

## CHAPTER II

### HISTORY

PRE-AND  
PROTO  
HISTORY

Activities of early man in the district of Kalahandi are observed in the form of crude stone tools used by him for hunting and food gathering. These are found scattered in the river terraces, rock shelters and natural caves in different parts of the district. The rock shelters in the Gudahandi hills and the mountainous Maraguda valley on the Jonk river have yielded palaeolithic tools of the Madras hand-axe complex. At Chhilpa on the Tel chopper biface flake industry has been discovered indicating an early phase of lithic culture in the district. The flake industry consists of scrapers, points, nodules, cores and miniature hand-axes. The vallies of the Tel and her tributaries are rich in microliths which are mostly quartzite. The tool types are mainly short blade although geometric objects like triangles and trapezes are sometimes met with. The polished stone celts of the neolithic culture are also found in short blade sites and at Chhilpa the polished stone artifacts include interesting tools like burins and borers. Half a dozen of shouldered shelts of the late neolithic period discovered in the Maraguda valley are preserved in the Museum of Sambalpur University.

Prehistoric drawings painted in red ochre and black tint have been discovered at Gudahandi about 64 kilometres to the south-west of Bhawanipatna and at Jogimath hill about 10 km. to the south of Khariar. At Gudahandi the facades of the natural caves are decorated with drawings mostly of geometrical designs—squares, rectangles, circles and the like figures. These drawings are fast fading away. The most interesting of these prehistoric drawings is a hunting scene which depicts a primitive man throwing a stone missile at a running bison. The missile strikes the game before the agile right hand of the hunter comes to its normal position and the wounded animal casts a pathetic glance at the primitive man turning its head towards him. The face of the man is beaming with joy and his curly hairs become wavy revealing the thrill at the success in the game. The rock shelters in the Gudahandi hill have been precisely depicted in the hunting scene indicating that those natural rock shelters were the habitat of that prehistoric hunter. The Gudahandi paintings are in fact, a great achievement of the primitive artist.

The drawings in the Jogimath hill near Khariar are very likely prehistoric writings in two or three lines written from right to left. The pictographs consist of hills, wavy lines, implements, musical

instruments as well as animals and human figures all having their movement towards the left direction. The paintings at Gudahandi may be placed about 15th millennium B.C., but those at Yogimath are somewhat of later period and may be assigned to about 10th millennium B. C. Pictographic paintings are found in the hill caves near Mirzapur in Uttar Pradesh, near Singhanpur in Raigarh district of Madhya Pradesh and at Vikram Khol and Ulapgarh in Sambalpur district of Orissa. Such paintings in the district of Kalahandi are a new find in this sphere and requires proper investigation and research.

ARCHA-  
EOLOGY  
Excavation  
of Asurgarh

The excavation of Asurgarh in the district of Kalahandi in Orissa was undertaken jointly by the University of Sambalpur and the Department of Cultural Affairs of the Government of Orissa. The excavation work continued for a month from February 14th to March 15th, 1973 and was directed by Dr. N. K. Sahu, Professor and Head of the Department of History, Sambalpur University. Two trenches were laid out in the residential area of the fort to ascertain the sequence of culture. The uppermost layer contained about one and a half feet below the surface the floors of houses paved with brickbats. Some iron objects like axes, door hinges and hooks were found and beads of precious stones like chalcidony, agate, carnelian and crystal were recovered in large number. The most important finds in this layer were as many as fifty punch marked coins both silver and copper, buried in the plinth level. In 1958 a hoard of 539 punch marked silver coins was unearthed in that level in the same excavated area. Punch marked coins were in circulation in India as late as the 4th-5th century A. D. as known from the works of Budhaghosha. These together with the characteristic pottery and other finds indicate that the very first layer belonged to cir. 5th century A. D.

In between the two lays out, a debris clearance at a selected site in the residential area yielded a circular brick structure (40 ft. in diameter) of cir. 5th century A. D. The structure was probably a temple of the mother goddess as known from a small terracotta figure of a goddess and broken terracotta figures of different animals. Terracotta ornaments and pieces of bluish glass bangles were also recovered from this site. The circular brick temple had probably wooden roof as indicated by grooves for wooden pillars. But no wooden remains were traced in course of digging. The ruins of the temple may be assigned to the period of the first layer of regular excavation.

The second layer is an extensive one and various antiquities assignable to the period from cir. 4th to 1st century A. D., were recovered from this layer. In the upper phase various decorated

potteries of indigenous type were found, the most common ones being dull grey to greyish black in colour. An interesting mould for preparation of beads and ornaments was also found along with a chopping implement of the Neolithic Period. The most important finds in the lower phase of this layer are the Red Glazed Kushan Potteries and a copper coin of Kanishka in worn out condition. Various types of black polished potteries with concentric circles inside, have also been found. High necked and high shouldered pink wares, pinkish wares with short handles are some of the interesting finds of this phase. The pottery types obtained from this layer have opened good field for research.

In the upper phase of the third layer, red and black potsherds were found in abundance together with black polished potteries of a fine texture. The black wares were in profusion towards the lower phase. The soil of the lower phase was ashy and slightly sandy and, in fact, it was the 4th layer. Black polished potteries of very fine fabric and of metallic texture as well as potsherds of terracotta colour of Ahichhatra type were found in this layer. Among other finds a piece of Chunar sandstone with Asokan polish on one side of it may be mentioned. This layer has been assigned to cir. 250 B. C.

The excavation thus brought to light various antiquities datable from the 3rd century B. C. to the 5th century A. D.

Next to Asurgarh the important archaeological site in the district is Rajpadar or Belkhandi situated at the confluence of the Tel and the Utei. The site was visited by J. D. Beglar in 1874-75 and 1875-76 who has described its ruined monuments as follows—"Higher up on the extreme tongue of the land jutting out at the junction of the Utei with the Tel are a number of ruins of great interest and undoubted high antiquity. The principal one is a large ruined brick temple, which in its original state included a large sanctum, a vestibule, a Mahamandap of large size, a Mandap and an Ardhamandap or portico". \* \* \* "In front of the temple appears to have been an enclosed courtyard, so that the whole in plan formed, so far as can now be judged, the nearest approach to the temple of Ramachandra in Sirpur on the Mahanadi with this only exception that whereas the Sirpur temple is small and possessed of only a sanctum and its attached 'Antarala' this was the complete temple of a large size." He further states speaking of the sculptures "I cannot speak too highly of the antiquity of the sculptures, although executed in an extremely soft yellowish sandstone, and consequently greatly worn and injured by time and weather, still from what little remains, there is no doubt

Rajpadar  
(Belkhandi)

that they were executed in the best style of Hindu art with a breadth of conception and a depth of execution which we vainly look for in the productions of later ages. They approach most nearly in execution and design the superb sculptures at Rajim, at Savaripur (Sirpur), at Seorinarayan and especially at Kharod in the Central Provinces."

The Kalahandi Durbar undertook trial digging at Rajpadar in 1946 which brought to light the lower part of a temple dedicated to goddess Chandi and the images of seven Matrikas of beautiful workmanship. The monuments of Rajpadar (Belkhandi) may be assigned to 10th-11th century A. D.

Other old  
temples

The broken Siva temples at Mohangiri at a distance of about 80 km. to the north-east of Bhawanipatna and at Deypur near Thuamul-Rampur are notable monuments of the district. The Mohangiri temple stands on the bank of a stream called Kali Ganga and enshrines a big Svayambhu Linga of black chlorite stone. Ruins of old temples are found at Topigaon near Lanjigarh and also at Sankosh near Madanpur-Rampur and at Dadpur, Delhi and Amtha.

In Nawapara subdivision there are many old monuments of historical importance. Among the existing temples in this subdivision the Pataleswara Siva temple of Budhikomna 40 km. to the north of Khariar is the oldest. It is a brick temple of Tri-ratha style in dilapidated condition. The Jagamohana of this temple is found in ruins and the Vimana is in a precarious condition. The temple belonged to the early medieval period. The ruined temple of Siva at Rajna may belong to about the same period. But the brick temple of Jagannath at Raj Komna is of a later date and cannot be older than the 18th century A. D. At Khariar town there are two old temples—one dedicated to Siva and the other to Jagannath (Patitapavan), the latter being popularly known as Badagudi. Both these temples originally belonged to the Pre-Chauhan period although they were renovated during the rule of the Chauhans.

Hill Forts

Among important forts of the district mention may be made of two important hill forts—Jumlagarh and Manikgarh. Both the forts are on the Jonk river in Sunabeda plateau of Nawapara subdivision. The Jonk rises close to Supkan Dangar (2,893 ft. or 889.7864 metres) and flowing towards the north makes a big water hole called Lat Darah. After that it has a fall of 80 ft. or 24.3840 metres high called Beniadhias and then it forms an U shaped curve and flows north to make another fall of 150 feet or 45.7200 metres high called Kharaldhas. To the right bank of the river where it forms the U shaped curve stands the Jumlagarh fort. Its north and south walls are built in huge dressed

stones while the eastern and western walls are of bricks. The main gate is facing east and at a distance of 50 feet or 15·2400 metres from the main gate is Chheliagarh—the seat of the presiding deity of the fort. Near by towards the south is another temple where a goddess named Kankalen, i. e., Chamunda is being worshipped. Towards the west wall there is a back gate leading to the Haldi Darah of the Jonk river. It is so named because the females of the fort were taking bath here besmeared with *haldi* or turmeric paste.

After Kharaldhas fall the Jonk enters into the Maraguda valley facing which stands the Manikgarh hill fort, probably named after the famous Chauhan warrior Manik Ray. The Manikgarh was the frontal guarding fort for the Jumlagarh and the direct route in between them is 13·6 km. long. Manikgarh was a great stronghold of Vir Surendra Sai during his fight with the Britishers from 1857 to 1862. Large number of big boulders hewn in round shape which were thrown as missiles by the army of Surendra Sai on the British soldiers are found in large number strewn at the vicinity of the Manikgarh hills. At the feet of the hills are two lion figures carved out of sandstone. One stone figure of a warrior riding on galloping horse datable to early medieval period has been brought from the Manikgarh to the Museum of Sambalpur University.

