

CHAPTER II

HISTORY

17. Pre and proto history

The first evidence of man in this district is attested by the tools of the Lower Palaeolithic or Early Stone Age Culture. Though no human or animal fossils have so far been found in association with these tools which could have helped in dating this culture, on the basis of comparison of the Early Stone Age industries and its associated geological formations with those of other well-worked areas in and outside India, it is believed that the Early Stone Age man lived in this part during the Middle Pleistocene time. The sites of this culture are concentrated along the banks of the river Burhabalanga and her tributaries the Sone and the Gangahar. Man during this time lived near the perennial supply of water which not only provided him with enough of drink all the year round but also was a place of attraction for many wild animals. The Early Stone Age man could kill these animals, specially the smaller ones, very easily just sitting in his cave. Moreover the area being open with thin forest cover could not shelter big harmful animals. This gave the man of this time a double advantage to live in this area. The thin forest could have supplied him with plenty of edible roots and fruits as well.

The implements used by the Early Stone Age man in the course of his food collection were quite simple at the beginning. At this time an ordinary split pebble was enough to serve his purpose. Pebbles flaked in very simple fashion showing only one or two flake scars on one surface characterise the world's earliest type of man-made tool. The Lower Pleistocene Kafuan and Oldowan industries of Africa contain the classic examples of them. There are a few pebble choppers of this type discovered from the excavations at Kuliana. Though they are not so old as the Lower Pleistocene, their technique indicates a similar humble beginning of the Stone Age industries in Mayurbhanj as in Africa. These pebble choppers are also believed to correspond typologically to those found in the Soanian industries of North-western India. However, excepting the technique and the typology there is no other evidence to call them as the earliest type of tools of this industry especially from the stratigraphic point of view. Apart from these crude pebble tools there are other types of tools like handaxe, cleaver scraper, knife, restrocarinate and point in this industry. Flakes and cores occur in suitable proportions. These tools range from the crudest to the most developed forms as regards their technique of

manufacture, shapes and sizes are concerned. There are no means to separate them in groups by the help of stratigraphy in order to bring out the line of their technical evolution. All the types occur together in one implementiferous layer either in the secondary laterite pits or in the river cliff-sections. From the typo-technological analysis it is found that the two-types with their peculiar manufacturing technique which characterises the Abbevillian, Acheulian and Clactonian industries of Europe are present in the Mayurbhanj industry. This means that in this district within a comparatively short span of time the techniques evolved very rapidly right from the crudest to the finest tool-making. Though a little of the proto-Levallois technique is seen in this industry no genuine prepared core or flake is met with. Like the Clactonian and Levalloisian industries in the Lower Palaeolithic culture of Europe there is no distinct flake-industry in the Mayurbhanj Early Stone Age culture. Both the flake and core implements occur together. On the whole the industry is predominated by the tools showing a mediocre standard of workmanship. The advanced type of tools are very few in comparison with the more primitive ones. Judging from the number of tools showing the mediocre skill, it seems as if the progress in the technical development was restricted during a considerable period of time.

The needs of the Early Stone Age man were very simple. Hence his tools were very simple too. A handaxe is a multi-purpose tool which he used almost for anything and everything. Cleavers, scrapers and points, though indicate their specialised use from the name, were not so very popular which is attested by the overwhelming percentage of the handaxes in this industry. During the later period (Middle Stone Age) man progressed much in the line of specialisation, as non-specialised tools like the handaxes and pebble choppers were not manufactured in such a large number.

Man during this period solely depended on nature for food. He never raised any permanent home. His food was mainly consisted of edible roots, fruits, bulbs, berries, worms and insects. Probably at this time he was not very skilled in hunting which is evident from his tool types. Hence the major portion of his meat diet might have come from the left-overs of various carnivorous animals.

The Middle Stone Age culture in this district flourished on the western side of the Similipal range where suitable raw materials were available for its stone tools. These tools are comparatively smaller in dimensions than those of the Early Stone Age and the majority of them are made on flake. Scraper, borer, burin and point are the types of tool found in this industry. A very small number of well-made handaxes and big hand-points also occur. One of the most outstanding features of this industry is the occurrence of a fairly large number of

blades. They have been mostly used as side-scrapers. It should be noted here that blades do not occur in the Early Stone Age industry and their occurrence in this industry may indicate the origin of a full-blade-tool culture in later times which is known as the Microlithic. The fine grain raw materials used in this industry facilitated the production of these small tools which had to be retouched very carefully and delicately. A few prepared platform flakes occur in this industry. But their very small percentage indicates that the technique was never very popular. Majority of the flakes and flake-tools shows an unprepared wide angle platform struck from the core generally by the soft cylinder-hammer technique. Tortoise or prepared core are conspicuous by their absence. Many of the tools like the points were definitely hafted on wooden shafts to be used as spears and arrow-heads. This shafting might have necessitated the knowledge of wood working. The borers were used for perforating hide and skin for making dresses out of them, whereas the burins were meant for engraving on wood and bone. Among the scrapers the hollow or the concave variety was used as spoke-shave, whereas the round and side scrapers were perhaps used for dressing skins and hides according to the advantages of their use. This period had seen many improvements due to its advanced technical skill. By the help of the new types of tools Middle Stone Age man could prepare clothings to protect his body from the vagaries of weather. By the invention of missiles (points used as arrow-heads) he became a better hunter than his predecessor. He might have devoted some of his time to artistic creations on bone, wood and ivory by the help of the burins. Probably a needle of bone with a perforation at one end was one of the most startling inventions of this time. However, apart from the developed standard of stone working the knowledge of the use of other materials like skin, hide, wood, bone, ivory and resin gave him a fair control over his surroundings. Now he could command a better protection against the weather and harmful animals, as well as have more supply of food than his Early Stone Age predecessors. But still he had no permanent home nor utensils. Apart from the use of his own hands as utensils he probably on occasions used a skull of his deceased relations as a drinking cup. These people like those of the Early Stone Age also lived by the side of the rivers. The Kharkai and her tributaries provided them with enough of water and good game all the year round.

After the Middle Stone Age the Microlithic culture of the Late Stone Age flourished in this region. It is presumed that the Early Stone Age ended with the Middle Pleistocene period and the Middle Stone Age continuing throughout the Upper Pleistocene conterminates with it. The Microlithic culture is Holocene in age. So also the polished stone celts. At places these two Holocene cultures are contemporaneous. Because of their late origin towards the closing phases

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of the Stone Age Cultures they have been put together to represent the whole of the Late Stone Age period.

Microliths, as the name suggests, are very small stone tools made out of the finest types of raw materials available in this area. Almost all of them are hafted on wood or bone handles with the help of resin and similar other gums. Blade is the most conspicuous type of tool in this industry. There are either of simple or backed (blunted back) varieties. When two or three of them are hafted longitudinally on a bone or wood handle they make a very effective knife. Scholars have suggested that some of these microliths can be associated with the earliest agricultural communities. But in Mayurbhanj we have no evidence to support it. However, among other tools mention may be made of a large number of scrapers and end-scrapers of various types. Their function is the same as those of the Middle Stone Age. There are points in this industry as well as the burins and borers. But there are new types of tools also, for instance, lunate or crescent which never occurs in the earlier industries, makes its appearance for the first time in this industry. The curved part of it is always blunted by minute retouches to facilitate a firm hafting and the straight side remains sharp to act as a knife blade when three or four of them are hafted on a bone or wood. The bone or wooden handles on which these lunates were hafted have not so far been found in Mayurbhanj. Perhaps these fragile materials could not withstand the sub-tropical climate for such a long time.

There are no geometrical forms in this industry like the trapeze and the triangle and the overall physical condition of these tools appears much rolled and weathered. Due to these two characteristics the Mayurbhanj microliths have been assigned to a considerable antiquity.

Life during this time was not much different from the preceding cultures. But the technical development of this industry attained a higher standard than the preceding ones which is seen from the manufacture of such tiny tools and the art of hafting them in composite fashion. The probability of their being used for agricultural purposes cannot be completely ruled out because during the Neolithic times which was almost a contemporary culture, we have definite evidences of agriculture. Microliths were also manufactured along with the polished stone celts during the Neolithic period in other parts of the world and the two cultures being almost contemporaneous might have exchanged ideas and innovations. However, in Mayurbhanj we are handicapped by the lack of intensive research in this problem though there is no dearth of data.

The most peculiar characteristic of the Mayurbhanj microliths is the small size of the blades. Many of them are broken and scrapped from the middle. This is probably due to the new materials available

in this area. It is seen that the nodules of chert or opal which were the best type of raw materials available always have some fault in the form of bands of quartzite. Hence while detaching the thin longitudinal flakes from these nodules it is quite natural that they break as soon as the fault part is reached. Microliths and the microlithic sites are very few in number in Mayurbhanj.

In comparison to the vast collections of the Early and Middle Stone Age tools the microlithic collection of this district looks very insignificant. Probably this culture did not live long in this district, and the bad raw materials is very likely one of the various unknown causes which were responsible for such hurried disappearance of this culture.

But the other Late Stone Age culture, i.e., the culture of the polished stone celts had a very flourishing time in this district. The long list of sites of this culture given below distinguishes this district as one of the main centres of the Neolithic civilization in eastern India. It appears that the alluvial part of the district was the favourite haunt of these people. Probably Baidipur was one of the biggest Neolithic settlements in this part of India. Here for the first time we have evidences of the prehistoric pottery.

Apart from this, like all the neolithic industries, grinding and polishing of the stone tools and domestication of animals might have been practised at this place during this period. These people lived in wellbuilt houses and settled as agricultural communities. Man was no more a savage after the invention of agriculture. Instead of being a parasite on nature he began to co-operate with her to increase the productivity of edible plants and to protect and foster the multiplication of animals that yielded food as meat, blood or milk. From the career of a food gatherer man changed himself to that of food-producer. These great changes in the life of primitive man marks the end of his career of savagery as well as the period of prehistory.

The shouldered celt culture is a later development of the Neolithic. Scholars have agreed that it came to India from secondary sources in Burma, Malaya and Yunnan very late, well near the early historic period. There is evidence that the use of metal was known to the people of this culture. Therefore, this culture is regarded as protohistoric rather than prehistoric. In Mayurbhanj a few of these celts have been found at Baidipur and Amskira. Excepting the tools we have no other knowledge about this culture. Haimendorf believes that it came to India with the people speaking Austro-asiatic language.¹ This language is now spoken by the tribal people of the district, namely, the Santals, the Mundas, the Kols and the Savaras.

1. Furer Haimendorf, Christoph Von, Megalithic Rituals Among the Gadabas and Bondos of Orissa, *Journal of Royal Asiatic Society of Bengal*, Vol. IX, P. 177.

The other culture which can be called as protohistoric is that of the primitive copper celts found from various places in the district. As stated before the rich mineral deposit of the district provided these primitive copper-smelters the required amount of raw material within easy access. These celts have been found from Bhagrpir, Khiching, Kshetra, Baghada and some unknown places in the Panchpir and Bamanghaty subdivisions. Excepting the Bhagrpir ones the rest of these celts are still unpublished and kept in the Baripada Museum as exhibits. At Bhagrpir from one foot below the surface on the bank of the Gulpha river a hoard of nine or ten celts were found. Many of them are of double-edged battle-axe type and vary from an eighth to a twentieth of an inch in thickness. The largest among them is eighteen and half inches long and fifteen and three-fourth inch as wide and the smallest is ten and half inches long and seven inches wide. The two celts from Khiching belong to the shouldered celt variety whereas the one found from Kshetra (near Khiching) is a bar-celt. The Baghada specimen is a massive double battle-axe about eighteen inches in length one edge of which is slightly broken. Out of the other three shouldered celts kept in the Baripada Museum two are alleged to have come from the Bamanghaty and one from the Panchpir subdivision. There are scholars who believe that the copper bar and the shouldered celts are replica of stone forms of the Neolithic industry. Yet there is another group of scholars who think the stone shouldered celts to be the copies of the bronze ones. The earliest type of celts, the shouldered are found from Anyang and dated to the Yin dynasty (c. 1300—1028 B. C.). Though there is a lot of controversy among these two sets of scholars regarding this chronology there is no doubt that both the metal and stone forms are of considerable antiquity. No effort has yet been made to study these celts of Mayurbhanj from the metallurgic point of view in order to ascertain the exact technique of their manufacture. However, from the outward features and crude finish of these tools it may be said that these were manufactured at a time when the knowledge of metal working was much less developed than the early historic period.

