

## CHAPTER II

### HISTORY

#### PREHISTORY

The Kandhas were the principal inhabitants in the region now called Boudh and Khondmals. Being Dravidians, they were in this tract of the country before the advent of the Aryans. They have been classified under the ancient Gondid race of the Proto-Australoid group, which according to scholars like Risley, preceded the Aryans by many thousand years.

#### ARCHAEO- LOGY

Besides Udayagiri in Cuttack district and Khiching in Mayurbhanj district, Boudh was a great Buddhist centre in Orissa<sup>1</sup>. It is suggested by some scholars that there once existed two Buddhist *vihars*<sup>2</sup>. Two remarkable Buddhist statues which are found in Boudh, are indicative of the fact that it was once a centre of Buddhist culture. One of the two statues is without head, the other is found in full form. Referring to this Buddhist statue situated in front of the palace of the ex-Raja of Boudh, R. D. Banerjee says that the great Buddha at Boudh is the best example of the second renaissance in Buddhist sculpture in the 10th century A. D.<sup>3</sup> The image is still *in situ*. "The total height of this image is 6 ft. 9 inches of which the seated figure measures 4 ft. 3 inches in height and 3ft. 10 inches from knee to knee. It is seated in the Bhumisparsa Mudra on a lotus throne 1ft. 2 inches in height placed on a pedestal 11 inches in height and 4 ft. 6 inches in breadth. Like the great Buddha at Udayagiri in the Cuttack district, the whole image is built up in sections with separately carved stones. The only attendant figures are two Gandharvas flying with garlands in their hands on the sides of the head. On the whole this colossus of Boudh compares favourably with similar colossi at Udayagiri and Lalitgiri in Cuttack district. The image is unscribed and beneath the pedestal is the ancient stone pavement of the original shrine."<sup>4</sup> In the declining period of Buddhism, this region was influenced by what is called Tantric Buddhism. This is evident from the worship of Bhairabi, a *tantric* deity in many village in the area. Later Saivism and Vaishnavism emerged to be popular.

There are several ancient temples in Boudh. In the field of architecture the twin temples of Gandharadi is a great contribution to the Orissan art. They were probably constructed in the 9th century A. D. In its style, size, arrangement and ornamentation the temple

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1. R. D. Banerjee, Vol. II, p. 393

2. Prahallad Bisi collections (MS) p. 3

3. R. D. Banerjee, History of Orissa, Vol. II, p. 390

4. *Ibid.*

appears almost similar to the Parasurameswar temple at Bhubaneswar<sup>1</sup>. "They are two temples built on one platform, which are exactly similar to each other. The one on the left hand is dedicated to Shiva named Sidheswar and its *sikhar* is surmounted by a Shiva linga. The second is dedicated to Vishnu named Nilamadhab and its *sikhar* is surmounted by a wheel of blue chlorite<sup>2</sup>".

A group of three temples of Siva at Boudh called the Rameswar or Ramanath temples, dating back to the 9th century A. D. are reputed for their special features. In the words of R. D. Banerjee,

"The decorative motifs and the plastic art of the three temples at Boudh are certainly superior to and older than the great Lingaraja-Ananta-Vasudeva group.....one particular feature of the Boudha temples is worth particular attention. Their plan is quite different from that of any other temples.....In plan these three temples are eight-rayed stars and the Argha-pattas of the *lingas* are also similar<sup>3</sup>".

With the spread of Saivism, Vaishnavism and a number of other cults numerous shrines dedicated to various deities were found in this region. At Boudh proper there are seven temples dedicated to Lord Jagannath, Bhairab, Raghunath, Madanmohan, Radhakrishna and Ramanath. A shrine for Hanuman was constructed on a large stone in the bed of the Mahanadi to the east of the town in the beginning of the present century. In Ghantaparha police station there are two shrines, namely, the Jagannath temple and the Dasabhuja temple. In Kantamal there is an old and broken temple of Lord Siva near the village Deuladunguri. There is a Siva temple at village Palasagora in Manamunda police station. In Manamunda proper there are two temples dedicated to Lord Dadhibaman and Lord Suvarnameru. In Bausuni there are two temples meant for Shri Dadhibaman and Lord Siva. At village Jagati there are two shrines i.e., the Nilamadhab temple and the Paschima Somanath temple. There is one shrine at Sarasara dedicated to Shri Baidyanath. At Harabhanga there are two temples one for Lord Jagannath, and one for Lord Siva. In the village Barabura there is a Siva temple. There are three shrines at Chandigal, Ramagarh and Karadi dedicated to Lord Siva.

There are also two mosques for the Muslims : one at Boudh and another at Manamunda.

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1. R. D. Banerjee, History of Orissa, Vol. II, p. 341

2. *Ibid*, p. 344-45

3. *Ibid*, p. 355-56

The early history of Boudh and Khondmals is still in obscurity. The origin of the ruling dynasties of the region is not definitely known. It is rather shrouded in legendary accounts. Even though some names of the rulers have come up which help in reconstructing the early history, their dates cannot be ascertained due to paucity of evidence.

