

CHAPTER V.

BAUD STATE.

THE State of Baud lies between $20^{\circ} 13'$ and $20^{\circ} 53' N.$, PHYSICAL ASPECTS. and $83^{\circ} 35'$ and $84^{\circ} 48' E.$, with an area of 1,264 square miles. It is bounded on the north by the Mahānādī river, separating it from the Sonpur and Athmallik States; on the east by the Daspallā State; on the south by the Khondmāls; and on the west by the Patnā and Sonpur States, from which it is separated by the Tel river.

The southern boundary is formed by the Khondmāls, which consist of high mountain ranges and highlands, between which and the Mahānādī river lie the fertile plains which now constitute the area under the Chief of the Baud State. The country consists of a long strip of level country running parallel with the Mahānādī, with gradual undulating rises to the hill ranges which form the Khondmāls. The natural features of the country lend themselves to irrigation, the hills on the southern border forming a natural watershed from which many small streams find their way to the Mahānādī: the principal of these streams are the Bagh and the Meherani. The hills on the southern border and the country along their foot are thickly covered with forest, in which *sāl* (*Shorea robusta*) largely predominates. The country except the tract in the close proximity of the Mahānādī is unhealthy. The principal mountain peaks are: Bandigārā on the southern border, 3,308 feet; Bānkonithudi, in the north, 2,080 feet; Siānangā, in the west, 1,917 feet. The average rainfall for the six years—1902-03 to 1907-08—was 51.40 inches. The headquarters of the State are at Baudgarh.

It is not known by whom the State of Baud was founded, HISTORY. there being no historical account to throw light on the subject. It is alleged that the State was bounded on the north by Bāmra and Angul, both of which are said to have belonged in ancient times to the Purī Rājā; on the south by Gumsur and Bara Kimedi; on the west by Amai river in the Patnā State; and on the east by Kamaimohan in Khandparā. The State was formerly reckoned to be 120 *kos* (240 miles) in length and breadth, but in course of time certain portions of it were

dissevered from the original, viz., (1) from Kamai to Udandi on the east; (2) from Amai to the Kharag river in the south-west corner; (3) from the Bāghnadi to the Meherani on the west; (4) Athmallik State (as it exists at the present time) on the north; and (5) the Khondmāls on the south. The above disintegrations are alleged to have taken place as follows:—

During the time of Rājā Siddheswar Deva a strip of country called Daspallā, and extending from Kamaimohan near Kantilo to Udandimohan in the east of the State, belonged to Baud. Its distance from the headquarters rendered it impossible for the Rājā to administer successfully. To relieve the people of that portion of the country from the difficulties and inconveniences which they had to put up with in coming on trifling affairs to the headquarters, the Rājā, in 1420 of the *Shakābdā* era, i.e., in 1498-99 A.D., made a gift of this portion of his territory to his uterine younger brother, Nārāyan Rai, on the condition that he should govern it under the orders of the Rājā, and that only cases of minor importance should be disposed of by him, those of greater importance being sent up to the Chief. This condition Nārāyan Rai fulfilled for some time, but gradually began to exceed his powers by disposing of serious cases himself. The Rājā hearing this, sent for his brother, who in fear of punishment took refuge with the Rājā of Khandparā, to whom he made over possession of the tract extending from Kamai to midway between Khandparā and Daspallā. A council of *sardārs* (headmen) and people was called by the Chief of Baud and it was unanimously resolved to recover possession by force. Instead of carrying out this resolution, the Rājā sent emissaries to Nārāyan Rai, who appears for some time to have again complied with the conditions on which he held the grant and to have returned to allegiance. Nārāyan Rai, however, again gradually relaxed his obedience, and after the death of Rājā Siddheswar Deva gradually asserted, and practically obtained his independence, though it was never formally admitted by the Baud State.

The strip of country lying between the Kharag river, on the west of Baud and Amaimohan was given in 1521 (*Shakābdā*) i.e., 1599-1600 A.D., by Rājā Madan Mohan Deva to his two daughters as a maintenance grant on their marriage, reserving, however, full authority over the area in all matters of administration. All cases from this tract were for a long time committed to the Rājā for trial, but there being no fixed rules for the administration, and the Rājā relying too much upon his sons-in-law they gradually asserted their independence and eventually paid homage to the Chief of the Patnā State to whom they were

related: no hostile action was taken against them but their independence was at no time recognised by the Rājā of Baud.

In 1780-81 A.D. the Rājā of Baud obtained a loan from the Sonpur Rājā. For the liquidation of this debt he made over *pargana* Pancharā, lying between Bāghnadi and the Meherani. A dispute arose as to the possession of this tract and it was settled by the Superintendent of the Tributary Mahāls, who gave the *pargana* to the Sonpur Rājā.