The Maraguda valley extends from the foot of the Manikgarh hills up to a place called Lac Pol (Lac bridge), an old bridge across the river Jonk believed to have been made of lac. In fact, the stones in the river bed where the bridge once existed, are of chocolate colour and produce the smell of lac when placed in fire. The Jonk river enters the Maraguda valley after the Kharaldhas fall (150 feet high). The valley is one of the most picturesque sites in Orissa and is notable for its rich archaeological relics of both prehistoric and historic periods. There are a number of mounds containing important antiquities and recently several beautiful sculptures of about 7th-8th century A. D., mostly of Jaina religion, were recovered by opening one of these mounds. Among secular sculptures unearthed from the mound mention may be made of a dancing girl hastily tying jingling ornaments (Nupura) to her feet while drummers and pipers stand waiting by her side. A number of iron clamps used for construction of stone monuments in the Maraguda valley during medieval period together with a royal clay seal of Maharaja Nannaraja of the Pandu dynasty (7th century A. D.) have been presented by Shri Bisahu Ram Yadav of Maraguda village to Sambalpur University. A beautiful image of Nagaraja—a royal figure seated on the coils of a five hooded snake whose hoods form a canopy on his head—is seen on the bank of the Jonk and it is locally called Yogisundar.

The Mara-  
guda Valley

The Raital Sagar in the Maraguda valley covers an area of 150 acres and is full of various aquatic birds. Flights of steps were constructed in early time round about the Sagar, the remains of which are still to be seen. The embankments of the Sagar are 40 to 50 feet wide even at present and it is a thrilling experience to go round it by jeep.

#### Coins

In 1966 a hoard of 539 silver punch marked coins was discovered at Asurgarh, a detailed note on which has been published by Sri P. K. Deo in the Orissa Historical Research Journal, Vol. XIV, Nos. 3 and 4. According to Dr. P. L. Gupta who helped Shri P. K. Deo in deciphering these coins, out of 539 specimens 69 belong to pre-Mauryan period, 272 to the period of the Maurya Rule and the remaining 198 to the post-Maurya period. In course of the excavation of Asurgarh in 1973 as many as 50 punch marked coins were obtained out of which about a dozen are copper coins. Copper punch marked coins are rarely found in Orissa. A number of unfinished coins indicate that there was probably a mint for fabrication of punch marked coins at Asurgarh. During the excavation of Asurgarh a copper coin of Kanishka in worn out condition was unearthed at the level attributed to the 1st century A. D. The coin contains the portrait of Kanishka on the obverse and the figure of the god MAO on the reverse. The Imperial Kushan coin in association with Kushan pottery is a significant find at Asurgarh.

Four gold coins of Maharaja Prasannamatra the Sarabhapuriya king of South Kosala, were discovered by Yuvaraj Jitmitra Singh Deo of Khariar at Nahna, 5 kilometres off Khariar town. The coins contain the name of the king Shri Prasannamatra on the obverse and the figure of Gaja Lakshmi on the reverse. These coins are now preserved in the coin cabinet of the Museum of Sambalpur University.

#### Inscriptions

(1) *Terasinga Copper Plate Grant of Maharaja Tushtikara* (Journal of Kalinga Historical Research Society, Vol. II, pp. 107—110, Ep. Ind, Vol. XXX, pp. 274 - 278)—The charter consists of three plates. In the first side of the first plate a grant has been made from Parvatadvaraka while in the second side of the same plate another grant has been recorded that was issued from the city of Tarabhramaraka. Both these grants have been engraved by two different writers as the letters are of two different types. The first grant was made by Shri Sobhini, the queen mother, while the second grant was made by Maharaja Tushtikara who was a devotee of the goddess Stambheswari. The donee of both the grants was Dronaswami of Kasyapa *gotra*. The record belongs to the 5th century A. D.

2. *Khariar Copper Plate Grant of Mahasudevaraja* (*EP. Ind. Vol. IX, pp. 170—173*)—This record was issued by the Sarabhapuriya king Mahasudevaraja in his second regnal year on the 29th day of Sravana registering the grant of the village Navanaka near Sambilaka in Kshitimandahara (district of Kshitimanda). Navanaka has been identified with the modern village Nahna, the find spot of the plates, about 5 kilometres to the south of Khariar and Sambilaka may be the same as Borasambar, a neighbouring estate. Kshitimanda is yet to be properly identified.

The record belongs to the 6th century A. D.

3. *Narla Siva Temple Inscription*—This inscription is not yet edited and published. Since it is exposed to sun and rain it has been greatly damaged. It was recorded by king Madana Mahadeva, a ruler of Kamala *mandala* in Rama Vanan Rudra Samvatsara. The date is 1153 Saka era or 1231 A. D. It is known from this record that the Kalahandi region was called Kamala *mandala* in the 13th century. Very probably the modern name Kalahandi is derived from the medieval name Kamala *mandala*.

4. *Mohangiri Stone Inscriptions*—The temple on the Mohangiri contains two small inscriptions, one of Sphitachandra of Mudgalakula and the other mentions the name of the deity Vyuha Bhairava.

5. *Junagarh Dadhivaman Temple Inscription (unpublished)*—It was issued by Maharaja Juga Shah Deo from Kalahandi nagara, his capital granting some concession to the Brahman organisation (Brahmapura). The record is dated in the Yuga era, 4819, i. e., 1718 A. D. It may be noted that the name Kalahandi occurs for the first time in this record. The modern Junagarh was then known as Kalahandi Nagara.

6. *Kalahandi Durbar Copper Plate Inscription of Maharaja Jugasai Deo*—(*District Gazetteer, Koraput, p. 442*)—It records that Maharaja Kumar Shri Kasaisingh, the Zamindar of Thuamul and Depur under Kalahandi, fought against the father of Budha Biswambhara Deo and installed Biswambhara Deo on the *gadi* of Jeypore, as a result of which Biswambhara Deo gave four Garhs, namely, Kashipur, Chandragiri, Bissangiri and Mahulpatna to Maharaja Jugasai Deo of Kalahandi, who in his turn, granted these four Garhs to Kasaisingh who was to pay Rs. 700 as Malguzari per annum including Rs. 300 for the two garhs of Thuamul and Depur. The grant was issued on the 5th day of the bright fortnight of Magha in Samvat 1769, i. e., 1712 A. D.

7. *Raj Komna Copper Plate Grant of Maharaja Padman Singh Dev*—It records the grant of a piece of land called Kandagad in the village Pairi by Maharaja Shri Padman Singh Dev of Khariar to Shri Satrugna Panigrahi of Raj Komna. This is an Oriya record and is dated in the 18th March, 1873.

The territory comprising the present district of Kalahandi played an important role in the early history of India. This region is known to have developed a high standard of culture even during the pre-Buddha period of which the Jatakas speak. The Sera Vanijja Jataka describes the merchants sailing in the Telavaha river with their merchandise. The modern Tel is identified with the Telavaha, it was probably so named because of traffic in oil in early times. Panini in his *Ashtadhyayi* refers to Taitilaka Janapada, a territory to the west of Kalinga, and this territory very likely comprised parts of modern Kalahandi and Balangir districts centring round Titilagarh. According to Panini Taitilaka Janapada was famous for brisk trade in rhinoceros hide. This indicates that the Tel river valley was carrying on trade and commerce with the outside world during early times, and was a land of prosperity. This has been amply testified by the large hoard of punch marked coins unearthed at Asurgarh, some of which have been attributed to the 3rd century B. C. and even earlier. In the 3rd century B. C. this territory along with Koraput tract was called the Atavika country and it was variantly known as Mahavana and Mahakantara in ancient inscriptions and literature. The Atavika people were valiant fighters and fought on the side of Kalinga against the army of Asoka who invaded Kalinga in 261 B. C. The Mauryan emperor succeeded in conquering Kalinga but could not occupy the Atavika territory which remained outside his empire. He conciliated the Atavika people showing liberal and friendly attitude towards them. He declared in the Special Kalinga Edict II that he desired to conquer the hearts of the Atavika people and not their territory and that his avowed policy was to make them happy and prosperous in this world and blissful in the other world.

The excavation of Asurgarh has brought to light interesting relics of the 3rd century B. C. including a broken piece of Chunar sandstone with Asokan polish. These finds indicate that the Kalahandi region was civilised and prosperous in the days of Asoka and the Atavika people who are regarded as forest dwellers were not uncultured and had developed a high standard of civilisation characterised by well polished pottery of the Northern Black Polished fabric. The similarity of some of the punch marked coins of Asurgarh with those of Bijnor and Paila near Kausambi and the similarity of texture and fabric of some pottery types of Asurgarh with those found at Ahichhatra indicate that there was brisk intercourse of Asurgarh with prosperous towns like Kausambi and Ahichhatra in northern India during the days of the Mauryas.



In the 1st century B. C. the Atavika territory was probably called the land of the Vidyadharas as known from the Hathigumpha inscription of Kharavela. This inscription reveals that Kharavela in his fourth regnal year organised the fighting forces of the Vidyadhara territory and with their help subdued the Rathikas and the Bhojakas in western India. Thus this territory continued to earn the fame as the land of the martial people in the 1st century B. C.

In Asurgarh excavation various types of red glazed Kushan pottery along with highly polished black wares occurred in the layer attributed to the 1st-2nd century A. D. The find of Kanishka's coin along with Kushan pottery is of great significance. The Kushan empire is, however, not known to have extended up to Orissa and the above finds indicate the cultural and commercial intercourse of Kalahandi region with the Kushan empire during the 1st-2nd century A. D.

The Kushans  
and the  
Satavahanas

The Satavahanas are known to have extended their sway over this region in the 2nd century A. D. The Nasik Cave Inscription of Vasisthi Putra Pulumavi describes the empire of his father Gautamiputra Satakarni which contained the mounts Malaya and Mahendra, "the two busts of the mother earth". Mahendra is the northernmost peak of the Eastern Ghats in modern Ganjam district while the mount Malaya is the same as the Malaeus of the Greek writer Pliny, identified with the Malayagiri, in modern Dhenkanal district. From the accounts of the Chinese pilgrims Hiuen Tsang and Itsing it is known that king Satakarni built a magnificent *vihara* for his philosopher friend Nagarjuna at Po lo mo lo ki li (Parimalagiri) identified with modern Gandhagiri which is close to the northern border of this district. These evidences indicate that the Kalahandi region very likely formed a part of the extensive empire of Gautamiputra Satakarni (106—130 A. D.). The integrity of the Satavahana empire was probably maintained upto the time of Yajnasri Satakarni (174—202 A. D.), but it is not known for certain whether this region continued to be a part of that empire till that time.

