

CHAPTER XIX

PLACES OF INTEREST

Balandaparha is a village situated in the extreme north-west of the Khondmals subdivision, 25.6 km. north-east of Saringia in 20° 30' N, and 83° 53' E. It is connected by a fair-weather road. It was an important place during the British rule. There was also a well equipped out-door dispensary. A small weekly market is held here on every Wednesday. This village as well as a few neighbouring villages are inhabited by the Sauras or Savars and other tribal people who now claim themselves to be Hindus. The Sauras, as they say, have migrated from the ex-State of Patna where there is a large settlement of their caste men with whom they have matrimonial relations. They are quite illiterate and almost as wild as the Kandhas.

BALANDA-
PARHA

There is a Primary school, Inspection Bungalow and dispensary.

Population of the village in 1971 was 85 persons, all belonging to the Scheduled Tribes.

Balaskumpa is a village in the south-east of the Khondmals subdivision, situated in 20° 25' N. and 84° 21' E., at the confluence of two nameless hill streams which combine to form the Pila Salki river. The village contains a shrine of Bararaul (Bara Rawal), a goddess worshipped by the residents of the Khondmals subdivision. This goddess is identified with Durga, though she is said to have a wider influence, her blessings being invoked at weddings and other ceremonial occasions, and her aid in times of sickness. The priest or Dehuri as he is called, is a man of the Sudha caste. The goddess is specially worshipped every year in the bright fortnight of Aswina (September-October) when offerings of rice, milk, sweetmeats, goats and sheep, fowls and buffaloes are made by all classes of people. The first offerings are made by the Kandha headmen, who are looked upon as the owners of the shrine. The fair held at this time attracts a large number of people from the surrounding country. Some other servitors belonging to the Sudha caste were also appointed at the shrine, viz., Bisois to cook the offerings, Naiks to watch the shrine, and Dalabeharas to summon the tribesmen. The descendants of these people were afterwards made *sardars* of the Bengrikiya, Chhota Paju, Sangrimendi and Rasimendi *muthas*. With the exception of the last two *muthas*, Kandha *sardars* afterwards were appointed in place of the Sudhas. They were the real chiefs of the people, while the foreign *sardars* gained only a spurious position and influence by reason of their connection with the Government as interpreters.

BALAS-
KUMPA

There is a Primary school and a post office. Population of the place in 1971 was 382.

BALIGURHA

Baligurha is the subdivisional headquarters of a subdivision of the same name and is situated at a distance of 83 km. from the district headquarters. It is an important commercial place of the district from where tamarind, turmeric, mustard, niger and timber are exported to different places in large quantities. There is one carpentry unit of the Government of Orissa. The temple dedicated to Lord Jagannath is an important religious shrine of the place.

Near Baligurha is a village called Kutikia where the famous 'Baligurha mats' are prepared. The hill near the village Kanjalagu (on the road from Baligurha to Khamankhole is an attractive place and abounds in natural beauty.

At Baligurha there is one High English school for boys and one for girls, reading room, post office, public telephone call office, police station, hospital, Inspection Bungalow, Banks, and the Government offices.

Population of the place in 1971 was 4,522.

BANDHA
GARH

Bandhagarh is a village in the extreme south of the Khondmals subdivision, situated in 20°16' N. and 84°11' E. close to the source of the Bagh river. It contains a shrine of the goddess Bararaul. At this shrine the annual worship of the goddess takes place in the month of Jaistha (May-June) and is attended by a much larger number of people than at Balaskumpa. The deity, in the shape of a block of stone, is said to have been unearthed by a Kandha while ploughing his field. The Hadgarh Kandhas of the Ganjam district hearing of the discovery, demanded the stone by way of compensation for the deity which was formerly taken away by the local Kandhas from Mahasingi and was being worshipped at Balaskumpa. But their efforts to remove it proved futile as the more they dug the ground round it the deeper it sank. The local Kandhas, regarding this as a sign that the stone was intended for themselves, took up arms against the Hadgarh people and drove them off. A large embankment, close to the site of the village, was fortified and some of the Oriya people from the adjoining village of Kandagarh took up their residence near it for better protection of the goddess. The village has been named after this embankment, its name meaning the "embanked fort."

The Sudhas of the adjoining villages in Ganjam district are allowed to take part in the worship of the goddess. The first offering is made by Dadra Kahaura, the descendant of the Kandha who discovered the stone, and the rest of the ceremony is the same as at the Balaskumpa shrine. The man who slays the victims offered to the goddess is called Bahauk. He is Sudha by caste. A Kandha priest (Jani) holds the buffaloes tail while it is being slaughtered. A big fair is held on the occasion where a large number of Kandhas congregate. Singing and dancing among

groups of Kandha boys and girls enliven the occasion. Match-making and the seizure and carrying off of brides elect are also common. Love matches are not infrequent; if a pair fall in love they go away together, leaving the elders to settle the bride price and the attendant ceremonies.

Population of the place in 1971 was 784.

Belaghar is situated at a height of more than 2000 feet (609·6 metres) above the sea level in Baligurha Tahsil. It is connected by a fair weather road and is 40 km. via Matrugan to Tumudi-bandha which is a Community Development Block headquarters. The place is full of picturesque scenery with mountains, forests and wild animals. It is believed to be the home-land of the Kutia Kandhas who are considered to be the descendants of the primitive inhabitants of the area. Some people including anthropologists and sociologists visit the place to make a study on the Kutia Kandhas. The Usabali valley near the village Usabali is one of the rare beauty spots in this hilly area.

BELAGHRA

The village contains an Ashram school, a dispensary, Forest Range Office, police station, co-operative societies, Forest Rest Shed and Revenue Rest Shed.

Population of Belaghar in 1971 was 538.

Bisiparha, situated in 20°25'N. and 84°15'E., is a village in the Khondmals subdivision. It is 9·6 km. to the south of Phulabani town. The village stands on the west bank of the Salki river in Besringia *mutha*, almost in the centre of the subdivision, of which it was formerly the headquarters. It lost its importance when the headquarters of the subdivision was shifted to Phulabani in June 1904 due to the unhealthy climate of the place. The name of the place is derived from Bisoi, the family title of one section of the Sudha caste, who were settled at the village as *paiks* in earlier times when the country was unsettled and the newly opened Tahsil station needed protection. These people formed the ancient militia of the Rajas of the surrounding country, and were employed here in a similar capacity when attempts were made by the Government to put a stop to the depredations of the turbulent chieftains, to suppress Meriah or human sacrifice, to rescue intended Meriah victims from the Kandhas, and generally to bring the country under a settled form of Government.