List of Pre-and Proto-historic Sites in Mayurbhanj district

Early Stone Age Sites

1. Amskira
2. Banspa
3. Barasol
4. Baripada
5. Bangiriposi
6. Bijatala
7. Bisai
8. Brahmangaon
9. Buramara
10. Bhuasuni
11. Domuhani
12. Ghantasila
13. Kuliana
14. Kuchai
15. Kamarpal
16. Koilisuta
17. Kamta
18. Kalabaria
19. Kendudiha
20. Mahulia
21. Malicha
22. Mundabone
23. Mendhakhai
24. Nuaberi
25. Pratappur
26. Patinja
27. Pariakoli
28. Sandim

Middle Stone Age Sites

1. Badra
2. Bahalda
3. Baraol
4. Bijatala
5. Bonaikala
6. Barmanda
7. Bisai
8. Kandalia
9. Rairangpur

Microlithic Sites

1. Badra
2. Bisai
3. Bonaikala
4. Manda
5. Rairangpur

Ordinary Polished Stone Celt Site

1. Amskira
2. Basipitha
3. Ambadalisasan
4. Baidipur
5. Bonaikala
6. Chitrada
7. Dahikutيسان
8. Dukura
9. Haripur
10. Indipur
11. Jadipal

Ordinary Polished Stone Celt Sites

12. Jaipur
13. Khama
14. Kaptipada
15. Kuchai
16. Khiching
17. Manda
18. Muruda
19. Madhupur
20. Naraharipur
21. Pratappur
22. Radiabindha

Shouldered Celt Sites

1. Amskira
2. Baidipur

Neolithic Pottery Site

1. Baidipur

Copper Celt Sites

1. Bhagrapi
2. Bamanghaty
3. Khiching
4. Kshetra
5. Panchpir

3. Archaeology

(i) The old monuments of Mayurbhanj are mostly centered round Khiching on the western border of the district. The temples found at present in this site were in ruins at the time the excavations were carried out in 1923-24 and 1924-25. A visitor approaching Khiching from the east finds the small temple of Kutaitundi which enshrines the phallic emblem of Siva called Sarveswara. This temple was buried in a small mound and was subsequently renovated with other temples by the Archaeological Department of the ex-Mayurbhanj State. About 400 yds. to the west of Kutaitundi is situated the Thakuranisala which was also once in ruins. Short accounts of the monuments in the Thakuranisala have been published in Archaeological Survey of India, Annual Reports for 1922-23, 1923-24 and 1924-25. The excavations at this place disclose the remains of a group of old temples, two of which were elegantly decorated with beautiful sculptures. The bigger one of these two temples occupied the central position in the group and had a base of 35 ft. square. Rama Prasad Chanda found this great temple in 1922 buried under a mound on which stood a small brick shrine of Khijjingeswari and an unfinished temple called Khandia-deul. The magnificently carved door frame which originally belonged to the great temple was attached to the Khandia-deul. On dismantling the small brick shrine, it was found that the image of Khijjingeswari had been installed on a platform on which a life-size image of Siva was originally enshrined. After renovation of the great temple with care and skill, the image of Chamunda was installed in its sanctum, as the image of Khijjingeswari had been taken to Baripada to be enshrined in a small temple in the palace of the Maharaja. The Museum which was erected in the locality now contains large number of images which were found in course of the excavations of different sites. Many of these images are of life-size and are of great artistic merit. The life-size images of Siva indicate that Khiching was a centre of Saivism during the medieval period. Life-size images of Buddha in earth touching pose and of Avalokiteswara are also seen, indicating the hold of Buddhism that once flourished here probably earlier than Saivism. Jaina images are also not lacking here and among the sculptures representing the Brahmanical Hinduism one finds large number of Vaishnavite, Sakta, Ganapatya and Saura (Solar) deities. Thus the present village of Khiching represents various types of sculptures belonging to different religious denominations which flourished in the past. The images both in relief and in round exhibit very high quality of plastic art and they represent the Orissan Art tradition at its best.

Next to Khiching a remarkable site of art and architecture is found at Haripur, a deserted town on the bank of the river Burhabalanga. Haripur was the headquarters of Mayurbhanj before Baripada was

made the seat of Government. There are extensive remains of a ruined fort and of two beautiful temples made of brick. These are the temples of Radhamohana and of Rasikaraya both representing the cult of Neo-Vaishnavism which became popular after Sri Chaitanya. Of these two temples, the Rasikaraya is standing with fragments of its former splendour and although dilapidated, it exhibits a high style of architecture with domes, pillars and arches indicating influence of the Moghul architecture. The main temple of Rasikaraya is 30 ft. long and 27 ft. 6 ins. broad. There was a Natamandira which according to N. N. Basu was 48 ft. long and 25 ft. broad. But this structure is no longer in existence. The temple of Radhamohana was also provided with a Natamandira, and that structure was beautifully painted both inside and outside. The paintings within some of the niches and on the inner walls can be seen even at present. Most of the pictures represent the theme of Vaishnavism.

The district of Mayurbhanj preserves many other temples built in different styles of Orissan architecture, such as, Rekha, Bhadra and Gauriya. Among the Rekha temples the most important are the temples of Kakharua Baidyanath at Mantri and that of Jagannath at Baripada. The temple at Mantri is believed to have been built by Kakharuadeva, one of the sons of Prataparudra Deva, the Gajapati king of Orissa after whom the village of Pratappur in Mayurbhanj has been named. The temple consists of Vimana, Jagamohana and Natamandira and the last structure was built by Raja Jadunnath Bhanja of Mayurbhanj. On both sides of Natamandira are found two small shrines erected by Raja Srinath Bhanja. The temple of Jagannath at Baripada was built by Raja Baidyanath Bhanja after the style of Kakharua Baidyanath. It is made of laterite stone with ornamental carvings and is provided with a big boundary wall. The temple wall contains an inscription which states "In the year 1497 of the Saka era, this temple was built by Baidyanath Bhanja". This temple like that of Kakharua Baidyanath of Mantri is also provided with the Vimana, Jagamohana and Natamandira, and it is in a better preserved condition than the latter. Among Bhadra style of temples mention may be made of the temple of Pasa-Chandi at Badasahi, 17 miles from Baripada. The temple is in a state of ruin but originally it was 21' 6" high. The date of this temple is difficult to be fixed but it may be ascribed to the late medieval period. The district has various specimens of Gauriya architecture although temples of this style appeared in later period. The terracotta temples of Radhamohana and Rasikaraya at Haripur mentioned above, were built in Gauriya style. In Baripada, one can see a number of temples of this type, the most notable ones being the temple of Ambika and that of Varuneswara Siva. The Ambika temple is believed to be as old as the town of Baripada, but the Varuneswara temple is a recent construction.

The district of Mayurbhanj is very rich in plastic art and images of all descriptions belonging to different religions are seen in this district. Reference has already been made to the images preserved in the Khiching Museum. In the town of Baripada, there is a small museum where various types of images collected from different parts of the district have been preserved. Notable images of this museum are Avalokiteswara, brought from the neighbourhood of Khiching, and several images of Tirthankaras recovered near Baripada. The Jagannath temple compound is provided with small cells around in which the images of different religions find place. Among them may be seen beautiful images of Avalokiteswara, Parsvanath and Umamaheswara. At the inner gate of this temple are found images of Jaina Tirthankaras, Rishabhath, Prasvanath and Mahavira beautifully carved out in black chlorite stone. Besides these Tirthankaras, an image of Buddhist Jambhal has also been attached to the inner gate. N. N. Basu, in his famous work "Archaeological Survey of Mayurbhanj" has given detailed descriptions of various images found in different parts of the district. From that it becomes clear that the district of Mayurbhanj was not only a stronghold of Saivism and Vaishnavism but Jainism and Buddhism also flourished peacefully side by side.

(ii) Coins

Several varieties of coins representing both political and commercial activities of the district have been found and preserved in different Museums. Among the finds, the Kushan coins are large in number and a few Roman and Gupta coins have also been discovered. Unfortunately the Roman coins are lost at present but Mr. Beglar reported that he could see a few Roman coins discovered at Bamanghaty of Mayurbhanj. His report is quoted as follows :

"Some years ago a great find of gold coins containing, among other several of the Roman emperors, Constantine, Gordian etc. in most, beautiful preservation, was found near Bamanghaty. Mrs. Hayes, the Deputy Commissioner's wife at Singhbhum, possesses several very fine ones indeed, made into a bracelet, but in such manner as to leave the coins absolutely uninjured. I tried in vain to procure some, but failed. Except the choice ones (choice as to excellence of preservation) picked out and secured by the Deputy Commissioner the rest got dispersed, and it is now hopeless to try and find out where they are, if they indeed exist at all and have not been melted. The finding of these coins at Bamanghaty shows that it lay on some great line of road from the seaport, Tamluk to the interior, for it is more probable that they came in via Tamluk than overland from the Roman empire".¹ The Kushan coins of Kanishka and Havishka along with large number of imitation coins known as

1. Cunningham, Report of the Archaeological Survey of India for 1874-75 and 1875-76, Vol. XIII, PP. 72-73.

Puri Kushan have been found mostly from Khiching and its neighbourhood. A hoard of such coins was discovered in 1923 at Bhanjakkia near Khiching, and during the time of excavation of Viratgarh at Khiching a number of Kushan coins and Puri Kushan coins were also found in 1924-25. In May, 1939 105 Kushan coins were discovered in a brass pot in Nuagaon three miles west of Jashipur and three miles east of Bhanjakkia. The latest discovery was made in 1948 when more than one thousand imitation Kushan coins along with a single coin of Kanishka were found at Bhanjakkia. The discovery of the Kushan coins in Mayurbhanj as well as in other districts of Orissa have given rise to much speculation amongst scholars. Dr. A. S. Altekar believes that an Indo-Scythian tribe called Murandas were ruling over these parts during the second and third centuries A. D. The Gupta gold coins were not found in such large numbers. Only three gold coins of Chandragupta II were discovered in August, 1939 at Bhanapur, on the bank of the Sone river. These three coins are of Archer type and very probably they were brought to this territory by merchants.

(ii) Inscriptions

(a) COPPER PLATE INSCRIPTIONS

1. Bamanghaty Plate of Ranabhanja (J. A. S. B. Vol. XL 1871-pp. 161-67).

The plate was issued in the year 188 (A. D. 924) and registered the grant made by Ranabhanja in favour of a son of Mahasamanta Mandi. The grant consisted of four villages located in Uttarakhanda which comprised the Vishayas of Korandiya and Devakunda. Korandiya is identified with modern Karanjia and Devakunda still continues under the same name.

2. Khandadeuli Plate of Ranabhanja (J. B. O. R. S. Vol. IV, pp 172-77).

This was issued by Ranabhanja by the time his grandson Narendrabhanja was born. Prithvibhanja, a reputed son of Ranabhanja was the father of Narendrabhanja. The plate records the gift of the village Bonula located in Siddhahimba Vishaya of Uttarakhanda to Brahmin Ranchi, the son of Ananta and grandson of Trivikrama belonging to Sandilya gotra and Sandilya pravara. Bonula and Siddhahimba cannot be identified at present.

3. Bamanghaty Plate of Rajabhanja (J. A. S. B. XL 1871, pp. 168-69)

It records the grant of the village Brahmana-Vasti in the Vishaya of the same name to Subrahman, the son of Samanta Mandi who is probably the same as Mahasamanta Mandi of the Bamanghaty Plate of Ranabhanja. Brahmana-Vasti may be identified with the modern Brahmanavasa six miles from Rairangpur.

4. Ukhunda Plate of Prithvibhanja (I. H. Q. Vol. XIII, pp. 42)

Issued on the occasion of Dashara, the plate records donation of the village Ganda in Piganda Vishaya in favour of Bhattaputra Ananta, son of Govinda, belonging to Vatsa gotra and Pravaras of five Rishis.

5. Kesari Plate of Satrubhanja (I. H. Q. Vol. XIII, pp. 429 ff)

This was issued by Mahamandaladhipati Maharajadhiraja Parameswara Satrubhanja Deva, son of Ranabhanja, grandson of Kottabhanja. Anakha Devi is mentioned as the Chief queen and Narendrabhanja as the Yuvaraja. The plate registers the grant of the village Syallamayi in Urtti Vishaya in favour of Bhattaputra Chakrapani, grandson of Bhattaputra Narayana belonging to Kausika gotra and Pravaras of 3 Rishis. The grant was made for the purpose of worship of god Sankara.

6. Adipur Grant (A) of Narendrabhanja (Ep. Ind. Vol. XXV, pp 147—57).

It records the donation of the village Brihatsarai in Urtti Vishaya in favour of Bhattaputra Sitaladeva Sarman of Vatsa gotra, Bahvricha charana and Asvalayana Sakha.

7. Adipur Grant (B) of Narendrabhanja (Ep. Ind. Vol. XXV, pp 157—61).

It records the donation of the village Sarapadraka in Keraker Vishaya to Bhatta Devadevadama who emigrated from Odravishaya.

8. Adipur Grant (A) of Ranabhanja (Ep. Ind. Vol. XXV, pp. 147—57).

It records gift of the village Svalpasarai in Urtti Vishaya in favour of Bhattaputra Trivikrama in the year 193, i. e., A. D. 929.

