Bangladesh	5,000,000
 Nepal	1,900
 Bhutan	1,800
 United States	500 ^[2]

Languages

Mundari · Dialects of the Jharkhand · English

Religion

✝ Christianity · Sarnaism · Hinduism · Others

Related ethnic groups

Hos · Kols · Kharia · Santhals



An old Munda man, Dinajpur

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Employment and occupation

Since the primitive times Munda people have been wanders & hunters occupying India tribal belt, later the became settled agriculturists cultivators. Munda people are excellent in basket work and weaving. With the help of policy of minority-based reservation policy of Indian Government listing Munda people in Scheduled Tribes (*Adivasi*) plentiful of them have been now employed in various government sectors especially Indian Railways.^[4]

Culture

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

Language

Mundari People Speak Mundari, one of the dialect /language from Munda languages.

Customs, laws and traditions

Although, they have preserved their pre-Christian Mundari culture and traditions, many Christian and influences have been absorbed. They still retain many of the practices of pre-Christian tradition. The Munda people have a rich range of folk songs, dances and tales, as well as traditional musical instruments. Both men and women participate in dances, which are performed at social events and festivals. Mandar, nagara and kartal are the main musical instruments. Unlike various communities across the world Munda people have enormous rituals to celebrate birth, death, engagement, marriage etc.

- Birth of Baby boy is celebrated as an earning hand to the family.
- Birth of Baby girl is celebrated as an caretaker to the family.

- *Lota-pani* is the engagement ceremony for fiancée and fiancé.
- Clan exogamy is the rule among Mundari people.
- The Bride price is generally paid before the marriage.
- Marriage is considered as one of the main rituals of life which is a week-long festivity time for both the families.
- Ointment with scented oil and turmeric is applied to the face & body after death so as to give a last decoration as last ritual.
- The practice of widow marriage and divorce is common.
- The family of Munda tribe is patrilineal, patrilocal and patriarchal.^[5]

Mundari ancestral worship & ancestral shrines

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

Seasonal Festivals

Munda people are involved in agriculture. For this reason Munda people continue to show respect to the seasonal festivals of Mage, Phagu, Karam, Sarhul, and Sohrai etc. Over time some seasonal festivals have come to coincide with religious festivals but the original meaning of the festivals has not been lost. ^[6]

Cuisine

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

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

Art & paintings

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

Religion and identity of the tribes

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

However, with the arrival of Christian missionaries in Jharkhand since 1845 one-fourth of the Mundas have adopted Christianity.^[7] Among the Mundari Christians, there are Roman Catholic Mundas and Protestant Mundas, the latter having several denominations.

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

Pahaan Munda

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

Mundari folk legends

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

Mundari folk cosmology

Creation of the earth

At the beginning of Time, the face of the Earth was covered over with water. Sing-Bonga, brooded over the waters and the first beings that were born were a kachua or tortoise, a karakom or crab, and a lenda or leech.

Sing-Bonga commanded these first-born of all animals to bring Him a lump of clay (hasa) from out of the depths of the primeval Ocean. The tortoise and the crab by turns tried their skill, but in vain.

The persistent leech, however, met with better success. It succeeded in fishing out a bit of clay from underneath the deep. And with clay, sing-Bonga made this Ote-Disum, this beautiful earth of ours. And, at His bidding, the Earth brought forth trees and plants, herbs and creepers, of manifold varieties. Sing-Bonga next filled the earth with birds and beasts of all sorts and sizes.

And now happened the most memorable incident of all. The bird Hur* or Swan laid an egg. And out of this egg came forth a boy and a girl the first human beings. These were the progenitors of the Horo Honko---the sons of men, as Mundas still style themselves.***[Hur bird is said to lay its egg secretly in a Jir or Jovi (marshy ground). and the common belief among the Mundas is that a Hur will not lay more than one egg in its lifetime.

The most solemn oath of the Mundas of old was, it is said, by Hur Jarom (the egg of Hur or Swan).]

The first human pair, however, were innocent of the relation of the sexes. So, Sing-Bonga pointed out to them certain vegetable roots and taught them the secret of making ili or rice-beer therewith. And the first pair, since remembered as Tota Haram and Tota Buri brewed ili as directed, and drank their fill. And the ili tasted very sweet and it inflamed their passions. And in due course they were blessed with offspring. Three sons were born to them, one after another. And these were named respectively Munda, Nanka and Rora.

All this happened at a place named Ajam-garh*. On their parent's death, the sons wandered about over the face of the earth--- over hills and dales, through forests untrodden by the feet of man and over fields unworn by the plough.***[Some Mundas explain the name of this place as "Adamgarh (आदमगढ़) or Adambakri (आदम-बकड़ि) ", the garden of Adam.]

Mundari surname lineage

Origin of Munda Kilis (Surnames)

Balmuchu (बालमुचु)

Once few persons of the Horo kili caught a tortoise by means of a bow like net known as Balmuchu. Later they ate up the tortoise. From that day they became the members of the Balemucu kili and refrained from eating fish or tortoise that were caught by a muchu-net.

Bhengra'

Bodra (बोदरा)

long ago there lived an old Munda couple in a village named Andiki in Tamar. Once they were invited to attend a feast. The old man was a gourmet and ate so greedily that he smeared his whole mouth, face and hand with the food. The people thus made him into a new clan Bodra and his descendant came to be known as Bodra from that day.

Champia or Champi Ancestor of this kili or surname was traveling in search of their place to reside. While traveling they reached in a forest and it was towards the sunset. They decided to spend the night in the forest. They prepared food for the evening. Before having food they heard a bird making a noise which goes likewise: "Looem Jomem champia". From that very moment they took their surname as Champia. Today some write their surname as Champi also. Both surnames are originated from the same sound of a bird.

Dodrai (डोडराय)

Once, a man of Mundu kili went to a tree in search of honey. Upon finding honey in the hollow of the tree he entered into it but his hair was badly besmeared with honey. The villagers came forward to rescue him and took him home. They spent almost seven vessels of oil to soften his hair. Thenceforward he became Dodrai kili.

Horo (होरो)

The ancestor of the Kili, while on a journey had to cross a swollen river. His 'hagas' or kinsmen crossed the river safely. But he himself did not venture to do so unaided, and exclaimed, "Whoever will take me safely across the river, will be my kith and kin forever." In those days all animal and vegetable creation could understand human speech and could themselves be understood by man.

A tortoise who heard the Munda's appeal for help, came up and offered to carry him across the river. The

tortoise succeeded in carrying on his back not the Munda alone but all his family and luggage safe to the other side of the river.

True to his promise, The Munda henceforth assumed the name of Horo or Kachua, and his descendants came to form the Horo or Kachua Kili. No Munda of the kili will kill a tortoise or eat its flesh.

Hunipurti (हुनि पूर्ति)

Once a Munda had planted cotton in his field. When the capsules began bursting his wife went to gather wool in the field. In the field she kept her baby and engaged in collecting wool. During this time the field rats came by and upon seeing a lively child they took it to their hole. The wife of the Munda soon came in search of her find only to find him missing. Anxious and concerned she began weeping loudly and informed the villagers about the incident. The villagers made a vigorous search and found the baby in the rat hole. They saw the baby lying comfortably on a bed of cotton wool and playing. Considering the fact that the rats had given the child much comfort and treated it kindly they thought of regarding them as their brethren. Thus, they addressed the rats as their brethren and decided that in future they would inflict no harm on the rats. From then they came to be known as Hunipurti clan.

Kandir (कंडीर)

A certain Munda family had several brothers and a sister who was quite hefty and bulky. The circumference of her waist was such that it required about 9 feet of cloth to cover it up. She was relegated the job of cooking food for her brothers but never carried out in a responsible way. The brothers thus, thought of marrying her off as she did not care for them. All of them took half a maund of flattered rice with them and set out in search of a bridegroom. After a few days they returned and marriage their sister off and sent her to Arnapota to her husband`s house. As the brothers went out with half a maund of flattered rice, they from that day began to be known as Kandir clan.

Lang-Bodra (लंग बोदरा)

One day the people of Tebo Bodra kili set out together for a hunt. They wandered in different directions the whole day and met in the evening. Upon inquiring about their hunt none replied but a man who had killed a Lang, the fly-catcher bird. They all tried to fathom the reason as to why they had only killed only a bird. An old man said that as it was the first day of their hunt hence that they had hunted only a Lang. Thenceforward they must be known as Lang Bodra and should refrain form killing the Lang bird. All the people from then adopted their kili as Lang Bodra.

Marki Munda

They also known as Pahan Munda. They were believe in worship in Sarna God called Singbonga. Generally they want to stay in group and found in Rania Jharkhand area (Manoharpur, Bano, Baghiya Etc.). Marki Munda are counted as minority. Their main occupation is hunter and cultivation. In Munda communities, Marki counted as number one position.

Mundu (मुंड़)

While coming to Sonapur side from the Eastern Parganas (whither they had first migrated from the central plateau), the head of the migrating family was carrying a lighted twist of straw (bor) at night.

While he was nearing the end of his journey, the strawlight burnt down to its lower end (lo mundu jana). From this circumstance this Munda and his kinsmen constituted the Mundu Kili.

Pandu Bing/Nag (पांडु बिंग/नाग)

The story of the origin of the well-known 'Nag kili' (the same as the 'Pandu Bing kili') is as follows: A Munda snake-charmer had tamed a white Nag snake ('Pandu Bing') which he used to take with him in his itineraries

At length, while returning home from a distant village, the snakecharmer died on the way. The Nag-serpent now coiled itself round the corpse and carried it home to the bereaved sons.

Out of gratitude to the faithful 'Pandu Bing', the deceased snakecharmer's sons kept the snake in their house, and gave it plenty to eat and drink every day. And the snake, too, would do them no manner of harm.

Henceforth the descendants of the deceased snake-charmer came to be called the men of the 'Nag Kili'. No member of the Kili would injure a Nag serpent.

Ramra-Bodra (रमड़ा बोदरा) one day the people of Iti belonging to the Bodra clan ate Ramra i.e. a pulse before it was prepared. It was actually to be eaten with the cooked rice. From that very day they were called Ramra Bodra.

Sarukad Purti (सरूकद पूर्ति)

Once a group of Mundas were migrating to some other place when a river they had to cross became flooded. One of them ventured to cross it by swimming but was swept away by the strong current.

However, he succeeded in saving himself by catching hold of a Taro plant through which he reached the shores on other end of the river. He then advised others to cross the river taking help of the Taro plant. One by one all of them crossed the river.

Upon being safely transported to the other side the group thought of offering a sacrifice of fowl in case they thought, the spirits might become displeased.

To roast the fowl they rolled it in the leaves of the same Taro plant. Since the Taro helped them cross the river and bake the fowl by rolling over the leaves of Taro plant they were called the Sarukad Purti kili.

Soy (सोय)

A Munda had grown 'kapas' cotton (kasom) on his field close by a river named 'Chilua Ikir'. A large Soy/Soe or Soel fish made a subterranean passage from the river up to this cotton field, and every night the fish would stealthily come to the field through this passage and damage the cotton.

Unable at first to trace the thief, the owner of the field ultimately remained watching the field one night, and at length discovered the Soy fish eating his cotton. Forthwith, with an arrow, he killed the fish. But the fish was so large and heavy that he had to call in the aid of all his 'hagas' or bhayads to carry the huge fish to the village.

The fish was then chopped into pieces, and the meat distributed amongst all the 'hagas'. The Munda who had killed the fish with his arrow came to be called 'Tuing Soy' and his descendants formed the 'Tuing Soy kili'.

The Munda who divided the meat into different shares came to be called 'Til Soy' and his descendants formed the 'Til Soy kili'. The Munda who distributed the shares came to be called 'Or Soy', and his descendants became the 'Or Soy kili'. The Munda who had brought the leaves on which the different shares of the meat were placed came to styled 'Patra Soy' and his family the Patra Soy kili'.

One of the bhayads had taken his own share of the meat in a piece of cloth dyed with gamcha earth (a kind of

ochre-coloured earth called gerua mati) and came to be called the 'Gamcha Soy', and his descendants came to constitute 'Gamcha Soy kili'. The men of the 'Gamcha Soy' kili would not use cloth dyed with 'Gamcha' earth, and no Munda of the different branches of the 'Soy kili' will not eat the Soy fish.

The other sub-divisions of the Soy kili are the 'Mandi Soy', the 'Chiki Soy', the Tula soy, the Adoa soy, the Rura Mandi Soy and the Banda Soy' Kilis, each of which kilis is somehow or other connected with the legend given above.

Surin (सुरीन)

Tuti (टुटी)

The ancestors of the sept lived in a village Chutia near Ranchi, whither they had migrated from suitiame-Korambe. While migrating further to the east, from Chutia they had to cross a swollen river, in the depth of winter. One batch of the emigrants first crossed the river, but began to shiver terribly with cold when they reached the other bank. They therefore shouted out to their relatives on the other bank to send them some burning charcoal which the latter had with them. The men on the other bank, finding no other means of helping their kinsmen, put some burning charcoal into a fork made of a twig of the 'tuti' plant which abounded in the vicinity, and sent the twig with the charcoal to the other bank with the help of a bow and arrow. The Mundas on the other bank thus relieved from the biting cold, vowed not to eat the 'tuti' plant any more and thenceforth formed a separate kili called the 'Tuti Kili'.