BISIPARHA

Bisiparha lies on the road leading from Phulabani to Baligurha via Phiringia. Population of the village in 1971 was 482.

Boudh is the headquarters of the subdivision of the same name. It is situated in 20°50'N. and 84°23'E., on the right bank of the Mahanadi. It was the headquarters of the State of Boudh before its merger with the Province of Orissa in 1948.

BOUDH

The town contains several temples of which mention may be made of the Rameswar or Ramanath temple, Chandrachuda (Siva) temple on the bank of river Mahanadi, the Jagannath and the Bhairabi temples near the palace of the ex-Ruler, and the Hanuman temple in the midst of river Mahanadi. The Hanuman temple, it is reported, was constructed by a religious mendicant about thirty years back on public donation and the affairs of the temple are now being managed by the Endowment Department. The temple being in the midst of the river commands a beautiful view, especially during rains when the Mahanadi is full with water. The most important, however, are the three Siva temples locally known as the Ramanath temple. These magnificent temples built of red sandstone and profusely carved are stated to have been constructed in mid-ninth century A. D. The temples with their rich texture and curved surfaces are strikingly noteworthy. Each of these temples stands by itself on a raised platform and each consists of a cell and an attached portico. The minute recesses and angularities produce a charming effect of light and shade and confer an appearance of greater height from the continued cluster of vertical lines than they really possess.

The palace of the ex-Ruler of Boudh is a picturesque and handsome building commanding a fine view of the Mahanadi. Just opposite to the palace there is a statue of Buddha sitting on a lotus throne in 'Bhumi-sparsa mudra'. This appears to be the site of an ancient Buddhist monastery the remains of which are still to be found.

Boudh is a business centre in the district and there are many wholesale traders. Handloom weaving is the main industry here. The town is well connected by all-weather road with the district headquarters via Charchhak, and with other neighbouring districts. At a distance of about 13 km. from here near the village Talbahal there is a cave called 'Naikpada Cave'. The famous twin temples of Gandharadi or Hari-Hara is about 16 km. from here situated in the village Jagati. (for details about the temples see Jagati).

Besides the government offices at Boudh, there are High English schools, a college, government tannery, hospital, Primary Health Centre, Maternity and Child Welfare Centre, sub-jail, Inspection Bungalow, Circuit House, police station, commercial bank, and co-operative banks. The civic affairs of the town are managed by a Notified Area Council.

Population of the town in 1971 was 8,891.

CHAKAPAD

Chakapad is a village in G. Udayagiri Tahsil of Baligurha subdivision. It is 56 km. from Phulabani, the district headquarters, and 19 km. from Tikabali, the headquarters of a Community Development Block of the same name. The road to Chakapad from Berhampur-Phulabani road near Tikabali is jeepable. The village is situated at an elevation of about 800 ft. (243.84 metres) from the sea-level.

Lord Birupakhya (Siva) is the presiding deity of the area and is worshipped both by the Adivasi and the non-Adivasi people. Near the temple of Birupakhya is the river Brutunga flowing down via Takara to river Mahanadi. The temple priests belong to the Mali caste whose forefathers migrated to the place from the neighbouring districts. Recently a big temple has been constructed for Lord Birupakhya with public donation. Another temple dedicated to Lord Anandeswar (Siva) near by is under construction. At a little distance is the half constructed temple of Lord Jogeswar (Siva). The place is fast growing as a pilgrim centre in this region mostly inhabited by the aboriginals. After the completion of the temples its importance is likely to grow.

The Arya Gurukula Ashram, Vedavyas, Sundargarh district, has founded an Ashram here known as the Banabasi Kalyan Ashram. The inmates of the Ashram are mostly the Adivasi boys who alongwith general and physical education are taught the Vedas and the scriptures.

A big fair is held here on the Sivaratri day. Many people also gather at the place on the day of the Kartika Purnima. Chakapad has a Community Development Block, but the Block headquarters is situated at a distance from the village on Tikabali-Chakapad road.

The village, being situated in the midst of thick forests, abounds in beautiful natural scenery. One peculiar phenomenon that a visitor marks here is that most of the trees near the temple site including the Sivalinga (Lord Birupakhya) itself slightly tilt southward. This might possibly be due to some earth tremor or land-slide that occurred in the past.

Population of the place in 1971 was 876.

Daringbarhi is situated at a height of about 3000 feet (914.4 metres) above the sea-level in Baligurha Tahsil. There is bus service from Daringbarhi to Berhampur in Ganjam district. The place is attractive in Summer season due to its low temperature. At a distance of about 3 km. from here the Dolary forest is situated where pineapple, coffee and silviculture programmes are being implemented by the Government of Orissa. It is also a good picnic spot.

DARING-
BARHI

At a distance of about 8 km. from the village Katingia, near Daringbarhi, originates the river Rushikulya from Rushimal Group of Hills. The place is famous for Baruni Jatra.

At Daringbarhi there is a High English school, Primary Health Centre, Veterinary Dispensary, Community Development Block Office, post office, weekly market, Inspection Bungalows and a commercial bank.

Population of the place in 1971 was 1,358.

GHUMUSAR
UDAYAGIRI

Ghumusar-Udayagiri, commonly known as G. Udayagiri, is the headquarters of a Tahsil of the same name and is situated at a distance of 58km. from the district headquarters. The place, situated in the *mals*, commands a fine scenic view of the surrounding forests. Buses ply to this place from Baligurha, Phulabani, Berhampur and Cuttack. There is a good missionary hospital called Moorshead Memorial Christian Hospital situated at a distance of about one and half kilometres from the town. It is also one of the big business centres of the district. A weekly market sits here on every Saturday. There is a post office, telephone call office, two government High English schools, one for boys and the other for girls, two other High English schools run by the Christian Missionaries, police station, Government offices, Inspection Bungalows, co-operative bank and commercial bank.