9. Adipur Grant (B) of Ranabhanja (Ep. Ind. Vol. XXV, pp. 157—61).

Records gift of the village Padeva probably to Bhatta Devadevadama

10. Adipur Grant of Durjayabhanja (Ep. Ind. Vol. XXV pp. 172-73).

It records the gift of the villages Ollanga, Panchapati and Trisampada in favour of Sri Gomata. This grant refers to Chihipa, the Chief queen and Kottabhanja, the heir apparent.

11. Khiching Grant of Mahan Madahavabhanja alias Rajabhanja (Ep. Ind. Vol. XXX, pp. 220—25).

This registers the grant of the village Mokuga in Phansara Vishaya in favour of Kalasarma, son of Palaka. The purpose was to meet the cost of worship of god Sankara Bhattaraka.

12. Baripada Museum Plate of Devanandadeva (Ep. Ind. XXVI, pp. 74—82).

It presents a genealogical account of the Nandodbhava rulers of Airavatta Mandala. The genealogy starts with Jayananda whose son was Parananda and grandson Sivananda. The son of Sivananda was Devananda I, whose son Vilasatunga alias Devananda II issued the grant. This plate is not connected with the history of Mayurbhanj,

(b) STONE INSCRIPTIONS

1. Baripada Museum Stone Inscription (O. H. R. J Vol. I, pp. 178)

A four sided stone slab, inscribed on three sides contains an inscription of Satrubhanja on one side, while on other two sides are found the inscriptions of Dhruvaraja and of Kumara Dharmaraja. The inscription of Satrubhanja records the grant of some lands in Madarda Vishaya for the worship of Lilesa Bhadra Durga. Madarda is supposed to be the same as Amarda.

2. Khiching Museum Votive Inscription

This is inscribed on the pedestal of an image of Avalokiteswara stating that the image of god Lokesa is caused to have been carved out by Dharani Varaha and Kirtti (wife of Dharani Varaha) during the rule of Sri Raya Bhanja, who is the same as king Rajabhanja of Bamanghaty plate.

3. Asanpat stone Inscription:

“The Mahārāja Satrubhāṅja, who belonged to the Nāga dynasty and was a glorious king; who fought with great successes hundreds of battles against his enemies; who was as bright as the sun; who was an offspring of Mahārāja Māgabhaṅja and Mahādevī Damayanti; being the lord of Vinḍhyatāvī; who subdued many sāmanta kings by earning glory through the valour of his own arms; who donated a lac of cows to Pataliputra, Gayā, Kṛmīlā, Dadavardhana, Pundravardhana, Varāṅghana, Gōrhāṭī, Khadrāṅga, Tamralipti, Ubhaya-Toshali; who also donated lakhs and thousands of gold to deserving persons, hailed from different parts of the country, and to Sankhākara-Maṭha of Ahichhatra, Mātibhadra Maṭha of Lakshesvara and other Maṭhas; who built ābodes and Vihāras in favour of Brahmacarins, Charakas, Parivrājakas, Bhikshus, Nigranathas and Vārjantakas; who studied the Bhārata, Purāṇa, Itihāsa, Vyākaraṇa, Upaniṣad, Nyāya, Mīmāṃsā, Chhanda, Sruti, Vedopakarana, Kālā and Vijnāna; had constructed a ‘devāyatana’ (temple).”

4. Baripada Museum Bilingual Stone Inscription (O. H. R. J.,

It was discovered near the village Raikoma in the Baripada subdivision. It consists of 17 lines out of which 9 are in Devanagari characters and in Hindi language, while the remaining 8 lines are in Oriya characters and Oriya language. It is dated in Vikram Samvat 1645, Saka 1509, Amlī year 994 and the 14th Anka of Gajapati Ramachandra Deva, 20th day of the month of Rishabha, 15th Tithi of the bright fortnight and Thursday. This is equivalent to 1587 A. D. The record relates to digging of a well by Raja Basanta Jew Manik Chand during the time of Firoz Khan Lohani and Qutab Saha.

We do not know anything about Raja Basanta Jew Manik Chand. Qutab Saha of the inscription may be Qutul Khan Lohani who was *defcato* ruler of Orissa in 1587 A. D. Firoz Khan Lohani was in charge of Mayurbhanj area by the time the record was inscribed.

19. Ancient History

The ancient history of Mayurbhanj is wrapped in obscurity. The territory formed without doubt a part of Utkala which according to the Puranic tradition was a very ancient land. It is said that I la-Sudyumna, one of the ten sons of Manu was a Kimpurusha and his three sons were named Utkala, Vinitasva and Gaya. These sons subsequently ruled over three different territories which were named after them. Thus, the territory of Utkala was named after Utkala, the son of Sudyumna, and it comprised according to Pargiter¹, the southern portion of modern Chotnagpur. But Utkala was not confined to the Chotnagpur region only and it stretched across the modern Mayurbhanj district up to part of the district of Balasore. In the sixth century B. C. Mayurbhanj formed a part of Utkala and it is known from the *Vinayapitaka* that a tribe called Bhanna who were probably the ancestors of the Bhanja tribes were inhabiting this region. The same *Vinayapitaka*, as well as, the *Jatakas* mention that Tapassu and Bhallika, two merchant-brothers of Utkala Janapada, while going on trade to the Middle country saw Buddha in the Urubela forest and gave him the first food after his enlightenment. These two brothers are said to be the first converts of Buddhism. Utkala along with Mayurbhanj tracts formed part of Kalinga under Asoka as well as under Kharavela, but practically nothing is known about the history of this territory during the pre-Christian period. The large hoard of Kushan coins along with the imitation coins found in this area indicate that this region formed a part of the territory of the Murundas who ruled over Eastern Orissa during the second and third centuries A. D. The Mayurbhanj tract does not come in the route of invasion of Samudragupta who led his campaign in South India through Kosala and Kalinga. The history of the tract during the time when the

¹ *Markandeya Purana*—P. 327

Imperial Guptas ruled over Magadha is not known to us. During the post-Gupta period the Mana royal family rose to prominence and extended their sway over this territory. The Soro and the Patiakella Copper plate inscriptions dated respectively in the Gupta years 260 (580 A. D.) and 283 (603 A.D.) record the rule of a powerful king named Maharaja Sambhuyasas over Toshala, which was divided into Dakshina and Uttara Tosalas. The Mayurbhanj tract formed a part of Uttara Toshala and was under the Mana rule for some time. The king Sambhuyasas is known from the Patiakella Charter to have belonged to Mana dynasty and the power of this family suddenly declined after his death. The Manas continued to be the rulers in Central and Southern Bihar as late as the 12th Century A. D. An inscription dated in Saka year 1059 (1137 A. D.) at Govindpur in Gaya district mentions the Manakings—Virnamana and his successor Rudramana. The name of Manbhūm in Bihar carries with it till today the memory of Mana rule of this region. The Mana rule probably gave place to the rule of the Bhanjas in Mayurbhanj tract in the medieval period.

20. Bhanja Kings

The Bhanjas of Orissa are a very old royal dynasty. According to Prof. R. D. Banerji they are much older than the Gangas and Somavamsis of Orissa. The recently discovered Asanpat Stone Inscription reveals that one Satrubhanja, son of Manabhanja was ruling over Mayurbhanj-Keonjhar region as early as Cir. 4th century A. D. Satrubhanja was a powerful ruler. He claims to have donated one lakh cows in Gauhati in Kamarupa and Pataliputra in Magadha. Nothing, however, is known about the successor of Satrubhanja. The fresco painting at Sitabhinji in Keonjhar district contains a small inscription which may be read as 'Ranaka Disabhanja'. This painting is assigned by scholars to Cir. 5th century A. D. The word 'Ranaka' indicates that Disabhanja was a feudatory ruler although it is difficult to say as to who was his over lord. There is thus evidence to show that the Bhanja kings were ruling over Mayurbhanj and Keonjhar regions as early as 4th and 5th centuries A. D. But the relation of these early Bhanjas with those who appeared in the medieval period cannot be established with the present state of our knowledge. During the medieval period the Bhanjas are found to have ruled over two different territories—one known as the Khinjali Mandala comprising Baudh-Ghumsur region with its capital at Dhritipura, and the other called Khijjinga Mandala comprising the present district of Mayurbhanj, as well as parts of Keonjhar with its capital at Khijjinga Kotta (Modern Khiching). Scholars have tried to relate these two ruling families, but the genealogy derived from the copper plate records of these two families have not yet been satisfactorily reconciled. The earliest Bhanja king of Khijjinga Mandala is known to be Adibhanja

whose date it is difficult to determine. According to tradition recorded in the Gazetteer of the Feudatory States of Orissa by Cobden Ramsay, Mayurbhanj State was founded sometime in 1300 A. D. by one Jaisingh who was a relative of the Raja of Jaipur in Rajputana. It is said that Jaisingh came to visit Puri where he married a daughter of the then Gajapati Raja of Orissa and received Hariharpur as dowry. His eldest son Adisingh held the Gadi of Mayurbhanj State. Cobden Ramsay does not state the sources of his story which is obviously a garbled version of the annals of Mayurbhanj Raj family preserved by the Durbar of the ex-State. According to it, Jaisingh came to Puri with his two sons Adisingh and Jatisingh of whom Adisingh, the elder son married the daughter of the Raja of Puri. While returning home Jaisingh defeated Mayuradhwaja, the Raja of Mayurbhanj who was then holding the Gadi at Bamanghaty, and got possession of Mayurbhanj. The tradition has no historical basis, as the present town of Jaipur in Rajputana was founded only in the 18th century A. D. by Maharaja Sawai Jaisingh II during the reign of Sultan Mahammed Shah who ruled from 1719 to 1748 A. D. This story is also fantastic as Jaisingh could not have brought a large army all the way from Rajputana to Puri to defeat Mayuradhwaja who would not be living at Bamanghaty without military resources. It appears that when Raja Mansingh consolidated Moghul rule in Bengal, Bihar and Orissa, his fame actuated the rulers of different States to connect their families with the Rajput clans of Rajasthan. The rulers of Mayurbhanj thus claimed to have descended from the Kachhva clan of Rajputs of modern Rajasthan. Commenting on this R. D. Banerji states. "There was no Mansingh in Rajputana thirteen centuries ago and it is extremely doubtful whether the Kachhapaghata or the Kachhva Rajputs existed as a separate clan in 610 A. D.". The claim of the Bhanja kings of Mayurbhanj to have descended from the Kachhva Rajputs is untenable.

The copper plate charters of the Bhanja kings have put forward another tradition regarding origin of the Bhanjas, which also appears to be fantastic. According to this tradition Adibhanja, the founder of the Bhanja dynasty in Mayurbhanj was born of the egg of a Pea-hen and was brought up by sage Vasistha in his hermitage of Kotyasrama. The records of the Bhanja kings of Khinjali Mandala do not refer either to the egg of Pea-hen, the hermitage of Kotyasrama or the sage Vasistha, but they declare the Bhanja rulers to have been born in the family that came out of the egg (Andaja Vamsa Prabhava). This points to a common origin of the two branches of the Bhanja family, although the branch of Khijinga Kotta declare themselves to have belonged to the gotra of Vasistha and that of Khinjali Mandala to the gotra of Kasyapa.

According to Beglar the Bhanja family is an off-shoot of the famous Maurya dynasty to which Chandragupta and Asoka belonged

Beglar comes to this conclusion because of the phonetic resemblance of the word 'Maurya' and 'Mayura' (Pea-cock) the egg of the latter being the source of origin of the Bhanjas. The Tibetan work, *Pag Sam Jon Zang* by Pal Jore preserves the tradition that the founder of the Solar dynasty from which the Maurya family emanated, was born of an egg which was hatched in the Sun's rays. The common tradition regarding the origin of the Mauryas and the Bhanjas from an egg supports the view of Beglar that the latter may have been an off-shoot of the former.

The Varahas who ruled over Bonai Mandala contemporaneous with the Bhanjas of Khijjinga Kotta declared themselves to have belonged to the Mayura dynasty. The royal seal of the Varahas contain the figure of pea-cock facing to the left. They further declared that they migrated to Bonai region from Chitrakuta which has been identified with modern Chitoregad in Rajasthan. It is known from the early epigraphic records that a branch of the Maurya family had established themselves at Chitore and very likely the Mayuras of Bonai who migrated from Chitore belonged to that family.

Scholars like Pandit Binayak Misra and Paramananda Acharya are of opinion that the Mayuras of Bonai Mandala and Bhanjas of Khijjinga Kotta were probably branches of the same family. Haraprasad Sastri has contributed to the same opinion and according to this scholar the Bhanja dynasty was known by its triple names Varaha, Mayura and Bhanja. It has been pointed out in Chapter I that the words 'Mayura' and 'Bhanja' have been joined together sometime about 1400 A. D. in order to give the name of the territory over which the Bhanjas were then ruling.