Notable Mundas

Padma Shri

- Ram Dayal Munda

Indian revolutionaries

- Birsa Munda,^[8] led a late 19th-century independence movement during British colonial rule in India. He was said to be very powerful and he could turn bullets to powder. He led the Munda rebellion. He wanted to bring back the golden age of Mundas. He wanted to free his people from the oppression of the traders, moneylenders, zamindars and the British.
- Jaipal Singh, formed the Adivasi Mahasabha political party in 1938, with himself as its president. After independence the name of the party was changed to the Jharkhand Party, to accommodate non-tribals seeking to achieve long-term goals. He was the first to demand a separate Jharkhand state for tribals. He captained the Indian field hockey team to clinch the gold in the 1928 Summer Olympics in Amsterdam. He is well known for his sportsmanship and political skills.
- Nirmal Munda, in 1934, spearheaded the movement in an organised form with some demands like i) New land settlement ii) Non Payment of Tax iii) Abolition of forced labour iv) People's right over forest v)

Spread of education. Government started collecting taxes by force and warrant was issued to arrest Nirmal Munda. Nirmal Munda took it as challenge, gave a simultaneous call to the people to gather at Simko (a village near Raiboga Police station, Orissa) on 25 April 1939. Captain Boscoe, a political agent, arrived with armed forces and asked people to identify Nirmal Munda. Having failing to get any response, the agent gave firing order which resulted in loss of some 300 people lives. Nirmal Munda was arrested.'Simko Firing'was an historic movement in India's freedom of struggle in general and of sundargarh district in particular

Mountaineering

- Alope Surin, Freelance Mountaineer and trainer.

Indian politics

- Kariya Munda, Deputy Chief of 15th Lok Sabha.
- Frida Topno is an Indian politician from Odisha.
- William Lugun, a prominent leader of the Jharkhand movement.
- Umbulan Topno, Candidate of 15th Lok Sabha, Affiliated to Independent serving Khunti (JH) Lok Sabha Constituency

Poet & Writers

- Ram Dayal Munda
- Ratan Singh Manki
- Baldev Munda, Veteran Munda literature writer.
- Anuj Lugun, prestigious Bharat Bhushan Agarwal Award winner in 2011 for the best poem in Hindi.^[9]
- Dr. M M Mundu Bhasha Samman Award by Sahitya Akademi winner in 2011 in Mundari language^[10]

Indian Administrative Service

- Amrit Lugun, is an IFS 1989 and the ambassador of India to Republic of Yemen in the year 2013.^[11] He is also Director of Economic, Trade and Finance Division, SAARC. ^[12]
- Rajeev Topno, private secretary to the Prime Minister of India, Narendra Modi.^[13]

Hockey

- Jaipal Singh Munda captained the Indian field hockey team to clinch gold in the IXth Summer Olympics held in Amsterdam.
- Masira SurinTurkey Indian female hockey team player married to former India hockey team captain Ignace Tirkey.

- Manohar Topno (born 1958) is an Indian field hockey player.
- Rajin Kandulna (born 1993) is an Indian field hockey player.

Football

- Lal Mohan Hansda is an Indian footballer who plays as a forward for Prayag United S.C. in the I-League.
- Sanjay Balmuchu is an Indian footballer who plays as a midfielder for Churchill Brothers S.C. in the I-League. He is a graduate of the Tata Football Academy having graduated from it in 2012.^[14]
- Munmun Lugun is an Indian footballer who plays as a defender for Pune in the I-League.



Jaipal Singh Munda

Archery

- Jhanu Hansda- breaks world record^[15]

Literature and studies

- Jesuit Father John-Baptist Hoffmann (1857–1928) spent his life studying the language, customs, religion and life of the Mundas. He published the first Munda grammar in 1903. Later (with the help of Menas Orea, a Munda wise man and scholar to whom he paid rich tribute) Hoffmann brought out a *Encyclopaedia mundarica*, 15 volumes, gathering all that was then known of the Munda people. The first edition was published posthumously in 1937. A third edition came to press in 1976.
- "The Mundas & Their Country" by S C Roy, published in 1912
- "Adidharam" (Hindi:आदि धर्म)by Ram Dayal Munda and Ratan Singh Manki. The book includes all the rituals and customs practised by the Munda people. The book is in Mundari with Hindi translation. The book also an appeal to all the tribes, to unite their religion as one- 'Adidharam' on the basis of their common root.

[16]

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See also

- Birsa Munda

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Further reading

- Parkin, R. (1992). *The Munda of central India: an account of their social organization*. Delhi: Oxford University Press. ISBN 0-19-563029-7

External links

- Sarna – A case study in religion (<http://koenraadest.bharatvani.org/articles/chr/sarna.html>) On the religion of the Munda tribals

- Sinlung (<http://www.sinlung.com>) – Indian tribes
- "Mundās". *Encyclopædia Britannica* **18** (11th ed.). 1911. This article is a discussion of the related family of languages.



Wikimedia Commons has media related to ***Munda people***.

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Categories: Ethnoreligious groups | Sociology of religion | Ethnic groups in India | Ethnic groups in Asia | Ethnic groups in Southeast Asia | Ethnic groups in South Asia | Ethnic groups in Bangladesh | Scheduled Tribes of India | Tribes of Jharkhand | Tribes of West Bengal | Social groups in Odisha | Social groups of West Bengal | Social groups of Bihar | Social groups of Jharkhand | Munda people

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Coordinates: 23.35°N 85.33°E﻿ / ﻿23.35°N 85.33°E﻿ / 23.35; 85.33

Jharkhand

From Wikipedia, the free encyclopedia

Jharkhand (lit. "Bushland"), is a state in eastern India. It was carved out of the southern part of Bihar on 15 November 2000.^[2] Jharkhand shares its border with the states of Bihar to the north, Uttar Pradesh and Chhattisgarh to the west, Odisha to the south, and West Bengal to the east. It has an area of 79,710 km² (30,778 sq mi).

The industrial city, Ranchi, is its capital and Dumka is sub capital, Jamshedpur is the largest and the biggest industrial city of the state, while Dhanbad and Bokaro Steel City is the second & fourth most populous city. Jharkhand accounts for 40% of the mineral resources of India.

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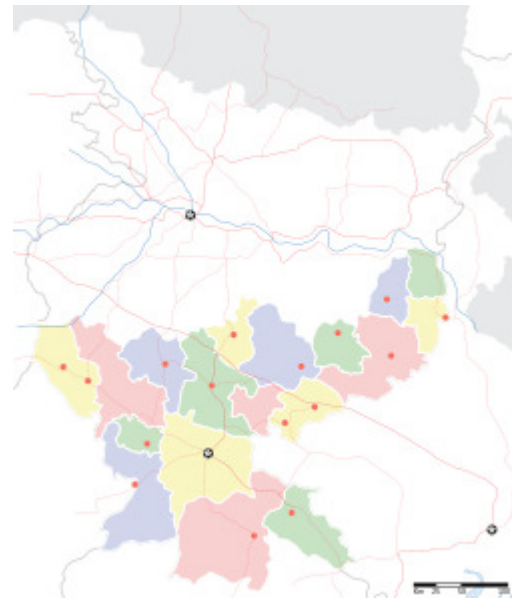
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Jharkhand
झारखंड

State of India



Location of Jharkhand (marked in red) in India



Map of Jharkhand

Coordinates (Jamshedpur): 23.35°N 85.33°E﻿ / ﻿23.35°N 85.33°E﻿ / 23.35; 85.33

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Country	India
Region	East India
Established	15 November 2000
Capital	Ranchi
Largest city	Jamshedpur
Government	
• Governor	Syed Ahmed
• Chief Minister	Raghubar Das (BJP)
• Legislature	Unicameral (81 seats)
• Parliamentary constituency	14
• High Court	Jharkhand High Court
Area	
• Total	79,714 km ² (30,778 sq mi)
Area rank	15th
Population (2011)	
• Total	32,988,134
• Rank	13th
• Density	414/km ² (1,070/sq mi)
Time zone	IST (UTC+05:30)
ISO 3166 code	IN-JH
HDI	▲ 0.513 (medium)
HDI rank	24th (2005)
Literacy	67.6% (25th)
Official language(s)^[1]	Hindi
Website	http://www.jharkhand.gov.in/

History

According to some writers like Gautam Kumar Bera,^[3] there was already a distinct geo-political, cultural entity called Jharkhand even before the period of Magadha Empire. Bera's book (page 33) also refers to the Hindu Mythological book Bhavishya Purana. The tribal rulers, some of whom continue to thrive till today were known as the Munda Rajas,^{[4][5]} who basically had ownership rights to large farmlands.^[6] Many scholars now believe that the language used by tribes in the state of Jharkhand is identical to the one used by Harappa people. This has led to a great interest in the deciphering of Harappa inscriptions using rock paintings and language used by these tribes. For a greater part of Vedic age, Jharkhand remained unnoticed. During the age of Mahajanpadas around 500 BC, India saw the emergence of 16 large states that controlled the entire Indian subcontinent. In those days the northern portion of Jharkhand state was a tributary to Magadha (ancient Bihar) Empire and southern part was a tributary to Kalinga (ancient Orissa) Empire.

According to legend, Raja Jai Singh Deo of Orissa had declared himself the ruler of Jharkhand in the 13th century. The Singh Deo's of Orissa have been very instrumental in the early history of Jharkhand. The local tribal heads had developed into barbaric dictators who could govern the province neither fairly nor justly. Consequently, the people of this state approached the more powerful rulers of Jharkhand's neighboring states

who were perceived to have a more fair and just governance. This became the turning point in the history of the region wherein rulers from Orissa moved in with their armies and created states that were governed for the benefit of the people and involved their participation, thus ending the barbarism that had marked the region for centuries. The good tribal rulers continued to thrive and were known as the Munda Rajas, and exist to this day. Later, during the Mughal period, the Jharkhand area was known as Kukara. In the year 1765, it came under the control of the British Empire and became formally known under its present title, "Jharkhand" - the Land of "Jungles" (forests) and "Jharis" (bushes).

British rule

In 1765, the region came under the control of the British East India Company. The subjugation and colonisation of Jharkhand region by the British East India Company resulted in spontaneous resistance from the local people. Almost one hundred years before Indian Rebellion of 1857, adivasis of Jharkhand were already beginning what would become a series of repeated revolts against the British colonial rule:

The period of revolts of the Adivasis to protect their Jharkhand land took place from 1771 to 1900. The first ever revolt against the landlords and the British government was led by Tilka Manjhi,^[7] a Santhal leader in Santal tribal belt in 1771. He wanted to liberate his people from the clutches of the unscrupulous landlords and restore the lands of their ancestors. The British government sent its troops and crushed the uprisings of Tilka Manjhi. Soon after in 1779, the Bhumij tribes rose in arms against the British rule in Manbhum, now in West Bengal. This was followed by the Chero tribes unrest in Palamau. They revolted against the British rule in 1800 AD. Hardly seven years later in 1807, the Oraons in Barway murdered their big landlord of Srinagar west of Gumla. Soon the uprisings spread around Gumla. The tribal uprisings spread eastward to neighbouring Tamar areas of the Munda tribes. They too rose in revolt in 1811 and 1813. The Hos in Singhbhum were growing restless and came out in open revolt in 1820 and fought against the landlords and the British troops for two years. This is called the Lakra Kol Risings 1820–1821. Then came the great Kol Risings of 1832. This was the first biggest tribal revolt that greatly upset the British administration in Jharkhand. It was caused by an attempt by the Zamindars to oust the tribal peasants from their hereditary possessions. The Santhal rebellion broke out in 1855 under the leadership of two brothers Sidhu and Kanhu. They fought bitterly against the British troops but finally they too were crushed down. Other notable Adivasi warriors are Jabra Paharia, Veer Budhu Bhagat, Poto Sardar, Telenga Kharia, Phulo-Jhano, Manki Munda, Gaya Munda.

Then Birsa Munda revolt,^[8] broke out in 1895 and lasted till 1900. The revolt though mainly concentrated in the Munda belt of Khunti, Tamar, Sarwada and Bandgaon, pulled its supporters from Oraon belt of Lohardaga, Sisai and even Barway. It was the longest and the greatest tribal revolt.^[9] It was also the last tribal revolt in Jharkhand. All of these uprisings were quelled by the British through massive deployment of troops across the region.