Population of the place in 1971 was 3,752.

GANINGIA
AND
RABINGIA

Ganingia, situated in 20° 16'N. and 84° 6'E., and Rabingia, situated in 20° 19'N. and 84° 5'E., are two old villages in the Khondmals subdivision. They are complete *muthas* in themselves, the resident being descended from single families, members of the same family naturally preferring to build close to the parental residence and thus ensure their safety at a time when the country was wild and unsettled. *Mutha*, it may be explained, is an Oriya word which means literally a fistful, and was used to designate a small territorial division. Formerly, however, *muthas* were distinguished by the term *tribe* (Kandha 'Klambu'), each family or tribe occupying a single *mutha*; and a man was never asked to what *mutha* he belonged, but to what tribe. The peculiarity of these *muthas* was that the hamlets were grouped together within a small area like the *mahalas* of North India, and were distinguished from one another by the names of the original founders or by the names of the headmen. Sometimes also they were named after a tree planted or found growing in them.

The two villages are called Ganiganda and Rabiganda by the Kandhas, while the Oriya name for Ganingia is Sundigan. Jargiparha, one of the hamlets in Rabingia, lies at a very high elevation, being perched on a small plateau by the side of the Pria Soru hill, which is 3,083 feet (939.69 metres) high, and Ganingia is also on a lofty plateau.

There is a Revenue Rest Shed at Rabingia.

GUMA

Guma is situated at a height of 2,300 feet (701.04 m.) above the sea-level in the Baligurha Tahsil. There is a place called Sarapunguda, near Guma, which the tribal people consider as their place of origin.

Population of the place in 1971 was 49.

Jagati is situated at a distance of 16 km. from Boudh. Near the village, at Gandharadi, is situated the famous twin temples of Nilamadhava and Siddheswar. These temples were constructed under the patronage of the Bhanja rulers of the Khinjali mandala. The two temples are exactly alike. A description of the twin temples has been quoted here from R. D. Banerji's 'History of Orissa'.

"The twin temples at Gandharadi in the Baudh State have been recently described¹, and are exactly similar to the Parasuramesvara in plan and elevation. They are two temples, built on one platform, which are exactly similar to each other. The one on the left hand is dedicated to Siva named Siddhesvara and its *sikhara* is surmounted by a *Sivalinga*. The second is dedicated to Vishnu, named Nilamadhava, and its *sikhara* is surmounted by a wheel of blue chlorite. The principle of construction of the *Jagamohanas* at Gandharadi is slightly different from that of the Parasuramesvara. Their roofs are built on the cantilever principle and originally it appears to have been supported on twelve large round pillars arranged as a hollow square. Thus each side had four pillars of which the central ones flanked an opening. Originally these two *jagamohanas* appear to have been open on all sides; but later on the lintels on all sides appear to have given way and then it became necessary to fill in the gaps between pillars with the exception of the four openings with ashlar masonry. At the same time the side openings were filled up with a *jali* or lattice of blue chlorite towards the bottom and a frieze of four miniature temple *sikharas* over it. This arrangement is not followed in later temples where the ingress of light into *jagamohana* is through four or five stone pillars in the opening used as window-bars.

The style of ornamentation in the *jagamohanas* of the Gandharadi temples is altogether different from that of the Parasuramesvara. Even stylized chaitya-windows are rarely to be seen at Gandharadi except at the bases of the pilasters of the *vimana*. The ornamentation on these two *jagamohanas* is very simple and much less overcrowded than that of the *Muktesvara*".

"The ornamentation of the *vimanas* and the *jagamohanas* of the Gandharadi temples consists entirely of pilasters shaped as miniature temples and we miss the larger chaitya-windows of the Parasuramesvara. This total absence of a post-Gupta decorative *motif* certainly indicates a later date. The majority of writers on Indian architecture are inclined to place the Parasuramesvara in the middle of the 8th century A. D. In that case the twin temples at Gandharadi should be dated close to that century, approximately fifty years later than

1. Journal of the Bihar and Orissa Research Society, Vol. XV.

the Parasuramesvara. The importance of the Gandharadi temples lies in the fact that they provide a link and that a very important one, in the chain of the evolution of the mediaeval Orissan temple type. Up to this time there were no connections between the Parasuramesvara and the Lingaraja groups from the point of view of decorative *motifs*. Now we know that the Parasuramesvara, the Gandharadi temples and the *vimana* of the Muktesvara represent one particular stage, probably the earlier, in the evolution of the Orissan temple type”.

The Gandharadi temple is also locally known as ‘Chari Sambhu Mandira’ (the temple of four Sambhus or Siva Lingas). In the Siva temple Siddheswar is the presiding deity. In the Jagamohan, to the left of the door leading to the sanctum is the Siva Linga called Jogeswar and to the right of the door is the *Linga* called Kapileswar. At a little distance from Siddheswar stands the temple of Paschima Somanath (Siva), the door of the temple opening to the west.

Some images of considerable antiquity are found worshipped in shrines near by. Notable among them are the images of Ganesh in the temple of Paschima Somanath and a beautiful image of eight-armed Durga worshipped under a banyan tree, the latter image being badly eroded due to the vagaries of weather. These images probably once adorned the Siddheswar temple. Portions of beautifully carved door steps in black chlorite and other decorative motifs have been recently unearthed in the vicinity of the temple. A 5 feet (1.52 metres) high Hanuman image of good workmanship is being worshipped near the village Jagati and a beautifully carved Nabagraha slab is lying in the cornfield. The area around the village Jagati needs thorough archaeological survey.

Population of the place in 1971 was 898.

KHAJURI- PARHA

Khajuriparha is a village in the south-east of the Khondmals subdivision, situated in 20° 26'N. and 84° 27'E., at an elevation of about 600 feet (182.88 metres). The village is situated in a beautiful open valley, which contains a number of prosperous villages. It is named after the date-palm trees which were found in great profusion in and around it. Vegetables of all kinds grow here in abundance. It is one of the chief centres of trade in the subdivision. A large weekly market is held here on every Sunday. Cattle and hides are also sold to a fairly large extent. Formerly, the village was one of the chief visiting stations of the Meriah agents, as it lies on the direct route to Bhanjanagar, which used to be their headquarters. The place lies on the direct bus route from Phulabani to Bhubaneswar.