The decline of the Satavahana supremacy led to a scramble for political power in the Deccan. The Ikshvakus under king Santamula occupied the eastern part of the Satavahana empire while in the northern part of the Vakatakas rose to prominence under king Vindhyasakti. But neither the Ikshvakus nor the Vakatakas could extend their suzerainty over the territory comprising the present Kalahandi. In the 3rd century A. D. a foreign tribe called Murundas acquired political power in Kalinga while the Maghas were ruling over the South Kosala territory. But the political picture of Kalahandi region is not clearly known during

The 3rd  
century A.D.

this period. The Asurgarh excavation throws a flood of light on the cultural life of this region during the 3rd-4th century A. D. and evidence at our disposal indicate that some local dynasty patronising indigenous art and crafts ruled over this area during the 3rd century A. D.

A Nagarjunikanda inscription refers to a territory called Mahavana which very likely comprised parts of modern Koraput and Kalahandi districts and this territory continued to be under some independent local dynasty from about the middle of the 3rd century A. D. till the middle of the 4th century A. D.

#### The Guptas

The Gupta emperor Samudragupta invaded South India about 350 A. D., the account of which is known from the Allahabad Pillar Inscription. As revealed by this inscription Samudragupta after crossing the Vindhya defeated king Mahendra of South Kosala, king Mantaraja of Kosala and Vyaghraraja, the king of Mahakantara. South Kosala, by that time comprised the modern districts of Raipur and Bilaspur in Madhya Pradesh and the district of Sambalpur in Orissa, while Kosala comprised roughly the modern Balangir district. Mahakantara is the same as Mahavana referred to above and as such it comprised parts of modern Koraput and Kalahandi districts. Vyaghraraja, the king of Mahakantara was a very powerful ruler and it is supposed by some scholars that Samudragupta issued the tiger type of coins signifying the defeat of this king. But the Mahakantara territory did not form a part of the Gupta empire and as known from the Allahabad inscription Samudragupta returned back the territories to the respective rulers of South India whom he claimed to have defeated. The claims of Samudragupta, so far as the South Indian States are concerned, are questioned by many scholars. It may, however, be said that the Gupta influence in the Deccan was more of cultural than of political significance and the impact of Gupta culture in Kalahandi region is known from the rise of Saivism and Saktism as well as the spread of Sanskrit culture in that area during the post-Gupta period.

#### The Parvata Dvarakas

In the later part of the 5th century A. D. a new dynasty raised its head in the Tel river valley in modern Kalahandi district. The rulers of this dynasty were the worshippers of the goddess Stambheswari installed at a place called Parvatadvara and the dynastic name is suggested after this sacred seat of the tutelary deity. The Terasinga copper plates furnish the accounts of two kings of this line. The earlier was king Sobhannaraja who donated Debhogaka Kshetra, modern Deobhog in Raipur district in the Tel valley, to Brahmana Dronaswami of Kasyapa gotra, for the purpose of relief of the queen mother Kaustumbheswari who was then bedridden with high fever. The second king Shri

Maharaja Tushtikara issued the same Terasinga grant from his headquarters Tarabharamaraka identified with modern Talbhaira on the Tel river in Kalahandi district. The grant records the gift of the village Prastara vataka identified with modern Patharla in Kalahandi district, to the above donee Dronaswami. Nothing more is known about these rulers and it is supposed that this dynasty was superseded by the Sarabhapuriyas in the later part of the 6th century A. D.

The rule of this dynasty was started by a chieftain named Sarabha who is referred to by the Eran Pillar inscription dated 511 A. D. The headquarters Sarabhapura was very likely named after him and it is identified with modern Sarabharh in Sundargarh district of Orissa. Both Sarabha and his son Maharaja Narendra were feudatory rulers and they were probably feudatories of the Vakataka emperor Harisena. The next king of this dynasty, known to us, was Maharaja Prasannamatra who declared himself independent and issued gold and silver coins. The Khariar region was under the rule of this king where a number of his gold coins have recently been found. The town Prasannapura was established by him. He was succeeded by his son Jayaraja who had a premature death. The next king was Manamatra, popularly known as Durgaraja a brother of Jayaraja. Two sons of Jayaraja named Pravaraaja I and Vyaghraraja ruled after Durgaraja and as both of them were issueless the succession passed to the colateral branch represented by two sons of Manamatra (Durgaraja)—Sudevaraja and Pravaraaja II. The rule of Sudevaraja, also called Mahasudevaraja is known to us from a number of copper plate grants issued by him. Those are the Khariar grant issued in his 2nd regnal year, the Arang grant and the Kauvatala grants, both issued in his 7th regnal year and some other undated grants like the Sarangarh and Raipur Charters. These records indicate that the territory over which Sudevaraja ruled comprised the modern districts of Raipur and Bilaspur in Madhya Pradesh and the districts of Sundargarh, Sambalpur and Kalahandi in Orissa. Pravaraaja II the brother of Sudevaraja was the last ruler of Sarabhapuriya family. He is known to us from the Thakurdiya grant issued in his 3rd regnal year. There was a transfer of capital from Sarabhapura to Sripura (modern Sirpur on the Mahanadi) either during his rule or during the time of Sudevaraja. As Pravaraaja II died issueless the succession passed to the hands of Tivaradeva, the son of Mannadeva, a high official and a subordinate Chief under the Sarabhapuriyas. Tivaradeva founded a new dynasty known as Panduvamsi or Somavamsi in Kosala.

The Sarabhapuriyas

The earliest known king of the Somavamsis is Udayana who ruled over the Mekala region during the first half of the 6th century A. D.

The Somavamsis

His son Indravala and grandson Nanna deva were working as high officers under the Sarabhapuriya kings of South Kosala. After the death of the Sarabhapuriya king Pravararaja II, Tivaradeva the son of Nanna-deva obtained the sovereignty of South Kosala. He was an ambitious monarch and extended his political power over Utkal. He was, however, defeated by the Sailodbhava king Dhamaraja of Kongada and was forced to retreat from Utkala. His son and successor Nannaraja II ruled for a short time after which Chandragupta, the brother of Tivara-deva, came to the throne. The next king was Harshagupta, the son of Chandragupta. He married Vasata, the daughter of king Suryavarman of Magadha. His son and successor Mahasiva Balarjuna was a very important ruler and his activities are known to us from a number of copper plates and stone inscriptions. The Lodhia copper plates issued in his 57th regnal year indicate that the present Kalahandi region was a part of his extensive kingdom. This charter registered grant of the village Khadira Padraka for the god Isaneswara installed in that village and the endowment was made through the Brahmins of Vaidya Padraka. Both Kadira Padraka and Vaidya Padraka are identified with the modern villages Khairapadar and Bhejipadar in Kalahandi district.

Mahabhavagupta Janamejaya I, the son and successor of Balarjuna, was ousted from the Sirpur region of Kosala by the rising power of the Kalachuris. He shifted to the present Sambalpur-Balangir region where he consolidated his political power. His epithet Trikalingadhipati indicates that the Kalahandi region continued to be under his rule. He occupied Khinjalimandala comprising modern Boudh-Daspalla region defeating the Bhanjas, but was not successful in gaining back the lost territory in Sirpur region. His son and successor Mahasivagupta Yayati I continued the war with the Kalachuri king Sankargans with varying results. But he failed to recover the territory lost by his father. His earlier capital was at Vinitapura identified with modern Binka on the Mahanadi in Balangir district. After his 15th regnal year the capital shifted to Yayatinagara modern, Jagati on the Mahanadi 7 miles (11.2 km.) to the west of Boudh. The new township was named after him and it continued to be the capital till the end of the Somavamsi rule in 1110 A. D.

After Yayati I his son Mahabhavagupta Bhimaratha and then the latter's son Mahasivagupta Dharmaratha came to the throne. By that time the Somavamsis extended their political power over the coastal region of Orissa. Dharmaratha was succeeded by one of his step brothers named Mahabhagupta Indraratha alias Naghusa who was defeated and killed by a general of Rajendra Chola in 1022-23 A. D. After the tragic end of Indraratha, Chandihara who belonged to the collateral branch ascended the throne at Yayatinagara assuming the royal name

Yayati II Mahasivagupta. He constructed the temple of Lingaraja at Bhubaneshwar where his wife Kolavati constructed the Brahmeshwara temple. The son and successor of Yayati II was Udyotakesari Mahabhavagupta who probably added the Jagamohana to the Vimana of the Lingaraja temple. Both Yayati II and Udyotakesari had eventful reigns, but we do not know much about the history of Kalahandi region which then formed a part of their extensive kingdom. During the rule of Udyotakesari Mahabhavagupta the Somvasmi kingdom was divided into two main units one comprising the Kosala portion and the other the Utkala region. Kalahandi formed a part of Kosala unit. During the time of Janamejaya II, the son and successor of Udyotakesari Kosala came under the possession of the Telugu Choda Chief Yasoraja, the general of the Chindaka Naga king Someswara in about 1070 A. D.

The Somavamsis continued to rule for sometime over the Utkala portion. After Janamejaya II his brother Puranjaya had a short rule and the king Karnadeva who was the son of Janamejaya II was defeated by Chodaganga Deva who occupied Utkal about 1110 A. D.

In the early years of the 11th century A. D. a territory called Chakrakota *mandala* developed in the Indravati valley comprising parts of modern Bastar district of Madhya Pradesh and Koraput and Kalahandi districts of Orissa. A Naga king named Nripati Bhushana was ruling over this territory in 1023 A. D. as known from the fragmentary Errakote inscription. The family to which Nripati Bhushana belonged was called Chindaka Naga probably because it hailed from Sindavadi country comprising parts of modern Karnatak and Tamil Nadu States. The Chindaka Nagas appear to have come to the Indravati valley with Rajendra Chola who occupied Chakrakota in 1022 A. D. and the rule of that dynasty started in that territory by Nripati Bhushana as a result of the Chola invasion. The Chindaka Nagas belonged to Kasyapa *gotra* and their tutelary goddess was Manikyadevi or Manikyeswari. They had originally for their crest the figure of the tigress with a cub but the figure of the snake decorated their banner and subsequently that became for them the royal insignia.

The Chindaka Nagas

The Errakote inscription dated in the Saka year 945 (1023 A. D.) refers to the Naga king Nripati Bhushana who is taken to be the earliest king of the Chindaka Naga dynasty in Chakrakota comprising the Indravati valley from Kalahandi district to Bastar district. The next king of the dynasty known to us was Jagadeka Bhushana alias Dharavarsha referred to in the Barsur inscription of 1060 A. D. The Telugu Chodas who entered into Bastar-Koraput region during the military campaign of their king Vikramaditya VI about the middle of the 11th century A. D.

settled in that region as the feudatories of the Chindaka Nagas. The Telugu Choda Chief Chandraditya Maharaja who was a Mahamondaleswara and the lord of Ammagama (modern Ammagaon in Koraput district) was a feudatory of the Chindaka Naga king Jagadeka Bhushana.