British Government faced a lot of tribal revolt in Chhota Nagpur Division. Wherever resistance to British rule existed they tried to divide them. The policy of "Divide and rule" was made effective by Lord Curzon, when he was Governor General of India. He carried out Partition of Bengal in 1905, when the Princely states of Gangpur and Bonai of Chota Nagpur States were transferred from the control of Commissioner of Chhota Nagpur Division to Orissa Division and Princely states of Jashpur, Surguja, Udaipur, Chang Bhakar and Koriya were transferred from Chhota Nagpur Division to Chhattisgarh Division of Central Provinces, leading to shrinkage of Chhota Nagpur Division. Due to popular resistance to Partition of Bengal, the two Bengals were reunited in 1912 by Governor General Harding, and the province of Bihar and Orissa was created by taking out of Bengal the Bihar Division, Chhota Nagpur Division and Orissa Division. During this creation Midnapur, Purulia and Bankura remained with Bengal. Thus, whenever there was reorganisation of provinces, Chhota Nagpur Division lost some area. Thus during British rule, tribal areas, although geographically continuous, were put under

different administrations.

Birsa Munda (1875-1900) and Sidho and Kanho are the legendary heroes of the tribal of Jharkhand state who fought against the oppressive rule of the British government. The Birsa Munda movement of 1885-1900 was the most important among early uprisings against exploitation of the original inhabitants by non-tribal landowners and money lenders. Birsa Munda fought for the tribal natural right over forests and land that was mercilessly being acquired by the British for exploitation. After a long fight, Birsa Munda was captured by the British authorities and died in prison. In 1914 the Tana Bhagat resistance movement started which gained the participation of more than 26,000 adivasis, and eventually merged with Mahatma Gandhi's Satyagraha and Civil Disobedience movement. A landmark in the movement was the formation of the Chotanagpur Unnati Samaj in 1915, which acquired political overtones with the demand for a sub-state for the adivasis. The demand was, however, turned down by the Simon commission.

The 20th century Jharkhand movement may also be seen as moderate movement as compared to the bloody revolts of the 19th century. Having the Chhotanagpur Tenancy Act 1908 to protect their lands, the tribal leaders now turned to socio-economic development of the people. In 1914 Jatra Oraon started what is called the Tana Movement. Later this movement joined the Satyagrah Movement of Mahatma Gandhi in 1920 and stopped giving land tax to the Government. In 1915 the Chhotanagpur Unnati Samaj was started for the socio-economic development of the tribals. This organisation had also political objectives in mind. When the Simon Commission came to Patna in 1928, the Chhotanagpur Unnati Samaj sent its delegation and placed its demand for a separate Jharkhand State for self-rule by the tribals. The Simon Commission however did not accede to the demand for a separate Jharkhand State. Thereafter Theble Oraon organised Kishan Sabha in 1931. In 1935 the Chhotanagpur Unnati Samaj and the Kishan Sabha were merged with a view to acquire political power.

Post-independence

When India gained independence in 1947 and after the Princely states acceded to Government of India in 1948, the Princely states of magadha were put under Odisha province, Princely states of Jashpur, Surguja, Udaipur, Chang Bhakar and Koriya were put under Madhya Pradesh and Midnapur, Purulia and Bankura were put under West Bengal. Princely states of Gangpur and Bonai were combined together to form Sundergarh District. Princely states of Koriya and Chang bhakar were combined together to form Koriya district and Udaipur was included in Raigarh District.

For almost six decades the movement had been changing colour and strategy to gain a foothold. Gradually, the Jharkhand Party grew politically stronger but the commissions examining the demands for a separate Jharkhand State rejected it one after another. In August 1947 the Thakkar Commission rejected it saying that it would not be beneficial for the Adivasis. In 1948 Dar Commission also examined the demand for a separate Jharkhand state but rejected it on linguistic grounds.

The next important step was the formation of the Adivasi Mahasabha, which saw non-tribal coming out openly in support of the movement for the creation of a separate state. Among those who spearheaded the Jharkhand movement was Jaipal Singh, an Oxford - returned tribal Christian who helped the regional aspiration gain national recognition.

The Adivasi Mahasaba was rechristened the Jharkhand Party here in 1949 under the leadership of Jaipal Singh. It was with the emergence of this party that the Jharkhand movement became purely political. The Jharkhand Party contested the 1952 elections with a declared aim of strengthening the demand of a tribal homeland and won 32 seats in the Bihar Assembly. In the second General Election in 1957, too, Jharkhand Party won 32 seats and for two terms the party remained the leading opposition party. In 1955 the Report of the State Reorganisation Commission came out. Here, too, the demand for a separate Jharkhand state was rejected. In the

third general election in 1962 the party could win only 23 seats in the Bihar Assembly. The Jharkhand party became the largest opposition party in the Bihar Assembly winning all the 32 seats from south Bihar and giving fresh impetus to the government for a separate state. Considering its growing strength, the Congress started efforts for engineering a split in the Jharkhand Party. As a consequence, Jaipal Singh fell into its trap and joined the Congress with his followers in 1963. Jaipal Singh became a minister in Vinodanand Jha's government in Bihar. N. E. Horo, a close associate of Jaipal Singh, however, refused to join the Congress and kept the Jharkhand flag flying. But the loss of the Jharkhand Party veterans, who joined the Congress, proved too much for the pro-statehood forces whose strength steadily eroded in successive elections since 1969. In the 4th General Election held in 1967 the party had a very poor show. It could win only eight Assembly seats. The party was soon split into several splinter groups each claiming to be the genuine Jharkhand party. These were the All India Jharkhand Party led by Bagun Sumroi, the Jharkhand Party led by N.E. Horo, the Hul Jharkhand Party led by Justin Richard which got further fragmented and came to be called the Bihar Progressive Hul Jharkhand Party and it was led by Shibu Soren.

The movement was infused with a new radicalism when Santhal leader Shibu Soren formed the Jharkhand Mukti Morcha (JMM) in league with the Marxist co-ordination Committee in 1972. In its early years, the JMM under Soren's leadership, brought industrial and mining workers mainly non-tribals belonging to Dalit and Backward communities such as Surdis, Doms, Dusadh and Kurmi-Mahtos, into its fold. However Soren's association with the late congress M.P. Gyanranjan brought him close to then prime minister of India, Indira Gandhi, in New Delhi. He won the Dumka Lok Sabha seat in 1972. Irked by Soren's association with the Congress, a few of the younger members of the JMM banded together in Jamshedpur and set up the All Jharkhand Students' Union (AJSU).

That year saw the emergence of another foreign educated scholar, Ram Dayal Munda, who reignited the movement by unifying splinter groups among the tribals. Under his guidance the Jharkhand Coordination Committee was constituted in June 1987, comprising 48 organisations and group including the JMM factions. Due to Munda, Soren, Mandal and AJSU leaders like Surya Singh Besra and Prabhakar Tirkey briefly shared a political platform. But the JMM pulled out of JCC as it felt that 'the collective leadership was a farce'. The JMM/AJSU and JPP successfully orchestrated bandhs, economic blockades in 1988–89. In the interim, BJP came out with its demand for a separate "Vananchal" state comprising 18 districts of Bihar, arguing that demand for a greater Jharkhand is "not practical".



In response, Buta Singh, the then home minister, asked Ram Dayal Munda, the then Ranchi University vice chancellor, to prepare a report on Jharkhand. Munda handed his report in September 1988, advising the Home Ministry to grant 'autonomy' to 'Greater Jharkhand'. In August 1989, the Union Home Ministry formed a committee on Jharkhand Matters (CoJM) to look into the issue. These were followed by further talks between the then Bihar Chief Minister, Satyendra Narayan Sinha, the central government and Jharkhand groups. In September 1989 the COJM submitted its report proposing the alternatives to the formation of a greater Jharkhand, a Union Territory or a Jharkhand general council. In 1995 the Jharkhand Area Autonomous Council (JAAC) was set up after a tripartite agreement was signed by the Union government represented by the then minister of state for home, Rajesh Pilot, the Bihar government represented by the chief minister Lalu Prasad Yadav and Jharkhand leaders like Soren, Munda, Mandal, Besra and Tirkey. Horo did not sign this agreement. He dubbed the JAAC as the 'fraud' and stuck to his demand for Tribal Homeland. So did the AJSU and JPP.

This did nothing to stunt the growth of the JMM in the 1991 Lok Sabha election where the JMM won six seats. The growing strength of the JMM was reflected in the Lok Saba and Assembly elections and the demand for a statehood for the first time shook the corridors of power with the then prime minister of India Mr. Rajiv Gandhi

setting up a Committee on Jharkhand Matters (CoJM). In the light of the recommendations by the CoJM, prolonged negotiations between the Centre, the Bihar government and the movement leaders led to the setting up of the Jharkhand Area Autonomous Council (JAAC) in August 1995. It was hailed as a major step towards the creation of Jharkhand.

Buckling under pressure from the JMM members, with whose support the RJD had a majority in the state Assembly, the Bihar government on July 22, 1997, adopted a resolution for the creation of a separate state. In 1998, however, RJD leader Mr. Lalu Prasad Yadav reversed his stand on Jharkhand statehood. The JMM reacted sharply, withdrawing its support to the RJD government.

After the last Assembly election in the state threw up a hung Assembly, RJD's dependence on the Congress extended support on the precondition that RJD will not pose a hurdle to the passage of the Bihar reorganization Bill (Jharkhand Bill). Finally, with the support from both RJD and Congress, the ruling coalition at the Centre led by the BJP which has made statehood its main plank in the region in successive polls earlier, cleared the Jharkhand Bill in the monsoon session of the Parliament this year, thus paving the way for the creation of a separate Jharkhand state.^[10]

On December 23, 2014, BJP-led NDA grabbed majority in the Jharkhand Assembly Election, becoming the first political coalition to rule the state with single majority. BJP and alliance won in 42 of the total 81 seats while JMM trailed with 19 seats.

On 28 December 2014, Raghubar Das was sworn in as the new chief minister of Jharkhand in the BJP-led government. He is the first non-tribal CM in Jharkhand.

Jharkhand statehood

Jharkhand state was formed on 15 November 2000 after almost half a century of people's movements to evolve a Jharkhandi identity, which disadvantaged societal groups articulated to augment political resources and influence the policy process in their favour. It is the 28th state of India. The Jharkhandi identity and the demand for autonomy was not premised solely on the uniqueness of its tribal cultural heritage but was essentially a fallout of the failure of development policy to intervene in socio-economic conditions of the adivasis and non-adivasis in the region.

The dynamics of resources and the politics of development still influence the socio-economic structures in Jharkhand, which was carved out of the relatively under developed southern part of Bihar. According to the 1991 census, the state has a population of over 20 million out of which 28% is tribal while 12% of the people belong to scheduled castes. Jharkhand has 24 districts, 260 blocks and 32,620 villages out of which only 45% have access to electricity while only 8,484 are connected by roads. Jharkhand is the leading producer of mineral wealth in the country after Chhattisgarh state, endowed as it is with vast variety of minerals like iron ore, coal, copper ore, mica, bauxite, graphite, limestone, and uranium. Jharkhand is also known for its vast forest resources.

Geography and climate

Geography

Most of the state lies on the Chota Nagpur Plateau, which is the source of the Koel, Damodar, Brahmani, Kharkai, and Subarnarekha rivers, whose upper watersheds lie within Jharkhand. Much of the state is still covered by forest. Forest preserves support populations of tigers and Asian Elephants.

Soil content of Jharkhand state mainly consist of soil formed from disintegration of rocks and stones, and soil composition is further divided into:

1. Red soil, found mostly in the Damodar valley, and Rajmahal area
2. Micacious soil (containing particles of mica), found in Koderma, Jhumri Telaiya, Barkagaon, and areas around the Mandar hill
3. Sandy soil, generally found in Hazaribagh and Dhanbad
4. Black soil, found in Rajmahal area
5. Laterite soil, found in western part of Ranchi, Palamu, Dumka and parts of Santhal Parganas and Singhbhum

Climate

There are three well-defined seasons in Jharkhand. The cold-weather season, from November to February, is the most pleasant part of the year. Lowest temperature in Jharkhand lies between -5 °C to 0 °C. High temperatures in Ranchi in December usually rise from about 50 °F (10 °C) into the low 70s F (low 20s C) daily. The hot-weather season lasts from March to mid-June. May, the hottest month, is characterized by daily high temperatures in the upper 90s F (about 37 °C) and low temperatures in the mid-70s F (mid-20s C). Maximum rainfall takes place during the months from July to September that accounts for more than 90% of total rainfall in the state.

Flora and fauna

Jharkhand has a rich variety of flora and fauna. The National Parks and the Zoological Gardens located in the state of Jharkhand present a panorama of this variety.

Betla National Park in the Latehar district, located 8 km away from Barwadih, covers an area of about 250 square kilometres (97 sq mi). The national park has a large variety of wildlife, including tigers, elephants, bisons (which are locally known as gaurs), sambhars, wild boar, and pythons (up to 6.1 metres (20 ft) long), spotted deer(chitals), rabbits and foxes. The mammalian fauna to be seen at Betla National Park also include langurs, rhesus monkeys, blue bulls and wild boars. The lesser mammals are the porcupines, hares, wild cats, honey badgers, Malabar giant squirrels, mongooses, wolves, antelopes etc. In 1974, the park was declared a Project Tiger Reserve.

