APPENDICES
The Installation Ceremony of Raja Dhanurjay Narayan Bhanja of Keonjhar State as described by Colonel E.T. Dalton.

"A large shed attached to the Raja's palace and ordinarily used as lumber room, was cleared out, swept and garnished, spread with carpets, and otherwise prepared for the occasion. A number of Brahmans were in attendance in sacerdotal costume, seated amidst the sacred vessels and implements, and articles for offerings used in the consecration of Rajas, according to the ceremonies prescribed in the Veds:

Beyond the circle of the brahmanical preparations a group of the principal Bhuiyas were seated, cleanly robed for the occasion and garlanded.

When the company were all seated and these arrangements complete, the young Raja Dhananjai Bhanj entered and distributed

pan, confections, spices, and garlands and retired. Then after a pause there was heard a great crash of the discordant but wild and deep-toned wind instruments and drums of the Bhuiyas and the tribes, and the Raja entered mounted on the back of a strongly-built Bhuiya Chief, who plunged and pawed and snorted under him like a fiery steed. Moving to the opposite side of the brahmanical sacred circle, followed by a host of the tribe, one of them placed himself on a low platform covered with red cloth, and with his body and limbs formed the back and arms of the throne on which the Raja, dismounting from his biped steed, was placed. Then the attendant Bhuiyas each received from the Raja's usual servants extemporised, imitations of the insignia of royalty, - banners, standards, pankhas, chaurs, chhatras, canopies, - and thirty six of the tribe as hereditary office-bearers, each with his symbol, ranged themselves round their chief.

There was a temporary hitch in consequence of the unexpected absence of the hereditary sword, bearer, but after a slight delay a deputy was found and the ceremony proceeded, not, however, until the Bhuiyas have protested against such an
irregularity being admitted as a precedent. Then one of the principal Bhuiyas Chiefs, taking a light flexible jungle creeper of considerable length, binds it round the Raja's turban as the 'siropa' or honorary head dress, conferred by them. The bands strike up whilst this is done. Bands strike up whilst this is done. Bards chant hymns of praise, and Brahmans recite from the Shama Veda and the leading chief of the clan, Bamdeo Ranha, dipping his finger into the saucer of sandalwood essence, makes on the forehead of the Raja the mark called 'tika'. The Brahman priest, the prime minister or bewurtha, and others then repeat the ceremony of giving the tika, so that a considerable amount of such sealing is required to constitute a Raja of Keonjhar. The brahmanical ceremony of consecration had been duly solemnised on a previous occasion by the Brahmans, but a portion of this ceremony, omitting the anointing with clarified butter, etc. was now again performed by the priests, ratifying and rendering sacred the act of the Bhuiyas. Then the sword, a very rusty old weapon, is placed in the Rajas hands and one of the Bhuiyas, named Anand Kopat, comes before him kneeling sideways, the Raja touches him on the neck with the weapon as if about to strike off his head, and it is said that in former days there
was no fiction in this part of the ceremony. The family of the Kopat hold their lands on the condition that the victim when required shall be produced. Anand, however, hurriedly arose after the accolade and disappeared. He must not be seen for three days; and he presents himself again to the Raja as miraculously restored to life.

The Bhuiya Chiefs next make offerings to the Raja, rice, pulse, pots of ghee, milk, honey, and other things, - each article being touched by all the sirdars before it is presented. The Chief Sirdars now solemnly address him, and telling him they have under the authority exercised by them and their ancestors from time immemorial, made over to him the realm and the people therein, enjoin him to rule with justice and mercy. It was a long speech, of which I could catch but little. The ceremony was then concluded with a salute of guns. The Raja arose and again mounted on his curvetting and frisky biped steed, left the assembly surrounded and followed by all the Bhuiya office-bearers with their insignia, and was thus escorted to his own apartment in the palace.
Soon after - it may be on a subsequent date - the Bhuiyas do homage to the *Raja* elect. They come in a body bringing in as gifts, produce gourds, fruits, Indian corn, and laying them at the *Raja*'s feet, they ask after his health, his establishment, his horses and his elephants and in return the *Raja* inquires after their crops, cows, fowls, and children. This over, each *sirdar* prostrates himself, and taking the *Raja*'s foot in his hand places the royal toe first on his right and then on his left ear, and then on his forehead".