The Bhanjas of Khinjali comprising parts of modern Ganjam and Boudh-Khondmals districts were in conflict with the Chindaka Nagas of Chakrakota. The Bhanja king Yasobhanja defeated and very likely killed Jagadeka Bhushana in 1060 A. D. In his Antarigama plates Yasobhanja assumes the proud title of Jagadekamalla Vijayi.

After the death of Jagadeka Bhushana the Chindaka Naga throne was usurped by Madhurantaka, a close relative of the deceased king. Someswara, the son of Jagadeka Bhushana claimed the throne and a civil war broke out in Chattrakota which lasted for more than five years. Kulottunga Chola, the ruler of Vengi, helped Madhurantaka while the Chalukyas of Kalyana supported the cause of Someswara. Madhurantaka was subsequently defeated and killed in the battle sometime after 1056 A. D. and Someswara acquired suzerainty over Chakrakota *mandala*.

Someswara Deva also fought with the Somavamsis of Utkala and Kosala and attempted to occupy the Kosala portion of the Somavamsi kingdom. The Telugu Choda Chief Yasaraja, father of Chandraditya, (the lieutenant of Jagadeka Bhushana) was a great source of strength for him and occupied Kosala about 1070 A. D. where he ruled as a Governor of his Chindaka Naga overlord.

When Chodaganga Deva conquered Utkala after defeating the last Somavamsi king Karnadeva in 1110 A. D. Someswara Deva cultivated friendly relation with the Ganga monarch. But his occupation of South Kosala and friendship with the Gangas led him to be an inveterate enemy of the Kalachuris of Ratnapur and Dahala who were a rival power of the Gangas. In 1114 A. D. the Kalachuri king Jajjala Deva crushingly defeated Someswara Deva the Chindaka Naga king and imprisoned Bhujavala of Suvarnapura who is identified with the Telugu Choda Chief Someswara Deva of Kosala. This resulted in the collapse of the Chindaka Naga rule over Chakrakota and the Telugu Choda rule over South Kosala.

While the Chindaka Nagas were ruling over Chakrakota which comprised the southern part of Kalahandi in Indravati valley, the northern part of Kalahandi was under the control of the Somavamsis. That part of the modern Kalahandi district together with a portion of

Koraput was then known as Trikalinga or Tirukalinga meaning Hilly Kalinga (or Giri Kalinga). The Somavamsi monarchs from the time of Janamejaya I (850—885 A. D.) till the time of Karnadeva the last ruler of the dynasty who was defeated by Chodaganga Deva in 1110 A. D. all claimed themselves as lords of Trikalinga country. The northern Kalahandi must have passed to the hands of the Gangas after the victory of Chodaganga over the Somavamsis. It may be said that Vajrahasta V, the grandfather of Chodaganga Deva, claimed himself to be the lord of Trikalinga. But as the Somavamsi kings up to Karna Deva persistently declared their suzerain right over that territory the claim of the Gangas before their final victory in 1110 A. D. can not be regarded as a conclusive one.

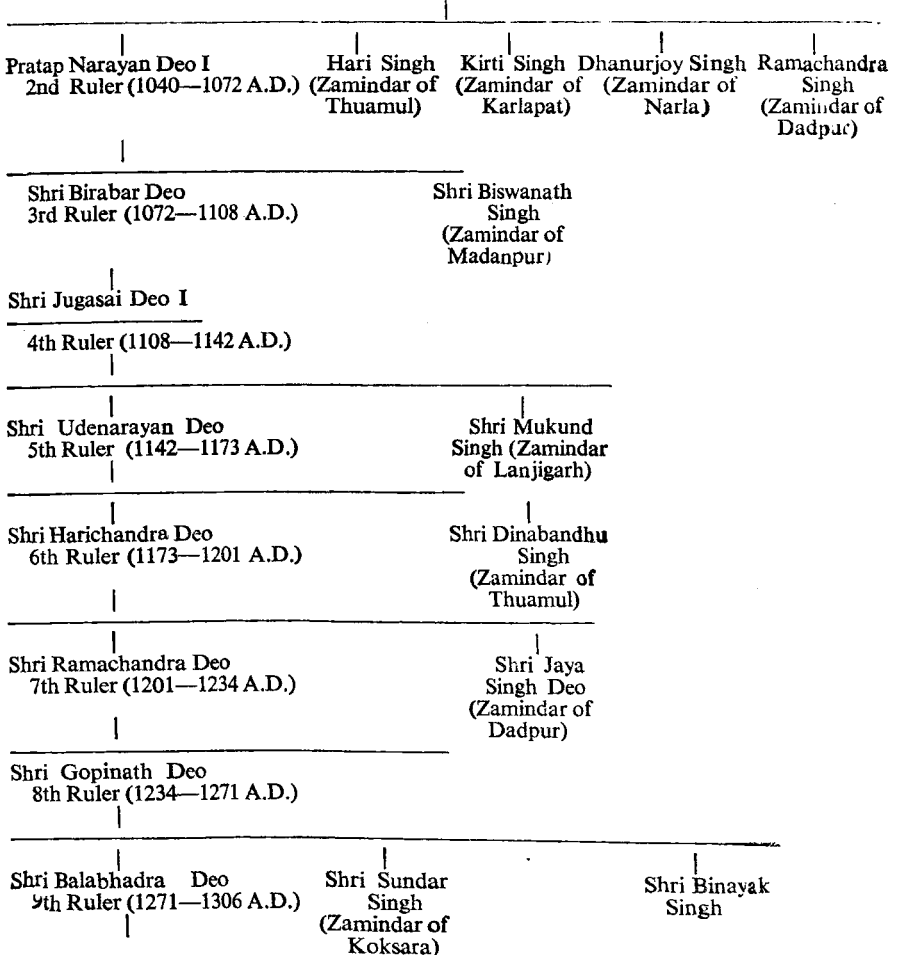
The occupation of Utkala and Trikalinga countries by Chodaganga Deva in 1110—11 A. D. and the victory of the Kalachuri king Jajjala Deva over the Chindaka Naga Someswara and the Telugu Choda Bhujavala in 1114 A. D. ushered in an era of great political conflict between the Gangas and the Kalachuris. The Ganga Kalachuri wars continued for about a century and subsequently in about 1211 A. D. the Gangas decisively defeated the Kalachuris and occupied the Kosala region comprising modern Balangir and Sambalpur districts. The district of Kalahandi continued to be an integral part of the Ganga empire and the Narla stone inscription reveals that, that region then known as Kamala *mandala* was under the rule of a Ganga Governor. Madana Mahadeva was very likely one of the Governors of the Gangas in Kamala *mandala* in Saka 1153 or A. D. 1231 when Anangabhima Deva III was ruling over the Ganga empire. But the traditional records now preserved in Kalahandi Durbar indicates that Ganga rule in Kalahandi ended in Samvat 1062 or 1005 A. D. This, however, can not be taken to be correct in view of the known facts of history of that period. It has been pointed out that the Gangas extended their suzerainty over Kalahandi about 1110 A. D. when Chodaganga Deva defeated Karna Deva, the last Somavamsi king and occupied Utkala and Trikalinga. It is, however, not possible to say precisely when the Ganga rule ended giving place to the rule of the Nagas in Kalahandi. The Khamveswari temple inscription at Sonepur reveals that the Gangas had suzerainty over western Orissa during the time of Bhanu Deva who ruled from 1264 to 1279 A. D. Ganga rule in Patna (modern Balangir district) continued up to about 1360 A. D. when Rama Deva, a Chief of the Chauhan dynasty, founded there the rule of his family. In Kalahandi the end of the Ganga rule was probably not far removed from that date and it may tentatively be taken to be the middle of the 14th century A. D.

The Nagas

The traditional records preserved by the Durbar assert that the Nagas who succeeded the Gangas in Kalahandi hailed from Chota Nagpur and were descendants of the legendary hero Phanimukuta who was a son of the Snake god Pundarika. It is said that the last Ganga ruler of Kalahandi named Jagannath Dev had no male issue and his only daughter Surekha was given in marriage to Raghunath Sai, a prince of the Naga house of Chota Nagpur. Sometime after this marriage, Raja Jagannath Dev went on pilgrimage with his Ranee to Northern India and on his return was not allowed by his son-in-law to enter the kingdom. Raghunath Sai thus usurped the throne in 1005 A. D. and started the rule of his dynasty. He ruled for 35 years. After him thirty Chiefs ruled over Kalahandi State. The genealogy of the Naga rulers of Kalahandi is given below :

## GENEALOGY OF THE NAGA HOUSE OF KALAHANDI

Shri Raghunath Sai, 1st Ruler (1005—1040 A. D.)





Shri Raghuraj Deo 10th Ruler (1306—1337 A.D.)	Shri Chakra- dhar Sing	Shri Binayak Singh
Shri Rai Singh Deo I 11th Ruler (1337—1366 A.D.)		
Shri Haria Deo 12th Ruler (1366—1400 A.D.)	Shri Padman Singh (Zamindar of Karlapat)	
Shri Jugasai Deo II 13th Ruler (1400—1436 A.D.)	Shri Pitambar Deo (Zamindar of Lanjigarh)	
Shri Pratap Narayan Deo II 14th Ruler (1436—1468 A. D.)		
Shri Hari Rudra Deo 15th Ruler (1468—1496 A.D.)	Shri Jaya Singh (Zamindar of Madanpur)	Shri Ananta Singh (Zamindar of Thuamul)
Shri Anku Deo 16th Ruler (1496—1528 A. D.)	Shri Man Singh	
Shri Pratap Deo 17th Ruler (1528—1564 A. D.)	Shri Keshari Singh	
Shri Raghunath Deo 18th Ruler (1564—1594 A. D.)	Shri Dalia Singh (Zamindar of Koksara)	
Shri Biswambhar Deo 19th Ruler (1594—1627 A. D.)	Shri Chakradhar Singh (Zamindar of Munda and Bhurt)	Shri Gadadhar Singh (Zamindar of Dahagaon)
Shri Raisingh Deo II 20th Ruler (1627—1658 A. D.)		
Shri Dushman Deo 21st Ruler (1658—1693 A. D.)	Shri Padman Singh (Zamindar of Thuamul)	