Part of the reason for the variety and diversity of flora and fauna found in Jharkhand state may be accredited to the Palamau Tiger Reserves under the Project Tiger. This reserve is abode to hundreds of species of flora and fauna,^[12] as indicated within brackets: mammals (39), snakes (8), lizards (4), fish (6), insects (21), birds (170), seed bearing plants and trees (97), shrubs and herbs (46), climbers, parasites and semi-parasites (25), and grasses and bamboos (17).



Jonha Fall.



Hundru Fall.

State symbols of Jharkhand

	15	
Formation day	November	
	(Day of separation from Bihar)	
State animal	Elephant ^[11]	
State bird	Koel	
State tree	Sal ^[11]	
State flower	Palash ^[11]	

The Hazaribag Wildlife Sanctuary, with scenic beauties, 135 kilometres (84 mi) away from Ranchi, is set in an ecosystem very similar to Betla National Park of Palamu.

Jawaharlal Nehru Biological Park in Bokaro Steel City is the large Zoological Garden in Jharkhand. It has many animal and bird species, spread over 80 hectares (200 acres), including an artificial waterpark with boating facilities. Another zoo, Birsa Munda Jaiwik Udyan(Bhagwan Birsa Biological Park), is also located about 16 km from Ranchi near Ormanjhi, and a number of mammalian fauna have been collected there for visitors.

Demography

Jharkhand has a population of 32.96 million, consisting of 16.93 million males and 16.03 million females. The sex ratio is 947 females to 1000 males. The population consists of 28% tribal peoples, 12% Scheduled Castes and 60% others. The population density of the state is 414 persons per square kilometre of land; it varies from as low as 148 per square kilometre in Gumla district to as high as 1167 per square kilometre in Dhanbad district.

As per the 2001 census Hinduism is followed by 68.5% of the population of Jharkhand. Islam is followed by 13.8% of the population and Animisitic Sarna religion is practised by 13% of the population. Christianity with 4.1% of the population is the fourth largest religious community in Jharkhand.Jainism, Buddhism and Sikhism are all practiced making few less than 1%.

Census data since 1881 has shown a gradual decline of tribal population in Jharkhand as against the gradual increase of non-tribal population in the region. The reasons given for this are low birth rate and high death rate among the tribes; immigration of non-tribal peoples in the region; emigration of tribal peoples in the other places; and the adverse effects of industrialisation and urbanisation in the region. Tribal leaders assert, however, that their numbers are not as low as recorded by the census that they are still in the majority and that they remain a demographic force to reckon with.

Few centuries ago, the Jharkhand was extensively covered with the dense sal Jharkhand terrain had always been inaccessible. But with the discovery of its hidden mineral wealth has led to Jharkhand marching towards becoming one of the leading industrialized regions of India. On the one hand, the mine-fields, railways and roadways have gone ahead rapidly, educational and technical institutions have multiplied and the principal towns have become cosmopolitan; while on the other hand, the tribal people of the region have been deprived of their land and the process of indiscriminate exploitation has set in, creating racial, nutritional, cultural



Palaash flowers, bright red, pepper the skyline in Jharkhand during fall, also known as forest fire



A crocodile at Muta crocodile breeding centre at Ormanjhi, Ranchi



Youth marching: parade for India's Republic Day, Jharkhand state, India

Population Growth		
Census	Pop.	%±
1951	9,697,000	—
1961	11,606,000	19.7%
1971	14,227,000	22.6%
1981	17,612,000	23.8%
1991	21,844,000	24.0%
2001	26,945,829	23.4%

and socio-economic problems.

2011	32,988,134	22.4%
Source:Census of India ^[13]		

From the first regular Indian census of 1872, tribal denominations of the population have been regularly recorded in some form or the other. The Scheduled tribes have been last notified under the Government of India, Ministry of Home Affairs Notification issued under Article 341 (i) and 342 (ii) of the constitution in 1956.

During the first census of 1872 the following 18 tribal communities were listed as the Aboriginal Tribes: (1)Khorta (2) Binjhia, (3) Gond, (4) Ho, (5) Kharia, (6) Kharwar, (7) Khond, (8) Kisan, (9) Korwa, (10) Mal Paharia, (11) Munda, (12) Oraon, (13) Santhal, (14) Sauria Paharia, (15) Savar, (16) Bhumij, (17) Birhor Chero.

Later 4 Tribes were classified as semi-Hinduized aboriginals, viz., (1) Banjara, (2) Bathundi, (3) Chik Baraik and (4) Mahli. As of now the following 32 communities of Jharkhand are listed as the Scheduled Tribes as per details in the state government's website.

Primitives Tribes: Asur, Birhor, Birajia, Korba, Mal Paharia, Sauriya Paharia, Sabar, Hill Kharia and Parahiya.

Other Tribes: Biga, Banjara, Bathudi, Bedia, Bhumij, Binjhia, Chero, Chik Baraik, Gond, Gorait, Ho, Karmali, Khadia, Kharwar, Khond, Kisan, Kora, Lohra, Mahali, Munda, Oraon and Santhal.

Santhal

The Santhals are the largest of the Schedule Tribes and are mostly found in the district of Santhal Parganas, which has been named after them. They primarily reside in the cities of Singhbhum, Hazaribagh, Dhanbad, Ranchi, and Palamau. Santhals are numerically the largest tribal group of India, speaking its own tongue-Santali, which is allied to the Mundari language. Racially and culturally Santhals are closely related to other Mundari or Austric tribe of Chotanagpur. Besides agriculture and hunting, they are famous for their skillful dances and the music. The Santhal women give sufficient proof of the aesthetic sense by drawing simple and artistic designs and patterns on the walls of their huts. The Santhals have the institution of 'Bithala', which is a form of severe punishment including excommunication.

Oraon

The Oraons are a Dravidians tribe (Roy 1915) and form a second major tribe next to Santhals in Jharkhand. They live in the districts of Ranchi, Palamau, Singhbhum, Hazaribagh, Santhal Parganas, and also in the neighbouring states. According to the tradition, Konkan is said to be the original home of the Oraon. They migrated from the West coast of India to North India through river valleys, and settled down as agriculturists and landowners in the Shahabad districts of Bihar. When further driven by the successive hordes of newer races, they took shelter on the Rohtas Plateau, which they fortified, but even this fortress they had to leave. It is said that the Cheros probably drove them out. When they left Rohtas, the Oraons got divided into two groups. One branch, known as 'Male', proceeded under a chief northwards along the Ganges valley and eventually occupied the Rajmahal hills. The other branch under the chief's younger brother marched southeastwards up to the north Koel river and settled down in Palamau and northwest of Ranchi districts, then occupied by the Mundas. The Mundas gradually retreated to the southern and eastern part of the plateau. The most important social institution of the Oraon is the 'Dhumkuria', the youth Dormitory.

Munda people

Numerically the Mundas are one of the strongest Kolarian tribe (Roy, 1912) inhabiting Chotanagpur. Of all the tribes taken together, they stand next in strength to the Santhals and the Oraons. Munda people speak Mundari.

The main concentration of the Mundas, primarily an agriculturist tribe, is in the district of Ranchi, Singhbhum, Hazaribagh, Palamau, Dhanbad, and Santhal Parganas. Ethnically they are Proto-Austroids and speak the Mundari dialect of the Austro-Asiatic family (Prasad 1961). Mostly Munda people follow the Sarna religion, believing in a god called Singbonga. However one-fourth of them have adopted Christianity. The Akhra or the dancing ground is characteristic of the Mundas. It is veritable open hall, not only for the dance, but also for the meetings of the village panchayats (the parha). The agriculture makes the base of their economic life and hence all their activities are directed towards it throughout the year. The sub-tribes are probably the result of inter-tribe marriages with the neighbouring tribes. A Munda may not marry a woman of his own sect. Totems have very great value and restrictions are respected.

Ho

The Ho peoples constitute one of the major constituents of the tribal population but unlike the more numerous tribes, they are almost exclusively confined to the district of Singhbhum. They say that they are of the same family as the Mundas and came from Chotaa Nagpur. They are chiefly concentrated in Kolhan (Singhbhum). Like Mundas, the Hos believe in Sing-Bonga as the Supreme Being and creator of the Universe. The Hos are in the rapid transition process and their predominantly agricultural economy is being replaced by the industrial economy

Kharia

A primitive Kolarian tribe (Russell and Hira Lal 1916), the Kharias are divided into three sub-tribes, namely the Hill, Dudh and Dhelki Kharias. So far as their manners and customs are concerned, they are three separate and distinct branches of the Kharia tribe. Marriage among them does not take place. The Hill Kharias are the most primitive community among the three branches, depending upon forest resources such as collection of honey, edible roots, herbs and fruits. The other sections of the Kharias have taken to plough cultivation and are economically better off than the Hill Kharias. They are distributed in the districts of Ranchi, Singhbhum, Santhal Parganas, Hazaribagh, Dhanbad, and Palamau. The language spoken by them is known as Kharia, which is a branch of Munda family of languages.

Bhumij

The Bhumij tribe inhabits a plain on Chotanagpur plateau encircled on three sides by the Singhbhum hills, hill ranges of Lohardaga, Hazaribagh and Manbhum; and a hill range whose highest peak is known as Ajodhya.

They are primarily agriculturists. Risley (1891) believes that they are nothing more than a branch of the Mundas who have spread eastwards and speak a corrupt mixture of Oriya and Bengalis as well as Hindi. They dwell in the districts of Singhbhum, Santhal Parganas, Ranchi, Dhanbad and Hazaribagh. They also live on the banks of the river Swarnrekha.

Factors in population change

Industrialization and urbanisation were other factors for rapid demographic change in Chhotanagpur (the present Jharkhand state) between 1881 and 1951. Immigration of labourers from Gaya, Munger, West Bengal and Madhya Pradesh for the mining of mica in Koderma and Giridih and coal in Dhanbad and Jharia was seen to the extent of 12% and 38.6% respectively in the early decades of 20th century. Similarly as many as 50% of the unskilled labourers and the majority of the skilled labourers came from north Bihar, Odisha, West Bengal, Bombay and Uttar Pradesh to work at the iron and steel industries of Jamshedpur. Along with the immigration of majority Indian people to Jharkhand, there also started the emigration of tribal peoples to the tea plantations

in Assam and West Bengal.

The demographic changes continued in Jharkhand more rapidly after independence, ironically through the very process of planned development in the country. Central water commission's report in 1994 reveals that 90 major dams were built in Jharkhand since 1951. Apart from these major dams, 400 medium size dams and 11,878 minor dams were built in the region. There are 79 major industries and factories in the region. These development projects benefited mainly those belonging to the formal economy but deprived tribal communities, especially those belonging to informal economy and dependent on the natural resources for a livelihood. About three million people were displaced and affected by development projects like dams, industries, mines, wildlife sanctuaries, defence establishments, airstrips, housing colonies and infrastructural development like roads and railways. About 90% of the displaced were part of tribal communities.

Religion

Hinduism is the major religion in the state with 68.57% adherents followed by Islam (14.5%) and Christianity (4.5%) as per 2001 census.^{[14][15]} The vast majority of non tribals are Hindus. The major portion of tribals profess animistic religions. Most members of the scheduled tribes of Jharkhand follow the animistic Sarna religion. Sarna is the Mundari and Santali word for 'Sacred Grove'. Sarna involves belief in a great spirit called the Sing Bonga. Tribal belief holds the world to be inhabited by numerous spiritual beings of different kinds. Tribal communities consider themselves as living and doing everything in close association with these spirits. Rituals are performed under the groves of Sal trees called Sarna (also called Jaher), where Bonga is believed to appear or express himself.

Santhal, Munda, Ho, Oraon and many other tribes strongly believe in one God, the Supreme Being, the Great Spirit, the Great One, the Creator, the Mighty Spirit, who is eternal, omnipresent, omniscient and omnipotent, who rules over the entire universe. Oraons call this great spirit. Munda and Ho tribes call him "Singbonga", Oraons call him " Dharmesh" whereas Santal call him "Marangburu".

Munda Belief

Munda people are one of the first inhabitants of Jharkhand. They follow the Sarna religion, believing in a God called Singbonga. Singbonga(सिंगबोंगा), the God of Mundas is neither the sun nor does he dwell in the sun, though he is in heaven. In the primordial times the creator was called Hadam(हड़म) and the same Hadam(हड़म) is known as Singbonga(सिंगबोंगा), who is the God of the Mundas. He is eternal, omnipresent, omniscient and omnipotent. In sacrifices he is commonly praised as the one who separated land and sea, set the course of sun and moon, and created man. Hadam(हड़म) is referred to as God, who provides all good while Singbonga(सिंगबोंगा) is often related to worship.