According to tradition another line of Mayura king having Peacock as its emblem was ruling over Tamralipti. This tradition is corroborated by the Jaina *Bhagabati Sutta* which states "in this Jambu Dwipa, Bharatavarsha there was a town called Tamalitti and in this Tamalitti there was a king named Tamali of Moriya (Maurya) family. W. W. Hunter throws some new light¹ over this tradition and writes as follows:

"But a fourth great city flourished under Hindu dynasties and Tamluk now an island river village of Bengal, formed the maritime capital of Orissa. One local legend relates how its kings conquered the later province in pre-historic times and gave their name to a great district within it; while a later tradition ascribes the foundation of Tamluk to the monarchs of Morbhanj the largest and most powerful of the Orissa Tributary States. Certain it is that a most intimate connection subsisted

¹ Hunter's Orissa, Vol. I, 1872, pp. 308-09

between the two. The first king of Tamluk bore the title of "The Peacock Banner" (Mayuradhwaaja and Sikhidhwaja) and begot a long line of thirty-two princes of the warrior caste. This dynasty bore the heraldic device of the peacock exactly as the Morbhanj family does at the present day and it was succeeded by another line of four peacock kings who invaded Tamluk from the Morbhanj State thus giving rise to the later legend. The great district of Midnapore now stretches between Tamluk and the Morbhanj State; but the heraldic bird of the latter, the peacock, still surmounts the temple at Tamluk and Morbhanj Rajas long retained property in the intermediate tract."

It thus appears that branches of the illustrious Maurya family were ruling over eastern India from Bonai to Tamralipti during medieval period and the Bhanja ruling family of Mayurbhanj very likely belonged to that family.

The sober history of the Bhanja kings of Khijjinga Mandala starts from the time of king Kottabhanja who was very likely the founder of the township of Khijjinga Kotta (modern Khiching). The Bamanghaty plate describes Ranabhanja the grand son of Kottabhanja as a constant resident of the town of Khijjinga Kotta. The successor of Kottabhanja was Digbhanja who was also known as Durjayabhanja. He had two sons Narendrabhanja and Ranabhanja who ruled over Khijjinga Mandala one after the other. Narendrabhanja seems to have a premature death and as he was issueless his brother Ranabhanja succeeded him to the Gadi of Khijjinga. His Bamanghaty Copper plate Charter is dated the year 188,¹ which is taken to be the date of the Bhauma era. The initial year of the Bhauma era being 736 A. D. the year 188 corresponds to 924 A. D. Ranabhanja also recorded his donations in the copper plates already issued by his elder brother Narendrabhanja. The two Adipur Grants of Narendrabhanja thus contain the records of donations made by Ranabhanja. In one of the Adipur Grants Ranabhanja mentions his donation to have been made in the year 193 i. e. 929 A. D. Thus Ranabhanja was ruling over Khijjinga Mandala during the period from 924 to 929 A. D. which leads us to assume that Kottabhanja the grand father of Ranabhanja founded the rule of the family in the last quarter of the 9th century A. D. The use of the Bhauma era suggests that the early Bhanja kings of Khijjinga Kotta were feudatories of the Bhauma kings who ruled over the coastal region of Orissa from the Ganges in the north to the Mahendra mountains in the south. Ranabhanja was the contemporary of the Bhauma queen Dandi Mahadevi whose Ganjam and Kaumaranga plates have been dated in the years 180 (916 A. D.) and 187 (923 A. D.), respectively.

¹Prof. R. D. Banerji reads the date of the Bamanghaty plate as 288 which according to him is dated in some unknown era.

²Dr. R. C. Majumdar reads this date as the year 293.

Ranabhanja is known to have at least two sons, who ruled one after the other. The eldest son Rajabhanja is known from his Bamanghaty plate. An image of Avalokiteswara preserved in the museum at Khiching contains an inscription in the pedestal, which refers to the ruler Rayabhanja who is identified with Rajabhanja of the Bamanghaty copper plate. It appears that Rajabhanja although a devout Saiva was patronising Bhuddhism in his kingdom. He allowed Sri Dharani Varaha and his wife Kirtti to install the image of Avalokiteswara in a shrine at Khijjinga Kotta. The Khiching copper plate grant reveals that Ranabhanja had a son named Mahan Madahavabhanja who is generally taken to be the same as Rajabhanja. This ruler was succeeded by his brother Prithvibhanja *alias* Satrubhanja. It is known from the Kesari plate that Anakha Devi was the Chief queen of Satrubhanja and her son Narendrabhanja was the crown prince at the time of issue of the plate. After the death of Satrubhanja, Durjayabhanja, son of Rajabhanja ascended to the Gadi. He is known to us from his Adipur copper plate where he claims himself as a frontal mark of the Bhanja family and assumes the title of Maharajadhiraja. His Chief queen was Chihipa Devi and his heir apparent Kottabhanja. Among his high officials mention may be made of Atahi the Minister of war and peace, Kundahathi the Custodian of Royal seal, Dhubaha the Town Banker, and Narinda the Chief feudatory. Durjayabhanja appears to be a powerful ruler of his time. Nothing, however, is known about the kings of Khijjinga Kotta after Durjayabhanja. The Adipur Grant of Durjayabhanja is the last available copper plate record of this house. There were two claimants to the Gadi after Durjayabhanja ; they were Narendrabhanja II, son of Satrubhanja and Kottabhanja II, son of Durjayabhanja. It is not possible to know more about these aspirant princes owing to want of records.

After the decline of the Bhaumas the Bhanjas of Khijjinga Mandala became feudatories of the Somavamsi kings who ruled over Utkala and Kosala. The Somavamsis were supplanted by the Gangas in Utkala at the beginning of the 12th century A. D. after which the Bhanjas became subordinate to the Imperial Ganga powers. But no details regarding the history of the Bhanja dynasty of Khijjinga Mandala during the rule of the Somavamsis and the Gangas are available to us.

During the rule of Chodaganga Deva who occupied Utkala in 1110 A. D. severe fighting took place between the Gangas and the Kalachuris of Rantnapur probably for possession of Sambalpur-Bolangir region. The war was fought in an extensive area from Khimidi in the south to Dandabhukti, (modern-Mindnapore district) in the north and in course of it Purushottama the general of the Kalachuri king Ratnadeva II ravaged Khijjinga Kotta. Although Chodaganga was ultimately

defeated he succeeded in driving out the Kalachuris from Khijinga Mandala. Chodaganga's campaign in Mayurbhanj against the Kalachuris has been utilised by poet Radhanath Ray in a story of incest which has no foundation.

During the rule of the Ganga king Bhanudeva III (1352—78 A. D.) Firoz Shah Toghluq, Sultan of Delhi, invaded Orissa early in 1361 and marched through Manbhūm and Singhbhūm towards Varanasi Kataka the capital of Orissa. It was in course of this expedition that Khiching, the headquarters of the Bhanja kings, was reduced by the Muslims and the temples and shrines of the place were defiled and destroyed. This disaster seems to have led the Bhanjas to desert the ancestral capital, although the actual transfer of headquarters could not be effected till 1400 A. D. An old record bearing the genealogical account of Mayurbhanj, discovered in the house of Syama Karana of Naya basna,¹ reveals that Maharaja Hariharbhanja founded a township in Saka year 1322 corresponding to 1400 A. D. which was named after him as Hariharpur and was made the capital of his kingdom.

The Ganga power in Orissa declined after the invasion of Firoz Shah and Bhanudeva IV the last Ganga king was ousted by his general Kapilesvara Deva who ascended the throne in 1435 A. D. and founded the rule of the Suryavamsis. Mayurbhanj thereafter came under the suzerainty of the Suryavamsi monarchs. During the rule of Prataparudra Deva, the grandson of Kapilesvara Deva, Sri Chaitanya came to Orissa in 1510 A. D. The *Kada cha* of Govindadas reveals that Sri Chaitanya on his way to Puri visited Hariharpur where he influenced the people by his devotional love.

Orissa along with Mayurbhanj was occupied by the Afghans of Bengal in 1568 A. D. The Moghul Emperor Akbar made preparations to conquer Bengal and Orissa and after the death of Sultan Sulaiman Kararani of Bengal in 1573 regular war took place between the Moghul and the Afghan powers. Daud Khan the young and impetuous Sultan was defeated in 1574 and fled away to Hariharpur where he took shelter for some time in February 1575. Baidyanath Bhanja, the then ruler of Mayurbhanj retreated from Hariharpur and stayed with his family at Rayagada, a place about three miles from Hariharpur. It was at Rayagada that Rasikananda the preacher of Gaudiya Vaishnavism met Baidyanath Bhanja and converted him to the faith of the Gaudiya cult.

Daud was defeated at Tukaroi on the Suvarnarekha on 3rd March 1575 by the Moghul generals Munim Khan and Todarmal. He was killed in the battle of Rajmahal in 1576 after which the Moghuls

¹ This was discovered by N. N. Vasu sometime before 1st January, 1911 the date of publication of his *Archaeological Survey of Mayurbhanj*.

occupied Bengal and Orissa. But the Afghan Chiefs were reluctant to submit and continued the struggle for sometime more. Orissa was finally conquered by Mansingh in 1592 when the foundation of the Moghul rule was decisively laid.

21. Moghul Rule

The few authentic facts that are known about the history of Mayurbhanj in the Moghul period (1592—1751 A. D.) indicate that the ruler of Mayurbhanj had under them 12 zamindaries containing 42 killas. From Raja Man Singh's account of 1592, published by Stirling in 1822 it appears that there were 18 forts, viz., Bhanjabhum, Mantri, Hariharpur, Dewalia, Purunia, Karkachua, Bamanghaty, Sarhonda and 10 other insignificant forts within the estate of the Zamindar of Mayurbhanj. All these places excluding Bhanjabhum, are now found in Mayurbhanj. The pargana of Bhanjabhum however, lies to the north of the Midnapore town, which, according to tradition, Midnapore Rajas got as subordinate tenures from Mayurbhanj. Mention has also been made in Raja Man Singh's account of 10 dependent chiefs, who were under Mayurbhanj during the early period of the Moghul rule. These chiefs held the zamindaries of Nilgiri (till recently one of the Orissa States), Singhbhum, Barabhum now in Manbhum district, Patharhai Narsinghpur (part of which is in north Balasore bordering the district to the south of Subarnarekha river), Deba Tyrchand (Dipa Kiarchanda in Midnapore), Jarnarpal (in Midnapore), Jamacunda (in north Balasore, near the mouth of the Subarnarekha, not far from Pipli), Chargarh and Talmunda now in the Bhadrak subdivision in Balasore. The Ranchi District Gazetteer mentions that Tamar was under Mayurbhanj, while the Midnapore District Gazetteer mentions that Birkul on the sea shore was also under Mayurbhanj.

From what has been stated above, it will be found that the sway of Mayurbhanj extended from Tamar, Barabhum and Midnapore town in the north to the river Baitarani in the south and from the sea in the east to the western extremity of Singhbhum in the west.

The Bhanja rulers did not hesitate to aggrandise themselves at the expense of the Moghul emperor, whenever there was an opportunity to do so. According to *Muraquat-i-Hassan*, during the interregnum, that followed the serious illness of emperor Shah Jahan in 1657, Krushna Bhanja of Hariharpur, the leading Zamindar spread his power over the country from Midnapore to Bhadrak.

His 'offences' are thus summed up in *Muraquat*, "He kept one thousand horses and ten or twelve thousand foot soldiers, and was obeyed and helped by all the zamindars of the country. He had plundered

the tract from Bhadrak to Midnapore, carried off the ryots to his own territory, increased their cultivation and ruined the imperial dominion"¹.

Emperor Aurangzeb appointed Khan-i-Dauran as the Governor of Orissa in 1660. When the new Governor reached Jaleswar, Krushna Bhanja came to meet him. During the interview, being exasperated by the insults of the Subahdar, Krushna Bhanja attacked him but was slain with his party. A different version of this incident is given in contemporary records of the Dutch factories in India, where Krushna Bhanja is referred to as the 'Great Raja' "Den grooten Radja Kristna Bens."

From Jaleswar, Khan-i-Dauran set out for Hariharpur. Krushna Bhanja's son (Trivikram Bhanja I) with his uncle Jaya Bhanja submitted to him on his way to Remuna and received the Tika (marks on the forehead) of the Rajaship and zamindari.