Shri Jugasai Deo III 22nd Ruler (1693—1721 A. D.)	Shri Biswanath Singh	Shri Pratap Rai Singh (Zamindar of Dadpur)		
Shri Khadag Rai Deo 23rd Ruler (1721—1747 A.D.)	Shri Mohan Rai Singh (Zamindar of Koksara)	Shri Bhramarbar Deo (Zamindar of Lanjigarh)	Shri Nathu Singh (Zamindar of Chhorla- garh)	Shri Chakra- dhar Singh (rebelled and stayed at Khariar)
Shri Rai Singh Deo III 24th Ruler (1747—1771 A.D.)	Shri Pratap Singh (Zamindar of Baldhiamal)	Shri Keshari Singh (rebelled, fought with the help of Ratanpur army but lost after good deal of casualty)		
Shri Purusottam Deo 25th Ruler (1771—1796 A. D.)				
Shri Jugasai Deo IV 26th Ruler (1796—1831 A. D.)	Shri Biswanath Deo (Zamindar of Lanjigarh)	Shri Sundar Singh (Zamindar of Dadpur)		
Shri Fateh Narayan Deo 27th Ruler (1831—1853 A. D.)				
Shri Udit Pratap Deo 28th Ruler (1853—1881 A.D.)	Shri Krushna Deo	Shri Gopinath Deo (Zamindar of Dadpur)		
Shri Raghukeshari Deo 29th Ruler (1894—1897 A. D.)				
Shri Brajamohan Deo 30th Ruler (1917—1939 A. D.)				
Shri Pratap Keshari Deo 31st Ruler (1939—1947 A. D.)	Shri Birakeshari Deo			

The activities of the earlier kings in the above list are not properly known and the history of the dynasty becomes clear only from the time we get Maratha and British records. Maharaja Raghukeshari Deo, the 29th ruler, gave a detailed account of the history of his dynasty

to the Political Agent of Chhatisgarh Feudatories at Raipur on 19th September, 1896. Since his writing was based on some authentic records relevant portions of it are given below regarding the history of the Naga rule in Kalahandi up to the time of Maharaja Fatenarayan Deo, the 27th ruler.

The important events of some of the reigns which can be gathered from the Raj records and from other sources are described below:

“The ancient capital or Rajdhani of this principality was called Junabali afterwards changed to Junagarh. Junabali was so called as human sacrifices were occasionally offered to the goddess Lankeswari there. Nothing is known worth recording about the fair reigns after Raghunath Sai”.

“The sixth Raja of Kalahandi was Harichand Deo. His reign was full of mishaps and disturbances in which he struggled for 28 years and died in great agony. His pregnant Ranee fled to her father's house Gadapur and there gave birth to a son who was named Ram Chandra Deo. For some time after the death of Raja Hari Chand Deo the principality was in a state of anarchy. The people being much troubled by constant petty wars and insecurity of their lives and property, went in search of their Ranee to Gadapur. There they were fortunate to see the prince Ram Chandra Deo and his mother and requested them to return to their own kingdom and rule over it. But the father of the Ranee at first refused to allow them to return. But Ram Chandra Deo, though a minor, thought it better to reign over his kingdom than remain at his maternal grandfather's house. So it was decided that he should return with his mother and he brought with him the goddess Manikeswari which is now the family goddess of the Naga family. The Kondhs promised him protection and help and appointed a Dewan to assist him in his State affairs. Sarbanks was appointed as Dewan. They all came together back to Kalahandi and Ram Chandra Deo was crowned as king of Kalahandi at Jugsaipatna by a Kondh who is called Pat Majhi. This custom is still in vogue from that time and all Kalahandi Rajas are crowned at Jugsaipatna by the Pat Majhi. This place is now quite deserted and is in a dense jungle. He established his reign, quelled much of the disturbances, encouraged agriculture and after a reign of 33 years was gathered to his father. He was succeeded by his son Gopinath Deo who reigned for 37 years and his son Balbhadra Deo ruled after him for 35 years. Nothing of importance is known. Their reign was quiet and momentful. Raghuraj Deo succeeded to the Gudee after the death of his father Balabhadra Deo. During the reign of this Raja an adventurer

named Subudhi came from Madras side with a number of retainers with him. A battle took place between Kalahandi Raja and Subudhi in which the former was defeated and fled. Subudhi then reigned for sometime and built a Garh at Junagarh called after his name. Raghuraj Deo collected his men and again came to Junagarh. A battle was fought there in which Subudhi was utterly routed and Nagvamsi reign was again established. This Raja reigned for 31 years and died.

“Nothing of importance is known of his two successors Rai Singh Deo and Haria Deo who reigned for 29 years and 34 years respectively till we come to Jugasai Deo in Sambat 1457. Nothing important occurred in this reign except that a washerman who is said to have been well versed in magical arts and necromancy came from Rentigarh in the Ganjam district with a number of followers with him. He defeated the Gartya of Asurgarh built a fort there which is to the present day known as Asurgarh fort. The mud wall and the drain, its relics can be seen up to the present day. The Raja of Kalahandi also had to fight with him several times. He ruled for 12 years but atlast Jugasai Deo killed him in a battle and lived in the fort built by the washerman afterwards. Jugasai Deo reigned for 36 years and died. After him Pratap Narayan Deo, Hari Rudra Deo, Jugasai Deo, Ankoo Deo, Pratap Deo, Raghunath Deo, Biswambhar Deo, Rai Singh Deo, Dasmant Deo, Jugasai Deo ruled by their turns, Nothing of importance is known till we come to the reign of Kharag Rai Deo the 23rd in succession. He was not the proper heir. The proper heir to the Gudee was Bhramarbar Deo who was expelled by Kharag Rai Deo his younger brother who reigned in his place. Bhramarbar Deo fled to Jeypur State where he died. Kharag Rai after a reign of 26 years breathed his last. His son Rai Singh Deo succeeded him. This Raja had no male issue by his chief queen (Pat Ranee). The Kondh Umras (Kondh Zamindars) and other gentlemen of the State induced him to marry a second wife. They also induced the neighbouring Raja of Khariar to give his daughter in marriage who gave his consent to this proposal on condition that the male issue of his daughter should succeed his father. This condition was granted and the marriage was celebrated. The Khariar Ranee gave birth to two sons named Jagannath Singh and Keshari Singh. Afterwards Purusottam Deo was born of the Pat Ranee. There was some disturbance in his reign which was subdued. He reigned for 24 years and died. There was a great confusion after his death. Purusottam Deo being born of Pat Ranee claimed the Gudee. Half the people in the State took part of Purusottam Deo and the other half sided with Keshari Singh. A conflict took place in which at first Purusottam Deo defeated Keshari

Singh and sat on the throne. Keshari Singh fled to Khariar. There he collected an army with the assistance of his grandfather the Khariar Raja and came back to Kalahandi. A battle took place. Purusottam Deo was again successful. Keshari Singh returned back to Khariar with the image of Dadhibaban which he plundered. At this time the Bhonsla family of Nagpur swayed suzerainty over the Chiefs of the Kalahandi and the surrounding States. Keshari Singh pleaded his cause for the decision of the Bhonsla. The case was decided in favour of Raja Purusottam Deo who was acknowledged the Raja of Kalahandi. In his reign for the first time a Takoli of Rs. 5,330 was fixed a year by the Bhonsla who in return gave a Khilat of Rs. 530 in shape of dress or cash to the Kalahandi Chief. On his return from Nagpur in the way Keshari Singh again fought with Purusottam Deo and plundered him of all his property. Purusottam Deo returned to his kingdom quite destitute. The Bhonsla of Nagpur demanded the payment of his Takoli which could not be paid owing to the poverty of the people. Sowars were sent from Nagpur who looted the people and oppressed them in many ways. Purusottam Deo sunk a large tank at Bhawanipatna which is still called after his name. His headquarters was at Bhandeswar now known as Purunapara. Purusottam Deo had three sons namely; Jugasai Deo, Biswanath Deo and Sundar Deo. He died after a successful reign of 25 years and was succeeded by his eldest son Jugasai Deo. His brother Biswanath Deo was given the zamindari of Lanjigarh. This Raja was a great religious man. Much of his time was spent in his daily worship. Consequently he could not devote more time to the State affairs. This duty was, therefore, transferred to his brother Biswanath Deo who acted as his Dewan. There was a Kondh rebellion at this time which was suppressed by Biswanath Deo. The Marahattas came with 4,009 men. They were also defeated by Biswanath Deo. These successes elated Biswanath Deo who conspired to make his son Chhatrapati Deo to succeed to the Kalahandi Gudee. This led to enmity between him and Fate Narayan Deo the rightful heir to the throne. Biswanath Deo also conspired with his younger brother Sundar Deo who was a great warrior to support his son to succeed the Gudee. There was another Sundar Deo, Zamindar of Koksara who was assassinated at the time of sacred thread ceremony of Fate Narayan Deo at Chhoriagarh, because he sided with Fate Narayan Deo and his father Raja Jugasai Deo. After this, a battle was fought between Biswanath Deo and Fate Narayan Deo at Medinipur in which Biswanath Deo was defeated and fled to Lanjigarh. Biswanath Deo afterwards submitted and asked permission to go back to his own Estate of Lanjigarh. But he was not silent there. He was always intriguing. He infused dissension among the Zamindars of Madanpur-Rampur, Thuamul-Rampur

and Karlapat who rebelled against the authority of Jugasai Deo. The Nagpur Bhonsla Baji Rao also called Raghuji at this time was a minor and his kingdom was managed by the East India Company. One Mr. Agnew was Manager at Raipur. Biswanath Deo the Lanjigarh Zamindar complained before Mr. Agnew on which Raja Jugasai Deo and Fate Narayan Deo were called to Raipur. The case was under investigation and before any order was passed Biswanath Deo who was a famous man for intrigue, gave out that both Raja Jugasai Deo and Fate Narayan Deo will be imprisoned. Raja Jugasai Deo was a very simple man who believing this false rumour advised his son Fate Narayan Deo to hasten back to Kalahandi and committed suicide by shooting himself dead with a revolver at his tent. He dug many tanks in different villages for the free water supply to the people. Sowars were sent for the apprehension of Fate Narayan Deo who took shelter with a Kurmi Gountia of Mahasamunda, a village in the way, who protected the prince and gave him shelter and sent back the sowars. Afterwards the Gountia escorted the prince to Kalahandi. Fate Narayan Deo succeeded to the Gudee. Biswanath Deo also returned to Kalahandi. He again conspired with the Zamindars of Rampur-Madanpur, Thuamul-Rampur and Karlapat and led the united force against Fate Narayan Deo and a battle took place near the Black Mountain (Karla Donger) in the Badnuddy Taluk in which Biswanath Singh was defeated with great loss. The loss on the side of Fate Narayan Deo was also great. The Lanjigarh force fled because there was no provision for them. Baji Rao Bhonsla attained majority and was seated on the throne of his ancestor. Biswanath Singh again laid his claim. Raja Fate Narayan Deo sent his Vakil Madhunand to Nagpur. The case was decided by the Bhonsla in favour of Raja Fate Narayan Deo. Biswanath Deo being disappointed returned and died broken hearted. The Kondhs of the Buska took arms against the Madanpur Zamindar who was quite unable to suppress the rebellion. Raja Fate Narayan Deo took arms against them and defeated them. The Buska Taluk was then annexed to Kalahandi proper. Raja Fate Narayan Deo also defeated Mukund Singh, the rebellious Zamindar of Karlapat, who was imprisoned at Junagarh for a year. Two villages were taken from this Zamindar, Pitagura and Tentulikhunti, and annexed to Kalahandi. He was also made to pay in cash Rs. 2,000 as war indemnity. Fate Narayan Deo also quelled the rebellions of Mohulpatna, Thuamul-Rampur and Kashipur Zamindary. The Mohulpatna Zamindar was reinstated by him. Raja Fate Narayan Deo's skill and bravery in war was acknowledged. He subdued all his enemies and consolidated his kingdom. A great event in his reign was the suppression of human sacrifice in the Kala-