The village contains a big rice mill, a police station, dispensary, Primary Health Centre, Community Development Block, Inspection Bungalow, commercial bank, post office and one High English school.

Population of the village in 1971 was 1,458.

Kumbharkhol is a village in the Khondmals subdivision, situated 27.2 kilometres north-west of Bisiparha in $20^{\circ} 32'N$. and $84^{\circ} 4'E$. It is on the main road from Berhampur in Ganjam district to Sonepur in Balangir district and thence to Sambalpur. The road is an old military one, on which troops used to pass between the Madras Presidency and the Central Provinces. The village contains a shrine to the hill-god on the top of the Penjei *ghati* consisting of numerous conical-shaped upright slabs of stone. The Kandhas of the surrounding villages highly revere the deity and make annual offerings in his honour.

KUMBHAR-
KHOL

Population of the village in 1971 was 74.

Phiringia is a village in the Khondmals Tahsil, situated at a distance of 30 km. from the district headquarters. It is an important commercial place of the district where agricultural and forest products are collected and despatched by road to different places of the State. There is a weekly market which sits on every Tuesday.

PHIRINGIA

There is a High English school, Primary Health Centre, post office, police station, veterinary dispensary, Community Development Block Office, Inspection Bungalow and a temple dedicated to Lord Jagannath. The car festival of Lord Jagannath and *Dussara* are the two important festivals of the locality. The deity Pitabali is also highly revered by the local people.

Population of the village in 1971 was 707.

Phulabani, situated in $20^{\circ} 29'N$. and $84^{\circ} 16'E$., at an elevation of about 1,600 feet (487.68 metres) above the sea-level, was formerly the headquarters of the Khondmals subdivision of the erstwhile Angul district. At present it is the headquarters of the Boudh-Khondmals district as well as the subdivisional headquarters of the Khondmals subdivision. It is on the east bank of the river Pila Salki, which winds round its western and northern sides. On two sides it is enclosed by hills, between which there are narrow outlets to the country beyond, but to the south-east and north-west the country is more open. The Kandha name for Phulabani is Damsingh, the name of an adjoining *mutha*, in which it was formerly included.

PHULABANI

The climate of Phulabani is dry. In the cold weather an unpleasant mist, blown in by westerly breezes from the river, spreads over the town at night and hangs over it till late hours in the morning.

There are a few temples at the place of which mention may be made of those dedicated to Jagannath, Siva and goddess Narayani. The temple of Narayani, situated on the bank of Pila Salki river, commands a good natural view. The famous 'Thakurani Jatra' is held here in the month of May-June in every alternate year. Apart from the district offices, there is a Government college, commercial banks, telephone exchange, churches, mosques and an agricultural farm close to the town. A weekly market sits here every Wednesday. The civic affairs of the town are managed by the Notified Area Council, Phulabani.

The place is reached on road from Berhampur, its railhead, to which it is connected with regular bus services. There are also bus services from here to all the subdivisional headquarters as well as to Cuttack and other important places outside the district.

At a distance of about 16 km. from Phulabani there is a beautiful waterfall at Putudi in the river Bada Salki.

Population of the place in 1971 was 10,511.

PURUNAKATAK

Purunakatak, situated at a distance of 30 km. from Boudh on Boudh-Daspalla road, is a trading centre of some importance. Goddess Bhairabi is the presiding deity of the place. Previously the deity was being worshipped in a thatched hut, but recently a local businessman has constructed a temple. Durga Puja festival is observed here for 16 days. Just opposite to the Bhairabi temple is the newly constructed temple of Maheswar Mahadev. A large number of people from the locality congregate here during the Sivaratri festival. The Sevayats manage the affairs of both the temples and enjoy lands for their services.

Population of the place in 1971 was 990.

RAIKIA

Raikia is the headquarters of a Community Development Block of the same name and is situated at a distance of 80 km. from the district headquarters. Buses ply regularly to this place from Baligurha, Berhampur and Phulabani. It is an important market centre of the district so far commercial crops like turmeric, ginger, niger, mustard and tamarind are concerned. It is an important centre for exporting hill-brooms to different places in the State as well as outside the State. A big weekly market sits here on every Monday.

Besides a few Government offices, there is a High English school, a Kanyashram, Revenue Rest Shed, police station, post office, Primary Health Centre, veterinary dispensary, United Commercial Bank and office of the Regional Marketing Co-operative Society.

Population of the place in 1971 was 1,497.

Tikabali is an important trading place of the district and is situated at a distance of 37 km. from Phulabani, the district headquarters. It lies on the main road from Bhanjanagar to Phulabani. A big weekly market is held here on every Friday where forest and agriculture products are sold in large quantities. Wholesale as well as retail traders from neighbouring districts visit this place on every market-day. There is a Regulated market also. The Tikabali Agency Marketing Co-operative Society is a big marketing society in the State. A big market is held here on the full-moon day in the month of Magha (January- February) where thousands of Adivasi people assemble in their colourful dresses to witness the festival.

There is a High English school, Primary Health Centre, veterinary dispensary, Inspection Bungalow, oil mill, Community Development Block, police out-post, commercial bank and post office.

Population of the place in 1971 was 2,031.

Diacritical Notations

आ=ā

ठ=ṭh

इ=ī

ड=ḍ

उ=ū

ढ=ḍh

ओ=ō

ण=ṇ

ट=ṭ

स=ś

ष=ṣ

GLOSSARY

- Ālpanā (Jhōṭī or chīṭā)-ଆଳନା.. Paintings or decorative designs made on the wall or on the floor on festive occasions.
- Amīn-ଅମିନ .. A subordinate surveyor.
- Anābādī-ଅନାବାଦି .. Lands both fit or unfit for cultivation.
- Āshram school-ଆଶ୍ରମ ବିଦ୍ୟାଳୟ .. A type of secondary school meant for tribal areas.
- Āṭa land-ଆଟ .. Highlying land.
- Āyūrveda-ଆୟୁର୍ବେଦ .. Hindu science of medicine.
- Bāhāl land-ବାହାଲ .. A lowlying land.
- Bāhāūk Jāgir-ବାହୁକ ଜାଗୀର .. Jāgīr meant for persons who used to sacrifice goats, etc., before the goddess of the palace.
- Bandha-ବନ୍ଧ .. An embanked water reservoir.
- Bernā land-ବେରନା .. Land occurring towards bottom of a depression.
- Bethī-ବେଠି .. Labour which is not paid for.
- Bhāg chāṣi -ଭଗଚାଷୀ .. A share-cropper.
- Bhāng-ଭଙ୍ଗ .. Leaves of the intoxicating Indian hashis (Cannabis indica).
- Bhetī-ଭେଟି .. Presents given to a king or landlord or a deity.
- Bhōgrā Land-ଭୋଗରା .. The land cultivated by a landlord or the Gountia himself.
- Bhoodān-ଭୂଦାନ .. Literally means a land gift; it refers to the Bhoodan movement started by late Acharya Binova Bhawe for collection of land for the landless.