Mundari legend of the creation of the earth

At the beginning of Time, the face of the Earth was covered over with water. Sing-Bonga, brooded over the waters and the first beings that were born were a kachua or tortoise, a karakom or crab, and a lenda or leech.

Sing-Bonga commanded these first-born of all animals to bring Him a lump of clay(hasa) from out of the depths of the primeval Ocean. The tortoise and the crab by turns tried their skill, but in vain.

The persistent leech, however, met with better success. It succeeded in fishing out a bit of clay from underneath the deep. And with clay, sing-Bonga made this Ote-Disum, this beautiful earth of ours. And, at His bidding, the Earth brought forth trees and plants, herbs and creepers, of manifold varieties. Sing-Bonga next filled the earth with birds and beasts of all sorts and sizes.

And now happened the most memorable incident of all. The bird Hur* or Swan laid an egg. And out of this egg came forth a boy and a girl the first human beings. These were the progenitors of the Horo Honko---the sons of men, as Mundas still style themselves.***[Hur bird is said to lay its egg secretly in a Jir or Jovi(marshy ground).and the common belief among the Mundas is that a Hur will not lay more than one egg in its lifetime. The most solemn oath of the Mundas of old was, it is said, by Hur Jarom(the egg of Hur or Swan).]

The first human pair, however, were innocent of the relation of the sexes. So, Sing-Bonga pointed out to them certain vegetable roots and taught them the secret of making ili or rice-beer therewith. And the first pair, since remembered as Tota Haram and Tota Buri brewed ili as directed, and drank their fill. And the ili tasted very sweet and it inflamed their passions. And in due course they were blessed with offspring. Three sons were born to them, one after another. And these were named respectively Munda, Nanka and Rora.

All this happened at a place named Ajam-garh* .On their parent's death, the sons wandered about over the face of the earth--- over hills and dales, through forests untrodden by the feet of man and over fields unworn by the plough.***[Some Mundas explain the name of this place as "Adamgarh (आदमगढ़) or Adambakri(आदम-बकड़ि) ", the garden of Adam.]

Oraon belief and rituals

According to Oraon's philosophy, the lord Dharmesh is the most powerful and most important deity. He is responsible for the creation of our universe including our ancestors besides acting as our protector. In fact the whole world (Universe) is regulated by a superpower that is Dharmesh in Kurukh which simply means the almighty, he is also called Mahaedeo. The great one Dharmesh's purity demands that he be offered sacrifices only of things that are white. Hence he is given sacrifices of white goats, white fowls, white gulainchi flowers, white cloth, sugar, milk, etc. White is the sacred colour of Oraon tribe, in fact it is true for most adivasis.

Among the many important deities, the Chala-pacho Devi (Sarna Devi) is among the most important and most respected deity. The Gram Devi Chala-Pachho is a caring Old age lady with beautifully flowing white hair. It is believed that the Sal tree is the holy abode of the Sarna Devi, the mother goddess that protects and nurtures the Oraon tribe and others. On the occasion of Sarhul festival, the Pahan conducts special puja of the Devi. According to Sarna Dharam, the Devi lives in the wooden soop of Pahan kept at Chala-Kutti place, the auspicious place at Pahan's home. At Kutti place, one stick made up of Saal wood or Bamboo Wood is fixed on the ground, on this respected wooden soop called Sarna-Soop, the Sarna-Devi resides.

Oraons perform rituals under the Sal trees at a place called 'Sarna Sthal', it is also known as 'Jaher' (sacred grove); it resembles a small forest patch. In Oraons' villages, one can easily find the sacred religious place the 'Sarna Sthal' that has holy Sal trees and other trees planted at the site. Sometimes the Jaher are located inside the nearby forest area and not in the village.

This Sarna Sthal (Jaher) is a common religious place for the whole village and almost all the important socio-religious ceremonies of the village take place at this place only. These ceremonies are performed by the whole village community at a public gathering with the active participation of village priests known as 'Pahan'. The chief assistant of village priest is called 'Nayke' or 'Pujaar' or 'Panbhara'.

The Sarna people do not have a written code of moral law. Their idea of right and wrong comes from their tradition.

Tradition is their measure of truth. Their way to salvation is the tribe. Oraon tribe is primarily skilled agriculturists, most of the prayers revolved around getting good harvest and well being of their domestic animals. Thus the round of rituals connected with the agricultural cycle, along with life-cycle rituals for birth, marriage and death, it involves offering prayers to the spirits and to the deceased ancestors, with the active

assistance of the Pahan.

It is true that the Oraons believe that their lives are greatly influenced by the natural surroundings, gods-goddesses, supernatural forces, spirits and many unknown and mysterious forces, including the souls of their deceased ancestors, who look after their tribe's interests. Surrounded by the natural world, it is instinctive for adivasi to name their benevolent gods and goddesses on the forests, hills, sun, water, rains, fires, light, etc. The gods and goddess are independent of the material world but he has dominion over the entire universe. They are omniscient, omnipresent, eternal, and compassionate; they always try to help out the humanity. The religion of Oraon is based on their belief in nature and its supernatural power. They have Nature Deities and the Spirits, both divided into broad categories of Benevolent and Malevolent. According to the belief of the Oraon community, the world is inhabited by numerous spiritual beings of different kind; and the Oraons consider themselves as living and doing everything in close association with these supernatural beings. The ancestors' spirits called Pitar (Benevolent) and the Iatar (Malevolent), who are also worshipped. According to Oraons' religious belief, their dead – ancestors' souls (atma or aikh or naad) reside in Patal Lok, below the earth's surface. Newly deceased persons' souls do not want to leave their homes and want to stay close to their family members. Therefore, the Oraons pray to their deceased family member's soul to join the family of Pitar (Pach-Balar) at Patal Lok or else it may unite with the family of Iatar and create troubled for not only the immediate family but also the other denizens of the village.

The highly respected Chandi Devi is only worshipped by unmarried male youngsters for achieving success in hunting expeditions. For married male folks, the worshipping of goddess is strictly prohibited. Among the nature gods, the important one is the Pahaar Raja (Paat-Naad) is considered to be the lord of all the naad belonging to a village; he keeps all these deceased's souls under his control. It is believed that he resides in nearest mountain situated near the village and protects all the villagers from the diseases, natural calamities, etc. Another nature god is the tree named 'Mui-Chitkha', also known as Hazi-Peeper or Baintaa Peeper. It is generally found in almost all the Oraon villages. According to Oraons' believe, this tree is directly linked to the clouds in the sky, responsible for the rainfall. The village women folks forming a group perform the special puja as per traditions, praying for the rainfalls; the wish is generally granted within couple of days.

Social Institutions

Dhankothis (or Grain-golas) was an old Oraon tribe institution that disappeared into thin air. It had deep roots in the Adivasi economy and formed an important aspect of Adivasi culture. The Village Council used to run these. For Dhankothis, each cultivator contributed a small quantity of paddy per acre of land towards their share capital of Dhankothi, where they stored food-items, for rainy days and other exigencies.

One institution that has survived the ravage of time is weekly Bazaar or Haat, in these weekly markets, the people from the neighbouring villages within a radius of 5 to 10 miles, assemble to participate in all kinds buying and selling activities, few items were bartered too. Weekly Haat was more like a modern day club or a shopping mall, where people meet their friends, eat, drink, and make merry.

Every Adivasis living in nearby village eagerly looked forward to these weekly Haat, almost everyone used to turn in their best attire with special preparation like washing, cleaning and dressing them. No doubt, more often than not, even the marriages were negotiated and the cupid used to find its naive victims in these weekly Haat, buzzing with boundless energy, unbridled laughter of innocent Adivasis.

According to our age-old traditions, the marriages have to take place in the season in which people do not have much agricultural work. It takes place between January and April. Besides having leisure from agricultural pursuits, the house are also full of food-grains and it is easy to invite a large number of people on this occasion of marriage feast.

In the 'lota-panni' ceremony that precedes marriage, the boy's guardians have to make substantial presents to the girls and her family, for the respect that they accord to bride who is joining their family post marriage. The bride price has to be given and this is known as 'Dali-Dhiba'.

Marriage is considered a joyous occasion for the exchange of gifts not only between the couples but also between the families in which marriage is taking place and the kin group of which it is part. When one gets an invitation to attend the marriage of his relative or friends it is the usual practice to take two pots containing four seers of rice beer, some rice, pulses and vegetables.

It is customary for married girls in a village to receive gifts from their parents-in-law on the occasions of Karma, Sarhul and other festivals. On festivals, the gifts are exchanged between friends who form pacts of friendship such as Sahiya, etc. Even at the time of funerals, to help the grieving family, the community used to bring whatever they could afford to help the deceased's family to help them in their time of grieving.

The Jharkhand was never an exclusive abode of an Oraon tribe, for many centuries, many different types of Tribes shared their home at Jharkhand without ever indulging in blood-spattered war with each other. Amidst extended period as sovereign units and their peaceful existence during these few thousand years, almost each tribe residing in Jharkhand developed their unique language, art and culture. But these different Adivasi tribes shared a common thread, likes their unwavering worshipping of their nature gods and their forefathers' religion, also known as Sarna religion.

The houses in the villages were built mostly of wood, bamboos and leaves of trees. In fact, the vast majority of houses are built of mud and the roofs are tiled. On the walls of some of these houses, it is common to find drawings of human beings, horses, elephants and men riding horses, a row of men dancing, etc. Most people keep their clothes and other possessions in a bamboo basket called 'harka'. Most of the people live in spacious houses. Almost all the houses have a courtyard and a verandah on all sides. In all oraon houses, one can find a trident and a religious Sarna flag fixed at the courtyard. Most of the houses had separate sheds for cattle located in one corner of the house. The cattle had separate doors built especially for them. Each room of the house is smeared daily with white soil and cow dung to keep it clean.

In almost every Oraons' villages, one can easily find one or more Akhra (dancing place). Often in each tola of a village, one can find a separate Akhra. We have rich collection of song and related dance traditions; these vary according to the seasons and occasions. In these joyous community festivities, dominated by songs and dance routines, everyone in the village, come together to participate at these akhra, irrespective of their age, gender, and economic status.

One more Oraons' institution called Dhumkuria were kind of bachelors' dormitories that worked as a kind of finishing school for the younger generation of Oraon in a village. It has completely disappeared, as it came under vicious attack led by negative propaganda by the people who wanted to attack our society.

The 'Handia' drink has an important place in the social system of the Oraons. Whenever a feast is to be given on the birth of a child, marriage or in connection with the funeral, large stocks of Hanria is very important item. It is a cheap drink and in the past it used to add valuable vitamin to our diet. This traditional drink Hanria is prepared by using simple fermentation process and ingredients like rice or mahua, etc.; it is low in alcohol content and only after consuming large quantities can one become intoxicated. This popular drink can be easily prepared in the home by means of a very simple fermentation process.

Languages

The state of Jharkhand is one of the most linguistically diverse regions of the subcontinent and is home to

languages from three major families - the Munda languages (Austro- Asiatic) which include Santhali, Mundari, Ho,Hindi Kharia and Bhumji; the Dravidian languages which include Oraon (Kurukh), Korwa and Paharia (Malto) and the Indo-Aryan (Indo-European) languages which include Nagpuri, Sadri, Khortha, Kurmali, Oriya, Bengali and Hindi. Indo-Aryan languages have had an enormous impact on the Munda languages especially with respect to syntax and vocabulary. It is also generally assumed that the Munda languages for their part have – at least in some point in the distant past – affected the Indo-Aryan languages. Convergence between Munda languages and Indo Aryan languages continues to this day in Jharkhand and this influence operates in both directions, with the Munda languages often influencing Indo-Aryan languages in regions where speakers of Munda languages are found in large numbers.

The level of bi-lingualism and multi-lingualism is relatively high in Jharkhand at least in South-Western Jharkhand. In this region most speakers of the native Munda languages are also fluent in Indo-Aryan languages like Hindi and Sadri. Speakers of Santali which is spoken further to the east are often more familiar with Bengali than with Hindi or Sadri.

Munda languages include Santali, Mundari, Ho, Kharia, Bhumij. Santali is spoken predominantly in Dumka, Jamtara, Pakur, Sahibganj and in parts of East Singhbhum and Saraikela-Kharsawan districts. Mundari is spoken mainly in Khunti and parts of Ranchi, West Singhbhum, Gumla, Simdega and Latehar districts. Ho is mainly spoken in West Singhbhum and Saraikela-Kharsawan districts. These three languages can be considered as sister languages as all of them are grammatically similar and 80%–90% of the words used are the same.

Indo-Aryan languages include Sadri, Khortha, Kurmali and Panchpargania. Sadri is the lingua franca for much of western and central Jharkhand and is used daily by the speakers of a number of the Munda and Dravidian languages. Sadri varies considerably in terms of syntax depending on the native language of the person speaking it. A northern dialect of Oriya called Singhbhumi Oriya is spoken in Singhbhm region by most of non tribal residents. Jharkhandi Bengali is spoken in parts of Ranchi, Saraikela-Kharsawan and East Singhbhum districts. Kurmali mixed with Jharkhandi Bengali is spoken by Mahto community in southern Jharkhand. In a small pocket in East Singhbhum district Midnapuri Oriya is spoken.