handi State\*. This inhuman practice was entirely done away with. Owing to the disturbances he could not do much to improve the country. The monopoly of trade was in the hands of the Banjaras. Chhatrapati Deo the son of Biswanath Deo again laid his claim before the Bhonsla of Nagpur. Baji Rao Bhonsla then invited Fate Narayan Deo to Nagpur. Raja Fate Narayan Deo went to Nagpur and was treated very kindly by the Bhonsla. The case was decided in favour of Raja Fate Narayan Deo. But Chhatrapati Deo only got for his maintenance Lanjigarh, Mundagarh and Bhurti. After this there was no quarrel between them. On his return from Nagpur the Bhonsla Maharaja gave an elephant, horses and rich dress and ornaments as Khilat. After his return to Kalahandi, Thuamul-Rampur Zamindar again rebelled. A report was sent this time of the rebellion to the Nagpur Bhonsla who despatched infantry and cavalry to assist the Kalahandi Raja, Fate Narayan Deo. But the Thuamul Zamindari being situated in a very hilly and inaccessible place and there being no road they could not be conquered. Padman Singh in the meantime died and Raja Fate Narayan Deo notwithstanding this rebellion on the part of Padman Singh seated Ramachandra Deo his son on his ancestral Gudee. A large number of Nagpur army died of malarious fever and other diseases and the rest returned to Nagpur. He reigned for 22 years and died in 1854".

Kalahandi under the rule of the Nagas was practically independent and there is no evidence of suzerainty over it exercised by the Sultans of Delhi or the Mughal emperors. This was mostly due to the geographical location of the territory and the impenetrable forests and hills with which the region was covered. The Rajas of Kalahandi claimed authority over eighteen forts which was then considered to be a symbol of independent power. It is said that prior to 1712 A. D. the Naga rulers of Kalahandi were satisfied with only fourteen forts and that year Raja Jugasai Deo III obtained four forts from Budha Viswambhar Deo, the Raja of Jeypore, which were added to Thuamul estate, thus raising the number of forts in Kalahandi kingdom to eighteen. C. U. Willis is, however, of opinion that "invariably the State had always contained 18 garhs, but the five had been compressed into one presumably at the time of the cessation of four additional garhs from Jeypore, with a view to preventing any disturbance of the conventional Atharagarh". This status of independence continued till the occupation of Kalahandi by the Bhonsla Raja of Nagpur.

**KALAHANDI  
UNDER THE  
MARATHAS**

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\*"To this Raja Fatty Narrain Deo great credit is due for his earnest and effectual efforts for the suppression of human sacrifice in the hill Zumindaries under his authority"—'My Thirteen years Service in Kondhistan'—Campbell, pp. 245-46

It is, however, not clearly known how and precisely when Kalahandi came under the domination of the Marathas. The Chhatisgarh region came under the full control of the Marathas by 1755, the year Raghuj I, the Raja of Nagpur occupied the Raipur kingdom after driving out its ruler Amar Singh. The Kalahandi kingdom was adjoining Raipur territory. But it is not known to have formed a part of the kingdom of Nagpur till 1766 when T. Motte referred to it as outside the territory of Bimbaji Bhonsla. In Rennell's Map published in 1788 A. D. we find Kalahandi definitely included in the Maratha territory. So this kingdom was occupied by the Marathas sometime between 1766 and 1788 A. D.

Raghuj Bhonsla II who came to the throne of Nagpur in 1788, is known to have claimed suzerainty over Kalahandi. The civil war that took place between Purusottam Deo and Keshari Singh, the two sons of Rai Singh Deo (1747-1771 A. D.) was decided by the interference of Raghuj II. Keshari Singh was the eldest son but was born of the second queen while Purusottam Deo was the son of the first queen of Rai Singh. After the death of Rai Singh there was bitter dispute between the two brothers for succession and Purusottam Deo could defeat Keshari Singh with the help of his maternal uncle, the Raja of Khariar. Thereupon Keshari Singh went to Nagpur and put forward his claims before Raghuj Bhonsla II who considered the case and gave his judgement in favour of Purusottam Deo. Raghuj recognised Purusottam Deo as the Raja of Kalahandi and the latter agreed to pay an annual tribute of Rs. 5,330 to the former. The territory of Nagpur under Raghuj II was very extensive. It was then divided into eight Provinces one of which comprised Chhatisgarh and the neighbouring States of Sambalpur, Surguja, Bastar, Kanker, and Kalahandi yielding an annual revenue of six lakhs of rupees. This Province was under the administration of Bimbaji, the youngest son of Raghuj I and its headquarters was at Ratnapur. After the death of Bimbaji in 1787 his adopted son Chimnaji (younger brother of Raghuj II) ruled over this Province which passed to the hands of Vyankoji, a nephew of Raghuj II in 1789 on the premature death of Chimnaji. It may be mentioned here that this collateral Bhonsla family ruled from Ratnapur and took little interest in the administration of Kalahandi which was more or less inaccessible to them.

Purusottam Deo died in 1796 and was succeeded by his son Jugasai Deo IV during whose rule the second Anglo-Maratha War broke out in 1803 resulting in the complete defeat of Raghuj II. According to the Treaty of Deogaon signed on the 17th December, 1803 the Province of Cuttack was ceded to the British by the Raja of Nagpur. Patna and Sambalpur group of States were conquered by the British in course of the



war but those were returned to Raghujii II in August 1806. It is not clearly known whether Kalahandi was occupied by the British alongwith Patna or not. An unpublished chronicle of Kalahandi has recorded the dispute between Jugasai Deo and his brother Biswanath Singh which was referred to the court of Nagpur for settlement and it indicates that Kalahandi continued to be under the direct rule of Raghujii II even after the Treaty of Deogaon. This is corroborated by the fact that Kalahandi does not find place on the list of territories restored to Raghujii II in 1806.

In the Third Anglo-Maratha War (1817—18) Appa Sahib, the then Bhonsla of Nagpur, was completely defeated and was deposed. The new Bhonsla Raghujii III being a minor the Nagpur kingdom was placed under the management of the British Resident stationed at Nagpur. The kingdom lapsed to the British Government in 1853 when Raghujii III then a nominal ruler died without any male heir. Consequently, Kalahandi came directly under the British rule in 1863. In 1854, Raja Fate Narayan Deo died and was succeeded by his son Udit Pratap Deo.

The introduction of direct British rule in Kalahandi almost synchronised with the death of Fate Narayan Deo and the succession of his son Raja Udit Pratap Deo in 1854. Udit Pratap was the most illustrious among the Nagvamsi Raja of Kalahandi. His rule was peaceful except that the Kandhas in Rampur-Madanpur Zamindari rebelled for some-time, but were easily quelled by the skilful management of their affairs. The Kandha Sardar Chakra Bisoyee took shelter on the banks of Tel river, living alternatively in Madanpur, a Zamindari in Kalahandi State, and at Jarasinga. Samuells requested the Commissioner of Nagpur to call upon the Raja of Madanpur to deliver up Chakra Bisoyee. The Raja of Madanpur declared that he was ignorant of Chakra Bisoyee's presence in his estate. Chakra Bisoyee's presence in the Madanpur Zamindari became evident when the attack on Lt. Macneill's camp took place. On the 10th December, 1855, Lt. Macneill, the Agent in the hill tracts of Orissa, was attacked by the Kandhas at Orladhoni in the Madanpur estate. In 1853, he had arrested Rendo Majhi, the Head of the Borikiya Kandhas of Kalahandi, on suspicion of complicity with a Meriah sacrifice and kept him in jail at Russelkonda. In December, 1855 during his annual tour of Kalahandi, the Agent took the prisoner in chain alongwith him with a view to warn the Kandhas by this deterrent example. The Borikiya Kandhas could not tolerate the humiliation of their chief and attacked the camp of the Agent. The attack was repulsed with some casualty.

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DURING THE  
BRITISH RULE

The Orladhoni incident was not forgotten by C. F. Cockburn who succeeded Samuells as Superintendent of the Tributary Mahals in 1856. He ordered an enquiry with regard to the conduct of the Raja of Madanpur. The Report of Elliot, who made the enquiry, was delayed due to the outbreak of the Revolt of 1857. Lt. Elliot held that Chakra Bisoyee and his gang were harboured and encouraged by Raja of Madanpur. The Raja was removed from the management of his estate and detained under the surveillance of his chief, the Raja of Kalahandi. Raja Udit Pratap Deo collected a number of learned men specially Brahmins around him and gave them villages mafi for their maintenance. The grants of lands during the time of Jugasai Deo and Fate Narayan Deo were also renewed and confirmed by him. He made a summary settlement in the State. He abolished various levies and declared the State open to trade and commerce as a result of which merchants from outside began to flock there. He personally attended the State affairs and made detailed arrangements for the discharge of criminal, civil and revenue works. He was liked by the British Government and the people because of his development works and liberal policy. The Government presented him an armlet studded with precious stones as a token of appreciation of his works. His charity was of unprecedented type and nearly one third of his Raj was given away to his relatives and learned Brahmins. Many times he visited northern and southern India and his affable manners, pleasing disposition and profound liberality made him wellknown throughout India. His sister was married to the Raja of Saraikela and he married to Asha Kumari Devi, the only issue of Maharaja Narayan Singh, the last ruler of Sambalpur. His three daughters were given in marriage to the heirs apparent of Sonapur, Bamra and Gangpur States. He had no male issue. So he adopted at first Babu Rambhadra Sai as his son, but later on in 1860 he rejected him for bad behaviour with the sanction of the Government. In 1877, he was present at the Imperial assemblage at Delhi and there he was received with much distinction and honour. A gold medal and a sword were presented to him by the Viceroy and Governor-General. A salute of nine guns was also conferred—a privilege not enjoyed by any of the Feudatory Chiefs in Orissa.