- Bīdī**-ବିଡ଼ି .. An indigenous smoke; tobacco rolled in Kendu leaf.
- Bīsōī**-ବିଶୋଇ .. Title of the collector of revenue of a Bis or Pargañā in olden days.
- Brahmōttar**-ବ୍ରହ୍ମୋତ୍ତର .. Land given free of rent to a Brahmin.
- Būjhārat**-ବୁଝାରତ .. The checking of the entries made by the Amins by superior officers during settlement operations.
- Chākrān Land** .. Service land held on quit rent.
- Chāndanādār (Chāndīnādār)**- .. Holders of Chāndanā (homestead
ଭଦନାଦାର lands of shopkeepers, artisans and those of the labouring classes who having no arable land in the village, pay rent for homestead lands only tenure.
- Chaurā**-ଚଉରା .. A raised mound or structure near the house in which the Tūlaṣī plant (holy basil) is worshipped.
- Chōwkīdār**-ଚୌକିଦାର .. A watchman, village police.
- Cowry**-କଉଡ଼ି .. A sea-shell formerly used as medium of exchange.
- Dasaharā**-ଦଶହରା .. A Hindu festival observed on the 10th day of the waxing moon in the month of Aswina (September-October).
- Dāśkāṭhī**-ଦାସକାଠିଆ .. A party of two men who dramatise and sing epic or Pōūrāṇīk songs or episodes with the accompaniment of two wooden sticks (Kāṭhī) as the only musical instrument.

- Debōttar land-ଦେବୋତ୍ତର .. Land given free of rent for the worship of a deity.
- Desārī-ଦିଶାରି .. A tribal priest.
- Dewān-ଦେଓ୍ଵାନ .. The chief executive officer next to the ruler in an ex-feudatory State.
- Dharmasālā-ଧର୍ମଶାଳା .. A rest house for pilgrims.
- Ḍṅgar-ଡଂଗର .. The high lands lying on the hill tops or on the slopes of the hills.
- Durbār-ଦରବାର .. A royal court, Government of an ex-Ruling Chief.
- Ekādashi-ଏକାଦଶୀ .. The eleventh day of the bright or the dark fortnight.
- Fīrkā-ଫିର୍କା .. A unit of land revenue administration.
- Gādī-ଗାଦି .. Throne.
- Gāmchhā-ଗାମ୍ଘା .. A towel-like piece of cloth used for bathing etc.
- Ganjā-ଗଞ୍ଜେଇ .. An intoxicating Indian hemp (Cannabis sativa).
- Gaūñī-ଗୌଣୀ .. A local grain measure of varying size.
- Ghāṭa-ଘାଟ .. Ferry.
- Gothī-ଗୋଡ଼ି .. Bonded labour.
- Gōtra-ଗୋତ୍ର .. Lineage.
- Gōūntiā-ଗୌନ୍ତିଆ .. The revenue collector of a village; the village headman.
- Grāmadān-ଗ୍ରାମଦାନ .. Gift of a village, refers to the Gramadan Movement started by Late Binova Bhawe, the Sarvodaya leader.
- Grāma Panchāyat-ଗ୍ରାମପଞ୍ଚାୟତ .. An elected body of local self-government at village level.

Grāma Rakshī-ଗ୍ରାମରକ୍ଷା	.. Village Police.
Gūr-ଗୁଡ଼	.. Unrefined sugar, molasses.
Gūrū-ଗୁରୁ	.. Teacher, preceptor.
Halīā-ହଳିଆ	.. A labourer engaged for ploughing.
Hāñḍiā-ହାଣ୍ଡିଆ	. A sort of intoxicating drink made by fermenting boiled rice; rice bear.
Īnāmdār-ଇନାମଦାର	. Holder of rent-free land or village.
Jagamōhana-ଜଗମୋହନ	.. The vestibule of a temple, porch.
Jāgir-ଜାଗିର	. Land or village given on service tenure.
Jāgirdār-ଜାଗିରଦାର	. A holder of service tenure.
Jamā-ଜମା	.. Gross receipt, annual rent or revenue.
Jānī-ଜାନି	.. Tribal priest.
Jhānkar-ଝାଙ୍କର	.. A village functionary in western Orissa belonging to the non-Aryan caste who assisted the village watchman and acted as the priest of the village deity. Now he performs the latter function only.
Jhūṭāpān-ଝୁଟାପାନ	.. Spittle.
Kabūliyat-କବୁଲିୟତ	.. A counter lease or agreement to pay rent executed by the tenant in return for the lease granted to him by the landlord.
Kankar-କଙ୍କର	.. Concrete.
Kanyāshram-କନ୍ୟାଶ୍ରମ	.. A type of girls' school meant for tribal areas.
Kavīrāj-କବିରାଜ	.. A physician practising the Hindu system of medicine, an Ayurvedic practitioner.