The stray and unconnected information sometimes without mention of dates gives the impression that perhaps Angadi (Silabhanja) was the first ruler of Khinjali Mandala which, according to Pandit Binayak Mishra, comprised Ubhaya Khinjali Mandala. This constituted of Boudh and Ghumusar. It suggests that the Bhanja family during this time, not only ruled over Boudh, Daspalla, Sonepur, Ghumusar and Angul, but also over Mayurbhanj and Keonjhar.

The Bhanjas of Khinjali Mandala were a line of vassal kings to Bhauma Karas whose power was extended from the Ganges in the north to the Mahendragiri in the south.

Boudh and Ghumusar with some other regions continued to remain together under the feudatory Bhanja dynasty for a long time. After the death of Nettabhanja II, Boudh was separated from Ghumusar and each of them was ruled by a separate Bhanja line.

This Bhanja dynasty, which was subordinate to the Bhauma Karas, had to face two powerful waves of attack from the two powers, the Sulkis and the Somavamsis. The declining Bhauma Kara rulers failed to strengthen the hands of the vassal kings against the new dangers. The Sulkis invaded the vast Bhanja territory and occupied Angul areas and established their power over an extensive territory known as 'Kodalaka Mandala'. This resulted in the expulsion of the Bhanjas from Angul and in their move towards Boudh for consolidation of power.

The danger from the Somavamsis appeared when Janmejaya I Mahashivagupta consolidated his position in Kosala (Sambalpur—Balangir region) and made efforts to extend his territory to the east and the south. Ranabhanja, a ruler of the Bhanja dynasty who had ruled for 60 years, entered into a war with Janmejaya I Mahashivagupta and was at last defeated and killed. Thereafter, the Boudh-Khondmals region came under the Somavamsi kings. The Somavamsis united Utkal with Kosala and continued their power over Boudh and Khondmals. That their territory was further expanded to the south is evidenced by the fact that Jajati Mahashivagupta I had granted the village Chandragrama in the Marada Visaya of Dakhina Tosali (South Orissa)<sup>1</sup>.

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1. Epigraphia Indica, Vol. III, p. 352

But their hold over so vast a territory did not last long. Udyot Kesari, son and successor of Jajati II Mahashivagupta, gave away the Kosala portion of the empire to a collateral branch of his family. Indrarath, of this family, was the last king of Kosala who was forced to enter into struggle with the Cholas under the leadership of Rajendra Chola. In this contest, Indrarath was defeated and Chola power was established on Kosala, which probably comprised Boudh and Khondmals.

It will not be correct to say that when the struggle for power continued between the Somavamsis and the Cholas, the Bhanja dynasty was extinct. On the other hand, it appears that the rulers of this dynasty, perhaps as tributary chiefs, were still holding their authority by paying allegiance to whichever overlord that came to exercise the sovereign authority over this region. Solan Bhanja, a notable ruler of the dynasty, transferred his headquarters perhaps from Boudh to Suvarnapur which has been identified by some scholars with Sonepur. Kanaka Bhanja, another ruler of the dynasty, was an ally of Rajendra Chola and for sometime, assisted him in fighting against the Palas and the Gaudas of Bengal. But he, as the other later Bhanja rulers, perhaps acknowledged the overlordship of the Cholas.

But the Telugu-Choda rule over Suvarnapur (Sambalpur-Sonepur region) was not destined to last for long as the Kalachuris challenged their power and drove them away from this region. Someswar III, the last Telugu-Choda king, was defeated and perhaps killed by the Kalachuri king Jallaldeva I in about 1119 A. D.<sup>1</sup>

The Kalachuris entered into a protracted struggle with the Gangas for the expansion of their power. This struggle continued for about a century. Though at the initial stage the Kalachuris attained some success the struggle finally ended in favour of the Gangas. This is evident from the Chateswar inscription<sup>2</sup> (1220 A. D.) in which it is stated that Vishnu, the Commander of Anangabhima Deva III (1211—1238 A. D.), went on an expedition which resulted in the defeat of the Kalachuris. Thereafter Boudh along with Sambalpur and Sonepur came under the Ganga rule.

From the days of the decline of the power of the Somavamsis to the rise of the Gangas, the history of Boudh and Khondmals is uncertain, ambiguous and is mostly a record of a few names of some kings hardly referring to their activities or the extent of their territory.