The State which is at present known as Athmallik is alleged to have been once a part of Baud, and not an independent State. Two forts, named Dumbā and Handapā, are said to have been established by a former Rājā of Baud and the names of these forts are still familiar. Dumbā was in Baud and Handapā in Athmallik. For the collection of rents in that portion of Baud which lay to the south of the Mahānadi the Khonds and Sudhas were appointed *sarbarāhkārs* (headmen) of *muthās* (fiscal division of the Khonds) and a similar arrangement was in force for the tract lying to the north of the river and known as Athmallik, where a single *sarbarāhkār* was in charge of the collections. The only difference was that the former being in charge of comparatively small areas were called *sardārs*, while the latter was called *sāmanta*, on account of the greater importance of the charge. There was no material difference between them, nor was the *sāmanta* of Athmallik vested with greater powers. The Athmallik *sāmanta* was *sardār* of eight *mālīks*, just as there are in Baud officers called *Sātmālīk* and *Bāramālīk*, who are in charge of seven and twelve *muthās*, respectively. On the death of a *sarbarāhkār* or *sāmanta* his successor on paying a *nazar* was recognised receiving a *sārī* (a piece of cloth) from the Rājā in return. In former days Athmallik apparently had no distinct *purohit* (priest and spiritual guide) of its own, but under the orders of the Rājā of Baud one used to go there from Baud. On the British conquest of Orissa the Chief went to Sambalpur to make his submission and have his tribute settled. The *Sāmanta* of Athmallik also went to Sambalpur and got a separate tribute fixed for Athmallik on the ground that it was an independent State.

In the treaty engagement of 1804, the Chief of the State is mentioned as the Rājā of Baud and Athmallik. The then Chief, Rājā Biswambhar Deva, apparently tendered his submission later than those Chiefs with whom treaty engagements were entered into in the first instance in 1803. Baud forms the western extremity of the group of the States formerly known as the Orissa Tributary Mahāls, and it awaited the result of the resistance

offered by the Marāthās at the Barmūl Pass, in the State of Daspallā. On the 2nd November 1803, Major Forbes forced the pass and routed and dispersed the Marāthās. The Chief of Baud immediately submitted. A treaty engagement was entered into with him on the 3rd March 1804, some of the terms of which differ from those stipulated with ten of the Chiefs in 1803. Till 1837, the State formed part of what was then known as the South-Western Frontier Agency. The State was originally liable to a re-adjustment of its tribute after every 20 years, the last of which was made in 1875, but the *sanad* of 1894 has fixed it permanently.

The separation from Baud of the Khondmāls, over which the Chief of Baud possessed a merely nominal jurisdiction, was due to the Khonds of Gumsur lead by the renowned Chakra Bisoi having colluded with the Khonds of Baud and created disturbances which the Rājā was entirely unable to quell. The Chief failed to put down the practice of human sacrifices (Meriah) then prevailing amongst the Khonds. He, therefore, in 1835 made over that part of his State, which was only nominally under his control, to the British Government, and it has since been incorporated with Angul into a British district. From the time of the last Brāhman Rājā Gandhamārdan Deva, who held his *gadi* in 403 (*Shakābdā*), *i.e.*, 481-482 A.D., up to the present day, it is said that there have been 44 Rājās. Gandhamārdan Deva is said to have continued on the *gadi* from 403 to 470 (*Shakābdā*), *i.e.*, 481-482 A.D., to 548-549 A.D., when one Anang Bhanj succeeded him, giving up the title of "Bhanj" and assuming that of "Deva."

This Anang Bhanj, it is said, was one of the two sons of Braja Kishor Bhanj, the younger brother of Biswambhar Bhanj, Rājā of Keonjhar, who was a contemporary of Rājā Gandhamārdan Deva of Baud. His father, Braja Kishor Bhanj, quitted Keonjhar, owing to some misunderstanding between himself and his elder brother, the Rājā of Keonjhar, settling with his family at Kuturi; on his death in 452 (*Shakābdā*), *i.e.*, 530-531 A.D., his widow with her two sons left the place and settled at Baud. The then Rājā of Baud who was childless adopted both children and gave the widow a maintenance allowance, Anang Deva thus obtaining the *gadi* of the Baud State. The Rājās of Baud showed themselves loyal to the Mughal and Marāthā rulers and received at their hands titles of distinction. The Baud, Daspallā, Keonjhar, and Mayūrbhanj Rāj families belong to the same stock, claiming descent from the solar race, and are held to be high caste *Kshatriyas*. The Chief has no distinct family title, but the

surname of Deva is generally used. The emblem of the State is a peacock.