- Khadi-ଖଦୀ .. Cloth woven of hand-spun yarn.
- Khālsā-ଖାଲସା .. Land or village directly administered by the ruler.
- Khamār-ଖମାର .. Grain store; the personal lands of the ruler and the members of his family held free of rent and cesses.
- Khānāpūrī-ଖାନାପୁରୀ .. Literally means filling in columns, the stage of preparation of preliminary record-of-rights in settlement operations.
- Khandī-ଖଣ୍ଡି .. A standard measure for paddy.
- Kharīf-ଖରିଫ .. A crop season (Summer-Autumn).
- Khāsmāhāl-ଖାସମାହାଲ .. Government estate.
- Khōrākpoṣāk-ଖୋରାକପୋଷାକ .. Maintenance grant.
- Kistīwār-କିସ୍ତିଓ଼ାର .. The first stage of preparation of record-of-rights in settlement operations.
- Kūmbhār-କୁମ୍ଭାର .. A potter.
- Mahājan-ମହାଜନ .. A money-lender.
- Māhāl-ମାହାଲ .. An estate.
- Maktab-ମକ୍ତବ୍ .. Literally a writing place, a Muslim school.
- Māl land-ମାଳ .. Upland.
- Māli-ମାଳୀ .. Gardener.
- Mālāh-ମାଳୀଆ .. In the literary sense the 'hill country' but in the common usage it is synonymous with the agency tracts.
- Māmūl-ମାମୁଲ .. A customary grant paid by tribals to their chiefs.
- Mān-ମାଣ .. A unit of land measurement, also a measure of grain.

Māufī-ମାଫି	.. Land bought for a consideration from an ex-ruler or ex-zamindar free of assessment.
Merīāh-ମେରିଆ	.. A person meant for sacrifice by the Kandhas of old.
Mūlīā-ମୁଲିଆ	.. Day-labourer.
Mūṭhā-ମୁଠା	.. A group of villages.
Nazarāṅṅā-ନକରାଣ୍ଡା	.. A tribute used to be paid to the ruler.
Nazarkūt-ନକରକୂଟ	.. Land survey by eye estimation.
Nij-jōte-ନିଜଘୋଡ଼	.. The private land of the proprietors or proprietary tenure holder.
Nūākhāī (Nūākhīā or Nabānna)-ନୁଆଖିଆ	The ceremony of eating new rice of the year.
Padikā-ପଡ଼ିକା	.. A pole of fixed length for land measurement.
Pāhī-ପାହି	.. Raiyats whose rent were not fixed for the term of settlement, non-resident raiyats as distinguished from Thāni or resident raiyats.
Pāik-ପାଈକ	.. The landed militia of Orissa.
Pāik jāgir-ପାଈକ ଜାଗିର	.. Land given to the Paiks free of rent for rendering military service.
Pān-ପାନ	.. Betel leaf chewed with betel-nut etc.
Parambok land	.. Communal land.
Pārchā-ପାର୍ଚ୍ଚା	.. Slip of paper given to a raiyat showing the particulars of holding during survey in settlement operations.
Pargaṅṅā-ପରଗଣା	.. An obsolescent term denoting an area or tract of land constituting a revenue unit.

Pāṭhasālā-ପାଠଶାଳା	.. A village school.
Paṭṭā—ପତ୍ତା	.. A lease given to a raiyat showing his lands and his rents and the period for which it was fixed.
Peśhkuś-ପେସ୍କୁସ୍	. Quit revenue.
Piṇḍa-ପିଣ୍ଡ	.. Paying oblation to ancestors.
Rabī-ରବି	.. A crop season (Autumn-Spring).
Raiyat (Royat)-ରାୟତ	.. A tenant.
śāhūkār-ସାହୁକାର	.. A money-lender.
śalapa-ସଳପ	.. A tree, the juice of which is used as liquor by tribals.
śanand-ସନନ୍ଦ	. Firman, a grant, a written order signed and sealed by a king or government.
śanjā-ସଞ୍ଜା	.. A contract, and is used for rent in kind fixed at a certain quantity which is payable whatever the out-turn may be.
śarāīghar-ସରାଇଘର	.. A rest house.
śarbarākār-ସରବରାକାର	.. A village headman appointed for collecting land revenue for a village or group of villages in a Government estate. In many cases the śarbarākārs had become proprietary tenure holders.
śarpanch-ସରପଞ୍ଚ	. Elected President of a village Panchayat.
śevāshram-ସେବାଶ୍ରମ	.. A type of primary school meant for tribal areas.
śevāyat-ସେବାୟତ	.. A temple servitor or trustee.
śūkhbāsi-ସୁଖବାସୀ	.. Labourer who owns homestead only.

- śūnīā-ସୁନିଆ .. The 11th day of the bright fortnight in the month of Bhādrab (August-September), Oriya New Year's day.
- Taccāvi-ତକାଭି .. A loan given as a relief measure for carrying on agricultural operations.
- Tahśīl-ତହସିଲ .. A unit of land revenue administration.
- Ṭākṣī-ଟାକୋଲି .. A tribute.
- Tālūk-ତାଲୁକ .. An Arabic word that may be translated as sphere of influence. The portion of a Pargaṇā under the immediate charge of a Chaūdhūri (the head of the Pargaṇā).
- Tāmbī-ତାମ୍ବି .. A wooden or metal measure for grains and liquids.
- Ṭānkī-ଟାଙ୍କି .. Holdings liable to assessment of rent progressively from generation to generation or at new settlement.
- Tāri-ତାଡ଼ି .. A country wine, fermented juice of the palm tree.
- Thāni-ଥାନୀ .. A raiyat cultivating land in a village of which he is a permanent resident.
- Ṭuṣṣar-ଟୁଷ୍ଟର .. A kind of silk obtained from a species of silkworm.
- Vihār-ବିହାର .. A Buddhist monastery.
- Vīmān-ବିମାନ .. The towered sanctuary in which the image of the deity is enshrined.
- Vrata-ବ୍ରତ .. A religious observance; the carrying out of a religious vow or fast.