Sometime after his return from Delhi, Raja Udit Pratap adopted Raghu Keshari Deo as his son with the sanction of the British Government. He ruled for 23 years (he was a minor for 4 years after succession) and died in 1881 of a lingering disease which he contracted by his ardent zeal in Shikar. At the time of his death Raghu Keshari was a minor and so the affairs of administration was conducted by the eldest Rani, Asha Kumari Devi. It was during the rule of Asha Kumari that the great Kandha rebellion took place in 1882. The Kandhas

had great grievance against the Kulta cultivators who had been brought to Kalahandi by Udit Pratap Deo from Sambalpur for improvement of agriculture in the State. The Kultas exploited the poor and simple minded Kandhas and deprived them of the best of their lands. After the death of Udit Pratap the Kandhas took advantage of the weak rule of Asha Kumari and decided to take revenge on the Kulta cultivators. The partisans of Ramabhadra who had been disowned by Udit Pratap Deo fanned the ember of discontentment of the Kandhas and the rebellion started in May, 1882 from Asurgarh—Narla region. Large number of Kultas were killed in cold blood and the rising was suppressed with the help of the British troops. Seven Kandha leaders were tried and given capital punishment. As a result of the Kandha rising the British Government took the direct management of the State till the 24th of January 1894 when Raghu Keshari Deo attained majority and obtained the *gadee*. He had his education at Raj Kumar College, Jubbulpur, and earned his name as a great wrestler and rider. The new Raja married the daughter of the Raja of Saraikela in March, 1894 and had a son on the 13th May 1896. He was, however, not destined to rule long. His Dewan was Pandit Batuk Bharati, a great scholar. He in his own hand wrote the first history of Kalahandi Raj family in English. He had a strong circle of enemies who conspired against his life and in the night of 20th October 1897 he was murdered in his bed room. His only son Brajamohan Deo being then an infant, Kalahandi was placed under the management of the Court of Wards.

The State was released to Raja Brajamohan Deo in 1917 when he attained majority. He was declared the Raja of Kalahandi in the Durbar organised at Sambalpur on the 15th of September 1917. On the 3rd June 1918 he obtained the title O. B. E. (Order of the British Empire) and on the 16th October 1926 was honoured with the title of Maharaja. This title was made hereditary on the 20th October 1932.

Maharaja Brajamohan was an enlightened ruler and he made sincere attempt to spread education and improve agriculture in his State. He established several Primary schools and Middle English schools and upgraded the school at Bhawanipatna to a High English school. In order to improve efficiency in administration he abolished the system of hereditary appointment. The land settlement was made in modern line in 1922 and the land revenue was liberally fixed. The cultivator was declared to be the real owner of the land. In 1934, the office of the Revenue Inspector was created to look after revenue management. The Maharaja abolished the system of forced labour and in 1935 created the Public Works Department for construction of roads and buildings in the State. He also reorganised the police administration

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in 1933 when the old posts of Gantayat and Sardar were abolished and police system was modernised. The laws prevalent in the British territory regarding registration, stamp, endowment, etc., were adopted in the State. It was during his rule that the railway line from Raipur to Visakhapatnam was constructed which passed through the Kalahandi State. The State also enjoyed the privilege of telegraph and telephone service during his time. In 1925 Bhawanipatna got the electric supply and street lighting and in 1927 the town had pipe water system.

Maharaja Brajamohan Deo died on the 11th of September 1939 and was succeeded by his son Maharaja Pratap Keshari Deo. The Second Great War had already started by the time of his accession to the *gadi* and the political atmosphere in India was surcharged with intense national feelings against the British Raj. Pratap Keshari Deo being a highly educated and cultural ruler, introduced reforms in his administration in order to cope with the political changes of the time. He passed the Village Panchayat Order and Karunda Praja Sabha Order of 1942 in order to introduce self-Government system in his State. Praja-sabhas were organised on democratic basis at Bhawanipatna, Dharamgarh, Thuamul-Rampur, Kasipur, Jayapatna, Karlapat, Lanjigarh and Madanpur-Rampur. Those Praja-sabhas were constituted by the representatives of the people who were being elected from different constituencies by direct adult suffrage. The Praja-sabhas were to decide all matters of local interest regarding health, education, agriculture and development works. The Legislative Assembly for the State was also organised on democratic line and it was inaugurated on the 12th August 1946. A State prize of Rs. 1,000 per year used to be given to the best Oriya writer of the year and many prominent Oriya authors won prizes which helped the growth of Oriya literature.

Maharaja Pratap Keshari established the Archaeological Department and made sincere attempt to preserve the ancient monuments with which Kalahandi was so rich. The excavation of Belkhandi was undertaken in 1946 by the Department through his encouragement and a quarterly research journal entitled Kalinga Historical Research Journal was published mostly by his initiative and generous help. He made all arrangements for establishment of a museum at Bhawanipatna but could not get time and scope to materialise the scheme.

The Indian Independence Day was celebrated by the people of Kalahandi at Bhawanipatna on the 15th August 1947 with great pomp and national spirit in which the Maharaja presided and delivered a patriotic address. The following resolution was passed in the meeting.

“Resolved that the people of Kalahandi State rejoice at India’s attainment of full independent powers consequent on the transfer of powers from the British to the Dominion of

India on the 15th of August 1947 which will remain ever memorable in the history of India, nay, in the history of the World, and hope that this country will play an important role to contribute towards the preservation and promotion of peace and prosperity of the world. At the same time they pray the All-mighty that this Dominion of India will be able to enjoy the fruit of independence for all time to come. They sincerely hope that their Muslim and other brothers will also similarly prosper in the independent Dominion of Pakistan and feel that cordial and brotherly relationship will perpetually exist between the two Dominions of India and Pakistan.”

Kalahandi merged with the State of Orissa on the 1st January 1948.

The estate of Khariar came into origin during the last quarter of the 15th century A. D. when Prataprudra Dev, the Chauhan Raja of Patna (1455—1480 A. D.) created it with three garhs out of his eight garhs in favour of one of his two sons, Gopal Rai. The three garhs which constituted the estate of Khariar were Kholagarh, Goragarh and Komnagarh. To these a small territory was also added which Gopal Rai received as dowry from the Maharaja of Jeypore whose daughter was given in marriage to him. Narra in Madhya Pradesh, which once formed a part of Khariar estate, was separated from it having been given as a dowry to princess of Khariar who married Viswanath Singh, a Kuanr Chief.

HISTORY OF  
KHARIAR

According to tradition prevalent in the Khariar Raj family Gopal Rai was the eldest son of Prataprudra Dev but was born of his second queen and Vikramaditya who obtained the throne of Patna as the son of the Chief queen was the younger son of Prataprudra Dev. There was a conflict between the two brothers for succession for some-time and subsequently Gopal Rai got hold of the Ramai Sword, the symbol of royalty, but left the kingdom of Patna in favour of Vikramaditya. He went to Jeypore in disguise and entered into the service of Raja Vijaya Chandra Dev (1476—1510 A. D.). The Raja was very much pleased with him for his bravery and heroism and when he came to know of his identity gave his daughter in marriage to him. Gopal Rai got the three garhs assigned to him by his father—Kholagarh, Goragarh and Komnagarh and the remaining portion of the ex-Zamindari of Khariar was obtained by him as dowry from Raja Vijaya Chandra Dev of Jeypore. Kholagarh comprised the present plain land of Nawapara (Tanwant) area extending up to Khariar Road in the north and Goragarh comprised the Sunabeda Plateau where stand the picturesque Jumlagarh and Manikgarh. Komnagarh is the present

Komna and the surrounding land where we find the ruins of the old fort. Komnagarh very likely extended as far as the present town of Khariar in the south, while the territory obtained from the Raja of Jeypore extended to the south of the Bisi tank in Khariar town.

Gopal Rai started his rule about 1590 A. D. He made Komna his headquarters where he built an imposing fort, oblong in shape and surrounded by a moat covered with bamboo thicket. He was an able and talented ruler and conciliated the Raj Gonds who previously claimed some sort of over-lordship of that region. It is to his credit that he could pacify all oppositions and consolidated the newly founded estate without any bloodshed. After his death which took place about 1610 A. D. two of his sons—Ramsai Deo and Padman Rai ruled one after the other and the next ruler was Bishnu Rai, the son of Padman Rai Deo. Very little is, however, known about these chiefs and the accounts about the activities of the succeeding rulers—Ghansi Rai Deo, Gopinath Deo, Ramsai Deo II and Balabhadra Sai Deo are yet in obscurity. The ninth ruler in the lineage of Gopal Rai was Prataprudra Singh Deo who ruled from 1793 to 1818 A. D. The Marathas had occupied Khariar sometime in the last quarter of the 18th century A. D. and as such claimed suzerain authority over Prataprudra. The Second Anglo-Maratha War started in 1802 in course of which the English took possession of the estate of Khariar in December, 1803. Khariar was, however, restored to the Bhonsla Raja of Nagpur in 1806 alongwith the Sambalpur group of States. Towards the end of the rule of Prataprudra Singh Deo the third Anglo-Maratha War started in which the Marathas were crushingly defeated. As a result of that the estate of Khariar was occupied by the British in 1818. Prataprudra died in 1818 and was succeeded by his son Ratan Singh.

The new chief was very vigorous and ambitious and was involved in boundary dispute with the Raja of Kalahandi. In fact, the dispute started during the time of the Marathas and assumed a serious form after their defeat in 1818. Ratan Singh had to fight with Jugasai Deo IV, the Raja of Kalahandi, because of boundary issue. The battle took place near the Liad hill and Ratan Singh claimed victory as he was able to snatch away the Pughree (turban) of the Raja of Kalahandi. It was as a result of the dispute that Ratan Singh shifted his headquarters from Komnagarh to the present town of Khariar and a portion of the fort built by him can now be traced forming part of the palace of the Khariar Chief.