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1. Chronology of Bhauma Karas and Somavamsis of Orissa, K. C. Panigrahi, p. 45

2. Epigraphia Indica, Vol. XXIX, p. 125

A little more definite information is available about Boudh and its rulers in the first half of the 11th century when a new dynasty was established by Raja Ananga Bhanja. It appears that during the continued struggle and warfare between the Cholas and the Kalachuris, and the Kalachuris and the Gangas, the Boudh-Khondmals region might have been much affected and the Bhanja rulers would have lost their power and popularity. If Sonepur came to prominence as the citadel of power then Boudh's importance might have declined. This goes to the discredit of the Bhanja rulers and suggests the extinction of this line. According to legend, between the later Bhanja dynasty and the new dynasty established by Raja Ananga Bhanja, there emerged a Brahmin ruling dynasty at Boudh. Though the name of the founder of this dynasty is available\*, again in legendary account, the date surmised is based on defective ground, and therefore not to be relied upon.

It is said that Gandhamardan Deb was the last ruler of the intervening Brahmin dynasty. When he was ruling Boudh and Khondmals, the Raja of Keonjhar died. After his death, his eldest son occupied the throne. But the younger son of the deceased Raja Braja Kishore Bhanja picked up some quarrel with his elder brother, and in disgust left the palace with his family to be settled at a village called Kuturi. Soon after his death his widow along with her two sons left the place and moved to Boudh and settled there finally. Gandhamardan Deb, the Raja of Boudh, was childless and was in search of a suitable heir. He welcomed the bereft family, granted an allowance for the maintenance of the widow and adopted both the sons. The boy named as Ananga Bhanja succeeded to the throne of Boudh after the death of Gandhamardan, changing his title Bhanja to that of 'Deb'. He was now called as Ananga Deb, instead of Ananga Bhanja. This inaugurated a new line of kings that continued thereafter to rule the territory.

Ananga Deb and some of his successors managed to extend the territory in almost all directions. The boundaries of the State extended from Kaminala (now in Khandapara) in the east ; to Amai river (now in Sonepur) in the west ; and Ghumusar and Badakhemidi in the south ; to Bonai State in the north<sup>1</sup>. It seems to have covered an area of 120 *kos* in length and breadth.

#### MUSLIMS

There is paucity of materials to give a clear picture of the relation of the Muslims with Boudh. Since the Muslims generally dealt with Mugalbandi and had their contact with it from Bengal, Boudh was

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\* Manibhadra

1. Completion Report of the Boudh Settlement of 1907, p. 1

almost side-tracked unless there was a plan of the Muslims to approach Cuttack through Jhadkhand or through Barmul pass. Yet the Raja of Boudh found it expedient to maintain good relations with the Muslim power at Cuttack. During the rule of Raja Pratap Deb some Muslim officers with their contingents were passing through the State towards Puri. Some of them caught fever and the party was forced to halt there for about a month. The Raja of Boudh provided them hospitality and helped them in their treatment. This friendly behaviour of the Raja won for him the goodwill of the Muslim authority and secured for him from the Muslim power the title "Swasti Sri Dhirlakhya Dumbadhipati, Jharkhand Mandaleswar"<sup>1</sup> which was used by the Rulers of Boudh till the time of Raja Banamali Deb.

As it appears, unless and until the Raja was forced to pay tribute, he was not paying any *peshkush* to the Muslims.

The Maratha contact with the territory of Boudh was felt more during the Maratha rule in Orissa than under the Muslim rule. The reason for this was that the Maratha administration at Cuttack was controlled by the supreme Government at Nagpur and there was a regular march of Maratha troops from Nagpur through Barmul pass or through other routes in western Orissa. As this vital communication link between the Bhonsla Raja of Nagpur and Cuttack passed through the territory of the Raja of Boudh, Boudh drew special attention of the Maratha Government at Cuttack. The Raja of Boudh, like the other Rajas of this region, was paying tribute (*peshkush*) to the Maratha Government and is found to have maintained friendly relation with it. Once some Maratha officers went to Sonepur for the collection of *peshkush*, but some people at Sonepur entered into a conspiracy to kill them. At the sudden rising of the people, the Marathas were frightened and fled to Boudh for shelter. The insurgents of Sonepur continued to chase them even into the territory of Boudh. As a friendly gesture to the Maratha Government the Raja of Boudh imprisoned these miscreants and sent them to Nagpur. The Raja of Nagpur was very much pleased with such friendly behaviour of the Raja of Boudh. As a result, it is said, the Raja was conferred the title 'Swasti Shri Prabala Pratapditya Pratapdansamparnna Jharkhand Badashaha'<sup>2</sup>. But such friendly relationship was strained between Boudh and the Maratha Government in 1800 A. D. Vyankoji, the Maratha leader, came from Nagpur to pay a visit to Jaganath at Puri and was expecting reception from the Raja of Boudh on the way. The Raja did not pay

MARATHAS

1. Completion Report of the Boudh Settlement of 1907, p. 4

2. Ibid.

any such honour and thus fell a victim to the wrath of the Maratha leader. As a result, he sent a detachment from Cuttack to punish the Raja. Instead of making submission, the Raja took shelter in the fort. The Marathas invaded the fort which was at last captured. The pride of the Raja was thus crushed and being fully subdued, he continued to be a feudatory of the Raja of Nagpur by paying regular tribute.