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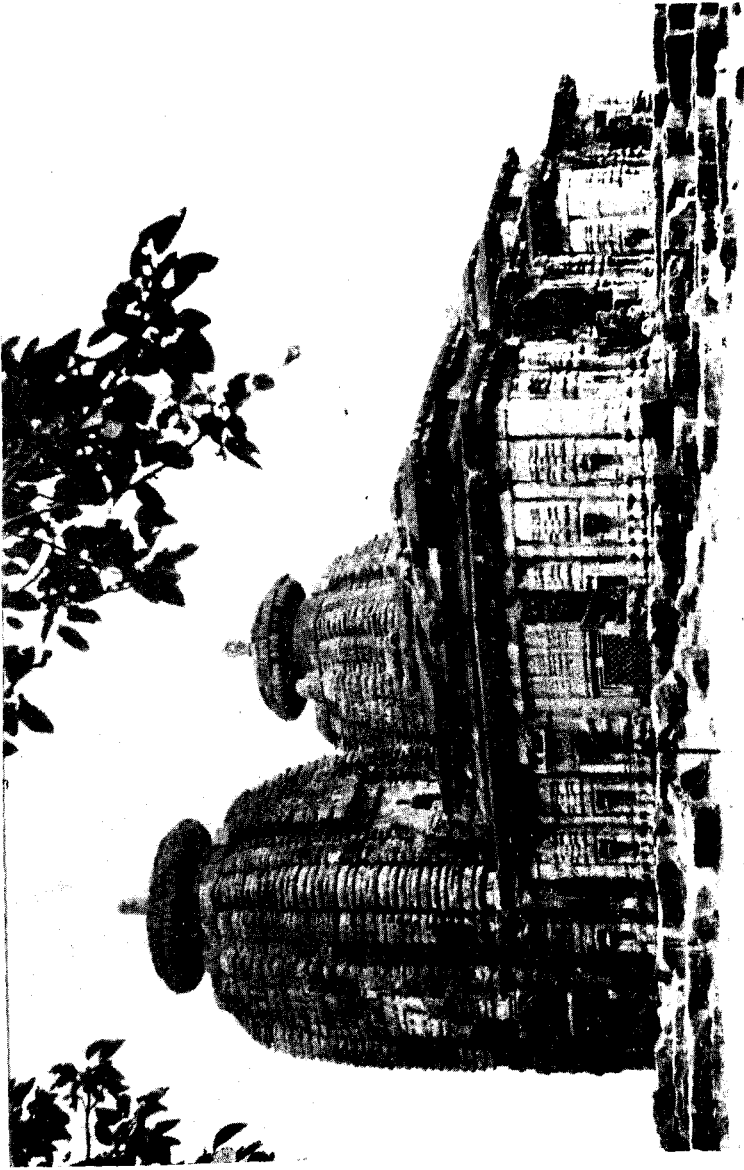
Buddha in Bhumisparsa Mudra, Boudh

Courtesy--Orissa State Archaeology



Rameswar temple, Boudh

Courtesy—Orissa State Archaeology



The twin temples at Gandharadi

Courtesy—Orissa State Archaeology

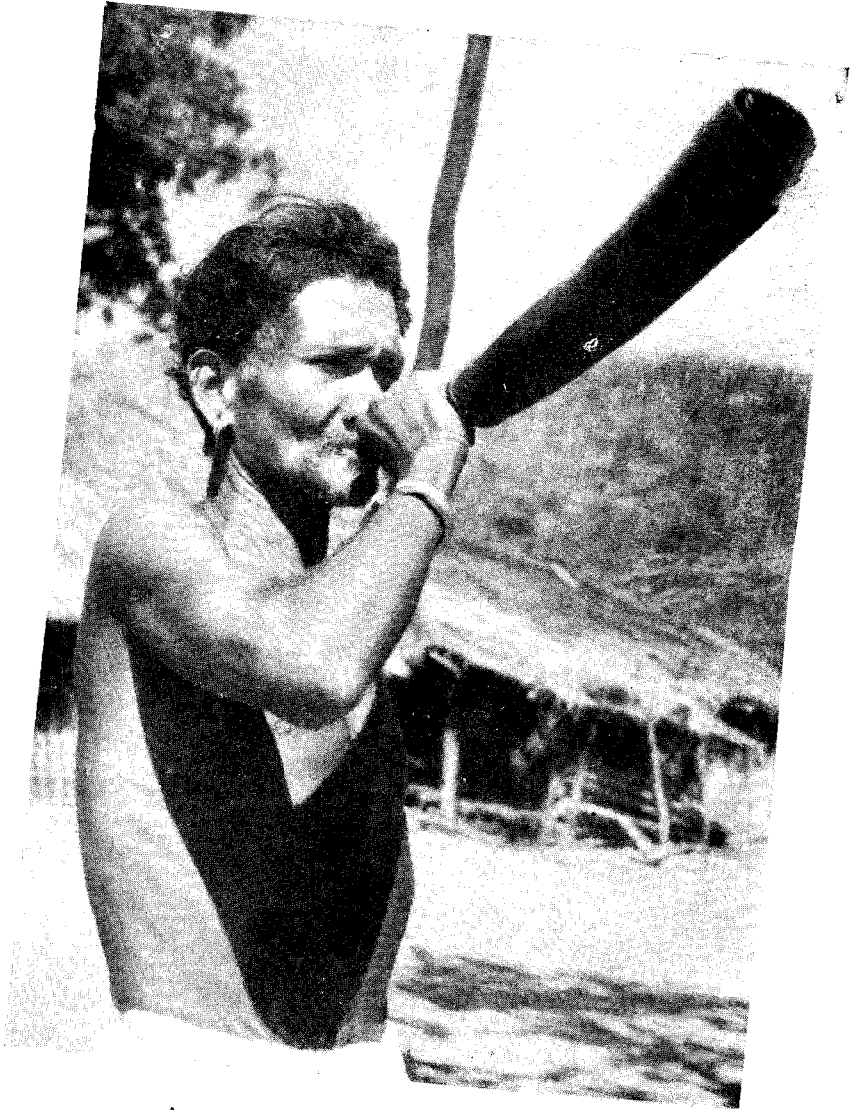


Lord Birupakhya temple, Chakapad

Courtesy—Orissa State Archaeology



Kalinga ghat road
Courtesy — I. & P. R. Department, Orissa



A Kutia Kandha blowing trumpet

Courtesy-- I. & P. R. Department, Orissa



A Kandha couple

Courtesy – I. & P. R. Department, Orissa



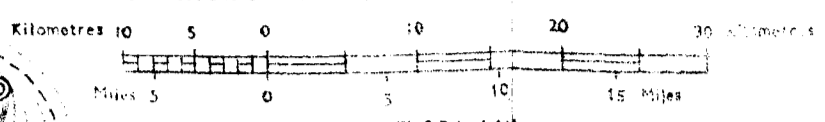
Three generation of Kandhas—a pictorial view