Maharaja Krushna Bhanja was succeeded by Maharaja Trivikram Bhanja who ruled from 1660 to 1688. Early British records mention his name as Trillbichrum Bunge, 'whose territory lay close to Balasore.' His son and successor Maharaja Sarveswar Bhanja, ruled the State from 1688 to 1711. He was succeeded by his son Maharaja Viravikramaditya Bhanja, who ruled from 1711 to 1728 and received a Moghul Firman in the year 1724-25 in renewal of a previous Firman. This Firman shows the nature of the political relation of the Ruler of Mayurbhanj with the Moghul Emperor. This document, the original of which was filed in a British Indian Court, begins by mentioning a special Firman that was granted previously in favour of Maharaja Baidyanath Bhanja and then proceeds to state as follows. "It is ordered that the Chair of State of the said country continue to be held as heretofore without the interference of anybody, that no other man in his territory has any authority whatever, that disregarding the order of any other ruler the said Maharaja do exercise the same authority in his own country with the title he holds, generation after generation, as he does now save and except that when his services are required for any purpose, he will have to attend before us and carry out the orders." Maharaja Viravikramaditya Bhanja was succeeded by his son Maharaja Raghunath Bhanja, who ruled from 1728 to 1750.

In 1740-41, Alivardi Khan usurped the Subadari of Bengal, Bihar and Orissa and proceeded to invade Orissa. At Rajghat, on the Subarnarekha river, he found the Raja of Mayurbhanj ready with his Chuars and Khandayats to oppose him, though in vain. Alivardi

¹ Sir Jadunath Sarkar, *Studies in Mughal India* (1919) P. 207.

² Dagh Register, February 26, 1661, Published from Batavia in 1899

proceeded on and crushed Murshid Quli Khan in whose place he left his nephew, Saulat Jung, as Deputy Governor of Orissa. Saulat was soon after ousted by Baqir Khan, son-in-law of Murshid Quli Khan. On hearing of the disaster, Alivardi Khan returned to Orissa and proceeded to chastise the Raja of Mayurbhanj who had supported Baqir Khan. Alivardi succeeded in subjugating the tract of Mayurbhanj giving no quarter and mercilessly carrying fire and sword through its limits. The Raja of Mayurbhanj took refuge in the Similipal hills near his capital Hariharpur. Before Alivardi could proceed further in his campaign against Mayurbhanj he was called back to Bengal to meet the Maratha army despatched by Raja Raghuji Bhonsla of Nagpur.

Maharaja Raghunath Bhanja was a renowned poet. His *Rasa Lahari* is a work of high literary merit. He was succeeded by his uncle Maharaja Chakradhar Bhanja who ruled the State from 1750 to 1761. In 1751, Alivardi Khan finally ceded Orissa (without Chakla Midnapore) to the Bhonsala of Nagpur.

22. Maratha Raids

During the days of Maratha supremacy in Orissa the rulers of Mayurbhanj tried to maintain their independence. They were often at war with the Marathas who attempted to levy a tribute by force of arms. In 1785, the Marathas occupied the capital Hariharpur and left only when the Raja Damodar Bhanja fled to the hills with his wife and daughters and sent a sum of Rs. 24,000 which he collected from his subjects. In 1761, the East India Company took possession of Midnapore and almost immediately afterwards, Maharaja Damodar Bhanja, the successor of Chakradhar Bhanja, opened friendly negotiations with the British authorities. Vansittart writing to him on the 15th March, 1761 'acknowledges receipt of his letter and professes friendship for him' Rennell's Survey map, which is a great achievement of the early British administration in Bengal, was prepared with the active co-operation of the ruler of Mayurbhanj. Governor Vansittart writing to the Maharaja on the 24th December, 1767 in that connection, says: "It will strengthen the friendship existing between the addressee and the writer and the latter will be ready to do everything in his power for the addressee".

As the Marathas were threatening Bengal from the side of Orissa the East India Company were anxious to secure the friendly support of Mayurbhanj which was in the nature of a buffer State between the Maratha territory and Bengal. Thus, writing in 1768 to the Governor, Vansittart observed as follows ".....his country (Mayurbhanj) is so advantageously situated that, with a very little assistance from us, he would at any time be able to prevent the Marathas from entering into Bengal from the southward". In reply, Verelst

asked Vansittart to gather information from the Maharaja of Mayurbhanj and keep a strict eye on the activities of the Marathas. On the 28th February, 1769, Vansittart writing to the Governor enquired, 'would you choose that I should enter into a negotiation with Morbhunge Raja and engage our protection for his support ? I have reason to believe that he would be glad of such an opportunity to shake off the Maratha yoke, and the position of this country would in case of Maratha troubles render it extremely convenient to us'.

During half a century preceding the British conquest of Orissa, the British authorities maintained their friendship with Mayurbhanj and respected its political integrity sometime even under trying circumstances, as the following incident described in the District Gazetteer of Singhbhum would bear out.

In 1770, the Zamindar of Kuchang raided British territory and cut off a party of the Company's sepoys and a punitive expedition was to proceed to Kuchang to take possession of the country. The idea of annexing Kuchang was, however, given up, as being an encroachment on the rights of the independent Raja of Mayurbhanj, who appointed the zamindars both of Kuchang and Bamanghaty. He was induced, to depose the former and to give Kuchang to the zamindar of Bamanghaty; while the company decided to have nothing further to do with Kuchang.

The friendly relations between the East India Company and Mayurbhanj were utilised by Marquis of Wellesely during the Orissa campaign in 1803. Trivikram Bhanja who was then the *de facto* ruler of Mayurbhanj maintained the independence of the State, while his adoptive mother, Rani Sumitra Devi, who was another claimant to the Gad; was living in British territory. The British authorities tried to bring about an agreement between the two parties and in the end the Rani was recognised to be the ruler of Mayurbhanj on the understanding that Trivikram would succeed her. The Rani did her best to help the British troops in their Orissa campaign and the Collector of Midnapore in 1804 testified to the 'great zeal and alacrity' with which she aided the Company's arms. She was, moreover, honoured with a *Khilat* by the British Government in recognition of her meritorious services on this occasion.

23. British Rule

The war with Nagpur came to an end in 1803 by the Treaty of Deogaon. Article 10 of the Treaty refers to certain treaties that had already been concluded between the British Government and certain feudatories of the Raja of Nagpur which the Raja agreed to confirm. Mayurbhanj was not among the States mentioned in this clause of the Treaty, because of its long and continuous connection with the East India Company

and its position as an ally of the Company in the war with the Raja of Nagpur left no room for the Raja to claim any suzerainty over Mayurbhanj.

The tribute of this State was fixed in 1812 at Rs. 1,001 and the then Chief of the State agreed to forego his claim to levy a tax on pilgrims who had to pass through the State on their journey to and from Jagamath. No treaty was concluded with this State in 1803 and 1804 as was done with the other States of Orissa and it was, therefore, not included in the list of States mentioned in Section 36 of Regulation XII of 1805.

On the death of Rani Sumitra Devi Bhanja in 1811, the succession devolved on Trivikram Bhanja, an adopted son from the Keonjhar Raj family. At this time Mayurbhanj was steadily maintaining its friendly relations with the British authorities and co-operating with them in establishing order in the country. A reference to the political status of Mayurbhanj at this time is found in a letter from Charles Dawes, Magistrate of Midnapore, to the Secretary to Government, dated 7th December 1816, proposing the conferment of a *Khilat* on Maharaja Trivikram Bhanja in appreciation of his services in capturing a proclaimed bandit Chief. Mr. Dawes observed thus:

“I wish it to be perfectly understood by the Right Hon’ble the Governor-General in Council that the Mohurbunge Zamindar is in a great measure an independent Raja”.

After the death of Trivikram, the following appreciative remark was made by H. Ricketts, the Political Officer to Captain Wilkinson, the Governor-General’s Agent in the South-West Frontier, in a letter dated the 28th April, 1834.

“Trivikram Bhunge whose sincere attachment to the British Government and uniform good conduct won the respect of the highest authorities in the Province and were more than once honourably noticed by the Government”.

Trivikram was succeeded by his son Maharaja Jadunath Bhanja in May 1829, and the treaty with the East India Company was concluded, in the following month. *Sanads* granted by Jadunath Bhanja and his predecessors, filed in original in some Civil suits, go to show that all of them had the title of ‘Maharaja’. It further appears from an observation made by T. H. Ernst, one of the Commissioners for the affairs of Cuttack in the course of a communication, dated the 25th November 1803 that Maharaja Damodar Bhanja used to confer the title of Raja on his dependent zamindars. Mr. Ernst citing a case wrote as follows:—“One of the dependent zamindars I find is Bhirraam (Abhiram), Sing, the Sovereign of Singhbhum”. There is evidence that the practice continued for a long time.

Maharaja Jadunath Bhanja continued the policy of friendly co-operation with the British authorities, and was in 1831 awarded a *Khilat* by the Government for a service rendered by him.

The expulsion of the Sarbarakar of Bamanghaty is the most important event that happened in the early period of the rule of Maharaja Jadunath Bhanja. It follows a long history of disputes and disturbances caused by Madhab Das Mohapatra, the Sarbarakar of Bamanghaty, between the years 1832 and 1835. A narrative of the events of this period is found in the records of the Government of Bengal which contain voluminous correspondence on the subject. In 1835 the Maharaja of Mayurbhanj attacked the Mohapatra and defeated and dispossessed him of his estate

The Sarbarakar of Bamanghaty had in this matter sought the interference of the British Government and Captain Wilkinson had requested the Government on his behalf to permit the employment of Government troops against the Ruler of Mayurbhanj as a support to the cause of the Sarbarakar of Bamanghaty. The Honourable Vice-President of the Council, however, did not consider it expedient to do so. His view was thus expressed in a letter from the Secretary to the Government, dated the 21st July, 1834. "Interference is also unnecessary as regards the interest of Government as long as the quarrels of the Raja and the Mohapatra, and their adherents, the Coles, are confined to their own possessions."

But Captain Wilkinson was not to be quieted. He continued to press his view that in the interest of peace and safety in the adjoining British districts, the Kols should be brought under the direct control of Government. He wrote, "It is probably now too late to consider how far it was expedient to allow the Mohurbunge Raja to expel the Mahapattar and his relations from Bamanghaty, on the principle that every independent Chief has a right to do that which seems fit to him in the internal management of his own country. This policy is no doubt good when the interests alone of the independent Chief are likely to be affected but not, I respectfully submit, when it injuriously operates on our own interests or the interests of the petty States whom we are in a manner bound to protect".

• The sequel of all this was the formation of the Kolhan Government Estate, which is thus narrated by A. J. Moffatt Mills in 'Minute on the Tributary Mehals':

"A force was employed under Captain Wilkinson to restore peace and order. This was soon effected, when it was wisely resolved to subject the revolting Coles no longer to the uncertain control of the Rajah.

"The country was occupied, a strong post was established at Chai-bassa and the Coles were brought under the direct control of Government,

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an officer being specially appointed to administer civil and criminal justice amongst them. The Mohurbunge Rajah was permitted to retain his seizure of Bhamanghattee subject to his assigning a sufficient maintenance for the support of the Mohapatur and his family, who were located in Singbhoom. The Mohapatur is dead and his family have petitioned me to permit them to return to Bhamanghattee and to resume management of their forfeited tenure. I have called on the Rajah to know whether he has any objection to the measure, but he has not responded to the call and it would be highly impolite to replace them in the tenure against his wishes. The Rajah appears to keep the inhabitants of the remaining Cole Peers under subjection, but strong measures are used, as indeed they are required to control this with wild race.

“The Rajah himself is not an oppressive or cruel ruler he is obedient and loyal, but jealous of any interference with his people. He is intelligent, fond of having intercourse with Europeans and is in the habit of managing his affairs himself.”

By the formation of Kolhan Government Estate, Mayurbhanj State not only lost four pirs, namely, Thai, Barbharia, Anla and Lalgargh, but Khuchung also, which subsequently formed a part of the Saraikela State, although the Kunwar held it under feudal allegiance to Mayurbhanj.

In 1840, Jadunath Bhanja again received a *Khilat* from the Government in token of the recognition of his honorary services rendered to the Government.

When the Indian Mutiny broke out, Mayurbhanj was found loyally espousing the British cause, and Mr. Aitchison records. “The Raja of Mayurbhanj rendered good service during the Mutiny of 1857.” The loyalty and sincerity of Maharaja Jadunath Bhanja was put to the severest test by the fact that his son-in-law the Raja of Porahat in Singbhoom, was falsely accused of joining the rebellion. The official records bear testimony to the services rendered by him at that critical juncture. He kept his own large territory free from disturbances which it was apprehended on several occasions would break out. Further more, as reported to the Government by the Political Officer concerned, “the Raja has been throughout consistent in his professions of adherence to the Government and that he was sincere has been proved by the very excellent letters addressed to his rebellious son-in-law, the Raja of Porahat, which were found at Porahat by Lieutenant Birch, the Senior Assistant Commissioner of Singbhoom”.

The Political Officer added his recommendations as follows :

“Should it please the Government to confer on the Raja of Mohurbunge the title of Maharaja Dheeraj Bahadur and a *Khilat*, I think it would be suitable acknowledgement of his loyal conduct and confirm him as a faithful adherent to the Government, prove satisfactory to his people and operate beneficially over all the neighbouring tracts.”