British  
conquest

The British attacked the Marathas in Orissa from three sides. After giving a feeble resistance here and there the Marathas took shelter in the fort of Barabati at Cuttack. When the British captured the fort, the Marathas under their general Sankar Babu fled and took shelter in the territory of the Raja of Boudh. The Raja of Boudh did not readily tender his submission to the British as others did, because he observed that the Marathas were mobilising their forces at Barmul pass, a few miles west of Tikaraparha which was the key to the route to Nagpur. He thought it proper to wait till the result of the resistance of the Marathas at Barmul was definitely known. A British force under the command of Major Farbes arrived at this place and forced the Marathas to leave the Barmul pass. Thereafter the Raja of Boudh submitted to the British and entered into a treaty engagement with the East India Company on the 3rd March, 1804.

Even though there was a provision in the treaty between Wellesley and the Marathas that the western Oriya speaking tracts would be restored to the Marathas, the East India Company, however, did not surrender particularly Boudh and Sonapur for their strategic importance to protect Cuttack from any incursion from the west. As a result, the Raja of Boudh discontinued the tribute he was previously paying to the Marathas. In 1810 the question of Boudh was again raised by the Raja of Nagpur who claimed to include it in his territory. Such claim was recognised by Captain Roughsedge who recommended the cession of Boudh to the Marathas. But the British Government was not prepared to cede it at once because of its strategic position. But in the long run Boudh was transferred from the British to the Raja of Nagpur and the Raja thus succeeded in exercising control over it. This arrangement, however, proved to be temporary. After the 3rd Maratha war, in 1826, Madhoji Bhonsla Appa Sahib ceded Boudh along with Athmallik to the British. The British included Boudh in the Ranchi group of States in the South-West Frontier Agency established under the Agent of the Governor-General for the sake of administration and this arrangement continued to be in force up to 1837 when it was brought under the Superintendent of Tributary Mahals, Cuttack.

In 1821, Chandra Sekhar Deb, the Raja of Boudh, executed a *Kabuliyat* to pay Rs. 3,750 (*Kaldar Sicca*) to the British

for a period of five years i.e., from 1821 to 1825. After the retransfer of Boudh from the Raja of Nagpur to the British, the successor of the Raja of Boudh had to execute another agreement for the payment of the same amount, as paid previously to the British. But there was a considerable reduction in the amount of *peshkush* to the British after the alienation of Athmallik from Boudh. The British reconquered Chhatisgarh from the Raja of Nagpur in 1818 and on 30th May 1819 Athmallik was constituted a separate state. The Samanta of Athmallik executed a deed and agreed to pay a tribute of Rs. 3,600 to the British. In view of this changed situation i.e., the separation of Athmallik from Boudh, the latter had to suffer. Consequently, in 1875 a fresh Sanad was granted by the British to Pitambar Deb, the Raja of Boudh. His tribute to the British was fixed at Rs. 800.

The vast territory over which the early rulers of the Boudh Raj family were ruling became subjected to a process of dismemberment. In course of time certain portions of it were dis severed from it.

Vivisection  
of Boudh

During the time of Raja Sidheswar Deb, a strip of country called Daspalla and extending from Kamaimuhan near Kantilo to Udandimuhan in the east of the state belonged to Boudh. Its distance from the headquarters rendered it impossible for the Raja to administer the tract properly. To relieve the people of that portion of the country from difficulties and inconveniences which they had to face by coming to the headquarters on trifling affairs, the Raja in 1420 of the Saka era, i.e. in 1498-99 A.D., made a gift of this portion to his uterine younger brother Narayan Rai on the condition that he should govern it under the orders of the Raja and that only cases of minor importance should be disposed of by him, those of greater importance being sent up to the Chief. This condition Narayan Rai fulfilled for sometime, but gradually began to exceed his powers by disposing of serious cases himself. Hearing this, the Raja sent for his brother who in fear of punishment took shelter under the Raja of Khandapara to whom he made over possession of the tract extending from Kamai to midway between Khandapara and Daspalla. A council of the Sardars (headmen) and the people was called by the Raja of Boudh and it was unanimously resolved to recover possession by force. Instead of carrying out the resolution, the Raja sent emissaries to Narayan Rai who appears for sometime to have again complied with the condition on which he held the grant and had returned to allegiance. Narayan Rai, however, again relaxed his obedience and after the death of Raja Sidheswar Deb gradually asserted and practically obtained his independence, though it was never formally admitted by the Boudh State'.<sup>1</sup>

Separation  
of  
Daspalla

1. L. E. B. Cobden Ramsay, *Bengal Gazetteers, Feudatory States of Orissa*, p. 134



“The strip of country lying between the Karang river on the west of Baud and Amaimuhan, was given in 1521 (Saka era) i.e., 1599-1600 A. D. by Raja Madan Mohan Deb to his two daughters as a maintenance grant on their marriage, reserving, however, full authority over the area in all matters of administration. All the cases from this tract were for a long time committed to the Raja for trial, but there being no fixed rules for administration, and the Raja relying too much upon his son-in-law they gradually asserted their independence and eventually paid homage to the Chief of the Patna State to whom they were related. No action was taken against them but their independence was at no time recognised by the Raja of Baud”<sup>1</sup>.