Courtesy—I. & P. R. Department, Orissa

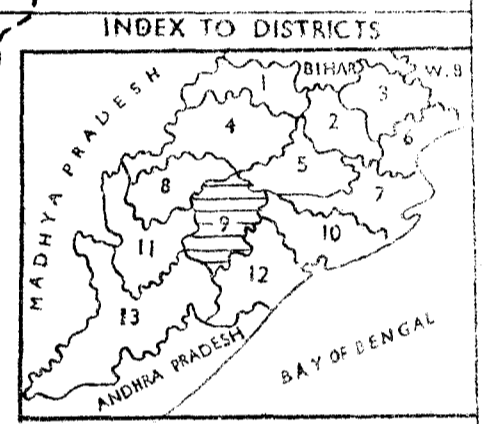
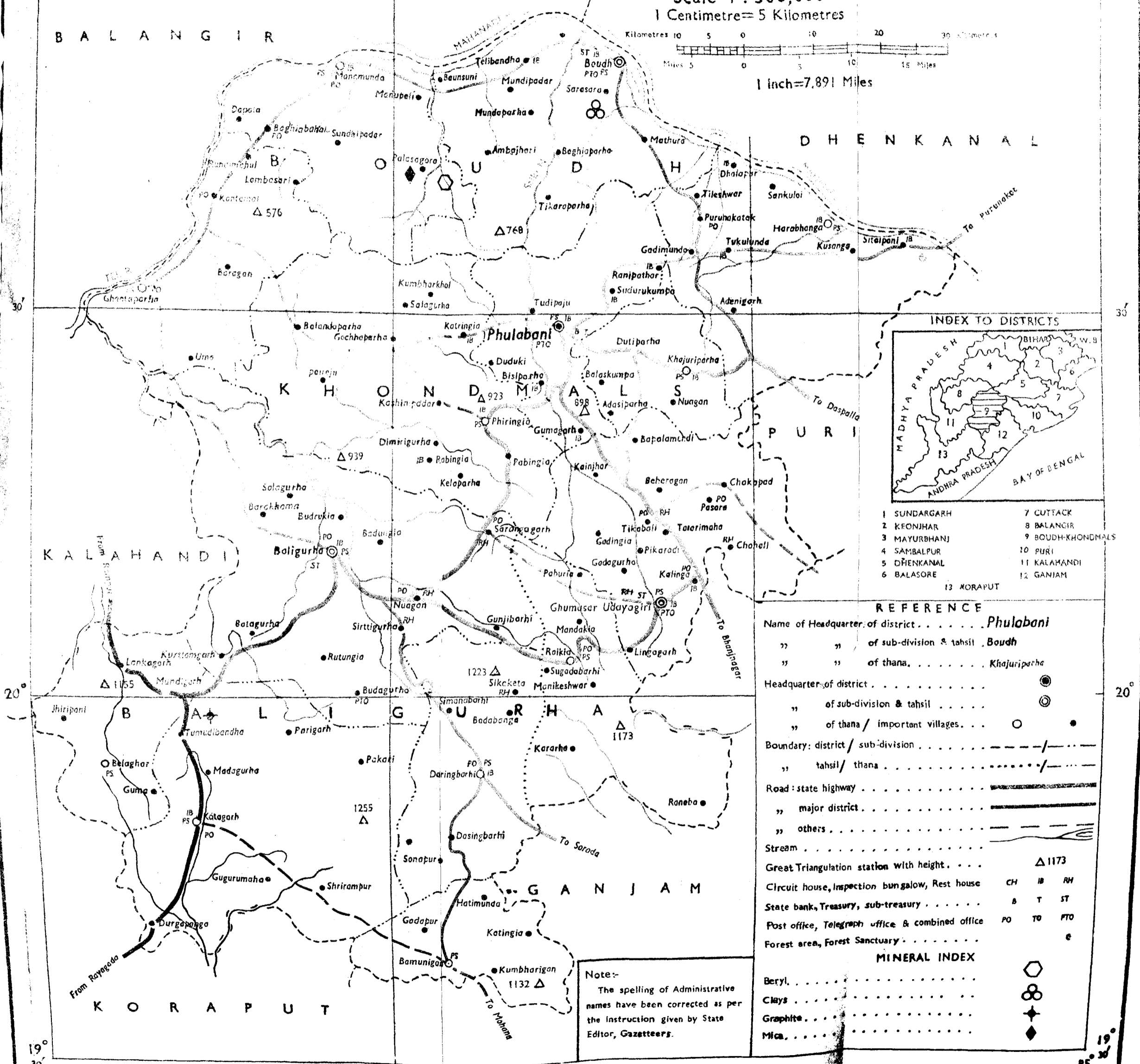
83° 30' 21'

BOUDH-KHONDMALS DISTRICT

Scale 1 : 500,000
1 Centimetre = 5 Kilometres



1 inch = 7.891 Miles



- | | |
|--------------|-------------------|
| 1 SUNDARGARH | 7 CUTTACK |
| 2 KEONJHAR | 8 BALANGIR |
| 3 MAYURBHANJ | 9 BOUDH-KHONDMALS |
| 4 SAMBALPUR | 10 PURI |
| 5 DHENKANAL | 11 KALAMANDI |
| 6 BALASORE | 12 GANJAM |
| | 13 KORAPUT |

REFERENCE

Name of Headquarter of district	Phulabani
" " of sub-division & tahsil	Boudh
" " of thana	Khajuriparha
Headquarter of district	●
" of sub-division & tahsil	◎
" of thana / important villages	○
Boundary: district / sub-division	— / —
" tahsil / thana	— / —
Road : state highway	—
" major district	—
" others	—
Stream	~~~~~
Great Triangulation station with height	△ 1173
Circuit house, Inspection bungalow, Rest house	CH IB RH
State bank, Treasury, sub-treasury	B T ST
Post office, Telegraph office & combined office	PO TO PTO
Forest area, Forest Sanctuary	e

MINERAL INDEX

- | | |
|--------------------|---|
| Beryl | ○ |
| Clays | ⊗ |
| Graphite | ✦ |
| Mica | ◆ |

Note:-
The spelling of Administrative names have been corrected as per the instruction given by State Editor, Gazetteers.

83° 30' E. of Greenwich.