The population decreased from 89,551 in 1891 to 88,250 in 1901. The falling off is due, partly to the prevalence of epidemic disease and the general unhealthiness of the climate, and partly to the emigration of many migratory Khonds during the scarcity which occurred in 1900. The inhabitants are distributed among 1,070 villages and the density is 70 persons to the square mile. Of the total population 87,988 claim to be Hindus, but many of them are really Hinduized aborigines. The most numerous castes are the Gauras (23,000), Khonds (15,000), Pāns (9,000), Sudhas (7,000) and Chasās (4,000). The Khonds are giving up their primitive customs and beliefs and endeavouring to amalgamate with their Hindu neighbours. The Khonds of Baud are for the most part those members of the tribe who have for many generations back deserted their highland homes and settled down in the plains: they have taken to regular plough cultivation, but still supplement this by raising catch crops on the hill sides, where they cut and burn the light forest. The distinction between the Khond of the plains and of the highlands is very marked and real and is particularly noticeable in the neighbouring State of Kālāhandī where there is a large population of Khonds. The Khonds of the plains have given up their own language which they now scarcely understand and amongst themselves talk Oriyā: they do not eat, drink or intermarry with the Khonds of the hills: the distinction is locally well recognised. The population is classified as follows:—Hindus—males, 43,935; females, 44,053; total of Hindus, 87,988, or 99·7 per cent. of the population; proportion of males in total Hindus, 49·9 per cent. Musalmāns—males, 113; females, 63; total 176, or 0·19 per cent. of the population; proportion of males in total Musalmāns, 64·2 per cent. Christians—3. The number of other religions (Animists) is only 83, while the total population of the State is 88,250. The number of persons able to read and write is 1,425, or 1·6 per cent. of the total population. The people for the most part are very backward, poor and improvident: the villages along the Mahānādī are an exception and many of them are large substantial villages with very prosperous inhabitants. Averages:—Villages per square mile, 0·85; persons per village, 82; houses per village, 16·7; persons per house, 5; houses per square mile, 14·2. The 1,070 villages in the State are classified as follows:—1,062 with less than five hundred inhabitants, 6 with from five hundred to a thousand, 1 with from one to two thousand, and 1 from two to five thousand.

THE
PEOPLE.

PUBLIC
HEALTH.

The country is unhealthy and is frequently visited by severe outbreaks of cholera introduced by pilgrims from Puri travelling by the main road along the Mahānadi. The State maintains a charitable dispensary at the headquarters with a small indoor ward and a relief ward for indigent pilgrims. The dispensary is in charge of a Civil Hospital Assistant, and in 1907-08 the number of outdoor patients treated was 6,071, and 27 indoor patients were admitted. The people of this State are very averse to vaccination, but the prejudice is being gradually broken down: in 1907-08 there were 1,942 cases of primary vaccination, but revaccination is practically unknown. The people suffer largely from malarial fever and bowel complaints.

AGRICUL-
TURE.

The land is fertile and the country readily lends itself to the construction of reservoirs and irrigation embankments, and the State is fairly well provided with small irrigation works and wells. The principal crop of the country is rice, which is very extensively grown in the open country along the Mahānadi: castor oil, *arhar* and gram are the other main crops and turmeric is also grown in the hills on the southern border.

RENTS,
WAGES
AND
PRICES.

The assessment is light, the average rates per acre for first, second and third class rice lands being Re. 1-9-0, Re. 1-2-9 and Re. 0-12-6, respectively, and for *āt* or uplands, Re. 0-8-4. During the decade from 1893 to 1902 there has been a slight tendency for the wages of skilled labour to fall; the average rate of wage during this period has been as follows:—superior mason, $4\frac{1}{2}$ annas, common mason, $3\frac{1}{3}$ annas; superior carpenter, $4\frac{1}{2}$ annas, common carpenter, $3\frac{1}{2}$ annas; cooly, $1\frac{3}{4}$ annas; superior blacksmith, $3\frac{1}{2}$ annas, common blacksmith, $2\frac{1}{2}$ annas. During the same period the average price of wheat, rice and salt has been $12\frac{3}{4}$ seers, $25\frac{3}{4}$ seers and $7\frac{1}{4}$ seers, respectively, showing a tendency to rise.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

There are no special occupations or manufactures carried on in the State. In ordinary years the produce of rice, food-grains and oil-seeds is in excess of requirements and a considerable trade is carried on by traders, who come from Cuttack in the rainy season and export the excess produce on boats down the Mahānadi: in the cold season carts work their way up from Cuttack and even from as far south as Ganjām and trade in *rāshī* (sesamum): turmeric, brought down from the Khondmāls, is also exported in large quantities: there is also a fair trade in forest products such as lac, myrobalans, bamboos and small timber for rafters: sleepers are also floated down the river to Cuttack. The principal imported articles are spices, salt, piece-goods, cloths, brass utensils and kerosene oil.