Loss of  
Panchar  
Pargana

There are two views regarding the separation of the Panchar Pargana (lying between the Baganadi and the Meherani Jor). The Boudh State records give the following account.

“This Pargana which originally belonged to the Baud State was made over to Sonapur for rendering military help to Baud in times of trouble and in lieu thereof to enjoy the revenue rights of the Pargana. Thus the Sonapur State enjoyed a conditional title to the Pargana subject to the superior interest of the Chief of Baud. But with the assumption of Paramount authority by the British power, the condition entered into with Sonapur regarding the Pargana became necessarily inoperative<sup>2</sup>.”

The British version concerning the position of Sonapur gives a different account. L. E. B. Cobden Ramsay is of the view that, “in 1780-81 A. D. the Raja of Baud obtained a loan from the Sonapur Raja. For the liquidation of this debt he made over *pargana* Panchar lying between Baghnadi and Meherani<sup>3</sup>.” The latter view seems to be more dependable than the former one.

Separation of  
Athmallik

“The State which was known as Athmallik is alleged to have been once a part of Baud and not an independent State”<sup>4</sup> “For the collection of rents in that portion of Baud which lay to the south of the Mahanadi the Khonds and Sudhas were appointed *Sarbarahkars* (headmen) of *muthas* (fiscal division of the Khonds) and a similar arrangement was in force for the tract lying to the north of the river and known as Athmallik, where a single *Sarbarahkar* was in charge of the collections. The only difference was that the former

1. L. E. B. Cobden Ramsay, Bengal Gazetteers, Feudatory States of Orissa, p. 134-35.
2. Records of the S. D. O. Office Boudh, Gr. No. 4, Rack No. 4/Sl. No. 345, Shelf No. 345 preserved in Orissa State Gazetteers Library.
3. Bengal Gazetteer, Cobden Ramsay, Feudatory States of Orissa, 1950, Howrah, p. 135
4. In the Treaty Engagement of 1804, the chief of Baud is mentioned as the Raja of Baud and Athmallik.

being in charge of comparatively small areas were called *sardars*, while the latter was called *samanta*, on account of the greater importance of the charge. There was no material difference between them, nor was the *Samanta* of Athmalik vested with greater powers. The Athmalik *samanta* was Sardar of eight *maliks*, just as there are in Baud officers called *satmalik* and *Baramalik*, who are in charge of seven and twelve *muthas* respectively. On the death of a *sarbarahkar* or *samanta* his successor on paying a *nazar* was recognised receiving a *sari* (a piece of cloth) from the Raja in return. In former days Athmalik apparently had no distinct *Purohit* (priest and spiritual guide) of its own, but under the orders of the Raja of Baud one used to go there from Baud. On the British conquest of Orissa the Chief went to Sambalpur to make his submission and have his tribute settled<sup>1</sup>. After the Raja had returned home Laxmidhar Deo Samanta also went to Sambalpur and got a separate tribute fixed for Athamallik by representing to the British Officer that Athamallik was independent of Boudh. He continued, however, to make an outward show of allegiance to the Boudh Raja. After the death of Laxmidhar Deo Samanta his son Ramachandra Samanta also took the Sardari Sari from Raja Chandrasekhar Deb of Boudh. All this time the Athamallik Samanta had continued to pay tribute to the British Government and had obtained receipts from it, and no objection had yet been raised on the part of Boudh.<sup>2</sup>

Till 1819, the Raja of Boudh had jurisdiction over Athamallik. But that year the British made a separate *Kabuliyat* with the Samanta of Athamallik. "The territory of Baud together with Athamallik was included in the South-West Frontier Agency till 1837, when they were transferred to the Orissa Division. The Chief of Athamallik was then officially known as the *Zamindar* and was being addressed as *Samanta*. In 1874, the Chief of Athamallik was officially recognised as a Raja and he was allowed to have the hereditary title of Raja. In 1890, the then Raja Narendra Dev Samanta was given the title of *Maharaja* as a personal distinction on account of his good administration. But Athamallik was not treated as a separate State till 1894 when the Chief was granted a *Sanad*, the terms of which were identical with those contained in the *Sanads* of the other chiefs of Orissa".<sup>3</sup>

The Khondmal subdivision of the present district of Boudh-Khondmals was a part and parcel of the ex-State of Boudh since early times.