Bihari languages like Bhojpuri and Maghi are also spoken in Jharkhand ,mainly in Bokaro,Deoghar,Daltenganj,Hariharganj,and other places.

Dravidian languages include Kurukh, Korwa and Malto. Kurukh is spoken predominantly in Gumla and Lohardaga.

Culture

Being a tribal dominated state, nature has been given utmost importance in every sphere of life and culture. Branches of sacred trees are brought and ceremonially planted in the courtyards. Devotees then worship these tree parts associated with gods/goddesses. Karma puja, Jitia Puja, Sarhul are a few examples. Poush Mela or Tusu Fair is a significant occasion celebrated during the Makar Sankranti wherein brightly coloured excellently decorated symbolic artefacts of folk deity are carried by the people. This is a folk harvesting festival. Tusu is a folk belief, not about any God or Goddess, but about a sweet little girl of the tribal folk. The festival takes place as new crops are harvested. The entire festival is a very colourful one. It takes the shape of the all-around festive mood of the tribal people, where everyone takes part.

Festivals

In whole Chotanagpur Plateau Region, among the local people the Karam Festival is celebrated with great pomp and show.

Among the Oraon Tribe, the Karam festival is one of the most important festivals and holds a very important place in their social and religious life. It is usually celebrated 15 days after the Kunwaar-Shukl-Paksh. After the fixation of the date for the festival, the local population start their preparation; for instance, they start buying the culinary-items to prepare traditional dishes, new clothes for the occasion, etc. Besides, for the Karam-Puja, they buy oil, Sindoor, Daliya, et al. Being a very important community festival of the region, it is celebrated by the entire Oraon and other local communities of the region; now in its modern day re-embodiment, the festivity has spread far and wide, from the rural to the urban ambience, and from Chotanagpur to other parts of country.

On the occasion of the festival, the Boys and the Girls are given extraordinary treatment and due importance by their respective families. The families, their mother and father, give them special "Karam-clothes" to their child (or children), these clothes signify the unmarried status of the Boys and the Girls of the family.

One of the most interesting aspects of these special clothes given as gift is that these Karam-clothes are hand-woven by the mother and father for their child, after hours of hard-works. It signifies, the clothes save them from the bad influence and the habits. The Karam and these Karam-Clothes are considered very auspicious. It is also believed that the children are offered to Karam, for the showering of its constant guidance and blessings to the child, in fact the entire family. The festival of Sohrai is another interesting festival which is celebrated around Diwali.

Cuisine

Jharkhandis have a cuisine in which spices are rarely used and rice is the staple diet. They prepare different dishes of rice, different types of Rotis, Litti Chokha, Pani puri (Gupchup), Pittha, Dhuska, Dudhauri, kera-dudhauri, Jhalmudhi etc. Dhuska is a famous dish of Jharkhand cooked with mashed rice and pulses and served with either aloo dum or mutton curry; kera-dudhauri is a famous dish prepared with milk, rice, ghee and gur. In many parts of Jharkhand including Panch Pargana area (Bundu, Rahe, Sonahatu, Silli, Angara, Arki and Tamar Blocks of Ranchi & Khunti districts) a special food item "Charpa" is prepared by frying mashed rice mixed with spicy vegetable preparations; hence the name follows viz. Sembi Charpa, Egg Charpa and many more depending upon the ingredient vegetable source.

Jharkhandis use different types of flowers as vegetables, such as the flowers of drum-stick, August and Jhirool. Use of Sag, i.e. leaves of different shrubs and other small plants, is perhaps another peculiarity of Jharkhandi food. Commonly used sags are Palak, Beng, Kataei, Gendhari, Saranti, Sunsunia, Koinar, methi, bhathua, Sarso and chana. "Maad Jhor" which a nutritious substitute for Daal is prepared by boiling saag in starch left after cooking rice. The same is made more delicious by adding flavour of Garlic fried in mustard oil (Tadka/Phodan in local language). Many vegetables and leaves are dried and stored for use out of season, and the same are consumed in the form of "Maad Jhor". In many village markets of Jharkhand you can easily see women selling powdered dried leaves or other dried food items.

One more interesting food item is dried Mushrooms (various types of edible fungi) which is dried and stored when mushrooms are found abundantly during rainy season in the forests and/or sparsely populated remote villages. Fresh mushrooms (Khukhdi/Chhatu in local language) are given local names depending upon their place of origin/growth viz. Bala Chhatu, Jamun Khukhdi etc. are consumed in dry fried form (without spices) or with spicy curry/gravy.

Another rare food item found in Chotanagpur region of Jharkhand is 'Rugda'. It grows naturally and are found in muddy fields of Chotanagpur region. It is considered a vegetable and is available during start of monsoon season for a very short period. It is believed that lightning effects its growth. Rugdas are small round balls with hard outside shell and very soft filling inside. It is generally prepared with curry cooked with spices and plenty of onion and is a delicacy just like chicken or mutton curry.

Local alcoholic drinks include rice beer, originally known as *Handiya*, named after the vessel (earthen pot) used to make it. Handiya is culturally associated with native i.e. Tribals as well as Sadan, as this drink is consumed by both men and women, on social occasions like marriage and other festivals. Another common liquor is called *Mahu*, made from fruit/flowers of the "Mahua" tree (Madhukam Indicum).

There are many foods that are a part of the traditional cuisine that are also known for their medicinal values, like Kurthi (Horse gram), which is used like a kind of pulses and is considered a cure for kidney stones and is also recommended for fast recovery after childbirth. Fruits such as Jackfruit, Blackberry, Mango and Litchi are found in abundance.

Administrative districts

The state was formed with 18 districts that were formerly part of south Bihar. Some of these districts were reorganised to form 6 new districts, namely, Latehar, Saraikela Kharsawan, Jamtara, Sahebganj, Khunti and Ramgarh. At present, the state has 24 districts: Ranchi, Lohardaga, Gumla, Simdega, Palamu, Latehar, Garhwa, West Singhbhum, Seraikela Kharsawan, East Singhbhum, Dumka, Jamtara, Sahebganj, Pakur, Godda, Hazaribag, Chatra, Koderma, Giridih, Dhanbad, Bokaro, Deoghar, Khunti and Ramgarh. One interesting thing about Jharkhand is that all its districts, except Lohardaga and Khunti, share a border with a neighboring state.

Government and politics

Jharkhand have currently 14 MPs and 81 MLA. Jharkhand was under the Chief Minister Mr. Hemant Soren after, Arjun Munda of the Bharatiya Janata Party, resigned as the eighth Chief Minister of Jharkhand, from 13 July 2013. On 28 December 2014 Mr. Raghubar Das of the Bhartiya Janata Party sworn-in as the tenth CM of the state, after his party emerged as the biggest party in assembly elections.

Jharkhand have many parties politics like national and regional e.g., INC, AAP, BJP, JMM, JVM, AJSU, RJD, JD(U), CPI(M),etc. are the major party. <http://www.mapsofindia.com/assemblypolls/jharkhand/election-results.html>

Naxal insurgency

Jharkhand has been at the centre of the Naxalite-Maoist insurgency. Since the uprising of the Naxalites in 1967, 6,000 people have been killed in fighting between the Naxalites and counter-insurgency operations by the police, and its paramilitary groups such as the Salwa Judum.^[17]



Jagannathpur Temple

Despite having a presence in almost 7.80% of India's geographical area^[18] (home to 5.50% of India's population), the state of Jharkhand is part of the "Naxal Belt" comprising 92,000 square kilometres,^[18] where the highest concentrations of the groups estimated 20,000 combatants^[19] fight. Part of this is due to the fact that the state harbours a rich abundance of natural resources, while its people live in abject poverty and destitution.^[20] The impoverished state provides ample recruits for the communist insurgents, who argue that they are fighting on behalf of the landless poor that see few benefits from the resource extractions.^[20] As the federal government holds a monopoly on sub-surface resources in the state, the tribal population is prevented from staking any claim on the resources extracted from their land.^[20] In response, the insurgents have recently begun a campaign of targeting infrastructure related to the extraction of resources vital for Indian energy needs,

such as coal.^[18]

In response to the growing influence of the insurgents, the Indian government has recently enacted a scheme by which free mobile phones would be handed out in exchange for villagers' cooperation with security forces —although intelligence officials express concern at the possibility of misinformation, and the difficulty in determining villagers from rebels.

On 5 March 2007, Sunil Mahato, a member of the national parliament, was shot dead by Naxalite rebels while watching a football match on the Hindu festival of Holi near Kishanpur, 160 km (99 mi) east of the state capital, Ranchi.^[16] His wife, Suman Mahato, the Jharkhand Mukti Morcha candidate, won the Jamshedpur Lok Sabha by-election in September 2007. Mahato defeated her nearest rival, Dinesh Sarangi of the Bharatiya Janata Party, by a margin of 58,816 votes.^[17]

Economy

Jharkhand's gross state domestic product for 2011 is estimated at \$21.7 billion at current prices. Since it is rich in minerals, the state per capita income is likely to increase in the coming years. Industrialised cities like Jamshedpur, Bokaro and Dhanbad have very high per capita income.

Jharkhand has a concentration of some of the country's highly industrialised cities such as Jamshedpur, Dhanbad, Ranchi and Bokaro Steel City. It also has several firsts in India, including:

- Largest open cast mines in Dhanbad and Godda districts in the entire continent of Asia
- Largest fertiliser factory of its time in India (since shut down) at Sindri, Dhanbad
- First Iron & steel factory at Jamshedpur
- Largest Steel plant in Asia, Bokaro steel plant, Bokaro.
- Biggest explosives factory at Gomia, Bokaro.
- Tata Steel has established country's first coal washery at Ghato, Ramgarh district in the year 1951.
- First methane gas well at Parbatpur, Bokaro.



Maithon dam

Major industrial units

- Oil and natural gas corporation, Talgaria, Bokaro
- Bokaro Steel Plant, Bokaro.
- Electrosteel Plant, Bokaro.
- SAIL Refractory Unit, Bokaro.
- Chandrapura Thermal Power Station (DVC), Chandrapura, Bokaro.
- Tenughat Thermal/Hydro Power Station, Bokaro.
- Bokaro Thermal Power Station (DVC), Bokaro Thermal, Bokaro.
- CAPTIVE POWER PLANT, KATHARA, BOKARO



Pantaloons Ranchi

- Indian Explosive Limited, Gomia, Bokaro
- Eastern Coalfields Limited, Godda
- Jindal Steel and Power Limited, Godda
- Jay Pee Cement, Bokaro.
- Ashok Industries, Bokaro Industrial Area.
- BMW Steel, Bokaro.
- Bokaro Power Supply Co. Pvt. Ltd.,Bokaro
- Imperial Chemical Industries,Gomia,Bokaro
- Kargali Coal Washery,CCL,Kargali,Bokaro
- Kathara Coal Washery,CCL,Kathara,Bokaro
- Bokaro Timber Seasoning Plant, BIADA,Bokaro
- Dugda Coal Washery,BCCL,Dugda,Bokaro
- Hindustan Steel Works Construction Limited,HSCL,Bokaro
- Ratan Industries,Balidih,Bokaro
- Inox Air Products, Bokaro
- Udaya Vijaya Steel Pvt. Ltd.,BIADA,Bokaro
- Hanuman Alloy Apex Pvt. Ltd.,BIADA,Bokaro
- Sundaram Steels Pvt. Ltd.,BIADA,Bokaro
- Indian Oil Bottling Plant,BIADA,Bokaro
- Royal Steel Pvt. Ltd.,Chas,Bokaro
- Kalyaneshwari Ispat Udyog Pvt. Ltd.,BIADA,Bokaro
- Hindustan Petroleum Corporation Limited, Bokaro
- Swang Coal Washery, CCL, Bokaro
- Water Treatment Plant, Bokaro
- Eastern India Cement works, BIADA, Bokaro
- Data Alloy Pvt Ltd, BIADA, Bokaro
- Associated Plates & vessels, BIADA Bokaro
- Tata Steel Plant, Jamshedpur.
- Metalsa, Seraikella, Jamshedpur.
- Tata Power, Jojobera, Jamshedpur.
- Tayo Rolls Limited, Gamharia, Jamshedpur.
- Tata Pigment, Jugsalai, Jamshedpur.
- Timken India Limited, Jamshedpur.
- Tata Robins Fraser, Jamshedpur.
- Auto Cluster, Adityapur, Jamshedpur.
- Tata Yodogawa limited, Adityapur, Jamshedpur.
- Hindustan Coca Cola Beverages Private Limited, Gamharia, Jamshedpur.