In 1859 Maharaja Jadunath Bhanja was instrumental in securing the submission of his son-in-law, the Raja of Porahat, as captain Dalton in his letter, dated 23rd February 1859, to the Secretary to Government, testifies. “I found him very willing to do all that was required of him and never saw reason to doubt his loyalty. He expressed his willingness to remain with me till disturbances in Singhbhum were effectually suppressed, and he furnished at my requisition a body of armed men. I placed the Mohurbunge Raja in a position where his fugitive son-in-law could easily join him when pressed, and this had the desired effect.”

In 1860, the Government of India conferred upon Maharaja Jadunath Bhanja the title of Maharaja Bahadur with a valuable *Khilat*, in recognition of his service during the Indian Mutiny.

Maharaja Jadunath Bhanja Bahadur died at Cuttack in 1863 when his eldest son Maharaja Srinath Bhanja succeeded him and ruled the State up to 1867. During his short regime, the State people suffered much from the great Na-Anka which visited Orissa in 1866. Towards the end of March, 1866, the people of Bamanghaty pargana broke out into rebellion which was suppressed with heavy hands.

During the disturbed conditions of Bamanghaty and Uperbhad in March and April, 1866, Mr. T. E. Ravenshaw, Officiating Superintendent of Orissa Tributary Mahals spent more than 10 days in Bamanghaty and Uperbhad and was accompanied by Krushna Chandra Bhanja nephew and heir apparent of Maharaja Srinath Bhanja. Krushna Chandra Bhanja who was at that time 18 years old had previously been to Bamanghaty and had failed to deal with the situation. It appears from Ravenshaw's letters to the Deputy Commissioner of Singhbhum and to Government of Bengal that he divided the people of Bamanghaty and Uperbhad into two general classes, one class being Des loq which includes Santals, Bhumijas, Kols or Hos, the other class called Hatua which includes Hindu Gowalas, Chasas, Mahantis, etc. The latter class has also been collectively called “Sudros”. Ravenshaw reports deep-seated jealousy among the Des loq on account of the Hatua acquiring land and settling in villages which the Des loq claimed to be exclusively theirs. The origin of the trouble in March, 1866 is attributed to oppression of Survey and Settlement staff which had been going on for many

years, although Ravenshaw does not state that this oppression would be working equally if not more heavily on the Hatuas who were more well-to-do than the Des loq. But the leaders of Des loq as well as of Hatuas had joined hands to make representation against the oppression of Survey and Settlement staff which brings out clearly that the oppression was not only on Des loq, but equally on Hatuas. As the oppression had been going on for many years, Ravenshaw fails to pin point the real cause of the flare-up in March, 1866. Nowhere in Ravenshaw's report the word 'scarcity' or 'famine' occurs. At that time Balasore, the adjoining district of British India was in the grip of Na-Anka, the severest famine of Orissa. At the same time there was scarcity in Singhbhum which is clear from the report of the Commissioner of Chotanagpur Division who mentions relief works on account of scarcity of 1866-67 having progressed satisfactorily. If there was famine in Balasore and scarcity in Singhbhum it is obvious that Mayurbhanj was in the grip of famine and the people worst affected would be the Des loq who live from hand to mouth, while Hatuas who always provide for the next year would have some stock of food. Whatever the cause of the rising may be, the Des loq who were starving would want food which they could get only from the Hatuas of their village. Ravenshaw says that very few houses of Des loq were raided and only the houses of Hatuas were plundered and Hatuas were driven out of the villages. Without analysing the real cause of the trouble, Ravenshaw blamed the Maharaja for want of control and good Government and deprived him of Bamanghaty which he made over to the Deputy Commissioner of Singhbhum at the beginning for temporary administration, but actually it lasted for 12 years. He also deprived Maharaja Srinath Bhanja of Uperbhag which he handed over to Krushna Chandra Bhanja, the youth of 18. It is clear from Ravenshaw's own account that he was strongly backing Krushna Chandra, but even though helped by advice, Krushna Chandra's early years as Maharaja after the death of Srinath Bhanja in November 1867 were commented upon by the Government of Bengal in the following words. "The Lieutenant Governor notices again with regret that the Mohurbhunge Chief has not yet shown that sense of his responsibilities which it was at first hoped he would evince." This was from the Resolution of Government dated 11th June, 1870. Thereafter Maharaja Krushna Chandra appears to have got good reports.

Before reaching Bamanghaty, Ravenshaw must have passed through Cuttack and Balasore districts where people were already dying of starvation. Ravenshaw would see nothing of it as the food for his camp would be coming from the well-to-do who had been hoarding food. But after a few days in Uperbhag the local food supply stopped and disease broke out. He says "Supplies for my small camp were with the utmost difficulty procured.

Cholera broke out and the people and witnesses I had collected one day disappeared the next. I remained at Koosombund from the 29th April to 6th May, when sickness became so general. I was absolutely driven out of the place and moved to Bunkatti." It is most curious that Ravenshaw while having his eye on details of Revenue Administration saw nothing of starvation which the country was suffering from. He himself reported as follows:

"I succeeded in procuring restoration of most of their cattle, which had in many instances been annexed by their neighbours, but the grain had for the most part been consumed, or the poorahs (straw bundles in which paddy is generally kept), had been broken up, and the grain distributed in small quantities so as to be incapable of recognition."

Ravenshaw appears to be unwilling to see starvation. Obviously large number of people needed grain. Therefore the looted grain was distributed in small quantities.

Maharaja Srinath Bhanja had no son and on his death which took place on the 10th November, 1867, he was succeeded by his younger brother's son Krushna Chandra Bhanja who was only 20 years of age at the time of his succession. He got the assistance and advice of Ravenshaw, who had taken him in hand from the age of 18. During his rule, the State achieved progress in various directions. He got the title of Maharaja in 1877 in recognition of his good administration of the State and for his public liberality, the most prominent instance of which was his donation of Rs.27,000 towards raising the Cuttack High School to the status of a College, named after T. E. Ravenshaw. In 1878 the Subdivision of Bamanghaty was restored to his direct control. The modern methods of administration of the State began with Maharaja Krushna Chandra Bhanja Deo. During his administration the roads from Baripada to Balasore and from Baripada to Bahalda were improved. The Calcutta High Court declared in 1881 that Mayurbhanj did not belong to British India.

Maharaja Krushna Chandra Bhanja died of smallpox on the 29th May 1882 when he was only 34 years old. At that time, his eldest son Sriram Chandra Bhanja was barely 11 years of age and hence the State came under the administration of Court of Wards with Mr. P. Wylly as its Manager. Sriram Chandra Bhanja Deo assumed direct control of the State in 1890. In 1896 he married Lakshmi Kumari, the daughter of the Maharaja of Chotanagpur. She bore him one daughter and two sons and died of smallpox in 1902. In 1904 Sriram Chandra married in Calcutta, Sucharu Devi, daughter of Keshab Chandra Sen, the founder of Nababidhan Samaj. She bore him a daughter and a son who became a pilot in the Royal Air Force and died in an air crash during the Second

World War. As the second marriage of Maharaja Sriram Chandra was not acceptable to the people of Mayurbhanj, Maharani Sucharu Devi never visited Mayurbhanj.

Sriram Chandra Bhanja was a Ruler of practical wisdom. He brought with him Sri Mohini Mohan Dhar, M.A., B.L., who was his private tutor in the Ravenshaw College at Cuttack, and appointed him successively as Adviser, State Judge, Dewan and Vice-President of the State Council. Sri Mohini Mohan Dhar became the *de facto* Counsellor of the Maharaja in all matters. During his regime the State witnessed many-fold development. He was a truly enlightened Ruler and established a Council for the State to meet the requirements of democratic Government. The State Council had powers to hear appeals even against the orders of the Maharaja, with the Maharaja exercising his casting vote as President of the Council. Criminal, Civil and Revenue laws and regulations, including Land Revenue Settlement, Forest, Excise and Land Acquisition laws and rules, were enacted by the Maharaja in Council. The tenancy system was reorganised by Survey and Land revenue Settlement and the tenants were allowed for the first time, occupancy rights over their holdings. All *abwabs* were abolished and special protection was given to the rights of Adibasis. In order to administer the new laws and regulations the departmental machinery was elaborated and reorganised. The State was divided into subdivisions, and Courts were set up to administer the laws as in British India. A regular system of Thanas and out-posts was introduced as well as Chowkidari system for the interior parts of the State with assessment of Chowkidari tax by the village Panchayats. Forest and Excise Departments were started to develop the forest wealth of the State and to control the manufacture, sale of distilled liquor and narcotics and bring in revenue. A regular graded service system having benefit of pension was also started by the Maharaja. Steps were taken to increase the fertility of the land by means of irrigation projects which cost more than six lakhs of rupees and also by leasing out suitable jungle lands under small or big *Amolramas*. Model agricultural farms were established to introduce improved farming and irrigation in the State.

Maharaja Sriram Chandra was aware of the iron-ore deposits of Gurumahisani. He appointed the eminent geologist Sri Pramath Nath Bose to survey it. This led to the Tata lease in which the Dewan, Sri Mohini Mohan Dhar played a leading role. It is well known how the Gurumahisani lease was the foundation of the Tata Iron and Steel Company. A systematic geological survey of selected areas was later carried out to develop the mineral wealth of the State and to facilitate irrigation and water-supply projects.

Aided Primary Schools were opened throughout the State with Middle Schools at Subdivisional headquarters under a Superintendent of Education. State dispensaries were started at important centres under a Chief Medical Officer. A net work of roads was constructed for facility of trade as well as of administration. A Public Works Department was set up for planning and development of irrigation, roads and administration buildings.

Baripada, the headquarters of the State was greatly improved and beautified. It was provided with all modern amenities such as a High English School with an attached hostel and extensive playgrounds, a fully equipped Hospital for the treatment of both outdoor and indoor patients, an excellent Public Library, a beautiful Public Park and a Leper Asylum outside the town to segregate the leper population of the State and for their proper treatment and rehabilitation. The Bengal Nagpur Railway was induced to co-operate in building the Mayurbhanj Light Railway to connect Baripada with the main B. N. R. line at Rupsa Station. This helped further to develop the trade and commerce of the State and added to the welfare of the subjects. Telegraphic communication was also established with Calcutta, Cuttack and all important places in British India.

During the rule of Maharaja Sriram Chandra the revenue of the state greatly increased and it was nearly thrice of what it was during the rule of his predecessor. The forest revenue alone rose from Rs. 30,000 to Rs. 1,50,000 per annum. Although there was nothing in the treaty to restrict the judicial powers of the Maharaja, when Maharaja Sriram Chandra assumed charge of his State, the State could only exercise the powers of a third class Magistrate and all criminal cases falling beyond those restricted powers were tried by the District Magistrate of Balasore or the District Judge of Cuttack. Exercise of higher powers was gradually allowed but death sentences was objected to by the Lieutenant-Governor on the ground that there was no precedent. When Shri Mohini Mohan Dhar was appointed as State Judge, he with full support of the Maharaja proceeded to try a murder case and awarded capital punishment, so as to set a precedent at great personal risk. The execution of the capital sentence was suspended under the telegraphic orders of the Lieutenant-Governor, but the seniormost District and Sessions Judge deputed to try the case, merely endorsed the judgement of the State Judge. The State was thereafter given full powers to try all criminal and civil cases falling within its jurisdiction, with the right of appeal to the Judicial Committee of the State Council as the final authority. In recognition of his excellent administration of the State, Maharaja Sriram Chandra was later vested with the hereditary title of Maharaja by his Majesty the King Emperor in the Delhi Durbar of 1911.

Maharaja Sriram Chandra was a shrewd judge of men. He appointed as his State pleader, Pandit Gopabandhu Das who subsequently became one of the greatest leaders of Orissa in the 20th century. As Member of the State Council, Pandit Gopabandhu Das acted as the guardian of the under-dog.

The Maharaja appointed as Head master of his School very senior and experienced educationists.* Students who passed through them became eminent in their respective lines. Three entered the Indian Civil Service¹, one got into the Indian Educational Service². One became a Bar.-at-law³, one became an eminent Archaeologist⁴, one became the Registrar of Co-operative Societies⁵ and another, the Inspector-General of Police⁶ of Orissa. Students of Mayurbhanj High English School (now called Krushna Chandra High School) not only took one or more of the top places in Orissa, but came to the top in the Calcutta University which then covered what is now West Bengal, Bihar, Orissa, East Pakistan, Assam and Burma.

Maharaja Sriram Chandra also had the Barhaipani water falls investigated with a view to having a hydroelectric project. An Officer of the Engineering Department camped at the sources of the Burhabalanga for two seasons and measured the flow of water in the leanest months of the year. A British firm was invited to advise. Unfortunately the Maharaja died before anything came of it.