Separation of  
Khondmals

1. Bengal Gazetteers, Feudatory States of Orissa, p. 135

2. Completion Report of the Baudh Settlement of 1907, p. 2

3. Dhenkanal District Gazetteer, p. 68-69.

"It is noteworthy that the maps prepared under the directions of the Surveyor-General of India shows that even up to the year 1903 there was no line of demarcation between Baudh and Khondmals. The name of Khondmals does not even find a place on that map. It is only laterly that the southern hill tracts of Baudh have been designated as Khondmals by Government."<sup>1</sup>

Though the Chief of Boudh enjoyed the overlordship over Khondmals, in practice he exercised no effective control over that tract of land. "As early as 1837 Mr. Ricketts reported that he had no power over his Khond subjects, and in 1844 Mr. Mills stated that the Khonds had long been at feud with him, paid no revenue, were under no kind of control, and were in the habit of making encroachments on the lands of the Raja"<sup>2</sup>. Madhab Kahanara and Nabaghana Kahanara, were two influential Khond chieftains. They were not prepared to recognise the Raja's authority beyond what was then called the Khalsa.

"The circumstances leading to the separation of the Khondmals from Baudh fall into several stages beginning from the year 1845. In that year was passed the Act for suppression of MERIAH sacrifices in the hill tracts of Orissa being Act XI of 1845 whereby Baudh, Daspalla and some other States were placed under the direct charge of the agency appointed by the Governor-General in Council for the suppression of human sacrifices prevailing at the time. The Agent thus appointed was with extensive powers, and as long as the said agency subsisted, the chief had little or no occasion to take any active measures for the suppression of crimes or the apprehension of criminals. He only helped the Agent with the local knowledge and resources which he possessed.

That in the year 1853 or 1854 while the above agency was still at work, one Chakra Besoi raised a rebellion in Ghumsur in the interest of the deposed Raj family there, and upon its suppression took shelter with the Khonds in the southern hill tracts of Baudh. From his safe and inaccessible retreat in the Khondmals he continued to commit depredations in the adjoining Ghumsur country and also in some parts of Daspalla and Nayagarh and succeeded for a time in evading the pursuit of the agency troops and those of the Baudh Chief, about the year 1855 immediately after the Baudh State had been replaced in charge of the Superintendent of the Tributary Mahals of Orissa. The Superintendent Mr. Samuells accompanied by some troops commanded

1. Completion Report of the Baudh Settlement of 1907, p. 3.

2. L. S. S. O' Malley, Bengal District Gazetteer, Angul (1908), p.-31.

by European Officers visited Baudh and for some months was engaged in stamping out the rebels and bungers (dacoits) from the jungle haunts. Raja Pitambar Deo (No. 42 in the Appendix I) accompanied Mr. Samuells to the hill tracts, supplied him with men and rations as far as his limited means and the resources of the country permitted, and did everything in his power for the restoration of order and the suppression of crimes. Ultimately Chakra Besoi and his followers were driven out of the country and peace and order restored".<sup>1</sup>

After this Samuells occupied the Khondmals region and established a stockade police Thana and appointed an Agent or Tahsildar through whom the *malihs* were to be administered. On 15th February, 1855, Samuells, the then Superintendent of Tributary Mahals, issued a proclamation annexing the Khondmals with British territory<sup>2</sup>.

The British conquest took place during the reign of Raja Sri Chandra Sekhar Deb,<sup>3</sup> and he went to Sambalpur to tender his submission and entered into treaty engagement in respect of his tribute. He was succeeded by his son Raja Pitambar Deb.

Baudh under  
some prominent  
Rajas  
during British  
rule  
Chandra  
Sekhar Deb

During the rule of Raja Pitambar Deb, British Government recognised his title of "Raja" and a Sanad was granted to him in 1875. He loyally co-operated with the British Agency in suppressing human sacrifice and rebellion in Ghumusar and Khondmals. He was succeeded by his son Jogendra Deb.

Raja Pita-  
mbar Deb

He was a benevolent and generous ruler during whose reign English education was introduced for the first time in the State. To popularise education he opened schools throughout the State and devoted a considerable part of the revenue for their maintenance. The English school at the capital with a fine building and commodious hostel was dedicated to the memory of King Emperor Edward VII. He died in March 1913 leaving the State in a sound financial condition. He was succeeded

Raja  
Jogendra  
Deb

1. Completion Report of the Baudh Settlement of 1907, pp. 2-3.

2. Bengal District Gazetteer, L. S. S. O' Malley, Angul (1908), p. 32.

3. Completion Report of the Baudh Settlement of 1907.

by his son Narayan Deb who was a minor. The State came under the management of the British Government from 1913 to 1925. Narayan Deb was installed to the *Gadi* on 31st March 1935.<sup>1</sup>

During his reign, Raja Jogendra Deb received a Sanad in 1894 and his tribute was fixed in perpetuity (Rs. 800 per annum).