Bokaro Steel Plant

- Tata Motors, Jamshedpur.
- Usha Martin Industries Limited, Adityapur, Jamshedpur.
- Tata Rayrson, Jamshedpur.
- Telaiya Hydro Power Station, Telaiya, Damodar Valley Corporation
- Turamdih Gold Mine, Musabani, Jamshedpur.
- Tata Cummins, Jamshedpur.
- Tata Growth Shops, Gamharia, Jamshedpur.
- JMT Auto Limited, Adityapur, Jamshedpur.
- TRF Limited, Jamshedpur.
- Tata Consulting Engineers, Jamshedpur
- UCIL, Sundernagar, Jamshedpur.
- Lafarge Cement, Jamshedpur.
- Adhunik Alloys Limited, Kandra, Jamshedpur.
- Jamshedpur Utilities & Services Company Limited, Jamshedpur.
- BOC Gases, Burmamines, Jamshedpur.
- Hindustan Copper Limited, Ghatsila, Jamshedpur.
- Praxair Gas, Sakchi, Jamshedpur.
- Tinsplate, Jamshedpur.
- Concast Cement, Hata, Jamshedpur.
- Steel Strip Wheels, Jamshedpur.
- Jindal Steel and Power Limited, Potka, Jamshedpur.
- Adhunik Power and Natural Resources Limited, Kandra, Jamshedpur.
- Heavy Engineering Corporation, (HEC Ltd., Dhurwa), Ranchi.
- Patratu Thermal Power Station, Ramgarh.
- Jindal Steel Plant, Balkudra, Patratu, Ramgarh.
- Usha Martin, Ranchi.
- Central Coalfields Limited, Ranchi
- Central Mine Planning & Designing Institute Limited (CMPDI), Ranchi
- Metallurgical and Engineering Consultancy (MECON) Limited, Ranchi
- Sun-Tech, NABL accredited Laboratory as per ISO/IEC 17025:2005 at Ranchi by Govt. of India
- Abhijeet Group at Thermal Power Plant and Steel Plant at Chandwa, Saraikela
- Essar power Ltd. at Chandwa
- Jay Solar Systems at Dhanbad
- Maithon Power Limited, Dhanbad
- Usha Martin, Dhanbad
- ACC Cement, Dhanbad
- FCI, Sindri, Dhanbad

- Bharat Coking Coal Limited, Dhanbad
- Eastern Coalfields Limited, Dhanbad
- Indian Iron And Steel Company,Dhanbad
- Tata Steel(coal division), Dhanbad
- Maithon Hydro Power Station, Maithan, Dhanbad.
- Panchet Hydro Power Station, Panchet, Damodar Valley Corporation, Dhanbad.
- NetSanchar.Net, Dhanbad
- Auroma Coke Ltd, Gobindpur,Dhanbad
- Hindustan Malleables & Forgings Ltd,Dhanbad
- CASTRON TECHNOLOGIES PVT LTD,Dhanbad
- ANUP MALLEABLES PVT.LTD.,GOVINDPUR,Dhanbad
- SHAKTI CAST PVT. LTD.,Govindpur,Dhanbad
- Bharat Earth Movers Limited, Dhanbad

Upcoming mega projects

- Supreme Office Systems, Ranchi
- UIDAI Project
- Karanpura Super Thermal Power Project (3x660 MW)(NTPC),Hazaribagh
- Tilaiya Ultra Mega Power Project,Reliance(3960MW),Hazaribagh
- Tilaiya Power Project (5000 MW), Koderma.
- ArcelorMittal Steel Plant (12 ml/t), Bokaro.
- Posco Steel Plant (1.5 ml/t), Bokaro.
- Posco Steel Plant (12 ml/t).
- Tata Steel Plant (12 ml/t), near Jamshedpur.
- Bokaro Power Plant (500 MW).
- SAIL Greenfield Plant (12 ml/t), Bokaro/Manoharpur.
- Software Technology Park, Jamshedpur and Bokaro.
- SAIL Plant (6 ml/t), Sindri,Dhanbad
- Rishta Polymer Industries Pvt. Ltd., Hazaribag

Jharkhand has several towns and innumerable villages with civic amenities. Urbanization ratio is 24.1% and the per capita annual income is US\$726.8.^[21] Jharkhand also has immense mineral resources: minerals ranging from (ranking in the country within bracket) from iron ore (1st), coal(3rd), copper ore (1st), mica (1st), bauxite (3rd), Manganese, limestone, china clay, fire clay, graphite (8th), kainite (1st), chromite (2nd), asbestos (1st), thorium (3rd), sillimanite, uranium (Jaduguda mines, Narwa Pahar) (1st) and even gold (Rakha Mines) (6th) and silver and several other minerals. Large deposits of coal and iron ore support concentration of industry, in centres like Jamshedpur,Dhanbad, Bokaro and Ranchi. Tata Steel, a *S&P CNX 500* conglomerate has its corporate office in Jharkhand. It reported a gross income of ₹. 204,910 million for 2005. NTPC will start coal production from its captive mine in state in 2011–12, for which the company will be investing about Rs 1,800

crore.^[22]

Education

The literacy rate in Jharkhand is **67.63%** (2011). As per the 2011 census conducted by Government of India the official literacy rate for the state was 67.63% (Male: 78.45%; Female: 56.21%) with 9 districts above the average literacy rate:^{[23][24]}

1. Ranchi: 77.13% (Male: 85.53%; Female: 68.20%)
2. East Singhbhum (Jamshedpur): 76.13% (Male: 84.51%; Female: 67.33%)
3. Dhanbad: 75.71% (Male: 85.68%; Female: 64.70%)
4. Ramgarh: 73.92% (Male: 83.51%; Female: 63.49%)
5. Bokaro: 78.48% (Male: 84.50%; Female: 61.46%)
6. Hazaribagh: 70.48% (Male: 81.15%; Female: 59.25%)
7. Saraikela Khasawan: 68.85% (Male: 81.01%; Female: 56.19%)
8. Kodarma: 68.35% (Male: 81.25%; Female: 54.77%)
9. Lohardaga: 68.29% (Male: 78.62%; Female: 57.86%)
10. Deoghar: 66.34% (Male: 79.13%; Female: 53.39%)

Jharkhand has a network of government and privately run schools, although standards of teaching vary considerably from place to place, as also from school to school.

After formation of new state, Jharkhand Education Project Council (JEPC) has been implementing four projects for spread of elementary education namely DPEP, SSA, NPEGEL, KGBV. Hence works have been accomplished in the state towards achieving the goal of UEE but due to slow pace, the target of hundred percent enrolment and retention of children in schools is not yet attained.^[25] JAC Result 2014: Jharkhand Board (JAC) Class 10th 2014 result declared - Check here. (<http://www.mid-day.com/articles/jac-result-2014-jharkhand-board-jac-class-10th-2014-result-declared---check-here/15261062>)

Jharkhand has made primary education so accessible that 95% of children of ages 6–11 are enrolled in school, as opposed to 56% in 1993–94, so this will likely to improve literacy a great deal. Some of the better known schools which operate chain of school nationally and regionally are Vikas Vidyalaya, Jawahar Navodaya Vidyalaya, DAV Hehal, St. Thomas School, Delhi Public School, Oxford Public School, De Nobili School, Kendriya Vidyalaya, Chinmaya Public School, Loyola school, Sacred Heart School, St. Xavier's, Shishu Mandir, Surendranath centenary School, etc. Students from Jharkhand have proved themselves on national as well as international level. Students from the state have always ranked well in almost all the national level competitive exams.^[26]

Schools

Loyola School, Jamshedpur is one of the oldest schools in Jharkhand. The institution was established in 1947 by the Society of Jesus (Jesuits), a Roman Catholic religious order founded by St. Ignatius Loyola in 1540.



Main building of ISM,Dhanbad

The medium of instruction in schools is Hindi/English with English/Hindi/Sanskrit/Bengali/Oriya as second language. After 10 years of schooling, students can join 2 years of Intermediate course (or +2 courses) in Arts, Science and Commerce. This is followed by 3 years of degree courses (graduation) or 4 years of Engineering/Agriculture/Medicine degree. On May 2008, Jharkhand became the first in India to introduce free haircuts for poor students. 40,000 barbers will be employed with a monthly salary of 1000 rupees (25 US dollars) which will cost the state government 40 million rupees (1 million US dollars).^[27]

Universities and colleges

List of State Govt Universities in Jharkhand (http://www.instituteofindia.com/2012/06/list-of-state-government-universities_4785.html) Jharkhand has 6 universities :

- Ranchi University, Ranchi.
- Birsa Agricultural University, Kanke, Ranchi.
- Sido Kanhu Murmu University, Dumka.
- Vinoba Bhave University, Hazaribagh.
- Kolhan University, Chaibasa.
- Nilamber Pitamber University , Medininagar.

St.Columba's College, Hazaribagh is a renowned and the oldest college in the state established in 1859 by the Dublin University Mission. A scion of Dublin University Mission, Ireland, since 1899, has a glorious trajectory of excellence in imparting higher education, running a long gamut of 110 years towards the fulfilment of great tasks and realization of noble ideals, blazing the trail for great evocative innovations in the field of education, with distinction of being premier Degree College of Eastern India. The college started off with its affiliation from Calcutta University in 1899 as Grade 'B' College. But it was soon upgraded in 1904 to Grade 'A' College on the merit of its spectacular performance and excellence. In the year 1906-1907, it was anointed as "St. Columba's College", the present name, after the name of the famous Irish Saint Columba.

In 1952, the college became a part of Bihar University and 12 years hence in 1964, St. Columba's College became a constituent unit of Ranchi University, which came into existence in 1960. Continuing its unending glorious journey, it turned into a glaring constituent unit of Vinoba Bhave University, Hazaribag, Jharkhand, in 1992. Meanwhile the college took a leaf of Post Graduate affiliation from University Grants Commission, New Delhi, in 1987.

Engineering and Management Institutes

Jharkhand has a number of engineering and management colleges:

- Indian School of Mines, Dhanbad,
- National Institute of Technology, Jamshedpur,
- Birla Institute of Technology, Mesra, Ranchi
- Birsa Institute of Technology Sindri, Dhanbad
- National Institute of Foundry and Forge Technology (NIFFT)
- Indian Institute of Agricultural Biotechnonology, Gharkhatanga, Ranchi,

- Cambridge Institute Of Technology ,Tatisilwai
(<http://www.citranchi.ac.in/>)
- Institute of Management Science, Jamshedpur,
- Netaji Subhas Institute of Business Management, Jamshedpur,
- Ramgovind Institute of Technology (RIT, Koderma)
- D.A.V. Institute of Engineering and Technology, Daltonganj, (A Joint Venture of Government of Jharkhand and DAV Trust and Management Society, New Delhi),
- R.V.S College of Engineering and Technology, Jamshedpur,
- Institute Of Higher Studies & Management, Ranchi,and the
- St Xavier's College, Ranchi, most reputed college in the state of Jharkhand was started in Ranchi by the Jesuits, on 3 July 1944.
- ISM Dhanbad, established in 1926, is the most reputed engineering institute of Jharkhand. Admission to it is through IIT-JEE, the toughest engineering entrance examination in India. This institute attracts students from all over the country. It functions under MHRD, Govt of India.
- Xavier Labour Relations Institute,(XLRI), Jamshedpur is one of the best business school in India. It has been consistently ranked among the best private business school in India.
- XLRI- Xavier School of Management
- Indian Institute of Management(IIM) A recent development, the Government of India has set up an at Ranchi under the mentorship of IIM Calcutta. IIM Ranchi offers programmes in management, human resource management and a research fellowship in management. The State Government has allocated land for the same near Birsa Agricultural University, Kanke. It has been ranked as the best emerging B-School in India by multiple agencies.



The Xavier School of Management (XLRI), in Jamshedpur, has consistently been ranked among the best private business schools in India.

Medical Colleges

There are three medical colleges in Jharkhand namely

- M.G.M Medical College at Jamshedpur,
- Rajendra Institute of Medical Sciences (RIMS) at Ranchi and
- Patliputra Medical College And Hospital (PMCH) at Dhanbad.
- Rashmi sinha & sons Central Institute of Psychiatry.
- Xavier Institute of Social Service (XISS) at Ranchi is also one of oldest business school well known for its Personnel management and Rural Development courses.^[28] XISS ranked 6th in East and 31st in all India—Outlook MDRA B-Schools Ranking 2010 and Business Today in 2010 ranked XISS on 36th position in all India.
- National University of Study and Research in Law, Ranchi(NUSRL) was established in year 2010 by Government of Jharkhand as the fourteenth national law university of India. NUSRL is currently

functioning out of a temporary campus in BIT, Mesra. It was formally inaugurated by the Chief Justice of Jharkhand High Court and Supreme Court Judge designate Gyan Sudha Mishra on 26 April 2010, in the Birla Institute of Technology-Mesra campus. NUSRL is established to develop a holistic perspective of legal education in all its ramifications particularly advocacy, judicial and legal institutional services, legislations, law reforms and all the research in these

- Central University of Jharkhand (www.cuj.ac.in) was established in the year 2009 as the first Central University in the state of Jharkhand. It currently offers Integrated Programs in Business Administration, Mass Communication, Languages, Applied Sciences, Engineering and Technology Program along with Master and Doctoral Programs. The Central University is currently based in a picturesque temporary campus at Brambe, 25 km from Ranchi town on the Ratu - Lohardaga Road. The permanent campus is coming up at Chri - Manatu. The founder Vice Chancellor of the University is Prof. D T Khathing, an eminent Physicist and a Professor from NEHU, Shillong.
- Redeemer Institute of Management And Technology (RIMT)^[29] was established in 2011 in Munirka, New Delhi. In February 2012 RIMT have opened there branch in Ramgarh, Jharkhand. RIMT affiliated from Eastern Institute for Integrated Learning in Management University and Karnataka State Open University. RIMT College is organized by Redeemer Engisoft Private Limited (An ISO 9001:2008 Certified Organization).^[30]

Polytechnic Institutes / Colleges

List of Polytechnic Institutes / Colleges in Jharkhand giving Post 10th Diploma in Engineering Courses . Following list of Government polytechnic colleges having affiliation to State Board of Technical Education Jharkhand, Ranchi (<http://sbtej.org/index.php>) are available in Jharkhand, India for studying Diploma courses.