In January, 1912 Maharaja Sriram Chandra had invited some officers of the Bengal Nagpur Railway to extend his light railway to the forest areas for exploitation of his timber resources. On 31st January a shoot was arranged near Krushna Chandrapur Railway Station. The Maharaja and his personal servant Radhu were on one Machan. The guests of the Maharaja including a relation of his were spread out on other Machans. It was dusk and the shoot was nearly over. The Maharaja who had a black great coat on and Radhu got down from the Machan. Two shots rang out from the adjoining Machan occupied by his relation and both the Maharaja and Radhu were hit. Radhu succumbed soon after. The Maharaja was progressing well. He went to Calcutta on State business, the business being to induce the authorities to make his Meghasani hill the summer capital of the newly announced Province of Bihar and Orissa. At Calcutta he was X-rayed and splinters of bullet were found in his body. An operation was performed and the splinters

* Sailendranath Sarkar and Girish Chandra Laha.

¹ Rabindranath Banerjee, Satyendra Mohan Dhar and Nilamani Senapati.

² Syama Chandra Tripathi

³ Dharendra Mohan Dhar

⁴ Paramananda Acharya

⁵ Satish Chandra Ray

⁶ Ram Chandra Dash

removed. But sepsis developed and Maharaja Sriram Chandra died on 22nd February 1912. Some contemporary accounts of the shooting accident are given in the foot notes*.

His death was a blow not merely to Mayurbhanj but to the whole of Orissa. He had endeared himself to the people of Orissa from the date he gave his Presidential address as first President of the Utkala Sammilani which was held at Cuttack in 1903¹. His popularity with the powers ruling India at the time will be apparent from the message sent by the head of the British Empire King Emperor, George V on 24th February 1912 two days after his death. It says "The Queen and I are grieved to hear of the death by an accident of the Maharaja of Mayurbhanj. Please convey to the Maharani our sincere condolences with her in her sorrow. We remember of course the important part taken by the Maharaja in connection with the pageant on the maidan and our pleasure in seeing him on that occasion."

* 'The Bengalee' Friday, February 23, 1912, an English daily of Calcutta edited by Sir Surendra Nath Banerji reported as follows :

"It will be remembered that the Maharaja was shooting with a few friends including Mr. Godfrey, Mr. Miller, one of the Directors of B. N. Ry and Mr. S. C. Sen in a jungle at Baripada on the 31st January last, and several bears were put up. One bear was killed and one was wounded. The Maharaja descended from his 'machan' and began a search for the wounded bear. Meanwhile the firing was kept up from the other "machans" and Mr. S. C. Sen who was next to the Maharaja's "machan", mistaking the Maharaja's figure for that of a bear, fired at him. The bullet did not hit him but struck through a tree and the splintered shots entered both his hands and his legs and chest, while his attendant was hit on the knee. At first the wounds did not appear to be serious but he was removed to Calcutta for better treatment. His attendant succumbed shortly after the accident. A X-ray examination in Calcutta revealed that the splinters of the bullet were lying embedded in both hands, legs and chest of the Maharaja. Surgical assistance was obtained and on the 11th February, Doctors Brown, Sarvadhikary and Sircar extracted the splinters by an operation under chloroform. For a few days, the Maharaja's condition was very hopeful, and nobody suspected that the end was so near, but a few days after signs of Septicaemia (blood-poisoning) began to develop, which ultimately terminated a noble and useful career."

The obituary notice in the Oriya Weekly 'Utkal Dipika' of 24th February 1912 of Cuttack edited by Sri Gauri Sankar Ray states as follows :

"We inform our readers with deep sorrow that the Maharaja Bahadur of Mayurbhanj died last Thursday at 6-30 A. M. at Calcutta. A few days back he had been to shikar accompanied by his own 'Sambandhi' and others. The party killed some bears and by that time the bullets of his Sambandhi hit the Maharaja Bahadur and his servant by mistake. Both of them were immediately brought to Baripada for treatment. The servant died after a few days. The Maharaja Bahadur went to Calcutta for treatment. But in spite of all treatment he died

¹ The Utkal Sammilani was a movement started by Madhusudan Das for the amalgamation of Oriya speaking tracts. It gathered momentum until it culminated in the creation of the separate Province of Orissa in 1936.

Maharaja Sriram Chandra was succeeded by his son Purna Chandra Bhanja Deo, but owing to the minority of the new Ruler, the State came under the administration of the Court of Wards. It was during this administration that a rising of the santals and other tribes took place in May 1917.

The immediate cause of the rising was the attempt to recruit tribals for a Labour Corps in France for the World War I (1914—18). The tribals assaulted some officials who were in-charge of the recruitment. They looted the bazar and damaged the railway line. The rising was, however, temporarily crushed by the despatch of the armed police reserves from Orissa and 100 infantry men from Calcutta. But the tribals continued to hold mass meetings and protested against the oppressive administration. In June a fresh rising occurred in Bamanghaty subdivision where the bazar of Rairangpur was looted and burnt and a State constable was murdered. Order was restored by the help of the military and police and a number of Santals were convicted and sentenced to various terms of imprisonment.

Maharaja Purna Chandra Bhanja was formally installed on the Gad' on the 13th November 1920. Like his father he was an enlightened and generous Ruler and although he ruled hardly for 8 years his period witnessed many-fold development of the State. He introduced an elaborate arrangement for supply of water and electricity in the town of Baripada and started the election system in the Baripada Municipality. He established the Judicial Committee which was the highest court of appeal in the State and also the Archaeological Department for preservation of ancient monuments. He was responsible for the extension of the Rupsa-Baripada railway line up to Talbunth and the Tatanagar-Gorumahisani line up to Badampahar.

Maharaja Purna Chandra raised a permanent fund by his own donation of Rs. 2,00,000, the interest of which at the rate of 5 per cent per annum amounted to Rs. 10,000 and this interest was meant for digging tanks and wells and construction of bunds throughout the State.

He died on the 21st April 1928 at an early age of 29 years at Bombay where he had been to attend a Conference of the Princes in connection with the Butler Committee. He being childless was succeeded by his younger brother Pratap Chandra Bhanja Deo. In 1930-31 Maharaja Pratap Chandra Bhanja was admitted to the Chamber of Princes as a full member by His Excellency the Viceroy under Act 2 (ii) of the Constitution of the Chamber of Princes.

This Ruler organised the Departments for industrial and economic survey and for cottage industries. The Agricultural and the Co-operative Departments were started by him. He organised the Industrial Institute and took steps for the industrial development

of the State. The State Printing Press was much improved during his time and publication of the Mayurbhanj State Gazette was undertaken by the Press. Maharaja Pratap Chandra organised the State Secretariat, the Praja Sabha and the Kendra Parishad. His democratic attitude is revealed by his act of making over the administration of the State to the Council of Ministers without reservation.

24. The merger of Mayurbhanj with Orissa

When India got independence on the 15th August 1947, the British paramountcy in respect of the Indian States lapsed and the State of Mayurbhanj became an independent unit with effect from that date. Soon after the transfer of power from the British hands a Mayurbhanj State Legislative Assembly was constituted with Sri Sarat Chandra Das as the Prime Minister of the State. Sri Das was a leader of the Praja Mandal party which later on came to be known as the Mayurbhanj State Congress.

Sardar Patel summoned the Rulers of Orissa Feudatory States to meet him at Cuttack on the 14th December 1947. But the Maharaja transferred full powers to his Ministry on the 9th December and took that ground in the conference on the 14th December to be excluded from the merger negotiations with Sardar Patel. Had Mayurbhanj joined with the other States on the 14th December 1947 to merge with Orissa, the course of subsequent agitation might have been different. 1948 started with the formation of different groups some claiming amalgamation with Orissa and some wanting to keep the State independent. By September, the Maharaja saw that the administration had become chaotic and the Ministry divided. Sri Sarat Chandra Das went to Delhi with Maharaja Pratap Chandra Bhanja Deo on the 16th October 1948 and the Maharaja signed there the Instrument of merger. The formal taking over of the State by the Government of India took place in November 1948 when Sri D. V. Rege, I.C.S., was appointed as the Chief Commissioner in Mayurbhanj. The administration under the Central Government lasted only for a period of less than two months during which the situation was closely studied by the Chief Commissioner and on his recommendation, the Government of India decided in favour of the merger of Mayurbhanj with Orissa. The merger took place officially on the 1st January 1949 when Mayurbhanj was constituted a district of Orissa.

Assumption of charge by the Government of Orissa was resisted by a section of Santals at the instigation of an interested outside agency. The movement was very shortlived. The pacification of the area was effected in a month.

25. History of Kaptipada

Kaptipada was a separate Estate till its merger with Mayurbhanj in 1890. The State was founded by the Naga Chief Phanimukuta during the rule of the Gajapati king Kapileswara Deva about the middle of the 15th century A. D. Phanimukuta was a feudatory of Kapileswara Deva (1425—1466 A. D.) and his headquarters was at Kainsari where he built a fort. He was succeeded by his son Vasanta Virata. It is said that Vasanta Virata was one of the Generals of the Gajapati Purusottam Deva. During the war of Purusottam Deva against Kanchi and Vijayanagar, Vasanta Virata exhibited great courage and chivalry for which he obtained the title of Jaya Bhujanga and got the sanction of the Gajapati for use of the titles of Jaya Bhujanga, Virata Bhujanga, Abhinava Bhujanga and Parikshita Bhujanga one after the other by his successors. Vasanta Virata was presenting myrobalan in a gold plate to the Gajapati king on every Vasanta Purnima day and the tradition continued for a long times in his family. Vasanta Virata had two queens named Hansavati and Kalaravati. The second queen Kalaravati was given the revenue of the village Garadi. The eastern boundary of the territory was not clearly defined till his time. Three Chiefs named Nilambara, Giridhari and Sankara joined together and claimed a portion of the eastern territory, as a result of which there was a long drawn battle and subsequently Vasant Virata defeated and killed the Chiefs and occupied their lands. The conquered land was named Nilagiri by combining the first two letters of the names of the Chiefs Nilambara and Giridhari. A tank called Sankara Khunta bears the name of the third Chief Sankar. Vasanta Virata Jaya Bhujanga was succeeded by his son Jayakumara Virata Bhujanga who was the son of the chief queen Hansavati, while the son of the second queen Kalaravati was given the territory of Nilagiri. The royal emblem of Kaptipada and Nilagiri were from this time onwards the figures of the Swan (*Hansa*) and the *Kalara* flower respectively after the names of the two queen-mothers. Jayakumara Virata Bhujanga was succeeded by his son Ajaya Kumar Abhinava Bhujanga and the latter by his son Niladwaja Kumar Parikshita Bhujanga. His son was Saratchandra Jaya Bhujanga. This king is said to have founded the village Kaptipada on the bank of the Sone river where he built a fort and installed the goddess Kapotamundi. He transferred his headquarters from Kainsari to Kaptipada on Sravana Purnima day and the territory was named as Kaptipada after the new capital.

After Saratchandra 27 kings ruled over the territory of Kaptipada about whom no reliable records are available to us. The 28th king was Nrusimha Charan Mandhata. He was named Nrusimha Charan

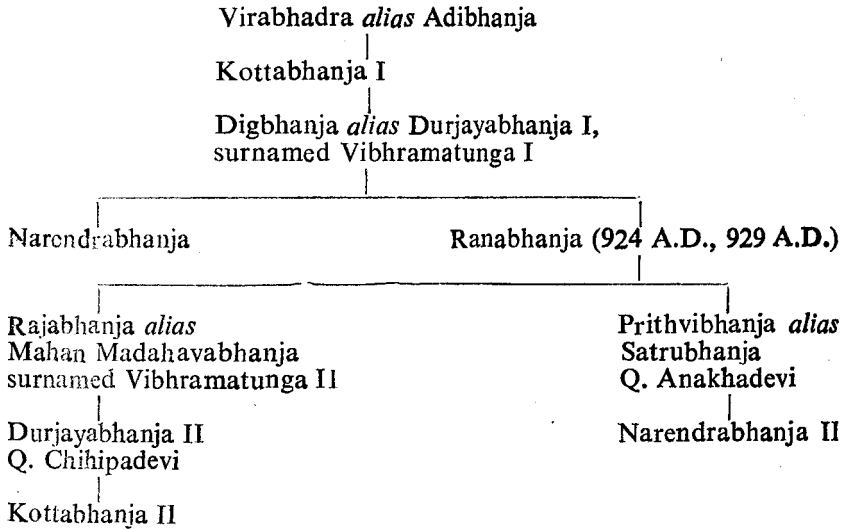
as his parents believed to have got him by the blessings of God Nrusimha and from the time of his birth the image of Nrusimha was installed by the side of the goddess Virata Pata at Kainsari. The son of Nrusimha Charan was Chandrasekhar Mandhata and the latter's son was Ramchandra Mandhata. During the rule of Pitambara Mandhata, the son of Ramchandra Mandhata there was a Paik Rebellion against the ruling family. The rebels occupied the fort of Kaptipada after a severe fight. Pitambara Mandhata, his Rani Subhadra Devi and the son Birabara took shelter inside the temple of Virata Pata till the rebellion was suppressed. It is said that one lady belonging to barber caste led the army of Kaptipada against the rebels and defeated them by the blessings of Goddess Virata Pata. The barber lady was greatly honoured after the victory and was rewarded the village Taldiha rent free. Abhinava Bhujanga Pitambara Mandhata was succeeded by his son Parikshita Bhujanga Birabara Mandhata who is known to have issued a grant in favour of his junior Padhana in the 37th Anka year of Gajapati Ramachandra Deva III, corresponding to 1846 A. D. He turned mad after a short rule and his Rani Sita Devi managed the administration on behalf of the minor son Divyasimha Mandhata. During the time of her regency there was a Second Paik Rebellion and Sita Devi herself led the troops of Kaptipada with great courage. A hand to hand battle took place on the northern side of the Suneikund; tank and the rebels retreated after a crushing defeat. During the rule of Divyasimha Mandhata a rebellion broke out again in 1880 and the fort of Kaptipada was burnt to ashes. Divyasimha fled away from the burning fort with his family, but succeeded in suppressing the rebellion after which he reconstructed the fort.