Narayan  
Deb

When Narayan Deb succeeded his father Jogendra Deb and installed to the *Gadi* he was made to accept certain conditions in regard to the appointment of his Dewan and also in the matter of management of the forest, education and public works department, and for sending a copy of the budget to the Political Agent and Commissioner, each year. This reduced the powers of the ruler to a considerable extent and for all practical purposes, it appears, the State was under the grip of the Political Agent. During his reign, a political agitation was organised by a secret association in 1930-32 which was mercilessly suppressed. The 'Prajamandal' was formed in 1945 and stubborn measures were adopted to suppress it. His reign saw the merger of Boudh with the province of Orissa on the 1st January, 1948. Narayan Deb died in 1956.

Political  
agitation in  
Boudh

There was practically no agitational activities in the ex-State of Boudh since the suppression of the Khond rising up to the year 1930. In about that year a secret association was formed with a view to organise an agitation in the Boudh State against the oppressive and tyrannical rule of the Raja, his state officials, and against the increase of land revenue in the Settlement of 1930 and against forced labour. The active members of this secret association were Rai Sibakumar Deo, a near relation of the Raja; Prahallad Bisi, a High English School teacher; Prema Sankar Patnaik, a congress and social worker; Krupasindhu Meher, Muhammad Azim Khan, Chakradhar Misra, Basa Karana, Gaurisankar Rajguru, Sashisekhar Misra, Chintamani Tripathy and some others. They published news about the oppressive rule of the Raja and his officials and criticised the enhancement of land revenue and the practice of forced labour. The Raja came to know about the formation of this secret organisation and adopted severe measures to suppress the agitators. Rai Sibakumar Deo was put under house-arrest and his properties were confiscated. Prahallad Bisi, Premasankar Patnaik, Chintamani Tripathy and Balaram Misra were physically assaulted and humiliated. False cases were filed against them. Some of them, namely, Premasankar Patnaik, Chintamani Tripathy and Sashisekhar Misra were imprisoned. Both the movable and immovable properties of Muhammad Azim

1. Memorandum of the status and position of Baudh State. Office of the S. D. O. Baudh, Group No. 4, Rack No. 4, Serial No. 345, Shelf No. 345 (Orissa State Gazetteers library.)

Khan and Rai Sibakumar Deo were attached and sold. The repression was vigorous and thorough. The association, as a result of such high-handed measures adopted by the Raja, could not proceed any further. "This marked the end of an early attempt to start popular agitation in Boudh against the misrule of the Raja"<sup>1</sup>. After the suppression of the secret association, there was no sign of any agitational activity in the State for a pretty long time. Even in 1938, when a wave of Prajamandal movement swept over a number of feudatory states of Orissa and there was widespread agitation against the misrule of the Rajas of Nilgiri, Dhenkanal, Talcher, Ranapur, etc., there was no such movement in the ex-State of Boudh.

The Prajamandal of Boudh was formed in 1945 under the presidentship of late Damodar Danduasi<sup>2</sup> to organise popular movement against the misrule of the Raja and to demand constitutional reforms. There was a regular but small upheaval in the state<sup>3</sup>. The Raja took recourse to oppressive measures to suppress the movement. When Sarangdhar Das, the Prajamandal leader of Orissa, was invited to address a Prajamandal meeting at Boudh., the State police charged with lathi and dispersed the gathering causing injuries to many. The Raja arrested all the leading members of the movement and put them into Jail. Once again the organised popular movement in Boudh became dormant. But the agitational spirit of the people, once set in motion, could not completely be wiped out. There were sporadic agitations against Forest Laws, free labour extracted for catching elephants, etc. Some people under the leadership of late Dambarudhar Meher of village Banapalli in Boudh police station cut trees from the reserved forests. They were arrested and cases were instituted against them. The students of the state also agitated against the increase in the school fees and concerning some of their grievances in the hostels. Six of the students were rusticated by the administration and as there was no further organisation of the students to sustain this movement against the repressive acts of the Raja, students' agitation ended there.<sup>4</sup> No popular agitation could stand against the stern repressive measures adopted by the Raja. The movement failed in bringing about any substantial change in the political condition of the people and left no impression on the Raja and his administration.