The Mahanadī, on the northern, and the Tel river on the western, boundaries of the State, offer excellent facilities for water carriage : by the former route considerable quantities of grain, bamboos and sleepers are carried to Cuttack in the rainy season. The main road from Cuttack to Sambalpur along the southern bank of the Mahānadi traverses the entire length of the State : trade follows this route from December onwards till the break of the rains. The road is maintained by the British Government and there are rest-houses at convenient distances throughout its length. There are no other roads in the State which is very defective in its communication with the interior. The imperial post plies both ways to Cuttack and Sambalpur from Baudgarh, the headquarters of the State.

The land revenue demand is Rs. 29,043. In 1874, the Assistant Superintendent of the Tributary Mahāls made a summary settlement of rents and *pattās* were issued : this was done to settle the troubles between the Chief and the Khonds. The first regular settlement is now in progress. The land revenue system is closely akin to that of the other States of the group formerly known as the Tributary Mahāls of Orissa : the *sarbarāhkār* is the local rent collector and is rewarded by a commission ; this State being the most westerly of the States formerly known as the Tributary Mahāls of Orissa has always been more in touch with the customs prevailing in the States round Sambalpur and in consequence the *bhogrā* lands assigned to the *sarbarāhkār* have not become merged in the general village lands and though assessed to rent are held by the *sarbarāhkār* for the time being : the prohibition against the transfer, or mortgage by a *sarbarāhkār* of his village and by a tenant of his holding are likewise more clearly recognised and enforced. This State still shows traces of the former possession of the soil by the Khonds : in the *pattās* there are frequently found grants of more villages than one to persons designated as *muthā-māliks* or *muthā-sarbarāhkārs* : the word *muthā* means a Khond fiscal division and the terms above are applied to headmen who are appointed to collect for more than one village : in such cases the commission allowed is usually more liberal than that granted to the *sarbarāhkār* of a single village as the *muthā-mālik* usually employs *sarbarāhkārs* under him to whom he pays commission and keeps one or two villages in his own personal charge. The village *chaukidār* (watchman) has grants of land averaging about 3 acres and there are the grants to the usual village servants : these service lands are of course excluded in assessing the rental. The *sarbarāhkārs* obtain their villages generally for

MEANS OF
COMMUNI-
CATION.

LAND
REVENUE
ADMINIS-
TRATION.

five years, and renewal is granted on the payment of a bonus or *nazarāna*.

GENERAL
ADMINIS-
TRATION.

The relations between the State and the British Government are regulated by the *sanad* of 1894 which was revised in 1908 and the Chief exercises the powers of a magistrate of the first class. The Chief is bound to pay *nazarāna* to the British Government on succession. The State is administered personally by the

Finances.

Chief assisted by a *Diwān*. The income of the State in 1907-08 was returned at Rs. 95,364 : an annual tribute of Rs. 800 is paid to the British Government. The State contained some fine

Forests.

forests on the southern and south-eastern borders, but these have been largely exploited by timber contractors and until recently, when a trained Forester has been appointed, no check was placed on wasteful and reckless felling : in 1907-08 the forests yielded an income of Rs. 47,404. The excise revenue yielded

Excise.

Rs. 10,609 : opium is obtained from the Government treasury at Angul and *gānja* from the nearest licensed Government *golādār*.

Justice.

The total number of civil suits for disposal in the year 1907-08 was 342. Crime is petty and heinous crime is extremely rare.

Crime.

The number of cases reported in 1907-08 to the police was 109.

Police.

The police force of the State consists of two Sub-Inspectors, one of whom has been trained at the Bhāgalpur Police Training School, ten Head-Constables and 59 constables. The principal

Jail.
Public
Works
Depart-
ment.

police stations are at Baudgarh, the headquarters, Ghantāparā on the Pātnā-Sonpur border and Manomundā on the Tel. There is a good masonry jail with accommodation for sixty prisoners. In 1907-08 the average daily population was 29. The State spent Rs. 8,576 on public works in 1907-08.

EDUCA-
TION.

The State maintains a Middle English school, 6 Upper Primary and 19 Lower Primary schools: there are besides 15 private schools: of these private schools 5 are advanced Lower Primary schools and 10 elementary *pathsālās* :—these schools are attended by 1,434 pupils ; there is a special school for girls at the headquarters with a qualified female teacher, and two more in the interior : the Government grant to the State for education in 1907-08 was Rs. 334, and in addition it enjoys free the services of a Government Sub-Inspector.