Till 1821 Khariar was considered to be in the Patna group of estates (Zamindaris) alongwith Bindra Nawagarh, Borasambar and Phuljhar. The British Government made the first settlement with the Chiefs of

these estates in 1821 as a result of which the authority of Patna was confined to its own limits and the four estates mentioned above, assumed separate status. It appears, however, from Aitchison's "Collection of Treaties, Engagements and Sannads" that Khariar was formally ceded under Article 5 of the Treaty between the Honourable East India Company and Maharaja Raghujee Bhonsla III, dated the 1st December 1826 A. D. This was confirmed by a subsequent treaty, dated the 26th December 1829.

Raja Ratan Singh died in 1842 and was succeeded by his son Sundar Singh who ruled for about a decade. Sundar Singh had three Ranees of whom the first Lakshmi Devi had no issue. The second Rani Kamala Devi gave birth to three sons—Krushna Chandra Singh, Ranjit Singh and Kanak Singh, while two sons named Padman Singh and Lakshman Singh were born of the third Rani Umamati *alias* Rukmini Devi..

After the death of Sundar Singh his eldest son Krushna Chandra Singh Deo came to the *gadi* in 1852 A. D. and ruled up to 1867. He was addicted to opium and was under the full control of his two Ranees Malati and Bhanumati who could successfully contrive the death of his three brothers Ranjit Singh, Kanak Singh and Lakshman Singh. The only brother Padman Singh fled away with his family from Khariar estate and took shelter at Patnagarh, the headquarters of Patna State. After sometime he was brought to Kalahandi by Maharaja Udit Pratap Deo and lived at Junagarh, where two of his daughters were born. These two daughters were subsequently married in the Raj family of Kashipur and Badakhemidi.

During the Revolt of 1857 Raja Krishna Chandra Singh Deo helped the British Government to suppress the rebellion of Surendra Sai. When the 32nd Regiment of Madras Native Infantry under Captain Swiney passed through Khariar to join the Regiment at Kamptee, the Raja gave them valuable assistance by giving intelligence of all dangers likely to be encountered and providing efficient escorts without which Captain Swiney would never have reached his destination in safety. Two Zamadars of Khariar named Brindaban and Guman Rao heading a body of 20 sepoy rendered assistance to the Government in arresting several followers of Surendra Sai.

But inspite of these valuable services Krishna Chandra did not receive proper treatment from the British officers. R. N. Shore, the Commissioner of Sambalpur, in his letter dated the 23rd January, 1862 regarded him as a mere Zamindar although he confirmed the powers of criminal administration possessed by him. In fact, in 1866 Sir Richard Temple the then Chief Commissioner of the Central Provinces actually

reduced the status of Raja Krishna Chandra Singh Deo by styling him as a Zamindar simply because he could not attend his Durbar in due time on account of some pressing and private business.

Krishna Chandra Singh died issueless in 1867 and the *gadi* of Khariar was usurped by Chandrabhanu Deo, the grandson of Divya Singh Deo, who was a brother of Raja Ratna Singh. But the virile Gond people did not recognise Chandrabhanu as their ruler and demanded the succession of the legitimate heir Padman Singh who was in exile at Junagarh in Kalahandi. They invited Padman Singh and the royal elephant Pushpadanta was sent to Junagarh to bring him back to Khariar in royal honour. Paman Singh also counted upon the help of the Jamadar Bhikham Khan for obtaining the *gadi* of Khariar. He thus succeeded in getting the Chiefship of Khariar without bloodshed. Padman Singh generously regarded those who helped him during his difficult days for obtaining the *gadi*. He also appeased the disappointed rival Chandrabhanu Deo by declaring him as the head of the Chauhan community of Khariar branch.

It may be mentioned here that the Khariar house used to honour the Ramai Sword originally brought by Gopal Rai. Besides the Ramai Sword, the Chiefs of Khariar also paid honour to a Muslim sword called Kunwar Khanda. In order to respect the Muslim culture the Khariar family do not take pork or the flesh of the wild boar. It is, however, not known why the royal family of Khariar is so much inclined towards the customs of Islam. But the patronage of Padman Singh towards the Muslims was obviously due to the valuable help and support that he received from them for obtaining the *gadi* of Khariar. He extended help and co-operation for the Tazia festival and encouraged Hindu-Muslim amity and friendship in his estate.

In 1874 a Sanad was granted to Padman Singh by the British Government calling him a non-Feudatory Zamindar although under that patent or Sanad, the right of levying the Pandhri tax and excise duties and of managing the internal police was acknowledged and allowed. Padman Singh did not mind for curtailment of his status and ungrudgingly discharged his duties and services to the paramount authority. The British Government later on realised that the Chief of Khariar had been ungraciously treated in violation of the Proclamation of Her Majesty and so on the 1st of January 1877 a certificate of loyalty was given to him on the occasion of Her Majesty's assuming the Imperial title. Subsequently in 1887 a fresh Sanad was granted to Padman Singh by Lord Dufferin, the Viceroy and Governor-General conferring upon him the title of Raja as a personal distinction.



In 1876 Padman Singh declared his son Brajaraj Singh as Yuvaraj and handed over to him most of the administrative responsibility of the estate. The change of attitude of the British Government towards Khariar was mainly due to toning up of the administration by the efficient and public spirited Yuvaraj. In 1882 during the Kandha rising in Kalahandi Brajaraj Singh as Yuvaraj of Khariar rendered active assistance by procuring supplies for the troops of the 16th and 23rd Madras Native Infantry, by watching the whole of his frontier where it adjoined Kalahandi, by protecting a large number of Kulta refugees from the violence of their Kandha pursuers and by keeping the Kandhas of Khariar from joining hands with their brethren in the revolt.

Padman Singh died in 1889 and Brajaraj Singh Deo became the full-fledged Raja of Khariar that year. Brajaraj Singh was born in 1851 when his grandfather Sundar Singh was the ruler of Khariar. His boyhood was spent at Junagarh in Kalahandi where his father Padman Singh was living in exile. In Kalahandi he got opportunity for learning Sanskrit language and literature in which he acquired proficiency. He was also well versed in Ayurveda and in latter life proved to be a good physician. He was taking regular physical exercise and was proud of his health and physical strength. When Krishna Chandra Singh died his father Padman Singh obtained the *gadi* of Khariar in 1867 and Brajaraj returned to Khariar where he proved himself very popular. He was crowned as Yuvaraj in 1876 and assumed full administrative responsibility from that year. After the death of his father he was declared as the Raja in 1889 and ruled Khariar till his death in 1907. He was a gifted ruler and undertook various development works for his estate. To improve the condition of the cultivators he opened granery houses for distribution of paddy seeds to them. During the great famine of 1899-1900 he generously helped the people with paddy and rice and started several free feeding centres without taking any aid from the Government. He handed over lands free of cost to Government for construction of roads and the most important road constructed during his time was that which linked Raipur with Kalahandi through Khariar. He excavated a number of wells at a distance of six to eight kilometres along the road leading from Khariar to Raipur.

Raja Brajaraj started many Primary schools in different parts of his estate and in Khariar town opened one Middle English school where students were studying without paying tuition fees. He appointed one officer of the rank of Deputy Inspector of Schools for promotion of education in his estate. He started many Ayurvedic charitable dispensaries for the people and established one allopathic dispensary

at Khariar in 1894 in commemoration of his father Padman Singh. He laid out a magnificent garden-*cum*-farm to the west of Khariar which was later on named Brajaraj Bag after his name. A large covered well with parapets round about it decorated with carvings and flight of steps was excavated in the garden and was named as Mukta Kumari Babli (well) after the name of his second Rani Mukta Devi whom Raja Brajaraj loved deeply. The well was consecrated in 1905. A suburb of Khariar to the north-west was named Muktapur and a big tank near about was called Mukta Sagar after the second Ranee. In the village Dharam Sagar, 13 km. to the north of Khariar, Brajaraj built a temple for Brajeswara Siva (named after him) and installed in the temple a beautiful image of Nandi (Bull) which he recovered from the Maraguda valley. From the same Maraguda valley he brought another figure of the bull which was enshrined in the Siva temple at Rajana.

Raja Brajaraj helped many poor and talented students for higher education, notable among whom was Dr. Hari Singh Gaur, Bar-at-law, who shined in the judicial sphere of this country.

The British Government started interfering with the powers and privileges of the Zamindars of Central Provinces during the last decade of the 19th century. In 1892 the right of police management of the Raja of Khariar was curtailed and members of the District Police force were stationed at various places of the estate. Raja Brajaraj was required to pay Rs. 3,000 per annum towards maintenance of the District Police. In 1894 the Raja was deprived of the right of enjoying the revenues from Abkari and Pandhri. It may be mentioned here that Brajaraj was paying a comparatively small amount of Takoli of Rs. 2,200 per year assessed for eleven years from the 1st July, 1890 to the 30th June, 1901 and even thereafter. In 1903 he was awarded Kaiser-i-Hind gold medal of the first class and the title of Raja was conferred on him as a sign of personal distinction.

Raja Brajaraj was not only a benevolent ruler, a public spirited worker, but also a poet of great renown.

Brajaraj Deo died on the 1st November, 1907 at Mahasamund on his pilgrimage to Holy Prayag. His portrait finds an honoured place in the portrait gallery of Sambalpur University.

After the death of Brajaraj Deo his son Bir Bikram Deo succeeded to the *gadi*. He emulated his father in serving the cause of the people of his estate. He established a Primary school at Mahasamund in memory of his father who died there. He was appointed as an Honorary Magistrate and was a Durbari and Khas Mulkati.

Bir Bikram, like his father, was also a literary talent. He is famous mostly for his works on drama.

Bir Bikram died in 1913 and was succeeded by his son Artatran Deo. As the new ruler was a minor, the estate was managed by the Court of Wards till 1921, when he attained majority. Raja Artatran was an Honorary Magistrate, a Durbari and Khas Mulakati and was allowed to 100 retainers with arms. During his time the revenue of Khariar estate was assessed at Rs. 75,000 and the Takoli fixed at Rs. 25,000. He was a man of polished manners and had liberal ideas. Above all, he was a good sportsman and was reputed as a tennis player. He was awarded the Silver Jubilee Medal in 1935.

Raja Artatran was very popular among his people and it was mostly due to his effort that Khariar was amalgamated with Orissa in 1936. He was twice elected to the Orissa Legislative Assembly and the title of Raja was conferred on him officially in 1944. He died on the 30th September, 1946 and was succeeded by his only son Lal Anup Singh Deo.

Anup Singh like his father is very popular in Khariar and to his credit, he twice became the Deputy Minister of Orissa. He is also a reputed poet. He was awarded the title of "Kavi Saurabha" by the Braja Mohan Sahitya Samity of Kalahandi in 1971. Some of his notable literary works are (1) Arati, (2) Urmi, (3) Litika and (4) Murchhana.