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1. Who's Who Freedom Workers in Orissa (Boudh-Phulbani district), p. ii

2. Ibid. p. I.

3. Ibid. p. II.

4. Ibid. p. II and III.

## APPENDIX I

## List of Rulers in the ex-State of Boudh

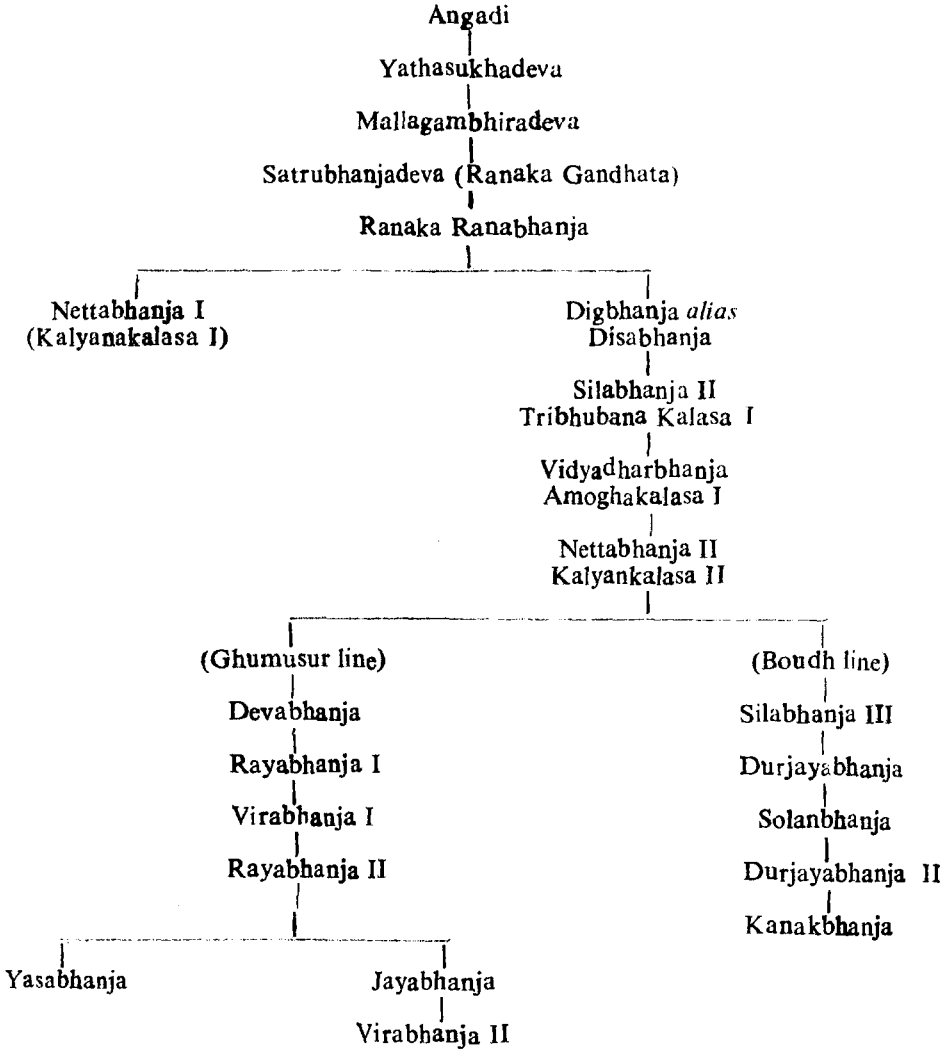
- |                          |                        |
|--------------------------|------------------------|
| 1. Ananga Deb            | 23. Ramachandra Deb    |
| 2. Anirudha Deb          | 24. Harrudra Deb       |
| 3. Balabhadra Deb        | 25. Pratap Deb         |
| 4. Damodar Deb           | 26. Arjun Deb          |
| 5. Jagannath Deb         | 27. Birabar Deb        |
| 6. Dhanurjoy Deb         | 28. Bisolakhya Deb     |
| 7. Padmanav Deb          | 29. Sidheswar Deb      |
| 8. Basudev Deb           | 30. Chandra Sekhar Deb |
| 9. Banamali Deb          | 31. Madan Mohan Deb    |
| 10. Govind Deb           | 32. Banamali Deb       |
| 11. Abadhuta Saran Deb . | 33. Damon Deb          |
| 12. Sadananda Deb        | 34. Gajendra Deb       |
| 13. Raghunath Deb        | 35. Nilambar Deb       |
| 14. Narasingha Deb       | 36. Sarangadhar Deb    |
| 15. Pitambar Deb         | 37. Tribikram Deb      |
| 16. Mrutunjoy Deb        | 38. Madhusudan Deb     |
| 17. Gopinath Deb         | 39. Jagateswar Deb     |
| 18. Mukunda Deb          | 40. Biswambar Deb      |
| 19. Bhubaneswar Deb      | 41. Chandrasekhar Deb  |
| 20. Ramakrushna Deb      | 42. Pitambar Deb       |
| 21. Gadadhar Deb         | 43. Jogendra Deb       |
| 22. Gangadhar Deb        | 44. Narayan Deb        |

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\*Completion Report on the Boudh Settlement of 1907, p. 3-4

APPENDIX II

**Bhanja Rulers of Boudh in the Bhanja Genealogy\***



\* History of Orissa, Vol. II, H. K. Mahtab, p. 161