- Govt. Polytechnic, Ranchi
- Govt Polytechnic, Dhanbad
- Govt Polytechnic (Mining Institute) Dhanbad
- Govt Polytechnic (Mining Institute) Bhaga, Dhanbad
- Govt Polytechnic, Khutri
- Govt Polytechnic, Kodarma
- Govt Polytechnic, Latehar
- Govt Polytechnic, Dumka
- Govt Polytechnic, Adityapur
- Govt Polytechnic, Kharsawan
- Govt Women Polytechnic, Ranchi
- Govt Women Polytechnic, Jamshedpur
- Govt Women Polytechnic, Bokaro

list of private polytechnic colleges are available in Jharkhand

- K.K. Polytechnic, Govindpur, Dhanbad
- Al-Kabir Polytechnic, Jamshedpur, Jharkhand
- Hazaribag College Of Dental Science and Hospital, Hazaribag
- Indian Institute of Pharmacy, Mango, Jamshedpur
- Singhbhum Homeopathic Medical College and Hospital, Jamshedpur
- surya institute of technical education, gamharia, jamshedpur
- Centre for Bio-Informatics, Hingoo, Ranchi
- Institute of Science & Management Pundag, Institutional Area Ranchi
- Ranchi College of Pharmacy, Ranchi

Health

On account of salubrious climate, Jharkhand, particularly its capital Ranchi, has been like a health resort. As far back as 1918, facilities were set up for treatment of mentally challenged.^[31] European Mental Hospital was established along with Indian Mental Hospital. Today they are called Central Institute of Psychiatry and Ranchi Institute of Neuro-psychiatry and Allied Sciences respectively. In certain areas of Jharkhand, poverty and consequent malnutrition have given rise to diseases like tuberculosis (TB). In fact, TB has assumed epidemic proportions in certain areas of the state. For management and treatment of such TB, Itki TB Sanatorium, Ranchi, established in 1928 has been doing exemplary work as a premier institute for clinical and programmatic management of TB. The Itki TB Sanatorium is well equipped and accredited by Government of India for quality assurance and Culture and Drug Sensitivity Testing for M.TB. It provides free of cost treatment for TB as well as Drug resistant TB. Likewise, in the field of treatment of cancer, Tata Main Hospital, Jamshedpur,^[32] is rendering pioneering work. In the same way Bokaro General Hospital equipped with modern facilities for the treatment Cancer and heart related problems with capacity of 1100 beds one of the largest in eastern India.

Although several public and private health facilities are available in the state, overall infrastructure for dispensing health related services require improvements. An exception is the famous Tata Motors Hospital which is an example of an ISO 14001 and 18001 certified hospital with DNB teaching facilities.

Ranchi, the capital has witnessed a sharp growth in the number of hospitals. Hospitals like Orchid Medical Centre (<http://www.orchidmedcentre.com>) have introduced world class healthcare services to the people of the state. However in rural areas facilities are still scarce and reliant on foreign aid projects (such as Traditional Healthcare in Datom) for the establishment of clinics

Fluoride in groundwater presents a public health problem in Jharkhand. A recent survey led by the Birla Institute of Technology, Mesra, Ranchi in collaboration with UNICEF in the northwest districts of Palamau and Garhwa found fluoride levels above the drinking WHO drinking water guidelines.^[33] Excessive amounts of fluoride in drinking water can lead to dental fluorosis, prevalent bone fractures, and skeletal fluorosis, an irreversible disabling condition.^[34] Some work has focused on combating fluorosis through increased calcium intake by consuming local plants.^[35] Researchers at Princeton University and the Birla Institute of Technology, Mesra, Ranchi are currently investigating defluoridation options, while performing an epidemiological survey to assess the extent of fluoride linked health problems and the impact of future interventions.^{[36][37]}

Almost 80% of Jharkhand's people are farmers, although it contains 40% of India's mineral reserves it has some of India's poorest people, in Summer 2009 the state was threatened by drought, with people criticising the government for not providing food aid or assistance.^[38]

Veterinary

Jharkhand has a diverse domestic animal population, including local and crossbred cattle, black Bengal goat, chhotanagpuri sheep, murrah and local buffalo, broilers and ducks of many varieties. The state Veterinary department runs Veterinary Dispensaries located throughout Jharkhand and posts Touring Veterinary officers, Block Animal Husbandry Officers, Touring Veterinary officers (mobile), Assistant Poultry Officers and Veterinary Surgeons to support the agricultural industry.

The state has a Veterinary College located at Kanke, Ranchi.

Sports

Cricket, Hockey and football are popular games with the people of Jharkhand. Jharkhand has given some brilliant players like Jaipal Singh, a former Indian hockey captain and Olympian and Manohar Topno, Birendra Lakra and his brother Bimal Lakra, currently playing for the Indian Hockey team. Jaipal Singh was the captain of the hockey team that won the first gold medal for India in Olympic games 1928 at Amsterdam. Mahendra Singh Dhoni who is the captain of Indian cricket team and led the Indian Cricket Team to ICC Cricket World Cup Glory on 2 April 2011 ending a 28-year wait to repeat the feat achieved by former Indian captain Kapil Dev in 1983 at Lords, England. Another rising cricketer from Jharkhand is Varun Aaron, India's fastest bowler and Saurabh Tiwary, left hand hard hitting batsman of India who represented Mumbai Indians from the 2008 Indian Premier League and currently playing for Delhi Daredevils in 2015. He was one of the key batsmen in the Indian team that won the 2008 U/19 Cricket World Cup in Malaysia. Ashunta Lakra, sister of Vimal Lakra is the Indian Hockey Captain currently. And one of the emerging sport personality is Deepika Kumari, a young Indian athlete who competes in the event of Archery. She won gold medal in the 2010 Commonwealth games in the women's individual recurve event. Some of major stadiums in Ranchi are:

- JSCA International Cricket Stadium, Ranchi - **Cricket**
- Birsa Munda Athletics Stadium Mega Sports Complex, Ranchi - **Athletics**
- Shiekh Bhikhari Administrative Block, Mega Sports Complex, Ranchi - **Fencing, Karate- Do**
- Veer Budhu Bhagat Aquatic Stadium, Mega Sports Complex, Ranchi - **Aquatics**
- Harivansh Tana Bhagat Indoor Stadium, Mega Sports Complex, Ranchi - **Volleyball, Basketball, Wrestling**
- Astro turf Hockey Stadium, Morhabadi, Ranchi - **Hockey (Men & Women)**
- Birsa Munda Football Stadium, Morhabadi, Ranchi - **Football (Men), Rugby 7s**
- Thakur Vishwanath Shahdeo Indoor Stadium, Mega Sports Complex, Ranchi - **Wushu, Badminton, Table Tennis**
- R. K. Anand Lawn Bowl Greens, Namkum, Ranchi - **Lawn Bowls, Judo**
- Ganpat Rai Indoor Stadium, Mega Sports Complex, Ranchi - **Taekwondo, Gymnastics, Handball**
- Albert Ekka Stadium, Mega Sports Complex, Ranchi - **Kabbadi, Kho-Kho**
- Sidho Kanhu Velodrome Stadium, Mega Sports Complex, Ranchi - **Cycling**
- Tikait Umrao Shooting Range, Mega Sports Complex, Ranchi - **Shooting**
- Tennis Stadium, Mega Sports Complex, Ranchi - **Tennis**

An International Cricket stadium with an indoor stadium and a practice ground has been constructed. This

international stadium will host an International Match between India and England on 19 January 2013.^[39] Apart from that, this stadium will also host two IPL 6 matches for KKR and Celebrity Cricket League Matches for Bhojpuri Dabanggs. A Tennis Academy, which was inaugurated by Sania Mirza and Shoaib Malik, also runs besides the Cricket stadium.^[40] Ranchi is among six cities in Hockey India League to be played in January 2013. Ranchi franchise was bought by Patel-Uniexcel Group and the team named Ranchi Rhinos.^[41] Ranchi is also famous for being the hometown of World Cup winning Captain of Indian Cricket team, Mahendra Singh Dhoni. India's ace archer Deepika Kumari, gold medal winner of Commonwealth Games 2010 and current world no.1 rank holder, also hails from Ranchi.^[42]

Media

- Electronic media ETV Bihar/Jharkhand, Aalami Samay broadcasts Jharkhand-related news on a popular program called *Johar Jharkhand* at 7:30 am and 7:30 pm.
- Print media include the Hindi newspapers, namely, *Prabhat Khabar*, *Hindustan* and *Dainik Jagran*, *Dainik Bhaskar* and *Jharkhand Jagran* published from the state capital, Ranchi and available in almost all parts of the state. English newspapers like *The Pioneer*,^[43] the *Times of India* and the *Hindustan Times* are published from Ranchi and are available across Jharkhand. "Hindi Hain Hum" Hindi news paper is published from New Delhi available all over Jharkhand, Other important Indian newspapers in Hindi, English and local languages are also available in bigger cities by the afternoon and after a day's delay in smaller towns. Most of the national magazines in Hindi and English are regularly available in bigger cities and at other places where supply may be arranged through newspaper vendors. The internet media like *jharkhandmirror*^[44] and *newswings*^[45] are also available.
- *Johar Disum Khabar*^[46] is only fortnightly newspaper published in local tribal & regional language from Ranchi. A monthly magazine "Johar Sahiya" is also published in the state's popular regional language Nagpuri-Sadri."Jharkhandi Bhasha Sahitya Sanskriti Akhra"^[47] also a multilingual quarterly magazine in tribal & Regional languages of Jharkhand.
- There are also many lesser known news website like *BiharAndJharkhand.com*^[48] *ranchiexpress.com*^[49] and a more recent news website *JHnews.co.in.*^[50] These websites have been made exclusively keeping in mind the needs of Jharkhand.
- Ranchi and Jamshedpur have around five radio stations and All India Radio is available throughout the state. In 2007, private FM Channels have also started operation in the state. Doordarshan, the national television broadcaster, is also available in almost all parts of the state. Bigger cities in Jharkhand are served by all television channels available in India and channels are received through cable. In some interior regions, channels are received via satellite dishes.
- Landline telephone connectivity is provided by BSNL, Tata Indicom and Reliance Communications and covers almost all parts of the state. Cellular service, covering all major centres of the state, is provided by Vodafone, Airtel (GSM Service), Aircel, BSNL, Idea Cellular and Reliance Communications and also by Tata Indicom and Reliance Infocomm (CDMA Service). Internet connectivity is available in all the districts.

- ETV News is one of the round-the-clock electronic media being aired from Jharkhand.^[51]
www.bhaskar.com/jharkhand/
- Naxatra News Hindi is another round the clock regional channel of Jharkhand.^[52]
www.naxatranewshindi.com
- Dainik Bhaskar News^[53]
- Jamshedpur Research Review is a multi-disciplinary English Quarterly Research Journal(ISSN: 2320-2750 & RNI-JHA/ENG/2013/53159)published from Jamshedpur city of Jharkhand.^[54]

Notable People from Jharkhand

- Birsa Munda
- Imran Zahid
- Mahendra Singh Dhoni
- Deepika Kumari
- Purnima Mahato
- Priyanka Chopra
- Mannara
- Tanushree Dutta
- Simone Singh
- Imtiaz Ali
- Saurabh Tiwary
- Premlata Agarwal
- R Madhavan
- Varun Aaron
- Meiyang Chang
- Shweta Prasad
- Meenakshi Seshadri
- Inder Singh Namdhari
- Anurati Jha
- Bhagwat Jha Azad
- Kirti Azad

See also

- Outline of India
- Index of India-related articles
- Bibliography of India
- List of people from Jharkhand

-  *India* – Wikipedia book


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- Dhanbad District Of Jharkhand - An Official Website (<http://dhanbad.nic.in/>)
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