Jaya Bhujanga Divyasimha Mandhata was a simple and honest ruler. He was greatly perturbed at the repeated rebellions of his people and faced difficulties in realising land revenue from them. The State of Mayurbhanj was at that time under the administration of the Court of Wards owing to minority of Sriram Chandra Bhanja Deo. P. Wylly was then working as Manager of Mayurbhanj. Sriram Chandra Bhanja Deo took interest in the affairs of Kaptipada and wrote a letter to Wylly requesting him to undertake land settlement of Kaptipada. On receipt of this letter Wylly accompanied by the Dewan came to Kaptipada and advised Divyasimha Mandhata to submit a report requesting the Government to appoint a Manager in Kaptipada for good administration, Divyasimha acted accordingly, as a result of which Kaptipada comprising an area of 200 square miles merged with the State of Mayurbhanj. The settlement operation of the territory was conducted by Wylly. Immediately after the merger of Kaptipada the people revolted once again protesting against the merger. The rebellion was sudden and the Raja probably did

not apprehend it at that time. At the dead of night when the royal family were deep in sleep the rebels broke open the palace and looted the treasury. The Raja and his Rani attempted hurried escape. Rani Alhad Kumari, while escaping with her minor son Gaura Chandra was wounded and fell unconscious. The Raja was also seriously wounded. Next morning the Police troops from Baripada came to Kaptipada to restore law and order and the culprits were severely punished. The Raja and the Rani were taken to Baripada for treatment. Divyasimha Jaya Bhunjanga came back to Kaptipada and ruled the estate till his death in 1903. He was succeeded by his son Virata Bhujanga Gaura Chandra Mandhata. He married Labanyamanjari the daughter of Sri Syam Chandra Bhanja Deo the Raja of Nilgiri who was a brother of Maharaja Sriram Chandra Bhanja Deo.

Since its merger with Mayurbhanj Kaptipada was reduced to the status of a Sarbarakai estate. After Gaura Chandra Virata Bhujanga, his son Rajata Chandra Abhinava Bhujanga succeeded as the Sarbarakar. The estate was abolished in 1952 under the Orissa Estates Abolition Act during the time of Pramoda Chandra Parikshita Bhujanga, the son of Rajata Chandra.

APPENDIX I

Genealogy of the Bhanja Rulers of Mayurbhanj as known
from inscriptions

APPENDIX II A

Genealogy of the Bhanja Rulers of Mayurbhanj

(This was submitted by Maharaja Krushna Chandra Bhanja Deo in reply to the letter No. 473, dated the 8th August 1880 of the Superintendent of Tributary Mahals.)

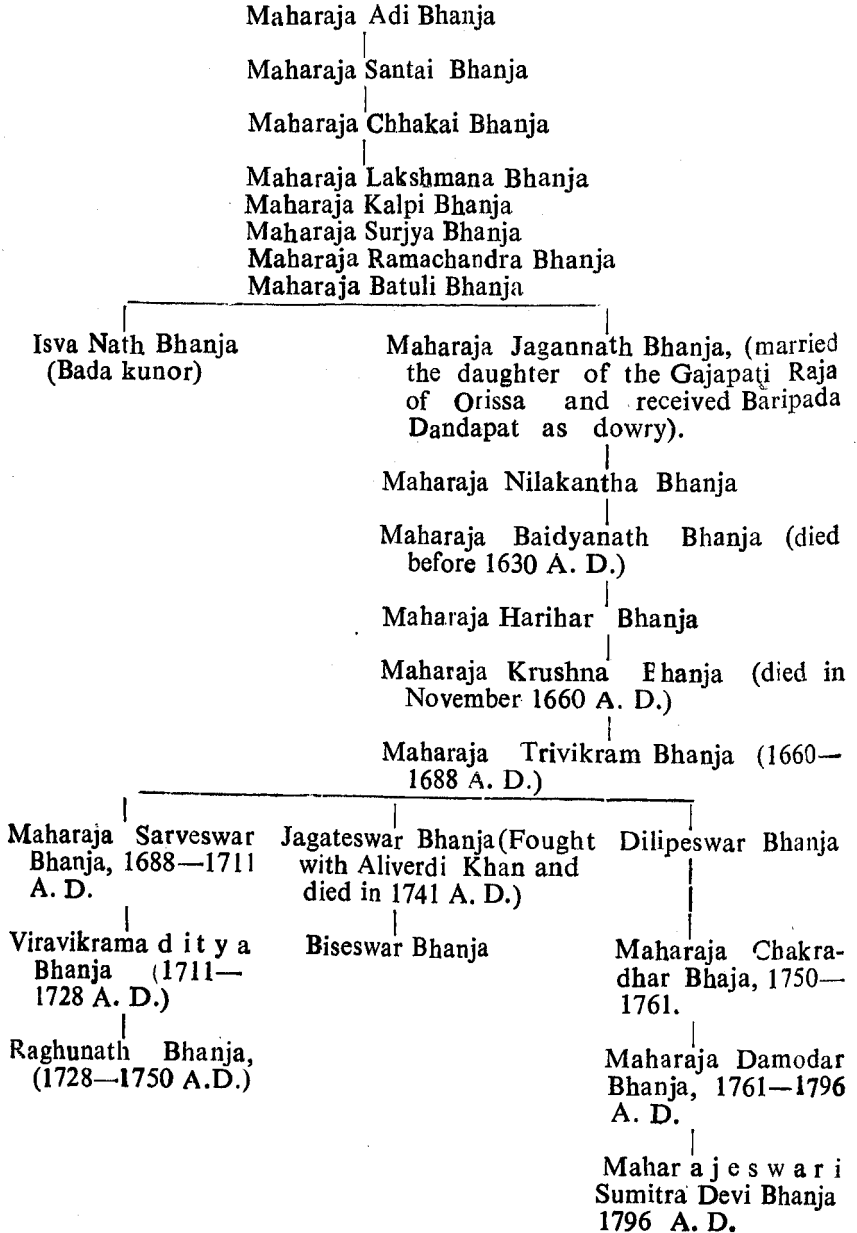
Sl. No.	Name of Ruler	Period of Rule	
		From A. D.	To A. D.
(1)	(2)	(3)	(4)
1	Maharaja Jai Singh	598	618
2	Maharaja Adi Bhanja Deo	618	656
3	Maharaja Nilamnar Bhanja Deo	656	689
4	Maharaja Lakshmanagraj Bhanja Deo	689	726
5	Maharaja Viseswar Bhanja Deo	726	764
6	Maharaja Bharat Bhanja Deo	764	804
7	Maharaja Dilipeswar Bhanja Deo	804	839
8	Maharaja Vamadev Bhanja Deo	839	878
9	Maharaja Basudev Bhanja Deo	878	916
10	Maharaja Keshari Bhanja Deo	916	960
11	Maharaja Narayan Bhanja Deo	960	996
12	Maharaja Nilakantha Bhanja Deo	996	1028
13	Maharaja Virakeswari Bhanja Deo	1028	1064
14	Maharaja Kapileswar Bhanja Deo	1064	1100
15	Maharaja Trilochan Bhanja Deo	1100	1138
16	Maharaja Dasarathi Bhanja Deo	1138	1164
17	Maharaja Srikrishna Bhanja Deo	1164	1195
18	Maharaja Gadadhar Bhanja Deo	1195	1238
19	Maharaja Araneswar Bhanja Deo	1236	1264
20	Maharaja Gopinath Bhanja Deo	1264	1279

Sl. No.	Name of Ruler	Period of Rule	
		From A. D.	To A. D.
(1)	(2)	(3)	(4)
21	Maharaja Radhakrishan Bhanja Deo ..	1279	1301
22	Maharaja Prithvinath Bhanja Deo ..	1301	1334
23	Maharaja Baikuntha Bhanja Deo ..	1334	1360
24	Maharaja Bireswara Bhanja Deo ..	1360	1390
25	Maharaja Rama Chandra Bhanja Deo ..	1390	1423
26	Maharaja Balabhadra Bhanja Deo ..	1423	1464
27	Maharaja Harikrishna Bhanja Deo ..	1464	1491
28	Maharaja Nilakantha Bhanja Deo ..	1491	1520
29	Maharaja Santhei Bhanja Deo ..	1520	1556
30	Maharaja Baidyanath Bhanja Deo ..	1556	1600
31	Maharaja Jagannath Bhanja Deo ..	1600	1643
32	Maharaja Harihara Bhanja Deo ..	1643	1688
33	Maharaja Sarveswar Bhanja Deo ..	1688	1711
34	Maharaja Viravikramaditya Bhanja Deo ..	1711	1728
35	Maharaja Raghunath Bhanja Deo ..	1728	1750
36	Maharaja Chakradhar Bhanja Deo ..	1750	1761
37	Maharaja Damodar Bhanja Deo ..	1761	1796
38	Maharajeswari Sumitra Devi Bhanja Deo	1796	1810
39	Maharajeswari Jamuna Devi Bhanja Deo	1810	1813
40	Maharaja Trivikram Bhanja Deo ..	1813	1823
41	Maharaja Jadunath Bhanja Deo ..	1823	1863
42	Maharaja Srinath Bhanja Deo ..	1863	1868
43	Maharaja Krushna Chandra Bhanja Deo..	1868	

APPENDIX II B

Genealogy of the Bhanja Rulers of Mayurbhanj

Collected from two palm leaf manuscripts *Bhanja Vamsa Malika* and *Rayakula Vamsanu*—the former written in regnal year 5 and the latter in regnal year 11 of Maharajeswari Sumitra Devi Bhanja. Both the manuscripts are almost identical in their contents.



APPENDIX III

List of Dewans and Superintendents of Mayurbhanj since 1905

(Superintendents were appointed under Court of Wards administration)

Dewan Prasanna Coomar Ghosal died on the 17th June 1905

Mohini Mohan Dhar, M. A., B. L., Dewan from the 20th June 1905 to 21st April 1912.

Hari Das Bose—Officiating Dewan from the 22nd April 1912 to 12th May 1912.

C. L. Philip, I. C. S., Collector, Balasore assumed the charge of Superintendent from the 13th May 1912 to 30th July 1912.

E. Mc. Leod Smith—Superintendent from the 31st July 1912 to 3rd November 1912.

C. L. Philip, I. C. S.—Superintendent from the 4th November 1912 to the 9th February 1916.

J. E. Scott, I. C. S.—Superintendent from the 10th February 1916 to 22nd April 1917.

N. F. Peck, I. C. S.—Superintendent from the 23rd April 1917 to 12th October 1919.

H. Mc. Pherson, I. C. S.—Superintendent from the 13th October 1919 to the 5th August 1920; Dewan from 6th August 1920 to 14th September 1921.

Rai Bahadur Hari Das Basu, State Judge—held charge of Dewan from the 15th September 1921 to the 6th January 1922.

E. Mc. Leod Smith, Dewan from the 7th January 1922 to the 28th November 1929.

From the 29th November 1929 to the 18th June 1930—No Dewan was appointed.

Dr. P. K. Sen, M. A., (Cantab), LL.D., Barrister-at-Law, Dewan from the 19th June 1930 to the 17th June 1936.

K. C. Neogy, M.A., B.L.—Dewan from the 6th July 1935 to the 5th July 1940; Political Adviser from the 6th July 1940 to the 31st March 1942.

Major B. P. Pande, B. A., LL.B., F. R. E. S. (London), took charge as Dewan on the 16th August 1940.

He was the last Dewan.